

# Diseases And Treatment Of Charaka Samhita Made Easy easyayurveda.com



## *Dedication:*

*At the holy feet of Dr A Chandrashekhara Udupa*

*(Poojya Doctorji), Managing Director of Divine Park Trust ® and my Spiritual Guru.*

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## *Disclaimer:*

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## Charaka Chikitsasthana 1.1 Abhaya Amalakeeya Rasayana

We are starting with Chikitsa Sthana section of Charaka Samhita. It has 30 chapters. Chikitsa refers to treatment. Hence, this section deals with the treatment and medicines for diseases.

The first chapter of Charaka Samhita Chikitsa Sthana is Rasayana Chikitsa. Rasayana means – anti ageing treatment. This chapter has four sub-sections.

- 1.1 Abhaya Amalakeeya Rasayana Pada
- 1.2 Praana Kameeya Rasayana Pada
- 1.3 Kara Prachiteeya Rasayana Pada
- 1.4 Ayurveda Samutthaniya Rasayana Pada

### FIRST QUARTER OF THE CHAPTER ON REJUVENATION

अथातोऽभयामलकीयं रसायनपादं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'bhayāmalakīyaṃ rasāyanapādaṃ vyākhyāsyāmaḥ॥1॥  
iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore Abhaya Amalakeeya Rasayana Pada – the first sub section of the first Chapter of Charak Samhita Chikitsa Sthan. Thus, said Lord Atreya: [1-2]

### Synonyms of Medicine:

चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम् ।

प्रायश्चित्तं प्रशमनं प्रकृतिस्थापनं हितम् ॥३॥

विद्याद्भेषजनामानि,

cikitsitaṃ vyādhiharaṃ pathyaṃ sādhanamauśadham ।

prāyaścittaṃ praśamanaṃ prakṛtisthāpanaṃ hitam ॥3॥

vidyādbheṣajanāmāni,

The synonyms of the term Bhesaja (medicine) are as below. Some refer it to as synonym for treatment:

- Chikitsa – Tool for treatment
- Vyadhihara – Tool to get rid of disease
- Pathya – the wholesome regime (dietary & behavioral) which is beneficial to maintain health or to treat illness
- Sadhana – means or tools of treatment
- Aushadha – drug / medicine
- Prayashchitta – corrective, reconciliation
- Prashamana – pacifier, balancing
- Prakriti-sthapana — Restoration of health.
- Hita – one which is beneficial, wholesome [3-4]

### Categories of Medicines:

... भेषजं द्विविधम् च तत् I

स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ||४||

... bheṣajaṃ dvididham ca tat I

svasthasyorjaskaraṃ kiñcit kiñcidārtasya roganut ||4||

Medicines are of two types.

Swasthasya Urjaskara – To maintain health of the healthy, to improve immunity and quality of health etc.

Arthasya Roganut – To relieve the disease in the patient. [4]

### Types of Abheshaja – Side Effects Of Medicines:

अभेषजं च द्विविधम् बाधनं सानुबाधनम् |५|

abheṣajaṃ ca dvididham bādhanam sānubādhanam |5|

Abhesaja (medicines with adverse effects) are of two types viz.,

- **Badhana** – those which cause miseries immediately after their use, which cause quick side effects

- **Sanubadhana** – those which produce disease after they are used constantly for a long time [5]

### **Distinctive features of medicines:**

स्वस्थस्योर्जस्करं यत्तु तद्वृष्यं तद्रसायनम् ||५||

प्रायः, प्रायेण रोगाणां द्वितीयं प्रशमे मतम् |

प्रायःशब्दो विशेषार्थो ह्युभयं ह्युभयार्थकृत् ||६||

svasthasyorjaskaram yattu tadvṛṣyam tadrasāyanam ||5||

prāyaḥ, prāyeṇa rogāṇāṃ dvitīyaṃ praśame matam |

prāyaḥśabdo viśeṣārtho hyubhayaṃ hyubhayārthakṛt ||6||

The treatment / medicines that enhance quality of health in a healthy person are –

Vrushya – aphrodisiacs

Rasayana – anti ageing treatments

The other type of medicines is useful in the alleviation of diseases. However, both these types (health maintaining and disease alleviating) are considered medicines as they help to keep diseases at bay.

Sometimes Vrushya (aphrodisiac) and Rasayana medicines are used in treating diseases. Similarly, some medicines meant for treating diseases also act as Vrushya / Rasayana

For example: **Agasthya Hareetaki Rasayana** – medicine explained for Kasa (cough treatment) is also useful for anti ageing purpose.

[5-6]

### **Benefits of Anti aging treatment (Rasayana – Rejuvenation therapy):**

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः |

प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ||७||

वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् |

लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥८॥  
dīrghamāyuh smṛtiṃ medhāmārogyaṃ taruṇaṃ vayah |  
prabhāvarṇasvaraudāryaṃ dehendriyabalaṃ param ॥7॥  
vāksiddhiṃ praṇatiṃ kāntiṃ labhate nā rasāyanāt |  
lābhopāyo hi śastānāṃ rasādīnāṃ rasāyanam ॥8॥

A person undergoing rejuvenation therapy gains  
Deergham Aayu – Longevity  
Smruti – good Memory  
Medha – Intelligence  
Arogya – Good health, free from diseases  
Taruna – Youth  
Vayaha – Long life  
Prabha – Excellent aura, luster  
Varna – Good skin complexion  
Swara – good voice  
Dehabala – physical strength  
Indriya Bala – Strong **sense organs**  
Vak Siddhi – good oration skills  
Pranati, Kanti – respect and brilliance.

The means by which one gets the maximum utilization of end product of digestion (Rasa) is known as Rasayana or anti ageing / rejuvenation therapy. [7-8]

### **Effects of Aphrodisiac therapy:**

अपत्यसन्तानकरं यत् सद्यः सम्प्रहर्षणम् |  
वाजीवातिबलो येन यात्यप्रतिहतः स्त्रियः ॥९॥  
भवत्यतिप्रियः स्त्रीणां येन येनोपचीयते |  
जीर्यतोऽप्यक्षयं शुक्रं फलवद्येन दृश्यते ॥१०॥  
प्रभूतशाखः शाखीव येन चैत्यो यथा महान् |

भवत्यर्च्यो बहुमतः प्रजानां सुबहुप्रजः ॥११॥

सन्तानमूलं येनेह प्रेत्य चानन्त्यमश्नुते ।

यशः श्रियं बलं पुष्टिं वाजीकरणमेव तत् ॥१२॥

apatyasantānakaraṃ yat sadyaḥ sampraharṣaṇam ।

vājīvātibalo yena yātyapratihataḥ striyaḥ ॥9॥

bhavatyatipriyaḥ strīṇām yena yenopacīyate ।

jīryato'pyakṣayaṃ śukraṃ phalavadyena dr̥śyate ॥10॥

prabhūtaśākhaḥ śākhīva yena caityo yathā mahān ।

bhavatyarcyō bahumataḥ prajānām subahuprajaḥ ॥11॥

santānamūlaṃ yeneha pretya cānantyamaśnute ।

yaśaḥ śriyaṃ balaṃ puṣṭiṃ vājīkaraṇameva tat ॥12॥

Vrushya – Aphrodisiac therapy yields following benefits –

Apatya, Santaanakara – potentiality for getting offspring's for the maintenance of the continuity of the lineage,

Sadya Sampraharshana – instantaneous sexual excitation,

Vaaji vati bala – sexual strength of a horse

Apratihata Striyaha – does not get exhausted by sexual act

Atipriyaha streenaam – being liked by women

Aphrodisiac therapy nourishes Dhatu – tissue elements, by which even in old age, one does not get seminal debility or deficiency.

It enables one to remain firm like a Chaitya (a big tree) with many branches.

It enables the person to earn respect from people by virtue of his having procreated several children, which is conducive to his enjoying happiness and eternity in this world and beyond.

Children bring about success, auspiciousness, strength and immunity. Vajikarana treatment is the reason for all these. [9-13]

**Read more about Aphrodisiacs of Ayurveda**

## Two categories of Medicines:

स्वस्थस्योर्जस्करं त्वेतद्विद्विधं प्रोक्तमौषधम् ।

यद्व्याधिनिर्घातकरं वक्ष्यते तच्चिकित्सिते ॥१३॥

चिकित्सितार्थ एतावान् विकाराणां यदौषधम् ।

रसायनविधिश्चाग्रे वाजीकरणमेव च ॥१४॥

svasthasyorjaskaram tvetaddvidham proktamaushadham ।

yadvyādhinirghātakaram vakṣyate taccikitsite ॥13॥

cikitsitārtha etāvān vikārāṇām yadaushadham ।

rasāyanavidhiścāgre vājikaraṇameva ca ॥14॥

Swasthasya Urjaskara – The treatment that improves quality of a healthy person is described in this chapter. Those which help in the cure of diseases will be described later, from 3<sup>rd</sup> chapter onward. the primary aim of medicines is to cure diseases. The method of administration of rejuvenation and aphrodisiac therapies are described first. [13-14]

## Abheshaja – Anti-medicine

अभेषजमिति ज्ञेयं विपरीतं यदौषधात् ।

तदसेव्यं निषेव्यं तु प्रवक्ष्यामि यदौषधम् ॥१५॥

abheṣajamiti jñeyam viparītaṁ yadaushadhāt ।

tadasevyaṁ niṣevyaṁ tu pravakṣyāmi yadaushadham ॥15॥

Things which are opposite in action to those of 'medicines' are known as Abhesaja. These should not be used. Only medicines which are required to be used will be described here. [15]

## Types of Rejuvenation Therapy:

रसायनानां द्विविधं प्रयोगमृषयो विदुः ।

कुटीप्रावेशिकं चैव वातातपिकमेव च ॥१६॥

कुटीप्रावेशिकस्यादौ विधिः समुपदेक्ष्यते ।



नृपवैद्यद्विजातीनां साधूनां पुण्यकर्मणाम् ॥१७॥  
निवासे निर्भये शस्ते प्राप्योपकरणे पुरे ।  
दिशि पूर्वोत्तरस्यां च सुभूमौ कारयेत् कुटीम् ॥१८॥  
विस्तारोत्सेधसम्पन्नां त्रिगर्भा सूक्ष्मलोचनाम् ।  
घनभित्तिमृतुसुखां सुस्पष्टां मनसः प्रियाम् ॥१९॥  
शब्दादीनामशस्तानामगम्यं स्त्रीविवर्जिताम् ।  
इष्टोपकरणोपेतां सज्जवैद्यौषधद्विजाम् ॥२०॥  
अथोदगयने शुक्ले तिथिनक्षत्रपूजिते ।  
मुहूर्तकरणोपेते प्रशस्ते कृतवापनः ॥२१॥  
धृतिस्मृतिबलं कृत्वा श्रद्धधानः समाहितः ।  
विधूय मानसान् दोषान् मैत्रीं भूतेषु चिन्तयन् ॥२२॥  
देवताः पूजयित्वाऽग्रे द्विजातींश्च प्रदक्षिणम् ।  
देवगोब्राह्मणान् कृत्वा ततस्तां प्रविशेत् कुटीम् ॥२३॥  
तस्यां संशोधनैः शुद्धः सुखी जातबलः पुनः ।  
रसायनं प्रयुञ्जीत तत्प्रवक्ष्यामि शोधनम् ॥२४॥  
rasāyanānāṃ dvividhaṃ prayogaṃrṣayo viduḥ ।  
kuṭīprāveśikaṃ caiva vātātapikameva ca ॥16॥  
kuṭīprāveśikasyādau vidhiḥ samupadekṣyate ।  
nṛpavaidyadvijātīnāṃ sādḥūnāṃ puṇyakarmaṇām ॥17॥  
nivāse nirbhaye śaste prāpyopakaraṇe pure ।  
diśi pūrvottarasyāṃ ca subhūmau kārayet kuṭīm ॥18॥  
vistārotsedhasampannāṃ trigarbhāṃ sūkṣmalocanām ।  
ghanabhittimṛtusukhāṃ suspaṣṭhāṃ manasaḥ priyām ॥19॥  
śabdādīnāmaśastānāmagamyāṃ strīvivarjitām ।  
iṣṭopakaraṇopetāṃ sajjavaidyauśadhadvijām ॥20॥  
athodagayane śukle tithinakṣatrapūjite ।  
muhūrtakaraṇopete praśaste kṛtavāpanaḥ ॥21॥  
dhṛtismṛtibalaṃ kṛtvā śraddadhānaḥ samāhitaḥ ।  
vidhūya mānasān doṣān maitrīm bhūteṣu cintayan ॥22॥  
devatāḥ pūjayitvā'gre dvijātīṃśca pradakṣiṇam ।

devagobrāhmaṇān kṛtvā tatastāṃ praviśet kuṭīm ||23||  
tasyāṃ saṃśodhanaiḥ śuddhaḥ sukhī jātabalaḥ punaḥ |  
rasāyanam prayuñjīta tatpravakṣyāmi śodhanam ||24||

According to the sages, Rasayana (Rejuvenation / anti ageing) therapy is of two types:

- **Kuti praveshika** – The patient is confined to a cottage throughout the treatment) and
- **Vatatapika** It is administered even if the individual is exposed to the wind and the sun. He is not confined to a room.

### **Description of Kutipraveshika Rasayana:**

- One should get a cottage constructed in a good site inhabited by the king, physician, Brahmins, saints and those who perform virtuous acts,
- The place should be free from alarm, auspicious and where the required appliances can easily be procured.
- This cottage should face towards the east or the north. It should have three concentric courts and should be furnished with narrow ventilators.
- Its walls should be thick and it should be pleasant to reside in all seasons.
- It should be well-lit, and pleasant to the mind and be free from undesirable noise etc.
- It should not be accessible to women. This is because, the person undergoing Rasayana treatment is prohibited from having sex.
- It should be equipped with all the required appliances.
- Physicians, medicines and Brahmanas should be readily available there.

## The time and duration:

- During the sun's northern course, in the light half of the month (Shukla Paksha), on an auspicious day (Tithi) with an auspicious constellation (Nakshatra), and favorable Muhurta (moment) and Karana,
- A person desirous of undergoing rejuvenation therapy should enter into the cottage after shaving, endowed with the perseverance and memory, full of faith, single minded, having removed all mental afflictions, cherishing good will for all living and performed the Pradakshina (going round) of the Gods, Cows and the Brahmanas.

That individual should then be cleansed by Panchakarma – elimination therapy. Thereafter, when he is happy and has regained his strength, the rejuvenation therapy should be administered. [16-24]

## Preparation Elimination therapy:

हरीतकीनां चूर्णानि सैन्धवामलके गुडम् ।  
वचां विडङ्गं रजनीं पिप्पलीं विश्वभेषजम् ॥२५॥  
पिबेदुष्णाम्बुना जन्तुः स्नेहस्वेदोपपादितः ।  
तेन शुद्धशरीराय कृतसंसर्जनाय च ॥२६॥  
त्रिरात्रं यावकं दद्यात् पञ्चाहं वाऽपि सर्पिषा ।  
सप्ताहं वा पुराणस्य यावच्छुद्धेस्तु वर्चसः ॥ २७॥

शुद्धकोष्ठं तु तं ज्ञात्वा रसायनमुपाचरेत् ।  
वयःप्रकृतिसात्म्यज्ञो यौगिकं यस्य यद्भवेत् ॥२८॥

harītakīnāṃ cūrṇāni saindhavāmalake guḍam ।  
vacāṃ viḍaṅgaṃ rajanīṃ pippalīṃ viśvabheṣajam ॥25॥  
pibeduṣṇāmbunā jantuḥ snehasvedopapāditaḥ ।

tena śuddhaśarīrāya kṛtasamśarjanāya ca ||26||  
trirātram yāvakaṃ dadyāt pañcāhaṃ vā'pi sarpiṣā |  
saptāhaṃ vā purāṇasya yāvacchuddhestu varcasah | |27||

śuddhakoṣṭhaṃ tu taṃ jñātvā rasāyanamupācaret |  
vayaḥprakṛtisātmyajño yaugikaṃ yasya yadbhavet ||28||

The person after **oleation (Snehana)** and **sweating (Swedana)** therapies, should take the following combination of herbal powders with a cup of hot water.

The herbal powder is prepared with equal amounts of each of –

**Haritaki – Terminalia chebula** with

**Saindhava – Rock-salt,**

**Amalaki (Emblica officinalis)**

**Guda – Jaggery**

**Vacha – Acorus calamus**

**Vidanga (Embelia ribes)**

**Rajani – Turmeric**

**Pippali (long pepper), and**

**Vishwa Bhesaja – ginger**

After administering the above combination with hot water, the person's body undergoes natural cleansing. For next 3, 5 or 7 days, the patient is administered with

**Yaavaka – barley-gruel with Purana ghrita (old ghee)**

Having ascertained that the Koshta (internal organs) is purged of all the impurities, he should be administered anti ageing therapy, suitable for him by a physician who is well versed with

**Vaya – age,**

**Prakṛti – Tridosha body constitution and**

**Satmya – what is congenial and what is not, of the individual. [24-28]**

## Qualities and functions of Haritaki:

हरीतकीं पञ्चरसामुष्णामलवणां शिवाम् ।  
दोषानुलोमनीं लघ्वीं विद्याद्वीपनपाचनीम् ॥२९॥  
आयुष्यां पौष्टिकीं धन्यां वयसः स्थापनीं पराम् ।  
सर्वरोगप्रशमनीं बुद्धीन्द्रियबलप्रदाम् ॥३०॥  
कुष्ठं गुल्ममुदावर्तं शोषं पाण्ड्वामयं मदम् ।  
अर्शांसि ग्रहणीदोषं पुराणं विषमज्वरम् ॥३१॥  
हृद्रोगं सशिरोरोगमतीसारमरोचकम् ।  
कासं प्रमेहमानाहं प्लीहानमुदरं नवम् ॥३२॥  
कफप्रसेकं वैस्वर्यं वैवर्ण्यं कामलां क्रिमीन् ।  
श्वयथुं तमकं छर्दिं क्लैब्यमङ्गावसादनम् ॥३३॥  
स्रोतोविबन्धान् विविधान् प्रलेपं हृदयोरसोः ।  
स्मृतिबुद्धिप्रमोहं च जयेच्छीघ्रं हरीतकी ॥३४॥  
(अजीर्णिनो रूक्षभुजः स्त्रीमद्यविषकर्षिताः ।  
सेवेरन्नाभयामेते क्षुत्तृष्णोष्णार्दिताश्च ये) ॥३५॥  
तान् गुणांस्तानि कर्माणि विद्यादामलकीष्वपि ।  
यान्युक्तानि हरीतक्या वीर्यस्य तु विपर्ययः ॥३६॥  
अतश्चामृतकल्पानि विद्यात् कर्मभिरीदृशैः ।  
हरीतकीनां शस्यानि भिषगामलकस्य च ॥३७॥

haritakīm pañcarasāmuṣṇāmalavaṇām śivām ।  
doṣānulomanīm laghvīm vidyāddīpanapācanīm ॥29॥  
āyuṣyām pauṣṭikīm dhanyām vayasah sthāpanīm parām ।  
sarvarogaprasāmanīm buddhīndriyabalapradām ॥30॥  
kuṣṭham gulmamudāvartam śoṣam pāṇḍvāmayam madam ।  
arśāmsi grahaṇīdoṣam purāṇam viṣamajvaram ॥31॥  
hr̥drogam saśīrorogamatīsāramarocakam ।  
kāsam pramehamānāham plihānamudaram navam ॥32॥  
kaphaprsekam vaisvaryam vaivarṇyam kāmālām krimīn ।  
śvayathum tamakam chardim klaibyamāṅgāvasādanam ॥33॥

srotovibandhān vividhān pralepaṃ hṛdayorasoh |  
smṛtibuddhipramohaṃ ca jayecchīghraṃ harītakī ||34||  
(ajīrṇino rūkṣabhujāḥ strīmadyaviṣakarśītāḥ |  
severannābhayāmete kṣuttrṣṇoṣṇārditāśca ye) | 35||  
tān guṇāṃstāni karmāṇi vidyādāmalakīṣvapi |  
yānyuktāni harītakya vīryasya tu viparyayaḥ ||36||  
ataścāmṛtakalpāni vidyāt karmabhirīdrśaiḥ |  
harītakīnāṃ śasyāni bhiṣagāmalakasya ca ||37||

### **Qualities of Haritaki – Terminalia chebula:**

Has five tastes viz, sweet, sour, pungent, bitter and astringent

Ushna – It is hot in potency

Alavanam – It is free from saline taste

Shiva – It is good for general health

Dosha Anulomi – It eliminates the Doshas through intestines

Laghvi – light to digest

Deepana – improves digestion strength

Pachana – digestive

Vayasa Sthapani, Ayushya – anti aging, rejuvenating

Paushtiki – nourishing

Sarva Roga Prashamani – eradicates all diseases and

Buddhi Indriya Balaprada – promotes intellect, sense perception and vitality.

Haritaki is indicated in:

- Kustha (obstinate skin disease, including leprosy)
- Gulma (phantom Tumor)
- Udavarta (upward movement of the wind in abdomen)
- Shosha (consumption)
- Pandu (anemia)

- **Mada (intoxication)**
- Arshas (piles)
- Grahani-dosa (sprue syndrome)
- Purana Vishama Jwara – chronic and irregular fever
- Hrudroga (heart diseases)
- Shiroroga – diseases of the head
- Atisara – Diarrhea
- Arochaka (anorexia)
- Kasa (cough),
- Prameha (urinary diseases, including diabetes mellitus),
- Anaha (abdominal distension, bloating),
- recently occurred udara (obstinate diseases of abdomen, including ascites),
- Kapha Praseka – excessive salivation,
- Vaiswaryam (hoarseness of voice),
- Vaivarnayam (impairment of complexion),
- Kamala (jaundice),
- Krimi (intestinal worms),
- Shvayathu – oedema, inflammation
- Tamaka Swasa (bronchial Asthma),
- Chardi (vomiting),
- Klaibya (impotency),
- Anga saada (lassitude in the body),
- Sroto Vibandha – various types of obstructions in the channels of circulations,
- Pralepa Hrudayo Raso – collection of adhesive material (like fat) around the heart and chest, and
- Smruti, Buddhi Pramoha – affliction of memory and intellect

## Contra indications of Haritaki –

- Ajeerni – Those suffering from indigestion
- Rooksha bhuja – Taking dry food
- Stri Karshita – those who are weak due to sexual indulgence
- Madya Karshita – emaciated due to excess of alcohol
- Visha Karshita – emaciated due to poisons
- Kshut – afflicted with excess hunger
- Trushna – afflicted with excess thirst
- Ushnardita – afflicted with excess heat (such as Sun stroke)

## Qualities of Amalki:

Amalaki (*Emblica Officinalis*) – Amla possesses similar qualities to that of Haritaki, except in potency, (Amalaki is cold, Haritaki is hot).

In view of these actions, the physician should consider the fruit pulp of Haritaki and Amalaki, like nector. [29-37]

## Method of Herb collection – Dravya Sangraha Vidhi:

ओषधीनां परा भूमिर्हिमवाञ् शैलसत्तमः ।

तस्मात्फलानि तज्जानि ग्राहयेत्कालजानि तु ॥३८॥

आपूर्णरसवीर्याणि काले काले यथाविधि ।

आदित्यपवनच्छायासलिलप्रीणितानि च ॥३९॥

यान्यजग्धान्यपूतीनि निर्त्रणान्यगदानि च ।

तेषां प्रयोगं वक्ष्यामि फलानां कर्म चोत्तमम् ॥४०॥

oṣadhīnāṃ parā bhūmirhimavāñ śailasattamaḥ ।

tasmātphalāni tajjāni grāhayetkālajāni tu ॥38॥

āpūrṇarasavīryāṇi kāle kāle yathāvidhi ।

ādityapavanacchāyāsālilaprīṇitāni ca ॥39॥



yānyajagdhānyapūtīni nirvraṇānyagadāni ca |  
teṣāṃ prayogaṃ vakṣyāmi phalānāṃ karma cottamam ||40||

### **Method of Herb collection:**

Medicinal herbs should be collected from Himalayas  
Collection should be done in proper season, when they are rich with  
fully manifested taste and potency (Aapoorna rasaveerya)  
collected in proper season

The medicinal herbs should be

- mellowed by sun rays, wind, shade and water
- Ajagdha – not eaten by birds and insects
- Apooti – unspoiled, not rotten
- Nir-vrana – without any cuts and wounds,
- Agada – not afflicted with any disease

The method of administration of these fruits and their excellent  
effects will now be described. [38-40]

### **Brahma Rasayana (First Type):**

पञ्चानां पञ्चमूलानां भागान् दशपलोन्मितान् |  
हरीतकीसहस्रं च त्रिगुणामलकं नवम् ||४१||  
विदारिगन्धां बृहतीं पृश्निपर्णीं निदिग्धिकाम् |  
विद्याद्विदारिगन्धाद्यं श्वदंष्ट्रापञ्चमं गणम् ||४२||  
बिल्वाग्निमन्थशयोनाकं काश्मर्यमथ पाटलाम् |  
पुनर्नवां शूर्पपण्यौ बलामेरण्डमेव च ||४३||  
जीवकर्षभकौ मेदां जीवन्तीं सशतावरीम् |  
शरेक्षुदर्भकाशानां शालीनां मूलमेव च ||४४||  
इत्येषां पञ्चमूलानां पञ्चानामुपकल्पयेत् |

भागान् यथोक्तांस्तत्सर्वं साध्यं दशगुणेऽम्भसि ॥४५॥  
 दशभागावशेषं तु पूतं तं ग्राहयेद्रसम् ।  
 हरीतकीश्च ताः सर्वाः सर्वाण्यामलकानि च ॥४६॥  
 तानि सर्वाण्यनस्थीनि फलान्यापोथ्य कूर्चनैः ।  
 विनीय तस्मिन्निर्यूहे चूर्णानीमानि दापयेत् ॥४७॥  
 मण्डूकपर्ण्याः पिप्पल्याः शङ्खपुष्प्याः प्लवस्य च ।  
 मुस्तानां सविडङ्गानां चन्दनागुरुणोस्तथा ॥४८॥  
 मधुकस्य हरिद्राया वचायाः कनकस्य च ।  
 भागांश्चतुष्पलान् कृत्वा सूक्ष्मैलायास्त्वचस्तथा ॥४९॥  
 सितोपलासहस्रं च चूर्णितं तुलयाऽधिकम् ।  
 तैलस्य द्वाढकं तत्र दद्यात्त्रीणि च सर्पिषः ॥५०॥  
 साध्यमौदुम्बरे पात्रे तत् सर्वं मृदुनाऽग्निना ।  
 ज्ञात्वा लेह्यमदग्धं च शीतं क्षौद्रेण संसृजेत् ॥५१॥  
 क्षौद्रप्रमाणं स्नेहार्धं तत् सर्वं घृतभाजने ।  
 तिष्ठेत्सम्मूर्च्छितं तस्य मात्रां काले प्रयोजयेत् ॥५२॥  
 या नोपरुन्ध्यादाहारमेकं मात्रा जरां प्रति ।  
 षष्टिकः पयसा चात्र जीर्णं भोजनमिष्यते ॥५३॥  
 वैखानसा वालखिल्यास्तथा चान्ये तपोधनाः ।  
 रसायनमिदं प्राश्य बभूवुरमितायुषः ॥५४॥  
 मुक्त्वा जीर्णं वपुश्चाग्र्यमवापुस्तरुणं वयः ।  
 वीततन्द्राक्लमश्वासा निरातङ्काः समाहिताः ॥५५॥  
 मेधास्मृतिबलोपेताश्चिररात्रं तपोधनाः ।  
 ब्राह्मं तपो ब्रह्मचर्यं चेरुश्चात्यन्तनिष्ठया ॥५६॥  
 रसायनमिदं ब्राह्ममायुष्कामः प्रयोजयेत् ।  
 दीर्घमायुर्वयश्चाग्र्यं कामांश्चेष्टान् समश्नुते ॥५७॥  
 (इति ब्राह्मरसायनम्)

pañcānāṃ pañcamūlānāṃ bhāgān daśapalonmitān ।  
 haritakīśahasraṃ ca triguṇāmalakaṃ navam ॥४१॥

vidārigandhāṃ br̥hatīm pr̥sniparṇīm nidigdrikām |  
 vidyādividārigandhādyam̐ śvadam̐ṣṭrāpañcamam̐ gaṇam̐ ||42||  
 bilvāgnimanthaśyonākam̐ kāśmaryamatha pāṭalām |  
 punarnavām̐ śūrpaparṇyau balāmerañḍameva ca ||43||  
 jīvakarṣabhakau medām̐ jīvantīm̐ saśatāvarīm |  
 śarekṣudarbhakāśānām̐ śālīnām̐ mūlameva ca ||44||  
 ityeṣām̐ pañcamūlānām̐ pañcānāmupakalpayet |  
 bhāgān̐ yathoktām̐statsarvam̐ sādhyam̐ daśaguṇe'mbhasi ||45||  
 daśabhāgāvaśeṣam̐ tu pūtam̐ tam̐ grāhayedrasam |  
 harītakīśca tāḥ sarvāḥ sarvāṇyāmalakāni ca ||46||  
 tāni sarvāṇyanasthīni phalānyāpothya kūrcaṇaiḥ |  
 viniya tasminniryūhe cūrṇānīmāni dāpayet ||47||  
 maṇḍūkaparṇyāḥ pippalyāḥ śaṅkhapuṣpyāḥ plavasya ca |  
 mustānām̐ saviḍaṅgānām̐ candanāguruṇostathā ||48||  
 madhukasya haridrāyā vacāyāḥ kanakasya ca |  
 bhāgām̐ṣcatuṣpalān̐ kṛtvā sūkṣmailāyāstvacastathā ||49||  
 sitopalāsahasram̐ ca cūrṇitam̐ tulayā'dhikam |  
 tailasya dvyāḍhakam̐ tatra dadyāttrīni ca sarpiṣaḥ ||50||  
 sādhyamaudumbare pātre tat sarvam̐ mṛdunā'gninā |  
 jñātvā lehyamadagdhām̐ ca śītam̐ kṣaudreṇa saṃsrjet ||51||  
 kṣaudrapramāṇam̐ snehārdham̐ tat sarvam̐ ghṛtabhājane |  
 tiṣṭhetsyammūrcchitam̐ tasya mātrām̐ kāle prayojayet ||52||  
 yā noparundhyādāhāramekam̐ mātrā jarām̐ prati |  
 ṣaṣṭīkaḥ payasā cātra jīrṇe bhojanamiṣyate ||53||  
 vaikhānasā vālakhilyāstathā cānye tapodhanāḥ |  
 rasāyanamidam̐ prāśya babhūvuramitāyusaḥ ||54||  
 muktvā jīrṇam̐ vapuścāgryamavāpustaruṇam̐ vayah |  
 vītatandrāklamaśvāsā nirātaṅkāḥ samāhitāḥ ||55||  
 medhāsmṛtibalopetāścirarātram̐ tapodhanāḥ |  
 brāhmanam̐ tapo brahmacaryam̐ ceruścātyantaniṣṭhayā ||56||  
 rasāyanamidam̐ brāhmanam̐ āyushkāmaḥ prayojayet |  
 dīrghamāyurvayaścāgryam̐ kāmām̐śceṣṭān̐ samaśnute ||57||  
 (iti brāhmarasāyanam)|

## **Ingredients used:**

Pancha Panchamoola – 25 roots – are taken in 10 Pala each – 480 grams each.

a. Vidarigandhi-pancha:

Vidarigandha (Pueraria tuberosa)

Brihati – *Solanum indicum*

Prishniparni – *Uraria picta*

Nidigdhika

Shwadamshttra – *Tribulus terrestris*

b. Brihat -panchamoola:

Bilva – *Aegle marmelos*

Shyonaka – *Oroxylum indicum*

Gambhari – Coomb Teak (root) – *Gmelina arborea*

Patala – Trumpet (root) – *Stereospermum suaveolens*

Agnimantha – *Premna corymbosa* (Burm.f) Merr

c. Punarnavadi-panchamoola:

Punarnava – *Boerhavia diffusa*

Mudgaparni – *Phaseolus trilobus*

Mashaparni – *Teramnus labialis*

Bala – *Sida cordifolia*

Eranda – castor root

d. Jivaneeya-Panchamoola:

Jeevaka – *Malaxis acuminata*

Rishabhaka – *Manilkara hexandra*

Meda – *Polygonatum cirrhifolium*

Jeevanti – *Leptadenia reticulata*

Shatavari – *Asparagus racemosus*

e. Truna Panchamoola

Kusha – *Desmostachya bipinnata*

Kasha – Saccharum spontaneum

Shara – Saccharum munja

Darbha – Imperata cylindrical

Ikshu – Sugarcane – Saccharum officinarum

To this, 1000 freshly collected fruits of Haritaki and 3000 freshly collected fruits of Amalaki are added.

### **Procedure:**

- The first 25 root powders of the above herbs should be boiled with ten times of water, and when the water is reduced to one tenth, it is filtered and the decoction should be collected.
- The fruits of Haritaki and Amlaki should be removed of their seeds and made to a paste with a pestle and mortar.
- To this decoction,

1. add the paste of Haritaki and Amalaki

2. Add 192 gm of each of the powder of

Mandukaparni – Gotu kola

Pippali – long pepper,

**Shankhpushpi – Convolvulus pluricaulis**

Plava – Nyctanthes arbor-tristis

**Musta – Cyperus rotundus**

Vidanga – False black pepper

Chandana – Sandalwood

**Aguru – Aquilaria agallocha**

Madhuka – Madhuca longifolia

Haridra – Turmeric

Vacha – Acorus calamus

**Kanaka – Datura metel**

Sukshma Ela – Lesser cardamom and

Twak – Cinnamon

52, 800 g of sugar (in powder form) + 6, 144 ml of Til oil (sesame oil) + 9, 216 ml of ghee

- This whole mixture is boiled in a copper vessel on a low fire till it takes the consistency of a linctus, but not burnt.
- When it is cooled, honey should be mixed. The quantity of honey should be half of the quantity of oil and ghee taken together. This whole mixture should be mixed well and kept in an earthen jar smeared with ghee.

**Pathya Apathya:** After the medicine is digested the patient should be given shashtika type of rice with milk to eat.

### **Benefits of this therapy:**

- Vaikhanasas, Valakhilyas and such of the types of the hermits, by the intake of this rejuvenation therapy, attained immense longevity; they were free from the aging effects of the body and became youthful
- they were free from drowsiness, weariness, breathlessness and fear and they became single minded and were endowed with intellect, memory and strength.
- these ascetics became worthy of severe spiritual practices and Vedic recitation and **celibacy (Brahmacharya)** with exceeding devotion for a long time

Therefore, this therapy which has spiritual value, should be taken by a person who desires longevity. After having undergone this therapy, he is sure to enjoy a long span of life, youthfulness and to attain all his ambitions. [41-57].

### **Brahma Rasayana (Second Type):**

यथोक्तगुणानामामलकानां सहस्रं पिष्टस्वेदनविधिना पयस ऊष्मणा

सुस्विन्नमनातपशुष्कमनस्थि चूर्णयेत् ।

तदामलकसहस्रस्वरसपरिपीतं

स्थिरापुनर्नवाजीवन्तीनागबलाब्रह्मसुवर्चलामण्डूकपर्णीशतावरीशङ्खपुष्पीपिप्पली

वचाविडङ्गस्वयङ्गुसामृता-

चन्दनागुरुमधुकमधूकपुष्पोत्पलपद्ममालतीयुवतीयूथिकाचूर्णाष्टभागसंयुक्तं

पुनर्नागबलासहस्रपलस्वरसपरिपीतमनातपशुष्कं द्विगुणितसर्पिषा क्षौद्रसर्पिषा वा

क्षुद्रगुडाकृतिं कृत्वा शुचौ दृढे घृतभाविते कुम्भे भस्मराशेरधः स्थापयेदन्तर्भूमेः

पक्षं कृतरक्षाविधानमथर्ववेदविदा, पक्षात्यये चोद्धृत्य

कनकरजतताम्रप्रवालकालायसचूर्णाष्टभागसंयुक्तमर्धकर्षवृद्ध्या यथोक्तेन विधिना

प्रातः प्रातः प्रयुञ्जानोऽग्निबलमभिसमीक्ष्य, जीर्णे च षष्टिकं पयसा

ससर्पिष्कमुपसेवमानो यथोक्तान् गुणान् समश्नुत इति ॥५८॥

भवन्ति चात्र-

इदं रसायनं ब्राह्मं महर्षिगणसेवितम् ।

भवत्यरोगो दीर्घायुः प्रयुञ्जानो महाबलः ॥५९॥

कान्तः प्रजानां सिद्धार्थश्चन्द्रादित्यसमद्युतिः ।

श्रुतं धारयते सत्त्वमार्षं चास्य प्रवर्तते ॥६०॥

धरणीधरसारश्च वायुना समविक्रमः ।

स भवत्यविषं चास्य गात्रे सम्पद्यते विषम् ॥६१॥

(इति द्वितीयं ब्राह्मरसायनम्) ।

yathoktaguṇānāmāmalakānāṃ sahasraṃ piṣṭasvedanavidhinā

payasa ūṣmaṇā susvinnamanātapaśuṣkamanasthi cūrṇayet ।

tadāmalakasahasrasvarasaparipītaṃ

sthirāpunarnavājīvantīnāgabalābrahmasuvarcalāmaṇḍūkaparṇīśatāv

arīśaṅkhapuṣpīpipālīvacāviḍaṅgasvayaṅguptāmṛtā-

candanāgurumadhukamadhūkapuṣpotpalapadmamālatīyuvatīyūthik

ācūrṇāṣṭabhāgasamyuktaṃ

punarnāgabalāsahasrapalasvarasaparipītamanātapaśuṣkaṃ

dviguṇitasarpiṣā kṣaudrasarpiṣā vā kṣudraguḍākṛtiṃ kṛtvā śucau

dr̥dhe ghṛtabhāvite kumbhe bhasmarāśeradhaḥ

sthāpayedantarbhūmeḥ pakṣaṃ  
 kṛtarakṣāvidhānamatharvavedavidā, pakṣātyaye coddhṛtya  
 kanakarajatatāmrapravālakālāyasacūrṇāṣṭabhāgasamyuktamardhak  
 arṣavṛddhyā yathoktena vidhinā prātaḥ prātaḥ  
 prayuñjāno'gnibalamabhisamīkṣya, jīrṇe ca ṣaṣṭikam payasā  
 sarpīṣkamupasevamāno yathoktān guṇān samaśnuta iti ||58||  
 bhavanti cātra-  
 idaṃ rasāyanam brāhmaṃ maharṣigaṇasevitam |  
 bhavatyarogo dīrghāyuh prayuñjāno mahābalaḥ ||59||  
 kāntaḥ prajānām siddhārthaścandrādityasamadyutiḥ |  
 śrutam dhārayate sattvamārṣam cāsya pravartate ||60||  
 dharaṇīdharasāraśca vāyunā samavikramaḥ |  
 sa bhavatyaviṣam cāsya gātre sampadyate viṣam ||61||  
 (iti dvitīyam brāhmarasāyanam) |

## PROCEDURE:

1. 1000 fruits of Amla is steam-boiled with water and made to a paste
2. After they are well-cooked it is dried without exposing it to sun and made to a powder by removing the seeds.
3. This powder should be impregnated (trituated) with the juice of another 1000 fruits of Amalaki and added with the powder of

Sthira

Punarnava – Boerhavia diffusa

Jivanti – Leptadenia reticulata

Nagabala – Grewia populifolia

Bramha-suvarchala,

Mandaukaparni – Gotu kola

Shatavari – Indian Asparagus

Shankhapushpi – Convolvulus pluricaulis

Pippali – Long pepper



Vacha – Acorus calamus  
Vidanga – Embelia ribes  
Swayamgupta – Mucuna pruriens  
Amruta – *Tinospora cordifolia*,  
Chandana – Sandalwood  
Aguru – Aquilaria agallocha  
Madhuka – Liquorice  
Madhuka Pushpa – Madhuca longifolia  
Utpala – Water lily  
Padma – Lotus  
Malati – Jasminum grandiflorum  
Yuvati – Turmeric  
Yuthika -Jasminum auriculatum

All measuring one-eighth of the powder of Amalaki.

This compound should then be impregnated (ground) with the juice of 48, 000 g of Nagabala (*Grewia populifolia*) and dried in shade. To this add double the quantity of ghee or both honey and ghee so as to make it Kshudra guda (a thick syrup like consistency).

It is kept in a clean and strong earthen jar and is placed underground below a heap of ash for a fortnight. During this period, scholars who are well versed in the Atharva Veda should perform rituals for its protection.

After the fortnight, this jar is removed, and the powder of gold, silver, copper, coral, black iron- all one-eighth in quantity is added with the prescribed procedure in a dose of 6 grams and then be gradually increased every day.

When the medicine is digested, the patient is given shashtika type of rice with milk and ghee to take. By doing so, one attains all the benefits already described.

Thus, it is said:

Ancient great sages were using this rejuvenation therapy, called Brahma-rasayana. By its use, one becomes free from diseases and gains longevity and vigor. He bears a lovable complexion and is liked by everybody. His ambitions are fulfilled and he wears a lustre like that of the moon and the sun and is capable of retaining memory, all that he hears (Shrutam dharayate), and he possesses the mental faculty like that of seers. His body becomes compact like steel and in strength, he can be likened to wind. Even the poison becomes non-poisonous in his body. [58-61]

### **Chyavana Prasha:**

बिल्वोऽग्निमन्थः श्योनाकः काश्मर्यः पाटलिर्बला ।  
पण्यश्चतस्रः पिप्पल्यः श्वदंष्ट्रा बृहतीद्वयम् ॥६२॥  
शृङ्गी तामलकी द्राक्षा जीवन्ती पुष्करागुरु ।  
अभया चामृता ऋद्धिर्जीवकर्षभकौ शटी ॥६३॥  
मुस्तं पुनर्नवा मेदा सैला चन्दनमुत्पलम् ।  
विदारी वृषमूलानि काकोली काकनासिका ॥६४॥  
एषां पलोन्मितान् भागाञ्छतान्यामलकस्य च ।  
पञ्च दद्यात्तदैकध्यं जलद्रोणे विपाचयेत् ॥६५॥  
ज्ञात्वा गतरसान्येतान्यौषधान्यथ तं रसम् ।  
तच्चामलकमुद्धृत्य निष्कुलं तैलसर्पिषोः ॥६६॥  
पलद्वादशके भृष्ट्वा दत्त्वा चार्धतुलां भिषक् ।  
मत्स्यण्डिकायाः पूताया लेहवत्साधु साधयेत् ॥६७॥  
षट्पलं मधुनश्चात्र सिद्धशीते प्रदापयेत् ।  
चतुष्पलं तुगाक्षीर्याः पिप्पलीद्विपलं तथा ॥६८॥  
पलमेकं निदध्याच्च त्वगेलापत्रकेशरात् ।  
इत्ययं च्यवनप्राशः परमुक्तो रसायनः ॥६९॥  
कासश्वासहरश्चैव विशेषेणोपदिश्यते ।

क्षीणक्षतानां वृद्धानां बालानां चाङ्गवर्धनः ॥७०॥  
 स्वरक्षयमुरोगं हृद्रोगं वातशोणितम् ।  
 पिपासां मूत्रशुक्रस्थान् दोषांश्चाप्यपकर्षति ॥७१॥  
 अस्य मात्रां प्रयुञ्जीत योपरुन्ध्यान्न भोजनम् ।  
 अस्य प्रयोगाच्च्यवनः सुवृद्धोऽभूत् पुनर्युवा ॥७२॥  
 मेधां स्मृतिं कान्तिमनामयत्वमायुःप्रकर्षं बलमिन्द्रियाणाम् ।  
 स्त्रीषु प्रहर्षं परमग्निवृद्धिं वर्णप्रसादं पवनानुलोम्यम् ॥७३॥  
 रसायनस्यास्य नरः प्रयोगाल्लभेत जीर्णोऽपि कुटीप्रवेशात् ।  
 जराकृतं रूपमपास्य सर्वं बिभर्ति रूपं नवयौवनस्य ॥७४॥  
 (इति च्यवनप्राशः) ।

bilvo'gnimanthah śyonākah kāśmaryah pāṭalirbalā ।  
 parṇyaścatasrah pippalyah śvadamṣṭrā bṛhatīdvayam ॥62॥  
 śṛṅgī tāmalakī drākṣā jīvantī puṣkarāguru ।  
 abhayā cāmṛtā ṛddhirjivakarṣabhakau śaṭī ॥63॥  
 mustaṃ punarnavā medā sailā candanamutpalam ।  
 vidārī vṛṣamūlāni kākolī kākanāsikā ॥64॥  
 eṣāṃ palonmitān bhāgāñchatānyāmalakasya ca ।  
 pañca dadyāttadaikadhyaṃ jaladronē vipācayet ॥65॥  
 jñātvā gatarasānyetānyauśadhānyatha taṃ rasam ।  
 taccāmalakamuddhṛtya niṣkulaṃ tailasarpīṣoḥ ॥66॥  
 paladvādaśake bhrṣṭvā dattvā cārdhatulāṃ bhiṣak ।  
 matsyaṅḍikāyāḥ pūtāyā lehavatsādhu sādhayet ॥67॥  
 ṣaṭpalaṃ madhunaścātra siddhaśīte pradāpayet ।  
 catuṣpalaṃ tugākṣīryāḥ pippalīdvipalaṃ tathā ॥68॥  
 palamekaṃ nidadhyācca tvagelāpatrakeśarāt ।  
 ityayaṃ cyavanaprāśaḥ paramukto rasāyanaḥ ॥69॥  
 kāśaśvāsaharaścaiva viśeṣeṇopadiśyate ।  
 kṣīṇakṣatānāṃ vṛddhānāṃ bālānāṃ cāṅgavardhanaḥ ॥70॥  
 svarakṣayamurorogaṃ hṛdrogaṃ vātaśoṇitam ।  
 pipāsāṃ mūtraśukrasthān doṣāṃścāpyapakarṣati ॥71॥  
 asya mātrāṃ prayuñjīta yoparundhyānna bhojanam ।

asya prayogāccyavanaḥ suvṛddho'bhūt punaryuvā ||72||  
medhāṃ smṛtiṃ kāntimanāmayatvamāyuhprakarṣaṃ  
balaṃdriyāṅgāṃ |  
strīṣu prahaṛṣaṃ paramagnivṛddhiṃ varṇaprasādaṃ  
pavanānulomyam ||73||  
rasāyanasyāsyā naraḥ prayogāllabheta jīrṇo'pi kuṭīpraveśāt |  
jarākṛtaṃ rūpamapāsyā sarvaṃ bibharti rūpaṃ navayauvanasyā  
||74||  
(iti cyavanaprāśaḥ) |

### **INGREDIENTS AND PROCEDURE:**

Bilva – Aegle marmelos  
Agnimantha – Premna mucronata  
Shyonaka – Oroxylum indicum  
Kashmarya – Gmelina arborea  
Patali – Stereospermum suaveolens  
Bala – Country mallow – Sida cordifolia  
Shalaparni – Desmodium gangeticum  
Prishniparni – Uraria picta  
Mashaparni – Teramnus labialis  
Mudgaparni – Phaseolus trilobus  
Pippali – Long pepper  
Shvadamstra – Tribulus terrestris  
Brihati – Solanum indicum  
Kantakari – Solanum surattense  
Shringi – Pistacia chinensis  
Tamalaki – Phyllanthus, niruri  
Draksha – Grapes  
Jivanti – Leptadenia reticulata  
Pushkara – Inula racemosa  
Aguru – Aquilaria agallocha  
Abhaya – Harad – Terminalia chebula  
Riddhi – Habenaria intermedia

Jivaka – *Malaxis acuminata*  
Rishabhaka – *Manilkara hexandra*  
Shati – Zadoary (root) – *Hedychium spicatum* / *Curcuma zeodaria*  
Musta – *Cyperus rotundus*  
Punarnava – *Boerhavia diffusa*  
Meda – *Polygonatum cirrhifolium*  
Ela – Cardamom  
Chandana – Sandalwood  
Utpala – Water Lily  
Vidari – *Pureria tuberosa*  
Vrusha – *Adhatoda vasica*  
Kakoli – *Fritillaria roylei*  
Kakanasika – *Martynia annua*

1 pala – 48 g of each of the above herb is taken in coarse powder form.

It is added with 500 fruits of Amalaki.

All together should be boiled in 1 Drona – 12.288 Liters. of water. When it is fully boiled, the decoction and the fruits of Amalaki should be taken out.

The fruits of Amalaki, after the removal of seeds, be fried in 12 Pala – 567 g, of each of ghee and sesame oil.

This should be added to the decoction. This paste, along with 2.400 kg of (half Tula) of sugar (*Matsyandika*), boiled with the decoction earlier obtained, until it takes the consistency of a linctus (semi solid).

When it has cooled down, the below ingredients are added and stirred well.

6 Pala – 288 g of honey;  
4 Pala – 192 g of Tugaksiri;

2 Pala – 96 g of Pippali – Long pepper  
1 pala – 48 g of each of –  
Twak – Cinnamon  
Ela – Cardamom  
Patra – Cinnamon leaves  
Keshara – Nagakeshara – Mesua ferrea  
This is called Cyavana Prasa.

**BENEFITS:**

Paramukto Rasayana – best rejuvenators and anti ageing medicine

Indicated in

Kasa – cold, cough

Shwasa – asthma, respiratory disorders involving difficulty in breathing

Kshataksheena – chest injury

Svarakshaya – voice problems

Uroroga – Chest disorders

Hrudroga – Cardiac disorders

Vatashonita – Gout

Pipasa – excessive thirst

Mutradosha – Urinary tract disorders

Shukra Doshā – semen, sperm anomalies

It is good for tissue growth and development of elderly and children

The dose should be such that it does not disturb the quantity of meals.

By the use of this medicine, Chyavana sage, who had become very old, became young once again.

Administration of this rejuvenation medicine promotes –

Medha – intelligence

Smruti – memory

Kanti – lustre

Anamayatva – disease-lessness

Ayu – age, life expectancy

Indriya bala – strength of sense organs

Agni – digestion strength

Varna – skin complexion

Pavana Anuloma – Movement of Vata Dosha in its normal direction, easy bowel movement

By using this therapy according to Kuti-Praveshika method (while residing in a cottage), even an old man can shed all his aging related problems and emerge with fresh youthful complexion. [62-74]

### **Amalaka Rasayana:**

अथामलक हरीतकीनामामलक बिभीतकानां हरीतकी बिभीतकानामामलक  
हरीतकी बिभीतकानां वा पलाशत्वगवनद्धानां मृदाऽवलिसानां  
कुकूलस्विन्नानामकुलकानां पलसहस्रमुलूखले सम्पोथ्य  
दधिघृतमधुपललतैलशर्करासंयुक्तं भक्षयेदनन्नभुग्यथोक्तेन विधिना; तस्यान्ते  
यवाग्वादिभिः प्रत्यवस्थापनम्, अभ्यङ्गोत्सादनं सर्पिषा यवचूर्णैश्च, अयं च  
रसायनप्रयोगप्रकर्षो द्विस्तावदग्निबलमभिसमीक्ष्य, प्रतिभोजनं यूषेण पयसा वा  
षष्टिकः ससर्पिष्कः, अतः परं यथासुखविहारः कामभक्ष्यः स्यात् ।

अनेन प्रयोगेणर्षयः पुनर्युवत्वमवापुर्बभूवुश्चानेकवर्षशतजीविनो निर्विकाराः परं  
शरीर बुद्धीन्द्रियबलसमुदिताश्चेरुश्चात्यन्तनिष्ठया तपः ॥७५॥

(इति चतुर्थामलकरसायनम्)|

athāmalaka harītakīnām āmalaka bibhītakānām harītakī  
bibhītakānām āmalakaharītakī bibhītakānām vā  
palāśatvagavanaddhānām mṛdā'valiptānām kukūlasvinnānām  
akulakānām palasahasramulūkhale sampothya  
dadhigṛtamadhupalalatailāśarkarāsaṃyuktaṃ  
bhakṣayedananabhugyathoktena vidhinā; tasyānte yavāgvādibhiḥ  
pratyavasthāpanam, abhyaṅgotsādanam sarpiṣā yavacūrṇaiśca,  
ayaṃ ca rasāyanaprayogaprakarṣo

dvistāvadagnibalamabhisamīkṣya, pratibhojanam yūṣeṇa payasā vā  
ṣaṣṭīkaḥ sasarpiṣkaḥ, ataḥ param yathāsukhavihāraḥ  
kāmabhakṣyaḥ syāt |  
anena prayogeṇarṣayaḥ punaryuvatvam  
avāpurbabhūvuścānekavarṣaśatajīvino nirvikārāḥ param śarīra  
buddhīndriya bala samuditāścercuścātyantaniṣṭhayā tapaḥ ||75||  
(iti caturthāmalakarasāyanam)|

### **Method of preparation:**

Amalaki, Haritaki and Bhibhitaki or combination of these, is tied to the bark of Palasha (Butea monosperma). This is covered with a layer of wet mud.

This big ball is fried using cow dung cake fire.

Then the mud and Palasha layers are scraped, pulp is taken in a dose of 48 Kg (1000 Pala = 1 Tula) and crushed properly, in pestle and mortar.

This paste is administered by adding equal quantities of curd, ghee, honey, till paste, oil and sugar.

It is administered according to the procedure laid down and during this period, the patient should be restrained from food.

The patient should return to the normal diet gradually and he must be given massage and unction with ghee and the powder of barley.

Two such courses of rejuvenation therapy should be administered, keeping in view the power of digestion of the individual.

He should thereafter resort to meals containing Sastika type of rice and ghee with soup or milk. Thereafter, he should be left free to resort to regimens liked by him and take food desired by him.



By the administration of this rejuvenation therapy, the sages regained their youth and lived for many hundreds of years free from diseases, and with great devotion, practiced penance, endowed with the excellence of the body, the intellect, and normal functioning of the senses. [75]

### **Recipe of Haritaki:**

हरीतक्यामलक बिभीतक पञ्चपञ्चमूलनिर्यूहे पिप्पली मधुक मधूक काकोली  
क्षीरकाकोल्यात्मगुप्ता जीवकर्षभक क्षीरशुकला कल्कसम्प्रयुक्तेन विदारीस्वरसेन  
क्षीराष्टगुण सम्प्रयुक्तेन च सर्पिषः कुम्भं साधयित्वा प्रयुञ्जानोऽग्निबलसमां  
मात्रां जीर्णे च क्षीरसर्पिर्भ्यां शालिषष्टिकमुष्णोदकानुपानमश्नञ्जरा व्याधि  
पापाभिचारव्यपगतभयः शरीरेन्द्रिय बुद्धि बलमतुलमुपलभ्याप्रतिहत सर्वारम्भः  
परमायुरनवाप्नुयात् ||७६||

(इति पञ्चमो हरीतकीयोगः)|

harītakṡāmalaka bibhītaka pañcapañcamūlaniryūhe pippalī madhuka  
madhūka kākolī kṡīrakākolyātmaguptā jīvakarṡabhaka kṡīraśuklā  
kalkasamprayuktena vidārīsvarasena kṡīrāṡṡtaguṅa samprayuktena  
ca sarpiṡaḥ kumbhaṃ sādhayitvā prayuñjāno'gnibalasamāṃ  
mātrāṃ jīrṅe ca kṡīrasarpirbhyāṃ  
śāliṡaṡṡtikamuṡṅnodakānupānamaśnañjarā vyādhi  
pāpābhicāravypagatabhayaḥ śarīrendriya buddhi  
balamatulamupalabhyāpratihata sarvārambhaḥ  
paramāyuranavāpnuyāt ||76||

(iti pañcamo harītakīyogaḥ)|

### **Method of preparation:**

A decoction should be prepared of Haritaki, Amalaki, Bibhitaka and five groups of Pancamulas – Pancha Panchamoola –

Pancha Panchamoola – 25 roots – are taken in 10 Pala each – 480 grams each.

a. Vidarigandhi-pancha:

Vidarigandha (Pueraria tuberosa)

Brihati – Solanum indicum

Prishniparni – Uraria picta

Nidigdhika

Shwadamshttra – Tribulus terrestris

b. Brihat -panchamoola:

Bilva – Aegle marmelos

Shyonaka – Oroxylum indicum

Gambhari – Coomb Teak (root) – Gmelina arborea

Patala – Trumpet (root) – Stereospermum suaveolens

Agnimantha – Premna corymbosa (Burm.f) Merr

c. Punarnavadi-panchamoola:

Punarnava – Boerhavia diffusa

Mudgaparni – Phaseolus trilobus

Mashaparni – Teramnus labialis

Bala – Sida cordifolia

**Eranda – castor root**

d. Jivaneeya-Panchamoola:

Jeevaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Meda – Polygonatum cirrhifolium

Jeevanti – Leptadenia reticulata

Shatavari – Asparagus racemosus

e. Truna Panchamoola

Kusha – Desmostachya bipinnata

Kasha – Saccharum spontaneum

Shara – Saccharum munja  
Darbha – Imperata cylindrical  
Ikshu – Sugarcane – Saccharum officinarum

To this decoction,

the paste of  
Pippali – Long pepper  
Madhuka (Licorice – Glycyrrhiza glabra),  
Kakoli (Fritillaria roylei),  
Ksheerakakoli (Lilium polyphyllum),  
Atmagupta – Mucuna pruriens  
Jivaka (Malaxis acuminata),  
Rishabhaka (Manilkara hexandra) and  
Ksheerashukla are added.

the juice of Vidari (Ipomoea paniculata / Pueraria tuberosa),  
eight times of milk and

24, 576 g of ghee is added added and boiled.

This recipe is administered in a dose based on the power of digestion, and after it is digested, the individual should be advised to take Sali and Sastika type of rice along with milk and ghee. Hot water should be given to him as post- prandial potion.

By this therapy one becomes free from the consequences of old age, disease, sins and effects of black magic, and he becomes endowed with unrivaled strength of body, senses as well as intelligence. He develops powers to see through the completion of all projection in hand and leads a long life. [76]

### Another Rasayana medicine with Haritaki:

हरीतक्यामलक बिभीतक हरिद्रा स्थिरा बला विडङ्गामृतवल्ली विश्वभेषज मधुक  
पिप्पली सोमवल्क सिद्धेन क्षीरसर्पिषा मधु शर्कराभ्यामपि च सन्नीयामलक  
स्वरस शतपरिपीतमामलक चूर्णमयश्चूर्णं चतुर्भागसम्प्रयुक्तं पाणितलमात्रं प्रातः  
प्रातः प्राश्य यथोक्तेन विधिना सायं मुद्गयूषेण पयसा वा ससर्पिष्कं  
शालिषष्टिकान्नमश्नीयात्, त्रिवर्षप्रयोगादस्य वर्षशतमजरं वयस्तिष्ठति,  
श्रुतमवतिष्ठते, सर्वामयाः प्रशाम्यन्ति, विषमविषं भवति गात्रे, गात्रमश्मवत्  
स्थिरीभवति, अधृष्यो भूतानां भवति॥७७॥

भवन्ति चात्र-

यथाऽमराणाममृतं यथा भोगवतां सुधा ।  
तथाऽभवन्महर्षीणां रसायनविधिः पुरा ॥७८॥

न जरां न च दौर्बल्यं नातुर्यं निधनं न च ।

जग्मुर्वर्षसहस्राणि रसायनपराः पुरा । ॥७९॥

न केवलं दीर्घमिहायुरश्रुते रसायनं यो विधिवन्निषेवते ।

गतिं स देवर्षिं निषेवितां शुभां प्रपद्यते ब्रह्म तथेति चाक्षयम् ॥८०॥

haritakyāmalaka bibhitaka haridrā sthirā balā viḍaṅgāmṛtavallī  
viśvabheṣaja madhuka pippalī somavalka siddhena kṣīrasarpiṣā  
madhu śarkarābhyaṁapi ca sanniyāmalaka svarasa  
śataparipītamāmalaka cūrṇamayaścūrṇa caturbhāgasamprayuktaṁ  
pāṇitalamātraṁ prātaḥ prātaḥ prāśya yathoktena vidhinā sāyaṁ  
mudgayūṣeṇa payasā vā sasarpīṣkaṁ śāliṣaṣṭikānnamaśnīyāt,  
trivarsaprayogādasya varṣaśatamajaraṁ vayastiṣṭhati,  
śrutamavatiṣṭhate, sarvāmayāḥ praśāmyanti, viṣamaviṣaṁ bhavati  
gātre, gātramaśmavat sthirībhavati, adhr̥ṣyo bhūtānāṁ  
bhavati॥७७॥

bhavanti cātra-

yathā'marāṅāmamṛtaṁ yathā bhogavatāṁ sudhā ।

tathā'bhavanmaharṣiṅāṁ rasāyanavidhiḥ purā ॥७८॥

na jarāṁ na ca daurbalyaṁ nāturyaṁ nidhanaṁ na ca ।

jagmurvarṣasahasrāṇi rasāyanaparāḥ purā । ॥७९॥

na kevalam dīrghamihāyuraśnute rasāyanam yo vidhivanniṣevate |  
gatiṃ sa devarṣi niṣevitām śubhām prapadyate brahma tatheti  
cākṣayam ||80||

### **Method of preparation**

Haritaki, Amalaki, Bibhitaka,  
Haridra (turmeric – *Curcuma longa*),  
Sthira (*Desmodium gangeticum*),  
Bala (Country mallow (root) – *Sida cordifolia*),  
Vidanga (*Embelia ribes*),  
Amrutavalli,  
Vishvabhesaja – ginger  
Madhuka (Licorice – *Glycyrrhiza glabra*),  
Pippali (Long pepper fruit – *Piper longum*),  
Somavalka- these drugs should be cooked with ghee extracted from  
milk and added with honey and sugar.

To this, Amalaki which is impregnated with 100 times juice of the  
same fruit (Amalaka) and the powder of iron one- fourth in  
quantity, should be added.

Following the prescribed procedure, this recipe should be taken  
every morning in a dose of 12 g.

In the evening, Shali or Sastika type of rice, mixed with ghee or  
milk, or the soup of Mudga should be taken.

### **BENEFITS:**

By the administration of this therapy for three years, the individual  
becomes free from old age for 100 years. He develops the power to  
recollect anything he hears. All these diseases are eradicated and  
even poisons become non-poisonous in his body. His body becomes  
compact like a stone and he attains invincibility.

As the nector is to the Gods and the nectar is for serpents, so in ancient times, this rejuvenation therapy become useful to the great sages. It kept them free old age, weakness, diseases and death and they lived for thousands of years by the intake of this rejuvenating drug.

He who makes use of this rejuvenation therapy, according to the prescribed procedure, not merely enjoys long life in this world, but also after death enjoys the auspicious life of the Devas and Rishis and gets submerged in immutable Brahman. [77-80]

तत्र श्लोकः-

अभयामलकीयेऽस्मिन् षड्योगाः परिकीर्तिताः ।

रसायनानां सिद्धानामायुर्यैरनुवर्तते ॥८१॥

tatra ślokaḥ-

abhayāmalakīye'smin ṣaḍyogāḥ parikīrtitāḥ ।

rasāyanānāṃ siddhānāmāyuryairanuvartate ॥81॥

### **Summary:**

In this quarter dealing with Abhaya and Amalaki, six recipes for rejuvenation therapy are described. By the administration of these recipes the life of the great Siddhas (those who have attained perfection) was prolonged. [81]

Thus, ends the first quarter dealing with Abhaya and Amalaki of the Chapter on Rejuvenation Therapy of the Section on Therapeutics of the work of Agnivesha redacted by Charaka.

## Charaka Chikitsasthana 1.2 Prana Kameeya Rasayana

The second quarter of Charaka Chikitsa Sthana 1st chapter deals with Rasayana – rejuvenation, anti ageing. This sub-chapter is called Prana Kameeya Rasayana Pada.

Prana means life. Kameeya means desirous. So, it deals with 37 Ayurvedic medicines designed to improve life expectancy and quality.

अथातः प्राणकामीयं रसायनपादं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ prāṇakāmīyaṃ rasāyanapādaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the second quarter of the Chapter on rejuvenation therapy (Rasayana) beginning with the term Pranakama (desirous for vitality).

Thus, said lord Atreya. [1-2]

### The importance of Rejuvenation Therapy:

प्राणकामाः शुश्रूषध्वमिदमुच्यमानममृतमिवापरमदितिसुत हितकरमचिन्त्याद्भुत  
प्रभावमायुष्यमारोग्यकरं वयसः स्थापनं निद्रा तन्द्रा श्रम क्लमालस्य  
दौर्बल्यापहरमनिल कफ पित्त साम्यकरं स्थैर्यकरमबद्ध मांसहरमन्तरग्नि  
सन्धुक्षणं प्रभा वर्ण स्वरोत्तमकरं रसायन विधानम् । अनेन च्यवनादयो महर्षयः  
पुनर्युवत्वमापुर्नारीणां चेष्टतमा बभूवुः, स्थिर समसुविभक्तमांसाः, सुसंहत  
स्थिरशरीराः, सुप्रसन्न बल वर्णेन्द्रियाः, सर्वत्राप्रतिहत पराक्रमाः, क्लेश सहाश्च ।

prāṇakāmāḥ

śuśrūṣadhvamidamucyamānamamṛtamivāparamaditisuta

hitakaramacintyādbhuta prabhāvamāyūṣyamārogyakaramḥ vayasah

sthāpanaṃ nidrā tandrā śrama klamālasya daurbalyāpaharamanila

kapha pitta sām̐yakaraṃ sthairyakaramabaddha  
māṃsaharamantaragni sandhukṣaṇaṃ prabhā varṇa  
svarottamakaraṃ rasāyana vidhānam | anena cyavanādayo  
maharṣayaḥ punaryuvatvamāpurnārīṇāṃ ceṣṭatamā babhūvuḥ,  
sthira samasuvibhaktamāṃsāḥ, susaṃhata sthiraśarīrāḥ,  
suprasanna bala varṇendriyāḥ, sarvatrāpratihata parākramāḥ, kleśa  
sahāśca |

Lord Punarvasu Atreya said, "Listen to me, O! Persons desirous for vitality: the revitalization therapy is like ambrosia and is beneficial to the Gods, the sons of Aditi.

### **Effects of Rasayana treatment (anti ageing Therapy):**

It has unimaginable and wonderful effects.

Ayushya – It promotes life

Arogyakara – Maintains positive health

Vayasa Sthapanam – anti ageing,  
and cures

Nidra – morbid sleep,

Tandra – Drowsiness

Shrama, Klama – Physical as well as mental fatigue

Alasya [Laziness](#) and

Dourbalya – weakness

It maintains proper balance among Vata, Pitta and Kapha;

Sthairyakara – It produces stability,

Cures slothness, wasting of muscles

Agni Sandhukshana – Stimulates digestive fire (enzymes responsible for digestion and metabolism) and

Prabha Varna Swarottamakara – Brings about excellence in luster, complexion as well as voice

### **Benefits:**

The great sages like Chyavana etc., regained their youth and were



liked most by women.

Their muscles and bodies became compact, even and well proportioned.

They were endowed with

Excellence of strength, complexion and senses.

Unchallengeable prowess everywhere.

And developed powers of resistance to hardships

सर्वे शरीरदोषा भवन्ति ग्राम्याहारादम्ल लवण कटुक क्षार शुष्क शाक मांस तिल  
पल्ल पिष्टान्न भोजिनां विरुद्ध नव शूक शमी धान्य विरुद्धासात्म्य रूक्ष  
क्षाराभिष्यन्दि भोजिनां क्लिन्न गुरु पूति पर्युषित भोजिनां विषमाध्यशन  
प्रायाणां दिवास्वप्न स्त्री मद्य नित्यानां विषमाति मात्र व्यायाम सङ्क्षोभित  
शरीराणां भय क्रोध शोक लोभ मोहायास बहुलानाम्;

sarve śarīradoṣā bhavanti grāmyāhārādām̐la lavaṇa kaṭuka kṣāra  
śuṣka śāka māṃsa tila palala piṣṭāṇna bhojināṃ virūḍha nava śūka  
śamī dhānya viruddhāsātmya rūkṣa kṣārābhiṣyandi bhojināṃ klinna  
guru pūti paryuṣita bhojināṃ viṣamādhyāśana prāyāṇāṃ  
divāsvapna strī madya nityānāṃ viṣamāti mātra vyāyāma  
saṅkṣobhita śarīrāṇāṃ bhaya krodha śoka lobha mohāyāsa  
bahulānām;

### **Causes for body defects (Shareera Dosh):**

Intake of

Gramya Ahara – substandard diet

Amla, Lavana, Katuka, Kshara, Shushka Shaka – green vegetables  
with sour, saline, pungent and alkaline tastes, dry vegetables,  
meat, sesame seeds, paste of sesame seeds and pastries

Viruda Nava Shooka Shami Dhanya – Germinated cereals and  
pulses, freshly harvested corns with bristles and pulses

Viruddha – intake of [wrong food combinations](#)

Asathmya – uncongenial foods

Klinna, Guru, Pooti Paryushita Bhojana – softened, moist, heavy, putrid and stale food

Vishamashana – eating at random times

Adhyashana – eating before previously food getting digested

### **Bad habits that cause illness:**

Divasvapna, Stree Madya Nitya – daily indulgence in [day-sleep](#), sex and alcohol

Vishama, Ati Vyayama – irregular, excessive exercise,

Bhaya, Krodha, Shoka, Lobha, Moha, Ayasa Bahula – excessive fear, anger, grief, greed, infatuation and over-work.

अतोनिमित्तं हि शिथिलीभवन्ति मांसानि, विमुच्यन्ते सन्धयः, विदह्यते रक्तं, विष्यन्दते चानल्पं मेदः, न सन्धीयतेऽस्थिषु मज्जा, शुक्रं न प्रवर्तते, क्षयमुपैत्योजः; स एवम्भूतो ग्लायति, सीदति, निद्रा तन्द्रालस्य समन्वितो निरुत्साहः श्वसिति, असमर्थश्चेष्टानां शारीरमानसीनां, नष्ट स्मृति बुद्धिच्छायो रोगाणामधिष्ठानभूतो न सर्वमायुरवाप्नोति | तस्मादेतान् दोषानवेक्षमाणः सर्वान् यथोक्तानहितानपास्याहार विहारान् रसायनानि प्रयोक्तुमर्हतीत्युक्त्वा भगवान् पुनर्वसुरात्रेय उवाच-||३||

atonimittam hi śithilībhavanti māṃsāni, vimucyante sandhayaḥ, vidahyate raktaṃ, viṣyandate cānalpaṃ medaḥ, na sandhiyate'sthiṣu majjā, śukraṃ na pravartate, kṣayamupaityojaḥ; sa evambhūto glāyati, sīdati, nidrā tandrālasya samanvito nirutsāhaḥ śvasiti, asamarthaśceṣṭānāṃ śārīramānasīnāṃ, naṣṭa smṛti buddhicchāyo rogāṇāmadhiṣṭhānabhūto na sarvamāyuravāpnoti | tasmādetān doṣānavekṣamāṇaḥ sarvān yathoktānahitānapāsyāhāra vihārān rasāyanāni prayoktumarhatītyuktvā bhagavān punarvasurātreya uvāca-||3||

### **Effect of bad food, physical and mental habits:**

Shithilee Bhavati Mamsani – muscles become flabby, fragile  
Vimuchyante Sandhayaha – Joints become vitiated, weak  
Vidahyate Raktam – blood becomes vitiated, burnt out  
Vishyandate cha analpam medaha – The fat which is accumulated in excess gets liquefied, vitiated  
Na sandheeyate asthishu majja – The marrow does not remain intact inside the (hollow part) bones,  
Shukram na pravartate – Impairment in the ejaculation of semen and  
Kshayamupaiti Ojaha – [The Ojas \(vital fluid, responsible for immunity\)](#) undergoes diminution.

Such a person suffers from  
Glayati, Seedati, Nidra, Tandra, Alasya, Nirutsaha – Feels exhausted, languid, sleepy, drowsy and lazy, lack of enthusiasm,  
Shwasa – dyspnea  
Becomes incapable of physical and mental work,  
Loses his memory, intellect and complexion and  
Becomes an abode of diseases.  
Thus, he fails to enjoy the full span of his life.

In view of all these miseries, one should give up all types of unwholesome diet and regimens and should undergo revitalization treatment. Lord Punarvasu Atreya continued his discourse as follows [3]

### **Amalaka ghrita – Ghee prepared with Amla:**

आमलकानां सुभूमिजानां कालजानामनुपहत गन्ध वर्ण रसानामापूर्णरस  
प्रमाणवीर्याणां स्वरसेन पुनर्नवा कल्क पाद सम्प्रयुक्तेन सर्पिषः साधयेदाढकम्,  
अतः परं विदारी स्वरसेन जीवन्ती कल्क सम्प्रयुक्तेन, अतः परं चतुर्गुणेन पयसा

बलातिबला कषायेण शतावरी कल्क संयुक्तेन; अनेन क्रमेणैकैकं शतपाकं  
सहस्रपाकं वा शर्करा क्षौद्र चतुर्भाग सम्प्रयुक्तं सौवर्णे राजते मार्तिके वा शुचौ दृढे  
घृतभाविते कुम्भे स्थापयेत्; तद्यथोक्तेन विधिना यथाग्नि प्रातः प्रातः प्रयोजयेत्,  
जीर्णे च क्षीरसर्पिर्भ्यां शालिषष्टिकमश्नीयात् ।

अस्य प्रयोगाद्द्वर्षशतं वयोऽजरं तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः प्रशाम्यन्ति,  
अप्रतिहतगतिः स्त्रीषु, अपत्यवान् भवतीति ॥४॥

भवतश्चात्र-

बृहच्छरीरं गिरिसारसारं स्थिरेन्द्रियं चातिबलेन्द्रियं च ।

अधृष्यमन्यैरतिकान्तरूपं प्रशस्ति पूजा सुखचित्तभाक् च ॥५॥

बलं महद्वर्णं विशुद्धिरग्न्या स्वरो घनौघस्तनितानुकारी ।

भवत्यपत्यं विपुलं स्थिरं च समश्नतो योगमिमं नरस्य ॥६॥

(इत्यामलक घृतम्) ।

āmalakānāṃ subhūmijānāṃ kālajānāmanupahata gandha varṇa  
rasānāmāpūrṇarasa pramāṇavīryāṇāṃ svarasena punarnavā kalka  
pāda samprayuktena sarpiṣaḥ sādhyedāḍhakam, ataḥ paraṃ vidārī  
svarasena jīvantī kalka samprayuktena, ataḥ paraṃ caturguṇena  
payasā balātibalā kaṣāyeṇa śatāvarī kalka saṃyuktena; anena  
krameṇaikaikaṃ śatapākaṃ sahasrapākaṃ vā śarkarā kṣaudra  
caturbhāga samprayuktaṃ sauvarṇe rājate mārṭike vā śucau dṛḍhe  
ghṛtabhāvite kumbhe sthāpayet; tadyathoktena vidhinā yathāgni  
prātaḥ prātaḥ prayojayet, jīrṇe ca kṣīrasarpirbhyāṃ  
śāliṣaṣṭikamaśnīyāt ।

asya prayogādvarṣaśataṃ vayo'jaraṃ tiṣṭhati, śrutamavatiṣṭhate,  
sarvāmayāḥ praśāmyanti, apratihataḡatiḥ strīṣu, apatyavān  
bhavatīti ॥4॥

bhavataścātra-

bṛhaccharīraṃ girisārasāraṃ sthirendriyaṃ cātibalendriyaṃ ca ।

adhrṣyamanyairatikāntarūpaṃ praśasti pūjā sukhacittabhāk ca ॥5॥

balam mahadvarṇa viśuddhiragryā svaro ghanauḡhastanitānukārī ।

bhavatyapatyaṃ vipulaṃ sthiraṃ ca samaśnato yogamimaṃ  
narasya ||6||  
(ityāmalaka ghr̥tam) |

### **Method of preparation of Amalaka Ghritam:**

One Adhaka (3.072 liters) of ghee is boiled with

- The paste of Punarnava (Spreading Hogweed – *Boerhavia diffusa*) and
- Juice of Amalaki (Indian gooseberry fruit – *Emblica officinalis* Gaertn).

The Amalaki fruits should be –

Subhoomija – collected from trees which are grown in good soil,  
good place and

Kaalaja – seasonal

Anupahata Gandha Varna – Their smell, color and taste should not  
have been impaired and heavy

Aapoorna Rasa Pramana Veerya – Should be full in juice, size and  
potency.

Thus, obtained ghee is filtered.

Thereafter, this ghee is again boiled with the

- juice of Vidari (*Pueraria tuberosa*) and
  - the paste of Jivanti (*Leptadenia reticulata*).
- Then the obtained herbal ghee is filtered.

Thereafter, it the obtained herbal ghee is boiled with 4 parts of milk  
milk and Decoction of:

- Bala – Country mallow (root) – *Sida cordifolia*
- Atibala (*Abution indicum*) and
- The paste of Shatavari (*Asparagus racemosa*)

In this manner, this ghee should be boiled consecutively for 100 times or 1000 times.

Thereafter,

- one fourth of it should be mixed with sugar and honey,
- And kept in a clean, strong and ghee smeared jar made of gold, silver or mud.

Following the prescribed procedure and taking into consideration the digestive power, this medicine should be administered in proper quantities, every morning

And after digestion of Amalaka ghrita,

- The individual should be advised Shali or Shashtika types of rice, to take with milk and ghee.

### **Benefits of Amalaki Ghrita:**

- The person lives for 100 years free from old age.
- Shrutam Avatishtate – He remembers whatever he hears
- he is cured of all diseases.
- Acquires an unimpaired sexual potency and is blessed with progeny.

Thus, it is said:

A Robust physique, strong like iron, stability and sharpness of sense organs, invincibility, exceeding charm, respect, honor, mental happiness, enormous strength, bright complexion, very sound voice resembling that of a thunderous cloud and healthy children in plenty- these are the outcomes of this therapy. [4-6]

### **Amalaki Avaleha:**

आमलक सहस्रं पिप्पलीसहस्रं सम्प्रयुक्तं पलाश तरुण क्षारोदकोत्तरं तिष्ठेत्,  
तदनुगत क्षारोदकमनातप शुष्कमनस्थि चूर्णीकृतं चतुर्गुणाभ्यां मधुसर्पिर्भ्यां  
सन्नीय शर्कराचूर्णं चतुर्भागं सम्प्रयुक्तं घृतभाजनस्थं षण्मासान्  
स्थापयेदन्तर्भूमेः ।

तस्योत्तर कालमग्नि बलसमां मात्रां खादेत्, पौर्वाह्निकः प्रयोगो नापराह्निकः,  
सात्म्यापेक्षश्वाहार विधिः ।

अस्य प्रयोगाद्द्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥७॥

(इत्यामलकावलेहः) ।

āmalaka sahasraṃ pippalīśahasra samprayuktaṃ palāśa taruṇa  
kṣārodakottaraṃ tiṣṭhet, tadanugata kṣārodakamanātapa  
śuṣkamanasthi cūrṇīkṛtaṃ caturguṇābhyāṃ madhusarpirbhyāṃ  
sannīya śarkarācūrṇa caturbhāga samprayuktaṃ  
ghṛtabhājanasthaṃ ṣaṇmāsān sthāpayedantarbhūmeḥ ।  
tasyottara kālamagni balasamāṃ mātrāṃ khādet, paurvāhṇikaḥ  
prayogo nāparāhṇikaḥ, sātmyāpekṣāścāhāra vidhiḥ ।  
asya prayogādvarṣaśatamajaraṃ vayastiṣṭhatīti samānaṃ pūrveṇa  
॥७॥

(ityāmalakāvalehaḥ) ।

**Ingredients and procedure:** 1000 fruits each of Amalaki (Amla, Indian gooseberry) and Pippali (Long pepper fruit – Piper longum) are impregnated with Palasha Ksharodaka – the water of Palasha Kshara.

The fruits are then de-seeded and dried in shade and powdered. To this powder, four times of honey and ghee are added and 1/4th of powdered sugar is mixed.

The recipe, Thus, prepared is kept inside a ghee-smear jar and should be stored underground for 6 months.

It should be administered based on

Kala – season

Agni – digestion strength of the patient

Bala – strength and immunity.

Wholesome diet should be given to the patient.

This also carries the benefits explained in relation to the previous recipe. (Amalaka ghrita) [7].

### **Amalaka Churna:**

आमलक चूर्णाढकमेकविंशति रात्रमामलक स्वरस परिपीतं मधु घृताढकाभ्यां  
द्वाभ्यामेकीकृतमष्टभाग पिप्पलीकं शर्कराचूर्णं चतुर्भाग सम्प्रयुक्तं घृतभाजनस्थं  
प्रावृषि भस्मराशौ निदध्यात्; तद्वर्षान्ते सात्म्यपथ्याशी प्रयोजयेत्; अस्य  
प्रयोगाद्वर्षं शतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥८॥

(इत्यामलकचूर्णम्) |

āmalaka cūrṇāḍhakamekaviṁśati rātramāmalaka svarasa paripītaṁ  
madhu ghr̥tāḍhakābhyāṁ dvābhyāmekīkṛtamastabhāga pippalīkaṁ  
śarkarācūrṇa caturbhāga samprayuktaṁ ghr̥tabhājanasthaṁ prāvṛṣi  
bhasmarāśau nidadhyāt; tadvarṣānte sātmyapathyāśī prayojayet;  
asya prayogādvarṣa śatamajaramāyustiṣṭhatīti samānaṁ pūrveṇa  
॥8॥

(ityāmalakacūrṇam) |

### **Procedure and the ingredients:**

Amalaki (Indian gooseberry) Powder – 1 Adhaka – 3.072 kg, is impregnated with and Gooseberry (Amalki) for 21 nights

To this one Adhaka (3.072 Liter) of honey and ghee each should be added.

The whole thing should be mixed properly, and to this,

- 1/8<sup>th</sup> powder of Pippali – Long pepper fruit and
- 1/4<sup>th</sup> powder of sugar is added and mixed.



This powder mix is kept inside a ghee-smearred jar and stored inside a heap of ash during rainy season (Pravrushi).

After the rains, it is administered to the patient who has wholesome diet.

Administration of this recipe makes a person to live for 100 years, free from old age. [8]

### **Vidangavaleha:**

विडङ्ग तण्डुल चूर्णानामाढकमाढकं पिप्पली तण्डुलानामध्यर्धाढकं सितोपलायाः सर्पिस्तैलमध्वाढकैः षड्भिरेकीकृतं घृत भाजनस्थं प्रावृषि भस्म राशाविति सर्व समानं पूर्वेण यावदाशीः ॥९॥ (इति विडङ्गावलेहः) ।

viḍaṅga taṇḍula cūrṇānāmāḍhakamāḍhakam pippalī  
taṇḍulānāmadyardhāḍhakam sitopalāyāḥ  
sarpistailamadhvāḍhakaiḥ ṣaḍbhirekīkṛtam ghr̥ta bhājanastham  
prāvṛṣi bhasma rāsāviti sarvaṃ samānaṃ pūrveṇa yāvadāśīḥ ॥9॥  
(iti viḍaṅgāvalehaḥ) ।

### **Ingredients and procedure:**

One Adhaka (3.072 kg) of the powder of the

- grains of Vidanga – Embelia ribes and
  - Pippali – Long pepper fruit – Piper longum,
- 1.5 Adhaka (4.608 Gm) of sugar,  
6 Adhakas (18.432kg) of ghee, Sesame oil and honey, taken together, should be mixed well and kept inside a ghee- smearred jar.

This jar should be stored inside a heap of ashes during the rainy season and given to the patient on the lines suggested above. It produces all the therapeutic effects mentioned in the preceding paragraph and verses [9]

### **Amalaki Avaleh – different version:**

यथोक्त गुणानामामलकानां सहस्रमार्द्रं पलाश द्रोण्यां सपिधानायां  
बाष्पमनुद्वमन्त्यामारण्य गोमयाग्निभिरुपस्वेदयेत्, तानि सुस्विन्न शीतान्युद्धृत  
कुलकान्यापोथ्याढकेन पिप्पली चूर्णानामाढकेन च विडङ्ग तण्डुल  
चूर्णानामध्यर्धेन चाढकेन शर्कराया द्वाभ्यां द्वाभ्यामाढकाभ्यां तैलस्य मधुनः  
सर्पिषश्च संयोज्य शुचौ दृढे घृतभाविते कुम्भे स्थापयेदेकविंशति रात्रम्, अत  
ऊर्ध्वं प्रयोगः; अस्य प्रयोगाद्वर्षं शतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥१०॥  
(इत्यामलकावलेहोऽपरः) ।

yathokta guṇānāmāmalakānāṃ sahasramārdra palāśa droṇyāṃ  
sapidhānāyāṃ bāṣpamanudvamantyāmāraṇya  
gomayāgnibhirupasvedayet, tāni susvinna śītānyuddhr̥ta  
kulakānyāpothyāḍhakena pippalī cūrṇānāmāḍhakena ca viḍaṅga  
taṇḍula cūrṇānāmadyardhena cāḍhakena śarkarāyā dvābhyāṃ  
dvābhyāmāḍhakābhyāṃ tailasya madhunaḥ sarpiṣaśca saṃyojya  
śucau dṛḍhe ghr̥tabhāvite kumbhe sthāpayedekaviṃśati rātram, ata  
ūrdhvaṃ prayogaḥ; asya prayogādvarṣa śatamajaramāyustiṣṭhātīti  
samānaṃ pūrveṇa ॥10॥ (ityāmalakāvaleho'paraḥ) ।

### **Procedure and ingredients:**

1000 fruits of Amalaki having the attributes described earlier (in paragraph 4) is kept inside a drum prepared of a green Palasha – Butea monosperma tree. (Sapidhaana Palasha Droni)

It is covered air-tight and is ensured that the steam from inside does not go out through any opening.

This drum is put on fire of the forest cow dung cake.

When these fruits are fully baked, it is allowed to cool down, and then, their seeds are removed.

Pulp is made to a paste and taken in the quantity of one Adhaka (3.072 kg)

To this

- 1 Adhaka (3.072kg) of Pippali Choorna (Long pepper fruit powder)
- 1.5 Adhaka (4.608 kg) of the powder of Vidanga (False black pepper – Embelia ribes fruit),
- 2 Adhakas (6.144 kg) each of sugar, til oil, honey and ghee should be added.

The recipe is kept inside a clean, strong ghee-smearred jar for 21 nights. Thereafter, it is administered.

By the use of these recipes, one lives 100 years free from old age and gets such other benefits as are described in Para 4 and verses 5 and 6 above.

### **Nagabala Rasayana:**

धन्वनि कुशास्तीर्णे स्निग्ध कृष्ण मधुर मृत्तिके सुवर्ण वर्णमृत्तिके वा व्यपगत विषश्चापद पवन सलिलाग्निदोषे कर्षण वल्मीक श्मशान चैत्योषरावसथवर्जिते देशे यथर्तु सुख पवन सलिलादित्य सेविते जातान्यनुपहतान्यनध्यारूढान्य बालान्यजीर्णान्यधिगत वीर्याणि शीर्ण पुराण पर्णान्यसञ्जातान्यपर्णानि तपसि तपस्ये वा मासे शुचिः प्रयतः कृतदेवार्चनः स्वस्ति वाचयित्वा द्विजातीन् चले सुमुहूर्ते नागबलामूलान्युद्धरेत्, तेषां सुप्रक्षालितानां त्वक्पिण्डमाम् मात्रमक्षमात्रं वा श्लक्ष्ण पिष्टमालोड्य पयसा प्रातः प्रयोजयेत्, चूर्णीकृतानि वा पिबेत् पयसा, मधु सर्पिर्भ्यां वा संयोज्य भक्षयेत्, जीर्णे च क्षीर सर्पिर्भ्यां शालिषष्टिकमश्रीयात् । संवत्सर प्रयोगादस्य वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥११॥

(इति नागबलारसायनम्) ।

dhanvani kuśāstīrṇe snigdha kṛṣṇa madhura mṛttike suvarṇa varṇamṛttike vā vyapagata viṣaśvāpada pavana salilāgnidoṣe karṣaṇa valmika śmaśāna caityoṣarāvasathavarjite deśe yathartu

sukha pavana salilāditya sevite

jātānyanupahatānyanadhyārūḍhānya bālānyajīrṇānyadhigata vīryāṇi  
śīrṇa purāṇa parṇānyasañjātānyaparṇāni tapasi tapasye vā māse  
śuciḥ prayataḥ kṛtadevārcanaḥ svasti vācayitvā dvijātīn cale  
sumuhūrte nāgabalāmūlānyuddharet, teṣāṃ suprakṣālitānāṃ  
tvakpiṇḍamāmra mātramakṣamātram vā ślakṣṇa piṣṭamāloḍya  
payasā prātaḥ prayojayet, cūrṇīkṛtāni vā pibet payasā, madhu  
sarpirbhyāṃ vā saṃyojya bhakṣayet, jīrṇe ca kṣīra sarpirbhyāṃ  
śāliṣaṣṭikamaśnīyāt |

saṃvatsara prayogādasya varṣasātamajaram vāyastiṣṭhatīti  
samānaṃ pūrveṇa ||11||  
(iti nāgabalārasāyanam) |

The herbs – Grewia populifolia, Sida spinosa, Urena lobata, Grewia hirsuta – all these are identified with the name **Nagabala**. **Read more about it**

### **Roots of Nagabala should be collected from a field having the following characteristics:**

It should be located in Jangala Desa (arid)

Kusha plants – Desmostachya bipinnata should have thickly grown in this field

The earth of the field should be unctuous, black and sweet or it should be golden in color

The field should be free from poisons, wild animals and the faults of wind, water and fire

It

- should not be a cultivated land;
- should not have anthill;
- should not be a crematorium;
- should not have a Chattya (sacred temple);

- should not be grown in Usara (saline) land and
- should not have residential houses and

This land should have been exposed to wind, water and sun according to different seasons.

### **The plants of Nagabala should have the following characteristics:**

It should not have been injured

There should not be any big tree by their side (Adhyarudha) to afflict them

It should neither be too young, nor too old

It should be full of Veerya (potency).

### **Collection of the herb – Nagabala:**

- Nagabala is to be uprooted in the month of Tapas or Magha (January- February) and Tapasya or Phalaguna (February-March)
- By a person, who is clean, Prayata (devoted) who has offered prayer to the Gods
- Persons who are Dvijatis (Brahmanas, Kshatriyas and Vaishyas) have recited Swasti – auspicious chants namely, the Chala or Indra Muhurta.
- The roots are made to a thin paste or powder and taken with milk or honey in the morning.

**Pathya:** The person is advised food consisting of Sali or Sastika type of rice mixed with milk and ghee.

If this recipe is taken for one year, then the person lives for one hundred years, free from old age and he will get such other benefits as are described in para 4 and verses 5 and 6 above [11]

### Other anti ageing recipes:

बलातिबला चन्दनागुरु धव तिनिश खदिर शिंशपासन स्वरसाः

पुनर्नवान्ताश्चौषधयो दश नागबलया व्याख्याताः।

स्वरसानामलाभे त्वयं स्वरस विधिः- चूर्णानामाढकमाढकमुदकस्याहोरात्र स्थितं  
मृदितपूतं स्वरसवत् प्रयोज्यम्॥१२॥

balātibalā candanāguru dhava tiniśa khadira śiṃśapāsana svarasāḥ  
punarnavāntāścauṣadhayo daśa nāgabalayā vyākhyātāḥ।  
svarasānāmālābhe tvayaṃ svarasa vidhiḥ-  
cūrṇānāmāḍhakamāḍhakamudakasyāhorātra sthitam mṛditapūtam  
svarasavat prayojyam॥12॥

### Procedure:

The juice of

Bala – *Sida cordifolia* Linn.

Atibala – *Abutilon indicum* linn

Chandana – *Santalum album*

Aguru – *Aquilaria agallocha*

Dhava – *Anogeissus latifolia*

Tinisha – *Lagerstroemia speciosa*, *Ougeinia dalbergioides* Benth./  
*oojeinensis*

Khadira – *Acacia catechu*

Simshapa – *Dalbergia latifolia* and

Asana – *Pterocarpus marsupium*

And the ten drugs ending with Punarnava viz.

Amra – Mango – *Mangifera indica*

Abhaya – Harad – *Terminalia chebula*

Dhatri – Amalaki (Indian gooseberry fruit – *Emblica officinalis*  
Gaertn)

Mukta-Rasna – *Pluchea lanceolata*

Shreyasi – Scindapsus officinalis, Terminalia Corr, Piper chaba  
Shveta Punarnava (Spreading Hogweed – Boerhavia diffusa)  
Atirasa

Mandukaparni – Gotu Kola

Sthira – Desmodium gangeticum and

Punarnava (Spreading Hogweed – Boerhavia diffusa)

should be used according to the method described for Nagabala.

If the juice of the above mentioned plants is not available, then for the preparation of their juice the following special methods should be adopted:

- One Adhaka (3.072kg) of the plant powder is taken and to this one Adhaka (3.072 lit) of water is added
- And kept for 24 hours.
- Thereafter, it should be squeezed by hand filtered.
- The liquid that comes out after filtration should be used like juice. [12]

### **Bhallataka Ksheera:**

भल्लातकान्यनुपहतान्यनामयान्यापूर्णरस प्रमाणवीर्याणि पक्व जाम्बव  
प्रकाशानि शुचौ शुक्रे वा मासे सङ्गृह्य यवपल्ले माषपल्ले वा निधापयेत्, तानि  
चतुर्मासस्थितानि सहसि सहस्ये वा मासे प्रयोक्तुमारभेत शीत स्निग्ध  
मधुरोपस्कृत शरीरः ।

पूर्वं दश भल्लातकान्यापोथ्याष्टगुणेनाम्भसा साधु साधयेत्, तेषां रसमष्ट  
भागावशेषं पूतं सपयस्कं पिबेत् सर्पिषाऽन्तर्मुखमभ्यज्य ।

तान्येकैक भल्लातकोत्कर्षापकर्षेण दशभल्लातकान्यात्रिंशतः प्रयोज्यानि, नातः  
परमुत्कर्षः ।

प्रयोग विधानेन सहस्रपर एव भल्लातक प्रयोगः ।

जीर्णे च ससर्पिषा पयसा शालिषष्टिकाशनमुपचारः, प्रयोगान्ते च द्विस्तावत्  
पयसैवोपचारः ।

तत्प्रयोगाद्दर्श शतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥१३॥  
(इति भल्लातकक्षीरम्) ।

bhallātakānyanupahatānyanāmayānyāpūrṇarasa pramāṇavīryāṇi  
pakva jāmbava prakāśāni śucau śukre vā māse saṅgr̥hya yavapalle  
māṣapalle vā nidhāpayet, tāni caturmāsasthitāni sahasi sahasye vā  
māse prayoktumārabheta śīta snigdha madhuropaskṛta śarīraḥ |  
pūrvam daśa bhallātakānyāpothyāṣṭaguṇenāmbhasā sādhu  
sādhayet, teṣāṃ rasamaṣṭa bhāgāvaśeṣaṃ pūtaṃ sapayaskaṃ  
pibet sarpiṣā'ntarmukhamabhyajya |  
tānyekaika bhallātakotkarṣāpakarṣeṇa daśabhallātakānyātrimṣataḥ  
prayojyāni, nātaḥ paramutkarṣaḥ |  
prayoga vidhānena sahasrapara eva bhallātaka prayogaḥ |  
jīrṇe ca sasarpīṣā payasā śālīṣaṣṭīkāśanamupacāraḥ, prayogānte ca  
dvistāvāt payasaivopacāraḥ |  
tatprayogādvarṣa śatamajaraṃ vayastiṣṭhatīti samānaṃ pūrveṇa  
॥13॥  
(iti bhallātakakṣīram) ।

Bhallataka is Marking Nut – **Semecarpus anacardium. Read more about Bhallataka**

### **Collection of fruits of Bhallataka:**

The fruits

- which are not damaged,
- free from physical defects,
- full of Rasa (taste),
- having full size,
- ripe in potency (veerya) and
- which resemble ripe fruits of **Jambu (Jamun fruit)**



**Time when it is to be collected:**

In the months of Suchi or Jyestha (May-June) and Shukra or Ashadha (June-July)

**Storage:**

- It is stored for 4 months inside a heap of Yava – Barley (Hordeum vulgare) or Masha (Black gram)

**Method of Administration of Bhallatak Rasayan:**

- Is done in the month of Sahas or Agrahayana (November-December) or Sahasya, i.e Pushya (December-January),
- It is administered to a patient after his body has been smeared with the cooling, unctuous and sweet herbs. (This is because, Bhallataka is very hot in nature and may cause excessive burning sensation in the patient).
- In the beginning, 10 fruits of Bhallataka should be well boiled in 8 parts of water.
- After boiling, when 1/8<sup>th</sup> of water remains, it is filtered, added with milk and given to the patient after his mouth has been smeared with ghee.
- Ten fruits should be added every day by one fruit till the number becomes thirty and thereafter, it should be decreased by one fruit per day till it reaches the original number – ten.
- It should not be further increased because thirty fruits of Bhallataka is the maximum dose.
- Following this procedure, one thousand Bhallatakas can be administered.

**Pathya:**

- After digestion, the person should take the rice of Shali or Shashtika along with milk and ghee.
- After administration for a few days, the person should take milk only twice per day. (Milk acts as coolant and will take away hot effects of Bhallatak).

By the use of this recipe, one lives for one hundred years and gains such other excellent results as are described in paragraph 4, 5 and 6 above. [13]

### **Bhallataka Kshaudra:**

भल्लातकानां जर्जरीकृतानां पिष्टस्वेदनं पूरयित्वा भूमावाकण्ठं निखातस्य स्नेहभावितस्य दृढस्योपरि कुम्भस्यारोप्योदुपेनापिधाय कृष्णमृत्तिकावलिप्तं गोमयाग्निभिरुपस्वेदयेत्; तेषां यः स्वरसः कुम्भं प्रपद्येत, तमष्ट भाग मधुसम्प्रयुक्तं द्विगुण घृतमद्यात्; तत्प्रयोगाद्द्वर्षं शतमजरं वयस्तिष्ठतीति समानं पूर्वेण॥१४॥

(इति भल्लातकक्षौद्रम्)|

bhallātakānāṃ jarjarīkṛtānāṃ piṣṭasvedanam pūrayitvā  
bhūmāvākaṅṭhaṃ nikhātasya snehabhāvitasya dṛḍhasyopari  
kumbhasyāropyodupenāpidhāya kṛṣṇamṛttikāvaliptam  
gomayāgnibhirupasvedayet; teṣāṃ yaḥ svarasaḥ kumbhaṃ  
prapadyeta, tamaṣṭa bhāga madhusamprayuktaṃ dviguṇa  
ghṛtamadyāt; tatprayogādvarṣa śatamajaraṃ vayastiṣṭhatīti  
samānaṃ pūrveṇa||14||

(iti bhallātakakṣaudram)|

### **The procedure:**

- Fruits of Bhallataka are slightly crushed and kept inside Pishta Svedana.

- It is kept inside a strong earthen jar which is smeared inside with Sneha (ghee or oil).
- This earthen jar is kept inside a hole dug in the earth.
- The mouth of the jar is sealed by smearing with black colored mud.
- Over this jar, the fire of cow dung cake should be ignited for heating.
- By this heat, the Svarasa (liquid fraction) of these fruits will percolate and get accumulated at the bottom of the earthen jar.
- This liquid is collected and taken by adding 1/8<sup>th</sup> honey and double quantity of ghee.

### **Benefits:**

- Person attains longevity.
- Free from old age and gets such other benefits as are mentioned in paragraph 4, 5 and 6 above. [14]

### **Bhallataka Taila:**

भल्लातक तैलपात्रं सपयस्कं मधुकेन कल्केनाक्ष मात्रेण शतपाकं कुर्यादिति  
समानं पूर्वेण ||१५|| (इति भल्लातकतैलम्) |

bhallātaka tailapātraṃ sapayaskaṃ madhukena kalkenākṣa mātrena  
śatapākaṃ kuryāditi samānaṃ pūrveṇa ||15|| (iti bhallātakatailam)

|

One adhaka (3.072) of the oil of Bhallataka (Semecarpus anacardium Linn.) is boiled along with milk and one Aksha (12 g) of the paste of Madhuka– Licorice – Glycyrrhiza glabra. This process is repeated for 100 times.

By taking this, a person lives for one hundred years and gets such other benefits as are described in paragraph 4 and verses 5 and 6 above [15]

## Different recipes of Bhallataka (Semecarpus anacardium Linn.):

भल्लातक सर्पिः, भल्लातक क्षीरं, भल्लातक क्षौद्रं, गुड भल्लातकं, भल्लातक यूषः, भल्लातक तैलं, भल्लातक पललं, भल्लातक सक्तवः, भल्लातक लवणं, भल्लातक तर्पणम्, इति भल्लातक विधानमुक्तं भवति॥१६॥

bhallātaka sarpiḥ, bhallātaka kṣīraṃ, bhallātaka kṣaudraṃ, guḍa bhallātakaṃ, bhallātaka yūṣaḥ, bhallātaka tailaṃ, bhallātaka palalaṃ, bhallātaka saktavaḥ, bhallātaka lavaṇaṃ, bhallātaka tarpaṇam, iti bhallātaka vidhānamuktaṃ bhavati॥16॥

Following are the ten recipes prepared out of Bhallataka (Semecarpus anacardium Linn.):

1. Bhallataka sarpi – medicated ghee prepared by boiling with Bhallataka.
2. Bhallataka Ksheera – medicated milk of Bhallataka.
3. Bhallataka Kshaudra or the preparation of bhallataka mixed with honey.
4. Guda Bhallataka or the preparation of Bhallataka (Semecarpus anacardium Linn.) by adding or by boiling with **Guda – Jaggery**.
5. Bhallataka Yusha – soup prepared by boiling other drugs with Bhallataka.
6. Bhalataka Taila – medicated oil prepared by boiling with Bhallataka.
7. Bhalataka Palala – preparation of Bhalataka by adding with meat.
8. Bhallataka Saktu – preparation of Bhallataka by adding with roasted corn flour.
9. Bhallataka Lavana – Medicine of Bhallataka prepared by adding salt. This can be prepared by taking Bhallataka and salt in

equal quantity and making Paka by Antardhuma method  
(heating in closed container)

10. Bhallataka Tarpana – the preparation of Bhallataka by adding tarpana (roasted corn flour mixed with large quantity of water)  
Thus, ends the description of different methods of preparation of Bhallataka (*Semecarpus anacardium* Linn.). [16]

Summary:

भवन्ति चात्र-

भल्लातकानि तीक्ष्णानि पाकीन्यग्नि समानि च।  
भवन्त्यमृत कल्पानि प्रयुक्तानि यथाविधि॥१७॥  
एते दश विधास्त्वेषां प्रयोगाः परिकीर्तिताः।  
रोगप्रकृति सात्म्यज्ञस्तान् प्रयोगान् प्रकल्पयेत्॥१८॥  
कफजो न स रोगोऽस्ति न विबन्धोऽस्ति कश्चन।  
यं न भल्लातकं हन्याच्छीघ्रं मेधाग्नि वर्धनम्॥१९॥  
(इति भल्लातकविधिः)।

प्राणकामाः पुरा जीर्णाश्च्यवनाद्या महर्षयः।  
रसायनैः शिवैरेतैर्बभूवुरमितायुषः॥२०॥  
ब्राह्मं तपो ब्रह्मचर्यमध्यात्मध्यानमेव च।  
दीर्घायुषो यथाकामं सम्भृत्य त्रिदिवं गताः॥२१॥  
तस्मादायुःप्रकर्षार्थं प्राणकामैः सुखार्थिभिः।  
रसायनविधिः सेव्यो विधिवत्सुसमाहितैः॥२२॥

bhavanti cātra-

bhallātakāni tīkṣṇāni pākīnyagni samāni ca।  
bhavantyamṛta kalpāni prayuktāni yathāvidhi॥17॥  
ete daśa vidhāstveṣāṃ prayogāḥ parikīrtitāḥ।  
rogaprakṛti sātmyajñastān prayogān prakalpayet॥18॥  
kaphajo na sa rogo'sti na vibandho'sti kaścana।

yaṃ na bhallātakam hanyācchīghraṃ medhāgni vardhanam||19||  
(iti bhallātakavidhiḥ)|  
prāṇakāmāḥ purā jīrṇāścyavanādyā maharṣayaḥ|  
rasāyanaiḥ śivairairbabhūvuramitāyuṣaḥ||20||  
brāhmaṃ tapo brahmacaryamadhyātmadhyānameva ca|  
dīrghāyūṣo yathākāmaṃ sambhr̥tya tridivaṃ gatāḥ||21||  
tasmādāyuhprakarṣārthaṃ prāṇakāmaiḥ sukhārthibhiḥ|  
rasāyanavidhiḥ sevyo vidhivatsusamāhitaiḥ||22||

### **The constituents of Bhallataka:**

Fruits of Bhallataka (Semecarpus Anacardium Linn.) are

Teekshna (sharp),

Paaki (corrosive) and

Agni Sama (like agni)

But when prepared according to the prescribed methods, they work like Amrita (ambrosia).

The ten recipes said above should administered by a physician who is expert in the knowledge of

Roga (diseases)

Prakrti (physical constitutions) and

Satmya (wholesomeness).

It cures diseases of Kapha and Vibandha (constipation) instantaneously

Bhallataka promotes Medha (intellect) and Agni (power of digestion and metabolism).

In the days of yore, the old Maharishis, viz, Chyavana etc. desirous of attaining vitality, used these auspicious recipes for rejuvenation and succeeded in attaining a long life.

### **Benefits of taking these recipes:**

They were able to pursue their religious studies, Tapas (Penance), Brahmacharya (celibacy), spiritual knowledge and meditation and also attained heaven.

Therefore, persons desirous of attaining long life vitality and happiness should practice rejuvenation therapy with complete devotion according to the prescribed procedure. [17-22]

To sum up:

तत्र श्लोकः-

रसायनानां संयोगाः सिद्धा भूतहितैषिणा।  
निर्दिष्टाः प्राणकामीये सप्तत्रिंशन्महर्षिणा ॥२३॥

tatra ślokaḥ-

rasāyanānāṃ saṃyogāḥ siddhā bhūtahitaiṣiṇā।  
nirdiṣṭāḥ prāṇakāmiye saptatrimśanmaharṣiṇā ॥23॥

Thirty seven different recipes for rejuvenation therapy which are extremely effective are described for the welfare of the living being by the great sage in this quarter on the desire for vitality. [23]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये  
प्राणकामीयो नाम रसायनपादो द्वितीयः॥२॥

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsāsthāne  
rasāyanādhyāye prāṇakāmiyo nāma rasāyanapādo dvitīyaḥ॥2॥

Here ends the second quarter called Pranakameeya Rasayana Pada of the chapter on Rasayana of the Chikitsa Section in Agnivesha's work as redacted by Charaka.





## Charak Chikitsasthan 1.3 Kara Prachiteeya Rasayan Pada

Charak Samhita Chikitsa sthana 1st chapter deals with anti ageing treatments. It has 4 sections. The 3rd section is called as kara Prachiteeya Rasayana Pada. It deals with anti aging recipes using Amla, Triphala, Long pepper and Shilajeet.

### Third Quarter of the Chapter on Rejuvenation Therapy

अथातः करप्रचितीयं रसायनपादं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ karapracitīyaṃ rasāyanapādaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now, we shall explore the quarter dealing with rejuvenation therapy by the administration of Amla fruit (Indian Gooseberry), being administered by hand – Kara Prachiteeya Rasayana Pada.

Thus, said lord Atreya [1-2]

### Amalakayasa Brahma Rasayana:

करप्रचितानां यथोक्तगुणानामामलकानामुद्धृतास्थनां शुष्क चूर्णितानां पुनर्माघे  
फाल्गुने वा मासे त्रिःसप्तकृत्वः स्वरस परिपीतानां पुनः शुष्क  
चूर्णीकृतानामाढकमेकं ग्राहयेत्, अथ जीवनीयानां बृंहणीयानां स्तन्यजननानां  
शुक्रजननानां वयःस्थापनानां षड्विरेचनशताश्रितोक्तानामौषध गणानां  
चन्दनागुरु धव तिनिश खदिर शिंशपासनसाराणां चाणुशः कृतानामभया  
बिभीतक पिप्पली वचा चव्य चित्रक विडङ्गानां च समस्तानामाढकमेकं  
दशगुणेनाम्भसा साधयेत्, तस्मिन्नाढकावशेषे रसे सुपूते तान्यामलक चूर्णानि  
दत्त्वा गोमयाग्निभिर्विश विदल शर तेजनाग्निभिर्वा साधयेद्यावदपनयाद्रसस्य,  
तमनुपदग्धमुपहृत्यायसीषु पात्रीष्वास्तीर्य शोषयेत्, सुशुष्कं तत्  
कृष्णाजिनस्योपरि दृषदि क्षक्ष्णपिष्टमयःस्थाल्यां निधापयेत् सम्यक्,  
तच्चूर्णमयश्चूर्णाष्टभाग सम्प्रयुक्तं मधु सर्पिर्भ्यामग्निबलमभिसमीक्ष्य  
प्रयोजयेदिति ॥३॥

भवन्ति चात्र-

एतद्रसायनं पूर्वं वसिष्ठः कश्यपोऽङ्गिराः ।  
जमदग्निर्भरद्वाजो भृगुरन्ये च तद्विधाः ॥४॥  
प्रयुज्य प्रयता मुक्ताः श्रम व्याधि जराभयात् ।  
यावदैच्छंस्तपस्तेपुस्तत्प्रभावान्महाबलाः ॥५॥  
इदं रसायनं चक्रे ब्रह्मा वार्षसहस्रिकम् ।  
जरा व्याधि प्रशमनं बुद्धीन्द्रियबलप्रदम् ॥६॥  
(इत्यामलकायसं ब्राह्मरसायनम्) ।

karapracitānām yathoktaguṇānāmāmalakānāmuddhṛtāsthnam  
śuṣka cūrṇitānām punarmāghe phālgune vā māse triṣaptakṛtvah  
svaraṣa paripitānām punaḥ śuṣka cūrṇikṛtānāmāḍhakamekaṁ  
grāhayet, atha jīvanīyānām bṛmhaṇīyānām stanyajananānām  
śukrajananānām vayahsthāpanānām  
ṣaḍvirecanaśatāsritiyoktānāmauśadha gaṇānām candanāguru dhava  
tiniśa khadira śiṁśapāsanasārāṇām cāṇuśaḥ kṛttānāmabhayā  
bibhītaka pippalī vacā cavya citraka viḍaṅgānām ca  
samastānāmāḍhakamekaṁ daśaguṇenāmbhasā sādhayet,  
tasminnāḍhakāvaśeṣe rase supūte tānyāmalaka cūrṇāni dattvā  
gomayāgnibhirvaṁśa vidala śara tejanāgnibhirvā  
sādhayedyāvadapanayādrasasya,  
tamanupadagdhamupahr̥tyāyasīṣu pātrīṣvāstīrya śoṣayet, suśuṣkaṁ  
tat kṛṣṇājīnasyopari dr̥ṣadi ślakṣṇapiṣṭamayaḥsthālyām nidhāpayet  
samyak, taccūrṇamayaścūrṇāṣṭabhāga samprayuktaṁ madhu  
sarpirbhyāmagnibalamabhisamīkṣya prayojayediti ॥3॥

bhavanti cātra-

etadrasāyanam pūrvam vasiṣṭhaḥ kaśyapoṅgirāḥ ।  
jamadagnirbharadvājo bhṛguranye ca tadvidhāḥ ॥4॥  
prayujya prayatā muktāḥ śrama vyādhi jarābhayāt ।  
yāvadaicchaṁstapastepustatprabhāvān mahābalāḥ ॥5॥

idaṃ rasāyanaṃ cakre brahmā vārṣasahasrikam |  
jarā vyādhi praśamanaṃ buddhīndriyabalapradam ||6||  
(ityāmalakāyasaṃ brāhmarasāyanam) |

### **Amalakayasa Brahma Rasayana:**

Fruits of Amlaka are selected which are endowed with the attributes described earlier, is separated from their seeds, dried and powdered. This is done during the month of Magha (January – February) or Phalguna (February- March)

The powder is again impregnated with fruit juice of Amalaki fruits for 21 times. The dry powder is ground with its own juice extract till it dries. This is counted as one time. This process is repeated for 21 times.

Thus, prepared fortified Amla powder is taken in a quantity of one adhaka (3.072 Kg). Kept separately.

One Adhaka (3.072 Kg) of all the following drugs taken together is boiled by adding ten times of water.

### **Jeevaneeya Gana – Enlivening, anti aging group of herbs**

Jeevaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Meda – Polygonatum cirrhifolium

Mahameda – Polygonatum verticillatum

Kakoli – Fritillaria roylei

Kshira Kakoli – Roscoea purpurea / Liliun polyphyllum

Mudgaparni – Phaseolus trilobus,

Mashaparni – Teramnus labialis,

Jivanti – Leptadenia reticulata and

Madhuka– Licorice – Glycyrrhiza glabra

### **Bruhmaneeya Gana – Nourishing, increasing weight**

Ksheerini – Mimosops hexandra Roxb.)

Rajakshavaka – Euphorbia microphylla,

**Ashwagandha** – Winter Cherry / Indian ginseng (root) – *Withania somnifera*,  
Kakoli – *Fritillaria roylei*,  
Ksheerakakoli – *Roscoea purpurea* / *Lilium polyphyllum*,  
Vatyayani – **Country mallow** (root) – *Sida cordifolia*,  
Bhadraudani (*Sida cordifolia* Linn.),  
Bharadvaji – *Thespesia lampas*,  
Payasya – *Impomoea paniculata* and  
Rushyagandha

### **Stanyajanana – improving breast milk**

Virana (*Vetiveria zizanioides* Nash.),  
Shali – Rice (*Oryza sativa* Linn.),  
Shastika (a variety of rice – *Oryza sativa* Linn.),  
Ikhsuvalika (*Asteracantha longifolia* Nees),  
Darbha (*Desmostachya bipinnata* Staff.),  
Kusha (*Desmostachya bipinnata*),  
Kasha (*Saccharum spontaneum* Linn.),  
Gundra (*Soccharum sara*),  
Itkata – *Sesbania bispinosa* and  
Katrana (*Cymbopogon schoenanthus*, Spreng.)

### **Shukrajanana -improving quality of semen and ovum**

Jeevaka – *Malaxis acuminata*  
Rishabhaka – *Manilkara hexandra*  
Kakoli – *Fritillaria roylei*  
Kshira Kakoli – *Roscoea purpurea* / *Lilium polyphyllum*  
Mudgaparni (*Phaseolus trilobus* Ait.),  
Mashaparni – *Teramnus labialis*,  
Meda – *Polygonatum cirrhifolium*,  
Vridhdharuha (*Asparagus raemosus* Willd.),  
Jatila (*Nardostachys jatamansi* D C.) and  
Kulinga – *Rhus acuminata*

## **Vayaha Sthapana -rejuvenating, anti aging.**

Amruta (*Tinospora cordifolia* Miers.),  
Abhaya – *Terminalia chebula*,  
Dhatri (*Emblica officinalis* Gaertn.),  
Mukta (pearl),  
Shveta (white variety of *Clitoria ternatea* Linn.),  
Jivanti – *Leptadenia reticulata*,  
Atirasa – Asparagus root – *Asparagus racemosus*,  
Mandukaparni (*Centella asiatica* Urban),  
Sthira – *Desmodium gangeticum* and  
Punarnava (*Boerhaavia diffusa* Linn.)

The heart wood of

Chandana (Sandalwood – *Santalum album*)

Aguru – *Aqualaria agallocha*

Dhava – *Anogeissus latifolia*

Tinisha -*Dalbergia latifolia* ROXB.

Khadira (*Acacia catechu*),

Shimshapa – *Dalbergia sissoo* and

Asana cut into small pieces and

Abhaya – *Terminalia chebula*,

Bibhitaka – *Terminalia bellerica*

Pippali – Long pepper fruit – *Piper longum*,

Vacha (*Acorus calamus* Linn.),

Chavya – *Piper retrofractum* and

Chitraka – Leadwort – *Plumbago zeylanica*.

- After boiling, when only one Adhaka (3.072 liter) of water remains (from 10 Adhaka, reduced to 1 Adhaka), it should be filtered.
- To this Kashaya, the powder of Amalaki prepared earlier is added.

- It is boiled by the fire of cow dung cake, or bamboo, or Shara or Tejana, till the liquid portion disappears.
- It is removed from the fire before it gets burnt and then spread over a plate made of iron till it gets dried up.
- After it is fully dried up, it is made to a fine paste in pestle and mortar and kept over a deer skin.
- This paste is in an iron container.
- This powder mixed with eight times [some interpret as Ashta bhaga as 1/8<sup>th</sup> in quantity] of the powder of iron, honey and ghee and is administered to a person, keeping in view the limitations of his digestion strength.

**Thus, it is said:**

By taking such recipes for rejuvenation, in the days of yore, sages viz, Vashishta, Kashyapa, Angeerasa, Jamadagni, Bharadvaja, Bhrugu and other sages like them became

- Free from the fear of fatigue, diseases and old age,
- Performed penance as long as they wished.

Because of its Prabhava (specific action) they were endowed with great strength.

This recipe is invented by Lord Brahma

**Benefits of Amalakayas Brahma Rasayan:**

- A person lives for one thousand years
- Free old age and diseases
- Promotes Buddhi (wisdom) and the strength of the sense organs (3-6)

**Eligible beneficiaries:**

तपसा ब्रह्मचर्येण ध्यानेन प्रशमेन च।

रसायन विधानेन कालयुक्तेन चायुषा॥७॥  
स्थिता महर्षयः पूर्व, नहि किञ्चिद्रसायनम्।  
ग्राम्यानामन्यकार्याणां सिध्यत्यप्रयतात्मनाम्॥८॥

tapasā brahmacaryeṇa dhyānena praśamena ca।  
rasāyana vidhānena kālayuktena cāyuṣā॥7॥  
sthitā maharṣayaḥ pūrvaṃ, nahi kiñcidrasāyanam।  
grāmyānāmanyakāryāṇāṃ sidhyatyaprayatātmanām॥8॥

The great sages of the yester centuries were devoted to penance, **celibacy (Brahmacharya)**, meditation and tranquility. They did not have a limited span of life. The rejuvenation therapies administered to them according to the prescribed procedure enabled them to live for such a long time. Such excellent results of anti ageing Rasayan therapy will NOT be found when these recipes are administered to persons who resort to unethical habits (Gramya), who are engaged in worldly works, devoid of self control [7-8]

### **Kevala Amalaka Rasayana:**

संवत्सरं पयोवृत्तिर्गवां मध्ये वसेत् सदा ।  
सावित्रीं मनसा ध्यायन् ब्रह्मचारी यतेन्द्रियः ॥९॥  
संवत्सरान्ते पौर्षी वा मार्घी वा फाल्गुनी तिथिम् ।  
त्र्यहोपवासी शुक्लस्य प्रविश्यामलकीवनम् ॥१०॥  
बृहत्फलाढ्यमारुह्य द्रुमं शाखागतं फलम् ।  
गृहीत्वा पाणिना तिष्ठेज्जपन् ब्रह्मामृतागमात् ॥११॥  
तदा ह्यवश्यममृतं वसत्यामलके क्षणम् ।  
शर्करामधुकल्पानि स्नेहवन्ति मृदूनि च ॥१२॥  
भवन्त्यमृतसंयोगात्तानि यावन्ति भक्षयेत् ।

जीवेद्वर्षसहस्राणि तावन्त्यागतयौवनः ॥१३॥  
सौहित्यमेषां गत्वा तु भवत्यमरसन्निभः ।  
स्वयं चास्योपतिष्ठन्ते श्रीर्वेदा वाक् च रूपिणी ॥१४॥  
(इति केवलामलकरसायनम्) ।

saṁvatsaram payovṛttirgavāṁ madhye vaset sadā ।  
sāvitrīṁ manasā dhyāyan brahmacārī yatendriyaḥ ॥9॥  
saṁvatsarānte pauṣīṁ vā māghīṁ vā phālgunīṁ tithim ।  
tryahopavāsī śuklasya praviśyāmalakīvanam ॥10॥  
br̥hatphalād̥hyamāruhya drumam śākhāgataṁ phalam ।  
gr̥hītvā pāṇinā tiṣṭhejjapan brahmāmṛtāgamāt ॥11॥  
tadā hyavaśyamamṛtaṁ vasatyāmalake kṣaṇam ।  
śarkarāmadhukalpāni snehavanti mṛdūni ca ॥12॥  
bhavantyamṛtasam̐yogāttāni yāvanti bhakṣayet ।  
jīvedvarṣasahasrāṇi tāvantyāgatayauvanaḥ ॥13॥  
sauhityameṣāṁ gatvā tu bhavatyamarasannibhaḥ ।  
svayaṁ cāsyopatiṣṭhante śrīrvedā vāk ca rūpiṇī ॥14॥  
(iti kevalāmalakarasāyanam) ।

### **Kevala Amalaka Rasayana:**

- A person among the cows, living on cow milk for one year mentally reciting Savitri Mantra with Celibacy (Brahmacharya) and controlled senses should at the end of the year,
- On a suitable day of the white fortnight (15 days, leading to full moon day) of Pushya (January- February), Magha (February-March) or Phalguna (March-April), observe fast for 3 days and
- Enter into a garden of Amalaki – Indian gooseberry fruit – *Embllica officinalis*.
- He should then climb upon an Amalaki tree laden with big fruits.



- Holding one such fruit in hand, he should stay there reciting Brahma Mantra (Omkaara chanting) till the fruit gets impregnated with Amruta (Ambrosia).
- Ambrosia will come to that fruit for a moment due to the Sacred effect of Mantra, these fruits become sweet like sugar and honey in taste, unctuous and soft.

### **Benefits:**

- Long life with youthfulness regained, depending on number of Amla fruits he takes in this process.
- He becomes brilliant, like the Gods. He will be blessed with Shree (auspiciousness), the Vedas (knowledge) and Vak (Divine oration power). [9-14]

### **Lauhadi Rasayana:**

त्रिफलाया रसे मूत्रे गवां क्षारे च लवणे ।  
 क्रमेण चेङ्गुदीक्षार किंशुकक्षार एव च ॥१५॥  
 तीक्ष्णायसस्य पत्राणि वह्निवर्णानि साधयेत् ।  
 चतुरङ्गुलदीर्घाणि तिलोत्सेधतनूनि च ॥१६॥  
 ज्ञात्वा तान्यञ्जनाभानि सूक्ष्मचूर्णानि कारयेत् ।  
 तानि चूर्णानि मधुना रसेनामलकस्य च ॥१७॥  
 युक्तानि लेहवत् कुम्भे स्थितानि घृतभाविते ।  
 संवत्सरं निधेयानि यवपल्ले तथैव च ॥१८॥  
 दद्यादालोडनं मासे सर्वत्रालोडयन् बुधः ।  
 संवत्सरात्यये तस्य प्रयोगो मधुसर्पिषा ॥१९॥  
 प्रातः प्रातर्बलापेक्षी सात्म्यं जीर्णे च भोजनम् ।  
 एष एव च लौहानां प्रयोगः सम्प्रकीर्तितः ॥२०॥  
 नाभिघातैर्न चातङ्कैर्जरया न च मृत्युना ।  
 स धृष्यः स्याद्गजप्राणः सदा चातिबलेन्द्रियः ॥२१॥  
 धीमान् यशस्वी वाक्सिद्धः श्रुतधारी महाधनः ।

भवेत् समां प्रयुञ्जानो नरो लौहरसायनम् ||२२||  
अनेनैव विधानेन हेम्नश्च रजतस्य च ।  
आयुःप्रकर्षकृत्सिद्धः प्रयोगः सर्वरोगनुत् ||२३||  
(इति लौहादिरसायनम्)|

triphalāyā rase mūtre gavāṃ kṣāre ca lavaṇe |  
krameṇa ceṅgudīkṣāra kiṃśukakṣāra eva ca ||15||  
tīkṣṇāyasasya patrāṇi vahnivarṇāni sādhayet |  
caturaṅguladīrghāṇi tilotsedhatanūni ca ||16||  
jñātvā tānyañjanābhāni sūkṣmacūrṇāni kārayet |  
tāni cūrṇāni madhunā rasenāmalakasya ca ||17||  
yuktāni lehavat kumbhe sthitāni ghṛtabhāvite |  
saṃvatsaraṃ nidheyāni yavapalle tathaiva ca ||18||  
dadyādāloḍanaṃ māse sarvatrāloḍayan budhaḥ |  
saṃvatsarātyaye tasya prayogo madhusarpiṣā ||19||  
prātaḥ prātarbalāpekṣī sātmyaṃ jīrṇe ca bhojanam |  
eṣa eva ca lauhānāṃ prayogaḥ samprakīrtitaḥ ||20||  
nābhighātairna cātāṅkairjarayā na ca mṛtyunā |  
sa dhr̥ṣyaḥ syādgajaprāṇaḥ sadā cātibalendriyaḥ ||21||  
dhīmān yaśasvī vāksiddhaḥ śrutadhārī mahādhanaḥ |  
bhavet samāṃ prayuñjāno naro lauharasāyanam ||22||  
anenaiva vidhānena hemnaśca rajatasya ca |  
āyuhprakarṣakṛtsiddhaḥ prayogaḥ sarvaroganut ||23||  
(iti lauhādirasāyanam)|

### **Lohadi Rasayanam:**

Teekshna Loha (a type of iron) is cut to thin leaves of 4 Angulas in length.

Their thickness should be of a sesame seed.

These thin iron sheets is heated. When red hot, are immersed in following liquids separately –

**Triphala Kashaya** (decoction),

**Gomutra – Cow urine,**  
**Jyotishmati** Kshara and Lavana (salt),  
**Ingudi Kshara** – Balanites aegyptiaca and  
**Kimshuka Kshara** – Butea monosperma

When the color of these iron leaves becomes deep black like collyrium (Anjanaabha), it is ground to fine powder.

To this powder, honey and the fruit juice of Amalaki is added and stirred well to make it linctus (jam consistency).

This should be kept in an earthen jar, smeared with ghee. Sealed, Kept inside from inside a heap of Yava – Barley – Hordeum vulgare, this jar should be kept for one year.

Every month this linctus's is thoroughly stirred.

After one year, this is given along with honey and ghee every morning.

### **Dosage:**

- Is determined on the basis of the strength of the person.
- After its digestion, he is given wholesome food.

The same procedure should be followed for the administration of other types of **Loha Bhasma**.

### **Benefits:**

By taking this recipe for one year, the person will

- Not succumb to any injury, fear, old age and death.
- Have the life span of an elephant.

- Be endowed with Dhi (intellect), Yashas (fame), Vak siddhi (what he speaks will come true), Srutadharatva (he will remember everything he hears) and Mahadhana (vast wealth).

Following the similar procedure, gold and silver can also be administered. These are the effective recipes that bring about longevity and freedom from all diseases. [15-23]

### **Aindra Rasayana –**

ऐन्द्री मत्स्याख्यको ब्राह्मी वचा ब्रह्मसुवर्चला ।  
 पिप्पल्यो लवणं हेम शङ्खपुष्पी विषं घृतम् ॥२४॥  
 एषां त्रियवकान् भागान् हेम सर्पिर्विषैर्विना ।  
 द्वौ यवौ तत्र हेम्नस्तु तिलं दद्याद्विषस्य च ॥२५॥  
 सर्पिषश्च पलं दद्यात्तदैकध्यं प्रयोजयेत् ।  
 घृतप्रभूतं सक्षौद्रं जीर्णं चान्नं प्रशस्यते ॥२६॥  
 जराव्याधिप्रशमनं स्मृतिमेधाकरं परम् ।  
 आयुष्यं पौष्टिकं धन्यं स्वरवर्णप्रसादनम् ॥२७॥  
 परमोजस्करं चैतत् सिद्धमैन्द्रं रसायनम् ।  
 नैनत् प्रसहते कृत्या नालक्ष्मीर्न विषं न रुक् ॥२८॥  
 श्चित्रं सकुष्ठं जठराणि गुल्माः प्लीहा पुराणो विषमज्वरश्च ।  
 मेधास्मृतिज्ञानहराश्च रोगाः शाम्यन्त्यनेनातिबलाश्च वाताः ॥२९॥  
 (इत्यैन्द्रं रसायनम्)।

aindrī matsyākhyako brāhmī vacā brahmasuvarcalā |  
 pippalyo lavaṇaṃ hema śaṅkhapuṣpī viṣaṃ ghṛtam ॥24॥  
 eṣāṃ triyavakān bhāgān hema sarpirviṣairvinā |  
 dvau yavau tatra hemnastu tilaṃ dadyādvīṣasya ca ॥25॥  
 sarpiṣaśca palaṃ dadyāttadaikadhyaṃ prayojayet |  
 ghṛtaprabhūtaṃ sakṣaudraṃ jīrṇe cānnaṃ praśasyate ॥26॥  
 jarāvyādhipraśamanaṃ smṛtimedhākaraṃ param |

āyusyaṃ pauṣṭikaṃ dhanyaṃ svaravarṇaprasādanam ||27||  
paramojaskaraṃ caitat siddhamaindraṃ rasāyanam |  
nainat prasahate kṛtyā nālakṣmīrna viṣaṃ na ruk ||28||  
śvitraṃ sakuṣṭhaṃ jaṭharāṇi gulmāḥ plīhā purāṇo viṣamajvaraśca|  
medhāsmṛtijñānaharāśca rogāḥ sāmīyantyānenātibalāśca  
vātāḥ||29||  
(ityaindraṃ rasāyanam)|

## **Aindri Rasayan**

- Aindra – Abelia chinensis
- Matsyakhyaka
- Brahmi – Thyme leaved gratiola (whole plant) – Bacopa monnieri,
- Vacha – Acorus calamus
- Brahma Suvarchala,
- Pippali – Piper longum
- **Saindhava Lavana – Rock salt**
- Shankhapuspi – are to be taken in the quantity of three Yavas (one Yava = 1/6<sup>th</sup> g) each.

To this,

- two yava of gold,
- Visha of the quantity of one Tila – Sesame seed and
- 4 Palas (4 X 48 g) of ghee should be added and mixed together and administered based on digestion strength.

### **Pathya:**

After this recipe is digested,

Intake of food mixed with ghee in large quantity and honey is indicated.

## **Benefits:**

Promotes

- Memory as well as intellect par excellence.
- Longevity
- nourishment
- Dhana (wealth)
- Svara (voice)

Varna (complexion) and one cannot be victimized by Krutya (black magic), Alakshmi (inauspiciousness), Visha (poison) and Ruk (pain).

It prevents old age and diseases.

## **Cures these diseases:**

- Shvitra – leucoderma
- Kustha – obstinate skin diseases including leprosy
- Jathara – abdominal diseases, ascites
- Gulma – phantom tumor
- Purana Pleeha (chronic splenic disorder),
- Vishama Jvara (Intermittent fever),
- Psychic diseases afflicting Medha
- Excessive aggravation of Vayu
- It improves intelligence (intellect), Smrti (memory) and Jnana (knowledge) [24-29]

## **Medhya Rasayana:**

मण्डूकपर्ण्याः स्वरसः प्रयोज्यः क्षीरेण यष्टीमधुकस्य चूर्णम् ।

रसो गुडूच्यास्तु समूलपुष्प्याः कल्कः प्रयोज्यः खलु शङ्खपुष्प्याः ॥३०॥

आयुःप्रदान्यामयनाशनानि बलाग्निवर्णस्वरवर्धनानि ।

मेध्यानि चैतानि रसायनानि मेध्या विशेषेण च शङ्खपुष्पी ||३१||  
(इति मेध्यरसायनानि) |

maṇḍūkaparnyāḥ svarasaḥ prayojyāḥ kṣīreṇa yaṣṭimadhukasya  
cūrṇam |

raso guḍūcyāstu samūlapuṣpyāḥ kalkaḥ prayojyāḥ khalu  
śaṅkhapuṣpyāḥ ||30||

āyuhpradānyāmayanāśanāni balāgnivarnasvaravardhanāni |  
medhyāni caitāni rasāyanāni medhyā viśeṣeṇa ca śaṅkhapuṣpī  
||31||

(iti medhyarasāyanāni) |

### **Medhya Rasayana:**

Four rejuvenating recipes are given below:

1. Juice of Mandukaparni – Gotu Kola – Centella asiatica
2. Powder of Yastimadhu mixed with milk
3. Juice of Guduchi along with its root and flower
4. Paste of Shankhapushpi

### **Benefits:**

- Increase longevity,
- Cure diseases, and
- Promote strength, Agni (power of Digestion and metabolism), Varna (complexion) and Svava (voice).

These rejuvenating recipes are Medhya (wholesome for intellect). Among them, Shankha Pushpi is the drug par excellence for the promotion of intellect. [30-31]

## Pippali Rasayana:

पञ्चाष्टौ सप्त दश वा पिप्पलीर्मधुसर्पिषा ।  
रसायन गुणान्वेषी समामेकां प्रयोजयेत् ॥३२॥  
तिस्रस्तिस्रस्तु पूर्वाह्ने भुक्त्वाऽग्रे भोजनस्य च ।  
पिप्पल्यः किंशुक क्षारभाविता घृतभर्जिताः ॥३३॥  
प्रयोज्या मधु सम्मिश्रा रसायन गुणैषिणा ।  
जेतुं कासं क्षयं शोषं श्वासं हिककां गलामयान् ॥३४॥  
अर्शांसि ग्रहणीदोषं पाण्डुतां विषमज्वरम् ।  
वैस्वर्यं पीनसं शोफं गुल्मं वातबलासकम् ॥३५॥  
(इति पिप्पलीरसायनम्) ।

pañcāṣṭau sapta daśa vā pippalīrmadhusarpiṣā ।  
rasāyana guṇānveṣī samāmekāṃ prayojayet ॥32॥  
tistrastistrastu pūrvāhṇe bhuktvā'gre bhojanasya ca ।  
pippalyaḥ kiṃśuka kṣārabhāvitā ghṛtabharjitāḥ ॥33॥  
prayojyā madhu sammiśrā rasāyana guṇaiṣiṇā ।  
jetuṃ kāsaṃ kṣayaṃ śoṣaṃ śvāsaṃ hikkāṃ galāmayān ॥34॥  
arśāṃsi grahaṇīdoṣaṃ pāṇḍutāṃ viṣamajvaram ।  
vaisvaryam pīnasaṃ śophaṃ gulmaṃ vātabalāsakam ॥35॥  
(iti pippalīrasāyanam) ।

## Procedure and Ingredients used:

- A person desirous of rejuvenation should take five, eight, seven or ten **Pippali – Long pepper** fruits, along with honey and ghee for one year.
- Pippali should be impregnated with Kimshuka Kshara and fried with ghee.
- Three such Pippali is mixed with honey is taken in the morning twice- one before food and second time after food by a person who desires to be rejuvenated.



## Cures the following diseases:

- Kasa – bronchitis
- Ksaya – pthisis
- Sosa – consumption
- Shvasa – asthma
- Hikka – Hiccup
- Galamaya – diseases on Neck
- Arshas – piles
- Grahani Doshā – Sprue syndrome
- Pandu – Anemia
- Vishama Jvara – intermittent fever
- Vaisvarya – hoarseness of voice
- Pinasa – chronic rhinitis
- Sopha – edema
- Gulma – Phantom tumor and
- Vata Balasaka – a type of fever [32-35]

[Read more about Pippali Rasayan](#)

### **Pippali Vardhamana Rasayan:**

क्रमवृद्ध्या दशाहानि दशपैप्पलिकं दिनम्।  
वर्धयेत् पयसा सार्धं तथैवापनयेत् पुनः॥३६॥  
जीर्णे जीर्णे च भुञ्जीत षष्टिकं क्षीरसर्पिषा।  
पिप्पलीनां सहस्रस्य प्रयोगोऽयं रसायनम्॥३७॥  
पिष्टास्ता बलिभिः सेव्याः, शृता मध्यबलैर्नरैः।  
चूर्णीकृता ह्रस्वबलैर्योज्या दोषामयान् प्रति॥३८॥  
दशपैप्पलिकः श्रेष्ठो मध्यमः षट् प्रकीर्तितः।  
प्रयोगो यस्त्रिपर्यन्तः स कनीयान् स चाबलैः॥३९॥  
बृहणं स्वर्यमायुष्यं प्लीहोदरविनाशनम्।

वयसः स्थापनं मेध्यं पिप्पलीनां रसायनम्॥४०॥  
(इति पिप्पलीवर्धमानं रसायनम्)|

kramavr̥ddhyā daśāhāni daśapaippalikam̐ dinam|  
vardhayet payasā sārdham̐ tathaivāpanayet punaḥ॥36॥  
jīrṇe jīrṇe ca bhuñjīta ṣaṣṭikam̐ kṣīrasarpiṣā|  
pippalīnām̐ sahasrasya prayogo'yaṁ rasāyanam॥37॥  
piṣṭāstā balibhiḥ sevyāḥ, śr̥tā madhyabalairnaraiḥ|  
cūrṇīkr̥tā hrasvabalairyojyā doṣāmayān prati॥38॥  
daśapaippalikaḥ śreṣṭho madhyamaḥ ṣaṭ prakīrtitaḥ|  
prayogo yastripariyantaḥ sa kanīyān sa cābalaḥ॥39॥  
br̥haṇam̐ svaryamāyusyaṁ plīhodaravināśanam|  
vayasaḥ sthāpanam̐ medhyam̐ pippalīnām̐ rasāyanam॥40॥  
(iti pippalīvardhamānam̐ rasāyanam)|

### **Vardhaman Pippali Rasayan:**

- Pippali – Long pepper fruit – Piper longum is taken along with milk by gradually increasing the fruits of Pippali's to 10 per day.
- After 10 days, this is gradually decreased.
- Thus, in total the person should take one thousand Pippali fruits for the purpose of rejuvenation.

After the digestion of the recipe, the person should take Sastika type of rice along with milk and ghee.

Depending upon the nature of Doshas and the diseases, these Pippalis should be taken in the form of –  
paste by persons who are strong.  
decoction (Kashaya) by persons Persons having moderate strength  
and  
Powder by persons having less strength.

## Dosage:

- 10 Pippali fruits (as described above) – excellent,
- 6 Pippali fruits are of moderate dose and
- 3 Pippali fruits are smallest dose is given to persons who are very weak.

**Benefits:** The rejuvenation therapy through the recipe of Pippali – Long pepper fruit – Piper longum

- Is nourishing and promoter of voice and longevity
- It cures Pliha (Splenic disorders) and Udara (obstinate abdominal diseases including ascites).
- It restores youth and promotes intellect. [36-40]

## Triphala Rasayana:

जरणान्तेऽभयामेकां प्राग्भुक्ताद् द्वे बिभीतके।  
भुक्त्वा तु मधुसर्पिभ्यां चत्वार्यामलकानि च॥४१॥  
प्रयोजयन् समामेकां त्रिफलाया रसायनम्।  
जीवेद्वर्षशतं पूर्णमजरोऽव्याधिरेव च॥४२॥  
(इति त्रिफलारसायनम्)।

jaraṇānte'bhayāmekāṃ prāgbhuktād dve bibhītake|  
bhuktvā tu madhusarpirbhyāṃ catvāryāmalakāni ca||41||  
prayojayan samāmekāṃ triphalāyā rasāyanam|  
jīvedvarṣaśataṃ pūrṇamajaro'vyādhireva ca||42||  
(iti triphalārasāyanam)|

The following are the four rejuvenating recipes of Triphala

1. Along with honey and ghee, a person should take the following after the previous meal is digested (i.e., early morning)

1 **Abhaya** – Haritaki – Terminalia chebula

2 **Bibhitaki** fruits before food (Terminalia bellirica) and  
4 Amalaki fruits after food.

**Duration:** One year

**Benefits:** A person lives for one hundred years free from old age and diseases.

### **Triphal Rasayan – 2**

त्रैफलेनायसीं पात्रीं कल्केनालेपयेन्नवाम्।

तमहोरात्रिकं लेपं पिबेत् क्षौद्रोदकाप्लुतम्॥४३॥

प्रभूतस्नेहमशनं जीर्णं तत्र प्रशस्यते।

अजरोऽरुक् समाभ्यासाज्जीवेच्चैव समाः शतम्॥४४॥

(इति त्रिफलारसायनमपरम्)।

traiphalenāyasīm pātrīm kalkenālepayennavām।

tamahorātrikaṃ lepaṃ pibet kṣaudrodakāplutam॥43॥

prabhūtasnehamaśanaṃ jīrṇe tatra praśasyate।

ajaro'ruk samābhyāsājīveccaiva samāḥ śatam॥44॥

(iti triphalārasāyanamaparam)

### **Triphal Rasayan – 2**

A new iron vessel should be pasted with the Triphala paste (Kalka) for 24 hours.

This paste is administered with honey and water.

After its digestion, one should take a lot of fat (Prabhuta Sneha Ashanam)

By using this recipe continually for one year, one can live for one hundred years, free from ageing and diseases.

### **Triphala Rasayanam – 3**

मधुकेन तुगाक्षीर्या पिप्पल्या क्षौद्रसर्पिषा।

त्रिफला सितया चापि युक्ता सिद्धं रसायनम्॥४५॥

(इति त्रिफलारसायनमपरम्)|

madhukena tugākṣīryā pippalyā kṣaudrasarpiṣā|  
triphalā sitayā cāpi yuktā siddham rasāyanam||45||  
(iti triphalārasāyanamaparam)|

Triphala mixed with

- Madhuka – Licorice – Glycyrrhiza glabra,
- Tugaksheeri
- Pippali – Long pepper fruit – Piper longum,
- Honey, Ghee and Sugar, is an effective anti ageing recipe.

### **Triphala Rasayanam – 3**

सर्वलौहैः सुवर्णेन वचया मधुसर्पिषा|  
विडङ्गपिप्पलीभ्यां च त्रिफला लवणेन च||४६||  
संवत्सरप्रयोगेण मेधास्मृतिबलप्रदा|  
भवत्यायुःप्रदा धन्या जरारोगनिर्बर्हणी||४७||  
(इति त्रिफलारसायनमपरम्)|

sarvalauhaiḥ suvarṇena vacayā madhusarpiṣā|  
viḍaṅgapippalībhyāṃ ca triphalā lavaṇena ca||46||  
saṃvatsaraprayogeṇa medhāsmṛtibalapradā|  
bhavatyāyuhpradā dhanyā jarārogaṇibarhaṇī||47||  
(iti triphalārasāyanamaparam)|

Triphala along with

- Sarva Lauha,
- Suvarna (gold)
- Vacha – Acorus calamus
- honey, Ghee
- Vidanga – False black pepper – Embelia ribes,

- Pippali – Long pepper fruit – Piper longum and
- Lavana – Rock salt

The above mixture is administered continually for one year.

### **Benefits:**

It is conducive to the advancement of

- Medha – intellect
- Smrti – memory
- Bala – Strength
- Ayus – longevity and
- Dhana – wealth.

It prevents ageing and diseases [41-47]

### **Shilajeet qualities and uses:**

अनम्लं च कषायं च कटु पाके शिलाजतु।  
 नात्युष्णशीतं धातुभ्यश्चतुर्भ्यस्तस्य सम्भवः॥४८॥  
 हेम्नश्च रजतात्ताम्राद्वरात् कृष्णायसादपि।  
 रसायनं तद्विधिभिस्तद्वृष्यं तच्च रोगनुत्॥४९॥  
 वातपित्तकफघ्नैश्च निर्यूहैस्तत् सुभावितम्।  
 वीर्योत्कर्षं परं याति सर्वैरेकैकशोऽपि वा॥५०॥

anamlaṃ ca kaṣāyaṃ ca kaṭu pāke śilājatu |  
 nātyuṣṇaśītaṃ dhātubhyaścaturbhyastasya sambhavaḥ॥48॥  
 hemnaśca rajatāttāmrādarāt kṛṣṇāyasādapi |  
 rasāyanam tadvidhibhistadvṛṣyam tacca roganut॥49॥  
 vātapittakaphaghnaśca niryūhaistat subhāvitam |  
 vīryotkarṣam param yāti sarvairekaikaśo'pi vā॥50॥

### **Shilajeet qualities:**

Anamla – not very sour

Kashaya – astringent taste

Katu Paka – Undergoes pungent taste conversion after digestion

Na Ati ushna – neither too hot, nor too cold

It exudes from the stones / ores of four types of metals viz, gold, silver copper and black iron.

The Shilajeet from the black iron ore is the best.

If administered with proper procedure, it produces rejuvenating and aphrodisiac effects and cures diseases.

Its potency increases by impregnating it with the kashayha of herbs which alleviate Vayu, Pitta and Kapha.

Impregnation can be done by these drugs individually or by all of them taken together. [48-50]

### **Shilajit Rasayan:**

प्रक्षिप्तोद्धृतमप्येनत् पुनस्तत् प्रक्षिपेद्रसे।

कोष्णे सप्ताहमेतेन विधिना तस्य भावना॥५१॥

पूर्वोक्तेन विधानेन लोहैश्वूर्णीकृतैः सह।

तत् पीतं पयसा दद्याद्दीर्घमायुः सुखान्वितम्॥५२॥

जराव्याधिप्रशमनं देहदार्ढ्यकरं परम्।

मेधास्मृतिकरं धन्यं क्षीराशी तत् प्रयोजयेत्॥५३॥

प्रयोगः सप्तसप्ताहास्त्रयश्चैकश्च सप्तकः।

निर्दिष्टस्त्रिविधस्तस्य परो मध्योऽवरस्तथा॥५४॥

पलमर्धपलं कर्षो मात्रा तस्य त्रिधा मता॥५५॥

pūrvoktena vidhānena lohaiscūrṇīkṛtaiḥ saha|

tat pītaṃ payasā dadyāddīrghamāyuh sukḥānvitam||52||

jarāvyādhipraśamanaṃ dehadārdhyakaraṃ param|

medhāsmṛtikaraṃ dhanyaṃ kṣīrāśī tat prayojayet||53||

prayogaḥ saptasaptāhāstrayaścaikaśca saptakaḥ|

nirdiṣṭastrividhastasya paro madhyo'varastathā||54||  
palamardhapalaṃ karṣo mātrā tasya tridhā matā|55|

### **Shilajeet Rasayanam:**

- Shilajatu is immersed into the hot decoction of the drugs that are prescribed for alleviating the aggravation of Doshas and
- After it has absorbed the decoction, it should be immersed again.
- This process should be repeated for seven days.
- This processed Shilajatu mixed with the powder of iron should be administered with milk.

### **Benefits:**

- This is an elixir for long life and happiness.
- It prevents ageing and diseases.
- It is an excellent drug for producing sturdiness of the body.
- It also promotes Medha (intellect), Smrti (memory) and Dhana (wealth).

**Pathya:** the person should live on milk.

### **Duration:**

- 7 weeks – excellent effect
- 3 weeks – moderate effect and
- 1 week – very little effect

**Classification:** Depending upon the dose of the recipe

- 1 Pala (48 g) – highest potency
- 1/2 Pala (24g) – Moderate potency
- 1 Karsha (12 g) – lowest potency [51-55]



### Varieties and their utility:

जातेर्विशेषं सविधिं तस्य वक्ष्याम्यतः परम्॥५५॥  
हेमाद्याः सूर्यसन्तप्ताः स्रवन्ति गिरिधातवः।  
जत्वाभं मृदु मृत्स्नाच्छं यन्मलं तच्छिलाजतु॥५६॥  
मधुरश्च सतिक्तश्च जपापुष्पनिभश्च यः।  
कटुर्विपाके शीतश्च स सुवर्णस्य निस्रवः॥५७॥  
रूप्यस्य कटुकः श्वेतः शीतः स्वादु विपच्यते।  
ताम्रस्य बर्हिकण्ठाभस्तिकोष्णः पच्यते कटु॥५८॥  
यस्तु गुग्गुलुकाभासस्तिकको लवणान्वितः।  
कटुर्विपाके शीतश्च सर्वश्रेष्ठः स चायसः॥५९॥  
गोमूत्रगन्धयः सर्वे सर्वकर्मसु यौगिकाः।  
रसायनप्रयोगेषु पश्चिमस्तु विशिष्यते॥६०॥  
यथाक्रमं वातपित्ते श्लेष्मपित्ते कफे त्रिषु।  
विशेषतः प्रशस्यन्ते मला हेमादिधातुजाः॥६१॥

jāterviśeṣaṃ savidhiṃ tasya vakṣyāmyataḥ param॥55॥  
hemādyāḥ sūryasantaptāḥ snavanti giridhātavaḥ।  
jatvābhaṃ mṛdu mṛtsnācchaṃ yanmalaṃ tacchilājatu॥56॥  
madhuraśca satiktaśca japāpuṣpanibhaśca yaḥ।  
kaṭurvipāke śītaśca sa suvarṇasya nisravaḥ॥57॥  
rūpyasya kaṭukaḥ śvetaḥ śītaḥ svādu vipacyate।  
tāmrasya barhikaṅṭhābhastiktoṣṇaḥ pacyate kaṭu॥58॥  
yastu guggulukābhāsastiktako lavaṇānvitaḥ।  
kaṭurvipāke śītaśca sarvaśreṣṭhaḥ sa cāyasaḥ॥59॥  
gomūtragandhayaḥ sarve sarvakarmasu yaugikāḥ।  
rasāyanaprayogeṣu paścimastu viśiṣyate॥60॥  
yathākramaṃ vātapitte śleṣmapitte kaphe triṣu।  
viśeṣataḥ praśasyante malā hemādidhātujāḥ॥61॥

Hereafter, varieties of Shilajit and the method of their use will be described.

- Stones of metals like gold etc, in the mountains get heated up by the sun and the exudate that comes out of them in the form of smooth and clean gum is called Silajatu.

### **Shilajeet from the stones containing gold,**

- Shilajatu is sweet and is bitter aftertaste,
- like the flower of Japa in appearance,
- pungent in Vipaka

### **From the stone containing silver,**

- pungent in taste
- white, cooling and
- Sweet in Vipaka.

### **From the stone containing copper,**

- is like the peacock throat,
- bitter in taste
- Hot and pungent in Vipaka.

### **The exudates which looks like the gum of Guggulu (Commifora mukul Engl.)**

- Is bitter and Saline
- pungent in Vipaka, and cooling
- Is derived from the stone containing iron. This is the best among all.

All these types of Shilajeet having the smell of cow's urine are useful in all types of therapies. However, for rejuvenation therapy,

the last variety (i.e the one derived from the stone contain iron) in more useful.

In diseases caused by

- Vayu- Pitta – gold
- Kapha- Pitta – silver
- Kapha – copper and
- all the three Dosas – iron containing stones are useful

### **Prohibitions and Therapeutic effect:**

शिलाजतुप्रयोगेषु विदाहीनि गुरुणि च।

वर्जयेत् सर्वकालं तु कुलत्थान् परिवर्जयेत्॥६२॥

ते ह्यत्यन्तविरुद्धत्वादश्मनो भेदनाः परम्।

लोके दृष्टास्ततस्तेषां प्रयोगः प्रतिषिध्यते॥६३॥

पयांसि तक्राणि रसाः सयूषास्तोयं समूत्रा विविधाः कषायाः।

आलोडनार्थं गिरिजस्य शस्तास्ते ते प्रयोज्याः प्रसमीक्ष्य कार्यम्॥६४॥

न सोऽस्ति रोगो भुवि साध्यरूपः शिलाह्वयं यं न जयेत् प्रसह्य।

तत् कालयोगैर्विधिभिः प्रयुक्तं स्वस्थस्य चोर्जा विपुलां ददाति॥६५॥

(इति शिलाजतुरसायनम्)।

śilājatuprayogeṣu vidāhīni gurūṇi ca।

varjayet sarvakālaṃ tu kulatthān parivarjayet॥62॥

te hyatyantaviruddhatvādaśmano bhedanāḥ param।

loke drṣṭāstatasteṣāṃ prayogaḥ pratiṣidhyate॥63॥

payāṃsi takrāṇi rasāḥ sayūṣāstoyaṃ samūtrā vividhāḥ kaṣāyāḥ।

āloḍanārthaṃ girijasya śastāste te prayojyāḥ prasamikṣya

kāryam॥64॥

na so'sti rogo bhuvi sādhyarūpaḥ śilāhvayaṃ yaṃ na jayet

prasahya।

tat kālayogairvidhibhiḥ prayuktaṃ svasthasya corjāṃ vipulāṃ

dadāti||65||

(iti śilājaturasāyanam)|

### **Contra indicated foods while taking recipe of Silajatu,**

- Vidahi foods (causing burning sensation) and Guru (heavy).
- Kulattha (horse gram) should be avoided forever (or till such time as the person has the effects of Silajatu in his body)

### **Reason for avoiding Kulattha:**

- It is commonly seen that Kulattha is an excellent drug for breaking stones.
- By taking Shilajatu, the body of the person becomes like a stone to effect sturdiness in it.
- Therefore, horse gram and Shilajatu have mutually contradicting effects, and is prohibited for a person who is using or who has used Shilajatu.

### **Ingredients which can be used with Shilajatu:**

- Milk
- Butter milk
- Meat soup
- Vegetable soup
- Water
- Urine and
- decoction of different types of drugs

### **Benefits:**

- There is no curable disease in the universe which is not effectively cured by Shilajatu when administered at the

appropriate time, in combination with suitable drugs and by adopting the prescribed method.

- When administered to a healthy person, with similar conditions it produces immense energy. [62-65]

**Summary:**

तत्र श्लोकः-

करप्रचित्तिके पादे दश षट् च महर्षिणा।  
रसायनानां सिद्धानां संयोगाः समुदाहृताः॥६६॥

tatra ślokaḥ-

karapracitike pāde daśa ṣaṭ ca maharṣiṇā।  
rasāyanānāṃ siddhānāṃ saṃyogāḥ samudāhṛtāḥ॥66॥

In this quarter entitled 'Kara Pracitiya', the great sage has described 16 effective recipes for rejuvenation. [66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये  
करप्रचितीयो नाम रसायनपादस्तृतीयः॥३॥

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsāsthāne  
rasāyanādhyāye karapracitiyo nāma rasāyanapādastṛtīyaḥ॥3॥

Thus, ends the third quarter – Kara Prachiteeya Rasayana pada, of the first chapter on rejuvenation therapy in the Chikitsa section of the work of Agnivesha redacted by Master Charaka.

## Charak Chikitsa 1.4 – Ayurved Samutthaneeya Rasayana Pada

The fourth quarter of 1st chapter of Charaka Chikitsa Sthana deals with origin of Ayurveda, anti aging recipes with divine herbs, who can undergo rejuvenation (Rasayan) and who cannot, nobility of a doctor etc. This chapter is called Ayurveda Samutthaneeya Rasayana Paada.

### Fourth Quarter of the Chapter on Rejuvenation Therapy

अथात आयुर्वेद समुत्थानीयं रसायनपादं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta āyurveda samutthāniyaṃ rasāyanapādaṃ

vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now we shall explore the quarter dealing with “Ayurveda Samutthaneeya – the original propagation of Ayurveda” of the chapter on Rejuvenation therapy. Thus, said Lord Atreya [1-2]

### Return of Sages to the Himalayas:

ऋषयः खलु कदाचिच्छालीना यायावराश्च ग्राम्यौषध्याहाराः सन्तः साम्पन्निका  
मन्दचेष्टा नातिकल्याश्च प्रायेण बभूवुः।

ते सर्वासामिति कर्तव्यतानामसमर्थाः सन्तो ग्राम्यवासकृतमात्मदोषं मत्वा पूर्वं  
निवासमपगतग्राम्यदोषं शिवं पुण्यमुदारं

मेध्यमगम्यमसुकृतिभिर्गङ्गाप्रभवममरगन्धर्व किन्नरानुचरितमनेक  
रत्ननिचयमचिन्त्याद्भुतप्रभावं ब्रह्मर्षिशिद्धचारणानुचरितं दिव्यतीर्थौषधि  
प्रभवमतिशरण्यं हिमवन्तममराधिपतिगुप्तं जग्मुर्भृग्वङ्गिरोऽत्रिवसिष्ठ  
कश्यपागस्त्य पुलस्त्य वामदेवासित गौतम प्रभृतयो महर्षयः॥३॥

ṛṣayaḥ khalu kadācicchālīnā yāyāvarāśca grāmyauśadhyāhārāḥ  
santaḥ sāmpannikā mandaceṣṭā nātikalyāśca prāyeṇa babhūvuḥ।  
te sarvāsāmiti kartavyatānāmasamarthāḥ santo  
grāmyavāsakṛtamātmadoṣaṃ matvā pūrva

nivāsamapagatagrāmyadoṣaṃ śivaṃ puṇyamudāraṃ  
medhyamagamyamasukṛtibhirgaṅgāprabhavamamaragandharva  
kinnarānucaritamaneka ratnanicayamacintyādbhutaprabhāvaṃ  
brahmarṣīśiddhacāraṇānucaritaṃ divyatīrthauṣadhi  
prabhavamatiśaraṇyaṃ himavantamamarādhipatiguptaṃ  
jagmurbhr̥gvaṅgiro'trivasīṣṭha kaśyapāgastya pulastya  
vāmadevāsita gautama prabhṛtayo maharṣayaḥ||3||

### **Return of Sages to the Himalayas:**

Sages who were formerly either Shalinas (residents of cottages in the woods) or Yayavaras (who moved from one place to the other) resorted to the herbs and diet of the ignorant villagers, as a result of which, they got interested in accumulation of wealth, became lazy, worldly and Thus, they could not maintain their health in good condition. They were therefore unable to attend to their regular meditation practices properly.

Then they realized the mistake of residing among such ignorant worldly people. Therefore, these great sages viz., Bhrigu, Angiras, Atri, Vasistha, Kashyapa, Agastya, Pulastya, Vamadeva, Asita, Gautama etc, returned to their old abodes in Himalayas which were free from Gramya dosha (unwholesome diet and habits).

### **Their abodes in the Himalayas were –**

Auspicious, virtuous, altruistic

Conducive to the promotion of intellect

Not accessible to sinful persons

Original sources of the Holy Ganga

Inhabited by Amaras (the Gods), Gandharvas (Divine Persons) and Kinnaras

The receptacles of all types of gems

Have unimaginable and wonderful Prabhavas (specific features)

Surrounded by Brahma Rishis (great sages) and Siddhas  
Had celestial holy places and herbs  
Provided shelter par excellence and Protected by Lord Indra, the  
king of the Gods. [3]

### Discussion with Indra:

तानिन्द्रः सहस्रदृगमरगुरुरब्रवीत्- स्वागतं ब्रह्मविदां ज्ञानतपोधनानां ब्रह्मर्षीणाम्।  
अस्ति ननु वो ग्लानिरप्रभावत्वं वैस्वर्यं वैवर्ण्यं च  
ग्राम्यवासकृतमसुखमसुखानुबन्धं च; ग्राम्यो हि वासो मूलमशस्तानां, तत् कृतः  
पुण्यकृद्भिरनुग्रहः प्रजानां, स्वशरीरमवेक्षितुं कालः कालश्चायमायुर्वेदोपदेशस्य  
ब्रह्मर्षीणाम्; आत्मनः प्रजानां चानुग्रहार्थमायुर्वेदमश्विनौ मह्यं प्रायच्छतां,  
प्रजापतिरश्विभ्यां, प्रजापतये ब्रह्मा, प्रजानामल्पमायुर्जरा व्याधि  
बहुलमसुखमसुखानुबन्धमल्पत्वादल्पतपोदमनियम दानाध्ययन सञ्चयं मत्वा  
पुण्यतममायुःप्रकर्षकरं जराव्याधि प्रशमनमूर्जस्करममृतं शिवं शरण्यमुदारं  
भवन्तो मत्तः श्रोतुमर्हताथोपधारयितुं प्रकाशयितुं च प्रजानुग्रहार्थमार्षं ब्रह्म च प्रति  
मैत्रीं कारुण्यमात्मनश्चानुत्तमं पुण्यमुदारं ब्राह्ममक्षयं कर्मेति॥४॥  
तच्छ्रुत्वा विबुधपतिवचनमृषयः सर्व एवामर वरमृग्भिस्तुष्टुवुः, प्रहृष्टाश्च  
तद्वचनमभिनन्दुश्चेति॥५॥

tānindraḥ sahasradṛgamaragururabravit- svāgataṃ brahmavidāṃ  
jñānatapodhanānāṃ brahmarṣīṇām।  
asti nanu vo glāniraprabhāvatvaṃ vaisvaryaṃ vaivarṇyaṃ ca  
grāmyavāsakṛtamasukhamasukhānubandhaṃ ca; grāmyo hi vāso  
mūlamaśastānāṃ, tat kṛtaḥ puṇyakṛdbhīranugrahaḥ prajānāṃ,  
svaśarīramavekṣitum kālāḥ kālaścāyamāyurvedopadeśasya  
brahmarṣīṇām; ātmanaḥ prajānāṃ  
cānugrahārthamāyurvedamaśvinau mahyaṃ prāyacchatāṃ,  
prajāpatiraśvibhyāṃ, prajāpataye brahmā, prajānāmalpamāyurjarā  
vyādhi  
bahulamasukhamasukhānubandhamalpatvādalpatapodamaniya



dānādhyayana sañcayaṃ matvā puṇyatamamāyuhprakarṣakaraṃ  
jarāvyādhi praśamanamūrjaskaramamṛtaṃ śivaṃ śaraṇyamudāraṃ  
bhavanto mattaḥ śrotumarhatāthopadhārayituṃ prakāśayituṃ ca  
prajānugrahārthamārṣaṃ brahma ca prati maitrīṃ  
kāruṇyamātmanaścānuttamaṃ puṇyamudāraṃ brāhmamakṣayaṃ  
karmeti||4||

tacchrutvā vibudhapativacanamṛṣayaḥ sarva evāmara  
varamṛgbhistuṣṭuvuḥ, prahrṣṭāśca  
tadvacanamabhinananduśceti||5||

### **Discussion with Indra:**

Lord Indra, the one thousand eyed, the preceptor of the Gods, told them, "Welcome to the Divine sages, proficient of the Vedas endowed with the wealth of Knowledge and penance. Because of your association with people with the materialistic way of life, you have lost your strength, energy, voice and complexion as a result of which you are afflicted with ever growing unhappiness.

Association with materialistic people is the root cause of all sufferings. You the pious souls have already accomplished the welfare of the people. Now is the time for you to look after your health. It is also the time for the Brahma Rishis (divine sages) to be imparted Ayurvedic instructions.

### **Origin of Ayurveda:**

For the welfare of myself and people, the Ashwinis (twin divine doctors) imported sacred knowledge of Ayurveda from Daksha Prajapati and Prajapati received it from Lord Brahma. Now people have got a shorter span of life; and because of this, they are afflicted with old age, diseases, unhappiness and they have deviated from Tapas (Penance), Dama (control of senses), Niyama

(observance of conduct rules), Dana (Charity), as well as Adhyayana (study).

Therefore, I am imparting to you this knowledge of Ayurveda which is

Punyatama (most sacred),

Ayuh prakarsha kara (promoter of longevity),

Jara Vyadhi Prashamana (alleviator of old age and diseases),

Urjaskara (promoter of energy),

Amruta (ambrosia), Shiva (Auspicious), Sharanya (protector) and

Udara (universal, sympathetic).

You may listen, absorb and propagate this scriptural knowledge for the welfare of the people – the knowledge in the process of successive transmission from Brahma out of friendly deposition and compassion, excellent piety and universal sympathy (Udara).

Transmission of this knowledge constitutes a divine and immortal act.

After listening to the king of the Gods (Indra), all the sages offered prayers to him by reciting sacred hymns. The sages, extremely delighted, welcomed his statement. [4-5]

### **Indrokta Rasayana:**

अथेन्द्रस्तदायुर्वेदामृतमृषिभ्यः सङ्क्रम्योवाच- एतत् सर्वमनुष्ठेयम्, अयं च शिवः कालो रसायनानां, दिव्याश्वौषधयो हिमवत्प्रभवाः प्राप्तवीर्याः; तद्यथा- ऐन्द्री, ब्राह्मी, पयस्या, क्षीरपुष्पी, श्रावणी, महाश्रावणी, शतावरी, विदारी, जीवन्ती, पुनर्नवा, नागबला, स्थिरा, वचा, छत्रा, अतिच्छत्रा, मेदा, महामेदा, जीवनीयाश्चान्याः पयसा प्रयुक्ताः षणमासात् परमायुर्वयश्च तरुणमनामयत्वं स्वर वर्ण सम्पदमुपचयं मेधां स्मृतिमुत्तम बलमिष्टांश्चापरान् भावानावहन्ति सिद्धाः॥६॥

(इतीन्द्रोक्तं रसायनम्)|

athendrastadāyurvedāmṛtamṛṣibhyaḥ saṅkramyovāca- etat  
sarvamanuṣṭheyam, ayaṃ ca śivaḥ kālo rasāyanānāṃ,  
divyāścauṣadhayo himavatprabhavāḥ prāptavīryāḥ; tadyathā-  
aindrī, brāhmī, payasyā, kṣīrapuṣpī, śrāvaṇī, mahāśrāvaṇī, śatāvarī,  
vidārī, jīvantī, punarnavā, nāgabalā, sthīrā, vacā, chatrā, aticchatrā,  
medā, mahāmedā, jīvanīyāścānyāḥ payasā prayuktāḥ ṣaṇmāsāt  
paramāyurvayaśca taruṇamanāmayatvaṃ svara varṇa  
sampadamupacayaṃ medhāṃ smṛtimuttama balamiṣṭāṃścāparān  
bhāvānāvahanti siddhāḥ||6||  
(itīndroaktaṃ rasāyanam)|

Thereafter, Indra imparted the knowledge of Ayurveda which is like ambrosia to the sages, "All these instruments should be followed. This is the auspicious time for rejuvenation. All the Divyausadhis (Celestial drugs) which grows in the Himalayas are matured with Veerya (Potency)."

For example,

Aindri – Colocynth – Citrullus colocynthis,

Brahmi – Bacopa monnieri

Payasya – Impomoea paniculata

Ksheerapushpi

Shravani, Maha Shravani (Alambusha) – SphaeranThus, indicus

Shatavari – Asparagus racemosus

Vidari (Ipomoea paniculata / Pueraria tuberosa)

Jivanti – Leptadenia reticulata

Punarnava – Boerhavia diffusa

**Nagabala** – Grewia populifolia, Sida spinosa, Urena lobata, Grewia hirsuta

Sthira – Shalaparni – Desmodium gangeticum,

**Vacha** – **Acorus calamus Linn.**

Chatra – Psallipta Compstris

Atichatra (Madhurika)

Meda – Polygonatum cirrhifolium

Maha Meda – Polygonatum cirrhifolium and

Such other drugs which are Jeevaniya (promoter of Vitality) should be mixed with milk and taken for six months.

**Benefits:** The person is endowed with excellent Longevity, youth, freedom from diseases, voice, complexion, nourishment, intellect, memory strength and such other desirable benefits. These are the drugs with infallible efficacy [6]

**Recipe of other Divya Aushadhi – celestial herbs:**

ब्रह्म सुवर्चला नामौषधिर्या हिरण्यक्षीरा पुष्कर सदृशपत्रा, आदित्यपर्णी नामौषधिर्या 'सूर्यकान्ता' इति विज्ञायते सुवर्णक्षीरा सूर्यमण्डलाकारपुष्पा च, नारीनामौषधिः 'अश्वबला' इति विज्ञायते या बल्वजसदृशपत्रा, काष्ठगोधा नामौषधिर्गोधाकारा, सर्पानामौषधिः सर्पाकारा, सोमो नामौषधिराजः पञ्चदशपर्वा स सोम इव हीयते वर्धते च, पद्मा नामौषधिः पद्माकारा पद्मरक्ता पद्मगन्धा च, अजा नामौषधिः 'अजशृङ्गी' इति विज्ञायते, नीला नामौषधिस्तु नीलक्षीरा नीलपुष्पा लताप्रतानबहुलेति; आसामौषधीनां यां यामेवोपलभेत तस्यास्तस्याः स्वरसस्य सौहित्यं गत्वा स्नेह भावितायामार्द्र पलाशद्रोण्यां सपिधानायां दिग्वासाः शयीत, तत्र प्रलीयते, षण्मासेन पुनः सम्भवति, तस्याजं पयः प्रत्यवस्थापनं; षण्मासेन देवतानुकारी भवति वयोवर्णं स्वराकृति बलप्रभाभिः, स्वयं चास्य सर्ववाचोगतानि प्रादुर्भवन्ति, दिव्यं चास्य चक्षुः श्रोत्रं च भवति, गतिर्योजन सहस्रं दशवर्षं सहस्राण्यायुरनुपद्रवं चेति ||७||

brahma suvarcalā nāmauṣadhiryā hiraṇyakṣīrā puṣkara sadrśapatrā, ādityaparnī nāmauṣadhiryā 'sūryakāntā' iti vijñāyate suvarṇakṣīrā sūryamaṇḍalākārapuṣpā ca, nārīnāmauṣadhiḥ 'aśvabalā' iti vijñāyate yā balvajasadrśapatrā, kāṣṭhagodhā nāmauṣadhīrgodhākārā, sarpānāmauṣadhiḥ sarpākārā, somo

nāmauṣadhirājah pañcadaśaparvā sa soma iva hīyate vardhate ca,  
padmā nāmauṣadhiḥ padmākārā padmaraktā padmagandhā ca, ajā  
nāmauṣadhiḥ `ajaśṛṅgī' iti vijñāyate, nīlā nāmauṣadhistu nīlakṣīrā  
nīlapuṣpā latāpratānabahuleti; āsāmoṣadhīnām yām  
yāmevopalabheta tasyāstasyāḥ svarasasya sauhityam gatvā sneha  
bhāvitāyāmārdra palāśadroṇyām sapidhānāyām digvāsāḥ śayīta,  
tatra praliyate, ṣaṇmāsena punaḥ sambhavati, tasyājam payaḥ  
pratyavasthāpanam; ṣaṇmāsena devatānukārī bhavati vayovarṇa  
svarākṛti balaprabhābhiḥ, svayam cāsya sarvavācogātāni  
prādurbhavanti, divyam cāsya cakṣuḥ śrotram ca bhavati,  
gatiryojana sahasram daśavarṣa sahasrāṇyāyuranupadravam ceti  
||7||

### **Recipe of other Divya Aushadhi – celestial herbs:**

In addition to the herbs described in the above passage, the following Divya Aushadhis (Celestial drugs) are also used for rejuvenation:

1. **Brahma Suvarchala:** it has golden colored latex and its leaves are like those of Puskara.
2. **Aditya Parni:** it is also called Surya Kanta. It has golden colored latex and its flowers are round like the sun.
3. **Nari:** it is known as Ashva Bala. Its leaves are like those of Balvaja.
4. **Kasthagodha:** It is like Goda (Iguana)
5. **Sarpa:** It is like a snake.
6. **Soma:** it is the king of drugs and has fifteen Parnas (leaves). Like the moon, these leave decreases and increase.
7. **Padma:** It is lotus in shape. It is red like lotus and has the smell of Lotus.
8. **Aja:** It is known as Aja Shringi.
9. **Neela:** it has blue latex and their flowers are blue. It is a creeper with several branches.

## Procedure:

- All or any of the above mentioned herbs, depending on their availability is collected.
- The person is given the juice of these herbs to the full of his stomach.
- A Droni (a table specifically designed for the purpose) is prepared of the green wood of **Palasha – Butea monosperma** and is smeared with Sneha (ghee or oil)
- The person should remove all his clothes and sleep in this Droni.
- He is then covered with the lid when he becomes unconscious.
- He regains consciousness after six months.

**Pathya:** The person is fed with goat's milk.

## Benefits:

Within six months, He

- Gets youthfulness, complexion
- Good voice, shape, strength and luster like the Gods
- Gains mastery over his speech i.e., what he says comes true
- Is endowed with the divine vision and hearing
- Can walk for one thousand Yojanas
- Lives for ten thousand years free from all obstacles [7]

भवन्ति चात्र-

दिव्यानामोषधीनां यः प्रभावः स भवद्विधैः।

शक्यः सोढुमशक्यस्तु स्यात् सोढुमकृतात्मभिः॥८॥

ओषधीनां प्रभावेण तिष्ठतां स्वे च कर्मणि।

भवतां निखिलं श्रेयः सर्वमेवोपपत्स्यते॥९॥

वानप्रस्थैर्गृहस्थैश्च प्रयतैर्नियतात्मभिः।

शक्या ओषधयो ह्येताः सेवितुं विषयाभिजाः॥१०॥

bhavanti cātra-

divyānāmoṣadhīnām yaḥ prabhāvaḥ sa bhavadvidhaiḥ |  
śakyaḥ soḍhumaśakyastu syāt soḍhumakṛtātmabhiḥ ||8||  
oṣadhīnām prabhāveṇa tiṣṭhatām sve ca karmaṇi |  
bhavatām nikhilam śreyah sarvamevopapatsyate ||9||  
vānaprasthairgrhasthaiśca prayatairniyatātmabhiḥ |  
śakyā oṣadhayo hyetāḥ sevitum viṣayābhijāḥ ||10||

### **Who can have the above-mentioned Rasayana:**

Thus, it is said:

Only the sages like you can withstand the specific action (Prabhava) of the divyausadhis (celestial herbs), described above, and not others who are devoid of self-control.

By the influence of these medicines, you will be able to perform your duties properly and be endowed with all their benefits.

Drugs which grown in sacred places can also be used by person in Vanaprastha Ashrama (the third stage of life in which the person leaves village and town and stays in forests for performance of meditation etc.) and Grahastha Ashrama (the second stage of life in which the person leads family life) provided he is sincere and is endowed with self- control [8-10]

यास्तु क्षेत्रगुणैस्तेषां मध्यमेन च कर्मणा |

मृदुवीर्यतरास्तासां विधिर्जेयः स एव तु ||११||

पर्येष्टुं ताः प्रयोक्तुं वा येऽसमर्थाः सुखार्थिनः |

रसायन विधिस्तेषामयमन्यः प्रशस्यते ||१२||

yāstu kṣetraguṇaisteṣāṃ madhyamena ca karmaṇā |

mṛduvīryatarāstāsāṃ vidhirjñeyaḥ sa eva tu ||11||

paryeṣṭuṃ tāḥ prayoktuṃ vā ye'samarthāḥ sukhārthinaḥ |  
rasāyana vidhisteṣāmayamanyaḥ praśasyate ||12||

Depending upon the attribute of the land (other than the Himalayas) the effect of these drugs become moderate and their Virya (Potency) becomes mild. But they are to be administered, following the same method (as described above). The pleasure-seekers however, will not be able to search for them, for the method of rejuvenation is different which are described below. [11-12]

### **Indrokta Rasayana – another recipe described by Lord Indra:**

बल्यानां जीवनीयानां बृंहणीयाश्च या दश |  
वयसः स्थापनानां च खदिरस्यासनस्य च ||१३||  
खर्जूराणां मधूकानां मुस्तानामुत्पलस्य च |  
मृद्वीकानां विडङ्गानां वचायाश्चित्रकस्य च ||१४||  
शतावर्याः पयस्यायाः पिप्पल्या जोङ्गकस्य च |  
ऋध्या नागबलायाश्च द्वारदाया धवस्य च ||१५||  
त्रिफलाकण्टकार्योश्च विदार्याश्चन्दनस्य च |  
इक्षूणां शरमूलानां श्रीपर्ण्यास्तिनिशस्य च ||१६||  
रसाः पृथक् पृथग्ग्राह्याः पलाशक्षार एव च |  
एषां पलोन्मितान् भागान् पयो गव्यं चतुर्गुणम् ||१७||  
द्वे पात्रे तिलतैलस्य द्वे च गव्यस्य सर्पिषः |  
तत् साध्यं सर्वमेकत्र सुसिद्धं स्नेहमुद्धरेत् ||१८||  
तत्रामलक चूर्णानामाढकं शतभावितम् |  
स्वरसेनैव दातव्यं क्षौद्रस्याभिनवस्य च ||१९||  
शर्कराचूर्णपात्रं च प्रस्थमेकं प्रदापयेत् |  
तुगाक्षीर्याः सपिप्पल्याः स्थाप्यं सम्मूर्च्छितं च तत् ||२०||



सुचौक्षे मार्तिके कुम्भे मासार्धं घृतभाविते ।  
मात्रामग्निसमां तस्य तत ऊर्ध्वं प्रयोजयेत् ॥२१॥  
हेमताम्र प्रवालानामयसः स्फटिकस्य च ।  
मुक्ता वैदूर्य शङ्खानां चूर्णानां रजतस्य च ॥२२॥  
प्रक्षिप्य षोडशीं मात्रां विहायायासमैथुनम् ।  
जीर्णे जीर्णे च भुञ्जीत षष्टिकं क्षीरसर्पिषा ॥२३॥  
सर्वरोग प्रशमनं वृष्यमायुष्यमुत्तमम् ।  
सत्त्वस्मृति शरीराग्नि बुद्धीन्द्रिय बलप्रदम् ॥२४॥  
परमूर्जस्करं चैव वर्णस्वरकरं तथा ।  
विषालक्ष्मीप्रशमनं सर्ववाचोगतप्रदम् ॥२५॥  
सिद्धार्थतां चाभिनवं वयश्च प्रजाप्रियत्वं च यशश्च लोके ।  
प्रयोज्यमिच्छद्भिरिदं यथावद्रसायनं ब्राह्ममुदारवीर्यम् ॥२६॥  
(इतीन्द्रोक्तरसायनमपरम्) ।

balyānāṃ jīvanīyānāṃ bṛṃhaṇīyāśca yā daśa |  
vayasah sthāpanānāṃ ca khadirasyāsanasya ca ||13||  
kharjūrānāṃ madhūkānāṃ mustānāmutpalasya ca |  
mṛdvīkānāṃ viḍaṅgānāṃ vacāyāścitrakasya ca ||14||  
śatāvaryāḥ payasyāyāḥ pippalyā joṅgakasya ca |  
ṛdhdyā nāgabalāyāśca dvāradāyā dhavasya ca ||15||  
triphalākaṅṭakāryośca vidāryāścandanasya ca |  
ikṣūṅāṃ śaramūlānāṃ śrīparṇyāstiniśasya ca ||16||  
rasāḥ pṛthak pṛthaggrāhyāḥ palāśakṣāra eva ca |  
eṣāṃ palonmitān bhāgān payo gavyaṃ caturguṇam ||17||  
dve pātre tilatailasya dve ca gavyasya sarpiṣaḥ |  
tat sādhyam sarvamekatra susiddham snehamuddharet ||18||  
tatrāmalaka cūrṇānāmāḍhakam śatabhāvitam |  
svarasenaiva dātavyam kṣaudrasyābhinavasya ca ||19||  
śarkarācūrṇapātram ca prasthamekam pradāpayet |  
tugākṣīryāḥ sapippalyāḥ sthāpyam sammūrcchitam ca tat ||20||

sucaukṣe mār̥tike kumbhe māsārdham ghr̥tabhāvite |  
 mār̥trāmagnisamām̐ tasya tata ūrdhvaṃ prayojayet ||21||  
 hematāmra pravālānāmayaṣaḥ sphaṭikasya ca |  
 muktā vaidūrya śāṅkhānām̐ cūrṇānām̐ rajatasya ca ||22||  
 prakṣipyā ṣoḍaśīm̐ mār̥trām̐ vihāyāyāsamaithunam |  
 jīrṇe jīrṇe ca bhuñjīta ṣaṣṭikam̐ kṣīrasarpiṣā ||23||  
 sarvaroga praśamanam̐ vṛṣyamāyusyamuttamam |  
 sattvasmṛti śarīrāgni buddhīndriya balapradam̐ ||24||  
 paramūrjaskaram̐ caiva varṇasvarakaram̐ tathā |  
 viśālakṣmīpraśamanam̐ sarvavācogatapradam̐ ||25||  
 siddhārthatām̐ cābhinavam̐ vayaśca prajāpriyatvam̐ ca yaśaśca loke  
 |  
 prayojyamicchadbhiridaṃ yathāvadrāsāyanam̐  
 brāhmamudārāvīryam̐ ||26||  
 (itīndroktarasāyanamaparam) |

### **Indrokta Rasayana – another recipe described by Lord Indra:**

48 ml of juice extract of each of the below herbs is collected.  
 Ten drugs belonging to each of Balya, Jeevaniya, Brumhaniya  
 and Vayasthapana groups (vide Sutra 4:9, 10 &18)

#### **Balya Gana – improving strength**

Aindri (Citrullus colocynthis Schrad.),  
 Rishabhi – Rishabhaka – Manilkara hexandra  
 Atirasa – Asparagus root – Asparagaus racemosus,  
 Rishyaprokta – Teramnus labialis,  
 Payasya – Impomoea paniculata,  
 Ashwagandha – Winter Cherry / Indian ginseng (root) – Withania  
 somnifera,  
 Sthira – Desmodium gangeticum,  
 Katukarohini – Picrorhiza kurroa,

Bala – **Country mallow** (root) – Sida cordifolia, and  
Atibala – Abutilon indicum

### **Jeevaneeya Gana – – Enlivening, anti aging group of herbs**

Jeevaka – Malaxis acuminata  
Rishabhaka – Manilkara hexandra  
Meda – Polygonatum cirrhifolium  
Mahameda – Polygonatum verticillatum  
Kakoli – Fritillaria roylei  
Kshira Kakoli – Roscoea purpurea / Lilium polyphyllum  
Mudgaparni – Phaseolus trilobus,  
Mashaparni – Teramnus labialis,  
Jivanti – Leptadenia reticulata and  
Madhuka– Licorice – Glycyrrhiza glabra

### **Bruhmaneeya Gana – Nourishing, increasing weight**

Ksheerini – Mimosops hexandra Roxb.)  
Rajakshavaka – Euphorbia microphylla,  
**Ashwagandha** – Winter Cherry / Indian ginseng (root) – Withania  
somnifera,  
Kakoli – Fritillaria roylei,  
Ksheerakakoli – Roscoea purpurea / Lilium polyphyllum,  
Vatyayani – **Country mallow** (root) – Sida cordifolia,  
Bhadraudani (Sida cordifolia Linn.),  
Bharadvaji – Thespesia lampas,  
Payasya – Impomoea paniculata and  
Rushyagandha (?)

### **VayaSthapana -rejuvenating, anti aging.**

Amruta (Tinspora cordifolia Miers.),  
Abhaya – Terminalia chebula,  
Dhatri (Emblica officinalis Gaertn.),  
Mukta (pearl),

Shveta (white variety of *Clitoria ternatea* Linn.),  
Jivanti – *Leptadenia reticulata*,  
Atirasa – Asparagus root – *Asparagus racemosus*,  
Mandukaparni (*Centella asiatica* Urban),  
Sthira – *Desmodium gangeticum* and  
Punarnava (*Boerhaavia diffusa* Linn.)  
Plus

Khadira – *Acacia catechu*  
Asana – Indian Kino tree (heart wood) – *Pterocarpus marsupium*,  
Kharjura – Dates – *Phoenix dactylifera*  
Madhuka – Licorice – *Glycyrrhiza glabra*  
Musta – Nut grass (root) – *Cyperus rotundus*,  
Mrudveeka – Dry grapes  
Vidanga – False black pepper – *Embelia ribes*,  
Vacha – *Acorus calamus*  
Chitraka – *Plumbago zeylanica*,  
Shatavari – *Asparagus racemosus*  
Payasya  
Pippali – Long pepper fruit – *Piper longum*,  
Jongaka  
Aguru – *Aqualloria agallocha*  
Riddhi – *Habenaria intermedia*  
Nagabala – *Grewia populifolia*, *Sida spinosa*, *Urena lobata*, *Grewia hirsuta*  
Dvarada (Shakataru or Kapi Kacchu),  
Dhava – *Anogeissus latifolia*,  
**Triphala** – Amla, Haritaki, Bibhitaki  
Kantakari – Yellow berried nightshade (whole plant) – *Solanum xanthocarpum*  
Vidari – *Pueraria tuberosa*  
Chandana – *Santalum album*  
Ikshu – *Saccharum officinarum*

Root of Shara – *Saccharum munja*

promotes natural movement of body fluids,

Shreeparni and

Tinisha – *Lagerstroemia speciosa*, *Ougeinia dalbergioides* Benth./  
*oojeinensis*

48 ml of swarasa – juice extract is prepared individually from the above herbs.

48 ml of of **Palasha Kshar Jala** (alkali water of *Butea monosprema*) is collected.

Cow milk is taken 4 times the cumulative amount of all of above.

1 Adhaka (3.072 Lit) of sesame oil and cow's ghee each is added and the mixture is boiled together.

After the preparation is fully cooked and all the water content is evaporated, the obtained fat (medicated oil – ghee) is filtered.

Powder of Amalaki – Indian gooseberry fruit – *Emblica officinalis* – 1 Adhaka (3.072 kg), impregnated with amla juice for 100 times is added to it.

1 Adhaka – Old honey,

1 Adhaka (3.072 Kg) of the powder of Sugar and

1 Prastha (768 g) of Tugaksheeri – *Bambusa bambos* / *Maranta arundinaceae* and Pippali – Long pepper fruit – *Piper longum* are added.

This preparation is stored for 15 days in a clean earthen jar smeared with ghee.

To this, 1/16th in quantity of the powder of  
Gold

Copper

Pravala Bhasma – Bhasma (Calx) of Coral,

Iron

Sphatika – Purified and processed Alum (crystal stone),

Pearl

Vaidurya (cat's eye),

Shankha (conch shell) and Silver are added, mixed well and preserved.

**Dosage:** According to the power of digestion.

**Pathya:**

- During this period Aayaasa (exhaustion) and sexual intercourse should be avoided.
- After digestion of this medicine, he should take the Sastika type of rice with milk and ghee.

**Benefits:**

- Cures all disease.
- An excellent medicine for virility, longevity and promoter of energy
- Promotes strength, Sattva (mental activities), memory, physique, Agni (power of digestion and metabolism) and Indriya (power of senses)
- It endows the person with good complexion and voice
- It alleviates poisoning or any other morbid condition
- It is conducive to an excellent power of expression
- It helps in the accomplishment of objects
- It restores youth
- It makes one endearing to the people
- It is conducive to the worldly name and fame (even otherwise)

Person desirous of availing themselves of the above mentioned and efficacy of this therapy should use this recipe for rejuvenation according to the prescribed procedure. It is Brahma (celestial) and Udara Virya with potency having no restrictions whatsoever (unlike

those mentioned in connection with the prescription in the preceding paragraph) [13-26]

### **Suitability for rejuvenation therapy:**

समर्थानामरोगाणां धीमतां नियतात्मनाम् ।  
कुटीप्रवेशः क्षणिनां परिच्छदवतां हितः ॥२७॥  
अतोऽन्यथा तु ये तेषां सौर्यमारुतिको विधिः ।  
तयोः श्रेष्ठतरः पूर्वो विधिः स तु सुदुष्करः ॥२८॥

samarthānāmarogāṇāṃ dhīmatāṃ niyatātmanām ।  
kuṭīpraveśaḥ kṣaṇināṃ paricchadavatāṃ hitaḥ ॥27॥  
ato'nyathā tu ye teṣāṃ sauryamārutiko vidhiḥ ।  
tayoh śreṣṭhatarah pūrvo vidhiḥ sa tu suduṣkaraḥ ॥28॥

**Kuti Praveshika type of rejuvenation therapy** (vide **Charaka Chikitsa 1:1 /17-24** – Wherein person is made to live in a house without being exposed to outside world) **is useful for:**

Samartha – persons who are able bodied  
Aroga – whose bodies are free from diseases  
Dheemataam – who are endowed with intellect  
Niyata Atmavaan – whose bodies are self- controlled

who have sufficient time to spare and who have adequate wealth.

For others, Saurya Marutika type (Vatatapika) of rejuvenation therapy, where person is free to expose himself to outside world, without being confined to a house, is useful. Between these two, the former is more useful, but it is far too difficult to accomplish.

### **Management of complications of Rasayana therapy:**

रसायन विधिभ्रंशाज्जायेरन् व्याधयो यदि ।  
यथास्वमौषधं तेषां कार्यं मुक्त्वा रसायनम् ॥२९॥

rasāyana vidhibhramṣājājāyeran vyādhayo yadi |  
yathāsvamauṣadhaṃ teṣāṃ kāryaṃ muktvā rasāyanam ||29||  
If diseases appear due to wrong administration of rejuvenation  
therapy, then the medicine appropriate to those diseases should be  
administered leaving aside (at least temporarily) the rejuvenation  
therapy. [27-29]

### **Achara Rasayana – rejuvenates, anti-aging:**

सत्यवादिनमक्रोधं निवृत्तं मद्यमैथुनात् |  
अहिंसकमनायासं प्रशान्तं प्रियवादिनम् ||३०||  
जपशौचपरं धीरं दाननित्यं तपस्विनम् |  
देव गो ब्राह्मणाचार्य गुरुवृद्धार्यने रतम् ||३१||  
आनृशंस्यपरं नित्यं नित्यं करुणवेदिनम् |  
समजागरण स्वप्नं नित्यं क्षीरघृताशिनम् ||३२||  
देशकाल प्रमाणज्ञं युक्तिज्ञमनहङ्कृतम् |  
शस्ताचारमसङ्कीर्णमध्यात्म प्रवणेन्द्रियम् ||३३||  
उपासितारं वृद्धानामास्तिकानां जितात्मनाम् |  
धर्मशास्त्रपरं विद्यान्नरं नित्यरसायनम् ||३४||  
गुणैरेतैः समुदितैः प्रयुङ्क्ते यो रसायनम् |  
रसायनगुणान् सर्वान् यथोक्तान् स समश्नुते ||३५||  
(इत्याचाररसायनम्) |

satyavādinamakrodhaṃ nivṛttaṃ madyamaithunāt |  
ahiṃsakamanāyāsaṃ praśāntaṃ priyavādinam ||30||  
japaśaucaparaṃ dhīraṃ dānanityaṃ tapasvinam |  
deva go brāhmaṇācārya guruvṛddhārcane ratam ||31||  
ānṛśaṃsyaparaṃ nityaṃ nityaṃ karuṇavedinam |  
samajāgaraṇa svapnaṃ nityaṃ kṣīraghṛtāśīnam ||32||  
deśakāla pramāṇajñam yuktijñamanahaṅkṛtam |  
śastācāramasaṅkīrṇamadhyaātma pravaṇendriyam ||33||  
upāsītāraṃ vṛddhānāmāstikānāṃ jitātmanām |



dharmasāstraparam vidyānnaram nityarasāyanam ||34||  
guṇairetaiḥ samuditaiḥ prayuṅkte yo rasāyanam |  
rasāyanaguṇān sarvān yathoktān sa samaśnute ||35||  
(ityācārarasāyanam) |

## **Achar Rasayan – rejuvenation by means of good conduct / Who can get most out of Rasayana therapy:**

Person who are

- Satyavadi – truthful
- Akrodha – free from anger
- Nivrutta Madya Maithunaat – devoid of alcohols and sex indulgence
- Ahimsaka who do not indulge in violence (himsa) or exhaustion
- Anaayaasa – peaceful and pleasing in their speech
- Prashanta – calm
- Priyavaadi – who talk sweetly
- Japa Shaucha para – who do regular Mantra chanting and who are clean
- Dheera – courageous
- Daana nitya – who regularly donate
- Tapasvi – who meditate
- who regularly offer to the Gods, cows, Brahmanas, teachers, preceptors acts,
- compassionate
- Sama Jaagarana Swapna – whose period of awakening and sleep are regular
- Nitya ksheera ghrutaashee – who habitually take milk and ghee
- Desha Kaala Pramanajna – who are acquainted with the measurement of (things appropriate to) the country and the time

- Yuktijna – who are experts in the knowledge of rationality
- Anahankruta – who are free from ego
- Shastaachaara – whose conduct is good
- Asankeerna – who are not narrow minded
- Adhyaatma – who have love for spiritual knowledge
- Pravanendriya – who have in excellent sense organs are conditions
- Who have reverence for seniors Astikas (those who believe in the existence of God and validity of the knowledge of the Vedas), and
- Jitaatmana – having self- control and
- Who regularly study scriptures, get the best out of rejuvenation therapy.

Thus, the rejuvenation effects of good conduct are described. [30-35]

### **Ineligible persons for Rasayana –**

यथास्थूलमनिर्वाह्य दोषाञ्छारीरमानसान् ।

रसायन गुणैर्जन्तुर्युज्यते न कदाचन ॥३६॥

योगा ह्यायुःप्रकर्षार्था जरारोग निबर्हणाः ।

मनःशरीरशुद्धानां सिध्यन्ति प्रयतात्मनाम् ॥३७॥

तदेतन्न भवेद्वाच्यं सर्वमेव हतात्मसु ।

अरुजेभ्योऽद्विजातिभ्यः शुश्रूषा येषु नास्ति च ॥३८॥

yathāsthūlamānirvāhya doṣāñchārīramānasān |

rasāyanaguṇairjanturyujyate na kadācana ||36||

yogā hyāyuhprakarṣārthā jarāroga nibarhaṇāḥ |

manaḥsarīraśuddhānāṃ sidhyanti prayatātmanām ||37||

tadetanna bhavedvācyaṃ sarvameva hatātmasu |

arujebhyo'dvijātibhyaḥ śúsrūṣā yeṣu nāsti ca ||38||

In brief, a person, who is not free from the mental and physical defects, does never get the effects of rejuvenation therapy.

The recipes described here promote longevity and recent old age as well as affliction by diseases. These recipes produce effects in persons whose mind and body are clean and who are self-controlled.

The physician should never describe or speak anything about these recipes to a person with evil designs, who is not free from diseases, who is not a Dvijati (Brahmana, Ksatriya and Vaisya) and who has no faith in this therapy. [36-38]

### **Importance of a physician:**

ये रसायनसंयोगा वृष्ययोगाश्च ये मताः ।  
यच्चौषधं विकाराणां सर्वं तद्वैद्यसंश्रयम् ॥३९॥  
प्राणाचार्यं बुधस्तस्माद्धीमन्तं वेदपारगम् ।  
अश्विनाविव देवेन्द्रः पूजयेदतिशक्तितः ॥४०॥  
अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ ।  
यज्ञस्य हि शिरश्छिन्नं पुनस्ताभ्यां समाहितम् ॥४१॥  
प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च ।  
वज्रिणश्च भुजस्तम्भस्ताभ्यामेव चिकित्सितः ॥४२॥  
चिकित्सितश्च शीतांशुर्गृहीतो राजयक्ष्मणा ।  
सोमाभिपतितश्चन्द्रः कृतस्ताभ्यां पुनः सुखी ॥४३॥  
भार्गवश्च्यवनः कामी वृद्धः सन् विकृतिं गतः ।  
वीतवर्णस्वरोपेतः कृतस्ताभ्यां पुनर्युवा ॥४४॥  
एतैश्चान्यैश्च बहुभिः कर्मभिर्भिषगुत्तमौ ।  
बभूवतुर्भृशं पूज्याविन्द्रादीनां महात्मनाम् ॥४५॥  
ग्रहाः स्तोत्राणि मन्त्राणि तथा नानाहवींषि च ।  
धूम्राश्च पशवस्ताभ्यां प्रकल्प्यन्ते द्विजातिभिः ॥४६॥

प्रातश्च सवने सोमं शक्रोऽश्विभ्यां सहाश्रुते ।  
 सौत्रामण्यां च भगवानश्विभ्यां सह मोदते ॥४७॥  
 इन्द्राग्नी चाश्विनौ चैव स्तूयन्ते प्रायशो द्विजैः ।  
 स्तूयन्ते वेदवाक्येषु न तथाऽन्या हि देवताः ॥४८॥  
 अजरैरमरैस्तावद्विबुधैः साधिपैर्ध्रुवैः ।  
 पूज्येते प्रयतैरेवमश्विनौ भिषजाविति ॥४९॥  
 मृत्युव्याधिजरावश्यैर्दुःखप्रायैः सुखार्थिभिः ।  
 किं पुनर्भिषजो मर्त्यैः पूज्याः स्युर्नातिशक्तितः ॥५०॥

ye rasāyanasamyogā vṛṣyayogāśca ye matāḥ |  
 yaccauṣadhaṃ vikārāṇāṃ sarvaṃ tadvaidyasaṃśrayam ||39||  
 prāṇācāryaṃ budhastasmāddhīmantaṃ vedapāragam |  
 aśvināviva devendraḥ pūjayedatisaktitaḥ ||40||  
 aśvinau devabhiṣajau yajñavāhāviti smṛtau |  
 yajñasya hi śiraśchinnaṃ punastābhyāṃ samāhitam ||41||  
 praśirṇā daśanāḥ pūṣṇo netre naṣṭe bhagasya ca |  
 vajriṇāśca bhujastambhastābhyāmeva cikitsitaḥ ||42||  
 cikitsitaśca śītāṃsurgrhīto rājayakṣmaṇā |  
 somābhipatitaścandraḥ kṛtastābhyāṃ punaḥ sukhī ||43||  
 bhārgavaścyavanaḥ kāmī vṛddhaḥ san vikṛtiṃ gataḥ |  
 vītavarṇasvaropetaḥ kṛtastābhyāṃ punaryuvā ||44||  
 etaiścānyaiśca bahubhiḥ karmabhirbhiṣaguttamau |  
 babhūvaturbhr̥śaṃ pūjyāvindrādīnāṃ mahātmanām ||45||  
 grahāḥ stotrāṇi mantrāṇi tathā nānāhavīmṣi ca |  
 dhūmrāśca paśavastābhyāṃ prakalpyante dvijātibhiḥ ||46||  
 prātaśca savane somaṃ śakrośśvibhyāṃ sahāśnute |  
 sautrāmaṇyāṃ ca bhagavānaśvibhyāṃ saha modate ||47||  
 indrāgnī cāśvinau caiva stūyante prāyaśo dvijaiḥ |  
 stūyante vedavākyeṣu na tathā'nyā hi devatāḥ ||48||  
 ajarairamaraistāvadvibudhaiḥ sādhipairdhruvaiḥ |  
 pūjyete prayatairevamaśvinau bhiṣajāviti ||49||

mṛtyuvyādhijarāvaśyairduḥkhaḥprāyaiḥ sukhārthibhiḥ |  
kiṃ punarbhiṣajo martyaiḥ pūjyāḥ syurnātiśaktiḥ ||50||

### **Importance of a physician:**

Recipes for rejuvenation, aphrodisiacs and medicines for the treatment of diseases – all of them are dependent upon the physician. Therefore, a wise person should extend his utmost respectful regards to a Pranacharya (teacher of life science) who is endowed with intellect and the knowledge of the Vedas, as Indra offered prayers to the Ashwinis.

The Ashwinis are the twin physicians of the gods, who share the offerings in the Yajna (sacred oblation to the fire).

When the head of Yajna (the name of mythical God) was decapitated, these two physicians connected the head to his body again.

They connected the loose teeth of Pusan (the sun),

The treated eyes of Bhaga (one of the gods similar to Sun) and stiffness of the arm of Indra.

They treated and cured the moon when he was affected with Rajayakshma (tuberculosis) because of the depletion his Soma (cooling essence); he was cured by them and was endowed with happiness again.

The sage Chyavana, the Son of Bhrigu, in his old age got afflicted by Kama (sex desire). As a result of it, he was deprived of his completion and voice, the Ashwinis made him young again.

Because of these and many other activities, these two supreme divine physician became objects of frequent prayers by the great souls like Indra etc. for this the Dvijats (Brahmanas, Ksatrias and Vaisyas) prescribe different types of Graha (vessels for taking Soma), Stotra (songs of prayers), Mantra (incantations), havis

(oblations to fire) and Dhumra Pashu (brown colored animals for sacrifice).

If the havana (oblation to fire) is offered in the morning, then the Soma (the juice of some plant), is shared by Shakra (Indra) along with the Asvins. In Sautramani (a type Yajna), the almighty God along with the Ashwinis, rejoice Indra, Agni and the Ashwinis- these are the three gods who are invariably offered prayers by Dvijas.

The Vedic chants are recited as prayers to them. No other God is respected so much.

So even the Gods, who are free from old age and death along with their king sincerely offer prayers to these twin divine physicians, the A. Let alone the mortals in the world who are afflicted by miseries because of death, disease and old age, and who seek happiness the mortals must specially extend their respectful regard to a physician.

### **Pranacharya – Physician who can save life:**

शीलवान्मतिमान् युक्तो द्विजातिः शास्त्रपारगः ।

प्राणिभिर्गुरुवत् पूज्यः प्राणाचार्यः स हि स्मृतः ॥५१॥

śīlavānmatimān yukto dvijātiḥ śāstrapāragah ।

prāṇibhīrguruvat pūjyah praṇācāryah sa hi smṛtaḥ ॥51॥

The physician who is endowed with good conduct and intellect and who is a Dvijathi (Brahmana, Kshatriya and Vaishya), and who is well versed in scriptures, may be considered as a preceptor and offered respectful regards by the living beings. This physician is called Pranacharya (teacher of science of life). [39-51]

## Definitions of Vaidya and Dwija:

विद्यासमाप्तौ भिषजो द्वितीया जातिरुच्यते ।

अश्रुते वैद्यशब्दं हि न वैद्यः पूर्वजन्मना ॥५२॥

विद्यासमाप्तौ ब्राह्मं वा सत्त्वमार्षमथापि वा ।

ध्रुवमाविशति ज्ञानात्तस्माद्वैद्यो द्विजः स्मृतः ॥५३॥

नाभिध्यायेन्न चाक्रोशेदहितं न समाचरेत् ।

प्राणाचार्यं बुधः कश्चिदिच्छन्नायुरनित्वरम् ॥५४॥

vidyāsamāptau bhiṣajo dvitīyā jātirucyate ।

aśnute vaidyaśabdaṃ hi na vaidyaḥ pūrvajanmanā ॥52॥

vidyāsamāptau brāhmaṃ vā sattvamārṣamathāpi vā ।

dhruvamāviśati jñānāttasmādvaidyo dvijaḥ smṛtaḥ ॥53॥

nābhidhyāyenna cākrośedahitaṃ na samācaret ।

prāṇācāryaṃ budhaḥ kaścidicchannāyuranitvaram ॥54॥

After the completion of the medical education, the physician takes a second birth (jati) and is called "Vaidya". This title is not given to him because of his expertise in the previous birth.

After the completion of the medical education, the physician is certainly of endowed with either Brahma sattva (the mental faculty of Brahma) or Rushi Sattva (mental faculty of a Rishi). Therefore, he is called a "Vaidya "and Dwija". A person desirous of a happy life should never covet his possessions or show anger to the Pranacharya (a teacher of the science of life) or do any harm to him. [52-54]

चिकित्सितस्तु संश्रुत्य यो वाऽसंश्रुत्य मानवः ।

नोपाकरोति वैद्याय नास्ति तस्येह निष्कृतिः ॥५५॥

भिषगप्यातुरान् सर्वान् स्वसुतानिव यत्नवान् ।

आबाधेभ्यो हि संरक्षेदिच्छन् धर्ममनुत्तमम् ॥५६॥

धर्मार्थं चार्थकामार्थमायुर्वेदो महर्षिभिः ।

प्रकाशितो धर्मपरैरिच्छद्भिः स्थानमक्षरम्॥५७॥  
 नार्थार्थं नापि कामार्थमथ भूतदयां प्रति।  
 वर्तते यश्चिकित्सायां स सर्वमतिवर्तते॥५८॥  
 कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयम्।  
 ते हित्वा काञ्चनं राशिं पांशुराशिमुपासते॥५९॥  
 दारुणैः कृष्यमाणानां गदैर्वैवस्वतक्षयम्।  
 छित्त्वा वैवस्वतान् पाशान् जीवितं यः प्रयच्छति॥६०॥  
 धर्मार्थदाता सदृशस्तस्य नेहोपलभ्यते।  
 न हि जीवितदानाद्धि दानमन्यद्विशिष्यते॥६१॥  
 परो भूतदया धर्म इति मत्वा चिकित्साया।  
 वर्तते यः स सिद्धार्थः सुखमत्यन्तमश्नुते॥६२॥

cikitsitastu saṁśrutya yo vā'saṁśrutya mānavaḥ।  
 nopākaroti vaidyāya nāsti tasyeha niṣkṛtiḥ॥55॥  
 bhiṣagapyāturān sarvān svasutāniva yatnavān।  
 ābādhebhya hi saṁrakṣedicchan dharmamanuttamam॥56॥  
 dharmārthaṁ cārthakāmārthamāyurvedo maharṣibhiḥ।  
 prakāśito dharmaparairicchadbhiḥ sthānamakṣaram॥57॥  
 nārthārthaṁ nāpi kāmārthamatha bhūtadayāṁ prati।  
 vartate yaścikitsāyāṁ sa sarvamativartate॥58॥  
 kurvate ye tu vṛttyarthaṁ cikitsāpaṇyavikrayam।  
 te hitvā kāñcanaṁ rāsiṁ pāṁśurāsimupāsate॥59॥  
 dāruṇaiḥ kṛṣyamāṇānāṁ gadairvaivasvatakṣayam।  
 chittvā vaivasvatān pāsān jīvitaṁ yaḥ prayacchati॥60॥  
 dharmārthadātā sadṛśastasya nehopalabhyate।  
 na hi jīvitadānāddhi dānamanyadviśiṣyate॥61॥  
 paro bhūtadayā dharmā itī matvā cikitsayā।  
 vartate yaḥ sa siddhārthaḥ sukhamatyantamaśnute॥62॥

### **Duties of patient and physician:**

A person who has been treated by the physician should reciprocate



by helping him (in some way or the other) whether such reciprocation was assumed in advance or not. If he does not do so, he has no redemption.

The physician should treat all his patients like his children. He should take care of their health and keep them away from miseries, if he is desirous of Dharma (Virtues) par excellence.

The great sages devoted to righteousness have propagated Ayurveda with their desire for attainment of Dharma (righteousness), Artha (wealth), Kama (satisfaction of the worldly desires) and Akshara Sthana (salvation).

A person who pursues medical profession just out of compassion for the living being and not for Artha (wealth) or Kama (satisfaction of the worldly desires) excels all others.

A physician, who practices his profession as a commercial commodity for earning wealth, is (as a matter of fact) running after heap of ash instead of gold.

Patients suffering from serious diseases are dragged towards death by Yama (the God of death). Therefore, in this world, there is none equal to a physician, who can help an individual with both dharma (righteousness) and Artha (wealth). There is no other gift which excels the gift of life.

Compassion for the living creates is the dharma (righteousness) par excellence. A physician, who enters into medical professions keeping this ideal in view, accomplishes his objects best and gets happiness par excellence. [52-62]

## summary:

तत्र श्लोकौ-

आयुर्वेदसमुत्थानं दिव्यौषधिविधिं शुभम्।  
अमृताल्पान्तरगुणं सिद्धं रत्नरसायनम्॥६३॥  
सिद्धेभ्यो ब्रह्मचारिभ्यो यदुवाचामरेश्वरः।  
आयुर्वेदसमुत्थाने तत् सर्वं सम्प्रकाशितम्॥६४॥

tatra ślokau-

āyurvedasamutthānaṃ divyauṣadhividhiṃ śubham।  
amṛtālpāntaraguṇaṃ siddhaṃ ratnarasāyanam॥63॥  
siddhebhyo brahmacāribhyo yaduvācāmareśvaraḥ।  
āyurvedasamutthāne tat sarvaṃ samprakāśitam॥64॥

In this quarter dealing with “the original propagation of Ayurveda”, the following topics have been discussed in detail-

1. The original propagation of Ayurveda.
2. The method of use of celestial drugs which are auspicious
3. The effects of rejuvenation therapy containing gems and jewels which is like ambrosia but slightly less in quality.
4. The conversation of India with the Siddhas (the accomplished sage) and Brahmcharins (those observing celibacy) [63-64]

## Colophon:

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने रसायनाध्याये  
आयुर्वेदसमुत्थानीयो नाम रसायनपादश्चतुर्थः॥४॥  
ityagniveśakṛte tantre carakapratisaṃskṛte cikitsitasthāne  
rasāyanādhyāye āyurvedasamutthānīyo nāma  
rasāyanapādaścaturthaḥ॥4॥

Thus, ends the fourth quarter of “Ayurveda samutthana” (original propagation of the science of life) of the chapter on Rasayana –

rejuvenative; anti-aging (rejuvenation) of Chikitsa Section in Agnivesa's work, as redacted by Charaka.

समाप्तश्चायं रसायनाध्यायः॥१॥

samāptaścāyaṃ rasāyanādhyāyaḥ॥1॥

Thus, is the end of the chapter on rejuvenation therapy.

## Charaka Chikitsa 2.1 Samyoga Sharamuliya Vajikarana Pada

The 2nd chapter of Charak Samhita Chikitsa Sthan deals with Vajikarana – aphrodisiac therapy. It has 4 sub chapters. The first one, deals with 15 aphrodisiac recipes, is called Samyoga Sharamuliya Vajikaran Pada.

द्वितीयोध्यायः।

वाजीकरणाध्यये प्रथमः पादः ।

dvitīyodhyāyaḥ|

vājīkaraṇādhyaye prathamah|

अथातः संयोगशरमूलीयं वाजीकरणपादं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥ ।

athātaḥ saṃyogaśaramūliyaṃ vājīkaraṇapādaṃ

vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now we shall illustrate the quarter dealing with Samyoga sharamoola (recipe prepared by adding the root of Shara – Saccharum munja) of the chapter on aphrodisiacs. Thus, said lord Atreya. [1-2]

### Objects of Aphrodisiac therapy:

वाजीकरणमन्विच्छेत् पुरुषो नित्यमात्मवान्।

तदायत्तौ हि धर्मार्थौ प्रीतिश्च यश एव च॥३॥

पुत्रस्यायतनं ह्येतद्गुणाश्चैते सुताश्रयाः।४।

vājīkaraṇamanvicchet puruṣo nityamātmavān|

tadāyattau hi dharmārthau prītīśca yaśa eva ca॥3॥

putrasyāyatanam hyetadguṇāścaite sutāśrayāḥ|4|

A person, should always seek the intake of aphrodisiacs, for he can earn

Dharma (righteousness),

Artha (wealth),

Preeti (love) and

Yashas (fame) through this therapy alone

A person gets these benefits through his progeny and the aphrodisiac therapy enables him to procreate children (literal meaning sons) [3-4]

### **The best Aphrodisiac:**

वाजीकरणमग्र्यं च क्षेत्रं स्त्री या प्रहर्षिणी॥४॥

इष्टा ह्योकैकशोऽप्यर्था परं प्रीतिकरा स्मृताः।

किं पुनः स्त्रीशरीरे ये सङ्घातेन प्रतिष्ठिताः॥५॥

(सङ्घातो हीन्द्रियार्थानां स्त्रीषु नान्यत्र विद्यते)।

स्त्र्याश्रयो हीन्द्रियार्थो यः स प्रीतिजननोऽधिकम्।

स्त्रीषु प्रीतिर्विशेषेण स्त्रीष्वपत्यं प्रतिष्ठितम्॥६॥

धर्मार्थो स्त्रीषु लक्ष्मीश्च स्त्रीषु लोकाः प्रतिष्ठिताः।

सुरूपा यौवनस्था या लक्षणैर्या विभूषिता॥७॥

या वश्या शिक्षिता या च सा स्त्री वृष्यतमा मता॥८॥

vājīkaraṇamagryaṃ ca kṣetraṃ strī yā praharṣiṇī॥4॥

iṣṭā hyokaikaśo'pyarthā paraṃ prītikarā smṛtāḥ।

kiṃ punaḥ strīśarīre ye saṅghātena pratiṣṭhitāḥ॥5॥

(saṅghāto hīndriyārthānāṃ strīṣu nānyatra vidyate)।

stryāśrayo hīndriyārtho yaḥ sa prītijanano'dhikam।

strīṣu prītirviśeṣeṇa strīṣvapatyam pratiṣṭhitam॥6॥

dharmārthau strīṣu lakṣmīśca strīṣu lokāḥ pratiṣṭhitāḥ।

surūpā yauvanasthā yā lakṣaṇairyā vibhūṣitā॥7॥

yā vaśyā śikṣitā yā ca sā strī vṛṣyatamā matā॥8॥

### **The best Aphrodisiac:**

A sexually excited female partner is the best aphrodisiac. She is the receptacle of the sex act. Each individual item of beauty in a woman gives immense pleasure to an individual. This accounts for her excellence as an aphrodisiac.

All objects of beauty are assembled in a woman in a compact form, nowhere else.

All the objects of senses found in the person of a woman evoke the maximum delight in a man. The woman is, therefore the most lovable for a man.

It is the woman who procreates children.

Dharma (righteousness), Artha (wealth), Lakshmi (auspiciousness) and the entire universe (loka) are established in a woman.

The woman who is

Suroopa – beautiful,

Youvanastha – young,

Lakshanairya Vibhooshita – endowed with auspicious signs

Vashya – who demands to get herself into control,

Shikshita – educated is the best aphrodisiac. [4-8]

### **Excellence of the Woman:**

नानाभक्त्या तु लोकस्य दैवयोगाच्च योषिताम्॥८॥

तं तं प्राप्य विवर्धन्ते नरं रूपादयो गुणाः।

वयोरूपवचोहावैर्या यस्य परमाङ्गना॥९॥

प्रविशत्याशु हृदयं दैवाद्वा कर्मणोऽपि वा।

हृदयोत्सवरूपा या या समानमनःशया॥१०॥

समानसत्त्वा या वश्या या यस्य प्रीयते प्रियैः।

या पाशभूता सर्वेषामिन्द्रियाणां परैर्गुणैः॥११॥

यया वियुक्तो निस्त्रीकमरतिर्मन्यते जगत्|  
 यस्या ऋते शरीरं ना धत्ते शून्यमिवेन्द्रियैः||१२||  
 शोकोद्वेगारतिभयैर्या दृष्ट्वा नाभिभूयते|  
 याति यां प्राप्य विस्रम्भं दृष्ट्वा हृष्यत्यतीव याम्||१३||  
 अपूर्वामिव यां याति नित्यं हर्षातिवेगतः|  
 गत्वा गत्वाऽपि बहुशो यां तृप्तिं नैव गच्छति||१४||  
 सा स्त्री वृष्यतमा तस्य नानाभावा हि मानवाः|  
 nānābhaktyā tu lokasya daivayogācca yoṣitām||8||  
 taṃ taṃ prāpya vivardhante naraṃ rūpādayo guṇāḥ|  
 vayo rūpavacohāvairyā yasya paramāṅganā||9||  
 praviśatyāśu hr̥dayaṃ daivādvā karmaṇo'pi vā|  
 hr̥dayotsavarūpā yā yā samānāmanaḥśayā||10||  
 samānasattvā yā vaśyā yā yasya prīyate priyaiḥ|  
 yā pāśabhūtā sarveṣāmindriyāṅām paraiguṇaiḥ||11||  
 yayā viyukto nistriḥkamaratirmanyate jagat|  
 yasyā ṛte śarīraṃ nā dhatte śūnyamivendriyaiḥ||12||  
 śokodvegāratibhayairyāṃ dr̥ṣṭvā nābhibhūyate|  
 yāti yāṃ prāpya visrambhaṃ dr̥ṣṭvā hr̥ṣyatyatīva yām||13||  
 apūrvāmiva yāṃ yāti nityaṃ harṣātivegataḥ|  
 gatvā gatvā'pi bahuśo yāṃ tr̥ptiṃ naiva gacchati||14||  
 sā strī vṛṣyatamā tasya nānābhāvā hi mānavāḥ|

### **Excellence of the Woman:**

Women is as respectable as cow and Gods.

People in this world have different types of liking as a result of the effects of the actions in the past life.

A person gets a woman of his liking, then his beauty and virtues grow.

By her youthfulness, body, speaking style, and erotic performances, the woman enters into the heart of the person as a result of either Daiva or Karma (effects of the actions in the past life).

She delights the heart; she is like Kama (God of sex); she bears similarity in her mental faculties with those of her husband; she is Vashya (amiable); she is loved by her lover and with her excellent qualities she work like a noose for sense organs.

A man who is deprived of her i.e., who does not have a wife, does not find any interest in this world. Without her, the person holds a body which is emptied of its senses.

In her presence, the person does not get seriously afflicted even when he faces grief, anxiety, detachment and frightful situations. Her very presence and looks are assuring and exciting to him.

He always rushes to her with excitement as if he has gained something unforeseen (pleasant). He is not satiated in spite of his repeated contacts with her. Such a woman is considered to be an aphrodisiac par excellence. Aphrodisiac qualities of a woman differs from one man to the other.

अतुल्यगोत्रां वृष्यां च प्रहृष्टां निरुपद्रवाम्॥१५॥

शुद्धस्नातां व्रजेन्नारीमपत्यार्थी निरामयः॥१६॥

atulyagotrām vṛṣyām ca prahrṣṭām nirupadravām॥15॥

śuddhasnātām vrajennārīmapatyārthī nirāmayah॥16॥

**How to get a progeny:** A person who is healthy and who desires to have a child should enter into sexual intercourse with a woman who is



Atulya gotra (of a different clan)

Vrushya – Sexually strong

Prahrushta – Excited

Nirupadrava – Free from any ailments and

Shuddha snata – after she has taken bath completing her period of menses). [8-16]

### In praise of many children:

अच्छायश्चैक शाखश्च निष्फलश्च यथा द्रुमः ॥१६॥

अनिष्ट गन्धश्चैकश्च निरपत्यस्तथा नरः ।

चित्रदीपः सरः शुष्कमधातुर्धातुसन्निभः ॥१७॥

निष्प्रजस्तृणपूलीति मन्तव्यः पुरुषाकृतिः ।

अप्रतिष्ठश्च नग्नश्च शून्यश्चैकेन्द्रियश्च ना ॥१८॥

मन्तव्यो निष्क्रियश्चैव यस्यापत्यं न विद्यते ।

बहुमूर्तिर्बहुमुखो बहुव्यूहो बहुक्रियः ॥१९॥

बहुचक्षुर्बहुज्ञानो बह्वात्मा च बहुप्रजः ।

मङ्गल्येऽयं प्रशस्योऽयं धन्योऽयं वीर्यवानयम् ॥२०॥

बहुशाखोऽयमिति च स्तूयते ना बहुप्रजः ।

acchāyaścaikaśākhaśca niṣphalaśca yathā drumah ॥16॥

aniṣṭagandhaścaikaśca nirapatyastathā narah ।

citradīpaḥ saraḥ śuṣkamadhāturdhātusannibhaḥ ॥17॥

niṣprajastrṇapūlīti mantavyaḥ puruṣākṛtiḥ ।

apraṭiṣṭhaśca nagnaśca śūnyaścaikendriyaśca nā ॥18॥

mantavyo niṣkriyaścaiva yasyāpatyaṃ na vidyate ।

bahumūrtirbahumukho bahuvyūho bahukriyaḥ ॥19॥

bahucakṣurbahujñāno bahvātmā ca bahuprajaḥ ।

maṅgalye'yaṃ praśasyo'yaṃ dhanyo'yaṃ vīryavānayaṃ ॥20॥

bahuśākho'yamiti ca stūyate nā bahuprajaḥ ।

### **In praise of many children:**

A person without a child is like a tree just with one branch devoid of fruits and shadows with an unwanted smell.

A person who does not have a child is just an idol made of grass wearing the grad of a man.

He is like a lamp in sketches

He is gold without any properties of gold.

A person who does not have a child is

Apratistha (not established)

Nagna (naked)

Shoonya (empty)

Ekendriya (having only one sense organ) and

Nishkriya (devoid of any useful activity)

A person who has many children, is

Bahu murti – having many images,

Bahu Mukha – having many faces,

Bahu Vyooha – having many dimensions;

Bahu Kriya – having multitude of activities,

Bahu chakshu – having many eyes,

Bahu Jnana – having multi-dimensional knowledge and

Bahu Atma – having multitude of souls.

This type of person is

Auspicious

praise-worthy dhanya (blessed)

Veeryavan (having potency) and

Bahu shakha (having many branches).

Such people are hailed in this world.

### **Values of children:**

प्रीतिर्बलं सुखं वृत्तिर्विस्तारो विपुलं कुलम् ||२१||

यशो लोकाः सुखोदर्कास्तुष्टिश्चापत्यसंश्रिताः ।  
 तस्मादपत्यमन्विच्छन् गुणांश्चापत्यसंश्रितान् ॥२२॥  
 वाजीकरणनित्यः स्यादिच्छन् कामसुखानि च ।  
 उपभोगसुखान् सिद्धान् वीर्यापत्यविवर्धनान् ॥२३॥  
 वाजीकरणसंयोगान् प्रवक्ष्याम्यत उत्तरम् ।२४।  
 prītirbalaṃ sukhaṃ vṛttirvistāro vipulaṃ kulam ॥21॥  
 yaśo lokāḥ sukhodarkāstuṣṭiścāpatyasaṃśritāḥ ।  
 tasmādapatyamanvicchan guṇāṃścāpatyasaṃśritān ॥22॥  
 vājīkaraṇanityaḥ syādicchan kāmasukhāni ca ।  
 upabhogasukhān siddhān vīryāpatyavivardhanān ॥23॥  
 vājīkaraṇasaṃyogān pravakṣyāmyata uttaram ।24।

### Values of children:

Preeti – Love

Bala – Strength

Sukha – Happiness

Vrutti – Professional excellence

Vistara – Wide spread influence

Vipula – Greatness

Yasha – success

Fame, utility and purpose in the world

Sukhodarka (which gives happiness at a later stage)

Pleasure – all these are dependent upon children.

Therefore, a person desirous of children and the qualities associated with them should daily use aphrodisiac therapy which bring about sexual delight known for their efficacy and promote semen and help in the procreation of many children. [16-24]

## Brumhani Gutika:

शरमूलेक्षुमूलानि काण्डेक्षुः सेक्षुवालिका||२४||  
शतावरी पयस्या च विदारी कण्टकारिका|  
जीवन्ती जीवको मेदा वीरा चर्षभको बला||२५||  
ऋद्धिर्गोक्षुरकं रास्ना सात्मगुप्ता पुनर्नवा|  
एषां त्रिपलिकान् भागान् माषाणामाढकं नवम्||२६||  
विपाचयेज्जलद्रोणे चतुर्भागं च शेषयेत्|  
तत्र पेप्याणि मधुकं द्राक्षा फल्गूनि पिप्पली||२७||  
आत्मगुप्ता मधुकानि खर्जूरानि शतावरी|  
विदार्यामलकेक्षूणां रसस्य च पृथक् पृथक्||२८||  
सर्पिषश्चाढकं दद्यात् क्षीरद्रोणं च तद्विषक्|  
साधयेद्धृतशेषं च सुपूतं योजयेत् पुनः||२९||  
शर्करायास्तुगाक्षीर्याश्चूर्णैः प्रस्थोन्मितैः पृथक्|  
पलैश्चतुर्भिर्मागध्याः पलेन मरिचस्य च||३०||  
त्वगेलाकेशराणां च चूर्णैरर्धपलोन्मितैः|  
मधुनः कुडवाभ्यां च द्वाभ्यां तत्कारयेद्विषक्||३१||  
पलिका गुलिकास्त्यानास्ता यथाग्नि प्रयोजयेत्|  
एष वृष्यः परं योगो बृंहणो बलवर्धनः||३२||  
अनेनाश्च इवोदीर्णो बली लिङ्गं समर्पयेत्|३३|  
(इति बृंहणीगुटिका)|

śaramūlekṣumūlāni kāṇḍekṣuḥ sekṣuvālikā||24||  
śatāvarī payasyā ca vidārī kaṅṭakārikā|  
jīvantī jīvako medā vīrā carṣabhako balā||25||  
ṛddhirgokṣurakaṃ rāsnā sātmaguptā punarnavā|  
eṣāṃ tripalikān bhāgān māṣāṅāmāḍhakaṃ navam||26||  
vipācayejjaladrone caturbhāgaṃ ca śeṣayet|  
tatra peṣyāṇi madhukaṃ drākṣā phalgūni pippalī||27||  
ātmaguptā madhukāni kharjūrāṇi śatāvarī|

vidāryāmalakekṣūṇāṃ rasasya ca pṛthak pṛthak||28||  
 sarpiṣāścāḍhakam dadyāt kṣīradroṇam ca tadbhiṣak|  
 sādhyedghṛtaśeṣam ca supūtam yojayet  
 punaḥ||29||śarkarāyāstugākṣīryāścūrṇaiḥ prasthonmitaiḥ pṛthak|  
 palaiścaturbhirmāgadhyāḥ palena maricasya ca||30||  
 tvagelākeśarāṇāṃ ca cūrṇairardhapalonmitaiḥ|  
 madhunaḥ kuḍavābhyāṃ ca dvābhyāṃ tatkārayedbhiṣak||31||  
 palikā gulikāstyānāstā yathāgni prayojayet|  
 eṣa vṛṣyaḥ paraṃ yogo br̥mhaṇo balavardhanaḥ||32||  
 anenāśva ivodīrṇo balī liṅgam samarpayet|33|  
 (iti br̥mhaṇīguṭikā)|

3 palas (144 g) of each of the roots of:

shara and Ikshu

Kandekshu (bigger variety of Iksu)

Ikshuvalika

Shatavari – Asparagus racemosus

Payasya (ksheera vidari)

Shara – Saccharum munja

Ikshu – Sugarcane – Saccharum officinarum

Kandekshu – Bigger variety of sugarcane

Shatavari – Asparagus racemosus

Payasya (ksheera vidari) – Ipomoea mauritiana

Vidari – Pueraria tuberosa

Kantakari – Yellow berried nightshade (whole plant) – Solanum  
xanthocarpum

Jivanti – Leptadenia reticulata

Jivaka – Malaxis acuminata

Meda – Polygonatum cirrhifolium

Ksheerakakoli – Lilium polyphyllu

Rushabhaka – Manilkara hexandra

Bala – Country mallow (root) – Sida cordifolia

Riddhi – Habenaria intermedia

Goksuraka – Tribulus terrestris

Rasna – Alpinia galanga

Atmagupta – Velvet Bean (seed) – Mucuna pruriens and

Punarnava – Spreading Hogweed – Boerhaavia diffusa

1 Adhaka (3.072 Kg) of freshly harvested Masha (black gram) and boiled by adding one drona (12.288 Lit) of water till one- fourth (3.072 liters) remains.

To this, paste of

Madhuka – Licorice – Glycyrrhiza glabra,

Draksha – Raisins – Vitis vinifera

Phalgu – Ficus hispida

Pippali – Long pepper fruit – Piper longum

Atma Gupta – Kapikacchu – Mucuna pruriens

Kharjura – Dates – Phoenix dactylifera

Shatavari– Asparagus racemosus

Vidari – Pueraria tuberosa

Amalaki – Indian gooseberry fruit – Emblica officinalis Gaertn and

The juice of Ikshu (sugarcane) should be added to this.

Ghee should be boiled and filtered

To this ghee – 1 Adhaka – 3.072 Kg

1 Prastha (768 grams) of each of

sharkara – Sugar and

the powder of

Tugaksheeri – Bambusa bambos / Maranta arundinaceae

4 Palas (144 g) of [Magadhi – Long pepper fruit – Piper longum](#)

1 Pala (48 g) of Maricha – Black pepper

½ Pala (24 g) each of the powder of

Tvak – Cinnamon,

Ela – Cardamom and

[Keshara – Mesua ferrea](#),

## Eranda – Castor

2 Kudavas (192 g) of Honey, should be added

### **Dosage:**

1 Pala (48 g) each semi solid gulikas (big tablet) is prepared. It is administered in a suitable dose depending on the power of digestion of the person.

### **Benefits:**

This recipe is exceedingly aphrodisiac, nourishing and promoter of strength.

The person gets exceedingly excited as a result of which he acquires stallion like vigor in sexual intercourse. [24-33]

### **Vajikarana Ghrita:**

माषाणामात्मगुसाया बीजानामाढकं नवम्॥३३॥  
जीवकर्षभकौ वीरां मेदामृद्धिं शतावरीम्।  
मधुकं चाश्वगन्धां च साध्येत् कुडवोन्मिताम्॥३४॥  
रसे तस्मिन् घृतप्रस्थं गव्यं दशगुणं पयः।  
विदारीणां रसप्रस्थं प्रस्थमिक्षुरसस्य च॥३५॥  
दत्त्वा मृद्वग्निना साध्यं सिद्धं सर्पिर्निधापयेत्।  
शर्करायास्तुगाक्षीर्याः क्षौद्रस्य च पृथक् पृथक्॥३६॥  
भागांश्चतुष्पलांस्तत्र पिप्पल्याश्चावपेत् पलम्।  
पलं पूर्वमतो लीढ्वा ततोऽन्नमुपयोजयेत्॥३७॥  
य इच्छेदक्षयं शुक्रं शेफसश्चोत्तमं बलम्॥३८॥  
(इति वाजीकरणं घृतम्)।

māṣāṇāmātmaguptāyā bījānāmāḍhakam navam॥33॥  
jīvakarṣabhakau vīrāṃ medāmrddhiṃ śatāvarīm।  
madhukam cāśvagandhāṃ ca sādhyet kuḍavonmitām॥34॥  
rase tasmin ghṛtaprastham gavyam daśaguṇam payah।  
vidārīṇāṃ rasaprastham prasthamikṣurasasya ca॥35॥

dattvā mṛdvagninā sādhyam siddham sarpirnidhāpayet|  
śarkarāyāstugākṣīryāḥ kṣaudrasya ca pṛthak pṛthak||36||  
bhāgāṁścatuṣpalāṁstatra pippalyāścāvapet palam|  
palam pūrvamato liḍhvā tato'nnamupayojayet||37||  
ya icchedakṣayam śukram śephasaścottamam balam|38|  
(iti vājīkaraṇam ghṛtam)|

### **Vajikarana Ghrita:**

Decoction of 1 Adhaka (3.072 kg) each of freshly collected  
Masha – Black gram

seed of [Atma gupta – Mucuna pruriens](#)

Jivaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Veera – Roscoea purpurea Royle / Ipomoea mauritiana Jacq.

Meda – Polygonatum cirrhifolium

Riddhi – Habenaria intermedia

[Shatavari – Asparagus racemosus](#)

Madhuka – Liquorice – Glycyrrhiza glabra and  
[Ashvagandha – Withania somnifera](#) is prepared.

Into this decoction,

1 Prastha (768 ml) of cow's ghee

10 Prastha (768 ml) of milk

1 prastha (768 ml) of the juice of vidari – Ipomoea digitata and

1 prastha (768 ml) of the sugar- cane juice should be added.

Thereafter, this is boiled over mid fire and filtered.

To this prepared ghee,

4 Palas (144 g) of each of sugar, Tugaksheeri – Bambusa bambos /  
Maranta arundinaceae and honey and

1 Pala (48 g) of Pippali – Long pepper fruit – Piper longum are  
added.

**Dosage:** 1 Pala (48 g) of the medicated ghee is to be licked.

**Benefits:**



It prevents ejaculation of semen and  
Excellent strength of his genital organ [33-37]

### **Vajeekaran Pinda Rasa:**

शर्करा माष विदलास्तुगाक्षीरी पयो घृतम्॥३८॥

गोधूमचूर्णषष्ठानि सर्पिष्युत्कारिकां पचेत्।

तां नातिपक्वां मृदितां कौक्कुटे मधुरे रसे॥३९॥

सुगन्धे प्रक्षिपेदुष्णे यथा सान्द्रीभवेद्रसः।

एष पिण्डरसो वृष्यः पौष्टिको बलवर्धनः॥४०॥

अनेनाश्व इवोदीर्णो बली लिङ्गं समर्पयेत्।

शिखितित्तिरिहंसानामेवं पिण्डरसो मतः।

बलवर्णस्वरकरः पुमांस्तेन वृषायते॥४१॥

(इति वाजीकरणपिण्डरसा)।

śarkarā māṣavidalāstugākṣīrī payo ghr̥tam॥38॥

godhūmacūrṇaṣaṣṭhāni sarpīṣyutkārikāṃ pacet।

tāṃ nātipakvāṃ mṛditāṃ kaukkuṭe madhure rase॥39॥

sugandhe prakṣipeduṣṇe yathā sāndrībhaveḍrasaḥ।

eṣa piṇḍaraso vṛṣyaḥ pauṣṭiko balavardhanaḥ॥40॥

anenāśva ivodīrṇo balī liṅgaṃ samarpayet।

śikhītittirihamsānāmevaṃ piṇḍaraso mataḥ।

balavarṇasvarakaraḥ pumāṃstena vṛṣāyate॥41॥

(iti vājīkaraṇapiṇḍarasā)।

An utkarika (a type of a preparation like linctus) is prepared by  
adding six drugs, namely

Sugar

Dehusked grains of Masha – Black gram

Tugaksheeri – Bambusa bambos / Maranta arundinaceae

Milk

Ghee

And the powder of wheat along with ghee.  
When it is not fully boiled, it should be removed and squeezed.  
To this, the meat soup of kukkuta (chicken soup), which is sweet, fragrant and hot, is added so that the whole thing becomes semi-solid.

This preparation is called "Pinda Rasa.

### **Benefits:**

It promotes virility, nourishment and strength.  
By the use of this recipe, a person gets extremely excited, as a result of which, he acquires the stallion like vigor.  
In the same way, Pinda rasas can be prepared by Adding the meat soup of Sikhi (peacock), Tittiri (female partridge) and Hamsa (swan).

### **Uses:**

They promote strength, complexion and voice  
Man becomes exceedingly excited [38-41]

### **Vrishya Mahisha Rasa:**

घृतं माषान् सबस्ताण्डान् साधयेन्माहिषे रसे।

भर्जयेत्तं रसं पूतं फलाम्लं नवसर्पिषि॥४२॥

ईषत्सलवणं युक्तं धान्यजीरकनागरैः।

एष वृष्यश्च बल्यश्च बृंहणश्च रसोत्तमः॥४३॥

(इति वृष्यमाहिषरसः)।

ghṛtaṃ māṣān sabastāṇḍān sādhayenmāhiṣe rase।

bharjayettaṃ rasaṃ pūtaṃ phalāmlaṃ navasarpīṣi॥42॥

iṣatsalavaṇaṃ yuktaṃ dhānyajīrakanāgaraiḥ।

eṣa vṛṣyaśca balyaśca br̥hṇaṇaśca rasottamaḥ॥43॥

(iti vṛṣyamāhiṣarasaḥ)।

### **Vrishya Mahisha Rasa:**

**Ingredients:**

Ghee

Masha (black gram) and

Testicles of goat are boiled with soup of the meat of buffalo.

This is fried in freshly collected ghee, after adding sour fruits.

This recipe is then added with small quantity of

Salt

Dhanyaka – Coriander seed

Jiraka – Cumin – Cuminum cyminum and

Nagara – Ginger Rhizome

**Benefits:** This is an excellent recipe for the  
Promotion of virility

Balya – promotes strength and immunity

Bruhmana – Nourishing [42-43]

**Vrushya Rasa:**

चटकांस्तित्तिरिसे तित्तिरीन् कौक्कुटे रसे।

कुक्कुटान् बार्हिणरसे हांसे बार्हिणमेव च॥४४॥

नवसर्पिषि सन्तप्तान् फलाम्लान् कारयेद्रसान्।

मधुरान् वा यथासात्म्यं गन्धाढ्यान् बलवर्धनान्॥४५॥

(इत्यन्ये वृष्यरसाः)।

caṭakāṃstittirirase tittirīn kaukkuṭe rase|

kukkuṭān bārhiṇarase hāṃse bārhiṇameva ca||44||

navasarpīṣi santaptān phalāmlān kārayedrasān|

madhurān vā yathāsātmyaṃ gandhāḍhyān balavardhanān||45||

(ityanye vṛṣyarasāḥ)|

**Vrushya Rasa:**

In the freshly collected ghee, the following ingredients should be added:

Chataka (sparrow) along with the soup of the meat of Tittiri  
(Female partridge)  
Tittiri (female partridge) along with the soup of meat of Kukkuta  
(sparrow)  
Kukkuta along with the soup of meat of Barhina (peacock)  
Barhi (peacock) along with the soup of meat of Hamsa (swan)

After these are boiled, the juice of sweet or sour fruits is added and depending upon the liking of the person, fragrant ingredients is also added.

**Benefits:** Promotes strength. [44-45]

### **Vrusya Mamsa:**

तृप्तिं चटकमांसानां गत्वा योऽनुपिबेत् पयः।  
न तस्य लिङ्गशैथिल्यं स्यान्न शुक्रक्षयो निशि ॥४६॥  
(इति वृष्यमांसम्) ।

tr̥ptim̐ caṭakamāṃsānām̐ gatvā yo'nupibet payah̐  
na tasya liṅgaśaithilyam̐ syānna śukrakṣayo niśi||46||  
(iti vṛṣyamāṃsam)|

### **Vrusya Mamsa:**

If a person takes the meat of Chataka (sparrow) to his satisfaction,  
and thereafter takes milk,

### **Benefits:**

His genital organ will become sturdy, and  
There will be no ejaculation of semen even if he indulges in sexual  
intercourse for the whole night. [46]

### **Vrushya Masha yoga:**

माषयूषेण यो भुक्त्वा घृताढ्यं षष्टिकौदनम्।

पयः पिबति रात्रिं स कृत्स्नां जागर्ति वेगवान्||४७||  
(इति वृष्यमाषयोगः)|

māṣayūṣeṇa yo bhuktvā ghr̥tādhyam ṣaṣṭikaudanam|  
payah pibati rātriṃ sa kṛtsnāṃ jāgarti vegavān||47||  
(iti vṛṣyamāṣayogaḥ)|

**Ingredient:** Rice of Shastika along with the soup of Masha (black gram), added with liberal quantity of ghee, and takes milk.

**Benefit:** Remains awake for the whole night with urge for sexual intercourse [47]

### **Vrushya Kukkuta Mamsa Prayoga:**

न ना स्वपिति रात्रिषु नित्यस्तब्धेन शेफसा|  
तृप्तः कुक्कुटमांसाना भृष्टानां नक्ररेतसि||४८||  
(इति वृष्यः कुक्कुटमांसप्रयोगः)|

na nā svapiti rātriṣu nityastabdhenā śephasā|  
tr̥ptaḥ kukkuṭamāṃsānā bhr̥ṣṭānāṃ nakraretasi||48||  
(iti vṛṣyaḥ kukkuṭamāṃsaprayogaḥ)|

**Ingredient:** If a man eats the meat of Kukkuta (cock), fried with the semen of nakra (Crocodile) to his satisfaction

**Uses:** He does not sleep at night because of the strong erection of his genital organ. [48]

### **Vrushya Anda Rasa:**

निःस्राव्य मत्स्याण्डरसं भृष्टं सर्पिषि भक्षयेत्|  
हंसबर्हिण दक्षाणामेवमण्डानि भक्षयेत्||४९||

(इति वृष्योऽण्डरसः)|

niḥsrāvya matsyāṇḍarasam bhrṣṭam sarpiṣi bhakṣayet|  
haṁsabarhiṇa dakṣāṇāmevamaṇḍāni bhakṣayet||49||  
(iti vṛṣyo'ṇḍarasah)|

**Recipe:** A person takes the extract of the eggs of fish, fried with ghee.

Similarly, the eggs Hamsa (swan), Barhina (Peacock) and Daksha are described to be taken separately. But this is treated as only one recipe.

This makes 15 aphrodisiac recipes in total, which will be described in verse no 53. [49]

### **Importance of Panchakarma ahead of Aphrodisiac therapy:**

भवतश्चात्र-

स्रोतःसु शुद्धेष्वमले शरीरे वृष्यं यदा ना मितमत्ति काले|

वृषायते तेन परं मनुष्यस्तद्वृहणं चैव बलप्रदं च||५०||

तस्मात् पुरा शोधनमेव कार्यं बलानुरूपं न हि वृष्ययोगाः|

सिध्यन्ति देहे मलिने प्रयुक्ताः क्लिष्टे यथा वाससि रागयोगाः||५१||

bhavataścātra-

srotaḥsu śuddheṣvamale śarīre vṛṣyam yadā nā mitamatti kāle|

vṛṣāyate tena param manuṣyastadvṛhaṇam caiva balapradam  
ca||50||

tasmāt purā śodhanameva kāryam balānurūpam na hi vṛṣyayogāḥ|

sidhyanti dehe maline prayuktāḥ kliṣṭe yathā vāsasi

rāgayogāḥ||51||

### **Importance of Panchakarma ahead of Aphrodisiac therapy:**

Thus, it is said

If a person takes aphrodisiac recipes in appropriate quantity and in proper time, when the channels of circulation of his body are clean

(by means of Panchakarma treatment), then they help in the promotion of virility, nourishment and strength.

Therefore, depending on the strength of the person, cleansing Panchakarma therapies should be administered to him, before he resorts to these aphrodisiac recipes.

As a dirty cloth does not get properly colored similarly in an unlearned body, the aphrodisiac recipes do not produce the desired effects. [50-51]

तत्र श्लोकौ-

वाजीकरण सामर्थ्यं क्षेत्रं स्त्री यस्य चैव या|  
ये दोषा निरपत्यानां गुणाः पुत्रवतां च ये||५२||  
दश पञ्च च संयोगा वीर्यापत्यविवर्धनाः|  
उक्तास्ते शरमूलीये पादे पुष्टिबलप्रदाः||५३||

tatra ślokau-

vājīkaraṇa sāmāthyam kṣetraṃ strī yasya caiva yā|  
ye doṣā nirapatyānām guṇāḥ putravatām ca ye||52||  
daśa pañca ca saṃyogā vīryāpatyavivardhanāḥ|  
uktāste śaramūliye pāde puṣṭibalapradāḥ||53||

### **Summary:**

In this quarter on Sara – promotes natural movement of body fluids Muliya, the following topics have been discussed:

1. The utility of aphrodisiac therapies
2. The woman as the receptacle
3. The suitability of a woman for a particular man
4. Doshas (faults) of persons who are childless
5. The utility of persons having many children and

6. 15 recipes for increasing semen and children and promotion of nourishment as well as strength. [52-53]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वाजीकरणाध्याये  
संयोगशरमूलीयो नाम वाजीकरणपादः प्रथमः॥१॥

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsāsthāne  
vājīkaraṇādhyāye saṃyogaśaramūliyo nāma vājīkaraṇapādaḥ  
prathamah||1||

Thus, ends the first quarter on Samyoga Sharamula (recipe prepared by adding the root of Sara – promotes natural movement of body fluids etc.) of the chapter on aphrodisiacs of the Chikitsa section of Agnivesha's work, as redacted by Charak.



## Charak Chikitsa 2.2 – Asikta Kshiriyā Vajikarāna Pada

The second section of Charaka's chapter on aphrodisiac therapy deals with eight recipes for infertility and sexual disorders. Rice is used as main content in many of them. This is second section of second chapter of Charaka Samhita Sutrasthana – Called Asikta Ksheerika Vajikarāna Paada.

### Chapter 2.2

Second Quarter of the Chapter on Aphrodisiacs

वाजीकरणाध्यये द्वितीय पादः ।

अथात आसिक्तक्षीरिकं वाजीकरणपादं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

vājīkaraṇādhyaye dvitīya pādah |

athāta āsiktakṣīrikam vājīkaraṇapādam vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now illustrate the quarter on "Asikta Ksheerika" (herbs impregnated with milk) of the chapter on aphrodisiacs.

Thus, said lord Atreya [1-2]

### Apatyakari Shashtikadi Gutika:

आसिक्त क्षीरमापूर्णमशुष्कं शुद्ध षष्टिकम्।

उदूखले समापोथ्य पीडयेत् क्षीरमर्दितम्॥३॥

गृहीत्वा तं रसं पूतं गव्येन पयसा सह।

बीजानामात्मगुप्ताया धान्य माष रसेन च॥४॥

बलायाः शूर्पपण्योश्च जीवन्त्या जीवकस्य च ।

ऋद्ध्यर्षभक काकोली श्वदंष्ट्रा मधुकस्य च॥५॥

शतावर्या विदार्याश्च द्राक्षा खर्जूरयोरपि।

संयुक्तं मात्रया वैद्यः साधयेत्तत्र चावपेत्॥६॥  
 तुगाक्षीर्याः समाषाणां शालीनां षष्टिकस्य च।  
 गोधूमानां च चूर्णानि यैः स सान्द्रीभवेद्रसः॥७॥  
 सान्द्रीभूतं च कुर्यात् प्रभूत मधु शर्करम्।  
 गुलि (टि)का बदरैस्तुल्यास्ताश्च सर्पिषि भर्जयेत्॥८॥  
 ता यथाग्नि प्रयुञ्जानः क्षीरमांसरसाशनः।  
 पश्यत्यपत्यं विपुलं वृद्धोऽप्यात्मजमक्षयम्॥९॥

(इत्यपत्यकरी षष्टिकादिगुटिका)।

Āsikta kṣīramāpūrṇamaśuṣkaṃ śuddha ṣaṣṭikam।  
 udūkhale samāpothya pīḍayet kṣīramarditam॥3॥  
 grhītvā taṃ rasaṃ pūtaṃ gavyena payasā saha।  
 bījānāmātmaguptāyā dhānya māṣa rasena ca॥4॥  
 balāyāḥ sūrpaparṇyośca jīvantiyā jīvakasya ca ।  
 ṛddhyarṣabhaka kākoli śvadaṃṣṭrā madhukasya ca॥5॥  
 śatāvaryā vidāryāśca drākṣā kharjūrayorapi।  
 saṃyuktaṃ mātrayā vaidyaḥ sādhayettatra cāvapet॥6॥  
 tugākṣīryāḥ samāśāṇāṃ śālīnāṃ ṣaṣṭikasya ca।  
 godhūmānāṃ ca cūrṇāni yaiḥ sa sāndrībhave drasaḥ॥7॥  
 sāndrībhūtaṃ ca kuryāt prabhūta madhu śarkaram।  
 guli (ṭi)kā badaraistulyāstāśca sarpiṣi bharjayet॥8॥  
 tā yathāgni prayuñjānaḥ kṣīramāṃsarasāśanaḥ।  
 paśyatyapatyaṃ vipulaṃ vṛddho'pyātmajamakṣayam॥9॥  
 (ityapatyakarī ṣaṣṭikādiguṭikā)।

### **Apatyakari (male fertility promoting) Shashtikadi Gutika:**

The Shashtika rice (white colored) is first cleaned.

The rice grains are impregnated with milk by filling the rice vessel with milk.

When these grains are still wet, they are crushed in pestle and mortar.

Then it is ground with milk, and sought in a piece of cloth, the paste is squeezed to collect its juice.

To this juice, cow milk and the juice of the seeds of  
Atmagupta – Velvet Bean (seed) – *Mucuna pruriens*  
Dhanya – Coriander and  
Masha – Black gram is added and boiled.

While boiling, the decoctions of  
Bala – Country mallow (root) – *Sida cordifolia*,  
Surpaparni – *Pueraria lobata*  
Jivanti – *Leptadenia Reticulata*  
Jivaka – *Malaxis acuminata*  
Riddhi – *Habenaria intermedia*  
Rishabhaka – *Manilkara hexandra*  
Kakoli – *Fritillaria roylei*  
[Shvadamstra – \*Tribulus terrestris\*](#)  
Madhuka – Licorice – *Glycyrrhiza glabra*,  
Shatavari – *Asparagus racemosus*  
Vidari – *Pueraria tuberosa*  
Draksha – Raisins – *Vitis vinifera* and  
Kharjura – Dates – *Phoenix dactylifera* is added.

At the end of the boiling, the powders of  
Tugaksheeri – *Bambusa bambos* / *Maranta arundinaceae*  
Masha – Black gram  
Shali Shashtika – rice  
Godhuma – Wheat are added so that the whole recipe becomes  
semi- solid.

When it becomes semi-solid, honey and sugar is added in adequate quantity, and pills are prepared with ghee.

**Dosage:** Depending upon the power of digestion of the individual, these and the soup of the meat are to be taken.

**Benefits:** By taking this potion, even an old man becomes capable of procreating many children and he does not get exhausted during sexual intercourse. [3-9]

### **Vrushya Pupalikadi Yoga:**

चटकानां सहंसानां दक्षाणां शिखिनां तथा।

शिशुमारस्य नक्रस्य भिषक् शुक्राणि संहरेत्॥१०॥

गव्यं सर्पिर्वराहस्य कुलिङ्गस्य वसामपि।

षष्टिकानां च चूर्णानि चूर्णं गोधूमकस्य च॥११॥

एभिः पूपलिकाः कार्याः शष्कुल्यो वर्तिकास्तथा।

पूपा धानाश्च विविधा भक्ष्याश्चान्ये पृथग्विधाः॥१२॥

एषां प्रयोगाद्भक्ष्याणां स्तब्धेनापूर्णरेतसा।

शेफसा वाजिवद्याति यावदिच्छं स्त्रियो नरः॥१३॥

(इति वृष्यपूपलिकादियोगाः)।

caṭakānāṃ sahaṃsānāṃ dakṣāṇāṃ śikhināṃ tathā।

śīsumārasya nakrasya bhiṣak śukrāṇi saṃharet॥10॥

gavyaṃ sarpirvarāhasya kuliṅgasya vasāmapi।

ṣaṣṭikānāṃ ca cūrṇāni cūrṇaṃ godhūmakasya ca॥11॥

ebhiḥ pūpalikāḥ kāryāḥ śaṣkulyo vartikāstathā।

pūpā dhānāśca vividhā bhakṣyāścānye pṛthagvidhāḥ॥12॥

eṣāṃ prayogādbhakṣyāṇāṃ stabdhenāpūrṇaretasā।

śephasā vājivadyāti yāvadicchaṃ striyo naraḥ॥13॥

(iti vr̥ṣyapūpalikādiyogāḥ)।

### **Vrushya Pupalikadi Yoga: Aphrodisiac sweet cake:**

The physician should collect the semens of

Chataka – Sparrow

Daksha

Shikhi – peacock

Shishumaara – Alligator, Gangetic porpoise, dolphin

Nakra – Crocodile.

He should also take the

Vasa (Fat) of Kulinga – A variety of mouse / Fork-tailed Shrike and

The powders of Shashtika rice, as well as Godhuma (wheat).

Out of these ingredients,

Pupalika (sweet cake)

Shashkula (Chakkuli – spiral shaped dish)

Vartika – (Kodu bale – round shaped dish)

Pupa – Cake

Dhana and such other varieties of dishes are prepared.

### **Benefits:**

A man becomes fully potent, and

With strongly erected genital organ enjoys optimum sexual delight

in women with good vigor. [10-13]

### **Apatyakara svarasa:**

आत्मगुप्ताफलं माषान् खर्जूराणि शतावरीम्।

शृङ्गाटकानि मृद्वीकां साधयेत् प्रसृतोन्मितम्॥१४॥

क्षीरप्रस्थं जलप्रस्थमेतत् प्रस्थावशेषितम्।

शुद्धेन वाससा पूतं योजयेत् प्रसृतैस्त्रिभिः॥१५॥

शर्करायास्तुगाक्षीर्याः सर्पिषोऽभिनवस्य च।

तत् पाययेत् सक्षौद्रं षष्टिकान्नं च भोजयेत्॥१६॥

जरापरीतोऽप्यबलो योगेनानेन विन्दति।

नरोऽपत्यं सुविपुलं युवेव च स हृष्यति॥१७॥

(इत्यपत्यकरः स्वरसः)।

ātmaguptāphalaṃ māṣān kharjūrāṇi śatāvarīm।

śṛṅgāṭakāni mṛdvīkāṃ sādhayet prasṛtonmitam॥14॥

kṣīraprasthaṃ jalaprasthametat prasthāvaśeṣitam।

śuddhena vāsasā pūtaṃ yojayet prasṛtaistribhiḥ||15||  
śarkarāyāstugākṣīryāḥ sarpiṣo'bhinavasya ca|  
tat pāyayeta sakṣaudraṃ ṣaṣṭikānnaṃ ca bhojayet||16||  
jarāparīto'pyabalo yogenānena vindati|  
naro'patyaṃ suvipulaṃ yuveva ca sa hr̥ṣyati||17||  
(ityapatyakaraḥ svarasaḥ)|

### **Apatyakara svarasa – Fertility promoting juice extract:**

The fruit of

Atmagupta – Velvet Bean (seed) – Mucuna pruriens,

Masha – Black gram

Kharjura – Dates – Phoenix dactylifera,

Shatavari – Asparagus racemosus

Shringataka – Trapa natans

and

Mrudvika – raisins are taken in the quantity of 1 Prasruta – 8 Tola  
= 96 ml.

1 Prastha (768 ml) of milk and water is added and to this,  
3 Prasthas (2.304 kg) of Sharkara (sugar) and Tugaksheeri  
(Bambusa bambos) and freshly collected ghee are added.

**Dosage:** This is given to the person along with honey.

**Pathya:** He is given Shashtika type of rice to eat.

**Benefits:** Even an old and a weak person becomes capable of  
procreating many children and gets excited like a young man. [14-  
17]

### **Vrusya Ksheera: Aphrodisiac milk**

खर्जूरीमस्तकं माषान् पयस्यां च शतावरीम्|  
खर्जूराणि मधूकानि मृद्वीकामजडाफलम्||१८||  
पलोन्मितानि मतिमान् साधयेत् सलिलाढके|  
तेन पादावशेषेण क्षीरप्रस्थं विपाचयेत्||१९||

क्षीरशेषेण तेनाद्याद् घृताढ्यं षष्टिकौदनम्।  
सशर्करेण संयोग एष वृष्यः परं स्मृतः॥२०॥

(इति वृष्यक्षीरम्)।

kharjūrīmastakam māṣān payasyāṃ ca śatāvarīm।  
kharjūrāṇi madhūkāni mṛdvīkāmajadāphalam॥18॥  
palonmitāni matimān sādhayet salilāḍhake।  
tena pādāvaśeṣeṇa kṣīraprastham vipācayet॥19॥  
kṣīraśeṣeṇa tenādyād ghr̥tāḍhyam ṣaṣṭīkaudanam।  
saśarkareṇa saṃyoga eṣa vṛṣyaḥ param smṛtaḥ॥20॥  
(iti vṛṣyakṣīram)।

### **Vrusya Ksheera: Aphrodisiac milk**

1 pala (48 g) each of these fruits:

Kharjuri Mastaka (top portion of dates tree),

Masha – Black gram

Payasya – Ipomoea paniculata,

Shatavari – Asparagus racemosus

Kharjura – Phoenix sylvestris – Dates

Madhuka– Licorice – Glycyrrhiza glabra,

Mrudvika – Raisins and

Boiled with 1 Adhaka (3.072 liters) of water till 1/4th remains.

To this decoction, 1 Prastha (768 ml) of milk is added and boiled till only milk remains.

To this, sugar should be added.

**Pathya:** Shashtika type of rice along with liberal quantity of ghee.

**Uses:** This is an excellent aphrodisiac. [18-20]

### **Vrushya Ghrita: Aphrodisiac ghee:**

जीवकर्षभकौ मेदां जीवन्तीं श्रावणीद्वयम्।

खर्जूरं मधुकं द्राक्षां पिप्पलीं विश्वभेषजम्॥२१॥

शृङ्गाटकं विदारीं च नवं सर्पिः पयो जलम्।  
सिद्धं घृतावशेषं तच्छर्कराक्षौद्र पादिकम्॥२२॥  
षष्टिकान्नेन संयुक्तमुपयोज्यं यथाबलम्।  
वृष्यं बल्यं च वर्ण्यं च कण्ठ्यं बृंहणमुत्तमम्॥२३॥  
(इति वृष्यघृतम्)।

Jivaka r̥shabhakau medāṃ jīvantīm śrāvaṇīdvayam।  
kharjūraṃ madhukaṃ drākṣāṃ pippalīm viśvabheṣajam॥21॥  
śrīngāṭakam vidārīm ca navam sarpiḥ payo jalam।  
siddham ghr̥tāvaśeṣam taccharkarākṣaudra pādikam॥22॥  
ṣaṣṭikānnena saṃyuktamupayojyam yathābalam।  
vr̥ṣyam balyam ca varṇyam ca kaṇṭhyam br̥hṇaṇamuttamam॥23॥  
(iti vr̥ṣyaghr̥tam)।

### **Vrushya Ghrita: Aphrodisiac ghee:**

Jivaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Meda – Polygonatum cirrhifolium

Jivanti – Leptadenia reticulata

both the type of Sravani

Kharjura – Phoenix dactylifera

Madhuka – Liquorice

Draksha – Raisin – Vitis vinifera,

Pippali – Long pepper fruit – Piper longum,

Vishvabhesaja – Ginger

Shringataka – Trapa natans

Vidari (Ipomoea paniculata / Pueraria tuberosa),

Freshly collected ghee, milk and water should be boiled together till ghee remains.

To this, 1/4th quantity of sugar and honey should be added.

**Dosage:** Depending upon the strength of the man

**Pathya:** Shashtika type of rice.

**Benefit:** This is an excellent recipe to promote



virility, strength, complexion, Kanta (voice) and nourishment [21-23]

### **Vrusya Dadhisara: Aphrodisiac curd recipe**

दध्नः सरं शरच्चन्द्रसन्निभं दोषवर्जितम्।  
शर्करा क्षौद्रं मरिचैस्तुगाक्षीर्या च बुद्धिमान्॥२४॥  
युक्त्या युक्तं ससूक्ष्मैलं नवे कुम्भे शुचौ पटे।  
मार्जितं प्रक्षिपेच्छीते घृताद्ये षष्टिकौदने॥२५॥  
पिबेन्मात्रं रसालायास्तं भुक्त्वा षष्टिकौदनम् ।  
वर्णस्वरबलोपेतः पुमांस्तेन वृषायते॥२६॥  
(वृष्यो दधिसरप्रयोगः)।

dadhnaḥ saraṁ śaraccandrasannibhaṁ doṣavarjitam |  
śarkarā kṣaudra maricaistugākṣīryā ca buddhimān||24||  
yuktyā yuktaṁ sasūkṣmailaṁ nave kumbhe śucau paṭe |  
mārjitaṁ prakṣipeccchīte ghṛtādhye ṣaṣṭikaudane||25||  
pibenmātrāṁ rasālāyāstaṁ bhuktvā ṣaṣṭikaudanam |  
varṇasvarabalopetaḥ pumāṁstena vṛṣāyate||26||  
(vṛṣyo dadhisaraprayogaḥ)|

### **Vrusya Dadhisara: Aphrodisiac curd recipe**

The cream of curd which is like the moon of autumn and is free from impurities is added with

Sugar

honey

Maricha – Black pepper fruit – piper nigrum and

Tugaksiri – Bambusa bambos / Maranta arundinaceae

by a wise physician.

To this Sukshma Ela (lesser cardamom) is added in appropriate quantity.

This is properly mixed in a fresh earthen jar or clean rice mixed with liberal quantity of ghee.

**Dosage** and Pathya: This Rasala is taken in appropriate quantity, and thereafter, the person should eat Sastika type of rice.

**Benefits:** it promotes complexion, voice, strength and Virility of the man. [24-26]

### **Vrushya shashtikaudana: Aphrodisiac rice dish:**

चन्द्रांशुकल्पं पयसा घृताढ्यं षष्टिकौदनम्।

शर्करामधुसंयुक्तं प्रयुञ्जानो वृषायते॥२७॥

(इति वृष्यः षष्टिकौदनप्रयोगः)।

candrāṁśukalpaṁ payasā ghr̥tāḍhyaṁ ṣaṣṭikaudanam।

śarkarāmadhusaṁyuktaṁ prayuñjāno vṛṣāyate॥27॥

(iti vṛṣyaḥ ṣaṣṭikaudanaprayogaḥ)।

### **Vrushya shashtikaudana: Aphrodisiac rice dish:**

By taking the rise of Shashtika which is white like the rays of moon, along with ghee in liberal quantity, sugar and honey, a man become sexually excited. [27]

### **Vurshya Pupalika:**

तप्ते सर्पिषि नक्राण्डं ताम्रचूडाण्डमिश्रितम्।

युक्तं षष्टिकचूर्णेन सर्पिषाऽभिनवेन च॥२८॥

पक्त्वा पूपलिकाः खादेद्वारुणीमण्डपो नरः।

य इच्छेदश्ववद्गन्तुं प्रसेक्तुं गजवच्च यः॥२९॥

(इति वृष्यपूपलिकाः)।

tapte sarpiṣi nakrāṇḍaṁ tāmracūdāṇḍamiśritam।

yuktaṁ ṣaṣṭikacūrṇena sarpiṣā'bhinavena ca॥28॥

paktvā pūpalikāḥ khādedvāruṇīmaṇḍapo naraḥ।

ya icchedaśvavadgantum prasektum gajavacca yaḥ॥29॥

(iti vṛṣyapūpalikāḥ)।

### **Vurshya Pupalika: Aphrodisiac cake:**

The eggs of Nakra – Crocodile and Tamrachuda – Cock, is fried in ghee.

the powder of Shashtika is added and is boiled in ghee.

Out of this, Pupalikas (cake) should be prepared.

After eating these Pupalikas, the man should drink the Manda (scum or the upper portion) of Varuni (wine), if he wants to indulge in it with the vigour of an elephant. [28-29]

भवतश्चात्र-

एतैः प्रयोगैर्विधिवद्वपुष्मान् वीर्योपपन्नो बलवर्णयुक्तः।

हर्षान्वितो वाजिवदष्टवर्षो भवेत् समर्थश्च वराङ्गनासु॥३०॥

यद्यच्च किञ्चिन्मनसः प्रियं स्याद्रम्या वनान्ताः पुलिनानि शैलाः।

इष्टाः स्त्रियो भूषणगन्धमाल्यं प्रिया वयस्याश्च तदत्र योग्यम् ॥३१॥

bhavataścātra-

etaiḥ prayogairvidhivadvapuṣmān vīryopapanno balavarṇayuktaḥ।

harṣānvito vājivadaṣṭavarṣo bhavet samarthaśca varāṅganāsu॥30॥

yadyacca kiñcinmanasaḥ priyaṃ syādramyā vanāntāḥ pulināni śailāḥ।

iṣṭāḥ striyo bhūṣaṇagandhamālyaṃ priyā vayasyāśca tadatra योग्यम् ॥31॥

Thus, it is said:

By the use of these recipe, according to the prescribed procedure, The man is endowed with adequate quantity of semen, strength and complexion.

With excitement and stallion vigor, he becomes capable of sexual intercourse with beautiful women for eight years.

The parks in the fringe of the forest, ponds, mountains, pleasing women, ornaments, scents, garlands, friendly companions and such other things which are liked by the man, should be provided for getting the prescribed effects of these rejuvenating recipes. [30-31]

Summary:

A person who is desirous of manliness (adequate quantity of semen) and children should use these eight recipes described in the quarter called "Asikta Ksirika" [32]

तत्र श्लोकः-

आसिक्तक्षीरिके पादे ये योगाः परिकीर्तिताः।

अष्टावपत्यकामैस्ते प्रयोज्याः पौरुषार्थिभिः॥३२॥

tatra ślokaḥ-

āsiktakṣīrike pāde ye yogāḥ parikīrtitāḥ।

aṣṭāvapatyakāmaiste prayojyāḥ pauruṣārthibhiḥ॥32॥

Thus, ends the second quarter on "Asikta Ksheerika" (drugs impregnated with milk) of the chapter on aphrodisiacs of Cikitsa section of Agnivesa's work, as redacted by Charaka.

## Charaka Chikitsa 2.3 Mashaparna Bhrtiya Adhyaya

The third quarter of Charaka's chapter on sexual health deals with factors that lead to excitation, many aphrodisiac recipes with milk, licorice, ghee, honey and sex vigor promoting articles based on season etc. This quarter is called Mashaparna Bhrtiya Adhyaya.

### Charaka Chikitsa Sthana – Chapter 2.3

Third Quarter of the Chapter on Aphrodisiacs

अथातो माषपर्णभृतीयं वाजीकरणपादं व्यख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto māṣaparnabhṛtiyaṃ vājīkaraṇapādaṃ vyakhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now, we shall explore the quarter on "Mashaparna Bhrtiya" (dealing with recipes prepared of the milk of a cow fed with the leaves of Masha – Black gram, etc) of the chapter on aphrodisiacs.

Thus, said lord Atreya. [1-2]

### Cow milk Aphrodisiac recipe:

माषपर्णभृतां धेनुं गृष्टिं पुष्टां चतुःस्तनीम् ।

समानवर्णवत्सां च जीवद्वत्सां च बुद्धिमान् ॥३॥

रोहिणीमथवा कृष्णामूर्ध्वशृङ्गीमदारुणाम् ।

इक्ष्वादामर्जुनादां वा सान्द्रक्षीरां च धारयेत् ॥४॥

केवलं तु पयस्तस्याः शृतं वाऽशृतमेव वा ।

शर्कराक्षौद्रसर्पिर्भिर्युक्तं तद्वृष्यमुत्तमम् ॥५॥

māṣaparnabhṛtāṃ dhenuṃ grṣṭiṃ puṣṭāṃ catuḥstanīm ।

samānavarṇavatsāṃ ca jīvadvatsāṃ ca buddhimān ॥3॥

rohiṇīmathavā kṛṣṇāmūrdhvaśṛṅgīmadāruṇām |  
ikṣvādāmarjunādām vā sāndrakṣīrām ca dhārayet ||4||  
kevalam tu payastasyāḥ śṛtaṃ vāśṛtameva vā |  
śarkarākṣaudrasarpirbhiryuktaṃ tadvṛṣyamuttamam ||5||

### **Cow milk recipe for sexual strength:**

Milk should be collected from a cow who is fed with the  
Leaves of Masha – Black gram  
Stalks of sugarcane or Leaves of Arjuna (terminalia arjuna)  
The cow should be delivered only once,  
Is well-nourished  
Has 4 nipples in her udder  
Has a calf having identical color  
Whose calf is alive  
Who is red or black in color  
Whose horns are projected upwards  
Who is not ferocious and  
Whose milk is thick.  
Dosage: Such a cow's milk can be taken after boiling or even  
without it by adding sugar, honey and ghee.  
This is an excellent diet to promote virility – Vrushyam – Uttamam.  
[3-5]

### **Milk recipe to improve semen and sperm – Shukrala**

शुक्रलैर्जीवनीयैश्च बृंहणैर्बलवर्धनैः।  
क्षीरसञ्जनैश्चैव पयः सिद्धं पृथक् पृथक्॥६॥  
युक्तं गोधूमचूर्णेन सघृतक्षौद्र शर्करम्।  
पर्यायेण प्रयोक्तव्यमिच्छता शुक्रमक्षयम्॥७॥  
śukralairjīvanīyaiśca bṛṃhaṇairbalavardhanaiḥ।

kṣīrasañjananaiścaiva payah siddham pṛthak pṛthak||6||  
yuktaṃ godhūmacūrṇena saghṛtakṣaudra śarkaram|  
paryāyeṇa prayoktavyamicchatā śukramakṣayam||7||

### **Milk recipe to improve semen and sperm – Shukrala**

Milk boiled with herbs belonging to Shukrajanana (sperm production promoting), Jeevaniya (enlivening), Brumhana (nourishing) and Stanya Janana (lactation promoting) – these groups are should be administered separately.

### **Shukrala Shukrajanana -improving quality of semen and ovum**

Jeevaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Kakoli – Fritillaria roylei

Kshira Kakoli – Roscoea purpurea / Lilium polyphyllum

Mudgaparni (Phaseolus trilobus Ait.),

Mashaparni – Teramnus labialis,

Meda – Polygonatum cirrhifolium,

Vridhdharuha (Asparagus raemosus Willd.),

Jatila (Nardostachys jatamamsi D C.) and

Kulinga – Rhus acuminata

### **Jeevaneeya Gana – Enlivening, anti aging group of herbs**

Jeevaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra  
Meda – Polygonatum cirrhifolium  
Mahameda – Polygonatum verticillatum  
Kakoli – Fritillaria roylei  
Kshira Kakoli – Roscoea purpurea / Lilium polyphyllum  
Mudgaparni – Phaseolus trilobus,  
Mashaparni – Teramnus labialis,  
Jivanti – Leptadenia reticulata and  
Madhuka– Licorice – Glycyrrhiza glabra

### **Bruhmaneeya Gana – Nourishing, increasing weight**

Ksheerini – Mimosops hexandra Roxb.)  
Rajakshavaka – Euphorbia microphylla,  
**Ashwagandha** – Winter Cherry / Indian ginseng (root) – Withania  
somnifera,  
Kakoli – Fritillaria roylei,  
Ksheerakakoli – Roscoea purpurea / Lilium polyphyllum,  
Vatyayani – **Country mallow** (root) – Sida cordifolia,  
Bhadraudani (Sida cordifolia Linn.),  
Bharadvaji – Thespesia lampas,  
Payasya – Impomoea paniculata and  
Rushyagandha (?)



## **Bala Vardhana – Balya Gana – improving strength**

Aindri (*Citrullus colocynthis* Schrad.),

Rishabhi – Rishabhaka – *Manilkara hexandra*

Atirasa – Asparagus root – *Asparagaus racemosus*,

Rishyaprokta – *Teramnus labialis*,

Payasya – *Impomoea paniculata*,

Ashwagandha – Winter Cherry / Indian ginseng (root) – *Withania somnifera*,

Sthira – *Desmodium gangeticum*,

Katukarohini – *Picrorhiza kurroa*,

Bala – **Country mallow** (root) – *Sida cordifolia*, and

Atibala – *Abutilon indicum*

and

## **Ksheera Samjanana – Stanyajanana – improving breast milk**

Virana (*Vetiveria zizanioides* Nash.),

Shali – Rice (*Oryza sativa* Linn.),

Shastika (a variety of rice – *Oryza sativa* Linn.),

Ikhsuvalika (*Asteracantha longifolia* Nees),

Darbha (*Desmostachya bipinnata* Staff.),

Kusha (*Desmostachya bipinnata*),

Kasha (*Saccharum spontaneum* Linn.),

Gundra (*Soccharum sara*),

Itkata – Sesbania bispinosa and  
Katrana (Cymbopogon schoenanthus, Spreng.)

Before administration of such a processed milk with the any of  
above-group of herbs,

Wheat flour, ghee, honey and sugar are added.

These 5 recipes are administered separately to a person who is  
desirous of inexhaustible semen. [6-7]

### **Sex power improving Ayurvedic recipe:**

मेदां पयस्यां जीवन्तीं विदारीं कण्टकारिकाम्।  
श्वदंष्ट्रां क्षीरिकाम् माषान् गोधूमाञ्छालिषष्टिकान्॥८॥  
पयस्यर्धोदके पक्त्वा कार्षिकानाढकोन्मिते।  
विवर्जयेत् पयःशेषं तत् पूतं क्षौद्रसर्पिषा॥९॥  
युक्तं सशर्करं पीत्वा वृद्धः सप्ततिकोऽपि वा।  
विपुलं लभतेऽपत्यं युवेव च स हृष्यति॥१०॥

medāṃ payasyāṃ jīvantīm vidārīm kaṇṭakārikām।  
śvadamṣṭrām kṣīrikām māṣān godhūmāñchāliṣaṣṭikān॥8॥  
payasyardhodake paktvā kārṣikānāḍhakonmite।  
vivarjayet payaḥśeṣaṃ tat pūtaṃ kṣaudrasarpiṣā॥9॥  
yuktaṃ saśarkaraṃ pītvā vṛddhaḥ saptatiko'pi vā।  
vipulaṃ labhate'patyaṃ yuveva ca sa hr̥ṣyati॥10॥

### **Sex power improving Ayurvedic recipe:**

1 Karsha – 12 g of

Meda – Polygonatum cirrhifolium  
Payasya – Impomoea paniculata  
Jivanti – Leptadenia reticulata  
Vidari (Ipomoea paniculata / Pueraria tuberosa)  
Kantakarika – Solanum xanthocarpum  
Svadamshtra – Gokshura – Tribulus terrestris  
Ksheerika  
Masha – Black gram  
Godhuma – wheat – Triticum sativum,  
Shali Shastika – Rice – are boiled in  
1 Adhaka – 3.072 liter of milk and  
1/2 Adhaka – 1.536 liter of water.

After boiling, 1 Adhaka – 3.072 liter of liquid should remain.

This is filtered and the liquid is added with honey, ghee and sugar.

**Uses:** By taking this medicated milk, even an old man and a person who is 70 years old, gets large number of children and in sex acts He gets sex vigor like that of a young person. [8-10]

**Sex recipe with milk ghee and honey:**

मण्डलैर्जातरूपस्य तस्या एव पयः शृतम्।

अपत्यजननं सिद्धं सघृतक्षौद्रशर्करम्॥११॥

maṇḍalairjātarūpasya tasyā eva payaḥ śṛtam।

apatyajananam siddham saghṛtakṣaudraśarkaram॥11॥

Milk of a cow,

Whose skin has been marked by a heated ring of gold,

Ingredients: Is boiled and added with ghee, honey and sugar.

Benefits: It is an effective recipe for procreation of children. [11]

### **Vrushya Pippali: – Aphrodisiac remedy using long pepper**

#### **fruit:**

त्रिंशत् सुपिष्टाः पिप्पल्यः प्रकुञ्चे तैलसर्पिषोः।

भृष्टाः सशर्कराक्षौद्राः क्षीरधारावदोहिताः॥१२॥

पीत्वा यथाबलं चोर्ध्वं षष्टिकं क्षीरसर्पिषा।

भुक्त्वा न रात्रिमस्तब्धं लिङ्गं पश्यति ना क्षरत्॥१३॥

(इति वृष्यः पिप्पलीयोगः)।

triṁśat supiṣṭāḥ pippalyaḥ prakuñce tailasarpīṣoḥ।

bhrṣṭāḥ saśarkarākṣaudrāḥ kṣīradhārāvadohitāḥ॥12॥

pītvā yathābalaṁ cordhvaṁ ṣaṣṭikaṁ kṣīrasarpīṣā।

bhuktvā na rātrimastabdhaṁ liṅgaṁ paśyati nā kṣarat॥13॥

(iti vṛṣyaḥ pippalīyogaḥ)।

### **Vrushya Pippali: – Aphrodisiac remedy using long pepper**

#### **fruit:**

30 Pippali fruits are made to a fine paste and fried with 1

Prakuncha (Pala = 48 ml) of oil and ghee.

This is added with sugar and honey

And to this, milk is poured directly from the nipple of the cow.

**Dosage:** according to the strength of the individual

**Pathya:** By taking Sastika rice along with the milk and ghee

**Benefits:**

The genital organ of the man remains strongly created all through the night

And it does not become laxed even after ejaculation of semen. [12-13]

**Vrushya Payasa – Aphrodisiac kheer – sweet soup:**

श्वदंष्ट्राया विदार्याश्च रसे क्षीरचतुर्गुणे|

घृताढ्यः साधितो वृष्यो माष षष्टिक पायसः||१४||

(इति वृष्यपायसयोगः)|

śvadaṁṣṭrāyā vidāryāśca rase kṣīracaturguṇe|

ghṛtāḍhyaḥ sādhitō vṛṣyo māṣa ṣaṣṭika pāyasaḥ||14||

(iti vṛṣyapāyasayogaḥ)|

The juice (decoction) of

Svadamshttra – Tribulus terrestris and

Vidari (Ipomoea paniculata / Pueraria tuberosa) 4 times of milk is added.

To this, ghee is added in liberal quantity and

Boiled by adding

Masha – Black gram and

Shashtika – Rice.

**Benefits:** This payasa (a type of milk preparation) promotes virility. [14]

### **Vrushya Pupalika:**

फलानां जीवनीयानां स्निग्धानां रुचिकारिणाम्।  
कुडवश्चूर्णितानां स्यात् स्वयङ्गुताफलस्य च॥१५॥  
कुडवश्चैव माषाणां द्वौ द्वौ च तिलमुद्गयोः।  
गोधूमशालिचूर्णानां कुडवः कुडवो भवेत्॥१६॥  
सर्पिषः कुडवश्चैकस्तत् सर्वं क्षीरमर्दितम् ।  
पक्त्वा पूपलिकाः खादेद्बह्व्यः स्युर्यस्य योषितः॥१७॥  
(इति वृष्यपूपलिकाः)।

phalānāṃ jīvanīyānāṃ snigdhanāṃ rucikāriṇām।  
kuḍavaścūrṇitānāṃ syāt svayaṅguptāphalasya ca॥15॥  
kuḍavaścaiva māṣāṇāṃ dvau dvau ca tilamudgayoḥ।  
godhūmaśālicūrṇānāṃ kuḍavaḥ kuḍavo bhavet॥16॥  
sarpiṣaḥ kuḍavaścaikastat sarvaṃ kṣīramarditam ।  
paktvā pūpalikāḥ khādedbahvyaḥ syuryasya yoṣitaḥ॥17॥  
(iti vr̥ṣyapūpalikāḥ)।

The powder of fruits which are  
Jivaniya (Promoters of longevity), Snigdha (Snehopaga)  
and Ruchikara (Ruchya) are taken  
1 Kudava – 192 g of each of the powders of the fruits  
Svayamgupta – Mucuna pruriens and  
Masha – Black gram and

2 Kudavas each of

Tila – Sesame (Sesamum indicum) and

Mudga – Green gram

1 Kudava – 192 g of each of the powder of

Godhuma – wheat and

Shali – Rice, and

1 Kudava – 192 g of ghee is added.

All these powders are kneaded by adding milk.

By boiling this dough, Pupalikas are prepared.

These Pupalikas is taken by a person who has many wives. [15-17]

### **Vrushya Shatavari Ghrita:**

घृतं शतावरी गर्भं क्षीरे दशगुणे पचेत्।

शर्करा पिप्पली क्षौद्र युक्तं तद्वृष्यमुत्तमम्॥१८॥

(इति वृष्यं शतावरीघृतम्)।

ghṛtaṃ śatāvarī garbhaṃ kṣīre daśagūṇe pacet।

śarkarā pippalī kṣaudra yuktaṃ tadvr̥ṣyamuttamam॥18॥

(iti vr̥ṣyaṃ śatāvarīghṛtam)।

### **Ingredients and Procedure:**

Ghee boiled with Shatavari

10 times of milk along with

Sugar,

Pippali – Long pepper fruit – Piper longum and

Honey

Benefit: makes an excellent aphrodisiac recipe. [18]

### **Vrushya Madhuka Yoga – Licorice recipe:**

कर्षं मधुक चूर्णस्य घृत क्षौद्र समांशिकम् ।  
प्रयुङ्क्ते यः पयश्चानु नित्यवेगः स ना भवेत्॥१९॥  
(इति वृष्य मधुक योगः)|

karṣaṃ madhuka cūrṇasya ghr̥ta kṣaudrasamāṃśikam ।  
prayuṅkte yaḥ payāścānu nityavegaḥ sa nā bhavet॥19॥  
(iti vr̥ṣya madhuka yogaḥ)|

One Karsha – 12 g of the powder of [Madhuka– Licorice – Glycyrrhiza glabra](#) is added with equal quantity of ghee and honey. The man, who takes this recipe followed by the intake of milk, gets sexual urge every day. [19]

### **Factors contributing to improved sex vigor:**

घृत क्षीराशनो निर्भीर्निर्व्याधिर्नित्यगो युवा।  
सङ्कल्प प्रवणो नित्यं नरः स्त्रीषु वृषायते॥२०॥  
कृतैक कृत्याः सिद्धार्था ये चान्योऽन्यानुवर्तिनः।  
कलासु कुशलास्तुल्याः सत्त्वेन वयसा च ये॥२१॥  
कुलमाहात्म्यदाक्षिण्य शील शौच समन्विताः।  
ये काम नित्या ये हृष्टा ये विशोका गत व्यथाः॥२२॥  
ये तुल्य शीला ये भक्ता ये प्रिया ये प्रियंवदाः।  
तैर्नरः सह विस्रब्धः सुवयस्यैर्वृषायते॥२३॥



अभ्यङ्गोत्सादन स्नान गन्धमाल्यविभूषणैः।

गृहशय्यासनसुखैर्वासोभिरहतैः प्रियैः॥२४॥

विहङ्गानां रुतैरिष्टैः स्त्रीणां चाभरणस्वनैः।

संवाहनैर्वरस्त्रीणामिष्टानां च वृषायते॥२५॥

ghṛta kṣīrāśano nirbhīrnirvyādhirnityago yuvā|

saṅkalpa pravaṇo nityaṃ naraḥ strīṣu vṛṣāyate||20||

kṛtaika kṛtyāḥ siddhārthā ye cānyo'nyānuvartinaḥ|

kalāsu kuśalāstulyāḥ sattvena vayasā ca ye||21||

kulamāhātmyadākṣiṇya śīla śauca samanvitāḥ|

ye kāma nityā ye hr̥ṣṭā ye viśokā gata vyathāḥ||22||

ye tulya śīlā ye bhaktā ye priyā ye priyaṃvadāḥ|

tairnaraḥ saha visrabdhaḥ suvayasyairvṛṣāyate||23||

### **Factors contributing to improved sex vigor:**

A person gets sex vigor with women by the doing the following:

Ghrita Ksheerashana – who takes ghee and milk

Is free from fear complexion and diseases

who indulges in sex every day

who is youthful and

Sankalpa – who has determination

### **Ideal partner:**

who has friends with similar profession,

who are accomplished in their objectives

Anuvarti – who are attached to each other

Kalasu Kushala – who are skillful in arts  
Satvena Vayasa – who are similar in mind and age  
who have noble lineage, expertise, good conduct and purity  
who regularly indulge in sex acts  
who are excited  
who are free from grief and pain  
who have similar conduct  
Who have lovable and pleasant disposition as well as speech  
friendship with such good companions

**Factors that sexually excite a man:**

अभ्यङ्गोत्सादन स्नान गन्धमाल्यविभूषणैः।  
गृहशय्यासनसुखैर्वासोभिरहतैः प्रियैः॥२४॥  
विहङ्गानां रुतैरिष्टैः स्त्रीणां चाभरणस्वनैः।  
संवाहनैर्वरस्त्रीणामिष्टानां च वृषायते॥२५॥

abhyāṅgotsādana snāna gandhamālyavibhūṣaṇaiḥ।  
gṛhaśayyāsanasukhairvāsobhirahataiḥ priyaiḥ॥24॥  
vihaṅgānāṃ rutairiṣṭaiḥ strīṅāṃ cābharāṇasvanaiḥ।  
saṁvāhanairvarastrīṅāmiṣṭānāṃ ca vṛṣāyate॥25॥

**Factors that sexually excite a man:**

A man gets sexually excited by

Abhyanga – massage,

Utsadana – unction, dry massage, without any oil

Snana – bath

Gandha Mala Vibhushana – use of scents, garlands and ornaments,

Gruha Shayya Asana Sukha – comfortable home, bed and seat, happiness, wearing of cloths which are not worn out and to the liking of the person, pleasing sound of the birds, sounds of the ornaments of women an Samvahana (Kneading) by beautiful woman. [20-25]

**The following erotic articles work as sex stimulants in different seasons:**

मत्तद्विरेफाचरिताः सपद्माः सलिलाशयाः।  
जात्युत्पलसुगन्धीनि शीत गर्भगृहणि च॥२६॥  
नद्यः फेनोत्तरीयाश्च गिरयो नीलसानवः।  
उन्नतिर्नीलमेघानां, रम्यचन्द्रोदया निशाः॥२७॥  
वायवः सुखसंस्पर्शाः कुमुदाकरगन्धिनः।  
रतिभोगक्षमा रात्र्यः सङ्कोचागुरुवल्लभाः॥२८॥  
सुखाः सहायाः परपुष्टघुष्टाः फुल्ला वनान्ता विशदान्नपानाः।  
गान्धर्व शब्दाश्च सुगन्ध योगाः सत्त्वं विशालं निरुपद्रवं च॥२९॥  
सिद्धार्थता चाभिनवश्च कामः स्त्री चायुधं सर्वमिहात्मजस्य।  
वयो नवं जातमदश्च कालो हर्षस्य योनिः परमा नराणाम्॥३०॥  
mattadvirephācaritāḥ sapadmāḥ salilāśayāḥ।  
jātyutpalasugandhīni śītagarbhagrḥaṇi ca॥26॥  
nadyaḥ phenottariyāśca girayo nīlasānavaḥ।  
unnatirnīlameghānām, ramyacandrodayā niśāḥ॥27॥  
vāyavaḥ sukhasaṁsparśāḥ kumudākaragandhinaḥ।  
ratibhogakṣamā rātryaḥ saṅkocāguruvallabhāḥ॥28॥

sukhāḥ sahāyāḥ parapuṣṭaghuṣṭāḥ phullā vanāntā viśadānnapānāḥ|  
gāndharvaśabdāśca sugandhayogāḥ sattvaṃ viśālaṃ nirupadravaṃ  
ca||29||

siddhārthatā cābhinavaśca kāmaḥ strī cāyudhaṃ  
sarvamihātmaḥjasya|  
vayo navaṃ jātamadaśca kālo harṣasya yoniḥ paramā  
narāṇām||30||

The following erotic articles work as sex stimulants in different seasons:

### **Summer season**

Big ponds having lotus flowers,  
Surrounded by intoxicated Dvirepha (black bee), Fragrance of Jati (Jasmine) and Utpala (Nymphaea alba) and underground rooms which are cold.

### **Rainy season:**

River with waves of foam, mountains with blue peaks and the onset of black clouds

### **Autumn season:**

Rise of beautiful moon at night, wind which is pleasant to touch and which has the small of the pond full of Kumuda (water Lilly).

## **Early and late winter:**

Nights which are long enough for sexual indulgence and women smeared with saffron and Aguru.

## **Spring:**

Pleasing companions,  
Cooling sound of the cuckoo bird,  
Flowers in the ridge of the forests,  
Pleasing diet and drinks,  
Sound of the music,  
Mind which is broad and free from afflictions,  
Accomplishment of the objective,  
Freshly initiated love affair and women- these are weapons of cupid  
(the god of sex).

## **All seasons in general**

तत्र श्लोकः-

प्रहर्षयोनयो योगा व्याख्याता दश पञ्च च।  
माषपर्णभृतीयेऽस्मिन् पादे शुक्र बल प्रदाः ॥३१॥

tatra ślokaḥ-

praharṣayonayo yogā vyākhyātā daśa pañca ca।  
māṣaparnabhṛṭīye'smin pāde śukra bala pradāḥ ॥31॥

Beginning of youth, sexual excitement, pleasing time these are excellent erotic factor for men. [26-30]

Summary:

In this quarter on Masha Parna Bhritiya, 15 recipes which help in sexual excitement and which promote semen as well as strength are described [31]

इत्यग्निवेशकृते तन्त्रे चरकप्रति संस्कृते चिकित्सास्थाने वाजीकरणाध्याये  
माषपर्णभृतीयो नाम वाजीकरणपादस्तृतीयः॥३॥

ityagniveśakṛte tantre caraka pratisaṃskṛte cikitsāsthāne  
vājīkaraṇādhyāye māṣaparnabhṛtīyo nāma  
vājīkaraṇapādastrīyaḥ॥3॥

Thus, ends the third quarter on Masha Parna Bhrtiya (recipes prepared by the milk of cow fed with the leaves of Masha etc) of the chapter on aphrodisiacs of the Cikitsa section of Agnivesa's work, as redacted by Caraka.

## Charaka Chikitsa 2.4 Puman Jata Baladhika Vajikarana Pada

The last quarter of Charaka's chapter on sexual health details the right age for intercourse, qualities of semen, causes for lack of sex vigor and low quality semen, definition of Vajikarana, factors contributing to ejaculation etc.

### Fourth Quarter of the Chapter on Aphrodisiacs

अथातः पुमाञ्जातबलादिकं वाजीकरणपादं व्याख्यास्यामः॥१॥ इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ pumāñjātabalādikam vājīkaraṇapādam vyākhyāsyāmaḥ॥1॥  
iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the quarter dealing with aphrodisiacs, called "Puman jata baladika"

Thus, said lord Atreya [1-2]

### Different types of men based on sexual strength:

पुमान् यथा जातबलो यावदिच्छं स्त्रियो व्रजेत् ।  
यथा चापत्यवान् सद्यो भवेत्तदुपदेक्ष्यते ॥३॥  
न हि जातबलाः सर्वे नराश्चापत्यभागिनः ।  
बृहच्छरीरा बलिनः सन्ति नारीषु दुर्बलाः ॥४॥  
सन्ति चाल्पाश्रयाः स्त्रीषु बलवन्तो बहुप्रजाः ।  
प्रकृत्या चाबलाः सन्ति सन्ति चामयदुर्बलाः ॥५॥  
नराश्चटकवत् केचिद् व्रजन्ति बहुशः स्त्रियम् ।  
गजवच्च प्रसिञ्चन्ति केचिन्न बहुगामिनः ॥६॥  
काल योगबलाः केचित् केचिदभ्यसनधुवाः ।

केचित् प्रयत्नैर्व्यज्यन्ते वृषाः केचित् स्वभावतः॥७॥  
तस्मात् प्रयोगान् वक्ष्यामो दुर्बलानां बल प्रदान्।

pumān yathā jātabalo yāvadiccham striyo vrajet|  
yathā cāpatyavān sadyo bhavettadupadekṣyate||3||  
na hi jātabalāḥ sarve narāścāpatyabhāginaḥ|  
br̥haccharīrā balinaḥ santi nārīṣu durbalāḥ||4||  
santi cālpāśrayāḥ strīṣu balavanto bahuprajāḥ|  
prakṛtyā cābalāḥ santi santi cāmayadurbalāḥ||5||  
narāścaṭakavat kecid vrajanti bahuśaḥ striyam|  
gajavacca prasiñcanti kecinna bahugāminaḥ||6||  
kāla yogabalāḥ kecit kecidabhyasanadhruvāḥ|  
kecit prayatnairvyajyante vṛṣāḥ kecit svabhāvataḥ||7||  
tasmāt prayogān vakṣyāmo durbalānām bala pradān|

Different types of men based on sexual strength:

Now, we shall explore the procedure which instantaneously produces strength in the person and enables him to have sexual intercourse with women in order to procreate children.

It is not that all men possessing strong physical strength are capable of procreating children.

There are persons having stout and strong physique who are sexually very weak, there are physically lean and thin but they are very strong with women and procreate many children.

There are some persons who are weak by nature and there are others who have become weak due to diseases.

There are persons who indulge in women very frequently, like a



sparrow.

There are others who, like an elephant, ejaculate lots of semen during sexual intercourse, but they do not indulge in sex too frequently.

There are persons who gain sexual vitality (only) at appropriate time (Kala Yoga).

There are others, who are capable of indulging in sex because of their regular habit and by taking aphrodisiacs

There are persons, who are divine by nature

Therefore, we shall now describe recipes which give strength to the weak, which help the strong enjoy the sex act and which add to their virility.

Basti Panchakarma treatment to improve sex power and fertility:

सुखोपभोगान् बलिनां भूयश्च बल वर्धनान्॥८॥

पूर्व शुद्ध शरीराणां निरूहैः सानुवासनैः।

बलापेक्षी प्रयुञ्जीत शुक्रापत्य विवर्धनान्॥९॥

घृत तैल रस क्षीर शर्करा मधु संयुताः ।

बस्तयः संविधातव्याः क्षीर मांस रसाशिनाम्॥१०॥

sukhopabhogān balināṃ bhūyaśca bala vardhanān॥8॥

pūrvam śuddha śarīrāṇāṃ nirūhaiḥ sānuvāsanaīḥ।

balāpekṣī prayuñjīta śukrāpatya vivardhanān॥9॥

ghṛta taila rasa kṣīra śarkarā madhu saṃyutāḥ ।

bastayaḥ saṃvidhātavyāḥ kṣīra māṃsa rasāśinām॥10॥

First of all, the physical system of the person is corrected by the administration of

Niruha type of Basti – decoction enema along with honey, rock salt etc.

and

Anuvasana Basti – Oil / fat enema.

Depending upon the strength, recipes of medicated enema consisting of ghee, oil, Rasa (juice and soup), milk, sugar and honey is administered.

These recipes promote semen and help a person in procreation of offspring.

Diet: The person is given milk and meat soup to take. [3-10]

### **Vrushya Mamsa Gutika:**

पिष्ट्वा वराह मांसानि दत्त्वा मरिच सैन्धवे।

कोलवद्गुलिकाः कृत्वा तप्ते सर्पिषि वर्तयेत् ॥११॥

वर्तनस्तम्भितास्ताश्च प्रक्षेप्याः कौक्कुटे रसे।

घृताद्ध्ये गन्ध पिशुने दधि दाडिम सारिके ॥१२॥

यथा न भिन्द्याद्गुलि (टि)कास्तथा तं साधयेद्रसम्।

तं पिबन् भक्षयंस्ताश्च लभते शुक्रमक्षयम् ॥१३॥

मांसानामेवमन्येषां मेद्यानां कारयेद्भिषक्।

गुटिकाः सरसास्तासं प्रयोगः शुक्रवर्धनः ॥१४॥

(इति वृष्या मांसगुटिकाः)।

piṣṭvā varāha māṃsāni dattvā marica saindhave |

kolavadgulikāḥ kṛtvā tapte sarpiṣi vartayet ||11||

vartanastambhitāstāśca prakṣepyāḥ kaukkuṭe rase |

ghṛtādḥye gandha piśune dadhi dāḍima sārike||12||

yathā na bhindyādguli (ṭi)kāstathā taṃ sādhayedrasam |

taṃ piban bhakṣayaṃstāśca labhate śukramakṣayam ||13||  
māṃsānāmevamanyeṣāṃ medyānāṃ kāravedbhiṣak |  
guṭikāḥ sarasāstāsaṃ prayogaḥ śukravardhanaḥ ||14||  
(iti vṛṣyā māṃsaguṭikāḥ)|

Pork paste is added with Maricha – Black pepper fruit – piper nigrum and rock salt.

Out of this, Gulikas (round pills) of the size of a Kola (bear fruit) is prepared.

These pills are fried in boiled ghee.

When they become hard after boiling, is poured into the chicken soup, which is added with liberal quantity of ghee, powdered spices, curd and the juice of pomegranate.

This is cooked with care, so that the pills do not break. By drinking this soup and eating these pills, a person acquires exhaustive semen.

Similarly, following the same procedure, the meat soup and pills of the meat of other animals that are fatty, is prepared and administered.

Uses: These recipes are promoters of semen.

### **Vrushya Mahisha Rasa:**

माषानङ्कुरिताञ्छुद्धान् वितुषान् साजडाफलान् |  
घृताढ्ये माहिष रसे दधि दाडिम सारिके ||१५||  
प्रक्षिपेन्मात्रया युक्तो धान्य जीरक नागरैः |

भुक्तः पीतश्च स रसः कुरुते शुक्रम क्षयम्॥१६॥

(इति वृष्यो माहिषरसः)|

māṣānaṅkuritāñchuddhān vituṣān sājadāphalān|

ghṛtādhye māhiṣa rase dadhi dāḍima sārīke||15||

prakṣipenmātrayā yukto dhānya jīraka nāgaraiḥ|

bhuktaḥ pītaśca sa rasaḥ kurute śukrama kṣayam||16||

(iti vṛṣyo māhiṣarasaḥ)|

Grains of Masha is cleaned and made to germinate.

Thereafter, their husks are removed.

To this, the fruits of Ajad (Shuka Shimbi) are added.

These are added to the soup of meat of buffalo, mixed with liberal quantity of ghee, curd and the juice of Dadima – Pomegranate – Punica granatum.

This preparation is further added with coriander, cumin and ginger.

This potion is given to a person to eat and drink in appropriate quantity which endows him with inexhaustible semen. [15-16]

### **Aphrodisiac meat and fish, fried in ghee:**

आर्द्राणि मत्स्य मांसानि शफरीर्वा सुभार्जिताः|

तप्ते सर्पिषि यः खादेत् स गच्छेत् स्त्रीषु न क्षयम्॥१७॥

घृत भृष्टान् रसे च्छागे रोहितान् फलसारिके|

अनुपीतरसान् स्निग्धानपत्यार्थी प्रयोजयेत्॥१८॥

(इति वृष्यघृतभृष्टमत्स्यमांसानि)|

ārdrāṇi matsya māṁsāni śapharīrvā subhārjitāḥ|

tapte sarpiṣi yaḥ khādet sa gacchet strīṣu na kṣayam||17||  
ghṛta bhr̥ṣṭān rase cchāge rohitān phalasārike|  
anupītarasān snigdhanāpatyārthī prayojayet||18||  
(iti vr̥ṣyaghr̥tabhr̥ṣṭamatsyamāṃsāni)|

Fish (Rohita) and meat when they are wet (not dry), or Saphari (name of the type of a fish) is well fried in boiling ghee. After taking them, if a person indulges in women, he does not get exhausted.

Rohita fish fried in ghee and mixed with the soup of the meat of the goat and the juice of fruits, is used by a person who desires to procreate offspring.

After taking the recipe, he should take the unctuous soup. [17-18]

## **Two recipes of Vrushya Pupalika – aphrodisiac sweet**

### **cakes:**

कुट्टकं मत्स्य मांसानां हिङ्गु सैन्धव धान्यकैः|  
युक्तं गोधूम चूर्णेन घृते पूपलिकाः पचेत्||१९||  
माहिषे च रसे मत्स्यान् स्निग्धाम्ल लवणान् पचेत्|  
रसे चानुगते मांसं पोथयेत्तत्र चावपेत्||२०||  
मरिचं जीरकं धान्यमल्पं हिङ्गु नवं घृतम्|  
माष पूपलिकानां तद्र्भार्थमुपकल्पयेत्||२१||  
एतौ पूपलिका योगौ बृंहणौ बलवर्धनौ|  
हर्ष सौभाग्यदौ पुत्र्यौ परं शुक्राभिवर्धनौ||२२||  
(इति वृष्यौ पूपलिकायोगौ)|

kuṭṭakaṃ matsya māṃsānāṃ hiṅgu saindhava dhānyakaiḥ|  
yuktaṃ godhūma cūrṇena ghr̥te pūpalikāḥ pacet||19||  
māhiṣe ca rase matsyān snigdhāmla lavaṇān pacet|  
rase cānugate māṃsaṃ pothayettatra cāvapet||20||  
maricaṃ jīrakaṃ dhānyamalpaṃ hiṅgu navaṃ ghr̥tam|  
māṣa pūpalikānāṃ tadgarbhārthamupakalpayet||21||  
etau pūpalikā yogau br̥mhaṇau balavardhanau|  
harṣa saubhāgyadau putryau paraṃ śukrābhivardhanau||22||  
(iti vr̥ṣyau pūpalikāyogau)|

### **1st pupalika yoga:**

The fish and meat is made to a paste by crushing.

To this Hingu – Asa foetida, Saindhava – rock salt and Dhanyaka – coriander are added.

This is mixed with the wheat flour and boiled in ghee for the preparation of Pupalikas.

### **2nd Pupalika yoga:**

Different types of fish are added with unctuous, sour and saline spices, is boiled in the soup of the meat of buffalo.

When the liquid portion of it is evaporated, the meat (of fish) is made to a paste.

To this Black pepper fruit powder, cumin and coriander, small quantity of Asa foetida and freshly collected ghee are added.

This is used for stuffing the Pupalikas made of black gram

Benefits:

They are – nourishing, promote strength, aphrodisiac and auspicious.

They help in the procreation of male offspring by increasing the quantity of semen.

### **Vrushya Mashadi Pupalika – Black gram sweet cake:**

माषात्मगुप्ता गोधूम शालि षष्टिक पैष्टिकम्।  
शर्कराया विदार्याश्च चूर्णमिक्षुरकस्य च॥२३॥  
संयोज्य मसृणे क्षीरे घृते पूपलिकाः पचेत्।  
पयोऽनुपानास्ताः शीघ्रं कुर्वन्ति वृषतां पराम्॥२४॥  
(इति वृष्या माषादिपूपलिकाः)।

māṣātmaguptā godhūma śāli ṣaṣṭika paiṣṭikam।  
śarkarāyā vidāryāśca cūrṇamikṣurakasya ca॥23॥  
saṃyojya masrṇe kṣīre ghr̥te pūpalikāḥ pacet।  
payo'nupānāstāḥ śīghraṃ kurvanti vṛṣatāṃ parām॥24॥  
(iti vṛṣyā māṣādipūpalikāḥ)।

The powders of these drugs are taken:

Masha – Black gram

[Atmagupta – Mucuna pruriens](#)

Godhuma – wheat – Triticum sativum,

Shali Shashtika – Rice

Sharkara – Sugar

Vidari (Ipomoea paniculata / Pueraria tuberosa),

Ikshuraka (Kokilaksha) – Asteracantha longifolia

And to this, milk having fat is added for preparation of the dough.

This is boiled in ghee for the preparation of Pupalikas.

Benefits and dosage: By taking these Pupalikas and taking milk thereafter, the man instantaneously gets excellent sex vigor.

### **Sex recipe:**

शर्करायास्तुलैका स्यादेका गव्यस्य सर्पिषः।

प्रस्थो विदार्याश्चूर्णस्य पिप्पल्याः प्रस्थ एव च॥२५॥

अर्धाढकं तुगाक्षीर्याः क्षौद्रस्याभिन्नवस्य च।

तत्सर्वं मूर्च्छितं तिष्ठेन्मार्तिके घृतभाजने॥२६॥

मात्रामग्निसमां तस्य प्रातः प्रातः प्रयोजयेत्।

एष वृष्यः परं योगो बल्यो बृंहण एव च॥२७॥

1 Tula of each of the sugar and cow's ghee,

1 Prastha each of the powder of

Vidari (Ipomoea paniculata / Pueraria tuberosa) and

Pippali – Long pepper fruit – Piper longum and

1/2 Adhaka each of Tugaksheeri – Bambusa bambos and freshly

collected honey- all these drugs should be mixed and preserved in an earthen jar smeared with ghee.

Dosage: Depending upon the power of digestion, this potion is taken in appropriate quantity every morning.



Benefits: This is an excellent aphrodisiac recipe. This promotes strength and nourishment also. [25-27]

### **Apatyakara Ghrita: Fertility promoting herbal ghee:**

शतावर्या विदार्याश्च तथा माषात्मगुप्तयोः।  
श्वदंष्ट्रायाश्च निष्क्वाथाञ्जलेषु च पृथक् पृथक्॥२८॥  
साधयित्वा घृत प्रस्थं पयस्यष्टगुणे पुनः।  
शर्करा मधु युक्तं तदपत्यार्थी प्रयोजयेत्॥२९॥  
(इत्यपत्यकरं घृतम्)।

śatāvaryā vidāryāśca tathā māṣātmaguptayoḥ।  
śvadaṁṣṭrāyāśca niṣkvāthāñjaleṣu ca pṛthak pṛthak॥28॥  
sādhayitvā ghr̥ta prasthaṁ payasyaṣṭagaṇe punaḥ।  
śarkarā madhu yuktaṁ tadapatyārthī prayojayet॥29॥  
(ityapatyakaraṁ ghr̥tam)।

Decoction is prepared of

[Shatavari – Asparagus racemosus](#)

Vidari (Ipomoea paniculata / Pueraria tuberosa),

Masha – Black gram

Atmagupta – Mucuna pruriens and

[Svadamshttra – Tribulus terrestris](#) by boiling them separately in water

Along with this decoction, 1 Prastha of ghee is cooked by adding 8 times of milk.

To this, sugar and honey is added.

This is taken by men desirous of procreating offspring. [28-29]

### **Vrushya Gutika:**

घृत पात्रं शतगुणे विदारी स्वरसे पचेत्।

सिद्धं पुनः शतगुणे गव्ये पयसि साधयेत्॥३०॥

शर्करायास्तुगाक्षीर्या क्षौद्रस्येक्षुरकस्य च।

पिप्पल्याः साजडायाश्च भागैः पादांशिकैर्युतम्॥३१॥

गुलि (टि)काः कारयेद्वैद्यो यथा स्थुलमुदुम्बरम्।

तासां प्रयोगात् पुरुषः कुलिङ्ग इव हृष्यति॥३२॥

(इति वृष्यगुटिकाः)।

ghṛta pātraṃ śatagūṇe vidārī svarase pacet।

siddhaṃ punaḥ śatagūṇe gavye payasi sādhayet॥30॥

śarkarāyāstugākṣīryāṃ kṣaudrasyekṣurakasya ca।

pippalyāḥ sājadāyāśca bhāgaiḥ pādāṃśikairyutam॥31॥

guli (ṭi)kāḥ kārayedvaidyo yathā sthulamudumbaram।

tāsāṃ prayogāt puruṣaḥ kuliṅga iva hr̥ṣyati॥32॥

(iti vr̥ṣyaguṭikāḥ)।

One Patra (vessel) of ghee is boiled with 100 times of juice of Vidari (Ipomoea paniculata / Pueraria tuberosa).

When it is cooked, it is again boiled with 100 times of milk of cow.

This is added with 1/4th in quantity of

sugar,

Tugaksheeri – Bambusa bambos,

Honey,

Ikshuraka – Asteracantha longifolia,

Pippali – Long pepper fruit – Piper longum, and

Ajada.

From out of these, pills are prepared by the physician.

The size of the pills should be like the fruit of Udaumbara.

By taking this recipe, the man gets excited like a Kulinga (sparrow).

[30-32]

### **Vrushya Utkarika:**

सितोपला पल शतं तदर्धं नव सर्पिषः।

क्षौद्रं पादेन संयुक्तं साधयेज्जलपादिकम्॥३३॥

सान्द्रं गोधूमं चूर्णानां पादं स्तीर्णं शिलातले।

शुचौ श्लक्ष्णे समुत्कीर्य मर्दनेनोपपादयेत्॥३४॥

शुद्धा उत्कारिकाः कार्यश्चन्द्र मण्डल सन्निभाः।

तासां प्रयोगाद्गजवन्नारीः सन्तर्पयेन्नरः॥३५॥

(इति वृष्योत्कारिका)।

sitopalā pala śataṃ tadardhaṃ nava sarpiṣaḥ।

kṣaudra pādena saṃyuktaṃ sādhavejjalapādikaṃ॥33॥

sāndraṃ godhūma cūrṇānāṃ pādaṃ stīrṇe śilātale।

śucau ślakṣṇe samutkīrya mardanēnopapādayet॥34॥

śuddhā utkārikāḥ kāryaścandra maṇḍala sannibhāḥ।

tāsāṃ prayogādgajavannārīḥ santarpayennaraḥ॥35॥

(iti vṛṣyotkārīkā)।

## **Vrushya Utkarika:**

100 Palas of crystal sugar (Sitopala)

50 Palas of freshly collected ghee and

25 Palas of Honey, is mixed together and boiled in 25 Palas of water.

When it becomes semi-solid, 25 Palas of wheat flour should be added.

The paste, Thus, prepared, should be spread over a stone, which is clean and smooth.

It is kneaded by repeatedly spreading it.

From out of this dough, Utkarikas is prepared by boiling.

These Utkarikas will appear like the moon.

Benefits: By the use of these Utkarikas, the man becomes capable of including in sex acts with women, in an elephant's vigor [33-35]

## **Definition of Vrushya – aphrodisiac, vigor enhancement:**

यत् किञ्चिन्मधुरं स्निग्धं जीवनं बृंहणं गुरु।

हर्षणं मनसश्चैव सर्वं तद्वृष्यमुच्यते॥३६॥

द्रव्यैरेवंविधैस्तस्माद्भावितः प्रमदां व्रजेत्।

आत्मवेगेन चोदीर्णः स्त्रीगुणैश्च प्रहर्षितः॥३७॥

yat kiñcinmadhuraṃ snigdhaṃ jīvanaṃ br̥hṇaṇaṃ guru।

harṣaṇaṃ manasaścaiva sarvaṃ tadvr̥ṣyamucyate॥36॥

dravyairevaṃvidhaistasmādbhāvitaḥ pramadāṃ vrajet।

ātmavegena codīrṇaḥ strīguṇaiśca praharṣitaḥ॥37॥

Articles which are sweet, unctuous, Jivana (promoters of life), nourishing and heavy and which cause excitement of the mind- all these are called aphrodisiacs.

Therefore, a person is first of all impregnated with these articles before sexual intercourse.

He Thus, gets excited by his own urge and also by the erotic attributes of woman.

### **After sex regimen:**

गत्वा स्नात्वा पयः पीत्वा रसं वाऽनु शयीत ना।  
तथाऽस्याप्यायते भूयः शुक्रं च बलमेव च॥३८॥

gatvā snātvā payaḥ pītvā rasaṃ vā'nu śayīta nā।  
tathā'syāpyāyate bhūyaḥ śukraṃ ca balameva ca॥38॥

After sexual indulgence, one should take bath and drink milk or Rasa (juice or meat soup) before going to sleep.

By doing so, his semen and strength, both increase.

### **Right age for sex:**

यथा मुकुल पुष्पस्य सुगन्धो नोपलभ्यते।  
लभ्यते तद्विकाशात् तथा शुक्रं हि देहिनाम्॥३९॥  
नर्ते वै षोडशाद्वर्षात् सप्तत्याः परतो न च।  
आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति॥४०॥  
अतिबालो ह्यसम्पूर्णसर्वधातुः स्त्रियं व्रजन्।  
उपशुष्येत सहसा तडागमिव काजलम्॥४१॥

शुष्कं रूक्षं यथा काष्ठं जन्तुदग्धं विजर्जरम्।  
स्पृष्टमाशु विशीर्येत तथा वृद्धः स्त्रियो व्रजन्॥४२॥

yathā mukula puṣpasya su (kha) gandho nopalabhyate|  
labhyate tadvikāśāttu tathā śukraṃ hi dehinām||39||  
narte vai ṣoḍaśādvārṣāt saptatyāḥ parato na ca|  
āyushkāmo naraḥ strībhiḥ saṃyogaṃ kartumarhati||40||  
atibālo hyasampūrṇasarvadhātuḥ striyaṃ vrajan|  
upaśuṣyeta sahasā tadāgamiva kājalam||41||  
śuṣkaṃ rūkṣaṃ yathā kāṣṭhaṃ jantudagdhāṃ vijarjaram|  
sprṣṭamāśu viśīryeta tathā vṛddhaḥ striyo vrajan||42||

### **Right age for sex:**

There is no fragrance in a bud. Fragrance appears only when the flower blossoms. Similarly,

A person desirous of longevity should not enter into sexual intercourse with women before the age of sixteen years and after the age of seventy years.

A young boy of very tender age does not possess all the tissue elements in their matured form. If he enters into sex act with a woman, his body gets dried up like a pond having very little water.

A piece of wood which is dried and unctuous, eaten away by insects and has become porous, gets broken immediately by a little pressure (of touch). Similarly, the body of the old man gets decayed by sexual intercourse with a woman.

### **Cause for diminishing sexual strength:**

जरया चिन्तया शुक्रं व्याधिभिः कर्म कर्षणात्।  
क्षयं गच्छत्यनशनात् स्त्रीणां चातिनिषेवणात्॥४३॥  
क्षयाद्भयादविश्रम्भाच्छोकात् स्त्रीदोष दर्शनात्।  
नारीणामरसज्ञत्वाद विचारादसेवनात्॥४४॥  
तृप्तस्यापि स्त्रियो गन्तुं न शक्तिरुपजायते।  
देह सत्त्व बलापेक्षी हर्षः शक्तिश्च हर्षजा॥४५॥

jarayā cintayā śukraṃ vyādhibhiḥ karma karṣaṇāt।  
kṣayaṃ gacchatyanaśanāt strīṇāṃ cātinīṣevanāt॥43॥  
kṣayādbhayādaviśrambhācchokāt strīdoṣa darśanāt।  
nārīṇāmarasajñatvāda vicārādasevanāt॥44॥  
tr̥ptasyāpi striyo gantum na śaktirupajāyate।  
deha sattva balāpekṣī harṣaḥ śaktiśca harṣajā॥45॥

### **The sex power gets reduced by**

Jaraya – old age,  
Chintya – worry, stress  
Vyadhibhihi – due to diseases,  
Karma Karshanaat – excessive hard work, exertion, exhaustion  
Anashana – continuous fasting,  
Streenam cha ati nishevanaat – excessive sexual indulgence,  
Kshayat – due to depleted body tissues,  
Bhayaat – fear,  
Avishrambha – suspicion

Shoka – grief,

Stri Dosha Darshanaat – finding faults in women,  
non-excitation and complete avoidance of sex acts

A person, who is satisfied after sex act, does not possess powder of entering into sex act with the woman again. Because, this power is dependent upon excitement and excitement, in turn is dependent upon the strength of the body and the mind.

### **Omnipresent Shukra Dhatu:**

रस इक्षौ यथा दधिं सर्पिस्तैलं तिले यथा।  
सर्वत्रानुगतं देहे शुक्रं संस्पर्शने तथा॥४६॥  
तत् स्त्रीपुरुषसंयोगे चेष्टासङ्कल्पपीडनात्।  
शुक्रं प्रच्यवते स्थानाज्जलमार्द्रात् पटादिव॥४७॥

rasa ikṣau yathā dadhni sarpistailaṃ tile yathā।  
sarvatrānugataṃ dehe śukraṃ saṃsparśane tathā॥46॥  
tat strīpuruṣasaṃyoge ceṣṭāsaṅkalpapīḍanāt।  
śukraṃ pracyavate sthānājjalamārdrāt paṭādiva॥47॥

### **Omnipresent Shukra Dhatu:**

The entire sugarcane plant is filled with its sweet juice. Ghee is available in the whole of curd and oil is available in all parts of the sesame seed. Similarly, semen pervades the entire body which has the sensation of touch.

As water comes out of a wet cloth when squeezed, similarly, the



semen trickles out from its site during copulation, because of sexual act (Chesta), determination (Sankalpa) and physical pressure (Peedana).

**Factors contributing to ejaculation:**

हर्षात्तर्षात् सरत्वाच्च पैच्छिल्याद्गौरवादपि।

अणुप्रवणभावाच्च द्रुतत्वान्मारुतस्य च॥४८॥

अष्टाभ्य एभ्यो हेतुभ्यः शुक्रं देहात् प्रसिच्यते।

चरतो विश्वरूपस्य रूपद्रव्यं यदुच्यते॥४९॥

harṣāttarṣāt saratvācca paicchilyādgauravādapi।

aṇupravaṇabhāvācca drutatvānmārutasya ca॥48॥

aṣṭābhya ebhyo hetubhyaḥ śukraṃ dehāt prasicyate।

carato viśvarūpasya rūpadravyaṃ yaducyate॥49॥

The semen is ejaculated because of 8 factors, namely,

Harshaat – excitement

Tarshaat – passionate desire

Saratvaat – fluidity

Paicchillya – sliminess

Gaurava – heaviness

Anu Bhava (Atomicity)

Pravana Bhava (the tendency to flow out) and

The force of Vata Dosha.

The unmanifested soul which takes different forms in this world, manifest itself in the form of semen. [46-49]

### **Qualities of Semen:**

बहलं मधुरं स्निग्धमविस्रं गुरु पिच्छिलम्।

शुक्लं बहु च यच्छुक्रं फलवत्तदसंशयम्॥५०॥

bahalaṃ madhuraṃ snigdhamavisraṃ guru picchilam।

śuklaṃ bahu ca yacchukraṃ phalavattadasaṃśayam॥50॥

Semen which is

Bahala – thick, voluminous,

Madhura – sweet,

Snigdha – Oily, unctuous,

Avisra – without any putrid smell,

Guru – heavy,

Picchila – slimy,

Shukla – white and in

Bahu – large quantity, invariably helps in procreation of offspring.

There is no doubt about it. [50]

### **Definition of Vajikarana:**

येन नारीषु सामर्थ्यं वाजीवल्लभते नरः।

व्रजेच्चाभ्यधिकं येन वाजीकरणमेव तत्॥५१॥

yena nārīṣu sāmartyaṃ vājīvallabhate naraḥ।

vrajeccābhyadhikaṃ yena vājīkaraṇameva tat॥51॥

The factors which make a man capable of entering into sexual intercourse with women with stallion vigor and which makes him capable of performing excessive sexual intercourse are called "Vajikarana". [51]

तत्र श्लोकौ-

हेतुर्योगोपदेशस्य योगा द्वादश चोत्तमाः।

यत् पूर्वं मैथुनात् सेव्यं सेव्यं यन्मैथुनादनु॥५२॥

यदा न सेव्याः प्रमदाः कृत्स्नः शुक्रविनिश्चयः।

निरुक्तं चेह निर्दिष्टं पुमाञ्जातबलादिके॥५३॥

tatra ślokau-

heturyogopadeśasya yogā dvādaśa cottamāḥ।

yat pūrvaṃ maithunāt sevyam sevyam yanmaithunādanu॥52॥

yadā na sevyāḥ pramadāḥ kṛtsnaḥ śukraviniścayaḥ।

niruktaṃ ceha nirdiṣṭaṃ pumāñjātabalādike॥53॥

### **To sum up:**

In this quarter called "Puman-Jata Baladika" the following topics are discussed:

The purpose for which the aphrodisiac recipes have been prescribed.

Twelve excellent recipes for virility

regimens to be adopted before after sexual intercourse

Regimens to be adopted after sexual intercourse.

the time (age) when the sexual intercourse with the woman is

prohibited `determination of all semen and  
Definition of the term “Vajikarana” [52-53]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते चिकित्सा स्थाने वाजीकरणाध्याये  
पुमाञ्जातबलादिको नाम वाजीकरणपादश्चतुर्थः॥४॥

ityagniveśakṛte tantre caraka pratisaṃskṛte cikitsā sthāne  
vājīkaraṇādhyāye pumāñjātabalādiko nāma  
vājīkaraṇapādaścaturthaḥ॥4॥

Thus, ends the fourth quarter called “Puman Jata Baladika” of the  
chapter on aphrodisiacs of Cikitsa section of Agnivesa’s work, as  
redacted by Charaka.

समाप्तश्चायं द्वितीयो वाजीकरणाध्यायः॥२॥

samāptaścāyaṃ dvitīyo vājīkaraṇādhyāyaḥ॥2॥

Thus, ends the last quarter of second chapter on Aphrodisiacs.

## 23 Ayurveda Sex Rules For A Healthy Life

Ayurveda considers sex as a part and parcel of our everyone's life. But as with most of the rules of life, – control and moderation are the keywords. Here are a few healthy sex rules as per ancient Ayurveda text books.

**1. Sex position:** The person should avoid the woman who is not lying with her face upward.

Explanation: This concept is for the people seeking conception. In olden days, there were no real contraceptives and sex was predominantly seen as the way to beget children. So, the olden Ayurveda teachers used to think that with women-on-top positions, the entry of semen into the vagina would not occur properly.

**2. Sex should not be done in her menstrual period –** It is contra indicated from a health perspective. Read my detailed article about it – [sex during periods](#)

**3. Sex should not be done with the person who is not liked (wicked),** whose activities are displeasing – This refers to the mental aspect of sex. If the women does not possess good mental qualities, then she may take advantage of the man.

4. Sex should not be had with the one whose private parts are dirty

5. Sex is best avoided in people who are too obese or very emaciated,

6. Sex should be avoided soon after deliver and with pregnant. After delivery if it is normal delivery, a gap of 2 – 3 months is considered desirable. If it is C section, a gap of 5 – 6 months is desirable.

7. Sex should not be done with woman, other than one's wife – Ayurveda strictly recommends fidelity and being faithful. It concentrates more on love factor than lust factor.

8. Sex should not be had with animals like the goat, buffalo etc – Ayurveda is against bestiality.

9. Avoid sex in the abode of the teacher, gods and kings in monasteries, burial ground, places of torture and of sacrifice and meeting of four roads.

10. One should avoid days of special significance (new-moon, full-moon, eclipse, festivals, mourning days and others) – This technique not only gives a break to both the partners from sex. It also brings freshness. Occasional restraint is key for a healthy and refreshing sex experience.

11. Avoid organs which are non-sexual, (oral etc)

**12. Avoid violence during sex** – Ayurveda advocates sex as the means to express mutual love and respect and NOT anger, enmity and hate.

**13. Should not indulge in sex after a heavy meal** – Sex is also a form of exercise. This advice is akin to the rule that one should not do exercise immediately after meals. In Ayurvedic terms, it will cause indigestion problems and Vata imbalance.

**14. Sex should not be done when hungry and thirsty** – Sex is, like told before, an exercise and it will cause Vata increase. When you are hungry, there is already Vata and Pitta increase in the body. If you have sex when hungry, it may cause Vata and Pitta related issues like dizziness, headache, bloating, gastritis etc.

15. Sex should not be had in uncomfortable postures. – May cause injury

16. Sex should not be had with children and old women

17. Sex should not be had when there is urge to urinate or defecate.

18. Sex should not be had during illness. As per Ayurveda, Sex and immunity power are inter-related. That is why, abstinence is highly recommended during youth. Read my article on **Asbtinence – Brahmacharya**

19. The immunity power is explained with the term Ojas, in Ayurveda. During illness, Ojas is depleted. At that time, if you

indulge in sex, it would further deplete the ojus. This will delay the healing process. [Read more about Ojas](#)

## **20. Sex frequency in different seasons –**

During winter, person can have sex everyday. This is because, the body strength is maximum during winters.

Once in three days in Vasanta (spring) and Sharat (autumn) – Moderate body strength during these seasons, hence moderate sex frequency.

Once in 15 days in Varsha (rainy) and Nidagha (summer) – low body strength and hence very low sex frequency.

**21. Improper sex side effects –** Giddiness, exhaustion, weakness of the thighs, loss of strength, depletion of tissues, loss of acuity of senses and premature death occur from improper indulgence in the woman

**22. Benefits of following healthy sex rules –** Good memory, intelligence, long life, health, nourishment, acuity of sense organs, reputation, strength and slow ageing accrue from disciplined (controlled) sexual life.

**23. After sexual intercourse,** one should indulge himself in bath, applying scented paste, exposure to cool breeze, drinking of syrup prepared from sugar candy, cold water, milk, meat juice, soup, Sura – fermented liquor prepared from grains, Prasanna – clear supernatant fluid of Sura and then go to sleep; by these, the vigour of the body returns quickly to its abode again.

## Charaka Jwara Nidana: 1st Chapter

The 1st Chapter of Charaka Samhita Nidana Sthana is called Jwara Nidana. It deals with causes, pathology, types and symptoms of Jwara – fever, as per Ayurveda.

### Chapter -1

#### Diagnosis of Fever (Jwara Nidana)

अथातो ज्वर निदानं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto jwara nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the “diagnosis of Jwara (fever)” [1]

Thus, said Lord Atreya [2]

#### Synonyms of Nidana – Causative factors and its Categories:

इह खलु हेतु निमित्तमायतनं कर्ता कारणं प्रत्ययः समुत्थानं

निदानमित्यनर्थान्तरम्।

तत्रिविधम्- असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥३॥

iha khalu hetu nimittamāyatanaṃ kartā kāraṇaṃ pratyayaḥ  
samutthānaṃ nidānamityanarthāntaram।

tattrividham- asātmyendriyārthasamyogaḥ, prajñāparādhaḥ,  
pariṇāmaśceti॥3॥

Synonyms of Nidana (Causative factor) in the present context

Hetu

Nimitta

Ayatana

Karta

Karana

Pratyaya and

Samutthana



Causative factors are of the following 3 categories:  
Asatmyendriyārtha samyogah — Unwholesome contacts of the sense organs with their objects  
Prajnaparadah — intellectual blasphemy and  
Parinama — seasonal vagaries [3]

### **Dual classification of disease:**

अतस्त्रिविधा व्याधयः प्रादुर्भवन्ति- आग्नेयाः, सौम्याः, वायव्याश्च;

द्विविधाश्चापरे- राजसाः, तामसाश्च॥४॥

atastrividhā vyādhayaḥ prādurbhavanti- āgneyāḥ, saumyāḥ,  
vāyavyāśca; dvidividhāścāpare- rājasāḥ, tāmasāśca॥4॥

Diseases so cured are primarily of 3 types Viz.,

Agneya (Paittika)

Saumya (Slaismika) and

Vayvya (Vatika)

Some others, that is minor ones, are of 2 types viz,

Rajasa and

Tamasa. [4]

### **Synonyms of Roga – Disease:**

तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम्॥५॥

tatra vyādhirāmayo gada ātaṅko yakṣmā jvaro vikāro roga  
ityanarthāntaram॥5॥

Words which are synonymous to Roga (disease):

Vyadhi

Amaya

Gada

Atanka

Yaksma

Jvara

Vikara [5]

### **Means of diseases:**

तस्योपलब्धिर्निदानं पूर्वरूपलिङ्गोपशयसम्प्राप्तिः॥६॥

tasyopalabdhirnidānaṃ pūrvarūpa liṅgopaśaya samprāptiḥ॥6॥

Diseases can be diagnosed by the study of  
Nidana (etiology)

Purvarupa (premonitory symptoms)

Linga (actual symptoms)

Upashaya (exploratory therapy) and

Samprapti (Pathogenesis). [6]

### **Definition of Nidana – causative factor:**

तत्र निदानं कारणमित्युक्तमग्रे॥७॥

tatra nidānaṃ kāraṇamityuktamagre॥7॥

Nidana is already described to constitute the causative factors of  
diseases [7]

### **Definition of Purvarupa – Premonitory Symptoms:**

पूर्वरूपं प्रागुत्पत्ति लक्षणं व्याधेः॥८॥

pūrvarūpaṃ prāgutpattilakṣaṇaṃ vyādheḥ॥8॥

Symptoms which manifest themselves before the appearance of the  
disease (premonitory symptoms) are known as Purva-Rupa [8]

### **Features of Lakshana:**

प्रादुर्भूत लक्षणं पुनर्लिङ्गम्।

तत्र लिङ्गमाकृतिर्लक्षणं चिह्नं संस्थानं व्यञ्जनं रूपमित्यनर्थान्तरम्॥९॥

prādurbhūta lakṣaṇaṃ punarliṅgam।

tatra liṅgamākṛtilakṣaṇaṃ cihnaṃ samsthānaṃ vyañjanaṃ

rūpamityanarthāntaram॥9॥

These words are synonymous in the present context. Symptoms  
when fully manifested are called

Linga (Rupa)

Akrti

Lakshana  
Cchina  
Samsthana  
Vyanjana and  
Rupa [9]

### **Definition of exploratory therapy:**

उपशयः पुनर्हेतु व्याधि विपरीतानां विपरीतार्थकारिणां चौषधाहार  
विहाराणामुपयोगः सुखानुबन्धः॥१०॥

upaśayaḥ punarhetu vyādhi viparītānāṃ viparītārthakāriṇāṃ  
cauśadhāhāra vihārāṇāmupayogaḥ sukhānubandhaḥ॥10॥

Such of the medicines, diets and regimens as bring about happiness either by acting directly against the cause of the diseases, and or the disease itself or by producing such effects indirectly are called Upashaya (exploratory therapy). [10]

### **Synonyms of Pathogenesis:**

सम्प्राप्तिर्जातिरागतिरित्यनर्थान्तरं व्याधेः॥११॥

samprāptirjātirāgatirityanarthāntaram vyādheḥ॥11॥

These words are synonymous with the pathogenesis of a disease:

Samprapti

Jati

Agati [11]

### **Classification of Samprapti – pathogenesis:**

सा सङ्ख्या प्राधान्य विधि विकल्प बल काल विशेषैर्भिद्यते।१२।

sā saṅkhyā prādhānya vidhi vikalpa bala kāla viśeṣairbhidyate।12।

Samprapti is further classified depending upon certain specific characteristics like

Sankhya – the number of the types of disease,

Pradhanya – dominance of the other attributes of Doshas and

Bala kala – the time of manifestation or aggravation of the disease  
[ (1)]

### **Enumeration of disease:**

सङ्ख्या तावद्यथा- अष्टौ ज्वराः, पञ्च गुल्माः, सप्त कुष्ठान्येवमादिः।१२।

saṅkhyā tāvadyathā- aṣṭau jvarāḥ, pañca gulmāḥ, sapta  
kuṣṭhānyevamādiḥ।12।

The number of the (types of the) disease is responsible for the  
variation of the Samprapti for example-

8 types of Jvara (fever),

5 types of Gulma (abdominal tumour),

7 types of Kushta (obstinate skin diseases including leprosy) [ (2)]

### **Degree of Doshic- vitiation:**

प्राधान्यं पुनर्दोषाणां तरतमाभ्यामुपलभ्यते।

तत्र द्वयोस्तरः, त्रिषु तम इति।१२।

prādhānyam punardoṣāṅām taratamābhyāmupalabhyate।

tatra dvayostaraḥ, triṣu tama iti।12।

If 2 out of the 3 Doshas get vitiated, the comparative term, that is  
'Tara'; is used to indicate the predominant one.

If, however, all the 3 Doshas get vitiated then the superlative term  
'Tama is used to indicate the most predominant one. [ (3)]

### **Variety of diseases:**

विधिर्नाम- द्विविधा व्याधयो निजागन्तु भेदेन, त्रिविधास्त्रिदोषभेदेन, चतुर्विधाः

साध्यासाध्यमृदुदारुणभेदेन।१२।

vidhirnāma- dvividhā vyādhayo nijāgantubhedena,

trividhāstridoṣabhedena, caturvidhāḥ

sādhyāsādhyamṛdudāruṇabhedena।12।

Vidhi or variety of diseases can be illustrated as below: diseases are  
2 varieties according as they are

Nija – exogenous or

Aagantu – endogenous;

On the basis of vitiation of Doshas which are 3 varieties, viz,

Sadhya – curable

Asadhya – incurable

Mrudu – mild and

Daruna – acute. [ (4)]

### **Definition of Vikalpa:**

समवेतानां पुनर्दोषाणामंशांशबलविकल्पो विकल्पोऽस्मिन्नर्थे|१२|

samavetanāṃ punardoṣāṅāmaṃśāṃśabalavikalpo

vikalpo'sminnarthe|12|

Predominance of one or the other fraction of the 3 Doshas (in the manifestation of a disease) is known as Vikalpa in the present context. [5]

### **Time of manifestation of disease:**

बल काल विशेषः पुनर्व्याधीनामृत्वहोरात्राहार काल विधि विनियतो

भवति||१२||

bala kāla viśeṣaḥ punarvyādhīnāmṛtvahorātrāhāra kāla vidhi

viniyato bhavati||12||

Specific time for the aggravation manifestation of diseases is determined on the basic of the variations in seasons, timings of the day, night and intake of food. [12]

### **Properly understanding of disease by the physician:**

तस्माद्व्याधीन् भिषगनुपहत सत्त्व बुद्धिर्हेत्वादिभिर्भावैर्यथावदनुबुद्ध्येत||१३||

tasmādvvyādhīn bhiṣaganupahata sattva

buddhirhetvādibhirbhāvairiyathāvadanubuddhyeta||13||

On the basic of these factors, the physician with the peace of mind and unimpaired intellect should understand the disease properly.

[13]

### **Topics dealt with the section:**

इत्यर्थं सङ्ग्रहो निदान स्थानस्योद्दिष्टो भवति।

तं विस्तरेणोपदिशन्तो भूयस्तरमतोऽनुव्याख्यास्यामः॥१४॥

ityartha saṅgraho nidāna sthānasyoddiṣṭo bhavati।

taṃ vistareṇopadiśanto bhūyastaramato'nuvyākhyāsyāmaḥ॥14॥

The above are in brief the topics to be dealt with in this section 'Diagnosis of diseases' (Nidana sthana). They will again be elaborately discussed hereafter. [14]

### **Diagnosis and line treatment of eight diseases:**

तत्र प्रथमत एव तावदाद्यल्लोभाभिद्रोह कोप प्रभवानष्टौ व्याधीन्निदानपूर्वेण क्रमेण व्याख्यास्यामः, तथा सूत्र सङ्ग्रहमात्रं चिकित्सायाः।

चिकित्सितेषु चोत्तरकालं यथोपचित विकाराननुव्याख्यास्यामः ॥१५॥

tatra prathamata eva tāvadādyāllobhābhidroha kopa

prabhavānaṣṭau vyādhīnnidānapūrveṇa krameṇa vyākhyāsyāmaḥ,

tathā sūtra saṅgrahamātraṃ cikitsāyāḥ।

cikitsiteṣu cottarakālaṃ yathopacita vikārānanuvyākhyāsyāmaḥ

॥15॥

In the following paragraphs, we shall describe the diagnosis as well as the time of treatment of 8 diseases (of ancient times) which are manifested as a result of greed, enmity and anger in the order of the Nidana (causative factors etc.) Later, other disease (along with those of this section) will be described. [15]

### **Priority of fever:**

इह खलु ज्वर एवादौ विकाराणामुपदिश्यते, तत्प्रथमत्वाच्छरीराणाम्॥१६॥

iha khalu jvara evādaū vikārāṇāmupadiśyate,

tatprathamatvācchārīrāṇām॥16॥

Among the somatic disease, Jvara (fever) appeared in the beginning: hence it is being described first. [16]

## **Jwara Nidana – Causative factors of fever:**

अथ खल्वष्टाभ्यः कारणेभ्यो ज्वरः सञ्जायते मनुष्याणां; तद्यथा- वातात्, पित्तात्, कफात्, वातपित्ताभ्यां, वातकफाभ्यां, पित्तकफाभ्यां, वातपित्तकफेभ्यः, आगन्तोरष्टमात् कारणात्॥१७॥

atha khalvaṣṭābhyaḥ kāraṇebhyo jvaraḥ sañjāyate manuṣyāṇām; tadyathā- vātāt, pittāt, kaphāt, vātapittābhyām, vātakaphābhyām, pittakaphābhyām, vātapittakaphebhyaḥ, āgantoraṣṭamāt kāraṇāt॥17॥

The 8 factors responsible for the causation of fever in human beings are

Vata

Pitta

Kapha

Vata pitta

Vata-kapha

Pitta kapha

Vata pitta kapha and

Aagantuja – Extrinsic factors [17]

## **Specific factors of diseases:**

तस्य निदान पूर्वरूप लिङ्गोपशय विशेषाननुव्याख्यास्यामः ॥१८॥

tasya nidāna pūrvarūpa liṅgopaśaya viśeṣānanuvyākhyāsyāmaḥ ॥18॥

We shall now explain the Nidana (etiology), Purvarupa (premonitory symptoms), Linga (actual symptoms) and Upashaya (exploratory therapy) – all these factors as specific to the various types of this disease (jvara or fever). [18]

## **Causes of aggravation of vata:**

रूक्ष लघु शीत वमन विरेचनास्थापन शिरोविरेचनातियोग व्यायाम

वेगसन्धारणानशनाभिघात- व्यवायोद्वेग शोक शोणिततिषेकजागरण विषम

शरीरन्यासेभ्योऽतिसेवितेभ्यो वायुः प्रकोपमापद्यते॥१९॥

rūkṣa laghu śīta vamana virecanāsthāpana śirovirecanātiyoga  
vyāyāma vegasandhāraṇānaśanābhighāta- vyavāyodvega śoka  
śoṇitātiṣekajāgaraṇa viṣama śarīranyāsebhyo'tisevitebhyo vāyuh  
prakopamāpadyate॥19॥

Vata gets aggravated by the

Ruksha aahara – over indulgence and the intake of ununctuous

Laghu shita aahara – light and cold things

Ati vamana – over administration of emesis

Ati virechana – purgation

Asthapana type of enema

Ati shiro virechana – errhines

Vyayama – physical exercise

Vega sandharana – suppression of the natural urges

Anashana – fasting

Abhighata – assault

Vyavaya – sexual indulgence

Udvega – anxiety

Shoka – grief

Shonita atisheka – bloodletting in excess

Jagarana -vigil during the night and

Vishama sharira – by maintaining irregular posture. [19]

### **Pathogenesis of fever:**

स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा सह मिश्रीभूयाद्यमाहार परिणाम धातुं  
रसनामानमन्ववेत्य रसस्वेदवहानि स्रोतांसि पिधायग्निमुपहत्य  
पक्तिस्थानादूष्माणं बहिर्निरस्य केवलं शरीरमनुप्रपद्यते, तदा  
ज्वरमभिनिर्वर्तयति॥२०॥

sa yadā prakupitaḥ praviśyāmāśayamūṣmaṇā saha  
miśrībhūyādyamāhāra pariṇāma dhātuṃ rasanāmānamanvavetya  
rasasvedavahāni srotāṃsi pidhāyāgnimupahatya  
paktisthānādūṣmāṇaṃ bahirnirasya kevalaṃ śarīramanuprapadyate,



tadā jvaramabhinirvartayati||20||

This aggravated Vata afflicts Amashaya (stomach including small intestine), gets mixed with Agni (enzymes responsible for digestion), follows the course of Rasa which is the first product after the transformation of food, obstructs the channels of Rasa and sweat, suppresses the activity of Agni (enzymes responsible for tissue metabolism), extradites the heat from the site of digestion and spreads it all over the body, Thus, causing Jvara (fever). [20]

### **Symptoms of Vataja Fever:**

तस्येमानी लिङ्गानि भवन्ति; तद्यथा- विषमारम्भ विसर्गित्वम्, ऊष्मणो वैषम्यं, तीव्र तनुभावानवस्थानानि ज्वरस्य, जरणान्ते दिवसान्ते निशान्ते घर्मान्ते वा ज्वरस्याभ्यागमनमभिवृद्धिर्वा, विशेषेण परुषारुणवर्णत्वं नख नयन वदन मूत्र पुरीष त्वचामत्यर्थं क्लृप्तीभावश्च; अनेक विधोपमाश्चलाचलाश्च वेदनास्तेषां तेषामङ्गावयवानां; तद्यथा- पादयोः सुप्तता, पिण्डिकयोरुद्वेष्टनं, जानुनोः केवलानां च सन्धीनां विश्लेषणम्, ऊर्वोः सादः, कटी पार्श्व पृष्ठ स्कन्ध बाहंसोरसां च भग्न रुग्णमृदितमथितचटितावपाटितावनुन्नत्वमिव, हन्वोश्चाप्रसिद्धिः, स्वनश्च कर्णयोः, शङ्खयोर्निस्तोदः, कषायास्यता आस्यवैरस्यं वा, मुख तालु कण्ठ शोषः, पिपासा, हृदयग्रहः, शुष्कच्छर्दिः, शुष्ककासः, क्षवथूद्गारविनिग्रहः, अन्नरसखेदः, प्रसेकारोचकाविपाकाः, विषाद जृम्भा विनाम वेपथु श्रम भ्रम प्रलाप प्रजागर रोमहर्ष दन्तहर्षाः, उष्णाभिप्रायता, निदानोक्तानामनुपशयो विपरीतोपशयश्चेति वातज्वरस्य लिङ्गानि भवन्ति||२१||

tasyemāni liṅgāni bhavanti; tadyathā- viṣamārambha visargitvam, uṣmaṇo vaiṣamyam, tīvra tanubhāvānavasthānāni jvarasya, jaraṇānte divasānte niśānte gharmānte vā jvarasyābhyāgamanamabhivṛddhirvā, viśeṣeṇa paruṣāruṇavarṇatvaṃ nakha nayana vadana mūtra purīṣa tvacāmatyartham klṛptībhāvaśca; aneka vidhopamāścalācalāśca vedanāsteṣāṃ teṣāmaṅgāvayavānām; tadyathā- pādayoḥ suptatā,

piṇḍikayorudveṣṭanam, jānunoḥ kevalānām ca sandhīnām  
viśleṣaṇam, ūrvoḥ sādahaḥ, kaṭī pārśva pṛṣṭha skandha  
bāhvaṃsorasām ca bhagna  
rugṇamṛditamathitacaṭitāvapāṭitāvanunnatvamiva,  
hanvoścāprasiddhiḥ, svanaśca karṇayoḥ, śaṅkhayornistodaḥ,  
kaṣāyāsyatā āsyavairasyaṃ vā, mukha tālu kaṇṭha śoṣaḥ, pipāsā,  
hṛdayagrahaḥ, śuṣkacchardiḥ, śuṣkakāsaḥ,  
kṣavathūdgāravinigrahaḥ, annarasakhedahaḥ, prasekārocakāvīpākāḥ,  
viśāda jṛmbhā vināma vepathu śrama bhrama pralāpa prajāgara  
romaharṣa dantaharṣāḥ, uṣṇābhiprāyatā, nidānoktānāmanupaśayo  
viparītopaśayaśceti vātajvarasya līngāni bhavanti||21||

**Following are the symptoms of this type of fever:**

Vishamarambha visargitvam – Irregularity in onset and alleviation

Ushmano vaishamyam – Irregularity in temperature

Tivra tanubhāvānavasthānāni jvarasya – Irregularity in the  
acuteness and mildness of fever

Jaraṇānte divasānte niśānte gharmānte vā

jvarasyābhyāgamanamabhivṛddhirvā – Occurrence or aggravation  
of fever after the digestion of food in the afternoon during dawn or  
at the end of summer season

Viśeṣeṇa paruṣāruṇavarṇatvaṃ nakha nayana vadana mūtra purīṣa  
tvacāmatyartham klṛptībhāvaśca – Excessive roughness and  
reddishness of nail, eyes, face, urine, stool and skin.

Excessive retention of urine and stool

Occurrence of different types of fixed or shifting pain in various  
organs of the body, for example, pādayoḥ suptatā -numbness in  
feet and piṇḍikayorudveṣṭanam – cramps in calf

Jānunoḥ kevalānām ca sandhīnām viśleṣaṇam – feeling of  
looseness in knee joints as also in other joints

Urvoḥ sādahaḥ – inactivity of thigh

kaṭī pārśva pṛṣṭha skandha bāhvaṃsorasām ca bhagna

rugṇamṛditamathitacaṭitāvapāṭitāvanunnatvamiva – Breaking,

brushing, grinding, churning, cracking, bursting and twisting pain in waist, side, back, shoulder, arms, scapular region and chest  
 hanvoścāprasiddhiḥ – Stiffness of jaws  
 svanaśca karṇayoḥ – Noise in the ears  
 śaṅkhayornistodaḥ – Pain in temples  
 kaṣāyāsyatā āsyavairasyaṃ vā – Astringent taste in the mouth or dyspepsia  
 mukha tālu kaṅṭha śoṣaḥ – Dryness of mouth, palate and throat  
 pipāsā -Thirst  
 hṛdayagrahaḥ – Impairment of the functions of heart  
 śuśkacchardiḥ – Dry vomiting  
 śuśkakāsaḥ – Dry cough  
 kṣavathūdgāraṇigrahaḥ – Suppression of sneezing and eructation  
 annarasakhedāḥ – Aversion to the taste of food  
 prasekārocakāvīpākāḥ – Salivation, anorexia and indigestion  
 viśāda jṛmbhā vināma vepathu śrama bhrama pralāpa prajāgara  
 romahaṛṣa dantahaṛṣāḥ – Depression, yawning, flexion of the body, trembling, exhaustion, giddiness, delirium, sleeplessness, horripilation, setting at edge of teeth  
 uṣṇābhiprāyatā – Liking for hot things  
 nidānoktānāmanupaśayo viparītopaśayaśceti – Aggravation of the condition by the administration of such things as are described to be its etiological factors and  
 Alleviation of the condition by the administration of such things as is of opposite qualities to its etiological factors. [21]

### **Aggravation of Pitta, pathogenesis and symptoms of Paittika fever:**

उष्णाम्ल लवण क्षार कटुकाजीर्णभोजनेभ्योऽतिसेवितेभ्यस्तथा तीक्ष्णातपाग्नि सन्ताप श्रम क्रोध विषमाहारेभ्यश्च पित्तं प्रकोपमापद्यते॥२२॥

तद्यदा प्रकुपितमामाशयादूष्माणमुपसृज्याद्यमाहार परिणाम धातुं रसनामानमन्ववेत्य रसस्वेदवहानि स्रोतांसि पिधाय द्रवत्वादग्निमुपहत्य

पक्तिस्थानादूष्माणं बहिर्निरस्य प्रपीडयत् केवलं शरीरमनुप्रपद्यते, तदा  
ज्वरमभिनिर्वर्तयति॥२३॥

तस्येमानि लिङ्गानि भवन्ति; तद्यथा- युगपदेव केवले शरीरे  
ज्वरस्याभ्यागमनमभिवृद्धिर्वा भुक्तस्य विदाहकाले मध्यन्दिनेऽर्धरात्रे शरदि वा  
विशेषेण, कटुकास्यता, घ्राण मुख कण्ठौष्ठ तालु पाकः, तृष्णा, मदो, भ्रमो,  
मूर्च्छा, पित्तच्छर्दनम्, अतीसारः, अन्नद्वेषः, सदनं, खेदः, प्रलापः, रक्तकोठाभि  
निर्वृत्तिः शरीरे, हरितहारिद्रत्वं नख नयन वदन मूत्र पुरीष त्वचाम्,  
अत्यर्थमूष्मणस्तीव्रभावः, अतिमात्रं दाहः, शीताभिप्रायता, निदानोक्तानुपशयो  
विपरीतोपशयश्चेति पित्त ज्वर लिङ्गानि भवन्ति॥२४॥

uṣṇāmla lavaṇa kṣāra kaṭukājīrṇabhojanebhyo'tisevitebhyastathā  
tikṣṇātapāgni santāpa śrama krodha viṣamāhārebhyaśca pittaṃ  
prakopamāpadyate॥22॥

tadyadā prakupitamāmāśayādūṣmāṇamupasrjyādyamāhāra  
pariṇāma dhātuṃ rasanāmānamanvavetya rasasvedavahāni  
srotāṃsi pidhāya dravatvādagnimupahatya paktisthānādūṣmāṇam  
bahirnirasya prapīḍayat kevalam śarīramanuprapadyate, tadā  
jvaramabhinirvartayati॥23॥

tasyemāni liṅgāni bhavanti; tadyathā- yugapadeva kevale śarīre  
jvarasyābhyāgamanamabhivṛddhirvā bhuktasya vidāhakāle  
madhyandine'rdharātre śaradi vā viśeṣeṇa, kaṭukāsyatā, ghrāṇa  
mukha kaṇṭhauṣṭha tālu pākaḥ, trṣṇā, mado, bhramo, mūrcchā,  
pittacchardanam, atīsāraḥ, annadveṣaḥ, sadanam, khedaḥ,  
pralāpaḥ, raktakoṭhābhi nirvṛttiḥ śarīre, haritahāridratvaṃ nakha  
nayana vadana mūtra puriṣa tvacām,  
atyarthamūṣmaṇastīvrabhāvaḥ, atimātraṃ dāhaḥ, śītābhiprāyatā,  
nidānoktānupaśayo viparītopaśayaśceti pitta jvara liṅgāni  
bhavanti॥24॥

Pitta gets aggravated by the excessive intake of  
Ushna (hot),  
Amla (sour),  
Lavana (saline)

Ksara (alkaline) and  
Katu (pungent) food,  
ājirṇabhojanebhyo'tisevitebhyastathā – intake of meals while  
suffering from indigestion and exposure to scorching sun, heat of  
fire, exhaustion, anger and irregular dieting.

This aggravated Pitta approaches the site of Agni in the Amashaya  
(stomach including small intestine), follows the path of Rasa which  
is the first product of food after transformation, obstructs the  
channel of circulation of Rasa and sweet, impairs Agni due to its  
liquidity, extralites Agni from the site of digestion, inflicts pressure  
and spreads all over the body, Thus, causing Jvara (fever).

Following are the symptoms of this type of fever (Pitta Jvara):  
jvarasyābhyāgamanamabhivṛddhirvā bhuktasya vidāhakāle  
madhyandine'rdharātre śaradi vā viśeṣeṇa – Simultaneous  
manifestation or aggravation of fever in process of digestion, during  
the mid-day, mid-night and in the autumn

kaṭukāsyatā – Pungent taste in the mouth

ghrāṇa mukha kaṇṭhausṭha tālu pākaḥ – Inflammation of nose,  
mouth, throat, lips and Palate

trṣṇā – Thirst

Mada – intoxication

Bhrama -giddiness and

Murccha – fainting

pittacchardanam – Bilious vomiting

atīsāraḥ – diarrhea

annadveṣaḥ – aversion for food

khedaḥ – Lassitude

Pralap – delirium

raktakoṭhābhi nirvṛttiḥ śarīre – Appearance of rashes urticaria in the  
body

haritahāridratvaṃ nakha nayana vadana mūtra puriṣa tvacām –  
Greenish or yellowish color of nails, eyes, face, urine, stool and skin

atyarthamūṣmaṇastivrabhāvaḥ – Hyper pyrexia

atimātraṃ dāhaḥ – Excessive burning sensation

śītābhiprāyatā – Liking for cold things

nidānoktānupaśayo viparītopaśayaśceti – Aggravation of the condition by the administration of such things as are described to be its etiological factors and

Alleviation of the condition by the administration of such things as is of opposite qualities to its etiological factors. [22-24]

### **Aggravation of Kapha and Pathogenesis of Kaphaja fever:**

स्निग्ध गुरु मधुर पिच्छिल शीताम्ल लवण दिवास्वप्न हर्षा

व्यायामेभ्योऽतिसेवितेभ्यः श्लेष्मा प्रकोपमापद्यते||२५||

स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा सह मिश्रीभूयाद्यमाहार परिणामधातुं

रसनामानमन्ववेत्य रस स्वेदवहानि स्रोतांसि पिधायग्निमुपहत्य

पक्तिस्थानादूष्माणं बहिर्निरस्य प्रपीडयन् केवलं शरीरमनुप्रपद्यते, तदा

ज्वरमभिनिर्वर्तयति||२६||

snigdha guru madhura picchila śītāmla lavaṇa divāsvapna harṣā  
vyāyāmebhyo'tisevitebhyaḥ śleṣmā prakopamāpadyate||25||

sa yadā prakupitaḥ praviśyāmāśayamūṣmaṇā saha

miśrībhūyādyamāhāra pariṇāmadhātum rasanāmānamanvavetya

rasa svedavahāni srotāṃsi pidhāyāgnimupahatya

paktisthānādūṣmāṇaṃ bahirnirasya prapīḍayan kevalaṃ

śarīramanuprapadyate, tadā jvaramabhinirvartayati||26||

Kapha gets aggravated by the excessive intake of

Snigdha (unctuous)

Guru (heavy)

Madhura (sweet)

Picchila (slimy)

Shita (cold)

Amla (sour) and

Lavana (saline) food

Diva svapna (sleep during day time)

Harsha (merriment) and

Avyayama (lack of physical exercise)

This aggravated Kapha enters the Amashaya (stomach in clouding small intestine), gets mixed up with Agni (enzymes responsible for digestion), follows the course of Rasa which is the first product of food after transformation, obstructs the channels of circulation of Rasa and sweet, suppresses the activity of Agni (enzymes responsible for tissue metabolism) extrudates heat from the site of digestion, inflicts pressure and spreads it all over the body Thus, causing Jvara (fever). [25-26]

### **Symptoms of Kaphaja fever:**

तस्येमानी लिङ्गानि भवन्ति; तद्यथा- युगपदेव केवले शरीरे  
ज्वरस्याभ्यागमनमभिवृद्धिर्वा भुक्तमात्रे पूर्वाह्ने पूर्वरात्रे वसन्तकाले वा विशेषेण,  
गुरुगात्रत्वम्, अनन्नाभिलाषः, श्लेष्मप्रसेकः, मुखमाधुर्यं, हल्लासः, हृदयोपलेपः,  
स्तिमितत्वं, छर्दिः, मृद्वग्निता, निद्राधिक्यं, स्तम्भः, तन्द्रा, कासः, श्वासः,  
प्रतिश्यायः, शैत्यं, श्वैत्यं च नख नयन वदन मूत्र पुरीषत्वचाम्, अत्यर्थं च शीत  
पिडका भृशमङ्गेभ्य उत्तिष्ठन्ति, उष्णाभिप्रायता, निदानोक्तानुपशयो  
विपरीतोपशयश्च; इति (श्लेष्मज्वरलिङ्गानि भवन्ति)||२७||

tasyemāni liṅgāni bhavanti; tadyathā- yugapadeva kevale śarīre  
jvarasyābhyāgamanamabhivṛddhirvā bhuktamātre pūrvāhṇe  
pūrvarātre vasantakāle vā viśeṣeṇa, gurugātratvam,  
anannābhilāṣaḥ, śleṣmaprasekaḥ, mukhamādhuryaṃ, hṛllāsaḥ,  
hṛdayopalepaḥ, stimitatvaṃ, chardiḥ, mṛdvagnitā, nidrādhikyam,  
stambhaḥ, tandrā, kāsaḥ, śvāsaḥ, pratiśyāyaḥ, śaityaṃ, śvaityaṃ ca  
nakha nayana vadana mūtra purīṣatvacām, atyartham ca śīta  
piḍakā bhrśamaṅgebhya uttiṣṭhanti, uṣṇābhiprāyatā,  
nidānoktānupaśayo viparītopaśayaśca; iti (śleṣmajvaralingāni  
bhavanti)||27||

Following are the symptoms of Kapha Jvara:

yugapadeva kevale śarīre jvarasyābhyāgamanamabhivṛddhirvā  
bhuktamātre pūrvāhṇe pūrvarātre vasantakāle vā viśeṣeṇa –

Simultaneous manifestation or aggravation of fever in the entire body specifically immediately after- food, during the fore-noon, in the evening and during the spring season.

Guru gātratvam – Heaviness of the body

Anannābhilāṣaḥ – loss of appetite

śleṣma prasekaḥ – salivation

Mukha mādhyamam – sweet taste in the mouth

Hṛllāsaḥ – nausea

Hṛdayopalepaḥ – bradycardia

Stimitatvam – timidness and

Chardiḥ – vomiting

Mṛdvagnitā – Reduced power of digestion

Nidrādhikyam – excessive sleep

Stambhaḥ – stiffness

Tandra – drowsiness

Kāsaḥ – cough

Svasaḥ – dyspnea and

Pratishyaya – coryza

Shaitya – Feeling of cold

śvaityam ca nakha nayana vadana mūtra purīṣatvacām – White color of nails, eyes, face, urine, stool and skin

atyartham ca śīta piḍakā bhr̥śamaṅgebhya uttiṣṭhanti – Frequent appearance of large number of cold pimples in the body.

uṣṇābhiprāyatā – Liking for hot things

nidānoktānupaśayo viparītopaśayaśca – Aggravation of the condition by the administration of such thing as are described to be etiological factors and

Alleviation of the condition by the administration of such things as having qualities opposite to its etiological factors [27]

### **Etiological factors to aggravate all the Doshas:**

विषमाशनादनशनादन्न परिवर्ताद्दुव्यापत्तेर सात्म्य गन्धोपघ्राणाद्विषोपहतस्य



चोदकस्योपयोगाद्ग्रेभ्यो गिरीणां चोपश्लेषात् स्नेह स्वेद वमन  
 विरेचनास्थापनानुवासन शिरोविरेचनानामयथावत्प्रयोगात् मिथ्यासंसर्जनाद्वा  
 स्त्रीणां च विषम प्रजननात् प्रजातानां च मिथ्योपचाराद् यथोक्तानां च हेतूनां  
 मिश्रीभावाद्यथानिदानं द्वन्द्वानामन्यतमः सर्वे वा त्रयो दोषा युगपत्  
 प्रकोपमापद्यन्ते, ते प्रकुपितास्तथैवानुपूर्व्या ज्वरमभिनिर्वर्तयन्ति||२८||  
 viṣamāśānādanaśānādanna parivartādr̥tuvyāpattera sātmya  
 gandhopaghrāṇādviṣopahatasya codakasyopayogādgarebhyo  
 girīṇām copaśleṣāt sneha sveda vamaṇa virecanāsthāpanānuvāsana  
 śirovirecanānāmayathāvatprayogāt mithyāsaṃsarjanādvā strīṇām  
 ca viṣama prajānanāt prajātānām ca mithyopacārād yathoktānām  
 ca hetūnām miśrībhāvādyathānidānaṃ dvandvānāmanyatamaḥ  
 sarve vā trayo doṣā yugapat prakopamāpadyante, te  
 prakupitāstayaivānupūrvyā jvaramabhinirvartayanti||28||  
 Either 2 or all 3 Doshas in the body get aggravated all at a time-  
 because of the combination of the etiological factors described  
 earlier (paragraph nos 21, 24, 27) or due to the following:  
 Vishamashana – irregular dieting  
 Anashana -fasting sudden change in the food habit without  
 following the proper procedure prescribed for it,  
 seasonal vagaries,  
 Gandhopa ghrana advisho apahatasya – inhalation of substance  
 having unwholesome smell, intake of poisonous water, habitation  
 near poisonous (artificial) material or mountain,  
 improper administration of oleation, fomentation, Emesis,  
 Purgation, Asthapana, and Anuvasana types of enema and errhines,  
 giving improper diet after the administration of Panchakarma  
 therapy,  
 improper child delivery and resorting, to the aggravated Doshas  
 manifest Jvaras due to the simultaneous vitiation of 2 Doshas or all  
 3 doshas. [28]

### **Simultaneous vitiation of doshas:**

तत्र तथोक्तानां ज्वर लिङ्गानां मिश्रीभाव विशेष दर्शनाद्द्वान्द्विकमन्यतमं ज्वरं सान्निपातिकं वा विद्यात्||२९||

tatra tathoktānāṃ jvara liṅgānāṃ miśrībhāva viśeṣa darśanāddvāndvikamanyatamaṃ jvaraṃ sānnipātikaṃ vā vidyāt||29||

Symptoms of fever-due to simultaneous vitiation of the 3 doshas (as described in Para 21, 21& 27) combine in different modes to constitute the symptoms of fever due to the simultaneous vitiation of 2 Doshas, Viz,

Vatapitta

Vatakapha and or

Sannipata (3 Doshas) [29]

### **Causes of exogenous fever:**

अभिघाताभिषङ्गाभिचाराभिशापेभ्य आगन्तुर्हि व्यथापूर्वोऽष्टमो ज्वरो भवति। स किञ्चित्कालमागन्तुः केवलो भूत्वा पश्चादोषैरनुबध्यते। तत्राभिघातजो वायुना दुष्ट शोणिताधिष्ठानेन, अभिषङ्गजः पुनर्वातपित्ताभ्याम्, अभिचाराभिशापजौ तु सन्निपातेनानुबध्येते||३०||

abhighātābhiṣaṅgābhicārābhiśāpebhya āganturhi vyathāpūrvōṣṭamo jvaro bhavati|

sa kiñcitkālamāgantuh kevalo bhūtvā paścāddoṣairanubadhyate| tatrābhighātajo vāyunā duṣṭa śoṇitādhiṣṭhānena, abhiṣaṅgajaḥ punarvātapittābhyām, abhicārābhiśāpajau tu sannipātenānubadhyete||30||

The exogenous one (Agantu) caused due to assault (by staff etc) emotions (like libido etc.) spell (by the incantations prescribed by the Atharvan etc) and imprecations (of preceptors and those who have attained spiritual perfection) are the 8 types of fever; this is preceded with pain. For some time it remains exclusively exogenous and afterwards becomes associated with Doshas.

The exogenous fever caused by assault is associated with Vata

having its abode in the vitiated Vata and Pitta.

The exogenous type of fever caused by spell and imprecation is associated with the vitiated Vata, Pitta and Kapha- all the 3 Doshas.

[30]

### **Characteristic of exogenous fever and line of treatment:**

स सप्तविधाज्ज्वराद्विशिष्ट लिङ्गोपक्रम समुत्थानत्वाद्विशिष्टो वेदितव्यः, कर्मणा साधारणेन चोपचर्यते |

इत्यष्टविधा ज्वर प्रकृतिरुक्ता||३१||

sa saptavidhāj̄jvarādviśiṣṭa liṅgopakrama samutthānatvādviśiṣṭo veditavyaḥ, karmaṇā sādharmaṇena copacaryate |

ityaṣṭavidhā jvara prakṛtiruktā||31||

The exogeneous type of fever is different from the other 7 types because of its specific symptoms, line of treatment and etiology. This is treated with spiritual therapy like oblation, auspicious acts and Yajna, and other forms of rational therapy like fasting, intake of light diet, gruel and decoction. Thus, the characteristic features of 8 types of fever are described. [30]

### **Various types of Fever:**

ज्वरस्त्वेक एव सन्ताप लक्षणः|

तमेवाभिप्रायविशेषाद्द्विविधमाचक्षते, निजागन्तु विशेषाच्च|

तत्र निजं द्विविधं त्रिविधं चतुर्विधं सप्त विधं चाहुर्भिषजो वातादिविकल्पात्||३२||

jvarastveka eva santāpa lakṣaṇaḥ|

tamevābhiprāyaviśeṣāddvividhamācakṣate, nijāgantū viśeṣācca|

tatra nijam dvividham trividham caturvidham sapta vidham

cāhurbhiṣajo vātādivikalpāt||32||

Jvara (fever) is as a matter of fact of 1 type only characterized by Hyperpyrexia.

They are of 2 types depending upon the craving of the patient for hot or cold things.

Similarly as exogenous and endogenous it is of 2 types. In

endogenous type of fever only 1 Dosha or a combination of Doshas may take part in the pathogenesis and such it is of 2 types. This is also of 2 types depending upon the craving of the patient for hot or cold things. This is of 3 Doshas viz.

Vata, Pitta, Kapha taking part in the pathogenesis of the disease.

This is of 4 types viz,

Vatika

Paittika

Slaishmika and

Sannipatika (combination of all 3 Dosha)

This is also of 7 types, Viz

Vatika

Paittika

Slaismika

Vata paittika

Pitta slaismika

Vata slaismika and

Sannipatika.

All these classifications are based on the permutation and combination of various Doshas. [32]

### **Jwara Poorva Roopa –**

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- मुखवैरस्यं, गुरुगात्रत्वम्, अनन्नाभिलाषः, चक्षुषोराकुलत्वम्, अश्रवागमनं, निद्राधिक्यम्, अरतिः, जृम्भा, विनामः, वेपथुः, श्रम भ्रम प्रलाप जागरणरोमहर्ष दन्तहर्षाः, शब्द शीत वातातप सहत्वासहत्वम्, अरोचकाविपाकौ, दौर्बल्यम्, अङ्गमर्दः, सदनम्, अल्पप्राणता, दीर्घसूत्रता, आलस्यम्, उचितस्य कर्मणो हानिः, प्रतीपता स्वकार्येषु, गुरूणां वाक्येष्वभ्यसूया, बालेभ्यः प्रद्वेषः, स्वधर्मेष्वचिन्ता, माल्यानुलेपनभोजन परिक्लेशनं, मधुरेभ्यश्च भक्षेभ्यः प्रद्वेषः, अम्ल लवण कटुक प्रियता च, इति ज्वरस्य पूर्वरूपाणि भवन्ति प्राक्सन्तापात्; अपि चैनं सन्तापार्तमनुबध्नन्ति||३३||

tasyemāni pūrvarūpāṇi bhavanti; tadyathā- mukhavairasyaṃ,  
gurugātratvam, anannābhilāṣaḥ, cakṣuṣorākulatvam,  
aśrvāgamaṇaṃ, nidrādhikyam, aratiḥ, jrmbhā, vināmaḥ, vepathuḥ,  
śrama bhrama pralāpa jāgaraṇaromaharṣa dantaharṣāḥ, śabda śīta  
vātātapa sahatvāsahatvam, arocakāvipākau, daurbalyam,  
aṅgamardaḥ, sadanam, alpaprāṇatā, dīrghasūtratā, ālasyam,  
ucitasya karmaṇo hāniḥ, pratīpatā svakāryeṣu, gurūṇaṃ  
vākyeṣvabhyasūyā, bālebhyaḥ pradveṣaḥ, svadharmeṣvacintā,  
mālyānulepanabhojana parikleśanaṃ, madhurebhyasca  
bhakṣebhyaḥ pradveṣaḥ, amla lavaṇa kaṭuka priyatā ca, iti jvarasya  
pūrvarūpāṇi bhavanti prāksantāpāt; api cainaṃ  
santāpārtamanubadhnanti||33||

### **Premonitory symptoms of fever:**

The premonitory symptoms of Jvara (fever) are

Mukha vairasyam – dyspepsia

Guru gatratvam – heaviness in body

Anannābhilāṣaḥ – loss of appetite

Cakṣuṣorākulatvam – congestion in the eyes

Aśrvāgamaṇaṃ – Lacrimation

Nidrādhikyam – excessive sleep

Aratiḥ – disliking for work

Jrmbha – yawning

Vināmaḥ – flexion

Vepathuḥ – tremors

Shrama – exhaustion

Bhrama – giddiness

Pralapa – delirium

Jagarana – sleeplessness

Roma harsha – horripilation

Dantaharṣāḥ – setting on edge of teeth

Sabda śīta vātātapa sahatvāsahatvam – wavering liking and disliking of sound, cold, wind and sun;

Arochaka – anorexia  
Vipaka – indigestion  
Daurbalya – weakness  
Anga marda – malaise  
Sadanam – lassitude  
Alpa pranata – low-vitality  
Dīrghasūtratā – dilatory tendency  
Ālasyam – laziness  
Ucitasya karmaṇo hāniḥ – loss of regular functions  
Pratīpatā svakāryeṣu – aversion to work  
Gurūṇaṃ vākyeṣvabhyasūyā – disregard for instructions of preceptors (superiors)  
Mālyānulepanabhojana parikleśanaṃ – disliking for the use of garland, ointment and food  
Madhurebhyaśca bhakṣebhyaḥ pradveṣaḥ – aversion to sweet food, liking for sour, saline and pungent food.  
All these premonitory symptoms appear before the onset of hyperpyrexia. Some of these symptoms also continue to exist during the period of hyperpyrexia. [33]

### **Brief description of fever:**

इत्येतान्येकैकशो ज्वर लिङ्गानि व्याख्यातानि भवन्ति विस्तर  
समासाभ्याम्||३४||

ityetānyekaikaśo jvara liṅgāni vyākhyātāni bhavanti vistara  
samāsābhyām||34||

Thus, the etiology, premonitory symptoms, symptoms, pathogenesis etc. of Vatika, Paittika and Saismika type of Jvara have been described in detail: those of Dvandvaja (due to the simultaneous vitiation of 2 dosha) and Sannipatika (due to the simultaneous vitiation of 3 Doshas) are also described in brief. [34]

## Mythological origin of fever and its effects:

ज्वरस्तु खलु महेश्वरकोपप्रभवः, सर्वप्राणभृतां प्राणहरो, देहेन्द्रियमनस्तापकरः,  
प्रज्ञा बल वर्ण हर्षोत्साह हासकरः, श्रम क्लम मोहाहारोपरोध सञ्जननः;  
ज्वरयति शरीराणीति ज्वरः, नान्ये व्याधयस्तथा दारुणा बहूपद्रवा  
दुश्चिकित्स्याश्च यथाऽयम्।

स सर्वरोगाधिपतिः, नानातिर्यग्योनिषु च बहुविधैः शब्दैरभिधीयते।  
सर्वे प्राणभृतः सज्वरा एव जायन्ते सज्वरा एव म्रियन्ते च; स महामोहः,  
तेनाभिभूताः प्राग्दैहिकं देहिनः कर्म किञ्चिदपि न स्मरन्ति, सर्वप्राणभृतां च  
ज्वर एवान्ते प्राणानादत्ते॥३५॥

jvarastu khalu mahēśvarakopaprabhavaḥ, sarvaprāṇabhṛtām  
prāṇaharo, dehendriyamanastāpakaraḥ, prajñā bala varṇa  
harṣotsāha hrāsakaraḥ, śrama klama mohāhāroparodha  
sañjananaḥ; jvarayati śarīrāṇīti jvaraḥ, nānye vyādhayastathā  
dāruṇā bahūpadravā duścikitsyāśca yathā'yam।

sa sarvarogādhipatiḥ, nānātiryagyonīṣu ca bahuvidhaiḥ  
śabdairabhidhīyate।

sarve prāṇabhṛtaḥ sajvarā eva jāyante sajvarā eva mriyante ca; sa  
mahāmohaḥ, tenābhibhūtāḥ prāgdaihikaṃ dehinaḥ karma kiñcidapi  
na smaranti, sarvaprāṇabhṛtām ca jvara evānte prāṇānādatte॥35॥

Jvara (fever) is an outcome of the wrath of Mahesvara. It leads to the death of all living beings. It afflicts with misery the body (by producing heat), senses and mind.

It diminishes the

Prajna – intelligence

Bala -strength

Varna – complexion

Harsha – joyfulness and

Utsaha – enthusiasm

It produces

Shrama – exhaustion

Klama – exertion

Moha – unconsciousness and  
Aparodha – obstruction to food.

It is known as jvara because it brings miseries to the body (jvarayati= to bring misery). No other disease is so serious, so complicated and as difficult of cure as Jvara (fever) is.

This is the king of all diseases and different animals it is known differently. All living beings are unable to remember anything of their past life. At the end, it is Jvara which takes away the life. [35]

### **Jwara Chikitsa Sutra – Line of treatment:**

तत्र पूर्वरूप दर्शने ज्वरादौ वा हितं लघ्वशनमपतर्पणं वा,  
ज्वरस्यामाशयसमुत्थत्वात्; ततः कषायपानाभ्यङ्ग स्नेह स्वेद प्रदेह  
परिषेकानुलेपन वमन विरेचनास्थापनानुवासनोपशमन- नस्तःकर्म धूप  
धूमपानाञ्जन क्षीरभोजन विधानं च यथास्वं युक्त्या प्रयोज्यम्||३६||

tatra pūrvarūpa darśane jvarādau vā hitaṃ  
laghvaśanamapatarpaṇaṃ vā, jvarasyāmāśayasamutthatvāt; tataḥ  
kaṣāyapānābhyaṅga sneha sveda pradeha pariṣekānulepana  
vamana virecanāsthāpanānuvāsanopaśamana- nastakarma dhūpa  
dhūmapānāñjana kṣīrabhojana vidhānaṃ ca yathāsvaṃ yuktyā  
prayojyam||36||

During the stage of Purvarupa (premonitory symptoms) or in the primary stage of Jvara (fever), intake of Laghvasana (light food) or Apartarpanam (fasting) is useful because Amashaya (stomach including small intestine) is the site of the origin of this disease. Thereafter, depending upon the Dosha involved and the therapeutic property, the patient is administered

Kashaya – decoction

Pana – drink

Abhyanga – unction

Sneha – oleation (therapy)

Sveda – fomentation

Pradeha – ointment



Parisheka – bath  
Anulepana – application of pasted medicine  
Vamana – emesis  
Virechana – purgation  
Asthapana type of enema  
Shamana – alleviation therapy  
Nasya karma – inhalation  
Dhupana -smoking  
Anjana – collyrium and  
Kshira bhojana – milk preparations [36]

### Use of ghee in fever:

जीर्णज्वरेषु तु सर्वेष्वेव सर्पिषः पानं प्रशस्यते यथास्वौषधसिद्धस्य; सर्पिर्हि  
स्नेहाद्वातं शमयति, संस्कारात् कफं, शैत्यात् पित्तमूष्माणं च;  
तस्माज्जीर्णज्वरेषु सर्वेष्वेव सर्पिर्हितमुदकमिवाग्निप्लुष्टेषु द्रव्येष्विति॥३७॥  
भवन्ति चात्र- यथा प्रज्वलितं वेश्म परिषिञ्चन्ति वारिणा।  
नराः शान्तिमभिप्रेत्य तथा जीर्णज्वरे घृतम्॥३८॥  
स्नेहाद्वातं शमयति, शैत्यात् पित्तं नियच्छति।  
घृतं तुल्यगुणं दोषं संस्कारात्तु जयेत् कफम्॥३९॥  
नान्यः स्नेहस्तथा कश्चित् संस्कारमनुवर्तते।  
यथा सर्पिरतः सर्पिः सर्वस्नेहोत्तमं मतम्॥४०॥

jīrṇajvareṣu tu sarveṣveva sarpiṣaḥ pānaṃ praśasyate  
yathāsvauṣadhasiddhasya; sarpirhi snehādvātaṃ śamayati,  
saṃskārāt kaphaṃ, śaityāt pittamūṣmāṇaṃ ca; tasmājjīrṇajvareṣu  
sarveṣveva sarpirhitamudakamivāgniplusṭeṣu dravyeṣviti॥37॥  
bhavanti cātra- yathā prajvalitaṃ veśma pariṣiñcanti vāriṇā।  
narāḥ śāntimabhipretya tathā jīrṇajvare ghr̥tam॥38॥  
snehādvātaṃ śamayati, śaityāt pittaṃ niyacchati।  
ghr̥taṃ tulyagunaṃ doṣaṃ saṃskārāttu jayet kapham॥39॥  
nānyaḥ snehastathā kaścit saṃskāramanuvartate।  
yathā sarpirataḥ sarpiḥ sarvasnehottamaṃ matam॥40॥

In all the types of chronic fever, intake of ghee is beneficial. This ghee may however, be prepared by boiling with such drugs as would help alleviating the particular Dosha (s) involved. Vata is alleviated by ghee due to the latter's unctuousness, Kapha due to the method of preparation (with drugs like those having pungent and bitter taste, which alleviate Kapha) and Pitta and hyperpyrexia due to coldness, Thus, as water is useful for things burnt with fire, so also ghee is beneficial in all types of chronic fever (because it acts both against disease as well as the Doshas involved).

Thus, it is said: – as people spray water over a house set on fire, so also ghee is used a view to alleviate chronic jvara.

Vata is alleviated due to latter's ununctuousness, Pitta due to coldness and even Kapha which has identical properties (with ghee) due to suitable method of preparation. No other fact so carries the properties of drugs with which it is processed as ghee, hence ghee is considered to the fat par excellence. [37- 40]

### **Clarification regarding repetition:**

गद्योक्तो यः पुनः श्लोकैरर्थः समनुगीयते।

तद्व्यक्तिव्यवसायार्थं द्विरुक्तं तन्न गर्ह्यते॥४१॥

gadyokto yah punah ślokairarthaḥ samanugīyate।

tadvyaktivyavasāyārthaḥ dviruktaḥ tanna garhyate॥41॥

It is only for the clarity that something already stated in prose is again repeated in verse. This kind of repetition does not constitute any defect. [41]

### **Brief description:**

तत्र श्लोकाः- त्रिविधं नामपर्यायैर्हेतुं पञ्चविधं गदम्।

गदलक्षणपर्यायान् व्याधेः पञ्चविधं ग्रहम्॥४२॥

ज्वरमष्टविधं तस्य प्रकृष्टासन्नकारणम्।

पूर्वरूपं च रूपं च भेषजं सङ्ग्रहेण च॥४३॥

व्याजहार ज्वरस्याग्रे निदाने विगतज्वरः।

भगवानग्निवेशाय प्रणताय पुनर्वसुः॥४४॥

tatra ślokāḥ- trividhaṃ nāmaparyāyairhetuṃ pañcavidhaṃ gadam।

gadalakṣaṇaparyāyān vyādheḥ pañcavidhaṃ graham॥42॥

jvaramaṣṭavidhaṃ tasya prakṛṣṭāsannakāraṇam।

pūrvarūpaṃ ca rūpaṃ ca bheṣajaṃ saṅgrahaṇa ca॥43॥

vyājahāra jvarasyāgre nidāne vigatajvaraḥ।

bhagavānagniveśāya praṇatāya punarvasuḥ॥44॥

There varieties of etiological factors and their synonyms, the 5 fold classification of disease and its synonyms, 5 factors for the diagnosis of diseases, 8 types of fever, its distant and immediate causes, its premonitory symptoms, actual symptoms, and treatment in brief- all these were explained to Lord Agnivesha by the enlightened one-Lord Punarvasu. [42- 44]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते निदान स्थाने ज्वरनिदानं नाम  
प्रथमोऽध्यायः॥१॥

ityagniveśakṛte tantre caraka pratisaṃskṛte nidāna sthāne

jvaranidānaṃ nāma prathamodhyāyaḥ॥1॥

Thus, ends of the first chapter on the “Diagnosis of fever” of the Nidana section of Agnivesha’s work as redacted by Charaka.

## Charaka – Jwara Chikitsa 3rd Chapter

The third chapter of Charaka Chikitsasthana is called Jwara Chikitsa. It deals with management of different types of fever. Jwara in general terms can be translated as fever.

अथातो ज्वरचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto jwaracikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the treatment of Jwara (different types of fever). Thus, said Lord Atreya [1–2]

### Agnivesha's approach to Punarvasu:

विज्वरं ज्वर सन्देहं पर्यपृच्छत् पुनर्वसुम्।

विविक्ते शान्तमासीनमग्निवेशः कृताञ्जलिः॥३॥

vijvaraṃ jvara sandehaṃ paryapṛcchat punarvasum।

vivikte śāntamāsīnamagniveśaḥ kṛtāñjaliḥ॥3॥

Punarvasu, who is free from 3 types of Jwaras (miserias) was sitting in a lonely place and had absolute tranquility of mind.

Agnivesha, with folded hands approached him with his queries about Jwara [3]

### Agnivesha's Query:

देहेन्द्रिय मनस्तापी सर्व रोगाग्रजो बली।

ज्वरः प्रधानो रोगाणामुक्तो भगवता पुरा॥४॥

तस्य प्राणिसपत्नस्य ध्रुवस्य प्रलयोदये।

प्रकृतिं च प्रवृत्तिं च प्रभावं कारणानि च॥५॥

पूर्वरूपमधिष्ठानं बलकालात्मलक्षणम्।

व्यासतो विधिभेदाच्च पृथग्भिन्नस्य चाकृतिम्॥६॥

लिङ्गमामस्य जीर्णस्य सौषधं च क्रिया क्रमम्।

विमुञ्चतः प्रशान्तस्य चिह्नं यच्च पृथक् पृथक्॥७॥

ज्वरावसृष्टो रक्ष्यश्च यावत्कालं यतो यतः।

प्रशान्तः कारणैर्यैश्च पुनरावर्तते ज्वरः॥८॥

याश्चापि पुनरावृत्तं क्रियाः प्रशमयन्ति तम्।

जगद्धितार्थं तत् सर्वं भगवन्! वक्तुमर्हसि॥९॥

तदग्निवेशस्य वचो निशम्य गुरुरब्रवीत्।

ज्वराधिकारे यद्वाच्यं तत् सौम्य! निखिलं शृणु॥१०॥

prakṛtiṃ ca pravṛttiṃ ca prabhāvaṃ kāraṇāni ca॥5॥

pūrvarūpamadhiṣṭhānaṃ balakālātmalakṣaṇam।

vyāsato vidhibhedācca pṛthagbhinnasya cākṛtim॥6॥

liṅgamāmasya jīrṇasya sauśadhaṃ ca kriyā kramam।

vimuñcataḥ praśāntasya cihnaṃ yacca pṛthak pṛthak॥7॥

jvarāvasrṣṭo rakṣyaśca yāvatkālaṃ yato yataḥ।

praśāntaḥ kāraṇairyaiśca punarāvartate jvaraḥ॥8॥

yāścāpi punarāvṛttaṃ kriyāḥ praśamayanti tam।

jagaddhitārthaṃ tat sarvaṃ bhagavan! vaktumarhasi॥9॥

tadagniveśasya vaco niśamya gururabravīt।

jvarādhikāre yadvācyam tat saumya! nikhilam śṛṇu॥10॥

Oh! Lord! You have already stated earlier (in Nidana Sthana 1:6) that "Jwara is the most painful among the diseases. It afflicts the body, the senses and the mind. It is exceedingly powerful. This enemy of human beings is invariably associated with dissolutions birth and death. (It is told that one gets fever during birth and

death). Therefore kindly explain the following points for the benefit of the living being:–

Prakruti or nature of the disease

Pravrtti or origin of the disease

Prabhava or the manifestations of the disease

Karana or causative factors

Purva Rupa or premonitory signs and symptoms

Adhithana or place of manifestation

Bala Kala or its power and the time of its manifestation

Atma Laksana or signs and symptoms which are invariably associated with this diseases

Details of classification

Signs and symptoms of each variety of this disease

Signs and symptoms of Ama Jwara i.e primary stage of the disease

Signs and symptoms of Jeerna Jwara or chronic disease

medicines for the treatment of the disease

Line of treatment

Sign and symptoms that are manifested when the fever is getting cured, or when it is being alleviated – both separately

The duration for which the patient who has become free from Jwara should avoid certain regimens, and the reasons for that

The reason for the re-attack of the fever after it has subsided

The therapies administered in order to alleviate this re-attack of fever

After bearing the treatment of Agnivesha, the preceptor said: "All these will be explained in this chapter on the description of fever Oh affectionate one! Hear them in detail". [4:2:10]

### **Synonyms of Jwara:**

ज्वरो विकारो रोगश्च व्याधिरातङ्क एव च।

एकोऽर्थो नाम पर्यायैर्विविधैरभिधीयते॥११॥

jvaro vikāro rogaśca vyādhirātanka eva ca|  
eko'rtho nāma paryāyairvividhairabhidhīyate||11||

The synonyms of Jwara are – Jwara (fever), Vikara (ailment), Roga (disease), Vyadhi (disease) and Atanka (fear inducing factor) [11]

### **Nature of Jwara:**

तस्य प्रकृतिरुद्दिष्टा दोषाः शारीर मानसाः|

देहिनं न हि निर्दोषं ज्वरः समुपसेवते||१२||

tasya prakṛtiruddiṣṭā doṣāḥ śārīramānasāḥ|

dehinaṃ na hi nirdoṣaṃ Jwaraḥ samupasevate||12||

Factors which are responsible for the manifestation of Jwara, in brief are –

the 3 physical Doshas – Vata, Pitta and Kapha

and 2 Doshas of the mind namely – Rajas and Tamas

Living beings do not get afflicted with Jwara without the involvement of these Doshas. [12]

### **Specific features of Jwara – Jwara Prakruti**

क्षयस्तमो ज्वरः पाप्मा मृत्युश्चोक्ता यमात्मकाः|

पञ्चत्व प्रत्ययान्नुणां क्लिश्यतां स्वेन कर्मणा||१३||

इत्यस्य प्रकृतिः प्रोक्ता, ...|१४|

kṣayastamo Jwaraḥ pāpmā mṛtyuścoktā yamātmakāḥ|

pañcatva pratyayānnṛṇām kliśyatām svena karmaṇā||13||  
ityasya prakṛtiḥ proktā, ...|14|

### **Specific features of Jwara:**

Kshaya – depletion of body tissues, weight loss,

Tamas – entering into internal darkness

Papma – manifestation of the sinful acts and

Mrutyu – death

### **The specific feature of disease is:**

Jwara is like Yama (God of death). Being afflicted of his own actions, the individual succumbs to death after suffering from fever.

[13–14]

### **Origin of the disease – Jwara Pravrutti**

... प्रवृत्तिस्तु परिग्रहात्|

निदाने पूर्वमुद्दिष्टा रुद्रकोपाच्च दारुणात्||१४||

... pravṛttistu parigrahāt|

nidāne pūrvamuddiṣṭā rudrakopācca dāruṇāt||14||

The origin of Jwara is because of the attachment (Parigraha).

In the Nidana section, it has been described that Jwara is originated because of the ferocious wrath of Rudra. [14]

### **Mythology about the origin of Jwara:**

द्वितीये हि युगे शर्वमक्रोधव्रतमास्थितम्|



दिव्यं सहस्रं वर्षाणामसुरा अभिदुद्रुवुः॥१५॥  
 तपोविघ्नाशनाः कर्तुं तपोविघ्नं महात्मनः।  
 पश्यन् समर्थश्चोपेक्षां चक्रे दक्षः प्रजापतिः॥१६॥  
 पुनर्माहेश्वरं भागं ध्रुवं दक्षः प्रजापतिः।  
 यज्ञे न कल्पयामास प्रोच्यमानः सुरैरपि॥१७॥  
 ऋचः पशुपतेर्याश्च शैव्य आहतयश्च याः।  
 यज्ञसिद्धिप्रदास्ताभिर्हीनं चैव स इष्टवान्॥१८॥  
 अथोत्तीर्णव्रतो देवो बुद्ध्वा दक्ष व्यतिक्रमम्।  
 रुद्रो रौद्रं पुरस्कृत्य भावमात्मविदात्मनः॥१९॥  
 सृष्ट्वा ललाटे चक्षुर्वै दग्ध्वा तानसुरान् प्रभुः।  
 बालं क्रोधाग्नि सन्तप्तमसृजत् सत्रनाशनम्॥२०॥  
 ततो यज्ञः स विध्वस्तो व्यथिताश्च दिवोकसः।  
 दाहव्यथापरीताश्च भ्रान्ता भूतगणा दिशः॥२१॥  
 अथेश्वरं देवगणः सह सप्तर्षिभिर्विभुम्।  
 तमृग्भिरस्तुवन् यावच्छैवे भावे शिवः स्थितः॥२२॥  
 शिवं शिवाय भूतानां स्थितं ज्ञात्वा कृताञ्जलिः।  
 भिया भस्मप्रहरणस्त्रिशिरा नवलोचनः॥२३॥  
 ज्वालामालाकुलो रौद्रो ह्रस्वजङ्घोदरः क्रमात्।  
 क्रोधाग्निरुक्तवान् देवमहं किं करवाणि ते॥२४॥  
 तमुवाचेश्वरः क्रोधं ज्वरो लोके भविष्यसि।  
 जन्मादौ निधने च त्वमपचारान्तरेषु च॥२५॥

dvitiye hi yuge śarvamakrodhavrataṁāsthitaṁ।  
 divyaṁ sahasraṁ varṣāṅāmasurā abhidudruvuḥ॥15॥  
 tapovighnāśanāḥ kartuṁ tapovighnaṁ mahātmanaḥ।

paśyan samarthaścopekṣāṃ cakre dakṣaḥ prajāpatiḥ||16||  
 punarmāheśvaraṃ bhāgaṃ dhruvaṃ dakṣaḥ prajāpatiḥ|  
 yajñe na kalpayāmāsa procyamānaḥ surairapi||17||  
 ṛcaḥ paśupatiyāśca śaivya āhatayaśca yāḥ|  
 yajñasiddhipradāstābhirhīnaṃ caiva sa iṣṭavān||18||  
 athottīrṇavrato devo buddhvā dakṣa vyatikramam|  
 rudro raudraṃ puraskṛtya bhāvamātmavidātmanaḥ||19||  
 sṛṣṭvā lalāṭe cakṣurvai dagdhvā tānasurān prabhuḥ|  
 bālaṃ krodhāgni santaptamasṛjat satranāśanam||20||  
 tato yajñaḥ sa vidhvasto vyathitāśca divaukasaḥ|  
 dāhavyathāparitāśca bhrāntā bhūtagaṇā diśaḥ||21||  
 atheśvaraṃ devagaṇaḥ saha saptarṣibhirvibhum|  
 tamṛgbhirastuvan yāvacchaive bhāve śivaḥ sthitaḥ||22||  
 śivaṃ śivāya bhūtānāṃ sthitaṃ jñātvā kṛtāñjaliḥ|  
 bhiyā bhasmapraharaṇastriśirā navalocanaḥ||23||  
 jvālāmālākulo raudro hrasvajaṅghodaraḥ kramāt|  
 krodhāgniruktavān devamahaṃ kiṃ karavāṇi te||24||  
 tamuvāceśvaraḥ krodhaṃ jvaro loke bhaviṣyasi|  
 janmādaḥ nidhane ca tvamapacārāntareṣu ca||25||

During the second age (Treta Yuga), Lord Shiva took a vow not to manifest wrath for 1, 000 celestial years. During this time, the Asuras (demons), who indulged in creating obstruction to the penance of sages, made mischief. Daksha Prajapati was capable of combating their obstructions to the penance of this great soul

(Shiva). But he did not make any effort in this direction. Again, in the Yajna (Homa), Daksha Prajapati did not offer a share to Maheshvara even though he was requested to do by the Gods. These are also the description of giving Ahuti (pouring of ghee in the sacrificial fire) for Shiva. These 2 rituals are necessary for proper accomplishment of the Yajna and for achieving the desired objectives. Daksha Prajapati, however, did not perform these 2 rituals during his Yajna.

Lord Shiva is endowed with the power to know everything by himself. When he completed the penance and got up, he realized the evasion of the duty by Daksha and became angry. He touched his third eye in his forehead, and from this third eye emanated the wrathful fire which burnt all those Asuras (demons). From this fire a child called Veerabhadra took birth. He was dazzling with the fire produced because of Shiva's anger. He pursues the mission of destroying the enemies and destroyed the Homa of Daksha prajapati. As a result of this, the Gods got afflicted with burning sensation and pain. The living beings all around became unconscious.

Thereafter, the Gods along with sages offered prayers to the Omnipotent and Omnipresent Lord Shiva by the help of Ahutis described in the Rig Veda. This alleviated the wrath of Lord Shiva

and endowed Him with the compassionate as well as auspicious disposition.

When it was known that Lord Shiva has developed an auspicious disposition, Veerabhadra who was produced from the wrathful fire, who had 3 heads and 9 eyes, who had ash as his weapon, who had the flame of fire as his garland, who was wrathful and who had slender legs and stomach, approached Lord Shiva and inquired him about his future work.

Lord Shiva replied to that incarnation of his anger, "You will become Jwara in this world and afflict people at the time of birth and death and also afflict those who will resort to erratic regimens".  
[15–25]

### **Manifestations of Jwara – Jwara Prabhava**

सन्तापः सारुचिस्तृष्णा साङ्गमर्दो हृदि व्यथा।

ज्वरप्रभावो, जन्मादौ निधने च महत्तमः॥२६॥

प्रकृतिश्च प्रवृत्तिश्च प्रभावश्च प्रदर्शितः।२७।

santāpaḥ sārucistr̥ṣṇā sāṅgamardo hr̥di vyathā|

Jwaraprabhāvo, janmādau nidhane ca mahattamaḥ||26||

prakṛtiśca pravṛttiśca prabhāvaśca pradarśitaḥ|27|

### **The special manifestations of Jwara:**

Santapa – temperature

Aruchi – Anorexia

Trushna – excessive thirst

Angamarda – malaise, bodyache with heaviness

Hrudi Vyatha – pain in cardiac region

In the beginning of the birth and during death, it is manifested in the form of Tamas (entering into darkness).

Thus, the Prakruti (nature), Pravrutti (origin) and Prabhava (special manifestation) of Jwara are described. [26–27]

### **Etiological factors of Jwara:**

निदाने कारणान्यष्टौ पूर्वोक्तानि विभागशः॥२७॥

nidāne kāraṇānyaṣṭāu pūrvoktāni vibhāgaśaḥ॥27॥

In the Nidana section, the etiological factors of each of the 8 types of Jwara are described separately. [27]

### **Premonitory Signs and Symptoms:**

आलस्यं नयने सास्रे जृम्भणं गौरवं क्लमः।

ज्वलनातपवाय्वम्बुभक्तिद्वेषावनिश्चितौ॥२८॥

अविपाकास्य वैरस्ये हानिश्च बलवर्णयोः।

शील वैकृतमल्पं च ज्वर लक्षणमग्रजम्॥२९॥

ālasyaṃ nayane sāstre jṛmbhaṇaṃ gauravaṃ klamaḥ।

jvalanātapavāyvambubhaktidveṣāvaniścitau॥28॥

avipākāsyā vairasye hānīśca balavarṇayoḥ|  
śīla vaikṛtamalpaṃ ca jvara lakṣaṇamagrajam||29||

### **Jwara Poorvaroopa**

Alasyam – Lethargy

Nayana aasre – excessive lacrimation

Jrambhana – yawning

Gauravam – heaviness

Klama – Mental fatigue

Jwalana, Aatapa, Vayu and Ambu Bhakti Dwesha – Uncertainty  
about liking and disliking for fire, sun, wind and water

Avipaka – Indigestion

Vairasya – Anorexia

Bala Hani – Depletion in strength and complexion, and

Alpa Sheela Vikruti – Slight change in conduct [28–29]

### **Site of Manifestation of fever:**

केवलं समनस्कं च ज्वराधिष्ठानमुच्यते|

शरीरं, बलकालस्तु निदाने सम्प्रदर्शितः||३०||

kevalam samanaskam ca jvarādhiṣṭhānamucyate|

śarīram, balakālastu nidāne sampradarśitaḥ||30||

### **Jwara Adhishtana:**

The entire body along with the mind

The strength and the time of manifestation of Jwara are already described in Nidana 1:21, 24 and 27. [30]

### **Classical feature of fever:**

ज्वर प्रत्यात्मिकं लिङ्गं सन्तापो देह मानसः।  
ज्वरेणाविशता भूतं न हि किञ्चिन्न तप्यते॥३१॥

Jwara pratyātmikam liṅgam santāpo deha mānasaḥ।  
jvareṇāviśatā bhūtaṃ na hi kiñcinna tapyate॥31॥

### **Jwara Pratyatmaka Linga:**

The signs and symptoms invariably associated with Jwara are Santapa Deha Manasa – The increase in the temperature of the body and mental unhappiness.

There is no living being which is not afflicted by Jwara [31]

### **Jwara Bheda – Classification:**

द्वि विधो विधि भेदेन ज्वरः शारीर मानसः।  
पुनश्च द्विविधो दृष्टः सौम्यश्चाग्नेय एव वा॥३२॥  
अन्तर्वेगो बहिर्वेगो द्विविधः पुनरुच्यते।  
प्राकृतो वैकृतश्चैव साध्यश्चासाध्य एव च॥३३॥  
पुनः पञ्च विधो दृष्टो दोष काल बलाबलात्।  
सन्ततः सततोऽन्येद्युस्तृतीयक चतुर्थकौ॥३४॥  
पुनराश्रय भेदेन धातूनां सप्तधा मतः।  
भिन्नः कारण भेदेन पुनरष्ट विधो ज्वरः॥३५॥

dvi vidho vidhi bhedena jvaraḥ śārīra mānasaḥ।

punaśca dvididho dr̥ṣṭaḥ saumyaścāgneya eva vā||32||  
antarvego bahirvego dvididhaḥ punarucyate|  
prākṛto vaikṛtaścaiva sādhyāścāsādhyā eva ca||33||  
punaḥ pañca vidho dr̥ṣṭo doṣa kāla balābalāt|  
santataḥ satato'nyedyustr̥tīyaka caturthakau||34||  
punarāśraya bhedena dhātūnām saptadhā mataḥ|  
bhinnaḥ kāraṇa bhedena punaraṣṭa vidho jvaraḥ||35||

### **Classification of fever:**

Jwara is classified into 2 categories, each on the basis of the following criteria:–

1. Sharira (Physical) and Manasa (mental)
2. Saumya (caused by cold) and Agneya (caused by heat).
3. Antarvega (internal) and Bahirvega (external)
4. Prakruta (natural, seasonal) and Vaikruta (Unseasonal) and
5. Sadhya (curable) and Asadhya (incurable).

Jwara is again classified into 5 categories depending upon the strength and weakness of Doshas and the time. These are Satata, Santata, Anyedyuska, Trtiyaka and Chaturthaka.

Depending upon the Ashraya (site of manifestation) in the 7 Dhatus (basic tissue elements), Jwara is also classified into 7 categories.

[32–35]



### **Signs and symptoms of each variety of Jwara:**

शारीरो जायते पूर्वं देहे, मनसि मानसः।

वैचित्त्यमरतिर्ग्लानिर्मनसस्ताप लक्षणम्॥३६॥

इन्द्रियाणां च वैकृत्यं ज्ञेयं सन्ताप लक्षणम्॥३७॥

śārīro jāyate pūrvam dehe, manasi mānasah।

vaicittiyamaratirglānirmanasastāpa lakṣaṇam॥36॥

indriyāṇāṃ ca vaikṛtyam jñeyam santāpa lakṣaṇam॥37॥

The Sharira (Physical) type of Jwara first appears in the body and the Manasa (mental) type first appears in the mind.

### **The Manas Taapa – mental discomfort manifests as –**

Vaichitya – mental instability

Arati – disliking for everything and

Glani – feeling of weakness in the body

The Santapa of the Indriyas (sense organs) is indicated by their morbidity. [36–37]

वात पित्तात्मकः शीतमुष्णं वात कफात्मकः॥३७॥

इच्छत्युभयमेतत्तु ज्वरो व्यामिश्रलक्षणः॥३८॥

vata pittatmakah shitamushnam vata kaphatmakah॥37॥

ichchatyubhayametattu jvaro vyamishralakshanah॥38॥

### **The patient suffering from Jwara caused by:**

Pitta desires cold things.

Vayu and Kapha desire hot things.

When, however, these Doshas get mixed up, both the types of symptoms are manifested. [37–38]

### **Vata Dosha is a Yogavahi**

योगवाहः परं वायुः संयोगादुभयार्थकृत्॥३८॥

दाह कृत्तेजसा युक्तः, शीतकृत् सोम संश्रयात्॥३९॥

yogavāhaḥ paraṃ vāyuh saṃyogādubhayārthakṛtḥ॥38॥

dāha kṛttejasā yuktaḥ, śītakṛt soma saṃśrayāt॥39॥

Vata is exceedingly Yogavahi (which accentuates the properties of others) in nature.

In combination, it produces both the types of effects.

For example, when combined with Tejas (fire), it produces burning sensation and when combined with Soma (water) it produces cooling effects. [38–39]

### **Antarvega and Bahirvega symptoms of Jwara:**

अन्तर्दाहोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः॥३९॥

सन्ध्यस्थिशूलमस्वेदो दोष वर्चो विनिग्रहः।

अन्तर्वेगस्य लिङ्गानि ज्वरस्यैतानि लक्षयेत्॥४०॥

सन्तापोऽभ्यधिको बाह्यस्तृष्णादीनां च मार्दवम्।

बहिर्वेगस्य लिङ्गानि सुखसाध्यत्वमेव च॥४१॥

antardāho'dhikastr̥ṣṇā pralāpaḥ śvasanaṃ bhramaḥ||39||  
sandhyasthiśūlamasvedo doṣa varco vinigrahaḥ|  
antarvegasya liṅgāni Jwarasyaitāni lakṣayet||40||  
santāpo'bhyadhiko bāhyastr̥ṣṇādīnāṃ ca mārḍavam|  
bahirvegasya liṅgāni sukhasādhyatvameva ca||41||

### **The signs and symptoms of Antarvega (internal) type of Jwara:**

Antardaha – Burning sensation inside the body

Trishna – Excessive thirst

Pralapa – delirium, irrelevant talk

Shwasana – dyspnea, difficulty in breathing

Bhrama – giddiness,

Sandhi asthi shoola – pain in bones and joints

Asveda – Absence of sweating

A-varchas – non excretion of Doshas and faeces

### **The signs and symptoms of Bahirvega (external) type of Jwara:**

Excessive temperature in the exterior of the body, and less of thirst etc symptoms. This type of Jwara is easily curable. [39–41]

### **Prakruta Jwara – seasonal fever:**

प्राकृतः सुख साध्यस्तु वसन्त शरदुद्भवः|

उष्णमुष्णेन संवृद्धं पित्तं शरदि कुप्यति||४२||

चितः शीते कफश्चैवं वसन्ते समुदीर्यते।  
 वर्षास्वम्ल विपाकाभिरद्भिरोषधिभिस्तथा॥४३॥  
 सञ्चितं पित्तमुद्रितं शरद्यादित्य तेजसा।  
 ज्वरं सञ्जनयत्याशु तस्य चानुबलः कफः॥४४॥  
 प्रकृत्यैव विसर्गस्य तत्र नानशनाद्भयम्।  
 अद्भिरोषधिभिश्चैव मधुराभिश्चितः कफः॥४५॥  
 हेमन्ते, सूर्यसन्तप्तः स वसन्ते प्रकुप्यति।  
 वसन्ते श्लेष्मणा तस्माज्ज्वरः समुपजायते॥४६॥  
 आदान मध्ये तस्यापि वात पित्तं भवेदनु॥४७॥

prākṛtaḥ sukha sādhyastu vasanta śaradudbhavaḥ।  
 uṣṇamuṣṇena saṃvṛddhaṃ pittaṃ śaradi kupyati॥42॥  
 citaḥ śīte kaphāścaivaṃ vasante samudīryate।  
 varṣāsvamla vipākābhiradbhiroṣadhibhistathā॥43॥  
 sañcitaṃ pittamudriktaṃ śaradyāditya tejasā।  
 jvaraṃ sañjanayatyāśu tasya cānubalaḥ kaphaḥ॥44॥  
 prakṛtyaiva visargasya tatra nānaśanādbhayam।  
 adbhiroṣadhibhiścaiva madhurābhiścitaḥ kaphaḥ॥45॥  
 hemante, sūryasantaptaḥ sa vasante prakupyati।  
 vasante śleṣmaṇā tasmājjvaraḥ samupajāyate॥46॥  
 ādāna madhye tasyāpi vāta pittaṃ bhavedanu॥47॥

### **Prakruta Jwara – seasonal fever:**

The Jwara that manifests in Vasanta (spring season) and Sharat (autumn season), is called Prakruta (seasonal). It is easily curable. Kapha which gets aggravated in winter gets excited during Vasanta

(spring) season.

Pitta is hot in nature and it gets aggravated during Sharat (autumn) season.

### **Jwara during Varsha Rutu (Rainy season):**

During rainy season the water, herbs and dishes become sour in Vipaka (taste that emerges after digestion). This results in the accumulation of Pitta. This accumulated Pitta gets excited or aggravated in autumn because of the exposure to hot Sun rays. This may immediately produce Jwara.

Kapha is the secondary associate in the manifestation of Jwara. Autumn is the Visarga Kala (time of elimination). Therefore, fasting (which is the first step for the treatment of Jwara) does not create any problem.

During Hemanta (first part of the winter season), the water, herbs and dishes become sweet in taste. This helps in the accumulation of Kapha. The Kapha gets aggravated in the subsequent spring season because of strong rays of the sun. Therefore, during Vasanta (spring), Kaphaja Jwara is manifested.

Spring season is a part of Adana Kala (time of absorption) and in any type of Jwara that is caused during this period, Vata and Pitta constitute its secondary associates. [42–47]

आदावन्ते च मध्ये च बुद्ध्वा दोष बलाबलम्॥४७॥

शरद्वसन्तयोर्विद्वाञ्ज्वरस्य प्रतिकारयेत्॥४८॥

ādāvante ca madhye ca buddhvā doṣa balābalam॥47॥

śaradvasantayorvidvāñjwarasya pratikārayet॥48॥

The wise should treat a patient suffering from Jwara keeping in view the strength or weakness of Doshas in the beginning, at the end and in the middle of Sharat (autumn) and Vasanta (spring) seasons. [47–48]

### **Vaikruta Jwara:**

काल प्रकृतिमुद्दिश्य निर्दिष्टः प्राकृतो ज्वरः॥४८॥

प्रायेणानिलजो दुःखः कालेष्वन्येषु वैकृतः।

हेतवो विविधास्तस्य निदाने सम्प्रदर्शिताः॥४९॥

kāla prakṛtimuddiśya nirdiṣṭaḥ prākṛto Jwaraḥ॥48॥

prāyeṇānilajo duḥkhaḥ kāleṣvanyeṣu vaikṛtaḥ।

hetavo vividhāstasya nidāne sampradarśitāḥ॥49॥

Depending upon the nature of the season, seasonal (Prakruta) type of Jwara is described.

Generally the Jwara caused by Vata Dosha is difficult to cure. The following types of Jwara are to be treated as Vaikruta:

- Vatika Jwara irrespective of its season of occurrence.

- Paittika Jwara if it occurs during seasons other than autumn.
- Kapha Jwara if it occurs during seasons other than spring.

The causative factors of different types of Jwara are described in the Nidana section. [48–49]

### **Sadhya Jwara – Easily curable fever:**

बलवत्स्वल्प दोषेषु ज्वरः साध्योऽनुपद्रवः|५०|

balavatsvalpa doṣeṣu Jwaraḥ sādhyo'nupadravaḥ|50|

In a person with strong physique, if Jwara occurs by the vitiation of fewer amounts (number) of Doshas and if there is no complication; then it is easily curable. [50]

### **Incurable type of Jwara – Asadhya**

हेतुभिर्बहुभिर्जातो बलिभिर्बहु लक्षणः||५०||

ज्वरः प्राणान्तकृद्यश्च शीघ्रमिन्द्रिय नाशनः|५१|

hetubhirbahubhirjāto balibhirbahu lakṣaṇaḥ||50||

Jwaraḥ prāṇāntakṛdyascha śīghramindriya nāśanaḥ|51|

The Jwara having the following characteristics leads to death, which:

Caused by strong etiological factors

Associated with many signs and symptoms and

Destroys the sense organs immediately

### **Bad prognosis:**

सप्ताहाद्वा दशाहाद्वा द्वादशाहात्तथैव च॥५१॥

स प्रलाप भ्रम श्वासस्तीक्ष्णो हन्याज्ज्वरो नरम्॥५२॥

saptāhādvā daśāhādvā dvādaśāhāttathaiva ca॥51॥

sa pralāpa bhrama śvāsastīkṣṇo hanyājjvaro naram॥52॥

Acute fever (Teekshna Jwara) associated with

Pralapa – delirium,

Bhrama – Giddiness and

Shwasa – difficulty in breathing, asthma causes death of the patient on the seventh, tenth or twelfth days. [51–52]

ज्वरः क्षीणस्य शूनस्य गम्भीरो दैर्घरात्रिकः॥५२॥

असाध्यो बलवान् यश्च केशसीमन्तकृज्ज्वरः॥५३॥

Jwaraḥ kṣīṇasya śūnasya gambhīro dairgharātrikaḥ॥52॥

asādhyo balavān yaśca keśasīmantakṛjjwaraḥ॥53॥

If deep seated (Gambhira) and strong fever occurs in a weak and in an emaciated patient, and continues for several nights (Dairgha Ratrika), then it is incurable. In such diseases; the hairs of the head fall apart to produce a straight line (Kesha Semanta Krut) [52–53]

### **Vishama Jwara:**

This type of fever is recurrent in nature with certain time gap in



between.

Visham Jwar is of 5 types.

**Santataka Jwara** – Affects Rasavaha Srotas. either gets cured or kills the patient on 12<sup>th</sup>, 10<sup>th</sup> or 7<sup>th</sup> day.

**Satata Jwara** – Affects Rakta Dhatu, In a day and night, Satataka Jwara occurs twice

**Anyedushka Jwara** – Affects Rakta dhatu and Medovaha Srotas. Jwara occurs once per day.

**Truteeyaka** – Occurs on every third day (on alternate days). Asthi Dhatu and Mamsavaha srotas are involved.

**Chaturtaka** – occurs with a gap of two days. Afflicts Majja Dhatu and Medovaha Srotas.

### **Santataka Jwara:**

स्रोतोभिर्विसृता दोषा गुरवो रसवाहिभिः॥५३॥

सर्व देहानुगाः स्तब्धा ज्वरं कुर्वन्ति सन्ततम्।

दशाहं द्वादशाहं वा सप्ताहं वा सुदुःसहः॥५४॥

स शीघ्रं शीघ्रकारित्वात् प्रशमं याति हन्ति वा।

कालदूष्यप्रकृतिभिर्दोषस्तुल्यो हि सन्ततम्॥५५॥

निष्प्रत्यनीकः कुरुते तस्माज्ज्ञेयः सुदुःसहः।

यथा धातूस्तथा मूत्रं पुरीषं चानिलादयः॥५६॥

युगपच्चानुपद्यन्ते नियमात् सन्तते ज्वरे।

स शुद्ध्या वाऽप्यशुद्ध्या वा रसादीनामशेषतः॥५७॥

सप्ताहादिषु कालेषु प्रशमं याति हन्ति वा।

यदा तु नातिशुध्यन्ति न वा शुध्यन्ति सर्वशः॥५८॥

द्वादशैते समुद्दिष्टाः सन्ततस्याश्रयास्तदा।  
विसर्गं द्वादशे कृत्वा दिवसेऽव्यक्त लक्षणम्॥५९॥  
दुर्लभोपशमः कालं दीर्घमप्यनुवर्तते।  
इति बुद्ध्वा ज्वरं वैद्य उपक्रामेत्तु सन्ततम् ॥६०॥  
क्रिया क्रम विधौ युक्तः प्रायः प्रागपतर्पणैः॥६१॥

srotobhirvisṛtā doṣā guravo rasavāhibhiḥ॥53॥  
sarva dehānugāḥ stabdhā jvaram kurvanti santatam।  
daśāhaṁ dvādaśāhaṁ vā saptāhaṁ vā suduḥsahaḥ॥54॥  
sa śīghraṁ śīghrakāritvāt praśamaṁ yāti hanti vā।  
kāladūṣyaprakṛtibhirdoṣastulyo hi santatam॥55॥  
niṣpratyanīkaḥ kurute tasmājjñeyaḥ suduḥsahaḥ।  
yathā dhātūṁstathā mūtraṁ purīṣaṁ cānilādayaḥ॥56॥  
yugapaccānupadyante niyamāt santate jvare।  
sa śuddhyā vā'pyaśuddhyā vā rasādīnāmaśeṣataḥ॥57॥  
saptāhādiṣu kāleṣu praśamaṁ yāti hanti vā।  
yadā tu nātīśudhyanti na vā śudhyanti sarvaśaḥ॥58॥  
dvādaśāite samuddiṣṭāḥ santatasyāśrayāstadā।  
visargaṁ dvādaśe kṛtvā divase'vyakta lakṣaṇam॥59॥  
durlabhopaśamaḥ kālaṁ dīrghamapyanuvartate।  
iti buddhvā jvaram vaidya upakrāmettu santatam ॥60॥  
kriyā krama vidhau yuktaḥ prāyaḥ prāgapatarpaṇaiḥ॥61॥

### **Santataka Jwara:**

The imbalanced spread all across the body through Rasavaha

Srotas causing stiffness. Such a fever is called Santata Jwara. It manifests its symptoms very quickly and either gets cured or kills the patient on 12<sup>th</sup>, 10<sup>th</sup> or 7<sup>th</sup> day. It is extremely difficult to tolerate this type of fever.

If the Doshas involved in Santata type of Jwara is similar in property to the season (Kala), Dhatus (Dushya) and physical constitution (Prakruti), then it is Asadhya (incurable).

If the Dhatus and waste products (urine, stool and flatus) are purified, then on 7<sup>th</sup>, 10<sup>th</sup>, or 12<sup>th</sup> days the fever gets subsided. However, if Dhatus and Malas are not purified then fever kills the patient on those days. The death of the patient occurs even if these Dhatus are partially purified.

The Santata Jwara is Thus, located on 12 factors namely, 7 Dhatus, 3 Doshas, Urine and stool. Even if the fever subsides on 12<sup>th</sup> day etc. the symptoms of Jwara may become latent. It may continue for a longer period and cure of this disease is extremely difficult. Therefore, the physician should first administered Apatarpana (fasting) treatment, followed by other treatments for fever. [53–61]

**Satataka Jwara** – Fever that occurs twice in a day

रक्तधात्वाश्रयः प्रायो दोषः सततकं ज्वरम्॥६१॥

सप्रत्यनीकः कुरुते कालवृद्धि क्षयात्मकम्।

अहोरात्रे सततको द्वौ कालावनुवर्तते॥६२॥

raktadhātvāśrayaḥ prāyo doṣaḥ satatakam Jwaram||61||  
sapatyanīkaḥ kurute kālavṛddhi kṣayātmakam|  
ahorātre satatako dvau kālāvanuvartate||62||

In Satataka Jwara, Dosha is mostly located in the Rakta Dhatu. It can be treated with success.

It gets aggravated and subsided depending upon the nature of the time.

In a day and night, Satataka Jwara occurs twice. [61–62]

### **Anyeduska, Truteeyaka and Chaturthaka Jwara:**

काल प्रकृति दूष्याणां प्राप्यैवान्यतमाद्वलम्|  
अन्येद्युष्कं ज्वरं दोषो रुद्ध्वा मेदोवहाः सिराः||६३||  
सप्रत्यनीको जनयत्येककालमहर्निशि|  
दोषोऽस्थिमज्जगः कुर्यात्तृतीयक चतुर्थकौ||६४||  
गतिर्द्व्येकान्तराऽन्येद्युर्दोषस्योक्ताऽन्यथा परैः|  
अन्येद्युष्कं ज्वरं कुर्यादपि संश्रित्य शोणितम्||६५||  
मांस स्रोतांस्यनुगतो जनयेत्तु तृतीयकम्|  
संश्रितो मेदसो मार्गं दोषश्चापि चतुर्थकम् ||६६||  
अन्येद्युष्कः प्रतिदिनं दिनं हित्वा तृतीयकः|  
दिनद्वयं यो विश्रम्य प्रत्येति स चतुर्थकः||६७||

kāla prakṛti dūṣyāṇāṃ prāpyaivānyatamādbalam|  
anyedyuṣkam jwaram doṣo ruddhvā medovahāḥ sirāḥ||63||  
sapatyanīko janayatyekakālamaharniśi|

doṣo'sthimajjagaḥ kuryātr̥tīyaka Chaturthakau||64||  
gatirdvyekāntarā'nyedyurdoṣasyoktā'nyathā paraiḥ|  
anyedyuṣkaṃ Jwaraṃ kuryādapi saṃśritya śonitam||65||  
māṃsa srotāṃsyanugato janayettu tr̥tīyakam|  
saṃśrito medaso mārgaṃ doṣaścāpi Chaturthakam ||66||  
anyedyuṣkaḥ pratidinaṃ dinaṃ hitvā tr̥tīyakaḥ|  
dinadvayaṃ yo viśramya pratyeti sa Chaturthakaḥ||67||

**Anyedyuska Jwara:** Fever that occurs every day

**Occurrence:** Due to the support of the strength of any one from among the Kala (time), Prakruti (physical constitution) and Dushya (Dhatu). It occurs every day. It affects Medovaha Sira (fat channels) Here Rakta is vitiated.

**Trtiyaka Jwara – Fever that occurs on alternate days**

It occurs when Doshas afflict Asthi Dhatu (bone tissue). In this type of fever, Mamsavaha Srotas is also involved.

**Chaturthaka Jwara:** Fever that repeatedly occurs after every 2 days. Here Doshas afflict Majja Dhatu (marrow) and Medovaha Srotas (Fat channels).

According to some scholars different types of Jwara viz, Anyedyuska, Trtiyaka and Chaturthaka are manifested because of the affliction of alternate Dhatu by the Dosha. [63–67]

## Why the fever spikes in Trutiyaka and Chaturtaka Jwara?

अधिशेते यथा भूमिं बीजं काले च रोहति।  
अधिशेते तथा धातुं दोषः काले च कुप्यति॥६८॥  
स वृद्धिं बल कालं च प्राप्य दोषस्तृतीयकम्।  
चतुर्थकं च कुरुते प्रत्यनीक बल क्षयात्॥६९॥

adhiśete yathā bhūmiṃ bījaṃ kāle ca rohati।  
adhiśete tathā dhātuṃ doṣaḥ kāle ca kupyati॥68॥  
sa vṛddhiṃ bala kālaṃ ca prāpya doṣastrīyakam।  
Chaturthakaṃ ca kurute pratyanīka bala kṣayāt॥69॥

As a seed in the soil waits for the right time to germinate, similarly, imbalanced Dosha remain inactive in the Dhatus till suitable time. When the Dosha gains strength in time and when the power of the inhibiting factors (immunity) is subsided, then Trutiyaka and Chaturthaka types of Jwara occur. [68–69]

## Explanation for day gaps in Trutiyaka and Chaturthaka

### Jwara:

कृत्वा वेगं गतबलाः स्वे स्वे स्थाने व्यवस्थिताः।  
पुनर्विवृद्धाः स्वे काले ज्वरयन्ति नरं मलाः॥७०॥

kṛtvā vegam gatabalāḥ sve sve sthāne vyavasthitāḥ।  
punarvivṛddhāḥ sve kāle Jwarayanti naraṃ malāḥ॥70॥

The Doshas, after manifesting their aggravated signs and symptoms, lose their strength and get located in their respective places. At the appropriate time, they again get aggravated to afflict the person with fever. [70]

**Trutiya type of Jwara is of three types as follows:**

कफ पित्तात्त्रिकग्राही पृष्ठाद्वात कफात्मकः।

वात पित्ताच्छिरोग्राही त्रिविधः स्यात्तृतीयकः॥७१॥

चतुर्थको दर्शयति प्रभावं द्विविधं ज्वरः।

जङ्घाभ्यां श्लैष्मिकः पूर्वं शिरस्तोऽनिलसम्भवः॥७२॥

kapha pittātrikagrāhī pṛṣṭhādvāta kaphātmakaḥ।

vāta pittācchirogrāhī trividhaḥ syāttṛtīyakaḥ॥71॥

caturthako darśayati prabhāvaṃ dvividhaṃ Jwaraḥ॥

jaṅghābhyāṃ ślaiṣmikaḥ pūrvaṃ śirasto'nilasambhavaḥ॥72॥

When manifested by the aggravation of

Trikagrahi – Kapha and Pitta, it afflicts the Trika (lumbo–sacral joint)

Prushtagrahi – Vata and Kapha, it afflicts the Prushta (back)

Shirograhi – Vata and Pitta, it afflicts the Shiras (head)

Similarly, Chaturthaka Jwara is of 2 types as follows, when manifested by the vitiation of

Kapha – afflicts calf– region in the beginning.

Vata – afflicts the head in the beginning. [71–72]

विषम ज्वर एवान्यश्चतुर्थक विपर्ययः।

त्रिविधो धातुरेकैको द्विधातुस्थः करोति यम्॥७३॥

viṣama jwara evānyaś chaturthaka viparyayaḥ।

trividho dhāturekaiko dvidhātusthaḥ karoti yam॥73॥

Another variety of Vishama Jwara (irregular or intermittent fever) is called Chaturthaka Viparayaya.

Each of the 3 Doshas viz. Vata, Pitta and Kapha cause this disease by afflicting 2 Dhatus viz., Asthi (bone) and Majja (bone marrow) [73]

Causative factor for Vishama Jwara:

प्रायशः सन्निपातेन दृष्टः पञ्च विधो ज्वरः।

सन्निपाते तु यो भूयान् स दोषः परिकीर्तितः॥७४॥

ऋत्वहोरात्रदोषाण मनसश्च बलाबलात्।

कालमर्थवशाच्चैव ज्वरस्तं तं प्रपद्यते॥७५॥

prāyaśaḥ sannipātena dr̥ṣṭaḥ pañca vidho Jwaraḥ।

sannipāte tu yo bhūyān sa doṣaḥ parikīrtitaḥ॥74॥



ṛtvahorātradoṣāṇa manasaśca balābalāt|  
kālamarthavaśāccaiva jwarastaṃ taṃ prapadyate||75||

The 5 types of Jwara are caused by Sannipata (Simultaneous vitiation of all the 3 Doshas). However, the Dosha which is predominant among 3 is considered the causative factor. [74]

Manifestation of Jwara in a particular time because of the following factors:

Rutu – season

Ahoratra Dosha – variation of Doshas in day and night

Manasa balaabalat – mind's strength or weakness

**Dhatugata Jwara: Features of Jwara when it afflicts individual Dhatus:**

**Rasa Dhatu Gata Jwara:**

गुरुत्वं दैन्यमुद्वेगः सदनं छर्द्यरोचकौ|

रस स्थिते बहिस्तापः साङ्गमर्दो विजृम्भणम्||७६||

gurutvaṃ dainyamudvegaḥ sadanaṃ chardyarocakau|

rasa sthite bahistāpaḥ sāṅgamardo vijṛmbhaṇam||76||

Gurutva – heaviness,

Dainya – miserable feeling, being humbled by the effect of disease

Udvega – restlessness

Sadana – malaise, lack of strength

Chardi – Vomiting

Arochaka – anorexia

Bahistapa – warm body and extremities, increase in external body temperature

Angamarda – bodyache

Vijrumbhana – yawning

### **Rakta Dhatugata Jwara:**

रक्तोष्णाः पिडकास्तृष्णा सरक्तं श्ठीवनं मुहुः।

दाह राग भ्रम मद प्रलापा रक्त संस्थिते॥७७॥

raktoṣṇāḥ piḍakāstr̥ṣṇā saraktaṃ ṣṭhīvanaṃ muhuḥ।

dāha rāga bhrama mada pralāpā rakta samsthite॥77॥

Signs and symptoms manifested when the vitiated Doshas causing Jwara are located in the Rakta Dhatu (hemoglobin fraction of blood):

Rakta Ushna – excess hotness of blood

Pidaka – Pimples

Trushna – Thirst

Sa Rakta Sthivana – Frequent spitting of blood – hemoptysis

Daha –Burning sensation

Raga – redness

Bhrama – Giddiness

Mada – Intoxication and

Pralapa – Irrelevant talk

### **Mamsagata Jwara:**

अन्तर्दाहः सतृण्मोहः सग्लानिः सृष्ट विट्कता।

दौर्गन्ध्यं गात्र विक्षेपो ज्वरे मांस स्थिते भवेत्॥७८॥

antardāhaḥ satṛṇmohaḥ saglāniḥ sṛṣṭa viṭkatā।

daurgandhyaṃ gātra vikṣepo jvare māṃsa sthite bhavet॥78॥

Signs and symptoms manifested when the vitiated Doshas causing Jwara are located in the Mamsa Dhatu (muscle tissue):

Antar daha – Burning sensation inside the body (in internal organs)

Trushna – Thirst

Sammoha – Unconsciousness

Glanī – tiredness

Srushta Vitkata – Diarrhea

Daurgandhyam – Foul smell and strong movement of the limbs and the body

Gatra Vikshepa – body shivering

### **Medo dhatugata Jwara:**

स्वेदस्तीव्रा पिपासा च प्रलापो वम्यभीक्षणशः।

स्वगन्धस्यासहत्वं च मेदःस्थे ग्लान्यरोचकौ॥७९॥

svedastīvrā pipāsā ca pralāpo vamyabhikṣṇaśaḥ।

svagandhasyāsahatvaṃ ca medaḥsthe glānyarocakau॥79॥

Signs and symptoms manifested when the vitiated Doshas causing Jwara are located in the Medo Dhatu (fat tissue):

Teevra sweda – Excessive sweating

Pipasa – Thirst

Pralapa – Delirium

Vamana – Frequent vomiting

Swa gandhasyāsahatvaṃ – Inability to tolerate the smell of ones own body

Glani – lassitude, debility

Arochaka – Anorexia

### **Asthidhatugata Jwara:**

विरेक वमने चोभे सास्थिभेदं प्रकूजनम्।

विक्षेपणं च गात्राणां श्वासश्चास्थिगते ज्वरे॥८०॥

vireka vamine cobhe sāsthibhedam prakūjanam।

vikṣepaṇam ca gātrāṇām śvāsaścāsthigate jvare॥80॥

Signs and symptoms manifested when the vitiated Doshas causing Jwara are located in the Asthi Dhatu (bone tissue):

Vireka and Vamana – Both diarrhea and vomiting

Asthi bheda – Pain in the bones

Prakujanam – Production of Kujana (cooing) sound

Gatra Vikshepa – Strong movement of the body and its limbs

Shwasa – difficulty in breathing

### **Majja Dhatugata Jwara:**

हिक्का श्वासस्तथा कासस्तमसश्चातिदर्शनम्।

मर्मच्छेदो बहिः शैत्यं दाहोऽन्तश्चैव मज्जगे||८१||

hikkā śvāsastathā kāśastamasaścātidarśanam|

marmacchedo bahiḥ śaityaṃ dāho'ntaścaiva majjage||81||

Signs and symptoms manifested when the vitiated Doshas causing Jwara are located in the Majja Dhatu (bone marrow):

Hikka – Hiccup

Shwasa – Asthma, difficulty in breathing

Kasa – cough

Tama darshana – Frequently entering into the darkness, blinding,

Marma cheda – Pain in vital organs

Bahir shaityam – Cold extremities

Antardaha – Internal burning sensation

### **Shukradhatugata Jwara:**

शुक्र स्थानगतः शुक्र मोक्षं कृत्वा विनाश्य च|

प्राणं वाय्वग्निसोमैश्च सार्धं गच्छत्यसौ विभुः||८२||

śukra sthānagataḥ śukra mokṣaṃ kṛtvā vināśya ca|

prāṇaṃ vāyvagnisomaiśca sārddhaṃ gacchatyasau vibhuḥ||82||

**Signs and symptoms manifested when the vitiated Doshas causing Jwara are located in the Shukra Dhatu (semen including sperm & ovum):**

Shukra Moksham – Ejaculation and

Shukra Vinasham – Destruction of Shukra (semen) resulting in the

extinction of life along with Vayu, Agni and Soma of the subtle body  
(Sookshma Sharira)

Curability of Dhatu Jwara (fever afflicting body tissues):

रस रक्ताश्रितः साध्यो मेदो मांसगतश्च यः।

अस्थि मज्जगतः कृच्छ्रः शुक्रस्थो नैव सिद्ध्यति॥८३॥

Rasa Rakta, Mamsa and Medas are Sadhya (curable)

Asthi and Majja are Kasta sadhya (difficult to cure)

Shukra is Asadhya (incurable)

### **Eight types of Jwara based on Dosha:**

Based on Dosha involvement, there are eight types of fever. Viz:

Vataja, Pittaja, Kaphaja,

Vata-Pittaja, Vata – Kaphaja, Pitta-Kaphaja

Sannipataja – Vata, Pitta and Kapha – all the three are involved.

Agantuja – fever due to external factors such as injury

Among these eight types of fever, Vataja, Pittaja, and Kaphaja

fevers (caused by individual DOshas) are explained in detail in

Jwara Nidana Chapter). The fever caused due to combination of

Doshas is explained here –

### **Vata-Pittaja Jwara:**

हेतुभिर्लक्षणैश्चोक्तः पूर्वमष्टविधो ज्वरः।

समासेनोपदिष्टस्य व्यासतः शृणु लक्षणम्॥८४॥

शिरो रुक् पर्वणां भेदो दाहो रोम्णां प्रहर्षणम्।  
कण्ठास्य शोषो वमथुस्तृष्णा मूर्च्छा भ्रमोऽरुचिः॥८५॥  
स्वप्न नाशोऽतिवाग्जृम्भा वातपित्त ज्वराकृतिः।  
hetubhirlakṣaṇaiścoktaḥ pūrvamaṣṭavidho jvaraḥ।  
samāsenopadiṣṭasya vyāsataḥ śrṇu lakṣaṇam॥84॥  
śiro ruk parvaṇām bhedo dāho romṇām praharṣaṇam।  
kaṅṭhāsya śoṣo vamaThus, trṣṇā mūrccā bhramo'ruciḥ॥85॥  
svapna nāśo'tivāgjṛmbhā vātapitta jvarākṛtiḥ।

Fever that occurs due to vitiation of Vata and Kapha Dosha exhibits following symptoms:

Shiro ruk – Headache

Parvanam bheda – breaking pain in fingers and toes

Daha – burning sensation

Romanam Praharshanam – horripilation

Kanthasya shosho – dryness of throat

Aruchi – anorexia

Swapna nasha – sleeplessness

Ati Vak – excessive talk and

Vijrumbha – Yawning

### **Vata Kaphatmaka Jwara:**

शीतको गौरवं तन्द्रा स्तैमित्यं पर्वणां च रुक्॥८६॥

शिरोग्रहः प्रतिश्यायः कासः स्वेदाप्रवर्तनम्।

सन्तापो मध्यवेगश्च वातक्षेष्मज्वराकृतिः॥८७॥

śītako gauravaṃ tandrā staimityaṃ parvaṇāṃ ca ruk||86||  
śirograhaḥ pratiśyāyaḥ kāsaḥ svedāpravartanam|  
santāpo madhyavegaśca vātaśleṣmajvarākṛtiḥ||87||

The signs and symptoms of Jwara caused by the vitiation of vata  
and kapha:

Sheeta – Feeling of cold

Gauravam – heaviness

Tandra – drowsiness

Staimityam – timidity, stiffness, as if covered by a wet cloth

Parvaṇāṃ ruk – Pain in the fingers and toes

Shiro graha – rigidity of head, stiffness

Pratishyāyaḥ – coryza, running nose

Kasa – cough

Asweda – absence of sweating and

Madhyavega Santapa – moderate rise in temperature

### **Kapha Pittaja Jwara:**

मुहुर्दाहो मुहुः शीतं स्वेदस्तम्भो मुहुर्मुहुः।

मोहः कासोऽरुचिस्तृष्णा श्लेष्म पित्त प्रवर्तनम्||८८||

लिप्त तिक्तास्यता तन्द्रा श्लेष्म पित्त ज्वराकृतिः।

इत्येते द्वन्द्वजाः प्रोक्ताः ...|८९|

muhurdāho muhuḥ śītaṃ svedastambho muhurmuhuḥ|

mohaḥ kāso'rucistr̥ṣṇā śleṣma pitta pravartanam||88||



lipta tiktāsyatā tandrā śleṣma pitta jvarākṛtiḥ|  
ityete dvandvajāḥ proktāḥ ...|89|

### **The signs and symptoms of the Jwara caused by the vitiation of Kapha and Pitta:**

Muhurdāho muhuḥ shitam – Frequent feeling of burning sensation and cold

Sveda stambha Muhurmuhuḥ – repeated episodes of sweating and no-sweating

moha– unconsciousness

Kasa – cough

Aruchi – anorexia

Trushna – thirst

Shleṣma pitta pravartanam – elimination of phlegm and bile,

Lipta tiktāsyā – coated tongue and bitterness in the mouth

Tandra – drowsiness

Thus, different type of fever (Jwara) caused by the simultaneous vitiation of 2 Doshas (Dvandvaja) are described {84–89}

### **Sannipata Jwara – due to imbalance of all the three**

#### **Doshas:**

... सन्निपातज उच्यते||८९||

सन्निपात ज्वरस्योर्ध्वं त्रयोदश विधस्य हि|

प्राक्सूत्रितस्य वक्ष्यामि लक्षणं वै पृथक् पृथक्||९०||

... sannipātaja ucyate||89||

sannipāta jvarasyordhvaṃ trayodaśa vidhasya hi|

prāksūtritasya vakṣyāmi lakṣaṇaṃ vai pṛthak pṛthak||90||

Based on individual Dosha strength, Sannipataja Jwara is of 13 types.

### **Manda Kapha Jwara:**

भ्रमः पिपासा दाहश्च गौरवं शिरसोऽतिरुक्|

वातपित्तोल्बणे विद्याल्लिङ्गं मन्द कफे ज्वरे||९१||

bhramaḥ pipāsā dāhaśca gauravaṃ śiraso'tiruk|

vātapittolbaṇe vidyāllīṅgaṃ manda kaphe jvare||91||

Sannipata Jwara – all 3 Doshas are involved, but Kapha Dosha is mild in imbalance. Symptoms are –

Bhrama – Giddiness

Pipasa – thirst,

Dāha – burning sensation,

Gaurava – heaviness,

Shiras ati ruk – excessive headache

### **Manda Pitta Sannipata Jwara:**

शैत्यं कासोऽरुचिस्तन्द्रा पिपासा दाहरुग्व्यथाः|

वात श्लेष्मोल्बणे व्याधौ लिङ्गं पितावरे विदुः||९२||

śaityaṃ kāso'rucistandrā pipāsā dāharugvyathāḥ|  
vāta śleṣmolbaṇe vyādhau liṅgaṃ pittāvare viduḥ||92||

Sannipata Jwara in which vitiation of both Vayu and Kapha predominates over the vitiation of Pitta:

Shaityaṃ – Coldness

Kasa – cough

Aruchi – anorexia

Tandra – drowsiness

Pipasa – thirst

Daha – burning sensation

Vyatha – pain

### **Manda Vata Sannipata Jwara:**

छर्दिः शैत्यं मुहुर्दाहस्तृष्णा मोहोऽस्थिवेदना|

मन्दवाते व्यवस्यन्ति लिङ्गं पित्त कफोल्बणे||९३||

chardiḥ śaityaṃ muhu rdāhastrṣṇā moho'sthivedanā|

mandavāte vyavasyanti liṅgaṃ pitta kapholbāṇe||93||

The signs and symptoms of sannipata Jwara in which the vitiation of Pitta and Kapha predominates over the vitiation of Vata:

Chardi – Emesis

Shaityam – coldness

Muhur daha – frequent burning sensation

Trishna – thirst

Moha – unconsciousness and  
Asthi vedana– pain in the bones

### **Vatolbana Sannipata Jwara – When Vata is dominant than Pitta and Kapha:**

सन्ध्यस्थिशिरसः शूलं प्रलापो गौरवं भ्रमः।

वातोल्बणे स्याद् द्वायनुगे तृष्णा कण्ठास्य शुष्कता॥९४॥

sandhyasthiśirasah śūlaṃ pralāpo gauravaṃ bhramaḥ।

vātolbaṇe syād dvayanuge trṣṇā kaṅṭhāsya śuṣkatā॥94॥

Sandhishoola – joint pain

Asthishoola – bone pain

Shiroshoola – headache

Pralapa – irrelevant talk

Gaurava – heaviness

Bhrama – dizziness, psychosis

Trushna – Excessive thirst

Kanthashosha – dry throat

Asyashosha – dry mouth

### **When Pitta dominates other Doshas in Sannipata**

**Jwara:** Pittolbana Sannipata Jwara:

रक्त विण्मूत्रता दाहः स्वेदस्तृड् बलसङ्क्षयः।

मूर्च्छा चेति त्रिदोषे स्याल्लिङ्गं पित्ते गरीयसि॥९५॥

rakta viṅmūtratā dāhaḥ svedastr̥ḍ balasaṅkṣayaḥ|  
mūrcchā ceti tridoṣe syāllīṅgaṃ pitte garīyasi||95||

Raktavit – blood in stools

Raktamootrata – blood in urine

Daha – Burning sensation

Sveda – excess sweating

Trut – excess thirst

Balakshaya – depleted strength and immunity

Murcha – unconsciousness, fainting

### **When Kapha dominates other Doshas in Sannipata**

**Jwara:** Kapholbana Sannipata Jwara

आलस्यारुचि हृल्लास दाहवम्यरतिभ्रमैः|

कफोल्बणं सन्निपातं तन्द्रा कासेन चादिशेत्||९६||

ālasyāruci hr̥llāsa dāhavamyaratibhramaiḥ|

kapholbaṇaṃ sannipātaṃ tandrā kāseṇa cādiśet||96||

Alasya – laziness, lethargy

Aruchi – Anorexia, lack of interest in food

Hrullasa – nausea

Daha – Burning sensation

Vami – vomiting

Arati – lack of interest

Bhrama – dizziness, psychosis

Tandra – drowsiness

Kasa – cold, cough

### **Heena Vata Madhya Pitta Shleshma Adhika:**

प्रतिश्या छर्दिरालस्यं तन्द्राऽरुच्यग्निमार्दवम्।

हीन वाते पित्त मध्ये लिङ्गं श्लेष्माधिके मतम्॥९७॥

pratiśyā chardirālasyaṃ tandrā'rucyagnimārdavam।

hīna vāte pitta madhye liṅgaṃ śleṣmādhike matam॥97॥

In Sannipata Jwara, where Vata is milkd, Pitta is moderately dominant and Kapha is very dominant, it produces below symptoms:

Pratishyaya – Running nose, coryza

Chardi – vomiting

Alasya – laziness, lethargy

Tandra – drowsiness, weakness in sense organs

Aruchi – Anorexia, lack of interest in food

Agnimardava – weak digestion strength

### **Heena Vata, Madhya Kapha Pitta Adhika Sannipata Jwara:**

हारिद्र मूत्र नेत्रत्वं दाहस्तृष्णा भ्रमोऽरुचिः।

हीनवाते मध्यकफे लिङ्गं पित्ताधिके मतम्॥९८॥

hāridra mūtra netratvaṃ dāhastr̥ṣṇā bhramo'ruciḥ।

hīnavāte madhyakaphe liṅgaṃ pittādhike matam॥98॥

In Sannipata Jwara, where, Vata is mildly dominant, Kapha is moderate and Pitta is highly dominant, it produces below symptoms.

Haridramutra – Excessive yellow colored urine

Haridranetra – Yellow sclera (eyes)

Daha – Burning sensation

Trushna – Excessive thirst

Bhrama – dizziness, psychosis

Aruchi – Anorexia, lack of interest in food

### **Heenapitta Madhyakapha Maruta Adhika:**

शिरोरुग्वेपथुः श्वासः प्रलापश्छर्द्यरोचकौ।

हीनपित्ते मध्यकफे लिङ्गं स्यान्मारुताधिके॥९९॥

śīrorugvepathuḥ śvāsaḥ pralāpaśchardyarocakau।

hīnapitte madhyakaphe liṅgaṃ syānmārutādhike॥99॥

In Sannipat Jvar, where Pitta is mildly dominant, Kapha is moderate and Vata is high, it produces below symptoms –

Shiroruk – headache

Vepathu – trembling, quivering

Shwasa – asthma, respiratory disorders involving difficulty in breathing

Pralapa – irrelevant talk, delirium

Chardi – vomiting

Arochaka – anorexia, lack of interest in food

### **Heena Pitta Vata Madhya Shleshma Adhika:**

शीतको गौरवं तन्द्रा प्रलापोऽस्थिशिरोऽतिरुक्।

हीनपित्ते वातमध्ये लिङ्गं श्लेष्माधिके विदुः॥१००॥

śītako gauravaṃ tandrā pralāpo'sthiśiro'tiruk|

hīnapitte vātamadhye liṅgaṃ śleṣmādhike viduḥ||100||

In Sannipata Jwara, where Pitta is mild, Vata is moderate and Kapha is high –

Sheetaka – feeling cold

Gaurava – heaviness

Tandra – drowsiness, weakness in sense organs

Pralapa – irrelevant talk, delirium

Asthiruk – bone pain

Shiroruk – headache

### **Heena Kapha, Pitta Madhya, Vata Adhika –**

श्वासः कासः प्रतिश्यायो मुखशोषोऽतिपार्श्वरुक्।

कफहीने पित्तमध्ये लिङ्गं वाताधिके मतम्॥१०१॥

śvāsaḥ kāsaḥ pratiśyāyo mukhaśoṣo'tipārśvaruk|

kaphahīne pittamadhye liṅgaṃ vātādhike matam||101||

In Sannipata Kwara, where Kapha is mild, Pitta is moderate and Vata is aggressive –

Shwasa – asthma, respiratory disorders involving difficulty in



breathing

Kasa – cold, cough

Pratishyaya – Running nose, coryza

Mukhashosha – dry mouth

Ati Parshwa ruk – severe pain in flanks

### **Heenakapha Madhya Vata Pitta Adhika –**

वर्चोभेदोऽग्निदौर्बल्यं तृष्णा दाहोऽरुचिर्भ्रमः।

कफ हीने वातमध्ये लिङ्गं पित्ताधिके विदुः॥१०२॥

varcobhedo'gnidaurbalyam tr̥ṣṇā dāho'rucirbhramah।

kapha hīne vātamadhye liṅgam pittaadhike viduḥ॥102॥

In Sannipata Jwara where Kapha is mild, Vata is moderate and Pitta is high –

Varcha bheda –Diarrhea

Agnidaurbalyam – loss in the power of digestion

Tr̥ṣṇā – thirst

Daha – burning sensation,

Aruchi – anorexia and

Bhrama – giddiness

### **Sannipata Jwara with all the Three Doshas are equally**

#### **dominant:**

सन्निपातज्वरस्योर्ध्वमतो वक्ष्यामि लक्षणम्।

क्षणे दाहः क्षणे शीतमस्थिसन्धिशिरोरुजा॥१०३॥

सास्रावे क्लुषे रक्ते निर्भुग्ने चापि दर्शने ।

सस्वनौ सरुजौ कर्णौ कण्ठः शूकैरिवावृतः॥१०४॥  
तन्द्रा मोहः प्रलापश्च कासः श्वासोऽरुचिर्भ्रमः।  
परिदग्धा खर स्पर्शा जिह्वा स्रस्ताङ्गता परम्॥१०५॥  
ष्ठीवनं रक्तपित्तस्य कफेनोन्मिश्रितस्य च।  
शिरसो लोठनं तृष्णा निद्रानाशो हृदि व्यथा॥१०६॥  
स्वेद मूत्र पुरीषाणां चिराद्दर्शनमल्पशः।  
कृशत्वं नातिगात्राणां प्रततं कण्ठकूजनम्॥१०७॥  
कोठानां श्याव रक्तानां मण्डलानां च दर्शनम्।  
मूकत्वं स्रोतसां पाको गुरुत्वमुदरस्य च॥१०८॥  
चिरात् पाकश्च दोषाणां सन्निपात ज्वराकृतिः॥१०९॥  
sannipātajvarasyordhvamoto vakṣyāmi lakṣaṇam।  
kṣaṇe dāhaḥ kṣaṇe śītamasthisandhiśīrorujā॥103॥  
sāsrāve kaluṣe rakte nirbhugne cāpi darśane ।  
sasvanau sarujau karṇau kaṇṭhaḥ śūkairivāvṛtaḥ॥104॥  
tandrā mohahḥ pralāpaśca kāsaḥ śvāso'rucirbhramaḥ।  
paridagdhā khara sparśā jihvā srastāṅgatā param॥105॥  
ṣṭhīvanaṃ raktapittasya kaphenonmiśritasya ca।  
śirasloṭhanaṃ trṣṇā nidrānāśo hr̥di vyathā॥106॥  
sveda mūtra puriṣāṇāṃ cirāddarśanamalpaśaḥ।  
kr̥śatvaṃ nātigātrāṇāṃ pratataṃ kaṇṭhakūjanam॥107॥  
koṭhānāṃ śyāva raktānāṃ maṇḍalānāṃ ca darśanam।  
mūkatvaṃ srotasāṃ pāko gurutvamudarasya ca॥108॥  
cirāt pākaśca doṣāṇāṃ sannipāta jvarākṛtiḥ।109।

**In the Sannipata Jwara in which all the three Doshas are simultaneously vitiated in a similar manner, the signs and symptoms are as follows:**

1. Kshaṇe dāhaḥ kṣaṇe śītam – The patient at times has burning sensation and at times feels cold.
2. Asthi sandhi śīro rujā– Pain in bones, joints and head.
3. Sāsrāve kaluṣhe rakte nirbhugne cha api darśane – excessive lacrimation and eyes will be cloudy and red. The eye balls are wrinkled.
4. Sasvanau sarujau karṇau – There will be sound (tinnitus) and pain in the ears.
5. Kaṇṭhaḥ shukai iva avruta – The throat will feel as if covered with sharp edged bristles.
6. Tandrā mohaḥ pralāpascha kāsaḥ śvāso'rucirbhramaḥ – There will be drowsiness, unconsciousness, delirium, cough, asthma, anorexia and giddiness.
7. Paridagdhā khara sparśā jihvā – The tongue will appear as if burnt (black) and tongue will be rough to touch.
8. Sṭhīvanaṃ – There will be prostration.
9. Raktapittasya kaphenonmiśrita – Spitting of blood and bile mixed with phlegm
10. Shiraso loṭhanaṃ tṛṣṇā nidrānāśo hṛdi vyathā – The patient will move here and there, there will be thirst, sleeplessness and pain in the cardiac region

11. Sveda mūtra puriṣāṇām chirat darśhanam alpaśaḥ – Sweet, urine and stool will appear very late and they will be in small quantity.
12. Kṛśatvaṃ nātigātrāṇām – The body will not be emaciated in excess.
13. Kaṇṭha kūjanam–rumbling sound from the throat.
14. Koṭhānām śyāva raktānām maṇḍalānām ca darśhanam – In the skin, urticaria and patches heaving bluish–black and red color will appear.
15. Mūkatvaṃ srotasām pāko –The patient will be dumb (absence of speech or difficulty in speech) and there will be inflammation of the channels of circulation.
16. Udara gurutvam – There will be heaviness in abdomen.
17. The Doshas will undergo Paka (metabolic transformation) after a long time. [89–109]

### **Incurability of Sannipata Jwara:**

दोषे विबद्धे नष्टेऽग्नौ सर्वं सम्पूर्णं लक्षणः॥१०९॥

सन्निपात ज्वरोऽसाध्यः कृच्छ्रसाध्यस्त्वतोऽन्यथा॥११०॥

doṣe vibaddhe naṣṭe'gnau sarva sampūrṇa lakṣaṇaḥ||109||

sannipāta jvaro'sādhyāḥ kṛcchrasādhyastvato'nyathā|110|

If there is obstruction or non–elimination of imbalanced Doshas, if the Agni (enzymes which are responsible for digestion and metabolism) are completely destroyed and if all the signs and

symptoms are fully manifested, then Sannipata Jwara is incurable; otherwise it is difficult of cure. [109– 110]

निदाने त्रिविधा प्रोक्ता या पृथग्ज्वराकृतिः॥११०॥  
संसर्ग सन्निपातानां तया चोक्तं स्व लक्षणम्॥१११॥

nidāne trividhā proktā yā pṛthagjavarākṛtiḥ॥110॥  
saṁsarga sannipātānāṁ tayā coktaṁ sva lakṣaṇam॥111॥

In the Nidana section, the signs and symptoms of Jwaras caused individually by Vata Pitta and Kapha are described separately. From these signs and symptoms, those of the Dvandvaja types (where 2 Doshas are simultaneously vitiated) and of the Sannipata type (where all the 3 Doshas are simultaneously vitiated) is determined. [110–111]

### **Agantuja Jwara – Fever by Exogenic factors:**

आगन्तुरष्टमो यस्तु स निर्दिष्टश्चतुर्विधः॥१११॥

अभिघाताभिषङ्गाभ्यामभिचाराभिशापतः।

āganturaṣṭamo yastu sa nirdiṣṭaścaturvidhaḥ॥111॥

abhigātābhiṣaṅgābhyāmabhicārābhiśāpataḥ।

Agantuj (which is cause by external factors) is the 8th type of Jwara. Agantu Jwara is of 4 varieties Viz,  
Abhigataja – due to external injury

Abhishangaja – due to excess lust, anger, grief, poison, etc

Abhicharaja – Due to evil tantric rituals

Abhishapaja – due to Shapa (curse) of elderly

**Abhighataja Jwara – Due to injury:**

शस्त्र लोष्टक शाकाष्ठमुष्ट्यरत्नितलद्विजैः॥११२॥

तद्विधैश्च हते गात्रे ज्वरः स्यादभिघातजः।

तत्राभिघातजे वायुः प्रायो रक्तं प्रदूषयन्॥११३॥

सव्यथा शोफ वैवर्ण्यं करोति सरुजं ज्वरम्॥११४॥

śastra loṣṭaka śākāṣṭhamuṣṭyaratnitaladvijaiḥ॥112॥

tadvidhaiśca hate gātre jvaraḥ syādabhighātajah।

tatrābhighātaje vāyuh prāyo raktam pradūṣayan॥113॥

savyathā śopha vaivarṇyam karoti sarujam jvaram।114॥

(1) Abhighataja – The Jwara caused by the injury of

Shastra – weapons,

Loshtaka – stone, hunter,

Shaka – wood,

Mushti – fist, sole of the palm, teeth and such other factors.

By this injury, Vata vitiates blood resulting in pain, swelling, discoloration and painful fever.

**(2) Abhisangaja** – The Jwara caused by the affliction of passion, grief, fear, anger and evil spirits including germs.

काम शोक भय क्रोधैरभिषक्तस्य यो ज्वरः॥११४॥  
 सोऽभिषङ्गाज्वरो ज्ञेयो यश्च भूताभिषङ्गजः।  
 काम शोकभयाद्वायुः, क्रोधात् पित्तं, त्रयो मलाः॥११५॥  
 भूताभिषङ्गात् कुप्यन्ति भूत सामान्य लक्षणाः।  
 भूताधिकारे व्याख्यातं तदष्टविध लक्षणम्॥११६॥  
 विष वृक्षानिल स्पर्शात्तथाऽन्यैर्विष सम्भवैः।  
 अभिषक्तस्य चाप्याहुर्ज्वरमेकेऽभिषङ्गजम्॥११७॥  
 चिकित्सया विषघ्न्यैव स शमं लभते नरः।

kāma śoka bhaya krodhairabhiṣaktasya yo jvaraḥ॥114॥  
 so'bhiṣaṅgājvaro jñeyo yaśca bhūtābhiṣaṅgajaḥ।  
 kāma śokabhayādvāyuh, krodhāt pittaṃ, trayo malāḥ॥115॥  
 bhūtābhiṣaṅgāt kupyanti bhūta sāmānya lakṣaṇāḥ।  
 bhūtādihikāre vyākhyātaṃ tadaṣṭavidha lakṣaṇam॥116॥  
 viṣa vṛkṣānila sparśāttathā'nyairviṣa sambhavaiḥ।  
 abhiṣaktasya cāpyāhurjvaramēke'bhiṣaṅgajam॥117॥  
 cikitsayā viṣaghnyaiva sa śamaṃ labhate naraḥ।

Abhishangaja jwara occurs due to –

Kama – lust

Shoka – grief

Bhaya – fear

Krodha – anger,

Bhuta – evil spirits, micro organisms

Visha – toxins

Due to lust, grief and fear, Vata increases. Due to anger, Pitta aggravates, due to Bhuta (evil spirits / microbes), all the Three Doshas aggravate.

**Vishaja Abhishangaja Jwara** can occur due to touch or consumption of toxic plants, toxic air, and toxic animals.

(3) Abhicharja – The Jwara caused by the contact of the poisonous air of the toxic plants and such other toxins. This type of Jwara gets cured by the administration of antidotes of these poisons.

**Abhicharaja and Abhishapaja Jwara:**

अभिचाराभिशापाभ्यां सिद्धानां यः प्रवर्तते||११८||

सन्निपात ज्वरो घोरः स विज्ञेयः सुदुःसहः|

सन्निपात ज्वरस्योक्तं लिङ्गं यत्तस्य तत् स्मृतम्||११९||

चित्तोन्द्रिय शरीराणामर्तयोऽन्याश्च नैकशः|

प्रयोगं त्वभिचारस्य दृष्ट्वा शापस्य चैव हि||१२०||

स्वयं श्रुत्वाऽनुमानेन लक्ष्यते प्रशमेन वा|

वैविध्यादभिचारस्य शापस्य च तदात्मके||१२१||

abhicārābhiśāpābhyāṃ siddhānāṃ yaḥ pravartate||118||

sannipāta jvaro ghoraḥ sa vijñeyaḥ suduḥsahaḥ|

sannipāta jvarasyoktaṃ liṅgaṃ yattasya tat smṛtam||119||

cittondriya śarīrāṇāmartayo'nyāśca naikaśaḥ|

prayogaṃ tvabhicārasya dṛṣṭvā śāpasya caiva hi||120||



svayaṃ śrutvā'numānena lakṣyate praśamena vā|  
vaividhyādabhicārasya śāpasya ca tadātmake||121||

**Abhicharaja** fever occurs due to evil deeds and evil tantric rituals. It has Sannipata (aggravation of all the three Doshas).

**Abhishapaja** is due to curse. It has Sannipata (aggravation of all the three Doshas).

In both the above types, all the features of Sannipata Jwara can be appreciated. Mind, sense organs and body are affected.

Several signs and symptoms caused by the affliction of mind, sense organs and body are also manifested. Abhicharaja and Abhisapaja types of Jwara can be determined from the following:

1. By the direct observation of the performance of evil tantric ritual (Abhicara) and curse (Abhishapa)
2. By hearing from others about it
3. By inference (Anumana) and
4. By the alleviation of Jwara after counteracting their effects.

**Different types of Abhishangaja Jwara:**

यथा कर्म प्रयोगेण लक्षणं स्यात् पृथग्विधम्|

ध्यान निःश्वास बहुलं लिङ्गं काम ज्वरे स्मृतम्||१२२||

शोकजे बाष्प बहुलं त्रास प्रायं भय ज्वरे|

क्रोधजे बहु संरम्भं भूतावेशे त्वमानुषम्||१२३||

मूर्च्छा मोह मद ग्लानि भूयिष्ठं विष सम्भवे।  
 केषाञ्चिदेषां लिङ्गानां सन्तापो जायते पुरः॥१२४॥  
 पश्चात्तुल्यं तु केषाञ्चिदेषु काम ज्वरादिषु।  
 कामादिजानामुद्धिष्टं ज्वराणां यद्विशेषणम्॥१२५॥  
 कामादिजानां रोगाणामन्येषामपि तत् स्मृतम्।  
 मनस्यभिहते पूर्वं कामाद्यैर्न तथा बलम्॥१२६॥  
 ज्वरः प्राप्नोति वाताद्यैर्देहो यावन्न दूष्यति।  
 देहे चाभिह (द्रु)ते पूर्वं वाताद्यैर्न तथा बलम्॥१२७॥  
 ज्वरः प्राप्नोति कामाद्यैर्मनो यावन्न दूष्यति॥१२८॥

yathā karma prayogeṇa lakṣaṇaṃ syāt pṛthagvidham।  
 dhyāna niḥśvāsa bahulaṃ liṅgaṃ kāma jvare smṛtam॥122॥  
 śokaje bāṣpa bahulaṃ trāsa prāyaṃ bhaya jvare।  
 krodhaje bahu saṃrambhaṃ bhūtāveśe tvamānuṣam॥123॥  
 mūrcchā moha mada glāni bhūyiṣṭhaṃ viṣa sambhave।  
 keṣāñcideṣāṃ liṅgānāṃ santāpo jāyate puraḥ॥124॥  
 paścāttulyaṃ tu keṣāñcideṣu kāma jvarādiṣu।  
 kāmādiajānāmuddiṣṭaṃ jvarāṇāṃ yadvīśeṣaṇam॥125॥  
 kāmādiajānāṃ rogāṇāmanyēṣāmapī tat smṛtam।  
 manasyabhihate pūrvam kāmādyairna tathā balam॥126॥  
 jvaraḥ prāpnoti vātādyairdeho yāvanna dūṣyati।  
 dehe cābhiha (dru)te pūrvam vātādyairna tathā balam॥127॥  
 jvaraḥ prāpnoti kāmādyairmano yāvanna dūṣyati॥128॥

In Kama Abhishangaja Jwara, due to excess lust, patient will have  
Dhyana – excessive thoughts, restless  
Nishwasa – excess breathing

In Shoka Abhishangaja Jwara, due to grief, crying spells are seen.

In Bhaya Jwara, due to fever, excess tiredness is seen

In Krodhaja Jwara, Pitta symptoms such as redness of face is seen.

In Bhuta Jwara – due to evil spirits /microbes, varied symptoms are observed.

In Visha Jwara –

Murcha – unconsciousness, Moha – confusion

Mada – intoxication

Glani – excess tiredness of sense organs are seen.

In some of these Jwaras, they appear first and then the signs and symptoms of Kama (passion) etc. are manifested, and in others, it happens the other way.

The specific features of Kama (passion) etc. described in the present context of Jwara are also manifested in other diseases (like Unmada or insanity) caused by these factors.

In Kama Jwara etc. the mind is first afflicted by passion etc. but Jwara does not gain strength till such time as the Doshas viz, Vayu etc of the body are not vitiated. Similarly, vitiation of Vayu etc. in

the body does not gain power for the production of Jwara till such time as the mind is not afflicted by Kama (passion) etc. [114–128]

ते पूर्वं केवलाः पश्चान्निजैर्व्यामिश्रलक्षणाः॥१२८॥

हेत्वौषध विशिष्टाश्च भवन्त्यागन्तवो ज्वराः॥१२९॥

te pūrvaṃ kevalāḥ paścānnijairvyāmiśralakṣaṇāḥ॥128॥

hetvauśadha viśiṣṭāśca bhavantyāgantavo jvarāḥ॥129॥

The Agantuja Jwaras caused by external factors are in the beginning independent, manifest individual independent signs and symptoms based on cause (fear, anger etc).

Subsequently, they get mixed up with the signs and symptoms of Nija (endogenous) types of Jwara. However, these Agantu Jwaras have their own specific etiological factors and medicines. [128–129]

### **Jwara Samprapti – Pathogenesis in general:**

संसृष्टाः सन्निपतिताः पृथग्वा कुपिता मलाः॥१२९॥

रसाख्यं धातुमन्वेत्य पक्तिं स्थानान्निरस्य च।

स्वेन तेनोष्मण चैव कृत्वा देहोष्मणो बलम्॥१३०॥

स्रोतांसि रुद्ध्वा सम्प्राप्ताः केवलं देहमुल्बणाः।

सन्तापमधिकं देहे जनयन्ति नरस्तदा॥१३१॥

भवत्यत्युष्णसर्वाङ्गो ज्वरितस्तेन चोच्यते॥१३२॥

samsrṣṭāḥ sannipatitāḥ pṛthagvā kupitā malāḥ||129||  
rasākhyam dhātumanvetya paktim sthānānnirasya ca|  
svena tenoṣmaṇa caiva kṛtvā dehoṣmaṇo balam||130||  
srotāṃsi ruddhvā samprāptāḥ kevalam dehamulbaṇāḥ|  
santāpamadhikam dehe janayanti narastadā||131||  
bhavatyatyuşṇasarvāṅgo jvaritastena cocyate|132|

The aggravated Doshas – Vata, Pitta and Kapha– either individually or in the combinations of two (samsrushta) or all the 3 Doshas (Sannipata) spread through the Rasa Dhatu and dislodge the Jatharagni (digestive fire present in stomach) from its own place. Being supplemented with their own heat and the heat of the Jatharagni, the heat of the body gets increased. Due to this, the body channels (Srotas) get obstructed by the imbalanced Doshas. This leads to further increase in the internal temperature. Thus, Jwara manifests with increase in body temperature as its unique sign. [129–132]

### **Why there is no sweating in initial stages of fever?**

स्रोतसां सन्निरुद्धत्वात् स्वेदं ना नाधिगच्छति||१३२||

स्वस्थानात् प्रच्युते चाग्नौ प्रायशस्तरुणेज्वरे|१३३|

srotasām sanniruddhatvāt svedam nā nādhigacchati||132||

svasthānāt pracyute cāgnau prāyaśastaruṇejvare|133|

Generally a person suffering from Taruna Jwara (first stage of Jwara), does not sweat because of the obstruction to the channels of circulation and the displacement of the Agni (fire). [132–133]

### **Ama Jwara and Pachyamana Jwara – Stages of fever:**

Ama and Pachyamana are the two stages of fever. In Ama stage, the digestion strength is very low and it produces Ama – (altered digestion and metabolism).

During Pachyamana stage of Jwara, the Ama slowly starts weaking leading to improved digestion strength.

### **Ama Jwara – Ama stage of fever:**

अरुचिश्चाविपाकश्च गुरुत्वमुदरस्य च॥१३३॥

हृदयस्याविशुद्धिश्च तन्द्रा चालस्यमेव च।

ज्वरोऽविसर्गी बलवान् दोषाणामप्रवर्तनम्॥१३४॥

लालाप्रसेको हृल्लासः क्षुन्नाशो विरसं मुखम्।

स्तब्ध सुप्त गुरुवं च गात्राणां बहुमूत्रता॥१३५॥

न विड् जीर्णा न च ग्लानिर्ज्वरस्यामस्य लक्षणम्।

aruciścāvipākaśca gurutvamudarasya ca॥133॥

hṛdayasyāvīśuddhiśca tandrā cālasymeveva ca।

jvaro'visargī balavān doṣāṅāmapravartanam॥134॥

lālāpraseko hṛllāsaḥ kṣunnāśo virasaṃ mukham।

stabdha supta guruvaṃ ca gātrāṅāṃ bahumūtratā॥135॥

na viḍ jīrṇā na ca glānirjvarasyāmasya lakṣaṅam।

Aruchi – Anorexia, lack of interest in food  
Avipaka – Altered metabolism  
Udaragurutva – heaviness of stomach  
Hrudaya Avishuddhi – lack of clarity and purity at heart  
Tandra – drowsiness, weakness in sense organs  
Alasya – laziness, lethargy  
Avisargi, Balavaan – fever has good strength, there is no decrease of temperature  
Doshanam Apravartanam – The doshas do not get eliminated out of body  
Lala Praseka – excess salivation  
Hrullasa – nausea  
Kshut Nasha – absence of hunger  
Virsa Mukha – tastelessness in the mouth  
Stabda – body stiffness  
Supta – numbness  
Gurugatrata – heaviness  
Bahu mutrata – Excessive urination  
Na vit – ill formed feces or no feces  
Jeerna na cha – abscess of digestion process  
Glani – debility, fatigue

**Pachyamana Jwara Lakshana:**

ज्वर वेगोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः||१३६||

मलप्रवृत्तिरुत्क्लेशः पच्यमानस्य लक्षणम्|१३७|

jvara vego'dhikastrṣṇā pralāpaḥ śvasanaṃ bhramaḥ||136||  
malapravṛttirutkleśaḥ pacyamānasya lakṣaṇam|137|

### **The signs and symptoms of Pacyamana stage of Jwara:**

Once the Jwara gets past the Ama stage,

Adhika Jwara Vega – Excessive fever

Trushna – thirst

Pralapa – delirium, irrelevant talk

Shwasa – dyspnoea

Bhrama – giddiness

Mala and Shleshma pravrutthi –elimination of feces as well as

Phlegm [133–137]

### **Nirama Jwara Lakshana – Stage of fever when Ama**

#### **subsides:**

क्षुत् क्षामता लघुत्वं च गात्राणां ज्वर मर्दवम्||१३७||

दोषप्रवृत्तिरष्टाहो निरामज्वरलक्षणम्|१३८|

kṣut kṣāmatā laghutvaṃ ca gātrāṇāṃ Jwara mārḍavam||137||

doṣapravṛttiraṣṭāho nirāmaJwaralakṣaṇam|138|

Ksut kshamata – Appearance of the appetite,

Gatra laghutvam – lightness of the body,

Jwara mardavam – reduction in temperature,

Dosha Pravritti – elimination of Doshas along with waste products  
from the body [137–138]



## **Avoid these things during fever of recent origin –**

### **Navajwara Apathya:**

नवज्वरे दिवास्वप्न स्नानाभ्यङ्गान्न मैथुनम्॥१३८॥

क्रोध प्रवात व्यायामान् कषायांश्च विवर्जयेत्॥१३९॥

navajvare divāsvapna snānābhyaṅgānna maithunam॥138॥

krodha pravāta vyāyāmān kaṣāyāṃśca vivarjayet॥139॥

During Nava Jwara (first stage of Jwara), one should avoid

Divaswapna – Sleep during day time

Snana – bath,

Abhyanga – massage

Guru Anna – heavy food

Maithuna – sexual intercourse

Krodha – anger

Pravata – exposure to wind,

Vyayama – exercise and

Kashaya – medicines having astringent taste. [ 138–139]

### **Langhana or fasting:**

ज्वरे लङ्घनमेवादावुपदिष्टमृते ज्वरात्॥१३९॥

क्षयानिल भय क्रोध काम शोकश्रमोद्भवात् ॥१४०॥

jvare laṅghanamevādāvupaḍiṣṭamṛte jvarāt॥139॥

kṣayānila bhaya krodha kāma śokaśramodbhavāt ॥140॥

In the first stage of Jwara, Langhana or fasting is prescribed.

It is however, not indicated in the Jwaras caused by Kshaya (depletion of body tissues), aggravation of Vayu, due to fear, anger, lust, grief and physical exertion. [139–140]

### **Effects of Langhana:**

लङ्घनेन क्षयं नीते दोषे सन्धुक्षितेऽनले॥१४०॥

विज्वरत्वं लघुत्वं च क्षुच्चैवास्योपजायते ।

प्राणाविरोधिना चैनं लङ्घनेनोपपादयेत्॥१४१॥

बलाधिष्ठानमारोग्यं यदर्थोऽयं क्रियाक्रमः॥१४२॥

laṅghanena kṣayaṃ nīte doṣe sandhuḥsite'nale||140||

vijwaratvaṃ laghutvaṃ ca kṣuccaivāsyopajāyate ।

prāṇāvirodhinā cainaṃ laṅghanenopapādayet||141||

balādhiṣṭhānamārogyaṃ yadārtho'yaṃ kriyākramaḥ|142|

Langhana (fasting) alleviates the aggravated Doshas and stimulates the Agni (power of digestion). As a result of this, Jwara subsides, the body becomes light and there is appetite.

Langhana is prescribed to the extent that it does not go against the physical strength (Prana Avirodhi). The aim of all therapeutic measures is to maintain the strength of the body by which the patient becomes free from the disease. [140–141]

### **Nava Jwara Chikitsa:**

लङ्घनं स्वेदनं कालो यवाग्वस्तिकको रसः॥१४२॥

पाचनान्य विपक्वानां दोषाणां तरुणे ज्वरे॥१४३॥

laṅghanam svedanam kālo yavāgvastiktako rasah॥142॥

pācanānya vipakvānām doṣāṇām taruṇe jvare॥143॥

Langhana (fasting),

Svedana (fomentation), Kala (time or passage of eight day),

Yavagu (medicated gruels) with Tikta rasa (medicines having bitter taste) – these help in the Pachana (metabolic transformation) of

Avipakva Doshas in Taruna Jwara (first stage of fever). [142–143]

### **Administering hot water to the patient:**

तृष्यते सलिलं चोष्णं दद्याद्वातकफज्वरे ॥१४३॥

मद्योत्थे पैतिके चाथ शीतलं तिक्तकैः शृतम्।

दीपनं पाचनं चैव ज्वरघ्नमुभयं हि तत्॥१४४॥

स्रोतसां शोधनं बल्यं रुचिस्वेदकरं शिवम्॥१४५॥

trṣyate salilam coṣṇam dadyādvātakaphajvare ॥143॥

madyotthe paittike cātha śītalam tiktakaiḥ śṛtam।

dīpanam pācanam caiva Jwaraghnamubhayam hi tat॥144॥

srotasām śodhanam balyam rucisvedakaram śivam॥145॥

If a Jwara patient feels thirsty, then hot water is given if the Jwara is due to Vata or Kapha, or Vata and Kapha simultaneously aggravated.

If the thirst occurs because of Paittik Jwara or as a result of the intake of alcohol, then cold water is given to drink. This cold water should, however, be boiled with bitter medicines.

Both the hot water and cold water (boiled with bitter medicines) are Dipana (digestive stimulant), Pachana (carminative) and alleviator of Jwara.

Srotasam Shodhana – They help in the cleansing of the channels of circulation. Balya – They promote strength,  
Ruchikara – increase appetite,  
Swedakara – promote sweating and  
Shivam – auspiciousness. [143–145]

### **Shadang Paniya:**

मुस्त पर्पटकोशीर चन्दनोदीच्य नागरैः॥१४५॥

शृत शीतं जलं दद्यात् पिपासा ज्वर शान्तये॥१४६॥

musta parpaṭakośīra candanodīcyā nāgaraiḥ॥145॥

śṛta śītaṃ jalaṃ dadyāt pipāsā Jwara śāntaye॥146॥

For the alleviation of thirst and Jwara, the patient is given water boiled with

Musta (*Cyperus rotundus*)

Parpataka – *Fumaria parviflora*

Ushira – Vetiver – *Vetiveria zizanioides*,

Chandana (Sandalwood – *Santalum album*),

Udichya – *Pavonia odorata*;

Nagara- ginger

After boiling, the water is cooled before administration [145– 146]

### **Vamana treatment for Jwara:**

कफ प्रधानानुत्कलिष्ठान् दोषानामाशय स्थितान्||१४६||

बुद्ध्वा ज्वरकरान् काले वम्यानां वमनैर्हरेत्|१४७|

kapha pradhānānutkliṣṭhān doṣānāmāśaya sthitān||146||

buddhvā Jwarakarān kāle vamyānāṃ vamanairharet|147|

If the Jwara is dominated by Kapha and if it is located in the Amasaya (stomach and small intestine), is in a stage of Utklesa (detached or about to come out), then it is removed by administration of emetics – Vamana.

The state of Kapha is carefully ascertained before the administration of Vamana. [146–147]

## Adverse effects of Emetic therapy – Akale Vamana Prayoga

### Phala:

अनुपस्थित दोषाणां वमनं तरुणे ज्वरे||१४७||

हृद्रोगं श्वासमानाहं मोहं च जनयेद्भृशम्|

सर्व देहानुगाः सामा धातुस्था असुनिर्हराः ||१४८||

दोषाः फलानामामानां स्वरसा इव सात्ययाः|१४९|

anupasthita doṣāṇāṃ vamaṇaṃ taruṇe jvare||147||

hṛdrogaṃ śvāsamānāhaṃ mohaṃ ca janayedbhṛśam|

sarva dehānugāḥ sāmā dhātusthā asunirharāḥ ||148||

doṣāḥ phalānāmāmānāṃ svarasā iva sātyayāḥ|149|

If in Taruna (first stage) Jwara, Emetic therapy is administered to a patient in whom the Doshas have not reached the above-

mentioned state, then it causes

Hrdrogam – acute heart disease,

Shwasa – Asthma,

Anaha – obstruction in the movement of flatus, and feces in the intestine and colon and

Moha – unconsciousness

**Simily:** As it is difficult, neither impossible, to take out juice from an unripe fruit, similarly, it is extremely difficult to take out the Ama Dosh pervading all over the body from out of the Dhatus in which

they are located. It is likely to cause serious complications. [147–149]

### **Yavagu and Manda Pana in Jwara:**

वमितं लङ्घितं काले यवागूभिरुपाचरेत्॥१४९॥  
यथास्वौषधसिद्धाभिर्मण्डपूर्वाभिरादितः।  
यावज्ज्वरमृदूभावात् षडहं वा विचक्षणः॥१५०॥  
तस्याग्निर्दीप्यते ताभिः समिद्धिरिव पावकः।  
ताश्च भेषजसंयोगाल्लघुत्वाच्चाग्निदीपनाः॥१५१॥  
वात मूत्र पुरीषाणां दोषाणां चानुलोमनाः।  
स्वेदनाय द्रवोष्णत्वाद्द्रवत्वात्तृट्प्रशान्तये॥१५२॥  
आहारभावात् प्राणाय सरत्वाल्लाघवाय च।  
ज्वरघ्न्यो ज्वरसात्म्यत्वात्तस्मात् पेयाभिरादितः॥१५३॥  
ज्वरानुपचरेद्धीमानृते मद्य समुत्थितात्।  
मदात्यये मद्यनित्ये ग्रीष्मे पित्त कफाधिके॥१५४॥  
ऊर्ध्वगे रक्तपित्ते च यवागूर्न हिता ज्वरे॥१५५॥

vamitaṃ laṅghitaṃ kāle yavāgūbhirupācaret||149||  
yathāsvauṣadhasiddhābhirmaṇḍapūrvābhirāditaḥ।  
yāvajjvaramṛdūbhāvāt ṣaḍahaṃ vā vicakṣaṇaḥ||150||  
tasyāgnirdīpyate tābhiḥ samidbhiriva pāvakaḥ।  
tāśca bheṣajasamyogāllaghutvāccāgnidīpanāḥ||151||  
vāta mūtra puriṣāṇāṃ doṣāṇāṃ cānulomanāḥ।

svedanāya dravoṣṇatvāddravatvāttr̥praśāntaye||152||  
āhārabhāvāt prāṇāya saratvāllāghavāya ca|  
jvaraghnyo jvarasātmyatvāttasmāt peyābhirāditaḥ||153||  
jvarānupacareddhīmānṛte madya samutthitāt|  
madātyaye madyanitye grīṣme pitta kaphādhike||154||  
ūrdhvage raktapitte ca yavāgūrna hitā jvare|155|

### **Administration of Yavagu (gruel) and Manda (thin gruel) –**

After the patient has been administered with Vamana treatment, patient is made to fast. Then Yavagu prepared with Shadanga Paneeya herbs (Musta, Parpata, Usheera, Chandana, Udeechya and Nagara) is administered in appropriate time.

Before administering Yavagu, the patient is given Manda (extremely thin rice gruel). Yavagu and Manda are administered for 6 days or till fever subsides.

As the fire becomes more inflamed by the addition of fuel (Samit), similarly by the administration of gruels, the digestive fire becomes stimulated. These gruels are light for digestion. They help in Anulomana (elimination through downward track) of flatus, urine, feces and Doshas.

Because they are liquid and hot they cause sweating.

Because they are watery in nature, they alleviate thirst.



They sustain Prana (vital force of life) because of their nourishing properties. Because of their laxative property they bring about lightness to the body.

They are wholesome for Jwara.

In view of the above, to a patient suffering from Jwara the wise should administer, in the beginning, with different types of Peya (thin gruel).

Gruel, however, is contra-indicated in fever caused by the intake of alcohol, in summer season, when there is predominance of Pitta and Kapha and in Urdhvaga Rakta Pitta (a disease characterized by bleeding from different upper body channels). [149–155]

### **Tarpana Chikitsa for Jwara:**

तत्र तर्पणमेवाग्रे प्रयोज्यं लाज सक्तुभिः॥१५५॥

ज्वरापहैः फल रसैर्युक्तं समधु शर्करम्॥१५६॥

tatra tarpaṇamevāgre prayojyaṃ lāja saktubhiḥ॥155॥

jvarāpahaiḥ phala rasairyuktaṃ samadhu śArkaram॥156॥

In such cases where administration of Yavagu is prohibited (In high Pitta, in alcoholics etc), the physician should administer in the beginning tarpana prepared of the Laja Saktu (power of field paddy) mixed with honey, sugar and juices which have properties alleviate the Jwara. [ 155–156]

### Procedure to be followed after Tarpana treatment:

ततः सात्म्यबलापेक्षी भोजयेज्जीर्णतर्पणम्॥१५६॥

तनुना मुद्गयूषेण जाङ्गलानां रसेन वा।

अन्नकालेषु चाप्यस्मै विधेयं दन्तधावनम्॥१५७॥

योऽस्य वक्त्ररसस्तस्माद्विपरीतं प्रियं च यत्।

तदस्य मुखवैशद्यं प्रकाङ्क्षां चान्नपानयोः॥१५८॥

धत्ते रसविशेषाणामभिज्ञत्वं करोति यत्।

विशोध्य द्रुमशाखागैरास्यं प्रक्षाल्य चासकृत्॥१५९॥

मस्तिवक्षुरसमद्याद्यैर्यथाहारमवाप्नुयात्॥१६०॥

tataḥ sātm̐yabalāpekṣī bhojayejjīrṇatarpaṇam॥156॥

tanunā mudgayūṣeṇa jāṅgalānāṃ rasena vā।

annakāleṣu cāpyasmai vidheyam̐ dantadhāvanam॥157॥

yo'sya vaktrarasastasmādviparītaṃ priyaṃ ca yat।

tadasya mukhavaiśadyaṃ prakāṅkṣāṃ cānnapānayoḥ॥158॥

dhatte rasaviśeṣāṇāmabhijñatvaṃ karoti yat।

viśodhya drumaśākhāgrairāsyam̐ prakṣālya cāsakṛt॥159॥

mastvikṣurasamadyādyairyathāhāramavāpnuyāt॥160॥

### Post Tarpana procedure:

After the Tarpana is digested, depending upon the wholesomeness and strength of the patient, he is given Mudgayusha – green gram thin soup or meat soup of wild animals (Jangala mamsarasa).

Before giving food, the patient's teeth is cleared with the twigs of plants. Such plants whose taste can counteract the taste of the

mouth of the patient, and which would be relishing, is selected for this purpose.

### **Importance of cleaning teeth – Danta Dhawana**

By the cleaning of teeth with the help of twigs, the patient feels freshness in the mouth and appetite for diet and drinks. He becomes capable of appreciating the taste of the food to be taken. After cleaning the teeth with the twigs of the plants, the mouth is cleaned with water for several times. Therefore, he is given Mastu (thin butter milk) juice of sugarcane, alcoholic drinks etc, along with appropriate diet. [156– 160]

### **Administration for Kashaya:**

पाचनं शमनीयं वा कषायं पाययेद्विषक्॥१६०॥

ज्वरितं षडहेऽतीते लघ्वन्नप्रतिभोजितम्॥१६१॥

pācanam śamanīyam vā kaṣāyam pāyayedbhiṣak||160||

jvaritam ṣaḍahe'tīte laghvannapratibhojitam|161|

After the 6<sup>th</sup> day, having light diet to eat, the patient is administered decoctions which are either Pachana (stimulant of digestion) or Shamana (alleviator of Doshas) [160– 161]

### **Adverse effects of astringent Kashaya in Taruna Jwara:**

स्तभ्यन्ते न विपच्यन्ते कुर्वन्ति विषम ज्वरम्॥१६१॥

दोषा बद्धाः कषायेण स्तम्भित्वातरुणे ज्वरे।

न तु कल्पनमुद्दिश्य कषायः प्रतिषिध्यते||१६२||

यः कषायकषायः स्यात् स वर्ज्यस्तरुणज्वरे|१६३|

stabhyante na vipacyante kurvanti viṣama Jwaram||161||

doṣā baddhāḥ kaṣāyeṇa stambhitvāttaruṇe jvare|

na tu kalpanamuddiśya kaṣāyaḥ pratiśidhyate||162||

yaḥ kaṣāyakaṣāyaḥ syāt sa varjyastaruṇajvare|163|

If astringent decoctions are administered in Taruna (first stage of) Jwara, before the 6th day, then, the Doshas get adhered because of stickiness, and do not undergo Paka. This leads to the onset of Vishama Jwara – fever (irregular fever).

The former is not prohibited, but the decoction having astringent taste, is prohibited in Taruna (first stage of Jwara – fever [161–163])

### **Administration of light Diet:**

यूषैरम्लैरनम्लैर्वा जाङ्गलैर्वा रसैर्हितैः||१६३||

दशाहं यावदश्रीयाल्लघवन्नं ज्वरशान्तये|१६४|

yūṣairamlairanamlairvā jāṅgalairvā rasairhitaiḥ||163||

daśāhaṃ yāvadaśnīyāllaghvanṇaṃ Jwaraśāntaye|164|

For the alleviation of Jwara – fever, up to the 10<sup>th</sup> day the patient is given light foods along with Yusha (soup) prepared of vegetables

and Pulses and mamsarasa (meat soup) of animals dwelling in the forests (Jangala Mamsarasa). These Yushas and Rasas may or may not be added with sour things. [163– 164]

### **Administration of Ghee:**

अत ऊर्ध्वं कफे मन्दे वात पित्तोत्तरे ज्वरे॥१६४॥

परिपक्वेषु दोषेषु सर्पिष्पानं यथाऽमृतम्॥१६५॥

ata ūrdhvaṃ kaphe mande vāta pittottare jvare||164||

paripakveṣu doṣeṣu sarpiṣpānaṃ yathā'mṛtam|165|

Thereafter, Ghee is administered when there is less Kapha aggravation with dominant Vata and Pitta Doshas. Ghee should only be administered after fever has crossed pachyamana stage (as explained above).

### **Contribution of ghee and administration of Meat soup:**

निर्दशाहमपि ज्ञात्वा कफोत्तरमलङ्घितम्॥१६५॥

न सर्पिः पाययेद्वैद्यः कषायैस्तमुपाचरेत् ।

यावल्लघुत्वादशनं दद्यान्मांसरसेन च॥१६६॥

बलं ह्यलं निग्रहाय दोषाणां, बलकृच्च तत् ।१६७॥

nirdaśāhamapi jñātvā kaphottaramalaṅghitam||165||

na sarpiḥ pāyayedvaidyaḥ kaṣāyaistamupācaret |

yāvallaghutvādaśanaṃ dadyānmāṃsarasena ca||166||

balam hyalam nigrahāya doṣāṅāṃ, balakṛcca tat |167|

Ghee should not be administered if the patient has Kapha dominance and if the Langhana (lightening) treatment is not appreciated even after 10th day of fever. To such patient, Kashaya (decoction) is given till the body becomes light.

The food in such cases is Mamsa Rasa (meat soup) because it promotes strength, which is capable of inhibiting the Doshas. [165–167]

### **Administration of Milk:**

दाह तृष्णा परीतस्य वात पित्तोत्तरं ज्वरम्||१६७||

बद्धप्रच्युतदोषं वा निरामं पयसा जयेत्|१६८|

dāha tṛṣṇā parītasya vāta pittottaram Jwaram||167||

baddhapracyutadoṣam vā nirāmaṁ payasā jayet|168|

When there is excess of burning sensation and thirst.

When the Jwara is dominated by Vata and Pitta Dosha and

When the Doshas are either Badhha (Adhered), or Pracyuta (slightly dislodged), or

when there is Nirama stage (Pachyamana or Vipakwa stage of Jwara) – in these conditions, milk can be administered. [167–168]

### **Administration of Virechana – Purgation treatment:**

क्रियाभिराभिः प्रशमं न प्रयाति यदा ज्वरः||१६८||

अक्षीण बल मांसाग्नेः शमयेत्तं विरेचनैः|१६९|

kriyābhirābhiḥ praśamaṃ na prayāti yadā Jwaraḥ||168||

akṣiṇa bala māṃsāgneḥ śamayettaṃ virecanaiḥ|169|

When the fever does not subside by the therapies described earlier,  
then,

If the patient has good Bala (immunity), Mamsa (muscle strength)  
and Agni (digestion strength), then Virechana can be administered.  
[168–169]

### **Administration of Milk and Niruha Basti:**

ज्वर क्षीणस्य न हितं वमनं न विरेचनम्||१६९||

कामं तु पयसा तस्य निरूहैर्वा हरेन्मलान्|

निरूहो बलमग्निं च विज्वरत्वं मुदं रुचिम्||१७०||

परिपक्वेषु दोषेषु प्रयुक्तः शीघ्रमावहेत्|१७१|

Jwara kṣiṇasya na hitaṃ vamaṇaṃ na virecanam||169||

kāmaṃ tu payasā tasya nirūhairvā harenmalān|

nirūho balamagniṃ ca viJwaratvaṃ mudaṃ rucim||170||

paripakveṣu doṣeṣu prayuktaḥ śīghramāvahet|171|

For patients who are severely emaciated by fever, neither Vamana  
(emesis) nor Virechana is useful. Therefore, it is desirable to  
remove Malas (waste products) of this patient by the

Oral administration of milk of Niruha Basti (herbal decoction enema).

If Niruha is administered to a patient when Doshas are in the stage of Paripakva (well cooked), it immediately promotes strength & the power of digestion, alleviates fever and causes happiness as well as relish for food. [169–171]

### **Importance of Sramsana & Basti:**

पित्तं वा कफपित्तं वा पित्ताशयगतं हरेत्॥१७१॥

संस्रंसं त्रीन्मलान् बस्तिर्हरेत् पक्वाशय स्थितान्॥१७२॥

pittam vā kaphapittam vā pittāśayagataṃ haret||171||

sraṃsanaṃ trīnmalān bastirharet pakvāśaya sthitān|172|

Sramsana (Purgation) eliminates either Pitta or Kapha or Both of them from the pittashaya (lower stomach and small intestine) Basti eliminates all the 3 Doshas lodged in the Pakvsaya (Colon). [171–172]

### **Administration of Anuvasana:**

ज्वरे पुराणे सङ्क्षीणे कफपित्ते दृढाग्नये॥१७२॥

रूक्षबद्धपुरीषाय प्रदद्यादनुवासनम्॥१७३॥

jvare purāṇe saṅkṣīṇe kaphapitte dṛḍhāgnaye||172||

rūkṣabaddhapurīṣāya pradadyādanuvāsanam|173|



In chronic fever, Anuvasana (oil / fat of enema) is given in the following conditions:

When Kapha & Pitta are alleviated

When there is strong digestion strength

When there is constipation or dry feces.

In the present context, the treatment of the chronic fever only is being described. Thus, Anuvasana is useful in very chronic cases.

[172– 173]

### **Administration of Nasya – Shiro Virechana treatment:**

गौरवे शिरसः शूले विबद्धेष्विन्द्रियेषु च॥१७३॥

जीर्णज्वरे रुचिकरं कुर्यान्मूर्ध विरेचनम्॥१७४॥

gaurave śīrasaḥ śūle vibaddheṣvīndriyeṣu ca||173||

jīrṇajvare rucikaraṃ kuryānmūrdha virecanam|174||

In Jeerna Jwara (when ama is not there), Shiro Virechana (Nasya treatment to eliminate Doshas from mouth and nose) is administered in the following conditions:

When there is heaviness and pain in the head and

When there is inactivity (vibaddha) of the sense organs, as a result of which these are not able to perceive their objects. [173–174]

### **Massage etc therapies for fever:**

अभ्यङ्गांश्च प्रदेहांश्च परिषेकावगाहने॥१७४॥

विभज्य शीतोष्णकृतं कुर्याज्जीर्णे ज्वरे भिषक्।

तैराशु प्रशमं याति बहिर्मार्गगतो ज्वरः॥१७५॥

लभन्ते सुखमङ्गानि बलं वर्णश्च वर्धते।१७६।

abhyāṅgāṁśca pradehāṁśca pariṣekāvagāhane॥174॥

vibhajya śītoṣṇakṛtaṁ kuryāj्jīrṇe jvare bhiṣak।

tairāśu praśamaṁ yāti bahirmārgagato jvaraḥ॥175॥

labhante sukhamāṅgāni balaṁ varṇaśca vardhate।176।

In Jeerna Jwara, (after passing Ama stage), the following are administered keeping in view, their heating and cooling natures.

Abhyanga (massage)

Pradeha (ointment / unction)

Parisheka (sprinkling of medicated water) and

Avagahana (tub Bath / immersion with medicated water).

By these therapies, the Bahirmarga Gata Jwara (the fever lodged in the external channels of the body) gets alleviated instantaneously.

There is a feeling of ease in the limbs and promotion of strength as well as complexion. [174–176]

### **Administration of Dhupana, Anjana:**

धूपनाञ्जनयोगैश्च यान्ति जीर्ण ज्वराः शमम्॥१७६॥

त्वङ्मात्रशेषा येषां च भवत्यागन्तुरन्वयः।१७७।

dhūpanāñjanayogaiśca yānti jīrṇa jvarāḥ śamam||176||  
tvañmātraśeṣā yeṣāṃ ca bhavatyāganturanvayaḥ|177|

Jeernajwara gets alleviated by the administration of Dhupana (fumigation) and Anjana (collyrium) therapies.

It is especially useful for the residual fever remaining confined only to the skin is associated with Agantu (extraneous) factors. [176–177]

### **Ingredients for therapies:**

इति क्रियाक्रमः सिद्धो ज्वरघ्नः सम्प्रकाशितः||१७७||  
येषां त्वेष क्रमस्तानि द्रव्याण्यूर्ध्वमतः शृणु|  
रक्तशाल्यादयः शस्ताः पुराणाः षष्टिकैः सह||१७८||  
यवाग्वोदनलाजार्थं ज्वरितानां ज्वरापहाः|१७९|

iti kriyākramaḥ siddho Jwaraghnaḥ samprakāśitaḥ||177||  
yeṣāṃ tveṣa kramastāni dravyāṅyūrdhvamataḥ śrṇu|  
raktaśālyādayaḥ śastāḥ purāṇāḥ ṣaṣṭikaih saha||178||  
yavāgvodanalājārthe jvaritānāṃ jvarāpahāḥ|179|

For the accomplishment of the alleviation of Jwara, proper treatment has been described above. The ingredients used for the therapies described in accordance with this line of treatment are being elaborated henceforth.

Yavagu (rice gruel), Odana (boiled rice) and Laja (fried paddy) are used to mitigate the fever. For these preparations, Rakta Shali (red variety of rice), along with Shashtika type of rice are given after they have become Purana (preserved over one year). [177–179]

### **Yavagu – Medicated gruels for Jwara:**

लाजपेयां सुख जरां पिप्पली नागरैः शृताम्॥१७९॥  
पिबेज्ज्वरी ज्वरहरां क्षुद्धानल्पाग्निरादितः।  
अम्लाभिलाषी तामेव दाडिमाम्लां सनागराम्॥१८०॥  
सृष्टविट् पैतिको वाऽथ शीतां मधुयुतां पिबेत्।  
पेयां वा रक्तशालीनां पार्श्वं बस्ति शिरो रुजि॥१८१॥  
श्वदंष्ट्रा कण्टकारिभ्यां सिद्धां ज्वरहरां पिबेत्।  
ज्वरातिसारी पेयां वा पिबेत् साम्लां शृतां नरः॥१८२॥  
पृश्निपर्णी बला बिल्व नागरोत्पल धान्यकैः।  
शृतां विदारीगन्धाद्यैर्दीपनीं स्वेदनीं नरः॥१८३॥  
कासी श्वासी च हिक्की च यवागूं ज्वरितः पिबेत्।  
विबद्धवर्चाः सयवां पिप्पल्यामलकैः शृताम्॥१८४॥  
सर्पिष्मतीं पिबेत् पेयां ज्वरी दोषानुलोमनीम्।  
कोष्ठे विबद्धे सरुजि पिबेत् पेयां शृतां ज्वरी॥१८५॥  
मृद्वीका पिप्पलीमूल चव्यामलक नागरैः।  
पिबेत् सबिल्वां पेयां वा ज्वरे सपरिकर्तिके॥१८६॥  
बला वृक्षाम्ल कोलाम्लकलशीधावनीशृताम्।  
अस्वेदनिद्रस्तृष्णार्तः पिबेत् पेयां सशर्कराम्॥१८७॥  
नागरामलकैः सिद्धां घृतभृष्टां ज्वरापहाम्॥१८८॥

lājapeyāṃ sukha jarāṃ pippalī nāgaraiḥ śṛtām||179||  
 pibejjvarī Jwaraharāṃ kṣudvānalpāgnirāditaḥ|  
 amlābhilāṣī tāmeva dāḍimāmlāṃ sanāgarām||180||  
 sṛṣṭaviṭṭ paittiko vā'tha śītāṃ madhuyutāṃ pibet|  
 peyāṃ vā raktaśālīnāṃ pārsva basti śīro ruji||181||  
 śvadamṣṭrā kaṇṭakāribhyāṃ siddhāṃ Jwaraharāṃ pibet|  
 jvarātisārī peyāṃ vā pibet sāmlāṃ śṛtām naraḥ||182||  
 pṛṣṇiparṇī balā Bilva – Aegel marmelos nāgarotpala dhānyakaiḥ|  
 śṛtām vidārīgandhādyairdīpanīm svedanīm naraḥ||183||  
 kāśī śvāsī ca hikkī ca yavāgūṃ jvaritaḥ pibet|  
 vibaddhavarcaḥ sayavāṃ pippalyāmalakaiḥ śṛtām||184||  
 sarpiṣmatīm pibet peyāṃ jvarī doṣānulomanīm|  
 koṣṭhe vibaddhe saruji pibet peyāṃ śṛtām jvarī||185||  
 mṛdvīkā pippalīmūla cavyāmalaka nāgaraiḥ|  
 pibet sabilvāṃ peyāṃ vā jvare saparikartike||186||  
 balā vṛkṣāmla kolāmlakalaśīdhāvanīśṛtām|  
 asvedanidrastrṣṇārtaḥ pibet peyāṃ saśArkarām||187||  
 nāgarāmalakaiḥ siddhāṃ ghṛtabhrṣṭām jvarāpahām|188|

**Ten types of Yavagus (gruels) used in Jwara are described below:**

1. **Lajapeya** – The drink prepared of fried paddy and boiled with Pippali – Long pepper fruit – Piper longum and ginger is light for digestion. It alleviates Jwara and is given to the

patient in the beginning stage of fever when there is less digestion strength.

2. **Amla Peya** – If the patient is desirous of sour things and if there is movement of bowel, then the Peya described above is made sour by adding Dadima – Pomegranate. It is given along with ginger.
3. In a Paittika type of patient, the above mentioned Peya is cooled and added with honey before administration.
4. The Peya prepared of red variety of rice (Raktashali) and boiled with Gokshura (Tribulus) and **Kantakari (Solanum surattense Burm – Solanum xanthocarpum)** alleviates fever and it is taken by the patient suffering from pain in Parsva (sides of the chest), Basti (urinary bladder) and Shiras (head).
5. The Peya which is sour and which is boiled with Prishnaparni – Uraria picta, Bala – Country mallow (root) – Sida cordifolia, Bilva – Bael, ginger, Utpala (Nymphaea alba) and coriander, is taken by a person suffering from Jwara-atisara (fever associated with diarrhea).
6. The Yavagu prepared by boiling with the group of medicines belonging to Vidarigandhadi Gana is stimulant of digestion and it promotes sweating. This Yavagu is taken by a patient suffering from Jwara associated with Kasa (cough), Shvasa (Asthma) and Hikka (hiccup).
7. The Peya prepared of Yava – Barley (Hordeum vulgare) boiled with Pippali – Long pepper fruit – Piper longum and Amalaki

- causes the Anulomana (which helps in the downward movement of doshas), this Peya, mixed with ghee is taken by a patient suffering from Jwara associated with constipation.
8. The Peya prepared by boiling with raisins, long pepper root, Chavya (Piper chaba), Amalki and ginger is taken by a patient suffering from Jwara associated with constipation and pain.
  9. If there is pain in a patient suffering from Jwara then he should take Peya boiled with Bala – Country mallow (root) – Sida cordifolia, **Vruksamla (Citron fruit)**, Kolamla, Kakasi (Simha Pucchi), and Dhavani (Kantakari – Solanum surattense Burm – Solanum xanthocarpum) along with Bilva – Bael.
  10. The Peya prepared by boiling with Nagara and Amalaka, fried with ghee and mixed with sugar alleviates Jwara. It is given to the patient suffering from Asveda (absence of sweating), Anidra (sleeplessness) and Trsna (Morbid thirst).  
[179–188]

### **Use of Yusa:**

मुद्गान्मसूरांश्चणकान् कुलत्थान् समकुष्ठकान्||१८८||

यूषार्थे यूषसात्म्यानां ज्वरितानां प्रदापयेत्|१८९|

mudgānmasūrāṃścaṇakān kulatthān samakuṣṭhakān||188||

yūṣārthe yūṣasātmyānāṃ jvaritānāṃ pradāpayet|189|

For some patients suffering from Jwara, Yusha gruel prepared with green gram, Masoor dal, Chanaka, horse gram and Makushtaka is useful. [188–189]

## Vegetables:

पटोलपत्रं सफलं कुलकं पापचेलिकम्॥१८९॥

कर्कोटकं कठिल्लं च विद्याच्छाकं ज्वरे हितम्॥१९०॥

The leaves and fruits of Patola (pointed gourd), Kulaka (Karavallaka – Bitter gourd), Papachelika (**Patha – Cissampelos pareira**), Karkotaka, Kathilla (red variety of Punarnava – Boerhavia diffusa Linn, these vegetables are useful in Jwara. {189–190}

## Meat Soup:

लावान् कपिञ्जलानेणांश्चकोरानुपचक्रकान्॥१९०॥

कुरङ्गान् कालपुच्छांश्च हरिणान् पृषताञ्छशान्

प्रदद्यान्मांससात्म्याय ज्वरिताय ज्वरापहान्॥१९१॥

ईषदम्लाननम्लान् वा रसान् काले विचक्षणः।

कुक्कुटांश्च मयूरांश्च तित्तिरिक्त्रौञ्चवर्तकान्॥१९२॥

गुरूष्णत्वान्न शंसन्ति ज्वरे केचिच्चिकित्सकाः।

लङ्घनेनानिलबलं ज्वरे यद्यधिकं भवेत्॥१९३॥

भिषङ्मात्राविकल्पजो दद्यात्तानपि कालवित्॥१९४॥

lāvān kapiñjalāneṇāṃścakorānupacakraḥkān||190||

kuraṅgān kālapucchāṃśca hariṇān pṛṣatāñchaśān|

pradadyānmāṃsasātmyāya jvaritāya jvarāpahān||191||

īśadamlānanamlān vā rasān kāle vicakṣaṇaḥ|

kukkuṭāṃśca mayūrāṃśca tittirikrauñcavartakān||192||

gurūṣṇatvānna śaṃsanti jvare keciccikitsakāḥ|



laṅghanenānilabalaṃ jvare yadyadhikaṃ bhavet||193||

bhiṣaṇmātrāvikalpajño dadyāttānapi kālavit|194|

The soup prepared of Lava, Kapinjala (white variety of sparrow), Ena (Krishna Shara), Chakora, Upacakra (a variety of Chakora), Kuranga, Kala– Puccha (coppery colored deer), Prasata (spotted deer) and Shasha (Rabbit) are alleviators of Jwara. These meat soups may be slightly sour or many are free from any sourness. The wise physician should administer these soups at appropriate times.

Some physicians do not advise the use of the soup prepared of the meat of Kukkuta (cock), Mayura (peacock), Tittiri, Kraunca and Vartaka, because they are heavy and hot. In Jwara if Vata gets aggravated because of Langhana (Fasting), then the physician acquainted with the signs of Doshas gives the meat soup of these animals at appropriate times. [190–194]

### **Anupana (co-Drink):**

घर्माम्बु चानुपानार्थं तृषिताय प्रदापयेत्||१९४||

मद्यं वा मद्य सात्म्याय यथादोषं यथाबलम्|१९५|

gharmāmbu cānupānārthaṃ tṛṣitāya pradāpayet||194||

madyaṃ vā madya sātmīyāya yathādoṣaṃ yathābalaṃ|195|

To a thirsty patient, hot water is given to drink. Depending upon the Doshas involved and the strength of the patient for whom it is wholesome. [194–195]

### **Diet contra indications:**

गुरुष्ण स्निग्ध मधुरान् कषायांश्च नव ज्वरे||१९५||

आहारान् दोषपक्त्यर्थं प्रायशः परिवर्जयेत्|

अन्नपान क्रमः सिद्धो ज्वरघ्नः सम्प्रकाशितः||१९६||

gurūṣṇa snigdha madhurān kaṣāyāṃśca nava jvare||195||

āhārān doṣapaktyartham prāyaśaḥ parivarjayet|

annapāna kramah siddho Jwaraghnaḥ samprakāśitah||196||

In Nava Jwara (first stage of fever) food ingredients which are heavy, hot, unctuous, sweet and astringent are mostly avoided with a view to facilitate the Paka (metabolic transformation) of Doshas.

Thus, the diet and drinks which are appropriate for the alleviation of Jwara are described. [195–196]

### **Kashayas for Jwara – water decoctions**

अत ऊर्ध्वं प्रवक्ष्यन्ते कषाया ज्वर नाशनाः|

पाक्यं शीत कषायं वा मुस्त पर्पटकं पिबेत्||१९७||

सनागरं पर्पटकं पिबेद्वा सदुरालभम्|

किराततित्तकं मुस्तं गुडूचीं विश्वभेषजम्||१९८||

पाठामुशीरं सोदीच्यं पिबेद्वा ज्वर शान्तये।  
ज्वरघ्ना दीपनाश्चैते कषाया दोष पाचनाः॥१९९॥  
तृष्णारुचि प्रशमना मुखवैरस्य नाशनाः॥२००॥

ata ūrdhvaṃ pravakṣyante kaṣāyā Jwara nāśanāḥ।  
pākyam śīta kaṣāyam vā musta parpaṭakam pibet॥197॥  
sanāgaram parpaṭakam pibedvā sadurālabham।  
kirātatikṭakam mustam guḍūcīṃ viśvabheṣajam॥198॥  
pāṭhāmuśīram sodīcyam pibedvā Jwara śāntaye।  
Jwaraghna dīpanāścaite kaṣāyā doṣa pācanāḥ॥199॥  
tṛṣṇāruci praśamanā mukhavairasya nāśanāḥ।200॥

Hereafter, will be described the decoctions to alleviate Jwara. These are as follows:

1, 2. Musta and Parpataka is taken either in the form of decoction (Pakya) or Sheeta Kashaya (keeping the medicines overnight in water and taking this water in the morning after filtering).

3 The decoction of Parapataka may be given to the patient along with ginger or Duralabha.

4.The decoction of **Kirata Tikta (Swertia chirata)**, Musta (Cyperus rotundus), Guduchi and ginger.

5 The decoction of Patha and Ushira – Vetiver – Vetiveria zizanioides along with Udichya.

These kashayas stimulate the power of digestion and help in the Pachana (metabolic transformation) of Doshas.

They alleviate thirst, anorexia and cure Mukha Vairasya (bad taste in the mouth) [197– 200]

### **Kashaya for Vishama Jwara:**

कलिङ्गकाः पटोलस्य पत्रं कटुक रोहिणी॥२००॥

पटोलः सारिवा मुस्तं पाठा कटुक रोहिणी।

निम्बः पटोलस्त्रिफला मृद्वीका मुस्त वत्सकौ॥१०१॥

किराततिक्तममृता चन्दनं विश्वभेषजम्।

गुडूच्यामलकं मुस्तमर्धश्लोकसमापनाः॥२०२॥

कषायाः शमयन्त्याशु पञ्च पञ्चविधाञ्ज्वरान्।

सन्ततं सततान्येद्युस्तृतीयक चतुर्थकान्॥२०३॥

kaliṅgakāḥ paṭolasya patraṃ kaṭuka rohiṇī॥200॥

paṭolaḥ sārivā mustaṃ pāṭhā kaṭuka rohiṇī।

nimbaḥ paṭolastriphalā mṛdvīkā musta vatsakau॥101॥

kirātatiktamamṛtā candanaṃ viśvabheṣajam।

guḍūcyāmalakaṃ mustamardhaślokaśamāpanāḥ॥202॥

kaṣāyāḥ śamayantyaśu pañca pañcavidhāñjvarān।

santataṃ satatānyedyustrīyaka caturthakān॥203॥

The five types of Vishama Jwara (recurrent fever) namely, the Santata, Satata, Anyedyuska, Trtiyaka and Chaturthaka, are immediately cured by the five types of decoctions of medicines enumerated below:–

1. Kalingaka, leaf of Patola (pointed gourd) and Katukarohini – Picrorhiza kurroa
  2. Patola, **Sariva – Indian Sarsaparilla – Hemidesmus indicus**, Musta (Cyperus rotundus), Patha, and Katukarohini – Picrorhiza kurroa
  3. Nimba – Neem (Azadirachta indica), Patola (pointed gourd), Triphala, raisins, Musta (Cyperus rotundus) and Vatsaka (Holarrhena antidysenterica Wall.)
  4. Kiratatikta, Amruta, Chandana (Sandalwood – Santalum album) and ginger and
  5. Guduchi (Giloy), Amalaka and Musta (Cyperus rotundus)
- [200–203]

### **Jwarahara Kashaya:**

वत्सकारग्वधौ पाठां षड्ग्रन्थां कटुरोहिणीम्।  
मूर्वा सातिविषां निम्बं पटोलं धन्वयासकम्॥२०४॥  
वचां मुस्तमुशीरं च मधुकं त्रिफलां बलाम्।  
पाक्यं शीतकषायं वा पिबेज्ज्वरहरं नरः॥२०५॥  
मधूकमुस्तमृद्धीकाकाशमर्याणि परूषकम्।  
त्रायमाणामुशीरं च त्रिफलां कटुरोहिणीम्॥२०६॥  
पीत्वा निशिस्थितं जन्तुर्ज्वराच्छीघ्रं विमुच्यते॥२०७॥

vatsakāragvadhau pāṭhāṃ ṣaḍgranthāṃ kaṭurohiṇīm|  
mūrvāṃ sātiviṣāṃ nimbaṃ paṭolaṃ dhanvayāsakam||204||  
vacāṃ mustamuśīraṃ ca madhukaṃ triphalāṃ balāṃ|  
pākyam śītakaṣāyam vā pibejJwaraharam naraḥ||205||  
madhūkamustamṛdvīkākāśmaryāṇi parūṣakam|  
trāyamāṇāmuśīraṃ ca triphalāṃ kaṭurohiṇīm||206||  
pītvā niśisthitam janturjvarācchīghram vimucyate|207|

The decoctions or Sheeta Kashaya of the following medicines is taken by a person for the cure of Jvara:

1. Vatsaka (Holarrhena antidysenterica Wall.), Aragvadhā, Patha, Sas Grantha and Katukarohini – Picrorhiza kurroa
2. Murva along with Ativisa, Nimba – Neem (Azadirachta indica), Patola and Dhanvayasaka and
3. **Vacha (Acorus calamus Linn)**, Musta (Cyperus rotundus), Ushira – Vetiver – Vetiveria zizanioides, Madhuka– Licorice – Glycyrrhiza glabra, Musta (Cyperus rotundus), raisins, Kashmarya, Parushaka, Trayamana, Ushira – Vetiver – Vetiveria zizanioides, Triphala and Katukarohini – Picrorhiza kurroa, prepared by keeping overnight, immediately cures the Jwara of living beings. [204–207]

जात्यामलकमुस्तानि तद्वद्धन्वयवासकम्||२०७||

विबद्धदोषो ज्वरितः कषायं सगुडं पिबेत्|

त्रिफलां त्रायमाणां च मृद्वीकां कटुरोहिणीम्||२०८||

पित्तश्लेष्महरस्त्वेष कषायो ह्यानुलोमिकः।  
त्रिवृताशर्करायुक्तः पित्तश्लेष्मज्वरापहः॥२०९॥

jātyāmalakamustāni tadvaddhanvayavāsakam||207||  
vibaddhadoṣo jvaritaḥ kaṣāyaṃ saguḍaṃ pibet|  
triphalaṃ trāyamāṇāṃ ca mṛdvīkāṃ kaṭurohiṇīm||208||  
pittaśleṣmaharastveṣa kaṣāyo hyānulomikaḥ|  
trivṛtāśarkarāyuktaḥ pittaśleṣmajvarāpahaḥ||209||

When Doshas are in a state of Vibaddha (adhered to Dhatus) the patient suffering from Jwara should take the decoction of either Jati, Amalaki and Musta (Cyperus rotundus), or that of Dhanvayasaka along with **Guda (Jaggery)**.

The decoction prepared of Triphala, Trayamana, raisins and Katukarohini – Picrorhiza kurroa alleviates Pitta and Sleshma. It causes Anulomana (elimination through downward tract) of Doshas. This decoction when taken along with Trivrut and sugar cures Jwara caused by the aggravation of Pitta and Sleshma. [207– 209]

### **Kashayam for Sannipata Jwara:**

बृहत्यौ वत्सकं मुस्तं देवदारु महौषधम्।  
कोलवल्ली च योगोऽयं सन्निपातज्वरापहः॥२१०॥  
शटी पुष्करमूलं च व्याघ्री शृङ्गी दुरालभा।  
गुडूची नागरं पाठा किरातं कटुरोहिणी॥२११॥

एष शट्यादिको वर्गः सन्निपातज्वरापहः।  
कासहृद्ग्रहपार्श्वार्तिश्वासतन्द्रासु शस्यते॥२१२॥  
बृहत्यौ पौष्करं भार्गी शटी शृङ्गी दुरालभा।  
वत्सकस्य च बीजानि पटोलं कटुरोहिणी॥२१३॥  
बृहत्यादिर्गणः प्रोक्तः सन्निपातज्वरापहः।  
कासादिषु च सर्वेषु दद्यात् सोपद्रवेषु च॥२१४॥

br̥hatyau vatsakaṃ mustaṃ devadāru mahauṣadham।  
kolavallī ca yogo'yaṃ sannipātajvarāpahaḥ॥210॥  
śaṭī puṣkaramūlaṃ ca vyāghrī śṛṅgī durālabhā।  
guḍūcī nāgaram paṭhā kirātaṃ kaṭurohiṇī॥211॥  
eṣa śaṭyādiko vargaḥ sannipātajvarāpahaḥ।  
kāsaḥṛdgrahapārśvārtiśvāsatandrāsu śasyate॥212॥  
br̥hatyau pauṣkaraṃ bhārgī śaṭī śṛṅgī durālabhā।  
vatsakasya ca bījāni paṭolaṃ kaṭurohiṇī॥213॥  
br̥hatyādirgaṇaḥ proktaḥ sannipātajvarāpahaḥ।  
kāśādiṣu ca sarveṣu dadyāt sopadraveṣu ca॥214॥

kashaya prepared of both Brihati – Solanum indicum, Kantakari,  
Vatsaka (Holarrhena antidysenterica Wall.), Musta (Cyperus  
rotundus), Devadaru, Mahaushadha and Kolavalli cures Sannipata  
type of Jwara.



### **The kashaya of Shatyadi Varga:**

Shati, Puskaramula, Srungi, Duralabha, Guduchi, ginger, Patha, Kirata, Katukarohini – Picrorhiza kurroa.

**Cures:** Sannipata Jwara along with Kasa (cough), Hrut graha (stiffness in cardiac region), Parshva arti (pain in the sides of the chest), Shvasa (asthma) and Tandra (drowsiness).

### **Bruhatyadi gana:**

Both the varieties of Brihati – Solanum indicum, Pauskara, Shati, Srungi, Duralabha, Seeds of Vatsaka (Holarrhena antidysenterica Wall), Patola and Katukarohini – Picrorhiza kurroa

Cures: Sannipata Jwara, Kasa (cough) etc. and all types of complications. [210–214]

कषायाश्च यवाग्वश्च पिपासा ज्वर नाशनाः।

निर्दिष्टा भेषजाध्याये भिषक्तानपि योजयेत्॥२१५॥

kaṣāyāśca yavāgvaśca pipāsā Jwara nāśanāḥ।

nirdiṣṭā bheṣajādhyāye bhiṣaktānapi yojayet॥215॥

Different types of decoctions and gruels for the cure of thirst and fever described in first four chapters of Sutra Sthana. Those decoctions can also be used by the physicians for the treatment of Jwara. [215]

### Use of Herbal Ghee:

ज्वराः कषायैर्वमनैर्लङ्घनैर्लघुभोजनैः।

रूक्षस्य ये न शाम्यन्ति सर्पिस्तेषां भिषग्जितम्॥२१६॥

रूक्षं तेजो ज्वरकरं तेजसा रूक्षितस्य च।

यः स्यादनुबलो धातुः स्नेहवध्यः स चानिलः॥२१७॥

jvarāḥ kaṣāyairvamanairlaṅghanairlaghubhojanaiḥ।

rūkṣasya ye na śāmyanti sarpisteṣāṃ bhiṣagjitam॥216॥

rūkṣaṃ tejo Jwarakaraṃ tejasā rūkṣitasya ca।

yaḥ syādanubalo dhātuḥ snehavadhyaḥ sa cānilaḥ॥217॥

If, in a person having excess dryness, the fever does not get alleviated by the use of Kashayas, Vamana, fasting and by light diet, then it is treated by medicated ghee.

Rooksha – dryness and Tejas – fire elements – both these can cause or worsen fever. So, in a patient with dryness and excess hotness, unctuous foods like ghee is very useful. [216–217]

कषायाः सर्व एवैते सर्पिषा सह योजिताः।

प्रयोज्या ज्वरशान्त्यर्थमग्निसन्धुक्षणाः शिवाः॥२१८॥

kaṣāyāḥ sarva evaite sarpiṣā saha yojitāḥ।

prayojyā Jwaraśāntyarthamagnisandhukṣaṇāḥ śivāḥ॥218॥

All the above Kashayas can be administered with ghee as Anupana (co drink) for the alleviation of Jwara – fever. They stimulate the power of digestion and endow auspiciousness. [218]

### **Jwarahara Pippalyadi Ghrita:**

पिप्पल्यश्चन्दनं मुस्तमुशीरं कटुरोहिणी।  
कलिङ्गकास्तामलकी सारिवाऽतिविषा स्थिरा॥२१९॥  
द्राक्षामलकबिल्वानि त्रायमाणा निदिग्धिका।  
सिद्धमितैर्घृतं सद्यो जीर्णज्वरमपोहति॥२२०॥  
क्षयं कासं शिरःशूलं पार्श्वशूलं हलीमकम्।  
अंसाभितापमाग्निं च विषमं सन्नियच्छति॥२२१॥  
pippalyaśchandanam mustamuśīram kaṭurohiṇī।  
kalingakāstāmalakī sārivā'tiviṣā sthirā॥219॥  
drākṣāmalakabilvāni trāyamāṇā nidigdhikā।  
siddhamitairghṛtaṃ sadyo jīrṇajwaramapohati॥220॥  
kṣayaṃ kāsaṃ śiraḥśūlaṃ pārśvaśūlaṃ halīmakam।  
aṃsābhitāpamāgniṃ ca viṣamaṃ sanniyacchati॥221॥

The medicated Ghee prepared by boiling with  
Pippali – Piper longum  
Chandana – Santalum album  
Musta – Nut grass (root) – Cyperus rotundus  
Usheera – Vetiver  
Katurohini  
Kalingaka

Tamalaki (Bhumyamalaki)

Sariva

Ativisha

Sthira – Desmodium gangeticum

Draksha – grapes

Amalaki (Indian gooseberry fruit – Emblica officinalis Gaertn)

Bilva – Aegel marmelos,

Trayamana and

Nidigdhika

### **Cures:**

Chronic fever instantaneously

Kshaya (Consumption)

Kasa – cough, Cold

Shirashula – Headache,

Parshva shula – pain in the sides of the chest

Halimaka – a type of Jaundice

Amsabhitapa – burning sensation in the scapular region and

Vishama Agni – irregularity in the power of digestion [219–221]

### **Vasakadi Ghrita:**

वासां गुडूचीं त्रिफलां त्रायमाणां यवासकम्।

पक्त्वा तेन कषायेण पयसा द्विगुणेन च॥२२२॥

पिप्पली मुस्त मृद्वीका चन्दनोत्पल नागरैः।

कल्कीकृतैश्च विपचेद्धृतं जीर्णज्वरापहम्॥२२३॥

vāsāṃ guḍūcīṃ triphalāṃ trāyamāṇāṃ yavāsakam|  
paktvā tena kaṣāyeṇa payasā dviguṇena ca||222||  
pippalī musta mṛdvīkā candanotpala nāgaraiḥ|  
kalkīkṛtaiśca vipaceddhṛtaṃ jīrṇajvarāpaham||223||

Decoction is prepared by boiling

Vasa – Adhatoda vasica,

Guduchi – Tinospora cordifolia

Triphala,

Trayamana and

Yavasaka

Milk is added to it in double the quantity.

To this the paste of

Pippali – Piper longum

Musta – Cyperus rotundus

Raisin

Chandana – Santalum album

Utpala and ginger is added.

Along with these medicines, ghee is prepared by boiling. This medicated ghee cures Jeerna Jwara (chronic fever). [222–223]

Baladi Ghrita: बलां श्वदंष्ट्रां बृहतीं कलसीं धावनीं स्थिराम्|

निम्बं पर्पटकं मुस्तं त्रायमाणां दुरालभाम्||२२४||

कृत्वा कषायं पेष्प्यार्थं दद्यात्तामलकीं शटीम्|

द्राक्षां पुष्करमूलं च मेदामामलकानि च||२२५||

घृतं पयश्च तत् सिद्धं सर्पि ज्वरहरं परम्।  
क्षय कास शिरःशूल पार्श्वशूलांसतापनुत् ॥२२६॥

balāṃ svadamṣṭrāṃ bṛhatīm kalasīm dhāvanīm sthirām।  
nimbaṃ parpaṭakaṃ mustaṃ trāyamāṇām durālabhām॥224॥  
kṛtvā kaṣāyaṃ peṣyārthe dadyāttāmalakīm śaṭīm।  
drākṣām puṣkaramūlaṃ ca medāmāmalakāni ca॥225॥  
ghṛtaṃ payasā ca tat siddhaṃ sarpi rJwaraharaṃ param।kṣaya kāsa  
śiraḥśūla pārśvaśūlāṃsatāpanut ॥226॥

A decoction of

Bala – Sida cordifolia

Svadamstra – Gokshura

Bhavani,

Sthira,

Nimba – neem,

Parpataka,

Mustaka,

Trayamana and

Duralabha is prepared.

Paste of the medicines:

Tramalaki – Bhui Amla

Shati – Hedychium spicatum

Draksa – raisins

Pushkaramula – Inula racemosa

Meda and

Amalaka

To the above mentioned decoction and paste ghee and milk is added and boiled.

The medicated ghee, Thus, prepared, is an excellent medicated for the cure of Jwara – fever.

It also cures

Kshaya (chronic bronchitis, tuberculosis)

Kasa – cough,

Cold (Bronchitis),

Sirah Sula (Headache),

Parsva sula (pain in the sides of the chest) and

Amsa Tapa (burning sensation in the scapular region) [224– 226]

### **Panchakarma for fever – Elimination of Therapy:**

ज्वरिभ्यो बहुदोषेभ्य ऊर्ध्वं चाधश्च बुद्धिमान्।

दद्यात् संशोधनं काले कल्पे यदुपदेक्ष्यते॥२२७॥

मदनं पिप्पलीभिर्वा कलिङ्गैर्मधुकेन वा।

युक्तमुष्णाम्बुना पेयं वमनं ज्वरशान्तये॥२२८॥

क्षौद्राम्बुना रसेनेक्षोरथवा लवणाम्बुना।

ज्वरे प्रच्छर्दनं शस्तं मधैर्वा तर्पणेन वा॥२२९॥

मृद्वीकामलकानां वा रसं प्रस्कन्दनं पिबेत्।

रसमामलकानां वा घृतभृष्टं ज्वरापहम्॥२३०॥

लिह्याद्वा त्रैवृतं चूर्णं संयुक्तं मधुसर्पिषा।  
 पिबेद्वा क्षौद्रमावाप्य सघृतं त्रिफलारसम्॥२३१॥  
 आरग्वधं वा पयसा मृद्धीकानां रसेन वा।  
 त्रिवृतां त्रायमाणां वा पयसा ज्वरितः पिबेत्॥२३२॥  
 ज्वराद्विमुच्यते पीत्वा मृद्धीकाभिः सहाभयाम्।  
 पयोऽनुपानमुष्णं वा पीत्वा द्राक्षारसं नरः॥२३३॥

jvaribhyo bahudoṣebhya ūrdhvaṃ cādhaśca buddhimān|  
 dadyāt saṃśodhanaṃ kāle kalpe yadupadekṣyate||227||  
 madanaṃ pippalībhīrvā kaliṅgairmadhukena vā|  
 yuktamuṣṇāmbunā peyaṃ vamaṇaṃ Jvaraśāntaye||228||  
 kṣaudrāmbunā rasenekṣorathavā lavaṇāmbunā|  
 jvare pracchardanaṃ śastaṃ madyairvā tarpaṇena vā||229||  
 mṛdvīkāmalakānāṃ vā rasaṃ praskandanaṃ pibet|  
 rasamāmalakānāṃ vā ghr̥tabhr̥ṣṭaṃ jvarāpaham||230||  
 lihyādvā traivṛtaṃ cūrṇaṃ saṃyuktaṃ madhusarpiṣā|  
 pibedvā kṣaudramāvāpya saghr̥taṃ triphalārasam||231||  
 āragvadhāṃ vā payasā mṛdvīkānāṃ rasena vā|  
 trivṛtāṃ trāyamāṇāṃ vā payasā jvaritaḥ pibet||232||  
 jvarādvimucyate pītvā mṛdvīkābhiḥ sahābhayām|  
 payo'nupānamuṣṇaṃ vā pītvā drākṣārasaṃ naraḥ||233||

To a patient suffering from Jwara and having highly aggravated doshas; the wise physician should administer elimination therapies



in appropriate time for the elimination of Doshas both through the upward tracts.

Administration of Vamana therapy (emesis) by hot water and Madanaphala (*Randia spinosa*) mixed with Pippali (long pepper), Kalinga or Madhuka alleviates Jwara – fever.

The Vamana therapy administered by giving water mixed with honey, sugarcane juice, water mixed with rock salt, alcoholic drinks and Tarpana (roasted flour of corn diluted with water) is useful in Jwara – fever.

A patient suffering from Jwara can be given the juice of raisins and amalaka for Purgation.

Administration of the juice of Amalaka fried with ghee cures Jwara – fever.

The following recipes are also useful for a patient suffering from Jwara – fever:

1. Avaleha prepared of the power of Trivrt mixed ghee and honey
2. The Juice of Triphala mixed with honey and Ghee
3. Aragvadhā along with milk or the juice of Mrdvika
4. Trivrit and Trayamana along with milk

5. Raisins and Abhaya (Haritaki) along with Warm milk or the juice of Draksha as Anupana (Post prandial milk) [ 227– 233]

**Medicated milk:**

कासाच्छवासाच्छिरःशूलात्पार्श्वशूलाच्चिरज्वरात्|  
मुच्यते ज्वरितः पीत्वा पञ्चमूलीशृतं पयः||२३४||  
एरण्डमूलोत्क्वथितं ज्वरात् सपरिकर्तिकात्|  
पयो विमुच्यते पीत्वा तद्वद्विल्वशलाटुभिः||२३५||  
त्रिकण्टक बला व्याघ्री गुड नागर साधितम्|  
वर्चो मूत्र विबन्धघ्नं शोफ ज्वरहरं पयः||२३६||  
सनागरं समृद्धीकं सघृत क्षौद्र शर्करम्|  
शृतं पयः सखर्जूरं पिपासा ज्वर नाशनम्||२३७||  
चतुर्गुणेनाम्भसा वा शृतं ज्वरहरं पयः|  
धारोष्णं वा पयः सद्यो वातपित्तज्वरं जयेत्||२३८||  
जीर्ण ज्वराणां सर्वेषां पयः प्रशमनं परम्|  
पेयं तदुष्णं शीतं वा यथास्वं भेषजैः शृतम्||२३९||

kāsācchvāsācchiraḥśūlātpārśvasūlāccirajvarāt|  
mucyate jvaritaḥ pītvā pañcamūlīśṛtaṁ payaḥ||234||  
eraṇḍamūlotkvathitaṁ jvarāt saporikartikāt|  
payo vimucyate pītvā tadvad bilvaśalāṭubhiḥ||235||  
trikaṇṭaka balā vyāghrī guḍa nāgara sādhitam|  
varco mūtra vibandhaghnaṁ śopha Jwaraharaṁ payaḥ||236||  
sanāgaraṁ samṛdvīkaṁ saghrīta kṣaudra śarkaram|  
śṛtaṁ payaḥ sakharjūraṁ pipāsā Jwara nāśanam||237||  
caturguṇenāmbhasā vā śṛtaṁ Jwaraharaṁ payaḥ|

dhāroṣṇaṃ vā payaḥ sadyo vātapittaJwaraṃ jayet||238||  
jīrṇa jvarāṇāṃ sarveṣāṃ payaḥ praśamanaṃ param|  
peyaṃ taduṣṇaṃ śītaṃ vā yathāsvaṃ bheṣajaiḥ śṛtam||239||

By taking milk boiled with Pancamula (Bilva – Aegel marmelos, Synonaka, Gambhari, Patala – Stereospermum suaveolens and Ganikarika), the patient suffering from Jwara gets cured of  
Kasa – cough

Shvasa – Asthma

Sirah Sula – headache

Parsva Sula – pain in the sides of the chest and

Chira Jwara – chronic pyrexia

The milk boiled either with the castor root or the Shalatu (Unripe fruit cut into pieces) of Bilva – Aegel marmelos, when taken, cures fever along with Parikartika (itchy pain) in the abdomen.

The milk boiled with Trikantaka (Gokshura), Bala – Country mallow (root) – Sida cordifolia, Vyaghri, jaggery and ginger cures Jwara along with Sopha (oedema). It also cures the Vibandha (obstruction) of feces and urine.

The liquid prepared by boiling milk with Nagara, Mrdvika and Khajura and added with ghee, honey and sugar cures Jwara associated with thirst.

Milk boiled by adding 4 times of water cures Jwara.

The milk which is Dharoshna (freshly milked from the cow when it is warm) immediately cures Jwara caused by the aggravation of Vayu and Pitta.

Milk alleviates all types of chronic fever. It may be taken either hot or cold, and it can be taken after boiling with medicines appropriate to the type of fever. [234–239]

### **Niruhabasti for Jwara – Decoction enema:**

प्रयोजयेज्ज्वरहरान्निरूहान् सानुवासनान्।  
पक्वाशय गते दोषे वक्ष्यन्ते ये च सिद्धिषु॥२४०॥  
पटोलारिष्टपत्राणि सोशीरश्चतुरङ्गुलः।  
हीबेरं रोहिणी तित्ता श्वदंष्ट्रा मदनानि च॥२४१॥  
स्थिरा बला च तत् सर्वं पयस्यर्धोदके शृतम्।  
क्षीरावशेषं निर्यूहं संयुक्तं मधुसर्पिषा॥२४२॥  
कल्कैर्मदनमुस्तानां पिप्पल्या मधुकस्य च।  
वत्सकस्य च संयुक्तं बस्तिं दद्याज्ज्वरापहम्॥२४३॥  
शुद्धे मार्गे हृते दोषे विप्रसन्नेषु धातुषु।  
गताङ्गशूलो लघ्वङ्गः सद्यो भवति विज्वरः॥२४४॥  
आरग्वधमुशीरं च मदनस्य फलं तथा।

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पिप्पलीफलमुस्तानां कल्केन मधुकस्य च॥२४८॥

ईषत्सलवणं युक्त्या निरूहं मधुसर्पिषा।  
ज्वरप्रशमनं दद्याद्बलस्वेदरुचिप्रदम्॥२४९॥

prayojayejjvaraharānnirūhān sānuvāsanān|  
pakvāsaya gate doṣe vakṣyante ye ca siddhiṣu||240||  
paṭolāriṣṭapatrāṇi sośiraścaturaṅgulaḥ|  
hrīberaṃ rohiṇī tiktā śvadamṣṭrā madanāni ca||241||  
sthirā balā ca tat sarvaṃ payasyardhodake śṛtam|  
kṣīrāvaśeṣaṃ niryūhaṃ saṃyuktaṃ madhusarpiṣā||242||  
kalkairmadanamustānāṃ pippalyā madhukasya ca|  
vatsakasya ca saṃyuktaṃ bastiṃ dadyājvarāpaham||243||  
śuddhe mārge hr̥te doṣe viprasanneṣu dhātuṣu|  
gatāṅgaśūlo laghvaṅgaḥ sadyo bhavati vijvaraḥ||244||  
āragvadhamuśīraṃ ca madanasya phalaṃ tathā|  
244  
pippalīphalamustānāṃ kalkena madhukasya ca||248||  
īṣatsalavaṇaṃ yuktyā nirūhaṃ madhusarpiṣā|  
jvarapraśamanaṃ dadyādbalasvedarucipradam||249||

### **Niruhabasti for Jwara – Decoction enema:**

For the cure of Jwara, when the Doshas are lodged in Pakvasaya (colon), Niruha and Anuvasana types of medicated enema which will be described in Siddhi Sthana, is administered.

All these medicines are boiled in milk by adding water which latter is taken in half the quantity of milk:

Patola

Leaves of Arista

Ushira – Vetiver – *Vetiveria zizanioides*

Chaturangula (*Cassia fistula*)

Hrivera

Katukarohini – *Picrorhiza kurroa*

Tikta

Svadamstra – Gokshura

Madanaphala

Sthira – *Desmodium gangeticum* and

Bala – Country mallow (root) – *Sida cordifolia*

After boiling the residue is equal to the quantity of milk.

To this liquid, honey and ghee are added along with the Kalka (paste) of

Madanaphala – *Randia spinosa*

Musta (*Cyperus rotundus*)

Pippali – Long pepper fruit – *Piper longum*

Madhuka– Licorice – *Glycyrrhiza glabra* and

Vatsaka (*Holarrhena antidysenterica* Wall.).

This potion is administered in the form of enema for the cure of Jwara.

When the channels are cleaned, Doshas are eliminated and Dhatus (tissue elements) are refreshed, the pain in the body disappears and the body becomes light and instantaneously free from fever.

A decoction of

Aragvadha (Cassia fistula)

Ushira – Vetiver – *Vetiveria zizanioides*

Madanaphala

Shalaparni – *Desmodium gangeticum*

Prishnaparni – *Uraria picta*

Mashaparni – *Teramnus labialis* and

Mudgaparni – *Phaseolus trilobus* is prepared.

To this, the paste of

Priyangu (*Callicara macrophylla*)

Madana

Musta (*Cyperus rotundus*)

Shatahva and

Madhuyasti are added, and it is used.

This is an excellent recipe of enema to cure Jwara.

### **Herbs used for the preparation of a decoction:**

Guduchi

Trayamana

Madhuka– Licorice – *Glycyrrhiza glabra*

Vrusha – Vasa,

Sthira – *Desmodium gangeticum*,

Bala – Country mallow (root) – *Sida cordifolia*

Prishnaparni – *Uraria picta* and

Madana

To this the Meat soup of Jangala type of animals (those inhabiting arid land) to be added.

And the paste of

Pippali – Long pepper fruit – *Piper longum*,

Musta and Madhuka– Licorice – *Glycyrrhiza glabra* is added.

To this potion, a small quantity of rock salt should also be added along with honey and ghee.

This potion is administered as a Niruha type of medicated enema for the alleviation of Jwara.

It promotes Strength, Sweating and appetite [240–249]



### **Snehabasti – Oil or fat enema:**

जीवन्तीं मधुकं मेदां पिप्पलीं मदनं वचाम्।  
ऋद्धिं रास्नां बलां विश्वं शतपुष्पां शतावरीम्॥२५०॥  
पिष्ट्वा क्षीरं जलं सर्पिस्तैलं च विपचेद्विषक्।  
आनुवासनिकं स्नेहमेतं विद्याज्ज्वरापहम्॥२५१॥  
पटोलपिचुमर्दाभ्यां गुडूच्या मधुकेन च।  
मदनैश्च शृतः स्नेहो ज्वरघ्नमनुवासनम्॥२५२॥  
चन्दनागुरुकाश्मर्यपटोलमधुकोत्पलैः।  
सिद्धः स्नेहो ज्वरहरः स्नेहबस्तिः प्रशस्यते॥२५३॥

jīvantīm madhukam medām pippalīm madanam vacām।  
ṛddhiṃ rāsnām balām viśvam śatapuṣpām śatāvarīm॥250॥  
piṣṭvā kṣīraṃ jalam sarpistailam ca vipacedbhiṣak।  
ānuvāsanikam snehametaṃ vidyājvarāpaham॥251॥  
paṭolapicumardābhyām guḍūcyā madhukena ca।  
madanaiśca śrtaḥ sneho jvaraghnamanuvāsanam॥252॥  
candanāgurukāśmaryapaṭolamadhukotpalaiḥ।  
siddhaḥ sneho jvaraharaḥ snehabastiḥ praśasyate॥253॥

A paste of

Jivanti

Madhuka

Meda,

Pippali – Piper longum

Madana

Vacha

Ruddhi

Rasna

Bala – *Abutilon indicum*

Bilva

Shatapuspa and

Shatavari is prepared.

To this, milk, water, ghee and oil is added and boiled.

This medicated ghee is used for Anuvasana type of enema to cure Jwara.

### **The Sneha (ghee and oil) is boiled with**

Patola

Pichumarda

Guduchi – *Tinospora cordifolia*

Madhuka and

Madana

This portion is used as Anuvasana type of enema for the cure of Jwara.

The Sneha (oil and ghee) is boiled with

Chandana – *Santalum album*

Aguru – *Aqualaria agallocha*,

Kashmarya

Patola

Madhuka and

Utpala

This potion is exceeding useful for being administrated as Sneha basti to cure Jwara [250– 253]

### **Shiro Virechana treatment for Jwara:**

यदुक्तं भेषजाध्याये विमाने रोगभेषजे।

शिरोविरेचनं कुर्याद्युक्तिज्ञस्तज्ज्वरापहम्॥२५४॥

यच्च नावनिकं तैलं याश्च तैलं याश्च प्राग्धूमवर्तयः।

मात्राशितीये निर्दिष्टाः प्रयोज्यास्ता ज्वरेष्वपि॥२५५॥

yaduktaṃ bheṣajādhyāye vimāne rogabheṣaje।

śirovirecanaṃ kuryādyuktijñastajjvarāpaham॥254॥

yacca nāvanikaṃ tailaṃ yāśca tailaṃ yāśca prāgdhūmavartayaḥ।

mātrāśītiye nirdiṣṭāḥ prayojyāstā jvareṣvapi॥255॥

Recipes for inhalations therapy are already described in the 2nd chapter of Sutra Sthana (Bhesajadhyaya) and 8th chapter of Vimana Sthana (Roga– Bhesagitiya). A Physician who is well versed with Rationality of the administration of these therapies should given them to the patient for the cure of Jwara.

**In the 5th chapter of Sutra Sthana (Matrashiteeya)**, the medicated oil (Anu Taila) for use as Nasal drop and Dhuma Varti (Cigars for smoking) are described. These should also be administered for the cure of Jwara. [254–255]

**Massage etc:**

अभ्यङ्गांश्च प्रदेहांश्च परिषेकांश्च कारयेत्।

यथाभिलाषं शीतोष्णं विभज्य द्विविधं ज्वरम्॥२५६॥

abhyangāṁśca pradehāṁśca pariṣekāṁśca kārayet।

yathābhilāṣaṁ śītoṣṇaṁ vibhajya dvividhaṁ Jwaram॥256॥

Abhyanga (Massage), Pradeha (Uction) and Pariseka (medicated bath) is done, either hot or cold, as per the requirement of the two types of Jwara. [256]

सहस्रधौतं सर्पिर्वा तैलं वा चन्दनादिकम्।

दाह ज्वर प्रशमनं दद्यादभ्यञ्जनं भिषक्॥२५७॥

sahasradhautaṁ sarpirvā tailaṁ vā candanādikam।

dāha Jwara praśamanaṁ dadyādabhyañjanaṁ bhiṣak॥257॥

Medicated ghee called Sahasra Dhauta ghruta and medicated oil called **Chandanadya Taila** which alleviate fever associated with burning sensation may be given for massage by the Physician [257]

## Chandanadya Taila

अथ चन्दनाद्यं तैलमुपदेक्ष्यामः- चन्दन भद्र श्रीकालानुसार्य कालीयक

पद्मापद्मकोशीर सारिवा मधुक प्रपौण्डरीक

नागपुष्पोदीच्यवन्यपद्मोत्पलनलिनकुमुद- सौगन्धिक पुण्डरीक शतपत्र बिस  
मृणाल शालूक शैवालक शेरुकानन्ताकुशकाशेक्षुदर्भशरनल शालिमूल जम्बु वेतस  
वानीरगुन्द्रा-

ककुभासनाश्वकर्णस्यन्दनवातपोथशालतालधवतिनिशखदिरकदरकदम्बकाशमर्य

फलसर्जप्लक्षवटकपीतनोदुम्बराश्वत्थ- न्यग्रोध धातकीदूर्वेत्कट शृङ्गाटक

मञ्जिष्ठा ज्योतिष्मती पुष्करबीज क्रौञ्चादन बदरी कोविदार कदली-

संवर्तकारिष्ठ शतपर्वा शीतकुम्भिका शतावरी श्रीपर्णी श्रावणी महाश्रावणी रोहिणी

शीतपाकयोदनपाकीकालबलापयस्या विदारी- जीवकर्षभक मेदा महामेदा

मधुरसर्ष्यप्रोक्ता तृणशून्य मोचरसाटरूषक बकुल कुटज पटोल निम्ब शाल्मली

नारिकेल- खर्जूर मृद्वीका प्रियाल प्रियङ्गु धन्वनात्मागुप्ता मधूकानामन्येषां च

शीतवीर्याणां यथालाभमौषधानां कषायं कारयेत्।

तेन कषायेण द्विगुणित पयसा तेषामेव च कल्केन कषायार्धमात्रं मृद्वग्निना

साधयेत्तैलम्।

एतत्तैलमभ्यङ्गात् सद्यो दाह ज्वरमपनयति।

एतैरेव चौषधैरश्लक्ष्णपिष्टैः सुशीतैः प्रदेहं कारयेत्।

एतैरेव च शृतशीतं सलिलमवगाह परिषेकार्थं प्रयुञ्जीत॥२५८॥

इति चन्दनाद्यं तैलम्।

मध्वारनाल क्षीर दधि घृत सलिल सेकावगाहाश्च सद्यो दाह ज्वरमपनयन्ति

शीतस्पर्शत्वात्॥२५९॥

atha candanādyam tailamupadekṣyāmaḥ- Chandana bhadra

śrīkālānusārya kāliyaka padmāpadmakośira sārivā madhuka

prapaunḍarīka nāgapuṣpodīcyavanyapadmotpalanalinakumuda–  
saugandhika puṇḍarīka śatapatra bisa mṛṇāla śālūka śaivālaka  
śerukānantākuśakāśekṣudarbhaśaranala śālimūla jambu vetasa  
vānīragundrā–

kakubhāsanāśvakarṇasyandanavātapothaśālatāladhavatiniśakhadira  
kadarakadambakāśmaryaphalasarjaplakṣavaṭakapītanodumbarāśvat  
tha– nyagrodha dhātakīdūrvetkaṭa śṛṅgāṭaka mañjiṣṭhā jyotiṣmatī  
puṣkarabīja krauñcādana badarī kovidāra kadali– saṃvartakāriṣṭa  
śataparvā śītakumbhikā śatāvarī śrīparṇī śrāvaṇī mahāśrāvaṇī rohiṇī  
śītapākyodanapākīkālābalāpayasyā vidārī– jīvakarṣabhaka medā  
mahāmedā madhurasarṣyaproktā tṛṇaśūnya mocarasāṭarūṣaka  
bakula kuṭaja paṭola nimba śālmālī nārikEla – Elettaria  
cardamomum– kharjūra mṛdvīkā priyāla priyaṅgu  
dhanvanātmāguptā madhūkānāmanyēṣāṃ ca śītavīryāṇāṃ  
yathālābhamauṣadhānāṃ kaṣāyaṃ kārayet|

tena kaṣāyeṇa dviguṇita payasā teṣāmeva ca kalkena  
kaṣāyārdhamātraṃ mṛdvagninā sādhayettaṭilam|  
etattailamabhyaṅgāt sadyo dāha Jwaramapanayati|  
etaireva cauṣadhairaślakṣṇapiṣṭaiḥ suśītaiḥ pradehaṃ kārayet|  
etaireva ca śṛtaśītaṃ salilamavagāha pariṣekārthaṃ  
prayuñjīta||258||

iti candanādyam tailam|

madhvāranāla kṣīra dadhi ghr̥ta salila sekāvagāhāśca sadyo dāha  
Jwaramapanayanti śītasparśatvāt||259||

Here after the preparation of Chandanadya Taila will be explained.

A decoction is prepared of

Chandana (red variety)

Bhadrasri (white variety of Chandana)

Kalanusarya, Kaliyaka, Padma (Prapaundarika), Padmaka, Usheera,

Sariva, Madhuka, Magapushpa, Udeechya, Vanya, padma, Utapala,

Nalima (a variety of Padma), Kumuda, Saugandhika, Pundarika,

Sala Patra Bisa (thread of lotus stalk), Mruvala, Shaivala,

Kasheruka, Ananta, Kusha, Kasha, Ikshu, Darbha, Shara, Nala– root

of Shali, Jambu, Vetasa, Vanira (a variety of Vetasa having roots

which are not fragrant), Gundra, Kakubha, Asana, Ashvakarna (A

variety of Sala), Syandana (Nemi Vruksa), Vatapotha (Palasa),

Shala, Tala, Dhava, Tinisha, Khadira, Kashara, Vitkhala– dira,

Kadamba, Fruit of Kasmarya, Sarja, Vata (the variety without any

adventitious root), Kapitana (which popularly known as

Gandhamunda), Udambara, Asvattha, Nyagrodha, Dhataki, Durva,

Itkata, Shrungataka, Manjistha, Jyotismati (Kanganika), Seeds of

Puskara, Krauncadana, **Badari (Ber fruit)**, Kovidara, Kasali,

Samvartaka, Arista (a variety of Nimba growing in hills), Shataparva

(Bibitaka), Sita Kumbhika (Kastha Patala), Shatavari, Sriparni,

Sravani, Maha Sravani (alambusa having big fruits), Rohini, Sita

Paki (Gandhadurva), Odanapaki (Nila Bhendi), Kala (Kakoli), Bala,

Payasya, Vidari, Jivaka, Rishabhaka, Meda, Mahameda, Madhuras,

Rushyaprokta, Truna Shunya, Ketaki, Macarsa, Tarusaka, Bakula,

Kutaja, Patola, Shalmali, Narikela, Kharjura, Mrudveeka – raisins,

Priyala, Priyangu, Dhanvana, Atmagupta, Madhuka and such other medicines which are cold in potency.

All these medicines which are readily available are taken for the preparation of this decoction.

This decoction is prepared by adding double the quantity of water.

All the above mentioned medicines are also can be used as Kalka (paste).

Oil mixed with the above mentioned decoction and paste is boiled over mild fire till it is reduced to half the quantity of decoction. Massage of this medicated oil instantaneously cures Daha Jwara (fever associated with burning sensation).

The above mentioned medicines is made to a coarse paste and used for unction when it is very cold. The water boiled with these medicines and cooled is used for Avaagha (bath) and Pariseka (Sprinkling over the body).

The Seka (sprinkling over body) and Avagaha (bath) with Madhu (honey), Aranala (sour Gruel), milk, curd, ghee and water instantaneously cure Daha Jwara (fever associated with burning sensation) because of their cold touch. [258–259]



## Regimens of fever associated with burning sensation:

भवन्ति चात्र-

पौष्करेषु सुशीतेषु पद्मोत्पलदलेषु च।  
कदलीनां च पत्रेषु क्षौमेषु विमलेषु च॥२६०॥  
चन्दनोदक शीतेषु शीते धारागृहेऽपि वा।  
हिमाम्बु सिक्ते सदने दाहार्तः संविशेत् सुखम्॥२६१॥  
हेमशङ्ख प्रवालानां मणीनां मौक्तिकस्य च।  
चन्दनोदक शीतानां संस्पर्शानुरसान् स्पृशेत्॥२६२॥  
स्रग्भिर्नीलोत्पलैः पद्मैर्व्यजनैर्विविधैरपि।  
शीतवातावहैर्व्यज्ज्येच्चन्दनोदकवर्षिभिः ॥२६३॥  
नद्यस्तडागाः पद्मिन्यो हृदाश्च विमलोदकाः।  
अवगाहे हिता दाह तृष्णा ग्लानि ज्वरापहाः॥२६४॥  
प्रियाः प्रदक्षिणाचाराः प्रमदाश्चन्दनोक्षिताः।  
सान्त्वयेयुः परैः कामैर्मणिमौक्तिकभूषणाः॥२६५॥  
शीतानि चान्नपानानि शीतान्युपवनानि च।  
वायवश्चन्द्रपादाश्च शीता दाहज्वरापहाः॥२६६॥

bhavanti cātra-

pauṣkareṣu suśīteṣu padmotpaladaleṣu ca।  
kadalīnāṃ ca patreṣu kṣaumeṣu vimaleṣu ca॥260॥  
candanodaka śīteṣu śīte dhārāgr̥he'pi vā।  
himāmbu sikte sadane dāhārtaḥ saṃviśet sukham॥261॥

hemaśaṅkha pravālānāṃ maṇīnāṃ mauktikasya ca|  
candanodaka śītānāṃ saṃsparśānurasān spr̥śet||262||  
sragbhirnīlotpalaiḥ padmairvyajanairvividhairapi|  
śītavātāvahairvyajjyeccandanodakavarṣibhiḥ ||263||  
nadyastadāgāḥ padminyō hradāśca vimalodakāḥ|  
avagāhe hitā dāha tṛṣṇā glāni jvarāpahāḥ||264||  
priyāḥ pradakṣiṇācārāḥ pramadāścandanokṣitāḥ|  
sāntvayeyuḥ paraiḥ kāmairmaṇīmauktikabhūṣaṇāḥ||265||  
śītāni cānapānāni śītānyupavanāni ca|  
vāyavaścandrapādāśca śītā dāhajvarāpahāḥ||266||

### **Regimens of fever associated with burning sensation:**

A patient suffering from Jwara with burning sensation, should reside in a house cooled by the leaves of Pushkara (Inula racemosa, lotus, Utpala, banana or Kshauma.

The house can also be cooled by the cold water of Sandalwood. The patient can also stay in a Dhara Gruha (a house which is cooled by a stream of water flowing over or from its roof).

The house can also be cooled by sprinkling of snow water around it. This gives pleasure to the patient. His body is touched with the pleasant touch of gold, conch shell, coral, jewels and pearls which are cooled by the water of sandalwood.

He is consoled by ladies smeared with sandalwood paste and wearing the desirable jewels and pearls. These ladies are affectionate and expert in polite manners.

Diet and drinks which cold, cooling gardens, cold wind and cold rays of the moon– these alleviate Jwara with burning sensation.

[260–266]

### **Aguruvadya Taila:**

अथोष्णाभि प्रायिणां ज्वरितानामभ्यङ्गादीनुपक्रमानुपदेक्ष्यामः– अगुरु कुष्ठ  
तगर पत्र नलद शैलेयध्यामक  
हरेणुकास्थौणेयकक्षेमकैलावराङ्गदलपुरतमालपत्रभूतीक रोहिष सरल शल्लकी–  
देवदार्वग्निमन्थ बिल्व स्योनाक काशमर्य पाटला पुनर्नवावृश्चीर कण्टकारी बृहती  
शालपर्णी पृश्निपर्णी माषपर्णी मुद्गपर्णी गोक्षुरकैरण्ड– शोभाञ्जनक वरुणार्क चिर  
बिल्व तिल्वक शटी पुष्करमूल गण्डीरोरुबूकपत्तूराक्षीवाशमान्तक शिग्रु मातुलुङ्ग  
पीलुक मूलकपर्णी– तिलपर्णी पीलुपर्णी मेषशृङ्गीहिंसादन्तशठैरावतक  
भल्लातकास्फोटकाण्डीरात्मजैकेषीका करञ्ज धान्यकाजमोद– पृथ्वीका सुमुख  
सुरस कुठेरक कालमालक पर्णासक्षवक फणिज्झक भूस्तृण शृङ्गवेर पिप्पली  
सर्षपाश्वगन्धा रास्नारुहारोहा वचा बलातिबला– गुडूची शतपुष्पा शीतवल्ली  
नाकुली गन्धनाकुली श्वेताज्योतिष्मती चित्रकाध्यण्डाम्ल चाङ्गेरी– तिल बदर  
कुलत्थ माषाणामेवंविधानामन्येषां चोष्णवीर्याणां यथालाभमौषधानां कषायं  
कारयेत्, तेन कषायेण तेषामेव च कल्केन सुरासौवीरक  
तुषोदकमैरेयमेदकदधिमण्डारनालकट्वरप्रतिविनीतेन तैलपात्रं विपाचयेत्।  
तेन सुखोष्णेन तैलेनोष्णाभिप्रायिणं ज्वरितमभ्यञ्ज्यात्, तथा शीतज्वरः

प्रशाम्यति; एतैरेव चौषधैः क्षणपिष्टैः सुखोष्णैः प्रदेहं कारयेत्, एतैरेव च शृतं सुखोष्णं सलिलमवगाहनार्थं परिषेकार्थं च प्रयुञ्जीत शीतज्वरप्रशामार्थम्॥२६७॥ इत्यगुर्वाद्यं तैलम्।

athoṣṇābhi prāyiṇām

jvaritānāmabhyaṅgādīnupakramānupadekṣyāmaḥ– Aguru –

Aqualaria agallocha kuṣṭha Tagara – Valeriana wallichii patra nalada śaileyadhyāmaka

hareṇukāsthauṇeyakakṣemakailāvarāṅgadalapuratamālapatrabhūtik

arohiṣa Sarala – śallakī– devadārvAgnimantha Bilva syonāka

kāśmarya pāṭalā punarnavāvṛścīra kaṇṭakārī bṛhatī śālaparṇī

prśniparṇī māṣaparṇī mudgaparṇī gokṣurakairaṇḍa– śobhāñjanaka

varuṇārka ciraBilva tilvaka śaṭī puṣkaramūla

gaṇḍīrorubūkapattūrākṣivāśmāntaka śigru mātuluṅga

pīlukamūlakaparṇī– tilaparṇī pīluparṇī

meṣaśṛṅgihimṣrādantaśaṭhairāvataka

bhallātakāsphtakāṇḍīrātmajaikeṣikā karañja dhānyakājamoda–

prṭhvīkā sumukha surasa kuṭheraka kālamālaka parṇāsakṣavaka

phaṇijjhaka bhūstrṇa śṛṅgavera pippalī sarṣapāśvagandhā

rāsnāruhārohā vacā balātibalā– guḍūcī śatapuspā śītavallīnākulī

gandhanākulī śvetājyotiṣmatī citrakādhyāṇḍāmla cāṅgerī– tila

badara kulattha māśāṇāmevaṃvidhānāmanyēṣāṃ coṣṇavīryāṇām

yathālābhamaṣadhānām kaṣāyaṃ kārayet, tena kaṣāyeṇa

teṣāmeva ca kalkena surāsauvīraka

tuṣodakamaireyamedakadadhimaṇḍāranālakaṭvaraprativīṅṅitena  
tailapātraṃ vipācayet|

tena sukhoṣṇena tailenoṣṇābhiprāyīṅṅaṃ jvaritamabhyañjyāt, tathā  
śītaJwaraḥ praśāmyati; etaireva cauṣadhaiḥ ślakṣṇapiṣṭaiḥ  
sukhoṣṇaiḥ pradehaṃ kārayet, etaireva ca śṛtaṃ sukhoṣṇaṃ  
salilamavagāhanārthaṃ pariṣekārthaṃ ca prayuñjīta  
śītaJwarapraśamārthaṃ||267||  
ityagurvādyam tailam|

Now we are shall explain the therapies like massage etc. for  
patients suffering from Jwara and for whom hot treatment is  
diserable.

A decoction is prepared of:

Aguru – Aqualaria agallocha

Kushta – Saussurea lappa

Tagara – Valeriana wallichii

Patra – Cinnamomum tamala

Nalada

Shaileya, Dhyamaka, Harenuka, Sthaauneyaka, Ksemaka

(Choraka), Ela – Elettaria cardamomum, Varanga, Bala, Pura –

Guggulu, Tamala Patra, Bhutaika, Rohisha (popularly known as

Rama Karpura), Sarala – Pinus roxburghii, **Shallaki – Boswellia**

**serrata**, Devadaru – Cedrus deodara, Agnimantha – Clerodendrum

phlomidis Linn.f., Bilva – Aegel marmelos, Shyonaka – Oroxyllum indicum (Linn) Vent, Kashmarya (Gambhari), Patala – Stereospermum suaveolens, Punarnava – Boerhavia diffusa Linn, Vrushcheera, Katakari – Solanum surattense Burm, Brihati – Solanum Indicum Linn, Shalaparni, Prushnaparni, Mashaparni, Mudga Parni, Gokshuraka – Tribulus, Eranda – Castor, Sobhanjana, Varuna – Crataeva nurvala, Arka – Calotropis gigantea, Cira Bilva – Aegel marmelos, Tilvaka, Shati, Puskara Mula – Inula racemosa, Gandira (a Variety of Ramatha), Urubuka, Pattura, Aksiva, Ashmantaka – Ficus rumphii, Shigru – Bauhinia variegata, Matulunga – Citrus medica, Piluka, Mulaka Parni (a variety of Sobhanjana), Tila Parni, Pilu Parni (Morata or Murva), Mesa Srngi – Gymnema Sylvestre, Himsra, Danta Shata, Aravata, Bhallataka – Semecarpus anacardium, Asphotaka, Andirira, Atmaja (Putranjana), Ekaisika (Ambastha), Karanja – Pongamia pinnata (Linn), Dhanyaka – Coriandrum sativum, Ajamoda – Apium graveolens, Prthvika, Sumakha, Surasa, Kutheraka, Asphotaka, Andira, Atmaja (Putranjama), Ekaisika (Ambastha), Phanijjhaka, Bhustruna, Srungavera, Pippali – Piper longum, mustard, Ashvagandha – Withania somnifera, Rasna, Ruha (Vruksha Ruha), Roha (Anjalikarika), Yava, Bala, Atibala, Guduchi, Shatapushpa, Sitavalli (Vrksa Kalambuka), Nakuli (Chavika), Gandha Nakuli (a variety of Rasna), Sveta jyotismati, Citraka – Plumbago zeylanica, Adhyanda (Sukasimbi), Amla Cangeri, Tila – Sesamum indicum, Badara,

Kulattha – Dolichos biflorus, Masha and such other medicines which are hot in potency

All these medicines or those amongst them which are available, is taken for the preparation of this decoction.

Paste of these medicines is also prepared.

This decoction and paste, added with

Sura – alcoholic drinks

Sauviraka – Vinegar

Tushodaka – a type of vinegar

Maireya – a type of alcoholic drink

Medaka – a type of alcoholic drink also called Jagala

Dadhi Manda – scum of the curd

Aranala – sour gruel and

Katvara – curd made watery along with fat is boiled in one Patra (3.072 Ltr) of oil.

**Indications:** When this oil is Luke warm, it is given for massage to a patient suffering from Jwara and for whom hot therapy is indicated.

For the cure of Sita Jwara, the luke warm water boiled with medicines can also be used for Avagaha (bath) and Pariseka (sprinkling). [267]

## Remedy for sheetajwara – fever associated with chill, cold:

भवन्ति चात्र–

त्रयोदशविधः स्वेदः स्वेदाध्याये निदर्शितः।

मात्राकालविदा युक्तः स च शीतज्वरापहः॥२६८॥

सा कुटी तच्च शयनं तच्चावच्छादनं ज्वरम्।

शीतं प्रशमयन्त्याशु धूपाश्वागुरुजा घनाः॥२६९॥

चारूपचितगात्र्यश्च तरुण्यो यौवनोष्मणा।

आश्लेषाच्छमयन्त्याशु प्रमदाः शिशिरज्वरम्॥२७०॥

स्वेदनान्यन्नपानानि वातश्लेष्महराणि च।

शीतज्वरं जयन्त्याशु संसर्गबलयोजनात्॥२७१॥

bhavanti cātra–

trayodaśavidhaḥ svedaḥ svedādhyāye nidarśitaḥ।

mātrākālavidā yuktaḥ sa ca śītajvarāpahaḥ॥268॥

sā kuṭī tacca śayanaṃ taccāvacchādanaṃ jvaram।

śītaṃ praśamayantyāśu dhūpāścāgurujā ghanāḥ॥269॥

cārūpacitagātryaśca taruṇyo yauvanoṣmaṇā।

āśleṣācchamayantyāśu pramadāḥ śīśirajvaram॥270॥

svedanānyannapānāni vātaśleṣmaharāṇi ca।

śītajvaram jayantyāśu saṃsargabalayojanāt॥271॥

## Remedy for sheetajwara – fever associated with chill, cold:



**In the fourteenth chapter of sutra Sthana**, 13 varieties of Sveda (fomentation therapy) have been described. A physician who is well-versed with their dose and time should administer them for the bed as well as the apparel described there immediately alleviates Sita (cold). Similarly, the thick fumigation of Aguru – Aqualaria agallocha alleviates Sheeta – cold.

Passionate ladies, who are beautiful, having a plump body and young, should embrace the patient. Because of the heat of their youth, the Sheeta Jwara is cured.

Different types of diet and drinks which cause fomentation and alleviate Vata and Kapha, instantaneously alleviates Sita Jwara. These should, however, be administered keeping in view the Samsarga (combination of 2 Doshas) and the Bala (strength) of each of these Doshas. (268–271)

**Line of treatment:**

वातजे श्रमजे चैव पुराणे क्षतजे ज्वरे।  
लङ्घनं न हितं विद्याच्छमनैस्तानुपाचरेत्॥२७२॥  
विक्षिप्यामाशयोष्माणं यस्माद्भ्रत्वा रसं नृणाम्।  
ज्वरं कुर्वन्ति दोषास्तु हीयतेऽग्निबलं ततः॥२७३॥  
यथा प्रज्वलितो वह्निः स्थाल्यामिन्धनवानपि।  
न पचत्योदनं सम्यगनिलप्रेरितो बहिः॥२७४॥  
पक्तिस्थानात्तथा दोषैरूष्मा क्षिप्तो बहिर्नृणाम्।

न पचत्यभ्यवहतं कृच्छ्रात् पचति वा लघु॥२७५॥  
 अतोऽग्निबलरक्षार्थं लङ्घनादिक्रमो हितः।  
 सप्ताहेन हि पच्यन्ते सप्तधातुगता मलाः॥२७६॥  
 निरामश्वाप्यतः प्रोक्तो ज्वरः प्रायोऽष्टमेऽहनि।  
 उदीर्णदोषस्त्वल्पाग्निरश्नन् गुरु विशेषतः॥२७७॥  
 मुच्यते सहसा प्राणैश्चिरं क्लिश्यति वा नरः।  
 एतस्मात्कारणाद्विद्वान् वातिकेऽप्यादितो ज्वरे॥२७८॥  
 नाति गुर्वति वा स्निग्धं भोजयेत् सहसा नरम्।  
 ज्वरे मारुतजे त्वादावनपेक्ष्यापि हि क्रमम्॥२७९॥  
 कुर्यान्निरनुबन्धानामभ्यङ्गादीनुपक्रमान्।  
 पाययित्वा कषायं च भोजयेद्रसभोजनम्॥२८०॥  
 जीर्णज्वरहरं कुर्यात् सर्वशश्वाप्युपक्रमम्।  
 श्लेष्मलानामवातानां ज्वरोऽनुष्णः कफाधिकः॥२८१॥  
 परिपाकं न सप्ताहेनापि याति मृदूष्मणाम्।  
 तं क्रमेण यथोक्तेन लङ्घनाल्पाशनादिना॥२८२॥

vātaje śramaje caiva purāṇe kṣataje jvare।  
 laṅghanam na hitam vidyācchamanaistānupācaret॥272॥  
 vikṣipyāmāśayoṣmāṇam yasmādgatvā rasam nṛṇām।  
 jvaram kurvanti doṣāstu hīyate'gnibalam tataḥ॥273॥  
 yathā prajvalito vahniḥ sthālyāmindhanavānapi।  
 na pacatyodanam samyaganilaprerito bahiḥ॥274॥  
 paktisthānāttathā doṣairūṣmā kṣipto bahirṇṇām।  
 na pacatyabhyavahr̥tam kṛcchrāt pacati vā laghu॥275॥  
 ato'gnibalarakṣārtham laṅghanādikramo hitaḥ।

saptāhena hi pacyante saptadhātugatā malāḥ||276||  
nirāmaścāpyataḥ prokto jvaraḥ prāyo'ṣṭame'hani|  
udīrṇadoṣastvalpāgniraśnan guru viśeṣataḥ||277||  
mucyate sahasā prāṇaiściraṃ kliśyati vā naraḥ|  
etasmātkāraṇādvidvān vātike'pyādito jvare||278||  
nāti gurvati vā snigdhaṃ bhojayet sahasā naram|  
jvare mārutaje tvādāvanapekṣyāpi hi kramam||279||  
kuryānniranubandhānāmabhyaṅgādīnupakramān|  
pāyayitvā kaṣāyaṃ ca bhojayedrasabhojanam||280||  
jīrṇajvaraharaṃ kuryāt sarvaśaścāpyupakramam|  
śleṣmalānāmavātānāṃ jvaro'nuṣṇaḥ kaphādhikaḥ||281||  
paripākaṃ na saptāhenāpi yāti mṛdūṣmaṇām|  
taṃ krameṇa yathoktena laṅghanālpāśanādinā||282||

### **Contra indication for Langhana treatment:**

Langhana (fasting) is not useful for patients suffering from Jwara caused by aggravated Vata, and by exhaustion, in chronic fever and also in fever caused by Kshata (external cut injury). Such patients are treated by Shamana (alleviation therapy).

For causing the fever, the aggravated Doshas afflict the Rasa Dhatu and decrease Agni (fire) from the Amashaya (Stomach and Small intestine). Therefore, such patients have less of Agni Bala (power of

digestion). Even if a rice pot is kept over the burning fire with sufficient fuel, the rice will not get cooked if the flame of the fire is blown away by a strong wind. Similarly, in a person suffering from fever, the aggravated Doshas throw the Usma (digestive fire) out of the Pakti sthana (place of digestion).

In this condition the eaten food is not digested. If however, the food is light, it gets digested with difficulty. Therefore, for the preservation of the power of digestion, the line of treatment in the order of Langhana (fasting) etc. is useful.

The Malas (waste Products) of 7 Dhatus (tissue elements) get cooked or metabolised in 7 days. Therefore, generally on the 8 day the Jwara becomes Nirama (free from Ama or Accumulated metabolic waste products).

In the stage, when the Doshas are aggravated and the power of digestion is suppressed, if a person takes food which is especially heavy, he then succumbs to death immediately, or becomes miserable for a long time.

If the Jwara is caused by Vata Dosha, and other Doshas are not associated, then in suppression of the prescribed general rule, the patient is given massage and such other therapies. He is given decoctions and meat or vegetable soup to drink. All the therapies

prescribed for the treatment of chronic fever are useful in this condition.

### **Extended Langhana till 10th day:**

|In persons, having Sleshmala type of physical constitution, if fever is caused by excessive Kapha, if Vayu is not aggravated and if there is mild temperature, then because of the excessively mild digestive fire, the stage of Ama Paripaka (metabolic transformation of Ama) is not reached even within a week time. Such patients are kept on fast or are given light food or such other measures till the 10th day. Hereafter, they are treated by the administration of decoction etc. [272–283]

### **Langhana Therapy:**

सामा ये ये च कफजाः कफपित्तज्वराश्च ये||२८३||

लङ्घनं लङ्घनीयोक्तं तेषु कार्यं प्रति प्रति|२८४|

sāmā ye ye ca kaphajāḥ kaphapittajvarāśca ye||283||

laṅghanaṃ laṅghaniyoktaṃ teṣu kāryaṃ prati prati|284|

Langana therapy (fasting) and similar other therapies described in the 22nd chapter of Sutra Sthana should invariably be administered in the following conditions:

1. When the Jwara is in its Sama stage
2. When Kapha is aggravated to produce the Jwara and
3. When both the Kapha and Pitta are aggravated together.

[283–284]

### **Elimination therapies:**

वमनैश्च विरेकैश्च बस्तिभिश्च यथाक्रमम्॥२८४॥

ज्वरानुपचरेद्धीमान् कफपित्तानिलोद्भवान्॥२८५॥

vamanaiśca virekaiśca bastibhiśca yathākramam॥284॥

jvarānupacareddhīmān kaphapittānilodbhavān॥285॥

For the cure of Jwara caused by the aggravation of Vayu, Pitta and Kapha, Vamana (emesis), Virecana (purgation) and Basti (enema) therapies is administered respectively. [284–285]

### **Line of treatment of Samsrsta and Sannipatika Jwara – fever:**

संसृष्टान् सन्निपतितान् बुद्ध्वा तरतमैः समैः॥२८५॥

ज्वरान् दोषक्रमापेक्षी यथोक्तैरौषधैर्जयेत्।

वर्धनेनैकदोषस्य क्षपणेनोच्छ्रितस्य वा॥२८६॥

कफस्थानानुपूर्व्या वा सन्निपातज्वरं जयेत्॥२८७॥

samsrṣṭān sannipatitān buddhvā taratamaiḥ samaiḥ॥285॥

jvarān doṣakramāpekṣī yathoktairauśadhairjayet।

vardhanenaikadoṣasya kṣapaṇenocchritasya vā॥286॥

kaphasthānānupūrvyā vā sannipātaJwaram jayet॥287॥

Having ascertained the Samsrsta (Simultaneous vitiation of two Doshas) and Sannipatika (Simultaneous vitiation of all the three Doshas) nature of the disease, the Tara and Tama of the vitiation of dosha or either dual vitiation, the disease fever is treated with appropriate medicines keeping in view the line of treatment prescribed for each Dosha.

Sannipata Jwara is treated by increasing 1 Dosha, by reducing the excessively aggravated one or by correcting the sites of Doshas in order, beginning with the site of Kapha. [285– 287]

## Parotitis

सन्निपातज्वरस्यान्ते कर्णमूले सुदारूणः॥२८७॥

शोथः सञ्जायते तेन कश्चिदेव प्रमुच्यते।

रक्तावसेचनैः शीघ्रं सर्पिष्पानैश्च तं जयेत्॥२८८॥

प्रदेहैः कफपित्तघ्नैर्नावनैः कवलग्रहैः॥२८९॥

sannipātaJwarasyānte karṇamūle sudārūṇaḥ॥287॥

śoṭhaḥ sañjāyate tena kaścideva pramucyate।

raktāvasecanaiḥ śīghraṃ sarpiṣpānaiśca taṃ jayet॥288॥

pradehaiḥ kaphapittaghnaīrnāvanaiḥ kavalagrahaiḥ॥289॥

Inflations near the root of the ear as a sequel of Sannipata Jwara is a serious condition and very few such patients survive. Therefore, efforts is made immediately to cure it by therapeutic measures which alleviate Kapha and Pitta like blood letting, intake of Ghee, Pradeha (application of unction), Navana (inhalation therapy) and Kavala Graha (therapy in which medicines are kept in the mouth).  
[287–289]

## **Sakhanusari Jwara – fever:**



शीतोष्ण स्निग्ध रूक्षाद्यैर्ज्वरो यस्य न शाम्यति॥२८९॥  
शाखानुसारी रक्तस्य सोऽवसेकात् प्रशाम्यति॥२९०॥

śītoṣṇa snigdha rūkṣādyairjvaro yasya na śāmyati॥289॥

śākhānusārī raktasya so'vasekāt praśāmyati|290|

When the Jwara does not get subsided by therapies which are cold, hot unctuous, unctuous etc, then it is diagnosed as Sakhanusari (which is located in the peripheral region of the body) such type of fever gets cured by the administration of blood letting therapy. [289–290]

### **Jwara – fever as a Complication of Visarpa – herpes etc:**

विसर्पेणाभिघातेन यश्च विस्फोटकैर्ज्वरः॥२९०॥  
तत्रादौ सर्पिषः पानं कफपित्तोत्तरो न चेत्॥२९१॥

visarpeṇābhighātena yaśca visphoṭakairJwaraḥ॥290॥

tatrādau sarpiṣaḥ pānaṃ kaphapittottaro na cet|291|

### **Diet for Chronic fever:**

दौर्बल्याद्देहधातूनां ज्वरो जीर्णोऽनुवर्तते॥२९१॥  
बल्येः सम्बृंहणैस्तस्मादाहारैस्तमुपाचरेत्॥२९२॥

daurbalyāddehadhātūnāṃ jvaro jīrṇo’nuvartate॥291॥  
balyeḥ sambr̥ḥṇaṇaistasmādāhāraistamupācaret॥292॥

The chronic fever persists if there is weakness of the Dhatus (Tissue elements) inside the body. Therefore, such patient is given such food which is strength promoting and nourishing [291–292]

### **Treatment of Trtiyaka and Chaturthaka Jwara:**

कर्म साधारणं जह्यात्तृतीयकचतुर्थकौ ॥२९२॥  
आगन्तुरनुबन्धो हि प्रायशो विषमज्वरे।  
वातप्रधानं सर्पिर्भिर्बस्तिभिः सानुवासनैः॥२९३॥  
स्निग्धोष्णैरन्नपानैश्च शमयेद्विषमज्वरम्।  
विरेचनेन पयसा सर्पिषा संस्कृतेन च॥२९४॥  
विषमं तिक्तशीतैश्च ज्वरं पित्तोत्तरं जयेत्।  
वमनं पाचनं रूक्षमन्नपानं विलङ्घनम्॥२९५॥  
कषायोष्णं च विषमे ज्वरे शस्तं कफोत्तरे॥२९६॥

karma sādharmaṇaṃ jahyātr̥tīyakacaturthakau ॥292॥  
āganturanubandho hi prāyaśo viṣamajvare।  
vātapradhānaṃ sarpirbhirbastibhiḥ sānuvāsanaīḥ॥293॥  
snigdhoṣṇairannapānaiśca śamayev̄iṣamajvaram।  
virecanena payasā sarpiṣā saṃskṛtena ca॥294॥

viṣamaṃ tiktaśītaiśca jvaram pītottaram jayet|  
vamaṃ pācanaṃ rūkṣamānapānaṃ vīlaṅghanam||295||  
kaṣāyoṣṇaṃ ca viṣame jvare śastaṃ kaphottare|296|

### **Treatment of Trtiyaka and Chaturthaka Jwara:**

In the Tritiyaka and Chaturthaka type of Visama Jwara, the line of treatment suggested for the Jwaras in general should not be followed because these 2 types of fever are mostly associated with Agantu or exogenic factors viz, dhatus or evil spritis including germs.

When in these two types of Jwara, Vayu is predominantly aggravated, then it is cured by the administration of ghee, Niruha and Anuvasana types of enema and unctuous as well as hot diet and drinks.

When Pitta is predominant, then the patient is given purgation therapy, medicated milk and ghee and articles which are bitter and cold.

When however, Kapha is predominant, then for the patient, emetic therapy, Pachana (the therapy which promotes metabolism), ununctuous diet and drinks, fasting and hot decoctions are useful [292–296]

## Recipes for different types of visama Jwara:

योगाः पराः प्रवक्ष्यन्ते विषम ज्वर नाशनाः॥२९६॥  
प्रयोक्तव्या मतिमता दोषादीन् प्रविभज्य ते।  
सुरा समण्डा पानार्थं भक्ष्यार्थं चरणायुधः॥२९७॥  
तित्तिरिश्च मयूरश्च प्रयोज्या विषमज्वरे।  
पिबेद्वा षट्पलं सर्पिरभयां वा प्रयोजयेत्॥२९८॥  
त्रिफलायाः कषायं वा गुडूच्या रसमेव वा।  
नीलिनीमजगन्धां च त्रिवृतां कटुरोहिणीम्॥२९९॥  
पिबेज्ज्वरागमे युक्त्या स्नेहस्वेदोपपादितः।  
सर्पिषो महतीं मात्रां पीत्वा वा छर्दयेत् पुनः॥३००॥  
उपयुज्यान्नपानं वा प्रभूतं पुनरुल्लिखेत्।  
सान्न् मद्यं प्रभूतं वा पीत्वा स्वप्याज्ज्वरागमे॥३०१॥  
आस्थापनं यापनं वा कारयेद्विषमज्वरे।  
पयसा वृषदंशस्य शकृद्वा तदहः पिबेत्॥३०२॥  
वृषस्य दधिमण्डेन सुरया वा ससैन्धवम्।  
पिप्पल्यास्त्रिफलायाश्च दध्नस्तक्रस्य सर्पिषः॥३०३॥  
पञ्चगव्यस्य पयसः प्रयोगो विषमज्वरे।  
रसोनस्य सतैलस्य प्राग्भक्तमुपसेवनम्॥३०४॥  
मेघानामुष्णवीर्याणामामिषाणां च भक्षणम्।  
हिङ्गुतुल्या तु वैयाघ्री वसा नस्यं ससैन्धवा॥३०५॥  
पुराणसर्पिः सिंहस्य वसा तद्वत् ससैन्धवा।  
सैन्धवं पिप्पलीनां च तण्डुलाः समनःशिलाः॥३०६॥  
नेत्राञ्जनं तैलपिष्टं शस्यते विषमज्वरे।  
पलङ्कषा निम्बपत्रं वचा कुष्ठं हरीतकी॥३०७॥

सर्षपाः सयवाः सर्पिर्धूपनं ज्वरनाशनम्।  
ये धूमा धूपनं यच्च नावनं चाञ्जनं च यत्॥३०८॥  
मनोविकारे निर्दिष्टं कार्यं तद्विषमज्वरे।  
मणीनामोषधीनां च मङ्गल्यानां विषस्य च॥३०९॥  
धारणादगदानां च सेवनान्न भवेज्ज्वरः॥३१०॥

yogāḥ parāḥ pravakṣyante viṣama Jwara nāśanāḥ॥296॥

prayuktavyā matimatā doṣādīn pravibhajya te।

surā samaṇḍā pānārthe bhakṣyārthe caraṇāyudhaḥ॥297॥

tittiriśca mayūraśca prayojyā viṣamajvare।

pibedvā ṣaṭpalaṃ sarpirabhayāṃ vā prayojayet॥298॥

triphalāyāḥ kaṣāyaṃ vā guḍūcyā rasameva vā।

nīlinīmajagandhāṃ ca trivṛtāṃ kaṭurohiṇīm॥299॥

pibejjvarāgame yuktyā snehasvedopapāditaḥ।

sarpiṣo mahatīm mātrāṃ pītvā vā chardayet punaḥ॥300॥

upayujyānnapānaṃ vā prabhūtaṃ punarullikhet।

sānnaṃ madyaṃ prabhūtaṃ vā pītvā svapyājvarāgame||301||

āsthāpanaṃ yāpanaṃ vā kārayedviṣamajvare|

payasā vṛṣadaṃśasya śakṛdvā tadahaḥ pibet||302||

vṛṣasya dadhimaṇḍena surayā vā sasaindhavam|

pippalyāstriphalāyāśca dadhnastakrasya sarpiṣaḥ||303||

pañcagavyasya payasaḥ prayogo viṣamajvare|

rasonasya satailasya prāgbhaktamupasevanam||304||

medyānāmuṣṇavīryāṇāmāmiṣāṇāṃ ca bhakṣaṇam|

hiṅgutulyā tu vaiyāghrī vasā nasyaṃ sasaindhavā||305||

purāṇasarpiḥ siṃhasya vasā tadvat sasaindhavā|

saindhavaṃ pippalīnāṃ ca taṇḍulāḥ samanaḥśilāḥ||306||

netrāñjanaṃ tailapiṣṭaṃ śasyate viṣamajvare|

palaṅkaṣā nimbapatraṃ vacā kuṣṭhaṃ harītakī||307||

sarṣapāḥ sayavāḥ sarpirdhūpanaḥ Jwaranāśanam|

ye dhūmā dhūpanaḥ yacca nāvanaḥ cāñjanaḥ ca yat||308||

manovikāre nirdiṣṭaḥ kāryaḥ tadviṣamaḥjvare|

mañināmoṣadhīnāḥ ca maṅgalyānāḥ viṣasya ca||309||

dhāraṇādagadānāḥ ca sevanāna bhavējJwaraḥ|310|

Recipes which are very effective in curing Visama Jwara are being described. A wise physician should administer them keeping in view their sustainability for the type of Doshas involved. These recipes are as follows:

1. Sura (alcoholic preparation) along with its Manda (upper layer) for use as a drink
2. The meat of cock, Tittiri and peacock for use as food.
3. Intake of (1) the medicated ghee called Satpala, (2) Abhaya (3) decoction of Triphala, (4) Juice of Guduchi, and preparation of nilini (Nilika or Nilabuhna), Ajagandha, Trivṛta and Katurōhini during the onset of fever. These preparation is administered appropriately after the patient is given Snehana (oleation) and Svedana (fomentation) therapies
4. Emesis after the administration of ghee in large quantity

5. Emesis after taking large quantity of food and drinks
6. Sleeping after taking large quantity of alcohol along with food when the attack of fever
7. Administration of Asthapana and Yapana types of medicated enema
8. Intake of the stool of the cat mixed with milk on the same day.
9. Intake of the dung of the bull mixed with either Dadhi Manda (Scum of the curd), alcohol, rock salt, Pippali, Triphala, curd, butter, milk ghee, Pancagavya (mixture of five products of cow or milk).
10. Intake of Rasona along with oil immediately before food
11. Intake of the meat of animals which are fatty and which are hot in potency
12. Inhalation of Hingu and Vasa (muscle fat) of Vyaghra (tiger) taken in equal quantity and mixed with rock salt
13. Inhalation of old ghee and the Vasa of Simha (lion) along with rock salt
14. Application of Anjana (collyrium) prepared of rock salt, seeds of Pippali and Manahsila mixed with oil
15. Fumigation by Palankasa, Leaves of Nimba, Vacha, Kushta – Saussurea lappa, Haritaki, Sarsapa, Yava and ghee
16. Administration of recipes of Dhuma (smoking), Dhupana (fumigation), Navana (Nasal inhalation) and ANjana (Collyrium), which are prescribed in the treatment of



Manovikara or psychic ailments like Unmada (insanity) and apasmara (epilepsy)

17. Wearing of Mani (jewels), Ausadha (medicines), Mangalya (auspicious talisman) and Visa (poisonous substances)
18. Intake of Agada (medicines)

### Religious Rites:

सोमं सानुचरं देवं समातृगणमीश्वरम्॥३१०॥  
पूजयन् प्रयतः शीघ्रं मुच्यते विषमज्वरात्।  
विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम्॥३११॥  
स्तुवन्नामसहस्रेण ज्वरान् सर्वानपोहति।  
ब्रह्माणमश्विनाविन्द्रं हुतभक्षं हिमाचलम्॥३१२॥  
गङ्गां मरुद्गणांश्चेष्ट्य पूजयञ्जयति ज्वरान्।  
भक्त्या मातुः पितुश्चैव गुरुणां पूजनेन च॥३१३॥  
ब्रह्मचर्येण तपसा सत्येन नियमेन च।  
जपहोमप्रदानेन वेदानां श्रवणेन च॥३१४॥  
ज्वराद्विमुच्यते शीघ्रं साधूनां दर्शनेन च।  
ज्वरे रसस्थे वमनमुपवासं च कारयेत्॥३१५॥

somaṃ sānucaraṃ devaṃ samātrgaṇamīśvaram॥310॥

pūjayan prayataḥ śīghraṃ mucyate viṣamajvarāt।

viṣṇuṃ sahasramūrdhānaṃ carācarapatiṃ vibhum॥311॥

stuvannāmasahasreṇa jvarān sarvānapohati|

brahmāṇamaśvināvindram hutabhakṣam himācalam||312||

gaṅgāṃ marudgaṇāṃśceṣṭya pūjayañjayati jvarān|

bhaktyā mātuḥ pituścaiva gurūṇāṃ pūjanena ca||313||

brahmacaryeṇa tapasā satyena niyamena ca|

japahomapradānena vedānāṃ śravaṇena ca||314||

jvarādvimucyate śīghram sādḥūnāṃ darśanena ca|

jvare rasasthe vamanamupavāsam ca kārayet||315||

Prayer is offered to Lord Isvara along with Uma, their retinues and Matrs which immediately cures Visama Jwara.

Recitation of the Sahasra names (One thousand names) of Lord Vishnu who has 1000 heads, who is the chief of the caracara (moving and non– moving things of the universe) and who is omnipresent, cures all types of Jwara.

Offering prayer (puja) through Isti or Yajna (fire ritual) to Brahma, the Asvins, Indra, Agni, the Himalayas, the Gangas and the retinue of Maruts cures Jwara.

Devotion of father and mother, prayer to gurus, observance of celibacy, practice of penance (tapa) truthfulness, and Niyama (religious rites), Japa (recitation of mantras or incantations), Homa (offering oblation to fire), hearing the recitation of the Vedas and Darsana (seeing or visiting) of saints immediately cures Jwara.

[310–315]

### **Treatment of Dhatugata Jwara – fever:**

सेकप्रदेहौ रक्तस्थे तथा संशमनानि च।  
विरेचनं सोपवासं मांसमेदःस्थिते हितम्॥३१६॥  
अस्थिमज्जगते देया निरूहाः सानुवासनाः॥३१७॥

sekapradehau raktasthe tathā saṁśamanāni ca|

virecanaṁ sopavāsaṁ māṁsamedahaṣthite hitam||316||

asthimajjagate deyā nirūhāḥ sānuvāsanāḥ|317|

When the Doshas causing are located in the Rasadhatu, then Vamana (emesis) and Upavasa (fasting) is done.

If they are located in the Rakta Dhatu then Seka (fomentation) and Pradeha (application of ointments) is done.

Virecana (purgation) and Upavasa (fasting) is done when the Doshas causing Jwara are located in Mamsa and Medas.

If Asthi and Majja Dhatus are pervaded by these Doshas, then Niruha and Anuvasana types of medicated enema is administered.  
(315– 317)

### **Agantuja Jwara Chikitas – Line of treatment of Jwara caused by exogenic factors:**

शापाभिचाराद्भूतानामभिषङ्गाच्च यो ज्वरः॥३१७॥  
दैवव्यपाश्रयं तत्र सर्वमौषधमिष्यते।  
अभिघातज्वरो नश्येत् पानाभ्यङ्गेन सर्पिषः॥३१८॥  
रक्तावसेकैर्मद्यैश्च सात्म्यैर्मांसरसौदनैः।  
सानाहो मद्यसात्म्यानां मदिरा रस भोजनैः॥३१९॥  
क्षतानां व्रणितानां च क्षत व्रण चिकित्सया।  
आश्वासेनेष्ट लाभेन वायोः प्रशमनेन च॥३२०॥  
हर्षणैश्च शमं यान्ति काम शोक भय ज्वराः।  
काम्यैरर्थैर्मनोज्ञैश्च पित्तघ्नैश्चाप्युपक्रमैः॥३२१॥  
सद्वाक्यैश्च शमं याति ज्वरः क्रोध समुत्थितः।

कामात् क्रोधज्वरो नाशं क्रोधात् काम समुद्भवः॥३२२॥  
याति ताभ्यामुभाभ्यां च भय शोक समुत्थितः॥३२३॥

śāpābhicārādbhūtānāmabhiṣaṅgācca yo jvaraḥ॥317॥  
daivavyapāśrayaṃ tatra sarvamauśadhamiṣyate|  
abhighātajvaro naśyet pānābhyaṅgena sarpiṣaḥ॥318॥  
raktāvasekairmadyaiśca sātmyairmāṃsarasaudanaiḥ|  
sānāho madyasātmyānāṃ madirā rasa bhojanaiḥ॥319॥  
kṣatānāṃ vranītānāṃ ca kṣata vraṇa cikitsayā|  
āśvāseneṣṭa lābhena vāyoḥ praśamanena ca॥320॥  
harṣaṇaiśca śamaṃ yānti kāma śoka bhaya jvarāḥ|  
kāmyairarthairmanojñaiśca pittaghnaiścāpyupakramaiḥ॥321॥  
sadvākyaiśca śamaṃ yāti jvaraḥ krodha samutthitaḥ|  
kāmāt krodhajvaro nāśaṃ krodhāt kāma samudbhavaḥ॥322॥  
yāti tābhyāmubhābhyāṃ ca bhaya śoka samutthitaḥ॥323॥

For the Jwara caused by Shapa, Abhichara (black magic), Bhuta (microbes) and Abhishanga (affliction by lust, anger, fear), Daiva Vyapashraya chikitsa (performance of religious rites) is the most preferred therapy.

Jwara caused by Abhighata (external injury) gets cured by the intake and massage of ghee, blood letting and intake of patients are suffering from Anaha (constipation) and are accustomed to alcohol, then they are given food with alcohol and meat soup.

For the treatment of Jwara caused by Ksata (injury like cuts) and Vrana (Ulcers), the line of treatment suggested for the treatment of Kshata (injury) and Vrana (ulcer) is adopted.

The Jwara caused by Kama (passion), Shoka (grief) and Bhaya (fear) gets treated by Ashvasa (consolation), Ishtalabha (providing Kamyā Artha (described object), Manojna Artha (Pleasant object), therapies for the alleviation of Pitta and Sadvakya (correct advice, counselling).

The Jwara caused by Krodha (anger) subsides by Kama (passion) and Jwara caused by Kama (passion) gets subsided by Krodha (anger) by the both the Kama and Krodha, Jwaras caused by Bhaya (fear) and Shoka (Grief) get subsided. (317– 323)

### **Psychological fever:**

ज्वरस्य वेगं कालं च चिन्तयञ्ज्वर्यते तु यः॥३२३॥

तस्येष्टैस्तु विचित्रैश्च विषयैर्नाशयेत् स्मृतिम्॥३२४॥

Jwarasya vegam kalam ca cintayañjvaryate tu yah||323||

tasyeṣṭaistu vicitraīśca viṣayairnāśayet smṛtim|324|

If the patient gets Jwara just by the thought of the time of onset of the disease, then his mind is diverted. [323–324]

## Jwara Pramoksha Lakshana – signs that indicate fever is gradually relieving:

ज्वर प्रमोक्षे पुरुषः कूजन् वमति चेष्टते।  
श्वसन्विवर्णः स्विन्नाङ्गो वेपते लीयते मुहुः॥३२४॥  
प्रलपत्युष्णसर्वाङ्गः शीताङ्गश्च भवत्यपि।  
विसञ्जो ज्वरवेगार्तः सक्रोध इव वीक्ष्यते ॥३२५॥  
सदोषशब्दं च शकृद्द्रवं स्रवति वेगवत्।  
लिङ्गान्येतानि जानीयाज्ज्वरमोक्षे विचक्षणः॥३२६॥  
बहुदोषस्य बलवान् प्रायेणाभिनवो ज्वरः।  
सत्क्रियादोषपक्त्या चेद्विमुञ्चति सुदारुणम्॥३२७॥  
कृत्वा दोषवशाद्देगं क्रमादुपरमन्ति ये।  
तेषामदारुणो मोक्षो ज्वराणां चिरकारिणाम्॥३२८॥

jvara pramokṣe puruṣaḥ kūjan vamaṭi ceṣṭate|  
śvasanvivarṇaḥ svinnāṅgo vepate liyate muhuḥ||324||  
pralapatyuṣṇasarvāṅgaḥ śītāṅgaśca bhavatyapi|  
visañjño jvaravegārtāḥ sakrodha iva vīkṣyate ||325||  
sadoṣaśabdaṃ ca śakṛddravaṃ sraṇvati vegavat|  
liṅgānyetāni jānīyāj̄jvaramokṣe vicakṣaṇaḥ||326||  
bahudoṣasya balavān prāyeṇābhinavo jvaraḥ|  
satkriyādoṣapaktyā cedvimuñcati sudāruṇam||327||  
kṛtvā doṣavaśādvēgaṃ kramāduparamanti ye|  
teṣāmadāruṇo mokṣo jvarāṇāṃ cirakāriṇām||328||

## **Jwara Pramoksha Lakshana – signs that indicate fever is gradually relieving:**

Production of Kujana (rumbling) sound, vomiting, Chesta (purposeless movements of limbs), heavy breathing, discolouration, Svinnanga (prostration), trembling, frequent fainting, delirium, at times the whole body becoming hot and at times cold, unconsciousness, more rise of temperature, angry appearance and passage of liquid motion with Doshas and sound along with force—these signs and symptoms are manifested at the time of remission of (Sannipata) Jwara. The wise physician should know them.

If a serious type of fever in which Doshas are aggravated in excess is treated with appropriate therapy, then because of Dosha Paka (metabolic changes) there will be sudden (Daruna) remission. This mostly happens in Abhinava (freshly attacked) fever.

In chronic types of fever, because of the Doshas, the temperature rise and then there is gradual remission (Adaruna Moksha) [324–328]

## **Jwaramukta lakshana:**

Signs and symptoms when the patient becomes free from Jwara – fever:



विगत क्लम सन्तापमव्यथं विमलेन्द्रियम्।  
युक्तं प्रकृतिसत्त्वेन विद्यात् पुरुषमज्वरम्॥३२९॥

vigata klama santāpamavyathaṃ vimalendriyam।  
yuktaṃ prakṛtisattvena vidyāt puruṣamaJwaram॥329॥

Disappearance of Klama (mental fatigue) and Santapa (temperature), Absence of Pin, clarity of Senses, and Gaining of natural mental faculty, these are the signs and symptoms of a person who has become free Jwara. [329]

### **Prohibitions during fever relief period:**

सज्वरो ज्वरमुक्तश्च विदाहीनि गुरुणि च।  
असात्म्यान्यन्नपानानि विरुद्धानि च वर्जयेत्॥३३०॥  
व्यवायमतिचेष्टाश्च स्नानमत्यशनानि च।  
तथा ज्वरः शमं याति प्रशान्तो जायते न च॥३३१॥  
व्यायामं च व्यवायं च स्नानं चङ्क्रमणानि च।  
ज्वरमुक्तो न सेवेत यावन्न बलवान् भवेत्॥३३२॥

sajvaro jvaramuktaśca vidāhīni gurūṇi ca।  
asātmyānyannapānāni viruddhāni ca varjayet॥330॥  
vyavāyamaticēṣṭāśca snānamatyāśanāni ca।  
tathā jvaraḥ śamaṃ yāti praśānto jāyate na ca॥331॥  
vyāyāmaṃ ca vyavāyaṃ ca snānaṃ caṅkramaṇāni ca।  
jvaramukto na seveta yāvanna balavān bhavet॥332॥

### **Prohibitions during fever relief period:**

Food and drinks which are Vidahi (causing burning sensation) Guru (heavy) Asatmya (Unwholesome) and Viruddha (mutually contradictory), sexual intercourse, excessive avoided by a patient suffering from fever and also when he has become free from fever. By observing these rules, fever gets alleviated and it does not attack again.

Exercise, sexual intercourse, bath, Chankraman (brisk walk) –these are avoided by the person who has become free from fever till he regain strength. [330–332]

### **Punaravartita Jwara – Recurrence of fever and its**

#### **Management:**

असञ्जात बलो यस्तु ज्वर मुक्तो निषेवते।  
वर्ज्यमेतन्नरस्तस्य पुनरावर्तते ज्वरः॥३३३॥  
दुर्हतेषु च दोषेषु यस्य वा विनिवर्तते।  
स्वल्पेनप्यपचारेण तस्य व्यावर्तते पुनः॥३३४॥  
चिरकाल परिक्लिष्टं दुर्बलं हीनतेजसम् ।  
अचिरेणैव कालेन स हन्ति पुनरागतः॥३३५॥  
अथवाऽपि परीपाकं धातुष्वेव क्रमान्मलाः।  
यान्ति ज्वरमकुर्वन्तस्ते तथाऽप्यपकुर्वते॥३३६॥  
दीनतां श्वयथुं ग्लानिं पाण्डुतां नान्नकामताम्।  
कण्डूरुक्तोठपिडकाः कुर्वन्त्यग्निं च ते मृदुम्॥३३७॥  
एवमन्येऽपि च गदा व्यावर्तन्ते पुनर्गताः।

अनिर्घातेन दोषाणामल्पैरप्यहितैर्नृणाम्॥३३८॥  
 निर्वृत्तेऽपि ज्वरे तस्माद्यथावस्थं यथाबलम्  
 यथाप्राणं हरेद्दोषं प्रयोगैर्वा शमं नयेत्॥३३९॥  
 मृदुभिः शोधनैः शुद्धिर्यापना बस्तयो हिताः।  
 हिताश्च लघवो यूषा जाङ्गलामिषजा रसाः॥३४०॥  
 अभ्यङ्गोद्धर्तनस्नानधूपनान्यञ्जनानि च।  
 हितानि पुनरावृत्ते ज्वरे तिक्तघृतानि च॥३४१॥  
 गुर्व्यभिष्यन्द्यसात्म्यानां भोजनात् पुनरागते।  
 लङ्घनोष्णोपचारादिः क्रमः कार्यश्च पूर्ववत्॥३४२॥  
 किराततिक्तकं तिक्ता मुस्तं पर्पटकोऽमृता।  
 घ्नन्ति पीतानि चाभ्यासात् पुनरावर्तकं ज्वरम्॥३४३॥

asañjāta balo yastu jvara mukto niṣevate।  
 varjyametanarastasya punarāvartate jvaraḥ॥333॥  
 durhṛteṣu ca doṣeṣu yasya vā vinivartate।  
 svalpenapyapacāreṇa tasya vyāvartate punaḥ॥334॥  
 cirakāla parikliṣṭaṃ durbalaṃ hīnatejasam ।  
 acireṇaiva kālena sa hanti punarāgataḥ॥335॥  
 athavā'pi parīpākaṃ dhātuṣveva kramānmalāḥ।  
 yānti jvaramakurvantaste tathā'pyapakurvate॥336॥  
 dīnatāṃ śvayathuṃ glāniṃ pāṇḍutāṃ nānnakāmatām।  
 kaṇḍūruktoṭhapidakāḥ kurvantyagniṃ ca te mṛdum॥337॥  
 evamanye'pi ca gadā vyāvartante punargatāḥ।  
 anirghātena doṣāṇāmalpairapyahitairnṛṇām॥338॥  
 nirvṛtte'pi jvare tasmādyathāvasthaṃ yathābalaṃ।

yathāprāṇaṃ hareddoṣaṃ prayogairvā śamaṃ nayet||339||  
mṛdubhiḥ śodhanaiḥ śuddhiryāpanā bastayo hitāḥ|  
hitāśca laghavo yūṣā jāṅgalāmiṣajā rasāḥ||340||  
abhyaṅgodvartanasnānadhūpanānyañjanāni ca|  
hitāni punarāvṛtte jvare tiktagḥṛtāni ca||341||  
gurvyabhiṣyandyasātmyānāṃ bhojanāt punarāgate|  
laṅghanoṣṇopacārādiḥ kramaḥ kāryaśca pūrvavat||342||  
kirātatikṭakaṃ tikṭā mustaṃ parpaṭako'mṛtā|  
ghnanti pītāni cābhyāsāt punarāvartakaṃ jvaram||343||

## **Punaravartita Jwara – Recurrence of fever and its**

### **Management:**

If a person, who has become free from fever, resorts prohibited factors described above, before gaining strength, the Jwara reappears. If a person becomes free from fever when the Doshas have not been eliminated properly, then, even with mild irregularity in regimens (Apachara), it reappears. There is weakness and loss of vitality in them. If the fever reappears in them then this certainly leads to their death.

Sometimes, Doshas (Malas) undergo Paripaka (metabolic transformation) in the Dhatus (tissue elements) gradually and the fever subsides. But their harmful Dinata (uneasiness), Shvayathu (odema), Glani (a feeling as if covered with a wet cloth), Panduta (anemia), loss of appetite, itching, urticaria, pimples and supressio

of the power of digestion. Similarly, other diseases which are already cured reappear in the individual by not eliminating the Doshas regimen after the cure of the disease. Therefore, even after the fever subsides, the Doshas is removed either by elimination or Alleviation therapies depending upon the stage and strength of Doshas. For this purpose, mild elimination therapies and Yapana type of Basti is administered. Yusa (vegetable soups) and Rasa (meat soups) of the meat of Jangala type of animals, which are light are useful in this condition. Abhyanga (massage), Udvartana (Uction), Snana (bath), dhupana (fumigation), (Anjana (Collyrium) and ghee prepared by boiling with bitter medicines are useful in the treatment of Jwara which has reappeared.

If the fever reappears because of the intake of food which is Guru (heavy)  
Abhisyandi (which obstructs the channels of circulation) and  
Unwholesome

**Treatment:**

Langhana (fasting) and

Hot therapies are administered as described before.

Intake of the decoction of Kirata Tiktaka, Tikta, Musta (Cyperus rotundus), Parpataka and Amrta cures reappeared fever. [333–343]

तस्यां तस्यामवस्थायां ज्वरितानां विचक्षणः।  
ज्वराक्रियाक्रमापेक्षी कुर्यात्तच्चिकित्सितम्॥३४४॥

tasyāṃ tasyāmavasthāyāṃ jvaritānāṃ vicakṣaṇaḥ।  
jvarākriyākramāpekṣī kuryāttaccikitsitam॥344॥

In different stages of Jwara, the wise physician should treat the patient by the therapies suggested in the line of treatment. [344]

रोगराट् सर्वभूतानामन्तकृद्धारुणो ज्वरः।  
तस्माद्विशेषतस्तस्य यतेत प्रशमे भिषक्॥३४५॥

rogarāṭ sarvabhūtānāmantakṛddāruṇo Jwaraḥ।  
tasmādvīśeṣatastasya yateta praśame bhiṣak॥345॥

Jwara is the king of diseases.

It causes the death of all creatures and is of serious nature.

Therefore, the physician is to make special efforts for its cure.

[345]

To sum up:–

तत्र श्लोकः–

यथाक्रमं यथाप्रश्नमुक्तं ज्वरचिकित्सितम्।  
आत्रेयेणाग्निवेशाय भूतानां हितकाम्यया॥३४६॥

tatra ślokaḥ–

yathākramaṃ yathāpraśnamuktaṃ Jwaracikitsitam |  
ātreyaṇāgniveśāya bhūtānāṃ hitakāmyayā ||346||

With a desire for the welfare of the living creatures, Atreya has furnished the replies to the queries of Agnivesha regarding the treatment of Jwara. [346]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते चिकित्सित स्थाने  
ज्वर चिकित्सितं नाम तृतीयोऽध्यायः ||३||

ityagniveśakṛte tantre Charaka pratisaṃskṛte cikitsita sthāne  
Jwara cikitsitaṃ nāma tṛtīyo'dhyāyaḥ ||3||

Thus, ends the 3<sup>rd</sup> chapter on the treatment of Jwara (fever) of the Chikitsa section of Agnivesha's work as redacted by Charaka.

## **Ayurveda Lifestyle and Diet For Fever – 45 Important Things To Know**

The digestive strength is depleted during fever, as per Ayurveda. Based on this simple principle, Ayurveda recommends lifestyle and diet for fever. Following below advice will help you gain strength and to bring temperature to normal levels.

### **Fever in Ayurveda –**

Of all the disease chapters, explained in Ayurveda, probably the fever chapter will be the largest in most of the text books. Fever is featured with a condition called as 'Ama' – a state of indigestion. Here, the food is not digested properly and there is depleted nourishment. Sweating channels are blocked, with increased temperature in body.

As per Ayurveda, Fever is called as Jwara. It is divided into to stages.

1. Navajwara – Fever of recent origin – within first week.
2. Madhyama Jwara – Fever which is few days old
3. Purana Jwara – Fever older than a week time / chronic fever

### **Fever of recent origin –**

#### **Things to avoid in fever of recent origin –**

Snana – taking bath – leads to worsening of associated cold and infection

Virechana procedure – The digestive power is already weak. Hence this should be avoided.

Surata – Sexual activity – it will increase the weakness and increase temperature.

Kashaya – food and medicine with astringent taste – this leads to obstruction of body channels and worsening of fever.

Vyayama – exercise – leads to further loss of strength.

Divaswapna – [day sleeping](#)

Anjana – applying collyrium to eyes

Dugdha taking milk.

Ghruta – use of ghee in diet.



When there is Ama condition, taking ghee and milk both increase Ama and indigestion.

Vaidala – Bengal gram, lentils

Amisha – non veg food

Takra – [buttermilk](#) (with fat)

Sura – alcoholic beverages

Swadu – sweet substances

Guru – heavy to digest food

Drava – excessive liquid intake

Pravata – exposure to wind

Bhramana – walking / roaming

Rosha – anger

During fever of recent origin, very light to digest food should be consumed in very low quantity. Kashayam (herbal decoctions) should not be used and person should take rest. Use of ginger, garlic and pepper is recommended.

### **Fever which is few days old – Activities and diet to follow –**

One year old rice – easy to digest, provides nourishment and strength

Brinjal, Moringa leaves and fruit, bitter gourd, [pointed gourd](#), radish, Flattened rice (Poha), green gram, red lentil (masoor dal), Chickpea (chana), horse gram, kidney bean (moth), raisins, pomegranate.

### **Activities and Diet recommended for chronic fever –**

Panchakarma procedure like Vamana (vomiting therapy), Virechana (purgation therapy)

Anjana – Collyrium

Nasya – nasal instillation of drops

Dhumapana – herbal smoking

Abhyanga – massage

cow milk, goat milk, ghee, [Haritaki fruit](#), castor oil, sandalwood pste application,

exposure to moon rays at night.

### **Things to follow during fever –**

### **Rice water –**

One year old rice is added with 14 parts of water and it is boiled for few minutes. The watery part is decanted and given for patient to drink, whenever she is hungry. It can also be mixed with ginger paste and salt.

The same combination of rice and water is boiled and solid portion is given for the patient to eat along with ginger and paste.

It is light in digestion, improves appetite, balances the body tissues, increases body strength Thus, beneficial in fever.

25 grams of green gram is added with 450 ml of water (1:18), boiled and more solid, less liquid dish is prepared.

It gives more strength to body, light for digestion and soothes the throat.

Dry grapes: It is nutritive and tonic, useful in debility, pain.

Pomegranate: Good for heart, appetizer and digestive.

Raddish: Appetizer, hot in potency, digestive.

Green leafy vegetables: Light in digestion, relieves constipation.

Boiled water / hot water: Relieves thirst, brings down the body temperature and improves digestion strength.

### **Activities and diet to avoid during any type of fever –**

Wearing red cloth, red flowers.

taking [wrong food combinations](#)

hot and heavy-to-digest food, sour foods, betel leaf, water melon and such other foods that cause moistening and obstruction of body channels.

### **Modern view –**

Rest, diet rich with vitamin E and C, eggs, barley water, ginger, garlic, are recommended.

Alcohol, smoking, junk food, butter, ghee, fried foods, soft drinks, excess sweets should be avoided.

Article by Dr JV Hebbar and Dr. Madhulika Priya.

## Charaka Raktapitta Nidana: 2nd Chapter

The 2nd chapter of Charaka Samhita Nidana Sthana is called Raktapitta Nidana. It deals with causes, pathology, types and symptoms of Rakthapitta as per Ayurveda.

अथातो रक्तपित्त निदानं व्याख्यास्यामः॥१॥

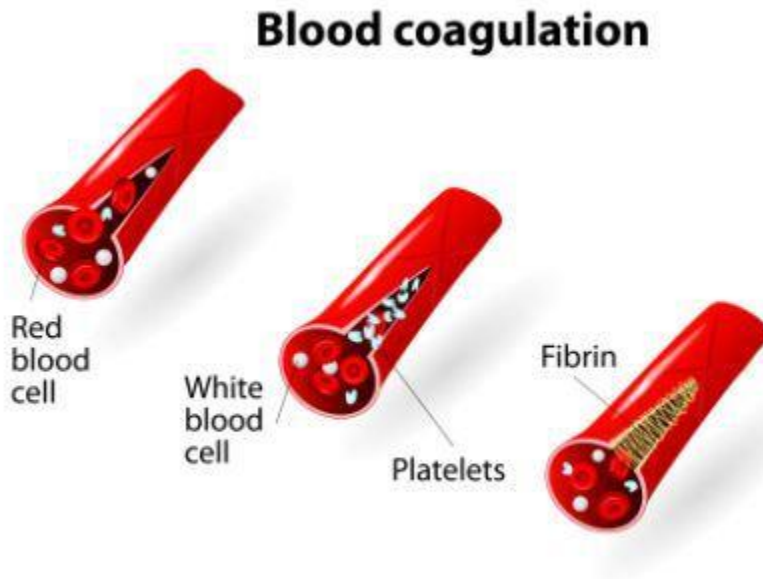
इति ह स्माह भगवानात्रेयः॥२॥

athāto raktapitta nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the "diagnosis of raktapitta" (a disease characterized by bleeding from various parts of the body).

Thus, said Lord Atreya [1-2]



### Pathology responsible for Rakthapitta:

पित्तं यथाभूतं लोहित पित्तमिति सञ्ज्ञां लभते, तद् व्याख्यास्यामः॥३॥

pittaṃ yathābhūtaṃ lohita pittamiti sañjñāṃ labhate, tad vyākhyāsyāmaḥ॥3॥

We shall now explain the pathological changes of Pitta in the manifestation of raktha pitta [3]

## Raktapitta Nidana and Samprapti:

यदा जन्तुर्यव कोद्दालक कोरदूष प्रायाण्यन्नानि भुङ्क्ते, भृशोष्ण तीक्ष्णमपि चान्यदन्नजातं निष्पाव माष कुलत्थ सूप क्षारोपसंहितं, दधि दधिमण्डोदधित्कट्वराम्ल काञ्जिकोपसेकं वा, वाराह माहिषाविक मात्स्य गव्य पिशितं, पिण्याक पिण्डालु शुष्क शाकोपहितं, मूलक सर्षप लशुन करञ्ज शिग्रु मधुशिग्रु (खड्यूष) भूस्तृण सुमुख सुरस कुठेरक गण्डीरकालमालकपर्णास क्षवक फणिज्झकोपदंशं, सुरा सौवीर तुषोदक मैरेय मेदक मधूलक शुक्त कुवल बदराम्ल प्रायानुपानं वा, पिष्टान्नोत्तरभूयिष्ठम्; उष्णाभितप्तो वाऽतिमात्रमतिवेलं वाऽऽमं पयः पिबति, पयसा समश्नाति रौहिणीकं, काण कपोतं वा सर्षप तैल क्षार सिद्धं, कुलत्थ पिण्याक जाम्ब वलकुचपक्वैः शौक्तिकैर्वा सह क्षीरं पिबत्युष्णाभितप्तः; तस्यैवमाचरतः पित्तं प्रकोपमापद्यते, लोहितं चस्वप्रमाणमतिवर्तते। तस्मिन् प्रमाणातिवृत्ते पित्तं प्रकुपितं शरीरमनुसर्पद्यदेव यकृत्प्लीह प्रभवाणां लोहितवहानां च स्रोतसां लोहिताभिष्यन्दगुरुणि मुखान्यासाद्य प्रतिरुन्ध्यात् तदेव लोहितं दूषयति॥४॥

yadā janturyava koddālaka koradūṣa prāyāṇyannāni bhun̄kte, bhr̄śoṣṇa tikṣṇamapi cānyadannajātaṃ niṣpāva māṣa kulattha sūpa kṣāropasam̄hitam̄, dadhi dadhimaṇḍodaśvitkaṭvarāmla kāñjikopasekaṃ vā, vārāha māhiṣāvika mātsya gavya piśitam̄, piṇyāka piṇḍālu śuṣka śākopahitam̄, mūlaka sarṣapa laśuna karañja śigru madhuśigru (khaḍayūṣa) bhūstr̄ṇa sumukha surasa kuṭheraka gaṇḍīrakālamālakaparṇāsa kṣavaka phaṇijjhakopadaṃśam̄, surā sauvīra tuṣodaka maireya medaka madhūlaka śukta kuvala badarāmla prāyānupānaṃ vā, piṣṭānnottarabhūyiṣṭham; uṣṇābhitapto vā'timātramativelaṃ vā"maṃ payaḥ pibati, payasā samaśnāti rauhiṇīkaṃ, kāṇa kapotaṃ vā sarṣapa taila kṣāra siddham̄, kulattha piṇyāka jāmba valakucapakvaiḥ śauktikairvā saha kṣīram̄ pibatyuṣṇābhitaptaḥ; tasyaivamācarataḥ pittam̄ prakopamāpadyate, lohitaṃ casvapramāṇamativartate| tasmin pramāṇātivr̄tte pittam̄ prakupitam̄ śarīramanusarpadyadeva

yakṛtplīha prabhavāṅgāṃ lohitavahānāṃ ca srotasāṃ  
lohitābhiṣyandagurūṇi mukhānyāsādyā pratirundhyāt tadeva  
lohitam dūṣayati||4||

### **Causes and pathogenesis of Rakthapitta:**

Pitta gets aggravated and Rakta (blood) exceeds its normal quantity due to the following:

Intake of food mostly containing yavaka (a type of hordeum vulgare linn).

Uddalaka and koradusa (paspalum scrobiculatum linn) and such other food products as are excessively hot and sharp along with foods like nispava (a type of dolichos trilobus linn), masha (phaseolus radiatus linn),

Kulattha – horsegram and alkalies or mixed with curd, whey, udasvit (a mixture of water and butter milk in equal quantity), katvara (sour butter milk) and sour congee:

vārāha māhiṣāvika mātsya gavya piṣitam – Intake of the meat of pig, buffalo, sheep, fish and cow, mixed with oil cake, piṅyāka piṅḍālu śuṣka śākopahitam – pindalu (a tuber), dry vegetable or

– taking radish, mustard, garlic, karanja (pongamia pinnata), sigru (moringa oleifera lam), madhusigru (a type of moringa oleifera lam), khabadayusa (vide commentary), bhustrna (cymbopogon citratus stapf), varieties of basil, viz sumukha, sarosa, kutheraka gandaraka, alamala, parnasa, phanijhaka or followed by sura, sauvira, tusodaka, maireya, madhulaka and sukta types of wine, sour preparations of kuvala (zizyphus sativa gaertn) and badara (zizyphus jujube)

piṣṭānottarabhūyiṣṭham – Intake of pastries in excess after food. Frequent intake of un-boiled milk in excess while exposed to heat. payasā samaśnāti rauhiṅikam – Intake of vegetable of rohinika

(picroniza kurroa royle ex benth) with milk.

kāṇa kapotaṃ vā sarṣapa taila kṣāra siddhaṃ – Intake of small pigeon boiled with mustard oil or alkalies and

Intake of milk with kulattha (dolichos biflorus linn) oil cake ripe fruit of jambu (syzygium cumin skeels) lakuca (artocarpus lakoocha roxb). Or badara (zizyphus jujube) while exposed to heat.

### **Raktapit Samprapti:**

When the rakta exceeds its normal quantity, it results in the opening of the entrances of channels of circulation which originate from spleen and liver. The aggravated fraction of pitta enters into these channels while circulating in the body and obstructs them resulting in the vitiation of blood. [4]

### **Definitions of Raktapitta:**

संसर्गाल्लोहित प्रदूषणाल्लोहित गन्धवर्णानुविधानाच्च पित्तं लोहित  
पित्तमित्याचक्षते||५||

saṃsargāllohita pradūṣaṇāllohita gandhavarnānuvidhānācca pittaṃ  
lohita pittamityācakṣate||5||

The disease is called raktha pitta because it come into contact with and vitiates rakta and also because it acquires the smell and color of the latter. [5]

### **Raktapitta – Poorvaroopa –**

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- अनन्नाभिलाषः, भुक्तस्य विदाहः,  
शुक्ताम्ल गन्ध रस उद्गारः, छर्दरभीक्षणमागमनं, छर्दितस्य बीभत्सता, स्वरभेदो,  
गात्राणां सदनं, परिदाहः, मुखाद्भूमागम इव, लोह लोहित मत्स्यामगन्धित्वमिव  
चास्यस्य, रक्त हरित हारिद्रत्वमङ्गाव यव शकृन्मूत्रस्वेद लाला सिङ्घाणकास्य  
कर्ण मल पिडकोलिका पिडकानाम्, अङ्गवेदना, लोहित नील पीत  
श्यावानामर्चिष्मतां च रूपाणां स्वप्ने दर्शनमभीक्षणमिति (लोहितपित्तपूर्वरूपाणि  
भवन्ति)||६||

tasyemāni pūrvarūpāṇi bhavanti; tadyathā- anannābhilāṣaḥ,  
bhuktasya vidāhaḥ, śuktāmla gandha rasa udgāraḥ,  
charderabhikṣṇamāgamaṇaṃ, charditasya bībhatsatā, svarabhedo,  
gātrāṇāṃ sadanaṃ, paridāhaḥ, mukhāddhūmāgama iva, loha lohita  
matsyāmagandhitvamiva cāsyasya, rakta harita hāridratvamaṅgāva  
yava śakṛṇmūtrasveda lālā siṅghāṇakāsyā karṇa mala piḍakolikā  
piḍakānām, aṅgavedanā, lohita nīla pīta śyāvānāmarciṣmatāṃ ca  
rūpāṇāṃ svapne darśanamabhikṣṇamiti (lohitapittapūrvarūpāṇi  
bhavanti)||6||

### **Premonitory symptoms of Raktapitta are:**

Anannābhilāṣaḥ – loss of appetite

Bhuktasya vidāhaḥ – improper digestion of food resulting in the  
burning sensation in chest

Shuktāmla gandha rasa udgāraḥ – eructation having sour taste and  
smell like vinegar

Charderabhikṣṇamāgamaṇaṃ – frequent urge for vomiting

Charditasya bībhatsatā – discoloration and foul smell of vomited  
material

Svarabhedo – hoarseness of voice

Gātrāṇāṃ sadanaṃ – prostration of the body

Mukhāddhūmāgama iva – burning sensation all over the body, as  
sensation as if smoke is coming out of the mouth;

Loha lohita matsyāmagandhitvamiva cāsyasya – smell of meal,  
blood, fish and raw flesh in the mouth

Rakta harita hāridratvamaṅgāva yava śakṛṇmūtrasveda lālā  
siṅghāṇakāsyā karṇa mala piḍakolikā piḍakānām – Red green and  
yellow coloration of different organs of the body, stool, urine,  
saliva, excreta from nose, mouth, ear and eyes and appearance of  
pimples;

Anga vedanam – Body ache and

Lohita nīla pīta śyāvānāmarciṣmatāṃ ca rūpāṇāṃ svapne

darśanamabhikṣṇamiti lohitapittapūrvarūpāṇi – frequent dreams of

such objects as are red, blue, yellow and brown in color and dazzling.

These are the premonitory symptoms of Raktha pitta [6]

### **Complication of Rakthapitta:**

उपद्रवास्तु खलु दौर्बल्यारोचकाविपाक श्वास कास ज्वरातीसार शोफ शोष  
पाण्डुरोगाः स्वरभेदश्च॥७॥

upadravāstu khalu daurbalyārocakāvīpāka śvāsa kāsa jvarātīsāra  
śopha śoṣa pāṇḍurogāḥ svarabhedaśca॥7॥

Complications of rakthapitta are

Daurbalya – weakness

Arochaka – anorexia

Avipaka – indigestion

Shvasa – dyspnoea

Kasa – cough

Jvara – fever

Atisara – diarrhea

Sopha – oedema

Sosha – consumption

Pandu – anemia and

Svara bheda – hoarseness of voice [7]

### **Pathways of disease of its prognosis:**

मार्गो पुनरस्य द्वौ ऊर्ध्वं, चाधश्च।

तद्बहुश्लेष्मणि शरीरे श्लेष्म संसर्गादूर्ध्वं प्रतिपद्यमानं कर्ण नासिका नेत्रास्येभ्यः  
प्रच्यवते, बहुवाते तु शरीरे वात संसर्गादधः प्रतिपद्यमानं मूत्र पुरीष मार्गाभ्यां  
प्रच्यवते, बहुश्लेष्मवाते तु शरीरे श्लेष्म वात संसर्गाद्वावपि मार्गौ प्रतिपद्यते, तौ  
मार्गौ प्रतिपद्यमानं सर्वेभ्य एव यथोक्तेभ्यः खेभ्यः प्रच्यवते शरीरस्य॥८॥

तत्र यदूर्ध्वभागं तत् साध्यं, विरेचनोपक्रमणीयत्वाद्बह्वौषधत्वाच्च; यदधोभागं  
तद्याप्यं, वमनोपक्रमणीयत्वादल्पौषधत्वाच्च; यदुभयभागं तदसाध्यं, वमन  
विरेचनायोगित्वादनौषधत्वाच्चेति॥९॥



mārgau punarasya dvau ūrdhvaṃ, cādhaśca|  
tadbahuśleṣmaṇi śarīre śleṣma saṃsargādūrdhvaṃ  
pratipadyamānaṃ karṇa nāsikā netrāsyebhyaḥ pracyavate,  
bahuvāte tu śarīre vāta saṃsargādadhāḥ pratipadyamānaṃ mūtra  
purīṣa mārgābhyāṃ pracyavate, bahuśleṣmavāte tu śarīre śleṣma  
vāta saṃsargāddvāvapi mārgau pratipadyate, tau mārgau  
pratipadyamānaṃ sarvebhya eva yathoktebhyaḥ khebhyaḥ  
pracyavate śarīrasya||8||

tatra yadūrdhvabhāgaṃ tat sādhyam,  
virecanopakramaṇīyatvādbahvauṣadhatvācca; yadadhobhāgaṃ  
tadyāpyam, vamanopakramaṇīyatvādalpauṣadhatvācca;  
yadubhayabhāgaṃ tadasādhyam, vamaṇa  
virecanāyogitvādanauṣadhatvācceti||9||

### **This disease manifests itself in 2 ways –**

Urdhvaṃ – Either through upper tracks or

Adhah – Through the lower tracks

tadbahuśleṣmaṇi śarīre śleṣma saṃsargādūrdhvaṃ  
pratipadyamānaṃ karṇa nāsikā netrāsyebhyaḥ pracyavate – In a  
patient having the dominance of kapha in his body, the disease  
manifests itself in (blood come out through) the upper tracks, viz,  
ear, nose, eyes and mouth due to the contact with kapha.

bahuvāte tu śarīre vāta saṃsargādadhāḥ pratipadyamānaṃ mūtra  
purīṣa mārgābhyāṃ pracyavate – In a patient whose body is  
dominated by vata, the disease manifests itself in (blood comes out  
through) the lower tracks, viz, the urethra and anus due to the  
contact with vata.

bahuśleṣmavāte tu śarīre śleṣma vāta saṃsargāddvāvapi mārgau  
pratipadyate – In a patient whose body is dominated with both by  
kapha and vata, the disease manifests itself through both the tracks  
enumerated above due to the contact with both kapha and vata.

**Urdhvaga Raktapitta** – where the upper tracks are afflicted is curable because of its amenability to purgation therapy and also because varieties of drugs are available for the treatment of this condition.

**Adhoga Raktapitta** – where the lower tracks are afflicted are palliable because of its amenability to emetic therapy and also because of the limited varieties of drugs are available for the treatment of this condition.

**Ubhayaga Raktapitta** – The third type where both, the upper and lower tracks are afflicted is incurable because it is neither amenable to purgation nor to emetic therapy and no medicine is suitable for the treatment of this condition. [8-9]

**Episode regarding the manifestation of disease:**

रक्त पित्त प्रकोपस्तु खलु पुरा दक्ष यज्ञोद्ध्वंसे रुद्र कोपामर्षाग्निना प्राणिनां परिगत शरीर प्राणानामभवज्ज्वरमनु||१०||

rakta pitta prakopastu khalu purā dakṣa yajñoddhvaṃse rudra kopāmarṣāgninā prāṇināṃ parigata śarīra prāṇānāmabhavajjvaramanu||10||

In times of yore, here arose the fire of wrath of lord Rudra during the destruction of Dakshas sacrifice. The body and Prana of living being got heated by this fire. This resulted in the manifestation of jvara followed by raktha pitta. [10]

**Raktapitta Chikitsa based on chronicity:**

तस्याशुकारिणो दावाग्नेरिवापतितस्यात्ययिकस्याशु प्रशान्त्यै प्रयतितव्यं मात्रां देशं कालं चाभिसमीक्ष्य सन्तर्पणेनापतर्पणेन वा मृदु मधुर शिशिर तिक्त कषायैरभ्यवहार्यैः प्रदेह परिषेकावगाह संस्पर्शनैर्वमनाद्यैर्वा तत्रावहितेनेति||११||

tasyāśukāriṇo dāvāgnerivāpatitasyātyayikasyāśu praśāntyai prayatitavyaṃ mātrāṃ deśaṃ kālaṃ cābhisamīkṣya

santarpaṇenāpatarpaṇena vā mṛdu madhura śísira tikta  
kaṣāyairabhyavahāryaiḥ pradeha pariṣekāvagāha  
saṃsparśanairvamanādyairvā tatrāvahiteneti||11||

This acute disease which spreads like forest fire is treated immediately and carefully, keeping in view the locality and time, with such diets as are nourishing or depleting, soft sweet, cold, bitter and astringent and also with such therapies like anointment, affusion, both touch (of pearls etc., ) or emesis etc. [11]

### **Therapy-wise prognosis:**

भवन्ति चात्र- साध्यं लोहित पित्तं तद्यदूर्ध्वं प्रतिपद्यते|

विरेचनस्य योगित्वाद्बहुत्वाद्भेषजस्य च||१२||

विरेचनं तु पित्तस्य जयार्थं परमौषधम्|

यश्च तत्रान्वयः श्लेष्मा तस्य चानधमं स्मृतम्||१३||

भवेद्योगावहं तत्र मधुरं चैव भेषजम्|

तस्मात् साध्यं मतं रक्तं यदूर्ध्वं प्रतिपद्यते||१४||

bhavanti cātra- sādhyam lohita pittam tadyadūrdhvaṃ  
pratipadyate|

virecanasya yogitvādbahutvādbheṣajasya ca||12||

virecanaṃ tu pittasya jayārthe paramauśadham|

yaśca tatrānvayaḥ śleṣmā tasya cānadhamam smṛtam||13||

bhavedyogāvahaṃ tatra madhuraṃ caiva bheṣajam|

tasmāt sādhyam mataṃ raktaṃ yadūrdhvaṃ pratipadyate||14||

### **Thus, it is said:**

Raktapitta afflicting the upper tracks is curable because it is amenable to purgation therapy and also because there are varieties of drugs available for its treatment.

Purgation is the best therapy for alleviating pitta and it also alleviates kapha.

Purgation further is an appropriate therapy for the cure of this

disease. Drugs having sweet taste are also useful for this condition; hence this type of raktha pitta is curable. [12-14]  
Raktha pitta affecting the lower tracks is certainly palliable because emetic therapy which is otherwise useful for alleviating.

**Nature of prognosis:**

रक्तं तु यदधोभागं तद्याप्यमिति निश्चितम्।  
वमनस्याल्पयोगित्वादल्पत्वाद्भेषजस्य च॥१५॥  
वमनं हि न पित्तस्य हरणे श्रेष्ठमुच्यते।  
यश्च तत्रान्वयो वायुस्तच्छान्तौ चावरं स्मृतम्॥१६॥  
तच्चायोगावहं तत्र कषायं तिक्तकानि च।  
तस्माद्याप्यं समाख्यातं यदुक्तमनुलोमगम्॥१७॥  
raktaṃ tu yadadhobhāgaṃ tadyāpyamiti niścitam।  
vamanasyālpayogitvādalpatvādbheṣajasya ca॥15॥  
vamaṇaṃ hi na pittasya haraṇe śreṣṭhamucyate।  
yaśca tatrānvayo vāyustacchāntau cāvaram smṛtam॥16॥  
taccāyogāvahaṃ tatra kaṣāyaṃ tiktakāni ca।  
tasmādyāpyaṃ samākhyātaṃ yaduktamanulomagam॥17॥

**Nature of prognosis:** Raktha pitta affecting the lower tracks is certainly palliable because emetic (which is otherwise useful for alleviating this type of disease) is not very useful (because of certain reasons) and there are only limited types of drugs which are useful for the treatment of this condition.

Emesis is not a very effective therapy for alleviation of the vitiated pitta. For the vitiated vata which is also associated with pitta in the pathogenesis of this disease, emetic therapy is least useful. Along with emesis drugs having astringent and bitter tastes are also not useful inasmuch as they also vitiate vata. Therefore, raktha pitta affecting the lower tracks of the body is considered to be palliable. [15-17]

### **Prognosis of raktapitta depending upon affected channels:**

रक्तपित्तं तु यन्मार्गौ द्वावपि प्रतिपद्यते।

असाध्यमिति तज्ज्ञेयं पूर्वोक्तादेव कारणात्॥१८॥

नहि संशोधनं किञ्चिदस्त्यस्य प्रतिमार्गगम्।

प्रतिमार्गं च हरणं रक्तपित्ते विधीयते॥१९॥

एवमेवोपशमनं सर्वशो नास्य विद्यते।

संसृष्टेषु च दोषेषु सर्वजिच्छमनं मतम्॥२०॥

इत्युक्तं त्रिविधोदरकं रक्तं मार्गविशेषतः॥२१॥

raktapittaṃ tu yanmārgau dvāvapi pratipadyate।

asādhyamiti tajjñeyaṃ pūrvoktādeva kāraṇāt॥18॥

nahi saṃśodhanaṃ kiñcidastyasya pratimārgagam।

pratimārgaṃ ca haraṇaṃ raktapitte vidhīyate॥19॥

evamevopaśamanaṃ sarvaśo nāsyā vidyate।

saṃsrṣṭeṣu ca doṣeṣu sarvajicchamanaṃ matam॥20॥

ityuktaṃ trividhodarkaṃ raktaṃ mārgaviśeṣataḥ॥21॥

Because of the person mentioned before, raktha pitta affecting both the upward and downward tracks is incurable. The principle of treatment of rakta pitta is to administer such therapies as would counteract the decoction of bleeding. There is no such elimination therapy as world produce such action in this type of raktha pitta. Further, in this type, all the 3 doshas are vitiated and there is little medicine which will alleviate all the 3 doshas.

Thus, the prognosis of raktha pitta depending upon the channels affected is described. [18-20]

### **Causes of incurability of diseases:**

एभ्यस्तु खलु हेतुभ्यः किञ्चित्साध्यं न सिध्यति॥२१॥

प्रेष्योपकरणाभावाद्दौरात्म्याद्वैद्यदोषतः।

अकर्मतश्च साध्यत्वं कश्चिद्रोगोऽतिवर्तते॥२२॥

तत्रासाध्यत्वमेकं स्यात् साध्ययाप्यपरिक्रमात्॥२३॥

ebhyastu khalu hetubhyaḥ kiñcitsādhyam na sidhyati||21||  
preṣyopakaraṇābhāvāddaurātmyādvaidyadoṣataḥ|  
akarmataśca sādhyatvam kaścidrogo'tivartate||22||  
tatrāsādhyatvamekaṃ syāt sādhyayāpyaparikramāt|23|

**Causes of incurability of diseases:** even same of the curable disease become incurable due to the following:

Lack of proper attendance and equipment

Lack of self- control in the patient

Incompetence of the physician and

Lack of proper treatment or existence of past sinful acts of the patient which lead to the incurability of diseases

Besides, change in the course of the disease is the symptom par excellence indicative of the incurability of rakta pitta. [21-22]

### **Asadhya Raktapitta:**

रक्तपित्तस्य विज्ञानमिदं तस्योपदिश्यते||२३||

यत् कृष्णमथवा नीलं यद्वा शक्रधनुष्प्रभम्|

रक्तपित्तमसाध्यं तद्वाससो रञ्जनं च यत्||२४||

भृशं पूत्यतिमात्रं च सर्वोपद्रववच्च यत्|

बलमांसक्षये यच्च तच्च रक्तमसिद्धिमत्||२५||

येन चोपहतो रक्तं रक्तपित्तेन मानवः|

पश्येद्दृश्यं वियच्चापि तच्चासाध्यं न संशयः||२६||

raktapittasya vijñānamidaṃ tasyopadiśyate||23||

yat kṛṣṇamathavā nīlaṃ yadvā śakradhanuṣprabham|

raktapittamasādhyam tadvāsaso rañjanam ca yat||24||

bhṛśam pūtyatimātram ca sarvopadravavacca yat|

balamāṃsakṣaye yacca tacca raktamasiddhimat||25||

yena copahato raktaṃ raktapittena mānavaḥ|

paśyeddrśyam viyaccāpi taccāsādhyam na saṃśayaḥ||26||

## **The following signs and symptoms of incurable raktha pitta:**

kr̥ṣṇamathavā nīlaṃ yadvā śakradhanuṣprabham – Discharge of blood having black, blue or rainbow color whose stain on cloth does not get cleaned even after washing  
Discharge of purified blood in excess  
Excessive manifestation of all the complications  
Diminution of strength and muscle tissue and  
paśyeddr̥śyaṃ viyaccāpi taccāsādhyam na saṃśayaḥ- Red vision in relation to sights in general and sky in particular [23-26]

## **Principles of treatment:**

तत्रासाध्यं परित्याज्यं, याप्यं यत्नेन यापयेत्।

साध्यं चावहितः सिद्धैर्भेषजैः साधयेद्भिषक्॥२७॥

tatrāsādhyam parityājyam, yāpyam yatnena yāpayet।

sādhyam cāvahitaḥ siddhairbheṣajaiḥ sādhayedbhiṣak॥27॥

The enlightened physicians should not take the incurable patient in hand. The palliable is maintained with appropriate therapy. The curable one is treated carefully with proper medicine lading to cure. [27]

## **Conclusion:**

तत्र श्लोकौ- कारणं नाम निर्वृतिं पूर्वरूपाण्युपद्रवान्।

मार्गौ दोषानुबन्धं च साध्यत्वं न च हेतुमत्॥२८॥

निदाने रक्तपित्तस्य व्याजहार पुनर्वसुः।

वीत मोह रजो दोष लोभ मान मद स्पृहः॥२९॥

tatra ślokau- kāraṇam nāma nirvṛtiṃ pūrvarūpāṅyupadravān।

mārgau doṣānubandham ca sādhyatvam na ca hetumat॥28॥

nidāne raktapittasya vyājahāra punarvasuḥ।

vīta moha rajo doṣa lobha māna mada spr̥haḥ॥29॥

## Summary:

Etiology, derivation of the name of the disease, purvarupa (premonitory symptoms), complications, course, association of doshas, curability and otherwise with reasoning – all these are described in this chapter on the “diagnosis of rakthapitta” by lord Punarvasu who is devoid of passion, rajoguna, greed, vanity pride and treatment. [28-29]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते निदान स्थाने रक्तपित्त निदानं नाम  
द्वितीयोऽध्यायः॥२॥

ityagniveśakṛte tantre caraka pratisaṃskṛte nidāna sthāne  
raktapitta nidānaṃ nāma dvitīyo'dhyāyaḥ॥2॥

Thus, ends the 2nd chapter on the “Raktapitta Nidana” of the section on diagnosis of diseases of Agnivesha’s work as redacted by Charaka.



## Charaka Raktapitta Chikitsa – 4th chapter

The fourth chapter of Charaka Chikitsasthana is called Raktapitta Chikitsa. Raktapitta disease is a collection of bleeding disorders such as nasal bleeding, bleeding through ear, nose, heavy periods, rectal bleeding, urethral bleeding etc

अथातो रक्तपित्तचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto raktapittacikitsitam vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now we shall expound the chapter on the treatment on Rakta Pitta (a condition characterized by bleeding from different parts of the body)

Thus, said lord Atreya [1-2]

विहरन्तं जितात्मानं पञ्चगङ्गे पुनर्वसुम्।

प्रणम्योवाच निर्मोहमग्निवेशोऽग्निवर्चसम्॥३॥

भगवन् रक्तपित्तस्य हेतुरुक्तः सलक्षणः।

वक्तव्यं यत् परं तस्य वक्तुमर्हसि तद्गुरो॥४॥

viharantaṃ jitātmānaṃ pañcagaṅge punarvasum।

praṇamyovāca nirmohamagniveśo’gnivarcasam॥3॥

bhagavan raktapittasya heturuktaḥ salakṣaṇaḥ।

vaktavyaṃ yat paraṃ tasya vaktumarhasi tadguro॥4॥

Lord Punarvasu, who is Jitātma – having self control, was on a

stroll in a place called Pancha Ganga. Agnivesha, who was free

from attachment, and whose speech was like fire, paid obeisance to

him and enquired, “On Lord; you have already described the

etiology, signs and symptoms of Rakta Pitta. Oh Preceptor! Please

tell us further details on this subject” [3-4]

Lord Punarvasu replied:

गुरुवाच-

महागदं महावेगमग्निवच्छीघ्रकारि च।

हेतु लक्षणविच्छीघ्रं रक्तपित्तमुपाचरेत्॥५॥

तस्योष्णं तीक्ष्णमम्लं च कटूनि लवणानि च।

घर्मश्चान्नविदाहश्च हेतुः पूर्वं निदर्शितः॥६॥

gururuvāca-

mahāgadam mahāvegamagnivacchīghrakāri ca|  
hetu lakṣaṇavicchīghram raktapittamupācaret||5||

tasyoṣṇam tikṣṇamamlam ca kaṭūni lavaṇāni ca|  
gharmaścānnavidāhaśca hetuḥ pūrvaṃ nidarśitaḥ||6||

Rakta Pitta is a serious disease and it afflicts the patient with a great speed. Like fire, it manifests itself and affects swiftly.

Therefore, the physician who is well versed in the etiology, signs and symptoms of this disease, should immediately take steps for its treatment.

Causes for Rakta Pitta:

Diet and activities that are

Ushna – hot

Tikshna – sharp

Amlam – sour

Katu – pungent

Lavana – saline

Heat of the sun and

Vidaha – Improper digestion leading to burning sensation of food  
[5-6]

### **Raktapitta Samprapti – Pathogenesis:**

तैर्हेतुभिः समुत्क्लिष्टं पित्तं रक्तं प्रपद्यते|

तद्योनित्वात् प्रपन्नं च वर्धते तत् प्रदूषयत्॥७॥

तस्योष्मणा द्रवो धातुर्धातोर्धातोः प्रसिच्यते|

स्विद्यतस्तेन संवृद्धिं भूयस्तदधिगच्छति॥८॥

tairhetubhiḥ samutkliṣṭam pittam raktam prapadyate|

tadyonitvāt prapannaṃ ca vardhate tat pradūṣayat||7||

tasyoṣmaṇā dravo dhāturdhātor dhātoḥ prasicyate|

svidyatastena saṃvṛddhiṃ bhūyastadadhigacchati||8||

Because of the above causative factors, Pitta gets vitiated and reaches Raktha (blood). Pitta and Rakta are directly related. Therefore, when it reaches Rakta and vitiates it, Rakta gets further aggravated because of the heating property of Pitta, these tissue elements get heated, as a result of which, there is exudation of more of liquids from these elements. These liquids get heated, as a result of which, there liquids get mixed up with Rakta (blood). This leads to increase in volume of blood and its expulsion. [7-8]

### **Definition of Rakta Pitta:**

संयोगाद्दूषणात्तत्तु सामान्याद्गन्धवर्णयोः।

रक्तस्य पित्तमाख्यातं रक्तपित्तं मनीषिभिः॥९॥

saṁyogāddūṣaṇāttattu sāmānyādgandhavarṇayoḥ।

raktasya pittamākhyātaṁ raktapittaṁ manīṣibhiḥ॥9॥

The disease is called Rakta Pitta by the Wise because

Pitta combines with Rakta

Both Pitta and Rakta have hotness as common feature.

Pitta imprints its odor and color to Rakta.

Hence, this disease is called as Raktapitta. [9]

### **Adhishtana for Raktapitta – Location of Raktapitta:**

प्लीहानं च यकृच्चैव तदधिष्ठाय वर्तते।

स्रोतांसि रक्तवाहीनि तन्मूलानि हि देहिनाम्॥१०॥

plīhānaṃ ca yakṛccaiva tadadhiṣṭhāya vartate|  
srotāṃsi raktavāhīni tanmūlāni hi dehinām||10||

Adhishtana – root place for the disease Raktapitta is Pleeha – spleen and Yakrut – liver.

This disease affects Raktavaha Srotas – blood channels.

### **Rakpta Pitta types and Lakshana – Specific signs and symptoms:**

सान्द्रं सपाण्डु सस्नेहं पिच्छिलं च कफान्वितम्|

श्यावारुणं सफेनं च तनु रूक्षं च वातिकम्||११||

रक्तपित्तं कषायाभं कृष्णं गोमूत्रसन्निभम्|

मेचकागार धूमाभमञ्जनाभं च पैतिकम्||१२||

संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सान्निपातिकम्|१३|

sāndraṃ sapāṇḍu sasnehaṃ picchilaṃ ca kaphānvitam|

śyāvāruṇaṃ saphenaṃ ca tanu rūkṣaṃ ca vātikam||11||

raktapittaṃ kaṣāyābhaṃ kṛṣṇaṃ gomūtrasannibham|

mecakāgāra dhūmābham añjanābhaṃ ca paittikam||12||

saṃsṛṣṭaliṅgaṃ saṃsargātriliṅgaṃ sānnipātikam|13|

### **Kaphaja Raktapitta:**

When the disease has Kapha dominance, the blood will be

Sandra – dense, viscous

Sa pandu – whitish discoloration

Sasneha – oiliness, unctuousness

Picchila – Sticky, Slimy

### **Vataja Raktapitta:**

When it is associated with Vata dominance, the blood will be

Shyava – Aruna – brownish red

Saphena – frothy

Tanu – thin

Rooksha – dry

### **Pittaja Raktapitt:**

When associated with Pitta, blood becomes

Kashaya (or pink red, like the color of the Patala flower),

Black like the cow's urine, Mechaka (greasy- black), Agara Dhuma (house soot) and Anjana (Black collyrium).

Samsarga – When vitiated by 2 Doshas, the signs and symptoms of the aggressive 2 Doshas are manifested in the blood

Sannipata – When vitiated by all the 3 Doshas, then the signs and symptoms of all the 3 Doshas are manifested. [11-13]

### **Prognosis – Sadhya Asadhyatva:**

एकदोषानुगं साध्यं द्विदोषं याप्यमुच्यते॥१३॥

यत्त्रिदोषमसाध्यं तन्मन्दाग्नेरतिवेगवत्।

व्याधिभिः क्षीणदेहस्य वृद्धस्यानश्नतश्च यत्॥१४॥

ekadoṣānugaṃ sādhyam̐ dvidoṣam̐ yāpyamucyate||13||  
yatridoṣamasādhyam̐ tanmandāgnerativegavat|  
vyādhibhiḥ kṣīnadehasya vṛddhasyānaśnataśca yat||14||

The Rakta Pitta, associated with:

1 Dosha is curable.

2 Doshas it is palliable, or Yapya.

All the 3 Doshas, is incurable;

It also becomes incurable in the following conditions:

1. If the patient is having Mandagni (less power of digestion and metabolism)
2. Atevegavat – If the disease has an acute attack
3. If the patient is emaciated by diseases
4. Ksheena Deha – if the patient is debilitated
5. Vruddha – if the patient is aged
6. Anashna – If the patient is not able to eat. [13-14]

### **Determination of prognosis on the basis of movement through different tracks:**

गतिरूर्ध्वमधश्चैव रक्तपित्तस्य दर्शिता|

ऊर्ध्वा सप्त विधद्वारा द्विद्वारा त्वधरा गतिः||१५||

सप्त च्छिद्राणि शिरसि द्वे चाधः, साध्यमूर्ध्वगम्|

याप्यं त्वधोगं, मार्गौ तु द्वावसाध्यं प्रपद्यते||१६||

यदा तु सर्वच्छिद्रेभ्यो रोमकूपेभ्य एव च|

वर्तते तामसङ्ख्येयां गतिं तस्याहुरान्तिकीम्||१७||

यच्चोभयाभ्यां मार्गाभ्यामतिमात्रं प्रवर्तते।  
 तुल्यं कुणपगन्धेन रक्तं कृष्णमतीव च॥१८॥  
 संसृष्टं कफवाताभ्यां कण्ठे सज्जति चापि यत्।  
 यच्चाप्युपद्रवैः सर्वैर्यथोक्तैः समभिद्रुतम्॥१९॥  
 हारिद्रनीलहरितताम्रैर्वर्णैरुपद्रुतम्।  
 क्षीणस्य कासमानस्य यच्च तच्च न सिध्यति॥२०॥  
 यद्विदोषानुगं यद्वा शान्तं शान्तं प्रकुप्यति।  
 मार्गान्मार्गं चरेद्यद्वा याप्यं पित्तमसृक् च तत्॥२१॥

gatiṛūrdhvamadhaścaiva raktapittasya darśitā |  
 ūrdhvā saptavidhadvārā dvidvārā tvadharā gatiḥ ||15||  
 sapta cchidrāṇi śirasi dve cādhaḥ, sādhyamūrdhvagam |  
 yāpyaṃ tvadhogaṃ, mārgau tu dvāvasādhyam prapadyate ||16||  
 yadā tu sarvacchidrebhyo romakūpebhya eva ca |  
 vartate tāmasaṅkhyeyāṃ gatiṃ tasyāhurāntikīm ||17||  
 yaccobhayābhyāṃ mārgābhyāmatimātraṃ pravartate |  
 tulyaṃ kuṇapagandhena raktaṃ kṛṣṇamatīva ca ||18||  
 saṃsr̥ṣṭaṃ kaphavātābhyāṃ kaṅṭhe sajjati cāpi yat |  
 yaccāpyupadravaiḥ sarvairiyathoktaiḥ samabhidrutam ||19||  
 hāridranīlaharitatāmrairvarṇairupadrutam |  
 kṣīṇasya kāsamānasya yacca tacca na sidhyati ||20||  
 yadvidoṣānugaṃ yadvā śāntaṃ śāntaṃ prakupyati |  
 mārgānmārgaṃ caredyadvā yāpyaṃ pittamasṛk ca tat ||21||

The movement of Rakta Pitta through upward (Urdhwaga Raktapita) and downward tracks (Adhoga Raktapita) has been

described. There are 7 openings (Dvara) in upward track. There are 2 opening in the downward track. In the head (3), 7 holes namely, two eyes, two ears, two nostrils and oral cavity. Similarly, there are 2 openings downwards namely the anus and the genito- urinary track.

Sadhyam Urdhwagam – Raktha Pitta having upward movement is curable.

Yapyam tu Adhogam – If it moves downward then it is palliable.

If it moves through both the upward and downward and downward tracks, then it becomes in curable.

Sometimes, Rakta Pitta also becomes incurable in the following conditions:

1. When bleeding takes place in excess through either of the upward and downward tracks;
2. When the blood has a smell like that of the dead body (Kunapa gandhi)
3. When it is exceedingly black
4. When it gets associated with both Kapha and Vata
5. When it gets obstructed in the throat
6. When it is associated with all the complications described in Nidanasthana and
7. When an emaciated patient has continuous coughing and the phlegm that comes out is yellow, blue, green or coppery in color.

Rakta Pitta becomes palliable in the following conditions:

1. When it is associated with 2 Doshas while moving through the



tracks;

2. When it gets repeatedly alleviated and aggravated and
3. When it leaves 1 channel and gets manifested in another. [15-21]

### **Curability:**

एकमार्गं बलवतो नातिवेगं नवोत्थितम्।

रक्तपित्तं सुखे काले साध्यं स्यान्निरुपद्रवम्॥२२॥

ekamārgaṃ balavato nātivegaṃ navotthitam।

raktapittaṃ sukhe kāle sādhyam syānnirupadravam॥22॥

### **Rakta Pitta is curable in the following conditions:**

1. When it is manifested only through 1 track (here it is to be interpreted as only upward track)
2. When the patient is physically strong
3. When the attack of the disease is not very acute
4. When the treatment is immediately after the attack
5. When the treatment is initiated immediately after the attack
6. When the disease is free from complications. [22]

### **Specific etiological factors:**

स्निग्धोष्णमुष्णरूक्षं च रक्तपित्तस्य कारणम्।

अधोगस्योत्तरं प्रायः, पूर्वं स्यादूर्ध्वगस्य तु॥२३॥

ऊर्ध्वगं कफ संसृष्टमधोगं मारुतानुगम्।

द्विमार्गं कफ वाताभ्यामुभाभ्यामनुबध्यते॥२४॥

snigdhoṣṇamuṣṇarūkṣaṃ ca raktapittasya kāraṇam|  
adhogasyottaraṃ prāyaḥ, pūrvaṃ syādūrdhvagasya tu||23||  
ūrdhvaḡaṃ kaphasaṃsrṣṭamadhogaṃ mārutānugaṃ|  
dvimārgaṃ kapha vātābhyām ubhābhyāmanubadhyate||24||

Factors which are Snigdha (unctuous, oily) and Ushna (hot) those which are hot and Rooksha (dry) cause Rakta Pitta. The hot and dryness cause the disease and oiliness and hotness are generally responsible for its upward movement.

Upward movement of the disease mostly leads to the association of Kapha and downward movement of the disease mostly leads to the association Vata.

Urdhwaga is associated with Kapha and  
Adhoga is associated with Vata.

When the disease moves through both the tracks then both Kapha and Vayu become associated [23-24]

### **Raktapitta Chikitsa: Avoid Stambhana Chikitsa in the beginning stage:**

अक्षीण बल मांसस्य रक्तपित्तं यदश्नतः|  
तद्वोषदुष्टमुत्किलष्टं नादौ स्तम्भनमर्हति||२५||  
गलग्रहं पूतिनस्यं मूर्च्छायमरुचिं ज्वरम्|  
गुल्मं प्लीहानमानाहं किलासं कृच्छ्रमूत्रताम्||२६||  
कुष्ठान्यर्शांसि वीसर्पं वर्णनाशं भगन्दरम्|  
बुद्धीन्द्रियोपरोधं च कुर्यात् स्तम्भितमादितः||२७||

तस्मादुपेक्ष्यं बलिनो बलदोषविचारिणा ।

रक्तपित्तं प्रथमतः प्रवृद्धं सिद्धिमिच्छता ॥२८॥

akṣiṇabalamāṃsasya raktapittam yadaśnataḥ|

taddoṣaduṣṭamutkliṣṭam nādaḥ stambhanamarhati||25||

galagraham pūtinasyam mūrccāyamaruciḥ jvaram|

gulmam plihānamānāham kilāsam kṛcchramūtratām||26||

kuṣṭhānyarśāṃsi vīsarpaḥ varṇanāśam bhagandaram|

buddhīndriyoparodham ca kuryāt stambhitamāditāḥ||27||

tasmādupekṣyam balino baladoṣavicāriṇā |

raktapittam prathamataḥ pravṛddham siddhimicchatā||28||

## **Raktapitta Chikitsa: Avoid Stambhana Chikitsa in the beginning stage:**

If Rakta Pitta occurs as a result of over nourishment (santarpana) and if the strength and the muscle and tissues of the patient are not depleted, then Stambhana treatment (blockage) treated may not be administered at first.

If the bleeding is stopped by Sthambha treated at the beginning then it may cause:

Galagraha – obstruction in throat

Putinasya – putrid smell in the nose

Murcha – Fainting

Aruchi – Anorexia

Jvara – fever

Gulma – Phantum tumor

Plihan – enlargement of spleen

Anaha – constipation

Kilasa – a type of skin disease

Mutra Krcchra – dysuria

Kustha – obstinate of skin diseases including leprosy

Arshas – piles

Visarpa – erysipelas,

Varna Nasha – loss of complexion

Bhagandara – fistula in ano and

Inhibition of the functions of the senses

Therefore, a physician who is acquainted with body strength and Doshas, should in the beginning, refrain from stopping the bleeding if the patient suffering from Rakta Pitta.

A Physician who desires success in treatment should do so even if the attack of the disease is acute [25-28]

### **Langhana treatment:**

प्रायेण हि समुत्क्लिष्टमामदोषाच्छरीरिणाम्।

वृद्धिं प्रयाति पित्तासृक्तस्मात्तल्लङ्घ्यमादितः॥२९॥

मार्गो दोषानुबन्धं च निदानं प्रसमीक्ष्य च।

लङ्घनं रक्तपित्तादौ तर्पणं वा प्रयोजयेत्॥३०॥

prāyeṇa hi samutkliṣṭamāmadoṣāccharīriṇām।

vṛddhiṃ prayāti pittāsrkṭasmāttallaṅghyamāditaḥ॥29॥

mārgau doṣānubandhaṃ ca nidānaṃ prasamīkṣya ca|  
laṅghanaṃ raktapittādau tarpaṇaṃ vā prayojayet||30||

Urdhwaga Raktapitta (bleeding from upper orifices) is associated with Pitta and Kapha. It occurs due to Snigdha – unctuous, oily and Ushna – hot qualities.

To counter Kapha, in the initial stages, Langhana – lightening therapy (to bring about lightness to the body, via fasting etc) is advocated.

Adhoga Raktapitta (bleeding through lower orifices), is due to Vata and Pitta. Here, Tarpana treatment (nourishing) is advocated.

Tarpana is achieved by giving nourishing Yavagu (gruels). [29-30]

### **Diet and Drinks:**

हीबेर चन्दनोशीर मुस्त पर्पटकैः शृतम्|  
केवलं शृतशीतं वा दद्यात्तयं पिपासवे||३१||  
ऊर्ध्वगे तर्पणं पूर्वं पेयां पूर्वमधोगते|  
काल सात्म्यानुबन्धजो दद्यात् प्रकृति कल्पवित्||३२||  
जलं खर्जूर मृद्धीका मधूकैः सपरुषकैः|  
शृत शीतं प्रयोक्तव्यं तर्पणार्थं सशर्करम्||३३||  
तर्पणं सघृतक्षौद्रं लाजचूर्णैः प्रदापयेत्|  
ऊर्ध्वगं रक्तपित्तं तत् पीतं काले व्यपोहति||३४||  
मन्दाग्नेरम्लसात्म्याय तत् साम्लमपि कल्पयेत्|  
दाडिमामलकैर्विद्वानम्लार्थं चानुदापयेत्||३५||

Hribera candanośīra musta parpaṭakaiḥ śṛtam|

kevalam śrtaśitam vā dadyāttoyam pipāsave||31||  
ūrdhvage tarpaṇam pūrvam peyāṃ pūrvamadhogate|  
kāla sātmyānubandhajño dadyāt prakṛtikalpavit||32||  
jalam kharjūra mṛdvīkā madhūkaiḥ sapaṛūṣakaiḥ|  
śrtaśitam prayoktavyam tarpaṇārthe saśarkaram||33||  
tarpaṇam saghṛtakṣaudraṃ lāja cūrṇaiḥ pradāpayet|  
ūrdhvagam raktapittam tat pītam kāle vyapohati||34||  
mandāgneramlasātmyāya tat sāmlamapi kalpayet|  
dāḍimāmalakairvidvānamlārtham cānudāpayet||35||

If the patient is thirsty, he is given water boiled with

Hrivera – Pavonia Odorata

Chandana – Santalum album

Usira – Vetiveria zizanioides

Musta – Cyperus rotundus

And Parpataka – Fumaria parviflora.

Or simple boiled and cooled water (sruta Sheeta) can also be given in this condition.

In Urdhwaga Raktapitta, Tarpana (nourishing drink) is given in the beginning.

In Adhoga Raktapitta, Peya (thin liquid drink) is given in the beginning.

The drug that is used for the preparation of Tarpana or Peya is determined by a physician who is acquainted with time Satmya,

associated of Doshas, nature of the drugs and Kalpa (method of preparation).

For the purpose of Tarpana, water is boiled with

Kharjura – dates Phoenix dactylifera

Mrdvika – Grapes – Vitis vinifera

Madhuka – Madhuca longifolia and

Parushaka – Grewia asiatica

This water is cooled and added with sugar before administration.

The above recipe is prepared based on Shadanga Paneeya

proportion – 1 part of herbs plus 64 parts of water, boiled and reduced to 32 parts, filtered.

Tarpana prepared with the powder of Laja (fried paddy) along with ghee and honey, is given to the patient to drink, in appropriate time. This potion cures Urdhvaga Rakta Pitta.

This Tarpana is made sour in taste for a person whose power of digestion is suppressed and who has a liking for the sour taste.

For making its sour,

Dadima – Pomegranate and

Amalaka – Emblica officinalis is used by a wise physician [31-35]

### **Raktapiite Pathyam:**

शालि षष्टिक नीवार कोरदूष प्रशान्तिकाः।

श्यामाकश्च प्रियङ्गुश्च भोजनं रक्तपित्तिनाम्॥३६॥

मुद्गा मसूराश्चणकाः समकुष्ठाढकीफलाः।

प्रशस्ताः सूषयूषार्थं कल्पिता रक्तपित्तिनाम्॥३७॥  
 पटोल निम्ब वेत्राग्र प्लक्ष वेतस पल्लवाः।  
 किराततिक्तकं शाकं गण्डीरः सकठिल्लकः॥३८॥  
 कोविदारस्य पुष्पाणि काश्मर्यस्याथ शाल्मलेः।  
 अन्नपानविधौ शाकं यच्चान्यद्रक्तपित्तनुत्॥३९॥  
 शाकार्थं शाक सात्म्यानां तच्छस्तं रक्तपित्तिनाम्।  
 स्विन्नं वा सर्पिषा भृष्टं यूषवद्वा विपाचितम्॥४०॥  
 पारावतान् कपोतांश्च लावान् रक्ताक्षवर्तकान्।  
 शशान् कपिञ्जलानेणान् हरिणान्कालपुच्छकान्॥४१॥  
 रक्तपित्ते हितान् विद्याद्रसांस्तेषां प्रयोजयेत्।  
 ईषदम्लाननम्लान् वा घृतभृष्टान् सशर्करान्॥४२॥  
 कफानुगे यूषशाकं दद्याद्वातानुगे रसम्।  
 रक्तपित्ते यवागूनामतः कल्पः प्रवक्ष्यते॥४३॥  
 पद्मोत्पलानां किञ्जल्कः पृश्निपर्णी प्रियङ्गुकाः।  
 जले साध्या रसे तस्मिन् पेया स्याद्रक्तपित्तिनाम्॥४४॥  
 चन्दनोशीर लोधाणां रसे तद्वत् सनागरे।  
 किरात तिक्तकोशीर मुस्तानां तद्वदेव च॥४५॥  
 धातकी धन्वयासाम्बुबिल्वानां वा रसे शृता।  
 मसूर पृश्निपर्ण्योर्वा स्थिरामुद्गरसेऽथ वा॥४६॥  
 रसे हरेणुकानां वा सघृते सबलारसे।  
 सिद्धाः पारावतादीनां रसे वा स्युः पृथक्पृथक्॥४७॥  
 इत्युक्ता रक्तपित्तघ्न्यः शीताः समधुशर्कराः।  
 यवाग्वः कल्पना चैषा कार्या मांसरसेष्वपि॥४८॥  
 śāli ṣaṣṭika nīvāraḥkoradūṣapraśāntikāḥ।  
 śyāmākaśca priyaṅguśca bhojanaṃ raktapittinām॥३६॥



mudgā masūrāścaṇakāḥ samakuṣṭhāḍhakīphalāḥ |  
 praśastāḥ sūpayūṣārthe kalpitā raktapittinām ||37||  
 paṭola nimba vetrāgra plakṣa vetasapallavāḥ |  
 kirātatikṭakam śākaṃ gaṇḍīraḥ sakaṭhillakāḥ ||38||  
 kovidārasya puṣpāṇi kāśmaryasyātha śālmaleḥ |  
 annapānavidhau śākaṃ yaccānyadraktapittanut ||39||  
 śākārtham śākasātmyānām tacchastam raktapittinām |  
 svinnam vā sarpiṣā bhrṣṭam yūṣavadvā vipācitam ||40||  
 pārāvatān kapotāṃśca lāvān raktākṣavartakān |  
 śāsān kapiñjalāneṇān hariṇānkālapucchakān ||41||  
 raktapitte hitān vidyādrasāmsteṣām prayojayet |  
 īśadamlānanamlān vā ghṛtabhrṣṭān saśarkarān ||42||  
 kaphānuge yūṣaśākaṃ dadyādvātānuge rasam |  
 raktapitte yavāgūnāmataḥ kalpaḥ pravakṣyate ||43||  
 padmotpalānām kiñjalkāḥ pṛśniparṇī priyaṅgukāḥ |  
 jale sādhyā rase tasmin peyā syādraktapittinām ||44||  
 candanośīralodhrāṇām rase tadvat sanāgare |  
 kirātatikṭakośīramustānām tadvadeva ca ||45||  
 dhātakīdhanvayāsāmbubilvānām vā rase śṛtā |  
 masūrapṛśniparṇyorvā sthirāmudgarase'tha vā ||46||  
 rase hareṇukānām vā saghrṭe sabalārase |  
 siddhāḥ pārāvatādīnām rase vā syuḥ pṛthakpṛthak ||47||  
 ityuktā raktapittaghnyāḥ śītāḥ samadhuśarkarāḥ |  
 yavāgvaḥ kalpanā caiṣā kāryā māṃsaraseṣvapi ||48||

## **Food used by a patient suffering from Rakta Pitta:**

Shali – rice

Shastika – a type of rice

Neevara –

Koradusha

Prasantika

Shyamaka and

Priyangu – *Callicarpa macrophylla*

Drugs useful for the preparation of Supa (soup) and Yusha (drink)  
for a patient suffering from Rakta Pitta:

Mudga – Green gram

Masura – Masoor dal

Chanaka – Bengal gram

Makustha – *Phaseolus aconitifolius* and

Fruits of Adhaki – *Cajanus cajan*

Vegetables to be given to patients suffering from Rakta pitta:

Patola – *Trichosanthes dioica*

Nimba – Neem – *Azadirachta indica*

Vetragra

Plaksha – *Ficus lacor*

Leaves of Vetasa – *Salix caprea*

Kirata Tikta – *Swertia chirata*

Gandira – *Canthium parviflorum*

Kathillaka

Flowers of Kovidara – *Bauhinia variegata* and

Shalmali – *Salmalia malabarica*

These vegetables can be prepared by steam boiling, or by frying with ghee.

These can also be given in the form of vegetable soup.

The meat or meat soup of

Paravata, Kapota (pigeon), Lava, Raktaksha, Vartaka, Shasha (rabbit), Kapinjala, Ena, Harina (deer), Kalapucchaka. The meat should be fried with ghee and added with sugar.

If the disease is associated with Kapha, then vegetable soup (Yusha shaka) is preferred and if it is associated with Vata, then meat soup is preferred.

Different Yavagu – medicated gruels:

1. Padmakinjalka (lotus androecium) and Utpala, Parni and Priyangu should be boiled in water. With this water, gruel is prepared.
2. Similar gruel can also be prepared with Chandana (sandalwood), Usheera (Vetiver), Lodhra (*Symplocos racemosa*) and ginger.
3. Greul can also be prepared with water of Kiratatikta (*Swertia chirata*), Usheera and Musta (*Cyperus rotundus*).
4. Yavagu prepared with Masura and Prishniparni is useful
5. Yavagu prepared with extract of Dhataki, Dhanvayasa, Ambu and Bilva
6. Yavagu of Sthira and Mudga – Green gram
7. Yavagu of Harenuka
8. Yavagu prepared with ghee and Bala (*Sida cordifolia*)

These gruels should be administered after self cooling and added with honey and sugar. yavagu can also be prepared using meat soups.

### **Diet based on Rakta Pitta stages:**

शशः सवास्तुकः शस्तो विबन्धे रक्तपित्तिनाम्|  
वातोल्बणे तित्तिरिः स्यादुदुम्बररसे शृतः||४९||  
मयूरः प्लक्ष निर्यूहे न्यग्रोधस्य च कुक्कुटः|  
रसे बिल्वोत्पलादीनां वर्तकक्रकरौ हितौ||५०||  
तृष्यते तिक्तकैः सिद्धं तृष्णाघ्नं वा फलोदकम्|  
सिद्धं विदारिगन्धाद्यैरथवा शृतशीतलम्||५१||

śaśaḥ savāstukaḥ śasto vibandhe raktapittinām|  
vātolbaṇe tittiriḥ syādudumbararase śṛtaḥ||49||  
mayūraḥ plakṣa niryūhe nyagrodhasya ca kukkuṭaḥ|  
rase bilvotpalādīnāṃ vartakakrakarau hitau||50||  
trṣyate tiktakaiḥ siddham trṣṇāghnam vā phalodakam|  
siddham vidārigandhādyairathavā śṛtaśītalam||51||

If the patient suffering from Rakta Pitta develops constipation, then the meat of Shasha (rabbit) along with Vastuka is useful.

Jwara – fever

If there is predominance of Vayu, then Tittiri – Partridge boiled with the extract of udumbara (Ficus racemosa) is useful.

Following medicines are also useful.

1. Mayura (peacock) boiled with the decoction of Plaksha – Ficus

lacor

2. Kukkuta (cock) boiled with the decoction of Nyagrodha – Ficus bengalensis

3. Vartaka and Krakra, boiled with the decoction of Bilva – Aegle marmelos ; Utpala etc:

If the patient is suffering from thirst, then, the following recipes are useful

1. Water boiled with bitter herbs

2. Fruit juice

3. Water boiled Vidarigandha etc. (Laghu Panca Mula) (49-51)

### **Drinks**

ज्ञात्वा दोषावनुबलौ बलमाहारमेव च।

जलं पिपासवे दद्याद्विसर्गादल्पशोऽपि वा॥५२॥

jñātvā doṣāvanubalau balamāhārameva ca।

jalamṁ pipāsave dadyādvīsargādālpaśo’pi vā॥52॥

After ascertaining that nature of the subsidiary Doshas, the strength and diet of the patient, water is given to him when he is thirsty till the limit of satisfaction is reached or in small quantities.

[52]

### **Advice to avoid causative factors:**

निदानं रक्तपित्तस्य यत्किञ्चित् सम्प्रकाशितम्।

जीवितारोग्यकामैस्तन्न सेव्यं रक्तपित्तिभिः॥५३॥

इत्यन्नपानं निर्दिष्टं क्रमशो रक्तपित्तनुत्|५४|

nidānaṃ raktapittasya yatkiñcit samprakāśitam|

jīvitārogyakāmaistanna sevyam raktapittibhiḥ||53||

ityannapānaṃ nirdiṣṭaṃ kramaśo raktapittanut|54|

In Nidana 2:4, the causative factors of Rakta Pitta are described. A patient of Rakta Pitta who describes life and health should not resort to these factors.

Thus, the diet and drinks for a person suffering from Rakta Pitta are described seriatim [53-54]

### **Shodhana for Raktapitta – Panchakarma procedures:**

वक्ष्यते बहुदोषाणां कार्यं बलवतां च यत्||५४||

अक्षीण बल मांसस्य यस्य सन्तर्पणोत्थितम्|

बहुदोषं बलवतो रक्तपित्तं शरीरिणः||५५||

काले संशोधनार्हस्य तद्धरेन्निरुपद्रवम्|

विरेचनेनोर्ध्वभागमधोगं वमनेन च||५६||

त्रिवृतामभयां प्राज्ञः फलान्यारग्वधस्य वा|

त्रायमाणां गवाक्ष्या वा मूलमामलकानि वा||५७||

विरेचनं प्रयुञ्जीत प्रभूतमधुशर्करम्|

रसः प्रशस्यते तेषां रक्तपित्ते विशेषतः||५८||

वमनं मदनोन्मिश्रो मन्थः सक्षौद्रशर्करः|

सशर्करं वा सलिलमिक्षूणां रस एव वा||५९||

वत्सकस्य फलं मुस्तं मदनं मधुकं मधु|

अधोवहे रक्तपित्ते वमनं परमुच्यते||६०||

ऊर्ध्वगे शुद्धकोष्ठस्य तर्पणादिः क्रमो हितः।

अधोगते यवाग्वादिर्न चेत्स्यान्मारुतो बली॥६१॥

vakṣyate bahudoṣāṇāṃ kāryaṃ balavatāṃ ca yat||54||

akṣiṇa bala māṃsasya yasya santarpaṇotthitam|

bahudoṣaṃ balavato raktapittaṃ śarīriṇaḥ||55||

kāle saṃśodhanārhasya taddharennirupadravam|

virecanenordhvabhāgamadhogaṃ vamanena ca||56||

trivṛtāmabhayaṃ prājñāḥ phalānyāragvadhasya vā|

trāyamāṇāṃ gavākṣyā vā mūlamāmalakāni vā||57||

virecanaṃ prayuñjīta prabhūtamadhuśarkaram|

rasaḥ praśasyate teṣāṃ raktapitte viśeṣataḥ||58||

vamanaṃ madanonmiśro manthaḥ sakṣaudraśarkaraḥ|

saśarkaraṃ vā salilamikṣūṇāṃ rasa eva vā||59||

vatsakasya phalaṃ mustaṃ madanaṃ madhukaṃ madhu|

adhovahe raktapitte vamanaṃ paramucyate||60||

ūrdhvage śuddhakoṣṭhasya tarpaṇādiḥ kramo hitaḥ|

adhogate yavāgvādirna cetsyānmāruto balī||61||

Let us know about the therapies that are administered to persons having exceeding aggravated Doshas and physical strength.

Virechana (purgation) is given to a patient suffering from Urdhvaga Rakta Pitta and

Vamana (Emesis) is given to a patient suffering from Adhoga Rakta Pitta, in the following circumstances:

1. If the strength and muscle tissue of the patient are not reduced,

2. If disease is caused because of Santarpana (over-nourishment)
3. If there is excess of aggravated Doshas
4. If the patient is physically strong because of seasonal effects.
5. If the time is conducive to the administration of elimination therapy i.e. if the reason is neither very hot nor very cold.
6. If the patient is suitable for the administration of these therapies
7. If the patient is free from complications, or if the recipe, to be administered, is not associated with any complications

For the purpose of Virechana (Purgation) a wise physician should administer along with liberal quantity of honey and sugar, the following recipes:

1. Trivrit – Ipomoea turpethum and Abhaya – Terminalia chebula
2. Fruits of Aragvadha – Cassia fistula
3. Trayamana – Gentiana kurroo
4. Gavakshi
5. Mulaka – Radish and Amalaki – Emblica officinalis

For Adhoga Raktapita, Vamana is an excellent therapy and it is administered by the following recipes:

1. Mantha prepared of Madana (Randia dumetorum) and added with honey and Sugar along with additional sugar and water
2. Mantha prepared of Madana (Randia dumetorum) and added with honey and sugar and added with sugarcane juice
3. The fruits of Vatsaka – Kutaja – Holarrhena antidysenterica  
Musta – Cyperus rotundus



Madana – Randia dumetorum

Madhuka—Madhuca longifolia and

Madhu – honey

In Urdhvaga Rakta Pitta, when the bowels are cleaned by the administration of purgation, Tarpana etc. is gradually given to the patient.

In adhoga type of Rakta pitta, when the alimentary tract is cleaned by emesis, Yavagu etc, is given to the patient, if Vayu is not aggravated in excess [54-46]

### **Shamana Chikitsa – Alleviation therapy:**

बल मांस परिक्षीणं शोकभाराध्व कर्शितम्।

ज्वलनादित्य सन्तप्तमन्यैर्वा क्षीणमामयैः॥६२॥

गर्भिणीं स्थविरं बालं रूक्षाल्प प्रमिताशिनम्।

अवम्यम विरेच्यं वा यं पश्येद्रक्तपित्तिनम्॥६३॥

शोषेण सानुबन्धं वा तस्य संशमनी क्रिया।

शस्यते रक्तपित्तस्य परं साऽथ प्रवक्ष्यते॥६४॥

अटरूषक मृद्वीकापथ्याक्वाथः सशर्करः।

मधुमिश्रः श्वास कास रक्तपित्त निर्बर्हणः॥६५॥

अटरूषक निर्यूहे प्रियङ्गुं मृत्तिकाञ्जने।

विनीय लोधं क्षौद्रं च रक्तपित्तहरं पिबेत्॥६६॥

पद्मकं पद्मकिञ्जल्कं दूर्वा वास्तूकमुत्पलम्।

नागपुष्पं च लोधं च तेनैव विधिना पिबेत्॥६७॥

प्रपौण्डरीकं मधुकं मधु चाश्वशकृद्रसे।

यवासभृङ्गरजसोर्मूलं वा गोशकृद्रसे॥६८॥  
 विनीय रक्तपित्तघ्नं पेयं स्यात्तण्डुलाम्बुना।  
 युक्तं वा मधुसर्पिभ्यां लिह्याद्गोशकृद्रसम्॥६९॥  
 खदिरस्य प्रियङ्गूणां कोविदारस्य शाल्मलेः।  
 पुष्पचूर्णानि मधुना लिह्यान्ना रक्तपित्तिकः॥७०॥  
 शृङ्गाटकानां लाजानां मुस्तखर्जूरयोरपि।  
 लिह्याच्चूर्णानि मधुना पद्मानां केशरस्य च॥७१॥  
 धन्वजानामसृग्लिह्यान्मधुना मृगपक्षिणाम्।  
 सक्षौद्रं ग्रथिते रक्ते लिह्यात् पारावतं शकृत्॥७२॥

bala māṃsa parikṣiṇaṃ śokabhārādhva karśitam।  
 jvalanāditya santaptamanyairvā kṣiṇamāmayaiḥ॥62॥  
 garbhiṇiṃ sthaviraṃ bālaṃ rūkṣālpā pramitāśinam।  
 avamyama virecyam vā yaṃ paśyedraktapittinam॥63॥  
 śoṣeṇa sānubandhaṃ vā tasya saṃśamanī kriyā।  
 śasyate raktapittasya paraṃ sā'tha pravakṣyate॥64॥  
 aṭarūṣaka mṛdvīkāpathyākvāthaḥ saśarkaraḥ।  
 madhumiśraḥ śvāsa kāsa raktapitta nibarhaṇaḥ॥65॥  
 aṭarūṣaka niryūhe priyaṅguṃ mṛttikāñjane।  
 viniya lodhraṃ kṣaudraṃ ca raktapittaharaṃ pibet॥66॥  
 padmakam padmakiñjalkam dūrvāṃ vāstūkamutpalam।  
 nāgapuṣpaṃ ca lodhraṃ ca tenaiva vidhinā pibet॥67॥  
 prapaunḍarīkam madhukam madhu cāśvaśakṛdrase।  
 yavāsabhṛṅgarajasormūlam vā gośakṛdrase॥68॥  
 viniya raktapittaghnam peyam syāttaṇḍulāmbunā।  
 yuktaṃ vā maghusarpirbhyāṃ lihyādgośvaśakṛdrasam॥69॥

khadirasya priyaṅgūṇāṃ kovidārasya śālmaleḥ|  
puṣpacūrṇāni madhunā lihyānnā raktapittikaḥ||70||  
śrṅgāṭakānāṃ lājānāṃ mustakharjūrāyorapi|  
lihyāccūrṇāni madhunā padmānāṃ keśarasya ca||71||  
dhanvajānāmasṛglihyānmadhunā mṛgapakṣiṇām|  
sakṣaudraṃ grathite rakte lihyāt pārāvataṃ śakṛt||72||

### **Shamana Chikitsa – Alleviation therapy:**

Alleviation therapy is useful for a patient suffering from Rakta Pitta in the following conditions:

1. If there is loss of strength and muscle tissue in the patient
2. If the patient is emaciated because of grief, carrying heavy load and walking long distance
3. If the patient is afflicted with the heat of the fire or sunrays;
4. If the patient is emaciated because of other diseases
5. If the patient is a pregnant lady, person of old age or very young
6. If the patient is habituated with taking unctuous food or if he takes small quantity of food for less number of times
7. If the patient is not suitable for emesis or Purgation therapies and

If the patient is suffering from consumption recipes for alleviation therapy are being described below:

#### **1. The Kashaya of**

Atarusaka – Vasa – Adhatoda vasica

Mrdvika – raisins and

Pathya – Terminalia chebula along with sugar and honey

Cures

Shvasa – Asthma

Kasa – bronchitis and

Rakta Pitta.

2. In the decoction of Atarusaka, the paste of

Priyangu – Callicarpa macrophylla

Mrttika – mud

Anjana – Collyrium

Lodhra – Symplocos racemosa and

Honey are added. This Kashaya cures Rakta Pitta.

3. A Kashaya prepared of

Padmaka Kinjalka (androecium) or Padma – Nelumbo nucifera

Durva – Cynodon dactylon

Vastuka

Utpala

Nagapuspa – Mesua ferrea and

Lodhra – Symplocos racemosa is taken along with the decoction of

Vasa and honey.

4. A medicated liquid prepared of

Prapaundarika –

Madhuka – *Madhuca longifolia* and

Madhu – honey

In root of

Yavasa – *Alhagi pseudalhagi* and

Bhrngaraja – *Eclipta alba*

In the juice of the stool of horse or the one prepared of the root of

Yavasa – *Alhagi pseudalhagi* and

Bhrngaraja – *Eclipta alba*

In the juice of the stool of cow is taken along with Tandulambu (rice-wash).

5. Avaleha prepared of the powder of

Khadira – *Acacia catechu*

Priyangu – *Callicarpa macrophylla*

Kovidara – and

The flower of Shalmali – *Salmalia malabarica*

By adding honey it is given to the patient suffering from rakta pitta.

6. Avaleha prepared of the powders of

Shringataka – *Tectona grandis*

Laja – Fried paddy

Musta – *Cyperus rotundus*

Kharjura – *Phoenix dactylifera* and

Kesara (androecium) of Padma (*Nelumbo nucifera*) by adding honey is given to the patient.

7. The blood of animals and birds habiting in arid land (Jangala) is taken as linctus by adding honey.

8. A linctus is prepared of the juice of the stool of horse and taken along with honey and ghee

9. If the blood is clotted, then the stool of Paravata mixed with honey is given to the patient in the form of a linctus. [62-72]

उशीर कालीयक लोध्र पद्मक प्रियङ्गुका कट्फलशङ्ख गैरिकाः।

पृथक् पृथक् चन्दन तुल्यभागिकाः सशर्करास्तण्डुलधावनाप्लुताः॥७३॥

रक्तं सपित्तं तमकं पिपासां दाहं च पीताः शमयन्ति सद्यः।

किराततित्तं क्रमुकं समुस्तं प्रपौण्डरीकं कमलोत्पले च॥७४॥

हीबेर मूलानि पटोलपत्रं दुरालभा पर्पटको मृणालम्।

धनञ्जयोदुम्बरवेतसत्वङ्ग्यग्रोधशालेयय वासकत्वक्॥७५॥

तुगालतावेतस तण्डुलीयं ससारिवं मोचरसः समङ्गा।

पृथक् पृथक् चन्दनयोजितानि तेनैव कल्पेन हितानि तत्र॥७६॥

निशि स्थिता वा स्वरसीकृता वा कल्कीकृता वा मृदिताः शृता वा।

एते समस्ता गणशः पृथग्वा रक्तं सपित्तं शमयन्ति योगाः॥७७॥

uśira kāliyaka lodhra padmaka priyaṅgukā kaṭṭphalaśaṅkha gairikāḥ।

pr̥thak pr̥thak Chandana tulyabhāgikāḥ

saśarkarāstaṅḍuladhāvanāplutāḥ॥73॥

raktaṃ sapittaṃ tamakaṃ pipāsāṃ dāhaṃ ca pītāḥ śamayanti

sadyaḥ।

kirātatiktaṃ kramukaṃ samustaṃ prapauṅḍarīkaṃ kamalotpale

ca॥74॥

hrībera mūlāni paṭolapatraṃ durālabhā parpaṭako mṛṅālam।

dhanañjayodumbaravetasatvañnyagrodhasāleyaya vāsakatvak||75||  
tugālatāvetasa taṇḍulīyaṃ sasāriyaṃ mocarasaḥ samaṅgā|  
pṛthak pṛthak Chandanayojitāni tenaiva kalpena hitāni tatra||76||  
niśi sthitā vā svarasīkṛtā vā kalkīkṛtā vā mṛditāḥ śṛtā vā|  
ete samastā gaṇaśaḥ pṛthagvā raktaṃ sapittaṃ śamayanti  
yogāḥ||77||

Usira – *Vetiveria zizanioides*

Kaliyaka –

Lodhra – *Symplocos racemosa*

Padma – *Nelumbo nucifera*

Priyanguka – *Callicarpa macrophylla*

Katphala – *Myrica nagi*

Shankha – *Trapa bispinosa* and

Gairika- these drugs taken separately, is added with equal quantity of Chandana (*Santalum album*) and given to the patient along with sugar (in equal quantity) and Tandula Dhavana (rice wash).

These preparations instantaneously cure Rakta Pitta, Tamaka (Asthma), Pipasa (Morbid thirst) and Daha (burning sensation)

Kiratatikta – *Swertia chirata*

Kramuka (Pattika Lodhra)

Musta – *Cyperus rotundus*

Prapaundarika

Kamala – *Nelumbo nucifera*

Utpala

The roots of Hribera – Pavonia odorata

Leaves of Patola – Trichosanthes dioica

Duralabha –

Parpataka –

Mrnala –

Dhananjaya (Arjuna) — Terminalia arjuna

Udumbara – Ficus racemosa

Bark of Vetasa – Salix caprea

Nyagrodha – Ficus bengalensis

Shaleya

Bark of Yavasaka – Alhagi pseudalhagi

Tunga –

Lata (Priyangu)

Vetasa – Salix caprea

Tanduliya

Sariva – Cordia latifolia

Mocharasa—Salmalia malabarica and

Samangi (Varadha Kranta or Lajjalu) – Mimosa pudica

These drugs taken separately, along with equal quantity of Chandana (Santalum album), is given to the patient with sugar (in equal quantity) and Tandula Dhavana (rice wash).

These drugs can be administrated in the form of Sita Kasaya (Keeping the powder in water overnight in the water and then



filtering), Svarasa (Juice), Kalka (paste or powder) Mrudita (infusion) or Sheeta (decoction).

Recipes prepared by taking all these drugs together or drugs of each of these groups separately, cure together or drugs of each of these groups separately, cure Rakthapitta [73-77]

मुद्गाः सलाजाः सयवाः सकृष्णाः सोशीरमुस्ताः सह चन्दनेन।  
बलाजले पर्युषिताः कषाया रक्तं सपित्तं शमयन्त्युदीर्णम्॥७८॥

mudgāḥ salājāḥ sayavāḥ sakṛṣṇāḥ sośīramustāḥ saha candanena।  
balājale paryuṣitāḥ kaṣāyā raktam sapittam  
śamayant Yudīrṇam॥78॥

These drugs are soaked in the decoction of Bala and kept overnight:

Mudga – Vigna radiata

Laja – Fried paddy

Yava –

Krushna –

Usira -Vetiveria zizanioides

Musta – Cyperus rotundus and

Chandana – Santalum album

This recipe, if administered, cures acute form of Rakta Pitta [78]

वैदूर्यं मुक्ता मणि गैरिकाणां मृच्छङ्खहेमामलकोदकानाम्।  
मधूदकस्येक्षुरसस्य चैव पानाच्छमं गच्छति रक्तपित्तम्॥७९॥

उशीर पद्मोत्पल चन्दनानां पक्वस्य लोष्टस्य च यः प्रसादः।

सशर्करः क्षौद्रयुतः सुशीतो रक्तातियोग प्रशमाय देयः॥८०॥

प्रियङ्गुका चन्दन लोध्र सारिवा मधूक मुस्ताभय धातकी जलम्।

समृत्प्रसादं सह यष्टिकाम्बुना सशर्करं रक्तनिर्बर्हणं परम्॥८१॥

vaidūrya muktā maṇigairikāṇām mṛcchaṅkhaḥemāmālakodakānām।

madhūdakasyekṣurasasya caiva pānācchamaṃ gacchati

raktapittam॥79॥

uśīra padmotpala candanānām pakvasya loṣṭasya ca yaḥ prasādaḥ।

saśarkaraḥ kṣaudrayutaḥ suśīto raktātiyoga praśamāya deyaḥ॥80॥

priyaṅgukā candana lodhra sārivā madhūka mustābhaya dhātakī

jalam।

samṛtprasādam saha yaṣṭikāmbunā saśarkaram raktanibarhaṇam

param॥81॥

By taking the water soaked with

Vaidurya,

Mukta – Pearl

Manigairika,

Mrut – mud

Shankha – conch

Hema – gold and

Amalaka, the water mixed with honey and sugarcane juice- rakta pitta cured.

In the decoction of

Usira – *Vetiveria zizanoides*

Padma – *Nelumbo nucifera*

Utpala and

Chandana – *Santalum album*

Red hot coal of earth is immersed.

Then the decoction is filtered and cooled.

To this decoction, sugar and honey is added and administered to the patient for the cure of bleeding in excess in Rakta Pitta.

The water soaked with

Priyanguka – *Callicarpa marophylla*

Chandana – *Santalum album*

Lodhra – *Symplocos racemosa*

Sariva – *Sarsaparilla*

Madhuka – *Madhuca longifolia*

Musta – *Cyperus rotundus*

Abhaya, Usheera and

Dhataki – *Woodfordia floribunda*

Is taken along with Mrt Pradada (water soaked with red hot clot of earth and cooled), decoction of Yastika and sugar. These are the excellent recipes for the stoppage of bleeding [79-81]

कषाययोगैर्विविधैर्यथोक्तैर्दीप्तेऽनले श्लेष्मणि निर्जिते च।

यद्रक्तपित्तं प्रशमं न याति तत्रानिलः स्यादनु तत्र कार्यम्॥८२॥

छागं पयः स्यात् परमं प्रयोगे गव्यं शृतं पञ्चगुणे जले वा।  
सशर्करं माक्षिक सम्प्रयुक्तं विदारिगन्धादिगणैः शृतं वा॥८३॥  
द्राक्षाशृतं नागरकैः शृतं वा बलाशृतं गोक्षुरकैः शृतं वा।  
सजीवकं सर्षभकं ससर्पिः पयः प्रयोज्यं सितया शृतं वा॥८४॥

kaṣāyayogairvividhairyathoktairdīpte'nale śleṣmaṇi nirjite ca।  
yadraktapittaṃ praśamaṃ na yāti tatrānilaḥ syādanu tatra  
kāryam॥82॥

chāgaṃ payaḥ syāt paramaṃ prayoge gavyaṃ śṛtaṃ pañcaguṇe  
jale vā।  
saśarkaraṃ mākṣika samprayuktaṃ vidārigandhādigaṇaiḥ śṛtaṃ  
vā॥83॥

drākṣāśṛtaṃ nāgarakaiḥ śṛtaṃ vā balāśṛtaṃ gokṣurakaiḥ śṛtaṃ vā।  
sajīvakaṃ sarṣabhakaṃ sasarpīḥ payaḥ prayojyaṃ sitayā śṛtaṃ  
vā॥84॥

If Rakta Pitta does not get alleviated even after the administration of the various types of Kashaya described before and by stimulation of the power of digestion as well as alleviation of Kapha, then, the physician should understand that Vayu is aggravated. For cure of this condition, the following are the excellent recipes:

1. Goat milk
2. Cow's milk boiled with five times of water to be taken along with sugar and honey.
3. Cow's milk boiled with herbs belonging to Vidari Gandhadi
4. Cow's milk boiled with raisins and ginger

5. Cow's milk boiled with Bala (Sida cordifolia) and Goksuraka (Tribulus terrestris)

6. Cow's milk boiled with Jivaka and Rishabhaka added with ghee and sugar. [82-84]

शतावरी गोक्षुरकैः शृतं वा शृतं पयो वाऽप्यथ पर्णिनीभिः।

रक्तं निहन्त्याशु विशेषतस्तु यन्मूत्रमार्गात् सरुजं प्रयाति॥८५॥

śatāvārī gokṣurakaiḥ śṛtaṃ vā śṛtaṃ payo vā'pyatha parṇinībhiḥ।

raktaṃ nihantyāśu viśeṣatastu yanmūtramārgāt sarujaṃ

prayāti॥85॥

Milk boiled with

Shatavari – Asparagus racemosus and

Goksuraka – Tribulus terrestris or with

Shalaparni – Desmodium gangeticum

Prishniparni – Uraria picta and

Mudgaparni – Phaseolus trilobus immediately stops bleeding

especially when blood comes out through the urinary tract along

with pain [85]

विशेषतो विट्पथसम्प्रवृत्ते पयो मतं मोचरसेन सिद्धम्।

वटावरोहैर्वटशुङ्गकैर्वा ह्रीबेर नीलोत्पल नागरैर्वा॥८६॥

कषाययोगान् पयसा पुरा वा पीत्वाऽनु चाद्यात् पयसैव शालीन्।

कषाययोगैरथवा विपक्वमेतैः पिबेत् सर्पिरतिस्रवे च॥८७॥

viśeṣato viṭpathasampravṛtte payo mataṃ mocarasena siddham।

vaṭāvarohairvaṭaśuṅgakairvā hrībera nilotpala nāgarairvā||86||  
kaṣāyayogān payasā purā vā pītvā'nu cādyāt payasaiva śālīn|  
kaṣāyayogairathavā vipakvametaiḥ pibet sarpiratisrave ca||87||

When there is bleeding, especially through the Anus, then the following recipes are useful:

1. Milk boiled with Mocharasa
2. Milk boiled with either Vatavaroha (adventitious root of Vata) or Vata- Sunga (leafy buds of Vata)
3. Milk boiled with Hribera, Nilotapalaand Nagara
4. Recipes of drugs described before (vide verse nos, 65-71) along with milk.

After taking these recipes the patient should take Sali rice along with milk.

If there is excessive bleeding, then ghee boiled with the decoctions described above is administered [86-87]

### **Vasa Ghruta:**

वासां सशाखां सपलाशमूलां कृत्वा कषायं कुसुमानि चास्याः।  
प्रदाय कल्कं विपचेद्धृतं तत् सक्षौद्रमाश्वेव निहन्ति रक्तम्॥८८॥  
इति वासाघृतम्।

vāsāṃ saśākhāṃ sapalāśamūlāṃ kṛtvā kaṣāyaṃ kusumāni cāsyāḥ|  
pradāya kalkaṃ vipacedghṛtaṃ tat sakṣaudramāśveva nihanti  
raktam||88||

iti vāsāghṛtam|

Decoctions are prepared of Vasa (Adhathoda vasica) along with its twigs, leaves, roots and flowers. Along with this decoction and the paste of Vasa, ghee is boiled honey is added to it. Administration of this recipe immediately stops bleeding [88]

पलाश वृन्त स्वरसेन सिद्धं तस्यैव कल्केन मधु द्रवेण।  
लिह्याद्धृतं वत्सक कल्क सिद्धं तद्वत् समङ्गोत्पल लोध्र सिद्धम्॥८९॥  
स्यात्त्रायमाणाविधिरेष एव सोदुम्बरे चैव पटोलपत्रे।  
सर्पीषि पित्तज्वरनाशनानि सर्वाणि शस्तानि च रक्तपित्ते॥९०॥

palāśa vṛnta svarasena siddham tasyaiva kalkena madhu draveṇa।  
lihyāddhṛtaṃ vatsaka kalka siddham tadvat samāṅgotpala lodhra  
siddham॥89॥

syātrāyamāṇāvidhiraṣa eva sodumbare caiva paṭolapatre।  
sarpīṃṣi pittajvaranāśanāni sarvāṇi śastāni ca raktapitte॥90॥

For the alleviation of Rakta pitta, all the following recipes are useful:

1. The ghee prepared by boiling with the juice and paste of the stalk of Palasha. This is used as linctus by liquifying with honey.
2. Similarly, ghee prepared with the paste of Vatsaka
3. Ghee prepared with the paste of Samanga, Utpala and Lodhra in a similar manner.
4. Ghee prepared in a similar manner, with Trayamana
5. Ghee prepared in a similar manner by Udumbara and leaves of Patola

6. Medicated ghees described earlier (in Cikistsā 3) for the alleviation of Pitta Jvara. [89-90]

अभ्यङ्ग योगाः परिषेचनानि सेकावगाहाः शयनानि वेश्म।

शीतो विधिर्बस्तिविधानमग्र्यं पित्त ज्वरे यत् प्रशमाय दिष्टम्॥९१॥

तद्रक्तपित्ते निखिलेन कार्यं कालं च मात्रां च पुरा समीक्ष्य।

सर्पिर्गुडा ये च हिताः क्षतेभ्यस्ते रक्तपित्तं शमयन्ति सद्यः॥९२॥

abhyāṅga yogāḥ pariṣecanāni sekāvagāhāḥ śayanāni veśma।

śīto vidhirbastividhānamagryaṃ pitta jvare yat praśamāya

diṣṭam॥91॥

tadraktapitte nikhilena kāryaṃ kālaṃ ca mātrāṃ ca purā samīkṣya।

sarpirguḍā ye ca hitāḥ kṣatebhyaste raktapittaṃ śamayanti

sadyaḥ॥92॥

Excellent recipes of Abhyanga (massage), Parisecana (sprinkling), Seka (spray), Avagaha (bath), Sayana (bed), Veshma (residence), Sita Vidhi (method of cooling), Basti (medicated enema) described for the alleviation of Pitta is used in their entirety for the treatment of Rakta Pitta. Before administration, the physician should keep in view the time and the dose of these recipes.

Sarpis (medicated ghee) and Guda (recipes prepared out of Jaggery), which are useful for patients suffering from Kshata (phthisis) are also useful for patients suffering from Kshata (Phthisis) are also useful in alleviating Rakta Pitta instantaneously.

[91-92]



कफानुबन्धे रुधिरे सपित्ते कण्ठागते स्याद्ग्रथिते प्रयोगः।  
युक्तस्य युक्त्या मधुसर्पिषोश्च क्षारस्य चैवोत्पलनालजस्य॥९३॥  
मृणाल पद्मोत्पल केशराणां तथा पलाशस्य तथा प्रियङ्गोः।  
तथा मधूकस्य तथाऽसनस्य क्षाराः प्रयोज्या विधिनैव तेन॥९४॥

kaphānubandhe rudhire sapitte kaṅṭhāgate syādgrathite prayogaḥ।  
yuktasya yuktyā madhusarpiṣośca kṣārasya  
caivotpalanālajasya॥93॥  
mrṇāla padmotpala keśarāṅām tathā palāśasya tathā priyaṅgoḥ।  
tathā madhūkasya tathā'sanasya kṣārāḥ prayojyā vidhinaiva  
tena॥94॥

If in Rakta Pitta there is Kaphanubandha (vitiation of Kapha as a secondary pathology), and if it gets clotted while passing through the throat, then appropriately (in appropriate quantity) honey and ghee is used.

In the same manner, the Ksaras (alkali preparations) is prepared of the stalk of Utpala, Mrnala, Kesara (androecium) of Padma and Utpala, Priyangu, Madhuka and Asana is administered in the above mentioned conditions [93-94]

### **Shatavaryadi Ghrita:**

शतावरी दाडिम तिन्तिडीकं काकोलि मेदे मधुकं विदारीम्।  
पिष्ट्वा च मूलं फलपूरकस्य घृतं पचेत् क्षीर चतुर्गुणं जः॥९५॥  
कास ज्वरानाह विबन्ध शूलं तद्रक्तपित्तं च घृतं निहन्यात्।  
यत् पञ्चमूलैरथ पञ्चभिर्वा सिद्धं घृतं तच्च तदर्थकारि॥९६॥

इति शतावर्यादिघृतम्।

śatāvarī dāḍīma tintiḍīkaṃ kākoli mede madhukaṃ vidārīm।  
piṣṭvā ca mūlaṃ phalapūrakasya ghr̥taṃ pacet kṣīra caturguṇaṃ  
jñāḥ॥95॥

kāsa jvarānāha vibandha śūlaṃ tadraktapittaṃ ca ghr̥taṃ nihanyāt।  
yat pañcamūlairatha pañcabhīrvā siddhaṃ ghr̥taṃ tacca  
tadarthakāri॥96॥  
iti śatāvaryādighr̥taṃ।

The recipe prepared by boiling ghee with the paste of  
Shatavari – Asparagus racemosus

Dadima – Punica granatum

Tintidika – Rhus parviflora

Kakoli – Roscoea purpurea

Both the varieties of Meda – Polygonatum verticillatum

Madhuka – Madhuca longifolia

Vidari – Pueraria tuberosa

Root of Phala Puraka (Bija Puraka) — Citrus medica and  
4 times of milk, is used by a physician

For curing:

Kasa – cough

Jvara – fever

Anaha – flatulence

Vibandha – constipation

Sula – colic pain and

Rakta Pitta.

Medicated ghee prepared by the five varieties of Pancha Mula (described in Chikista 1:1;41:45) has also got the above mentioned properties. [95-96]

कषाययोगा य इहोपदिष्टास्ते चावपीडे भिषजा प्रयोज्याः।

घ्राणात् प्रवृत्तं रुधिरं सपित्तं यदा भवेन्निःसृतदुष्टदोषम्॥९७॥

रक्ते प्रदुष्टे ह्यवपीडबन्धे दुष्टप्रतिश्याय शिरोविकाराः।

रक्तं सपूयं कुणपश्च गन्धः स्याद् घ्राणनाशः कृमयश्च दुष्टः॥९८॥

नीलोत्पलं गैरिक शङ्खयुक्तं सचन्दनं स्यात्तु सिताजलेन।

नस्यं तथाऽऽम्नास्थिरसः समङ्गा सधातकीमोचरसः सलोधः॥९९॥

द्राक्षारसस्येक्षुरसस्य नस्यं क्षीरस्य दूर्वास्वरसस्य चैव।

यवासमूलानि पलाण्डुमूलं नस्यं तथा दाडिमपुष्पतोयम्॥१००॥

प्रियालतैलं मधुकं पयश्च सिद्धं घृतं माहिषमाजिकं वा।

आम्नास्थिपूर्वैः पयसा च नस्यं ससारिवैः स्यात् कमलोत्पलैश्च॥१०१॥

kaṣāyayogā ya ihopadiṣṭāste cāvapīḍe bhiṣajā prayojyāḥ।

ghrāṇāt pravṛttaṃ rudhiram sapittaṃ yadā

bhavenniḥsṛtaduṣṭadoṣam॥97॥

rakte praduṣṭe hyavapīḍabandhe duṣṭapratīśyāya śirovikārāḥ।

raktaṃ sapūyaṃ kuṇapaśca gandhaḥ syād ghrāṇanāśaḥ kṛmayaśca  
duṣṭāḥ॥98॥

nīlotpalaṃ gairika śaṅkhayuktaṃ sacandanaṃ syāttu sitājalena।

nasyaṃ tathā”mrāsthīrasaḥ samaṅgā sadhātakīmocarasaḥ

salodhraḥ॥99॥

drākṣārasasyekṣurasasya nasyaṃ kṣīrasya dūrvāsvarasasya caiva।

yavāsamūlāni palāṇḍumūlaṃ nasyaṃ tathā

dāḍimapuṣpatoyam||100||

priyālatailaṃ madhukaṃ payaśca siddhaṃ ghr̥taṃ māhiṣamājikaṃ  
vā|

āmraśthipūrvaiḥ payasā ca nasyaṃ sasārivaiḥ syāt

kamalotpalaśca||101||

In Rakta Pitta, when there is bleeding from the nose, the physician should administer the recipes of decoctions described here (verse nos. 73-74 of this chapter) in the form of Avapida (vide commentary for the meaning of this term) types of inhalation therapy.

This therapy is administered only when all the vitiated Doshas are excreted. If the Doshas are present then this leads to Dusta Pratisyaya (serious type of rhinitis) and Siro Vikara (diseases of the head). From the nose of the patient, bad smell of blood, pus and Kunapa gandha (smell of dead body) appears. He loses the sense of smell and dangerous types of Karmi (megots) appear in his nose. The following recipes for inhalation are also recommended in this condition:

1. The paste of Nilotpala, Gairika, Sankha and Chandana, mixed with sugar solution
2. The juice of Amrasthi (the pulp inside the mango seed) and Samanga along with Dhataki, Moca Rasa, Lodhra, juice of Draksa and sugar cane Juice.

3. The juice of Durva along with milk
4. The paste of root of Yavasaka, and Palandu alongwith the juice of the flower of Dadima.
5. Ghee of either buffalo or goat, or the oil of Priyala prepared by boiling with the paste of madhuka and milk
6. Drugs like amrasthi described before along with milk.
7. Sariva, Kamala and Utpala along with Milk. [97-101]

भद्रश्रियं लोहित चन्दनं च प्रपौण्डरीकं कमलोत्पले च।  
 उशीरवानीरजलं मृणालं सहस्रवीर्या मधुकं पयस्या॥१०२॥  
 शालीक्षुमूलानि यवास गुन्द्रामूलं नलानां कुशकाशयोश्च।  
 कुचन्दनं शैवलमप्यनन्ता कालानुसार्या तृणमूलमृद्धिः॥१०३॥  
 मूलानि पुष्पाणि च वारिजानां प्रलेपनं पुष्करिणीमृदश्च।  
 उदुम्बराश्वत्थ मधूक लोधाः कषायवृक्षाः शिशिराश्च सर्वे॥१०४॥  
 प्रदेह कल्पे परिषेचने च तथाऽवगाहे घृततैलसिद्धौ।  
 रक्तस्य पित्तस्य च शान्तिमिच्छन् भद्रश्रियादीनि भिषक् प्रयुञ्ज्यात्॥१०५॥  
 धारागृहं भूमिगृहं सुशीतं वनं च रम्यं जलवातशीतम्।  
 वैदूर्य मुक्तामणिभाजनानां स्पर्शाश्च दाहे शिशिराम्बुशीताः॥१०६॥  
 पत्राणि पुष्पाणि च वारिजानां क्षौमं च शीतं कदलीदलानि।  
 प्रच्छादनार्थं शयनासनानां पद्मोत्पलानां च दलाः प्रशस्ताः॥१०७॥  
 प्रियङ्गुका चन्दनरूपितानां स्पर्शाः प्रियाणां च वराङ्गनानाम्।  
 दाहे प्रशस्ताः सजलाः सुशीताः पद्मोत्पलानां च कलापवाताः॥१०८॥  
 सरिद्धदानां हिमवद्दरीणां चन्द्रोदयानां कमलाकरणाम्।  
 मनोऽनुकूलाः शिशिराश्च सर्वाः कथाः सरक्तं शमयन्ति पित्तम्॥१०९॥  
 bhadrāśriyaṃ lohita candanaṃ ca prapaunḍarīkaṃ kamalotpale ca।

uśīravānīrajalaṃ mṛṇālaṃ sahasravīryā madhukaṃ payasyā||102||

śālīkṣumūlāni yavāsa gundrāmūlaṃ nalānāṃ kuśakāśayośca|

kucandanaṃ śaivalamapyanantā kālānusāryā

tṛṇamūlamṛddhiḥ||103||

mūlāni puṣpāṇi ca vārijānāṃ pralepanaṃ puṣkariṇīmṛdaśca|

udumbarāśvattha madhūka lodhrāḥ kaṣāyavṛkṣāḥ śīśirāśca

sarve||104||

pradeha kalpe pariṣecane ca tathā'vagāhe ghṛtatailasiddhau|

raktasya pittasya ca śāntimicchān bhadrāśriyādīni bhiṣak

prayuñjyāt||105||

dhārāgr̥haṃ bhūmigṛhaṃ suśītaṃ vanaṃ ca ramaṃ jalavātaśītam|

vaidūrya muktāmaṇibhājanānāṃ sparśāśca dāhe

śīśirāmbuśītāḥ||106||

patrāṇi puṣpāṇi ca vārijānāṃ kṣaumaṃ ca śītaṃ kadalīdalāni|

pracchādanārthaṃ śayanāsanānāṃ padmotpalānāṃ ca dalāḥ

praśastāḥ||107||

priyaṅgukā candanarūṣītānāṃ sparśāḥ priyāṇāṃ ca varāṅganānāṃ|

dāhe praśastāḥ sajalāḥ suśītāḥ padmotpalānāṃ ca

kalāpavātāḥ||108||

sariddhradānāṃ himavaddarīṇāṃ candrodayānāṃ kamalākarāṇāṃ|

mano'nukūlāḥ śīśirāśca sarvāḥ kathāḥ saraktaṃ śamayanti

pittam||109||

Bhadra sirya, Lohita Chandana, praundaka, Kamala, Utpala, Usira,  
Vanira (a variety of Usira), Jala, Mrnala, Sahasra virya, Madhuka,

Payasya, root of Trna, Radhi, Roots and flowers of aquatic plants and of the pond, astringent trees like Udumbara, Asvattha, Madhuka and Lodhra and all the cooling drugs is used as Pralepana (ointment) for the treatment of Rakta Pitta.

The above mentioned drugs is used by the physician in recipes of Pradeha (thick ointment) for Shecana (sprinkling), Avagaha (bath) Ghrta (medicated ghee) and Taila (medicated oil) if he desires to cures Rakta Pitta.

If there is Daha (burning sensation), the patient should resort to Dhara Grha (the house which is cooled by the flow of water), Bhumi Grha (underground cellar) which is exceedingly cold, forests which are beautiful and cooled by water as well as wind and the touch of utensils prepared of Vaidurya, Mukta and Mani, which are cooled by cold water. For covering the beds, and seats, the leaves and flowers of aquatic plants, cooling silken clothes and leaves of Kadali, Padma as well as Utpal are very useful.

If there is burning sensation, then the following are useful:

1. The touch of the paste of Priyanguka and Chandana
2. The touch of the beautiful and pleasing women
3. The wind caused by fan prepared of Padma and Utpala which is cooled by water

Rakta Pitta is also alleviated by the following:

1. Sea shore and the bank of Lakes
2. Caves of Himalayas covered by snow:
3. Rising of the moon

4. Lotus pond
5. All things which are pleasing to the mind; and
6. Pleasant stories. [102-109]

### Summary:

तत्र श्लोकौ-

हेतुं वृद्धिं सञ्ज्ञां स्थानं लिङ्गं पृथक् प्रदुष्टस्य।  
मार्गौ साध्यमसाध्यं याप्यं कार्यक्रमं चैव॥११०॥  
पानान्नमिष्टमेव च वर्ज्यं संशोधनं च शमनं च।  
गुरुरुक्तवान्यथावच्चिकित्सिते रक्तपित्तस्य॥१११॥

tatra ślokau-

hetuṃ vṛddhiṃ sañjñāṃ sthānaṃ liṅgaṃ pṛthak praduṣṭasya।  
mārgau sādhyamasādhyāṃ yāpyaṃ kāryakramaṃ caiva॥110॥  
pānānnamiṣṭameva ca varjyaṃ saṃśodhanaṃ ca śamanaṃ ca।  
gururuktavānyathāvaccikitsite raktapittasya॥111॥

In this chapter on the "treatment of Rakta Pitta" the following topics, as instructed by the Preceptor, have been described:

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने  
रक्तपित्त चिकित्सितं नाम चतुर्थोऽध्यायः॥४॥

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsitasthāne  
raktapitta cikitsitaṃ nāma caturtho'dhyāyaḥ॥4॥

1. Hetu or causative factors
2. Vrddhi or mode or aggravation



3. Sanja or definition
4. Sthana or location
5. Linga or signs and symptoms of each variety
6. Marga or the channels of manifestation
7. Curability, incurability and palliability
8. Karya karma or the line of treatment
9. Useful diet and drinks
10. Harmful diet and drinks
11. Samshodhana or elimination therapy and
12. Shamana or alleviation therapy. [110-111]

Thus, ends the 4th chapter dealing with the treatment of Rakta Pitta in Chikitsa Sthana of the text by Agnivesha, as redacted by Charaka.

## **Bleeding Disorders: Ayurveda Treatment, Diet, Home Remedies**

Blood tissue is considered as one among 7 Dhatu (body tissues) as per Ayurveda. Blood is related with Pitta Dosha. Hence, bleeding disorders are usually influenced by Pitta imbalance.

### **Different types of bleeding disorders:**

#### **1. Heavy periods / Menorrhagia – Rakta Pradara / Yonigata raktasrava**

The cause may lie in –

Hormonal imbalance leading to heavy periods,

External injury

Heavy physical activities during periods

Uterine fibroid, cancer etc.

#### **2. Rectal bleeding / Malaena**

Prolapse of the rectum, injury to the rectal vessels, bleeding hemorrhoids, fissure in ano, injury or perforation of the intestines lead into bleeding from anus. Conditions like rectal carcinoma may also cause such incidences. Bleeding piles (haemorrhoids) is the most common complaint because of which bleeding is found through anus.

#### **3. Haematuria – Blood through urinary tract**

The incidences like urinary calculi, major renal disorders etc cause bleeding through urethra. Often injury to the urethra through non specific reasons also cause such a complaint.

#### **4. Nasal bleeding – Epistaxis**

Injury to the nasal mucosa, hidden pathology of the nostrils or brain like tumor, hypertension, Pitta vitiation etc. may cause bleeding through nostrils.

#### **5. Bleeding through eyes – Sub conjunctival haemorrhage/Intra ocular haemorrhage**

Injury to the blood vessels of the eyes and in few of the problems of the brain it is evident.

## **6. Bleeding through ears – Otorrhagia**

Severe kinds of injury to the internal ear and intra cranial disorders result in bleeding through the ears.

## **7. Blood vomiting – Haemetemesis**

Ulceration of the oesophagus, stomach or intestine result in bleeding through mouth. Here blood is found along with vomitus. The condition where blood spots are found along with spitting or coughing is called hemoptysis. Often diseases of the chest or lungs also causing this kind of trouble.

## **8. Bleeding through skin pores – Purpura**

In major systemic disorders and in inherited diseases like haemophilia, bleeding is found through the hair follicles.

## **Raktapitta –**

In Ayurveda, bleeding disorders are collectively called as Raktapitta.

### **Causes for bleeding disorders as per Ayurveda:**

Excess intake of Ushna (warm), Teekshna (penetrative), Amla (sour), Lavana (salty) and Vidahi (spicy food).

Food and drinks which aggravate Pitta dosha.

Excess exposure or working under Sun

Incompatible food etc

### **Origin of the disease:**

The causative factors vitiate the blood (Rakta) and in turn the volume of the blood is increased. Simultaneously, it loses the clotting ability and comes out of the circulation by rupturing of the vessels.

### **Common features of Raktapitta (Bleeding disorders):**

1. Shirogaurava (heaviness of the head)
2. Aruchi (tastelessness)
3. Sheeteccha (desire to have cool drinks)
4. Dhoomaka (feeling as if smoke coming out of the body)
5. Amlika (sour eructation)
6. Chardi (vomiting)
7. Kasa (cough)
8. Shwasa (breathlessness)
9. Bhrama (giddiness)

10. Klama (fatigue)
11. Lohagandhasyatha (rust smell in the mouth)
12. Swarakshaya (feeble voice)
13. Rakta haridranetrata (red or yellow discoloration of the eyes)
14. Varna avivechanata (inability to distinguish colors)
15. Swapne varna darshana (sees red, blue or yellow objects in dreams)

### **Treatment of bleeding disorders:**

Bleeding is arrested by means of-

1. Sandhana (ligation of the bleeding artery)
2. Skandhana (usage of herbs and techniques to stop bleeding)
3. Dahana (cauterization of the bleeding points)
4. Pachana (the measures to relieve the obstruction to the channels)

### **Herbs recommended in bleeding disorders:**

Usually herbs with bitter, sweet and astringent tastes are used in treating Pitta imbalance disorders.

1. [Vasa – Adathoda vasica](#) – Having bitter and astringent taste, this herb is extensively used in almost all types of bleeding disorders. Its juice extract is used.
2. [Kooshmanda -Ash gourd](#) – **Also known as winter melon**
3. [Yashtimadhu-Indian liquorice](#)
4. [Usheera-Vettiver](#)
5. Vishalyakarani – Ayapana – Tridax procumbens
6. Lajjalu-Tuch me not
7. [Lodhra-Symplocos racemosa](#) – Commonly used in rectal bleeding, heavy periods etc.
8. [Ashoka-Saraca asoka](#) – Commonly used in heavy periods.
9. [Amalaki – Amla – Gooseberry](#)
10. [Chandana – Sandal wood](#) etc

### **Formulations recommended in bleeding diseases:**

[Chandrakala rasa](#) – used in treatment of bleeding disorders, diabetes and its complications

[Usheerasava](#) – Anemia, early stage of liver diseases, skin diseases, urinary tract disorders and diabetes etc.

[Bolabaddha rasa](#) – used in treating bleeding hemorrhoids,

menorrhagia and such other bleeding conditions.

**Gulkand** – Prepared with rose petals and unrefined sugar, useful in bleeding through upper routes.

**[Pravala pishti](#)** – used in Ayurvedic treatment of cough, cold, Pitta related diseases etc

**[Pravala panchamrita](#)** – Available in tablet and powder form, used in treatment of bloating, anorexia, diarrhoea etc

**[Lodhrasava](#)** – used as natural remedy for heavy period

**[Shatamulyadi Lauh](#)** – used in bleeding disorders like nasal bleeding, hematemesis, menorrhagia etc.

**[Raktapittantak Loh](#)** – Used extensively in bleeding diseases

**[Drakshasava](#)** – useful in cardiac disorders, hemorrhoids, fever etc.

**[Kanakasava](#)** – widely used in treating Asthma, cough, fever etc.

**[Mathala Rasayanam](#)** – used in cold, asthma, hiccup, liver and spleen disorders

**[Pushyanuga Churna](#)** – used in Menorrhagia, Metrorrhagia, Leucorrhoea etc.

**[Kamdudha Ras](#)** – used in Gastritis, diarrhea with blood discharge and diabetes.

**[Patrangasava](#)** – used mainly in gynecological conditions such as heavy menstrual bleeding, leucorrhea, fever etc.

### **Simple and effective home remedies for bleeding diseases:**

1. Lajjalu (Mimosa pudica – touch-me-not plant) whole the plant is taken and its decoction is prepared. This is taken in the dose of 30ml thrice daily. 4-6 days medication decreases the complaint of heavy menstrual bleeding.

2. 1-2 drops of cow's ghee are instilled to the nostrils. It helps to arrest nasal bleeding caused due to summer heat.

3. Durva (Cynodon dactylon) grass is taken a fistful and fresh juice is obtained. Early morning intake of this for 6-8 days helps to reduce the haematuria.

4. Vasa leaves are pounded well and fresh juice is obtained. 15ml juice is added with 5 gram of organic sugar candy and taken. It reduces the incidences of bleeding from the mouth, nose and ear.

### **Wholesome diet and habits in bleeding diseases:**

1. Kooshmanda – Ash gourd
2. Amlaki – Gooseberry
3. Dadima – Pomegranate
4. Khanda sharkara – Sugar candy
5. Palandu – Onion
6. Sheeta jala – Cold water
7. Draksha – Raisins
8. Vishrama – Rest etc.

### **Unwholesome diet and habits in bleeding disorders:**

Karavellaka – Bitter gourd

Vidahi ahara – Spicy food

Ushna – Mirchi (Chilly)

Fenugreek, cinnamon, chillies, Pepper, Asa foetida, Black caraway

Taila bharjita ahara – Fried food

Adhwagamana – Long walk

Atapasevana – Exposure to sunshine etc.

Blood is considered to be life. So, even a little bleeding is also considered so seriously and immediate measures are to be taken to arrest it. Also, in case of bleeding which persists for 2-3 days, systemic investigations are to be carried by approaching physician.

**Read more about [Ayurvedic description of blood tissue](#).**

Article by: Dr MS Krishnamurthy and Dr Hebbar

## Charaka Gulma Nidana: 3rd Chapter

The 3rd chapter of Charaka Samhitha Nidana Sthana is called Gulma Nidana. It deals with causes, pathology, types, symptoms of Gulma, as per ayurveda.

अथातो गुल्म निदानं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto gulma nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the Diagnosis of Gulma. Thus, said Lord Atreya [1-2]

### Types of Gulma:

इह खलु पञ्च गुल्मा भवन्ति; तद्यथा- वातगुल्मः, पित्तगुल्मः, श्लेष्मगुल्मो, निचयगुल्मः, शोणितगुल्म इति॥३॥

iha khalu pañca gulmā bhavanti; tadyathā- vātagulmaḥ,

pittagulmaḥ, śleşmagulmo, nicayagulmaḥ, śoṇitagulma iti॥3॥

There are 5 types of Gulma viz

Vata gulma

Pitta gulma

Slesma/Kapha gulma

Nichaya Gulma – Gulma due to the simultaneous vitiation of all the 3 Doshas and

Shonita gulma – Gulma due to the affliction of blood [3]

### Means to understand specific features of Gulma:

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- कथमिह भगवन् पञ्चानां गुल्मानां विशेषमभिजानीमहे; नह्य विशेषविद्रोगाणामौषधविदपि भिषक् प्रशमनसमर्थो भवतीति॥४॥

तमुवाच भगवानात्रेयः- समुत्थान पूर्वरूप लिङ्ग वेदनोपशय विशेषेभ्यो विशेष विज्ञानं गुल्मानां भवत्यन्येषां च रोगाणामग्निवेश! तत्तु खलु गुल्मेषूच्यमानं निबोध॥५॥

evamvādinam bhagavantamātreyamagniveśa uvāca- kathamiha  
bhagavan pañcānām gulmānām viśeṣamabhijānīmahe; nahya  
viśeṣavidrogāṇāmauśadhavidapi bhiṣak praśamanasamartho  
bhavatīti||4||

tamuvāca bhagavānātreyāḥ- samutthāna pūrvarūpa liṅga  
vedanopaśayaviśeṣebhyo viśeṣavijñānam gulmānām  
bhavatyanyeṣām ca rogāṇāmagniveśa! tattu khalu  
gulmeṣūcyamānam nibodha||5||

Agnivesha asked Lord Atreya, "How to understand the specific features of these 5 types of Gulma? Without this knowledge such patients cannot be successfully treated by a physician even though he is well versed in the selection of drugs".

Lord Atreya versed in the specific features of Gulma as of others diseases can be ascertained from

Nidana (etiology)

Purvarupa (premonitory symptoms)

Linga (symptomatology)

Vedana (various types of pain) and

Upashaya (exploratory therapy)

The following are the characteristic feature of different types of Gulma. [4-5]

### **Vataja Gulma Nidana:**

यदा पुरुषो वातलो विशेषेण ज्वर वमन विरेचनातीसाराणामन्यतमेन कर्शनेन  
कर्शितो वातलमाहारमाहरति, शीतं वा विशेषेणातिमात्रम्, अस्नेह पूर्वे वा वमन  
विरेचने पिबति, अनुदीर्णा वा छर्दिमुदीरयति, उदीर्णान् वात मूत्र पुरीष  
वेगान्निरुणद्धि, अत्यशितो वा पिबति नवोदकमतिमात्रम्, अतिसङ्क्षोभिणा वा  
यानेन याति, अतिव्यवाय व्यायाम मद्य शोकरुचिर्वा, अभिघातमृच्छति वा,



विषमासन शयन स्थान चङ्क्रमणसेवी वा भवति, अन्यद्वा किञ्चिदेवंविधं  
विषममतिमात्रं व्यायामजातमारभते, तस्यापचाराद्वातः प्रकोपमापद्यते||६||  
yadā puruṣo vātalo viśeṣeṇa jvara vamaṇa  
virecanātisārāṇāmanyatamena karśanena karśito  
vātalamāhāramāharati, śītaṃ vā viśeṣeṇātimātram, asneha pūrve  
vā vamaṇa virecane pibati, anudīrṇāṃ vā chardimudīrayati, udīrṇān  
vāta mūtra purīṣa vegānniruṇaddhi, atyaśīto vā pibati  
navodakamatimātram, atisaṅkṣobhiṇā vā yānena yāti, ativyavāya  
vyāyāma madya śokarucirvā, abhighātamṛcchati vā, viṣamāsana  
śayana sthāna caṅkramaṇasevī vā bhavati, anyadvā  
kiñcidevaṃvidhaṃ viṣamamatimātraṃ vyāyāmajātamarabhate,  
tasyāpacārādvātaḥ prakopamāpadyate||6||

### **Factors aggravating Vata in Gulma:**

In the body of an individual who is of Vatika type of constitution and who is exceeding emaciated due to Jvara (fever), Vamaṇa (emesis), Virechana (purgation) or Atisara (diarrhea).

Vatala aahara sevana – Intake of Vata aggravating food

śītaṃ vā viśeṣeṇātimātram – Adoption of regimens which are exceedingly cold

Asneha pūrve vā vamaṇa virecane pibati – Administration of emetic or purgation therapy without oleation

Anudīrṇāṃ vā chardimudīrayati – Vomiting without manifested urge

Udīrṇān vāta mūtra purīṣa vegānniruṇaddhi – Suppression of the manifested urge for passing flatus, urine and stool

Atyaśīto vā pibati navodakamatimātram – Intake of fresh water in excess specially after heavy food

Atisaṅkṣobhiṇā vā yānena yāti – Travel in exceedingly jolting vehicles

Ativyavāya vyāyāma madya śokarucirvā – Excessive indulgence in sexual act, physical exercise, drink and anxiety

Abhighātamṛcchati vā – Assault

Viṣamāsana śayana sthāna caṅkramaṇasevī vā bhavati – Sitting,

sleeping, standing or moving in irregular posture and  
Anyadvā kiñcidevaṃvidhaṃ viṣamamatimātraṃ  
vyāyāmajātamārabhate – Indulgence in physical excursive of this a  
sort in irregular posture [6]

### **Vataja Gulma Samprapti, Lakshana, Chikitsa:**

स प्रकुपितो वायुर्महास्रोतोऽनुप्रविश्य रौक्ष्यात् कठिनीभूतमाप्लुत्य  
पिण्डितोऽवस्थानं करोति हृदि बस्तौ पार्श्वयोर्नाभ्यां वा; स शूलमुपजनयति  
ग्रन्थींश्चानेकविधान्, पिण्डितश्चावतिष्ठते, स पिण्डितत्वाद् 'गुल्म' इत्यभिधीयते;  
स मुहुराधमति, मुहुरल्पत्वमापद्यते; अनियत विपुलाणुवेदनश्च भवति  
चलत्वाद्वायोः, मुहुः पिपीलिका सम्प्रचार इवाङ्गेषु, तोद भेद स्फुरणायाम  
सङ्कोच सुप्ति हर्ष प्रलयोदय बहुलः; तदातुरः सूच्येव शङ्कुनेव  
चाभिसंविद्धमात्मानं मन्यते, अपि च दिवसान्ते ज्वर्यते, शुष्यति चास्यास्यम्,  
उच्छ्वासश्चोपरुध्यते, हृष्यन्ति चास्य रोमाणि वेदनायाः प्रादुर्भावे;  
प्लीहाटोपान्त्रकूजनाविपाकोदावर्ताङ्गमर्द मन्याशिरः शङ्ख शूल  
ब्रध्नरोगाश्चैनमुपद्रवन्ति; कृष्णारुण परुष त्वङ्गनख नयन वदन मूत्र पुरीषश्च  
भवति, निदानोक्तानि चास्य नोपशेरते, विपरीतानि चोपशेरत इति  
वातगुल्मः॥७॥

sa prakupito vāyurmahāsroto'nupraviśya raukṣyāt  
kaṭhinībhūtamāplutya piṇḍito'vasthānaṃ karoti hṛdi bastau  
pārśvayornābhyaṃ vā; sa śūlamupajanayati  
granthīṃścānekavidhān, piṇḍitaścāvatiṣṭhate, sa piṇḍitatvād 'gulma'  
ityabhidhīyate; sa muhurādhamati, muhuralpatvamāpadyate;  
aniyata vipulāṅvedanaśca bhavati calatvādvāyoḥ, muhuḥ pipīlikā  
sampracāra ivāṅgeṣu, toda bheda sphuraṅāyāma saṅkoca supti  
harṣa pralayodaya bahulaḥ; tadāturaḥ sūcyeva śaṅkuneva  
cābhisamviddhamātmānaṃ manyate, api ca divasānte jvaryate,  
śuṣyati cāsyāsyam, ucchvāsaścoparudhyate, hrīṣyanti cāsyā romāṇi  
vedanāyāḥ prādurbhāve; plīhāṭopāntrakūjanā  
vipākodāvartāṅgamarda manyāśiraḥ śaṅkha śūla

bradhnarogāścainamupadravanti; kṛṣṇāruṇa paruṣa tvaṅnakha  
nayana vadana mūtra purīṣaśca bhavati, nidānoktāni cāsyā  
nopaśerate, viparītāni copaśerata iti vātagulmaḥ||7||

## **Pathogenesis, Symptoms and exploratory therapy of Vataja Gulma:**

Vata, Thus, aggravated, enters the alimentary tract (Maha srotas) which latter has become hard round due to ununctusness, then spreads and gets localized in heart, bladder sides of the chest or umbilical region.

It produces colic pain and various types of nodules and remains in a round form. It is because of this round shape that the disease is known as 'Gulma'. This round mass at times increases and at times gets decreases. Because of the instability (Chalatva) of Vata there is irregularly acute and mild pain.

Often there is a  
pipīlikā sampracāra ivāṅgeṣu – feeling as if ants are crawling on the limbs.

There is frequent disappearance and appearance of piercing, breaking and throbbing types of patient feels as if he is pierced with a needle or a nail.

api ca divasānte jvaryate -There is fever during the afternoon.

There is

śuṣyati cāsyāsyam – dryness of mouth

ucchvāsaścoparudhyate – obstruction to respiration and

hṛṣyanti cāsyā romāṇi vedanāyāḥ prādurbhāve – horrification during the onset of pain.

Complications of these types of Gulma are

Plīhāṭopāntrakūjanā – affliction of spleen

Avipaka – metorism

Udavarta – intestinal gurgling

Avipaka – loss of the power of digestion

Anga marda – malaise

manyāśiraḥ śaṅkha śūla bradhnarogāścainamupadravanti – pain in head, sternomastoid and temporal region, and swelling in the inguinal lymph glands

kṛṣṇāruṇa paruṣa tvaṅnakha nayana vadana mūtra purīṣaśca bhavati – blackness, reddishness and roughness in the skin, nails, eyes, faces, urine and stool.

Etiological factors enumerated above aggravated the condition whereas things having opposite qualities give relief to the patient. This is about the Vatika type of Gulma. [7]

### **Pittaja Gulma Nidana, Samprapti, Lakshana:**

तैरेव तु कर्शनैः कर्शितस्याम्ल लवण कटुक क्षारोष्ण तीक्ष्ण शुक्त व्यापन्न मद्य हरितकफलाम्लानां विदाहिनां च

शाकधान्यमांसादीनामुपयोगादजीर्णाध्यशनाद्रौक्ष्यानुगते चामाशये वमनमतिवेलं सन्धारणं वातातपौ चातिसेवमानस्य पित्तं सह मारुतेन प्रकोपमापद्यते||८||

तत् प्रकुपितं मारुत आमाशयैकदेशे संवर्त्य तानेव वेदनाप्रकारानुपजनयति, य उक्ता वातगुल्मे; पित्तं त्वेनं विदहति कुक्षौ हृद्युरसि कण्ठे च; स विदह्यमानः स

धूममिवोद्गारमुद्गिरत्यम्लान्वितं, गुल्मावकाशश्चास्य दह्यते दूयते धूप्यते

ऊष्मायते स्विद्यति क्लिद्यति शिथिल इव स्पर्शासहोऽल्परोमाञ्चश्च भवति; ज्वर

भ्रम दवथु पिपासा गलतालुमुखशोष प्रमोह विड्भेदाश्चैनमुपद्रवन्ति; हरित हारिद्र

त्वङ्नख नयन वदन मूत्र पुरीषश्च भवति; निदानोक्तानि चास्य नोपशेरते,

विपरीतान्युपशेरत इति पित्तगुल्मः||९||

taireva tu karśanaiḥ karśitasyāmla lavaṇa kaṭuka kṣāroṣṇa tīkṣṇa

śukta vyāpanna madya haritakaphalāmlānāṃ vidāhināṃ ca

śākadhānyamāṃsādīnāmupayogādajīrṇādhyāśanādraukṣyānugate

cāmāśaye vamanamativelaṃ sandhāraṇaṃ vātātapau

cātisevamānasya pittaṃ saha mārutena prakopamāpadyate||८||

tat prakupitaṃ māruta āmāśayaikadeśe saṃvartya tāneva vedanāprakārānupajanayati, ya uktā vātagulme; pittaṃ tvenam vidahati kukṣau hr̥dyurasi kaṅṭhe ca; sa vidahyamānaḥ sa dhūmamivodgāramudgiratyamlānviṭaṃ, gulmāvakaśāścāsyā dahyate dūyate dhūpyate ūṣmāyate svidyati klidyati śīthila iva sparśāsaho'lpāromāñcaśca bhavati; jvara bhrama davathu pipāsā galatālumukhaśoṣa pramoha viḍbhedaścainamupadravanti; harita hāridra tvañnakha nayana vadana mūtra puriṣaśca bhavati; nidānoktāni cāsyā nopāśerate, viparītānyupaśerata iti pittagulmaḥ||9||

### **Factors aggravating Pitta in Gulma – Pathogenesis and Symptoms:**

The following factors aggravate Pitta along with Vata in an individual emaciated due either to fever, emesis, purgation and diarrhea.

karśitasyāmla lavaṇa kaṭuka kṣāroṣṇa tīkṣṇa śukta vyāpanna madya haritakaphalāmlānāṃ vidāhināṃ ca śākadhānyamāṃsādīnāmupayogād – Intake of food articles which cause burning sensation like Amla (sour), Lavana (saline), Katu (pungent) Ksara (alkaline), Ushna (hot), Tikshna (sharp) and fermented diet, deteriorated wine, salads, sour fruits, vegetables, corns and flesh.

Ajīrṇādhyāśānādraukṣyānugate – Frequent meals even before the previous food are digested

Amashaye vamanamativelaṃ – Administration of emesis therapy when the stomach is dry

Sandharanam – Suppression of manifested urges for a long time and

Vātātapau cātisevamānasya – Excessive exposure to wind and the sun.

This aggravated Vata gets localized in a part of Amashaya (stomach including small intestine) and produces such pains as are described

to manifest in Vata gulma (in Para 7 above).

There is pittam tvenam vidahati kukṣau hr̥dyurasi kaṅṭhe ca –  
Burning sensation in the pelvic region, heart region, chest and  
throat due to vitiated Pitta.

sa vidahyamānaḥ sa dhūmamivodgāramudgiratyamlānviṭam – Due  
to this burning sensation there is eructation of sour taste and there  
is a feeling as if smoke is coming out through it.

In the region of Gulma there is

Dahyate – burning sensation

Duyate – pain

Dhupyate – feeling of fumigation

Ushmayate – heat

Svidyati iva bhavati – sweating

Klidyati – softening

śīthila – looseness

Sparśāsaho'ḥparomāñcaśca – tenderness and slight horrification.

Complications of this type of Gulma are

Jvara – fever

Bhrama – giddiness

Davathu – throbbing pain

Pipāsā – thirst

Gala tālu mukha śoṣa – dryness of throat, palate and mouth

Pramoha – unconsciousness and

Vidbheda – diarrhea

Harita hāridra tvaṅnakha nayana vadana mūtra purīṣaśca bhavati –

There is green stickiness and yellowness of the skin, nails, eyes,  
face, urine and stool.

Etiological factors enumerated above aggravate the condition

whereas things having opposite qualities give relief to the patient.

This is about Paittika type of Gulma. [8-9]

### **Kaphaja Gulma Nidana, Samprapti, Lakshana:**

तैरेव तु कर्शनैः कर्शितस्यात्यशनादतिस्निग्ध गुरु मधुर शीताशनात् पिष्टेक्षुक्षीर

तिल माष गुड विकृति सेवनान्मन्दक मद्यातिपानाद्धरितकातिप्रणनयादानूपौदक  
ग्राम्य मांसातिभक्षणात् सन्धारणादबुभुक्षस्य चातिप्रगाढमुदपानात्  
सङ्क्षोभणाद्वा शरीरस्य श्लेष्मा सह मारुतेन प्रकोपमापद्यते||१०||

तं प्रकुपितं मारुत आमाशयैकदेशे संवर्त्य तानेव वेदनाप्रकारानुपजनयति य उक्ता  
वातगुल्मे; श्लेष्मा त्वस्य शीत ज्वरारोचकाविपाकाङ्गमर्द हर्ष हृद्रोग च्छर्दि  
निद्रालस्य स्तैमित्य गौरव शिरोभितापानुपजनयति, अपि च गुल्मस्य स्थैर्य  
गौरव काठिन्यावगाढ सुसताः, तथा कास श्वास प्रतिशयायान् राजयक्ष्माणं  
चातिप्रवृद्धः, श्वैत्यं त्वङ्गनख नयन वदन मूत्र पुरीषेषूपजनयति, निदानोक्तानि  
चास्य नोपशेरते, विपरीतानि चोपशेरत इति श्लेष्म गुल्मः||११||

taireva tu karśanaiḥ karśitasyātyaśanād atisnigdha guru madhura  
śītāśanāt piṣṭekṣuksīra tila māṣa guḍa vikṛti sevanānmandaka  
madyātipānād haritakātipraṇanayādānūpaudaka grāmya  
māṃsātibhakṣaṇāt sandhāraṇādabubhukṣasya  
cātipragāḍhamudapānāt saṅkṣobhaṇādvā śarīrasya śleṣmā saha  
mārutena prakopamāpadyate||10||

taṃ prakupitaṃ māruta āmāśayaikadeśe saṃvartya tāneva  
vedanāprakārānupajanayati ya uktā vātagulme; śleṣmā tvasya śīta  
jvarārocakāvīpākāṅgamarda harṣa hṛdroga cchardi nidrālasya  
staimitya gaurava śirobhitāpānupajanayati, api ca gulmasya  
sthairyā gaurava kāṭhinyāvagāḍha suptatāḥ, tathā kāsa śvāsa  
pratiśyāyān rājayakṣmāṇaṃ cātipravṛddhaḥ, śvaityaṃ tvañ nakha  
nayana vadana mūtra puriṣeṣūpajanayati, nidānoktāni cāsyā  
nopaśerate, viparītāni copaśerata iti śleṣma gulmaḥ||11||

## **Factors aggravating Kapha-Pathogenesis and symptoms of Kapha:**

The following factors aggravate Kapha along with Vata in an individual emaciated (due to the Jwara (fever), Vamana (emesis), Virechana (purgation) and Atisara (diarrhoea).]

Ati snigdha guru madhura shita aahara – Intake of excessively unctuous, heavy, sweet and cold food

Piṣṭekṣukṣīra tila māṣa guḍa vikṛti sevanā – Intake of pastry, preparations of sugar cane juice, milk, tila (sesamum induicum Linn) Masha (Phaseolus radiatus Linn) and Sugar Candy.

Mandaka madya atipana – Intake of immature curd and wine in excess

Haritakātipraṇanayādānūpaudaka grāmya māṃsātibhakṣaṇāt – Intake of Haritaka (salads), the flesh of marshy, aquatic and domestic animals in excess

Sandharana – Suppression of the manifested natural urges

Bubhuḥṣasya cātipragāḍhamudapānāt – Intake of large quantity of water in the absence of appetite and

Sañkṣobhaṇādvā śarīrasya – Physical assault.

This aggravated Vata gets localized in a part of Amashaya (stomach including small in instance) and produces such pains as are described to appear in Vatika gulma (in para 7 above).

### **The Vitiated Kapha produces**

śleṣmā tvasya śīta tam jvara – fever beginning with cold

Arochaka – anorexia

Avipaka – indigestion

Anga marda – malaise

Harsha – horrification

Hrdroga – heart disease

Chardi – emesis

Ati nidra – excessive sleep

Aalasya – Laziness

Staimitya – timidity

Gaurava – heaviness and

Shiro abhitapa – pain in the head.

The gulma remains stable (fixed), heavy, hard, deep seated and there is a feeling of numbness, when aggravated in excess, there is

Kasa – cough

Shvasa – dyspnoea



Pratishyaya – coryza and

Raja Yakshma – tuberculosis

śvaityaṃ tvañnakha nayana vadana mūtra puriṣeṣūpajanayati –  
Skin, nails, eyes, face, urine and stool-all become white.

Etiological factors enumerated above aggravated the condition  
whereas things having opposite qualities give relief to the patient.  
This is about the Slaismika/Kaphaja type of Gulma. [10-11]

### **Asadhya Gulma:**

त्रिदोष हेतु लिङ्ग सन्निपाते तु सान्निपातिकं गुल्ममुपदिशन्ति कुशलाः।

स विप्रतिषिद्धोपक्रमत्वादसाध्यो निचय गुल्मः॥१२॥

tridoṣa hetu liṅga sannipāte tu sānnipātikaṃ gulmamupadiśanti  
kuśalāḥ।

sa vipratīṣiddhopakramatvādasādhya nicayagulmaḥ॥12॥

### **Incurable Gulma:**

Sannipatika type of Gulma is caused by the etiological factors  
responsible for the vitiation of all the 3 Doshas and it shares the  
symptoms of all the 3 types of Gulma, viz,

Vatika

Paittika and

Slaismika / Kaphaja

This type of Gulma is incurable because of the mutual contradiction  
involved in its treatment. [12]

### **Rakta gulma:**

शोणित गुल्मस्तु खलु स्त्रिया एव भवति न पुरुषस्य, गर्भं

कोष्ठार्तवागमनवैशेष्यात्।

पारतन्त्र्यादवैशारद्यात् सततमुपचारानुरोधाद्वा वेगानुदीर्णानुपरुन्धत्या आमगर्भं

वाऽप्यचिरपतितेऽथवाऽप्यचिरप्रजाताया ऋतौ वा वातप्रकोपणान्यासेवमानायाः

क्षिप्रं वातः प्रकोपमापद्यते॥१३॥

स प्रकुपितो योनि मुखमनुप्रविश्यात्तवमुपरुणद्धि, मासि मासि  
तदार्तवमुपरुध्यमानं कुक्षिमभिवर्धयति।

तस्याः शूल कासातीसार च्छर्द्यरोचकाविपाकाङ्गमर्द निद्रालस्य स्तैमित्य  
कफप्रसेकाः समुपजायन्ते, स्तनयोश्च स्तन्यम्, ओष्ठयोः स्तनमण्डलयोश्च  
काष्ण्यम्, अत्यर्थं ग्लानिश्चक्षुषोः, मूर्च्छा, हल्लासः, दोहदः, श्वयथुश्च पादयोः,  
ईषच्चोद्गमो रोमराज्याः, योन्याश्चाटालत्वम्, अपि च योन्या  
दौर्गन्ध्यमास्रावश्चोपजायते, केवलश्चास्या गुल्मः पिण्डित एव स्पन्दते, तामगर्भा  
गर्भिणीमित्याहुर्मूढाः॥१४॥

śoṇita gulmastu khalu striyā eva bhavati na puruṣasya, garbha  
koṣṭhārtavāgamānavaiśeṣyāt|

pāratantryādavaiśāradyāt satatamupacārānurodhādvā  
vegānudīrṇānuparundhatyā āmagarbhe  
vā'pyacirapatite'thavā'pyaciraprajātāyā ṛtau vā  
vātaprakopaṇānyāsevamānāyāḥ kṣipraṃ vātaḥ  
prakopamāpadyate॥13॥

sa prakupito yoni mukhamanupraviśyārtavamuparuṇaddhi, māsi  
māsi tadārtavamuparudhyamānaṃ kuṣimabhivardhayati|  
tasyāḥ śūla kāsātīsāra cchardyarocakāvipākāṅgamarda nidrālasya  
staimitya kaphaprasedkāḥ samupajāyante, stanayośca stanyam,  
oṣṭhayoḥ stanamaṇḍalayośca kārṣṇyam, atyartham glāniścakṣuṣoḥ,  
mūrcchā, hṛllāsaḥ, dohadaḥ, śvayathuśca pādayoḥ, iṣaccodgamo  
romarājyāḥ, yonyāścāṭālatvam, api ca yonyā  
daurgandhyamāsrāvaścopajāyate, kevalāścāsyā gulmaḥ piṇḍita eva  
spandate, tāmagarbhāṃ garbhiṇīmityāhurmuḍhāḥ॥14॥

### **Raktaja gulma:**

The Gulma due to the vitiation of blood occurs not in males but in females because of their characteristic feature to pass menstrual blood through the uterus.

Vata in them gets immediately aggravated because of the following:

Suppression of natural urges due to their sub-ordinate position in the family, ignorance and disposition to the service of others.

sa prakupito yoni mukhamanupraviśyārtavamuparuṇaddhi – Instant abortion or

Intake of Vata aggravating things immediately after delivery or burning menstrual period.

The aggravated Vata enters into the cervix of the uterus and obstructs the menstrual blood.

māsi māsi tadārtavamuparudhyamānaṃ kuṣimabhivardhayati – Such obstruction of the menstrual- blood- flow goes on every month and as a result of this there is distention of the lower abdomen.

There is

Shula – colic pain

Kasa – cough

Atīsāra – diarrhea

Chardi – vomiting

Arochaka – anorexia

Avipaka – indigestion

Anga marda – malaise

Ati nidra – excessive sleep

Aalasya – laziness

staimitya – timidity and

Kapha prasekāḥ – excessive salivation

There is

atyarthaṃ glāniścakṣuṣoḥ – excessive strain on eyes

Mūrcchā – fainting

Hṛllāsaḥ – Nausea

Dohadaḥ – longings for specific objects

śvayathuśca pādayoḥ – swelling in feet

īśaccodgamo romarājyāḥ – appearance of small hairs in small quantity

Yonyāścāṭālatvam – dilatation of the vaginal orifice and  
api ca yonyā daurgandhyamāsrāvaścopajāyate – foul smelling  
discharge from the uterus

Kevalaścāsyā gulmaḥ piṇḍita eva spandate – There is pulsation in  
the entire mass of Gulma which is round in shape. Tāmagarbhāṃ  
garbhiṇīmityāhurmuḍhāḥ -The ignorant considers such a patient as  
a case of pregnancy even though there is actually no pregnancy.  
[13-14]

### **Gulma Purvaroopa:**

एषां तु खलु पञ्चानां गुल्मानां प्रागभिनिर्वृतेरिमानि पूर्वरूपाणि भवन्ति; तद्यथा-  
अनन्नाभिलाषणम्, अरोचकाविपाकौ, अग्निवैषम्यं, विदाहो भुक्तस्य, पाककाले  
चायुक्त्या छर्द्युद्गारौ, वात मूत्र पुरीष वेगानां चाप्रादुर्भावः, प्रादुर्भूतानां  
चाप्रवृत्तिरीषदागमनं वा, वात शूलाटोपान्त्रकूजनापरिहर्षणातिवृत्तपुरीषताः,  
अबुभुक्षा, दौर्बल्यं, सौहित्यस्य चासहत्वमिति||१५||

eṣāṃ tu khalu pañcānāṃ gulmānāṃ prāgabhinirvṛtterimāni  
pūrvarūpāṇi bhavanti; tadyathā- anannābhilaṣaṇam,  
arocakāvīpākau, agnivaiṣamyam, vidāho bhuktasya, pākakāle  
cāyuktyā chardydugārau, vātamūtrapurīṣavegānāṃ  
cāprādurbhāvaḥ, prādurbhūtānāṃ cāpravṛttirīṣadāgamaṇam vā,  
vāta śūlāṭopāntrakūjanāpariharṣaṇātivrṛttapurīṣatāḥ, abubhukṣā,  
daurbalyam, sauhityasya cāsahatvamiti||15||

### **Premonitory symptoms of Gulma:**

Anannābhilaṣaṇam – loss of desire to take food

Arochaka – anorexia

Avipaka – indigestion

Agnivaiṣamyam – irregularity in the power of digestion

vidāho bhuktasya – incomplete digestion of food

Pākakāle cāyuktyā chardydugārau – vomiting, eructation during the  
process of digestion without any specific cause,

Vātamūtrapurīṣavegānāṃ cāprādurbhāvaḥ, prādurbhūtānāṃ

cāpravṛttirīṣadāgamaṇaṃ vā – non- manifestation of the urges for flatus, urination and defecation, even if such urges are manifested there is no excretion or excretion only in small quantity

Shula – colic pain due to Vata

Aatopa – meteorism

Aantra kujana – intestinal gurgling

Pari harsha – horripilation

Ativrta purishtah – misperistalsis

Abubhukṣā – loss of appetite

Daurbalyam – weakness and

Sauhityasya cāsahtvamiti – intolerance to heavy food. [15]

### **Gulma Chikitsa Sutra:**

सर्वेष्वपि खल्वेतेषु गुल्मेषु न कश्चिद्वातादृते सम्भवति गुल्मः।

तेषां सान्निपातिकमसाध्यं ज्ञात्वा नैवोपक्रमेत, एकदोषजे तु यथास्वमारम्भं

प्रणयेत्, संसृष्टांस्तु साधारणेन कर्मणोपचरेत्।

यच्चान्यदप्यविरुद्धं मन्येत तदप्यवचारयेद्विभज्य गुरु लाघवमुपद्रवाणां,

गुरूनुपद्रवांस्त्वरमाणश्चिकित्सेज्जघन्यमितरान्।

त्वरमाणस्तु विशेषमनुपलभमानो गुल्मेष्वात्ययिके कर्मणि वातचिकित्सितं

प्रणयेत्, स्नेहस्वेदौ वातहरौ स्नेहोपसंहितं च मृदु विरेचनं बस्तींश्च;

अम्ललवणमधुरांश्च रसान् युक्त्याऽवचारयेत्।

मारुते ह्युपशान्ते स्वल्पेनापि प्रयत्नेन शक्योऽन्योऽपि दोषो नियन्तुं

गुल्मेष्विति॥१६॥

भवति चात्र- गुल्मिनामनिलशान्तिरुपायैः सर्वशो विधिवदाचरितव्या।

मारुते ह्यवजितेऽन्यमुदीर्णं दोषमल्पमपि कर्म निहन्यात्॥१७॥

sarveṣvapi khalveteṣu gulmeṣu na kaścidvātādr̥te sambhavati gulmaḥ।

teṣāṃ sānnipātikamasādhyāṃ jñātvā naivopakrameta, ekadoṣaje tu

yathāsvamārambhaṃ praṇayet, saṃsr̥ṣṭāṃstu sādharmaṇena

karmaṇopacaret।

yaccānyadapyaviruddhaṃ manyeta tadapyavacārayedvibhajya guru  
lāghavamupadravāṇāṃ,  
gurūnupadravāṃstvaramāṇaścikitsejjaghanyamitarān|  
tvaramāṇastu viśeṣamanupalabhamāno gulmeṣvātyayike karmaṇi  
vātacikitsitaṃ praṇayet, snehasvedau vātaharau snehopasaṃhitaṃ  
ca mṛdu virecanaṃ bastiṃśca; amlalavaṇamadhurāṃśca rasān  
yuktyā'vacārayet|  
mārute hyupaśānte svalpenāpi prayatnena śakyo'nyo'pi doṣo  
niyantum gulmeṣviti||16||  
bhavati cātra- gulmināmanilaśāntirupāyaiḥ sarvaśo  
vidhivadācaritavyā|  
mārute hyavajite'nyamudīrṇaṃ doṣamalpamapi karma  
nihanyāt||17||

### **Principle of treatment of Gulma:**

Vitiated Vata is an invariable causative factor for all the types of Gulma. Of them the Sannipatika type caused by the vitiation of all Doshas should not be treated as it is incurable.

Gulma caused by only one of these 3 Doshas is treated according to the vitiated. The types of Gulma caused by the simultaneous vitiation of 2 these Doshas is treated by adapting the general line of treatment.

Therapies which are not mutually contradictory are to be adopted for the treatment of complications, of course, according to their seriousness or lightness. The serious complications are attempted immediately whereas the other ones can be treated even after some time.

Should it be considered necessary to treat the patient suffering from Gulma immediately, the therapy may begin with the treatment of vata even if no specific symptom indicative of the type of Gulma is discernible.

For this purpose, the physician should carefully administer oleation and fomentation therapies, mild including drugs having sour, saline,

and sweet tastes. If Vata is alleviated, other pertaining to Gulma can be brought to their normal state with slight effort.

Thus, it is said:

For a patient suffering from Gulma, such of the therapies as would alleviate Vata is administered carefully. Once the Vata is alleviated, other aggravated Doshas would get subsidized even with slight effort. [16-17]

तत्र श्लोकः- सङ्ख्या निमित्तं रूपाणि पूर्वरूपमथापि च।

दिष्टं निदाने गुल्मानामेकदेशश्च कर्मणाम्॥१८॥

tatra ślokaḥ- saṅkhyā nimittaṃ rūpāṇi pūrvarūpamathāpi ca|  
diṣṭaṃ nidāne gulmānāmekadeśaśca karmaṇām||18||

## Conclusion

To sum up: The number, etiology, symptomatology, premonitory symptoms and the line of treatment in brief are described in this chapter on the "Diagnosis of Gulma" [18]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते निदानस्थाने गुल्म निदानं नाम  
तृतीयोऽध्यायः॥३॥

ityagniveśakṛte tantre caraka pratisaṃskṛte nidānasthāne gulma  
nidānaṃ nāma tṛtīyo'dhyāyaḥ||3||

Thus, ends the third chapter on the "Gulma Nidana" of the section on the "Diagnosis of diseases" of Agnivesha's work as redacted by Charaka.

## Charaka – Gulma Chikitsa – 5th Chapter

5th Chapter of Chikitsa Sthana of Charak Samhita deals with Gulma Chikitsa – treatment of different types of abdominal tumor. This chapter has very useful Ayurvedic medicines like Ksheera shatpal Ghruta, Lashuna ksheerapaka, Shatyadi Churna, Trayamana Ghrita etc.

[For a simple version of this chapter, read here](#)

अथातो गुल्मचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto gulmacikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Gulma (Tumor)

Thus, said Lord Atreya [1-2]

सर्वप्रजानां पितृवच्छरण्यः पुनर्वसुर्भूतभविष्यदीशः।

चिकित्सितं गुल्मनिर्बर्हणार्थं प्रोवाच सिद्धं वदतां वरिष्ठः॥३॥

sarvaprajānāṃ pitṛvaccharaṇyaḥ punarvasurbhūtabhaviṣyadīśaḥ।

cikitsitaṃ gulmanibarhaṇārthaṃ provāca siddhaṃ vadatāṃ

variṣṭhaḥ॥3॥

Punarvasu, the foremost among teachers, who is courteous like the father of all living beings, the paramount seer of the past and the future, expounded the effective treatment for the cure of Gulma (tumor) [3]

### Gulma Nidana – Causative Factors:

विट्श्लेष्मपित्तातिपरिस्रवाद्वा तैरेव वृद्धैः परिपीडनाद्वा।

वेगैरुदीर्णैर्विहतैरधो वा बाह्यभिघातैरतिपीडनैर्वा॥४॥



रूक्षान्नपानैरतिसेवितैर्वा शोकेन मिथ्याप्रतिकर्मणा वा।  
विचेष्टितैर्वा विषमातिमात्रैः कोष्ठे प्रकोपं समुपैति वायुः॥५॥  
viṣleṣmapittātiparisravādvā taireva vṛddhaiḥ paripīḍanādvā।  
vegairudīrṇairvihatairadho vā bāhyabhighātairatipīḍanairvā॥4॥  
rūkṣānnapānairatisevitairvā śokena mithyāpratikarmaṇā vā।  
viceṣṭitairvā viṣamātimātraiḥ koṣṭhe prakopaṃ samupaiti vāyuh॥5॥

Vata Dosha gets aggravated in the Koshta (Gastro- intestinal tract) because of the following factors:

1. Ati parisrava of vit, Sleshma and Pitta: Excessive production of faeces, Kapha and Pitta
2. Paripeedana.i.e pressure on or obstruction of Vayu by the increase in the quality of feces, Kapha and Pitta
3. Suppression of Vegas (manifested natural urges) moving downwards like urine, flatus and feces
4. Shoka: Affliction by grief
5. Improper administration of elimination therapies and
6. Excessive or abnormal physical behavior [4-5]

### **Gulma Samprapti – Pathogenesis:**

कफं च पित्तं च स दुष्टवायुरुद्धूय मार्गान् विनिबद्ध्य ताभ्याम्।  
हन्नाभिपार्श्वोदर बस्तिशूलं करोत्यथो याति न बद्धमार्गः॥६॥  
पक्वाशये पित्तकफाशये वा स्थितः स्वतन्त्रः परसंश्रयो वा।  
स्पर्शोपलभ्यः परिपिण्डितत्वादुल्मो यथादोषमुपैति नाम॥७॥  
kaphaṃ ca pittaṃ ca sa duṣṭavāyuruddhūya mārgān vinibaddhya  
tābhyām।  
hṛṇnābhipārśvodarabastisūlaṃ karotyatho yāti na  
baddhamārgaḥ॥6॥  
pakvāśaye pittakaphāśaye vā sthitaḥ svatantraḥ parasamśrayo vā।  
sparśopalabhyaḥ paripiṇḍitatvādgulmo yathādoṣamupaiti nāma॥7॥

The vitiated Vayu provokes either Kapha or Pitta or both. They obstruct the channels of circulation to cause pain in the regions of

heart, umbilicus, and sides of the chest, abdomen and urinary bladder. Doshas do not get eliminated and are confined to Pakvashaya (colon) Pittashaya (small intestine) or Kaphashaya (Stomach) either independently (Svatantra) or in association with other Doshas (paratantra) it becomes palpable because of its round shape for which it is called Gulma. Depending upon the Doshas involved in the manifestation of this ailment, it is classified into several categories [6-7]

### **Gulma Sthana – Locations:**

बस्तौ च नाभ्यां हृदि पार्श्वयोर्वा स्थानानि गुल्मस्य भवन्ति पञ्च।

पञ्चात्मकस्य प्रभवं तु तस्य वक्ष्यामि लिङ्गानि चिकित्सितं च॥८॥

bastau ca nābhyāṃ hṛdi pārśvayorvā sthānāni gulmasya bhavanti pañca|

pañcātmakasya prabhavaṃ tu tasya vakṣyāmi liṅgāni cikitsitaṃ ca॥8॥

The 5 sites of manifestation of Gulma are:

Basti – Urinary bladder,

Nabhi – umbilicus,

Hridi- heart and

Parshva sthana – 2 sides of the abdomen (parsva)

Now signs, symptoms and treatment of the 5 categories of Gulma, viz

Vatika,

Paittika

Kaphaja

Sannipatika and

Raktaja will be explained [8]

### **Causes Signs, and Symptoms of Vatika Gulma:**

रूक्षान्नपानं विषमातिमात्रं विचेष्टितं वेग विनिग्रहश्च।

शोकोऽभिघातोऽतिमलक्षयश्च निरन्नता चानिलगुल्महेतुः॥९॥

यः स्थान संस्थानरुजां विकल्पं विड्वातसङ्गं गलवक्त्रशोषम्।

श्यावारुणत्वं शिशिरज्वरं च हृत्कुक्षिपार्श्वास शिरोरुजं च॥१०॥

करोति जीर्णसभ्यधिकं प्रकोपं भुक्ते मृदुत्वं समुपैति यश्च।  
 वातात् स गुल्मो न च तत्र रूक्षं कषायतिकं कटु चोपशेते॥११॥  
 rūkṣānnapānaṃ viṣamātimātraṃ viceṣṭitaṃ vega vinigrahaśca।  
 śoko'bhigāto'timalakṣayaśca nirannatā cānilagulmahetuḥ॥9॥  
 yaḥ sthāna samsthānarujāṃ vikalpaṃ vidvātasaṅgaṃ  
 galavaktraśoṣam।  
 śyāvāruṇatvaṃ śīśirajvaraṃ ca hr̥tkukṣipārśvāṃsa śīrorujaṃ  
 ca॥10॥  
 karoti jīrṇe'bhyadhikaṃ prakopaṃ bhukte mṛdutvaṃ samupaiti  
 yaśca।  
 vātāt sa gulmo na ca tatra rūkṣaṃ kaṣāyatiktaṃ kaṭu  
 copaśete॥11॥

### **Causes for Vataj Gulma are –**

1. Rooksha annapanam: Intake of dry diet and drinks
2. Ati matra vichestitam: Excessive and abnormal physical behavior
3. Vega vinigraha: Suppression of manifested natural urges
4. Shoka: Affliction by grief
5. Abhighata: Affliction by external injury
6. Ati mala: Excessive elimination of excreta and
7. Nirannata: Fasting for a long time.

### **Signs symptoms as well as characteristic features of Vatika Gulma are:**

1. Momentary changes in the location, shape and intensity of pain
2. Vit vata sanga: Obstruction to the passage of the feces and flatus
3. Gala vaktra shosham: Dryness in the throat and mouth,
4. Shyava aruna shareera: Grey and reddish coloration of body
5. Shishira jvara: Fever with cold
6. Hrut, kukshi, Parshva, Shiro rujam: Pain in the region of heart, abdomen, sides of the abdomen (parshva), scapula and head
7. Aggravation of the disease after food is digested and alleviation of ailment by the intake of food.
8. In Vataja Gulma, dry, astringent, bitter and pungent types of food are not wholesome. [10-11]

### **Causes, Signs and Symptoms of Paittika Gulma:**

कट्वम्लतीक्ष्णोष्ण विदाहि रूक्ष क्रोधातिमद्यार्कहुताशसेवा।

आमाभिघातो रुधिरं च दुष्टं पैतस्य गुल्मस्य निमित्तमुक्तम्॥१२॥

ज्वरः पिपासा वदनाङ्गरागः शूलं महज्जीर्यति भोजने च।

स्वेदो विदाहो व्रणवच्च गुल्मः स्पर्शासहः पैतिकगुल्मरूपम्॥१३॥

kaṭvamlatīkṣṇoṣṇa vidāhi rūkṣa krodhātimadyārkaḥutāśasevā।  
āmābhighāto rudhiraṃ ca duṣṭaṃ paittasya gulmasya  
nimittamuktam॥12॥

jvaraḥ pipāsā vadanāṅgarāgaḥ śūlaṃ mahajjīryati bhojane ca।  
svedo vidāho vṛṇavacca gulmaḥ sparśāsahaḥ  
paittikagulmarūpam॥13॥

### **The causative factors of Paitika Gulma:**

1. Katu, amla, tikshna, ushna, vidahi anna sevana: Intake of pungent, sour, sharp, hot, Vidahi (which cause acidity or stomach burning sensation) and dry articles of diet
2. Krodha – anger
3. Ama abhighata: Affliction by Ama (Product of improper digestion and metabolism) and
4. Madya sevana: Excessive intake of alcohol and exposure to sun as well as fire.
5. Rudhira dushtam: Vitiation of blood.

Signs and symptoms and characteristic features of Paitaika Gulma:

1. Jwara and pipasa: Fever and excessive thirst
2. Anga raga: Redness of face and limbs
3. Shulam mahat jeeryate bhojanam: Excruciating pain during digestion of food
4. Sveda and vidaha: Sweating and burning sensation and
5. Vrana vaccha gulma: Tenderness of the affected part as if it is wounded. [12-13]

### **Causes for Kaphaja and Sannipatika Gulma**

शीतं गुरु स्निग्धमचेष्टनं च सम्पूरणं प्रस्वपनं दिवा च।

गुल्मस्य हेतुः कफसम्भवस्य सर्वस्तु दिष्टो निचयात्मकस्य॥१४॥

śītaṃ guru snigdhamaceṣṭanaṃ ca sampūraṇaṃ prasvapanam divā

ca|  
gulmasya hetuḥ kaphasambhavasya sarvastu diṣṭo  
nicayātmakasya||14||

### **The causative factors of Kaphaja Gulma are –**

1. Sheeta, guru snigdha: Indulgence in cold, heavy and unctuous foods
2. Achesta: Lack of exercise
3. Sampoorana – Over-nourishment and
4. Diva swapna: Sleep during day time

The Sannipatika type of Gulma is produced by all causative factors of Vatika, Paittika and Kaphaja Gulma [14]

Signs and symptoms of Kaphaja Gulma:

स्तैमित्य शीतज्वर गात्रसाद हृल्लास कासारुचि गौरवाणि|

शैत्यं रुगल्पा कठिनोन्नतत्वं गुल्मस्य रूपाणि कफात्मकस्य||१५||

staimitya śītajvara gātrasāda hr̥llāsa kāsārucci gauravāṇi|

śaityaṃ rugalpā kaṭhinonnatvatvaṃ gulmasya rūpāṇi

kaphātmakasya||15||

### **Signs and symptoms of Kaphaja Gulma:**

1. Staimitya – numbness or a feeling as if covered with a wet-cloth
2. Sheeta Jvara: Fever associated with feelings of cold
3. Gatra sada, Hrullasa, Kasa, Aruchi, Gaurava: Body stiffness, Nausea, cough, anorexia and heaviness and
4. Kathina unnatam: The affected part of the body is hard to touch and is elevated. It is cold in touch and there is less pain. [15]

### **Dvi-Doshaja Gulma:**

निमित्तलिङ्गान्युपलभ्य गुल्मे द्विदोषजे दोषबलाबलं च|

व्यामिश्रलिङ्गानपरांस्तु गुल्मांस्त्रीनादिशेदौषधकल्पनार्थम्||१६||

nimittalīṅgānyupalabhya gulme dvidoṣaje doṣabalābalaṃ ca|

vyāmiśralīṅgānaparāṃstu

gulmāṃstrīnādīśedauśadhakalpanārtham||16||

Because of the combination of etiological factors of 2 or 3 Doshas,

other varieties of Gulma, having signs and symptoms of the respective Doshas are manifested. These are called DviDoshaja (2 Doshas are simultaneously vitiated). [16]

### **Signs and Symptoms of Sannipatika Gulma:**

महारुजं दाहपरीतमश्मवद्धनोन्नतं शीघ्रविदाहि दारुणम्।

मनःशरीराग्निबलापहारिणं त्रिदोषजं गुल्ममसाध्यमादिशेत्॥१७॥

mahārujaṃ dāhaparītamaśmavadghanonnataṃ śīghraavidāhi  
dāruṇam।

manaḥ śarīrāgni balāpahāriṇaṃ tridoṣajaṃ  
gulmamasādhya mādiśet॥17॥

### **Features of Sannipatika Gulma are as follows;**

1. Maha rujam: Excruciating pain
2. Daha: Excessive burning sensation
3. Ashma vad: Stone-like compact elevation of the affected part;
4. Vidahi: Quick sloughing
5. Darunam: Seriousness of the condition and
6. Disappearance of the strength of the mind, body and digestion as well as metabolism. This variety of Gulma is incurable. [17]

### **Causes, Samprapti, Signs and Symptoms of Raktaja Gulma:**

ऋतावनाहारतया भयेन विरूक्षणैर्वेगविनिग्रहैश्च।

संस्तम्भनोल्लेखनयोनिदोषैर्गुल्मः स्त्रियं रक्तभवोऽभ्युपैति॥१८॥

यः स्पन्दते पिण्डित एव नाङ्गैश्चिरात् सशूलः समगर्भलिङ्गः।

स रौधिरः स्त्रीभव एव गुल्मो मासे व्यतीते दशमे चिकित्स्यः॥१९॥

ṛtāvanāhāratayā bhayena virūkṣaṇairvegavinigrahaīśca।  
saṃstambhanollekhanayonidoṣairgulmaḥ striyaṃ  
raktabhavo'bhyupaiti॥18॥

yaḥ spandate piṇḍita eva nāṅgaiścīrāt saśūlaḥ samagarbhalingaḥ।  
sa raudhiraḥ strībhava eva gulmo māse vyatīte daśame  
cikitsyaḥ॥19॥

### **Causes for Raktaja Gulma in ladies:**

1. Rutau Anahara – Avoiding food during menstruation

2. Bhaya, Rooksha, Vega Vinigraha: Fear, intake of excessively dry food and suppression of manifested natural urges:
3. Improper administration of **Stambhana treatment (astringent, blocking treatment)** and emetic therapies
4. Yoni dosha: Gynaecological disorder

### **Raktaja Gulma Lakshana:**

Spandate – palpitates

Pindita – round mass

Sashoola – associated with colic-pain and signs and symptoms suggestive of pregnancy.

This Rakthaja Gulma occurs only in women and is treated only after the passage of 10 months. [18- 19]

Line of Treatment – Gulma Chikitsa Sutra:

क्रियाक्रममतः सिद्धं गुल्मिनां गुल्मनाशनम्।  
 प्रवक्ष्याम्यत ऊर्ध्वं च योगान् गुल्मनिर्बहणान्॥२०॥  
 रूक्षव्यायामजं गुल्मं वातिकं तीव्रवेदनम्।  
 बद्धविण्मारुतं स्नेहैरादितः समुपाचरेत्॥२१॥  
 भोजनाभ्यञ्जनैः पानैर्निरूहैः सानुवासनैः।  
 स्निग्धस्य भिषजा स्वेदः कर्तव्यो गुल्मशान्तये॥२२॥  
 स्रोतसां मार्दवं कृत्वा जित्वा मारुतमुल्बणम्।  
 भित्त्वा विबन्धं स्निग्धस्य स्वेदो गुल्ममपोहति॥२३॥  
 स्नेहपानं हितं गुल्मे विशेषेणोर्ध्वनाभिजे।  
 पक्वाशयगते बस्तिरुभयं जठराश्रये॥२४॥  
 दीप्तेऽग्नौ वातिके गुल्मे विबन्धेऽनिलवर्चसोः।  
 बृंहणान्यन्नपानानि स्निग्धोष्णानि प्रयोजयेत्॥२५॥  
 पुनः पुनः स्नेहपानं निरूहाः सानुवासनाः।  
 प्रयोज्या वातगुल्मेषु कफपित्तानुरक्षिणा॥२६॥  
 Kriyā kramamataḥ siddham gulmināṃ gulmanāśanam।  
 pravakṣyāmyata ūrdhvaṃ ca yogān gulmanibarhaṇān॥20॥  
 rūkṣavyāyāmajaṃ gulmaṃ vātikaṃ tīvravedanam।

baddhaviṇmārutam snehairāditaḥ samupācaret||21||  
 bhojanābhyañjanaiḥ pānairnirūhaiḥ sānuvāsanaiḥ|  
 snigdhasya bhiṣajā svedaḥ kartavyo gulmaśāntaye||22||  
 srotasāṃ mārḍavaṃ kṛtvā jivā mārutamulbaṇam|  
 bhittvā vibandham snigdhasya svedo gulmamapohati||23||  
 snehapānam hitam gulme viśeṣeṇordhvanābhije|  
 pakvāśayagate bastirubhayam jaṭharāśraye||24||  
 dīpte'gnau vātike gulme vibandhe'nilavarcasoḥ|  
 bṛṃhaṇānyannapānāni snigdhoṣṇāni prayojayet||25||  
 punaḥ punaḥ snehapānam nirūhāḥ sānuvāsanāḥ|  
 prayojyā vātagulmeṣu kaphapittānurakṣiṇā||26||

### **Line of Treatment – Gulma Chikitsa Sutra:**

Now the line of treatment is explained, followed by recipes for eradication of these diseases.

Vataja Gulma Chikitsa Sutra:

A patient suffering from Vataja Gulma, caused by dry food and excessive physical activities, associated with excruciating pain and obstruction to faeces and flatus should, in the beginning be administered with

#### **Snehakarma – Oleation,**

oil massage,

Oily foods and drinks,

Niruha (decoction enema) and

Anuvasana – Oil enema.

After this, **Swedana – sweating treatment** is adopted.

Sweating therapy causes

Srotasam Mardava – softness of channels of circulation,

Jitva Marutam ulbanam – alleviates aggravated Vata Dosha

Bhitva Vibandham – relieves constipation,

as a result of which Gulma gets cured.

Administration of Snehapana (unctuous liquid) is useful in Gulma, especially when this disease is located above the umbilical region. If Gulma is manifested either in Pakvashaya – colon or in Jatara,



(other part of abdomen), then Niruha (decoction enema) and Anuvasana (fat enema) is useful.

The Vataja Gulma patient accompanied with constipation and bloating is given unctuous, hot and nourishing diet and drinks after his digestive-power is stimulated;

In Vata Gulma, Sneha Pana (oral administration of Sneha), Niruha (a type of medicated enema) and Anuvasana (another type of medicated enema) is administered very frequently. But care is taken against Kapha and Pitta. That is, it is ensured that these therapies do not aggravate Kapha and Pitta in any way. [20-26]

### **Management of other Doshas:**

कफो वाते जितप्राये पित्तं शोणितमेव वा।

यदि कुप्यति वा तस्य क्रियमाणे चिकित्सिते॥२७॥

यथोल्बणस्य दोषस्य तत्र कार्यं भिषग्जितम्।

आदावन्ते च मध्ये च मारुतं परिरक्षता॥२८॥

kapho vāte jitaprāye pittam śoṇitameva vā।

yadi kupyati vā tasya kriyamāṇe cikitsite॥27॥

yatholbaṇasya doṣasya tatra kāryam bhiṣagjitam।

ādāvante ca madhye ca mārutaṃ parirakṣatā॥28॥

If, by the therapies for alleviation of Vayu, other Doshas – Pitta, Kapha and Rakta get vitiated, then carefully, treatment is done to pacify the aggravated Dosha, while taking extra precautions for Vata Dosha balance. [27-28]

### **Line of Treatment of Dvandvaja Gulma:**

वातगुल्मे कफो वृद्धो हत्वाऽग्निमरुचिं यदि।

हल्लासं गौरवं तन्द्रां जनयेदुल्लिखेतु तम्॥२९॥

शूलानाह विबन्धेषु गुल्मे वातकफोल्बणे।

वर्तयो गुटिकाश्चूर्णं कफवातहरं हितम्॥३०॥  
पित्तं वा यदि संवृद्धं सन्तापं वातगुल्मिनः।  
कुर्याद्विरेच्यः स भवेत् सस्नेहैरानुलोमिकैः॥३१॥

vātagulme kapho vṛddho hatvā'gnimaruciṃ yadi।  
hr̥llāsaṃ gauravaṃ tandrāṃ janayedullikhettu tam॥29॥  
śūlānāha vibandheṣu gulme vātakapholbaṇe।  
vartayo guṭikāścūrṇaṃ kaphavātaharaṃ hitam॥30॥  
pittaṃ vā yadi saṃvṛddhaṃ santāpaṃ vātagulmināḥ।  
kuryādvirecyaḥ sa bhavet sasnehairānulomikaiḥ॥31॥

### **Dwandwaja Gulma Chikitsa:**

If in a patient of Vataja Gulma, Kapha is aggravated, leading to Agnisada – low digestion strength  
Aruchi – anorexia, Hrullasa – nausea, Gaurava – heaviness, Tandra – drowsiness, fatigue, then he is administered **Vamana – emetic therapy**.

If Gulma is caused by the predominance of Vata and Kapha, and if it is associated with colic pain, Anaha (distension of the abdomen) and constipation, then the patient is given Varti (rectal suppository), pills and powders which alleviate both Kapha and Vata. [29-31]

### **Gulme Raktamokshana:**

गुल्मो यद्यनिलादीनां कृते सम्यग्भिषग्जिते।  
न प्रशाम्यति रक्तस्य सोऽवसेकात् प्रशाम्यति॥३२॥

gulmo yadyanilādīnāṃ kṛte samyagbhiṣagjite।  
na praśāmyati raktasya so'vasekāṭ praśāmyati॥32॥

### **Blood letting:**

In spite of administration of appropriate therapies for the alleviation of Vata, etc, if Gulma is not cured, then blood letting is done to eradicate the disease. [32]

Pittajagulma Chikitsasutra:

स्निग्धोष्णेनोदिते गुल्मे पैतिके संसनं हितम्।  
रूक्षोष्णेन तु सम्भूते सर्पिः प्रशमनं परम्॥३३॥  
पित्तं वा पित्तगुल्मं वा ज्ञात्वा पक्वाशयस्थितम्।  
कालविन्निर्हरेत् सद्यः सतिकैः क्षीरबस्तिभिः॥३४॥  
पयसा वा सुखोष्णेन सतिकेन विरेचयेत्।  
भिषगग्निबलापेक्षी सर्पिषा तैल्वकेन वा॥३५॥

snigdhoṣṇenodite gulme paittike sraṃsanaṃ hitam।  
rūkṣoṣṇena tu sambhūte sarpiḥ praśamanaṃ param॥33॥  
pittaṃ vā pittagulmaṃ vā jñātvā pakvāśayasthitam।  
kālavinnirharet sadyaḥ satiktaiḥ kṣīrabastibhiḥ॥34॥  
payasā vā sukhoṣṇena satiktena virecayet।  
bhiṣagagnibalāpekṣī sarpiṣā tailvakena vā॥35॥

If Paitika Gulma is caused by unctuous and hot things, then administration of Sramsana is useful. (mild – moderate laxative).  
If it is caused by dry and hot things, then administration of ghee is best.

If Pitta or Paittika Gulma gets lodged in Pakvasaya (colon), then keeping in view the appropriateness of time, patient should immediately be given Tikta Ksheera basti. (enema with milk processed with bitter herbs).

Alternatively the patient can be given Virechana treatment with milk, warm milk processed with bitter herbs or with Tilvaka ghrita depending upon his digestive power and strength [33-35]

Utility of blood letting:

तृष्णा ज्वर परीदाह शूलस्वेदाग्निमार्दवे।  
गुल्मिनामरुचौ चापि रक्तमेवावसेचयेत्॥३६॥  
छिन्नमूला विदह्यन्ते न गुल्मा यान्ति च क्षयम्।  
रक्तं हि व्यम्लतां याति, तच्च नास्ति न चास्ति रुक्॥३७॥  
trṣṇā jvara parīdāha śūlasvedāgnimārdave।

gulmināmarucau cāpi raktamevāvasecayet||36||  
chinnamūlā vidahyante na gulmā yānti ca kṣayam|  
raktaṃ hi vyamlatāṃ yāti, tacca nāsti na cāsti ruk||37||

If a patient of Gulma is associated with  
Trushna – morbid thirst  
Jvara – fever

Paridaha – excessive burning sensation

Shula – colic pain, Sweda – sweating

Agni mardava – suppression of the power of digestion and

Aruchi – anorexia, then this is treated by blood-letting.

In Gulma, blood gets vitiated and becomes sour. By blood-letting, this does not happen and the patient remains free from pain [36-37]

### **Removal of Residual Doshas:**

हृत्तदोषं परिम्लानं जाङ्गलैस्तर्पितं रसैः|

समाश्वस्तं सशेषार्तिं सर्पिरभ्यासयेत् पुनः||३८||

hṛtadoṣaṃ parimlānaṃ jāṅgalaistarpitaṃ rasaiḥ|

samāśvastaṃ saśeṣārtiṃ sarpirabhyāsayet punaḥ||38||

After removal of vitiated blood, the patient becomes emaciated. He is given Jangala mamsarasa – soup of meat of animals of arid land. He is consoled, and for relieving the residual pain, he is regularly given ghee again. [38]

Surgery:

रक्तपित्तातिवृद्धत्वात् क्रियामनुपलभ्य च|

यदि गुल्मो विदह्येत शस्त्रं तत्र भिषग्जितम्||३९||

raktapittātivṛddhatvāt kriyāmanupalabhya ca|

yadi gulmo vidahyeta śastraṃ tatra bhiṣagjitaṃ||39||

If Rakta and Pitta are aggravated in excess in a patient suffering from Gulma, and if blood letting therapy is not administered, then

Gulma may get suppurated. To cure this ailment surgery has to be performed [39]

Apakva or Unsuppurated Gulma:

गुरुः कठिनसंस्थानो गूढमांसान्तराश्रयः।

अविवर्णः स्थिरश्चैव ह्यपक्वो गुल्म उच्यते॥४०॥

guruḥ kaṭhinasamsthāno gūḍhamāṃsāntarāśrayaḥ।

avivarṇaḥ sthiraścaiva hyapakvo gulma ucyate॥40॥

Following signs and symptoms indicate that the Gulma has not undergone suppuration:

1. Guru Kathina: Heaviness and hardness in form
2. Gudha mamsa antarashaya: Located deep inside the muscle tissue
3. Avivarna: No change in the color of the skin and
4. Sthira: Remaining firmly fixed and elevated

Pachyamana Gulma:

दाहशूलार्तिसङ्क्षोभ स्वप्ननाशरतिज्वरैः।

विदह्यमानं जानीयाद्गुल्मं तमुपनाहयेत्॥४१॥

dāhaśūlārtisaṅkṣobha svapnanāśāratijvaraiḥ।

vidahyamānaṃ jāniyādgulmaṃ tamupanāhayet॥41॥

Signs and symptoms occur when the Gulma is in the process of suppuration:

Daha: Burning sensation

Shoola: colic pain

Arti: sawing pain

Sankshoba: irritation,

Swapna nasha – insomnia,

disliking for everything and

Jwara – fever.

Treatment: Upanaha – Poultice, hot ointment is applied over it [41]

Pakvagulma Lakshana, Chikitsa:

विदाहलक्षणे गुल्मे बहिस्तुङ्गे समुन्नते।

श्यावे सरक्तपर्यन्ते संस्पर्शे बस्तिसन्निभे॥४२॥

निपीडितोन्नते स्तब्धे सुप्ते तत्पार्श्वपीडनात्।

तत्रैव पिण्डिते शूले सम्पक्वं गुल्ममादिशेत्॥४३॥

तत्र धान्वन्तरीयाणामधिकारः क्रियाविधौ।

वैद्यानां कृतयोग्यानां व्यधशोधनरोपणे॥४४॥

अन्तर्भागस्य चाप्येतत् पच्यमानस्य लक्षणम्।

हृत्क्रोडशूनताऽन्तःस्थे बहिःस्थे पार्श्वनिर्गतिः॥४५॥

vidāhalakṣaṇe gulme bahistuṅge samunnate।

śyāve saraktaparyante saṁsparśe bastisannibhe॥42॥

nipīḍitonnnate stabdhe supte tatpārśvapīḍanāt।

tatraiva piṇḍite śūle sampakvaṁ gulmamādiśet॥43॥

tatra dhānvantariyāṇāmadhikāraḥ kriyāvidhau।

vaidyānāṁ kṛtayogyānāṁ vyadhaśodhanaropane॥44॥

antarbhāgasya cāpyetat pacyamānasya lakṣaṇam।

hṛtkroḍaśūnatā'ntaḥsthe bahiḥsthe pārśvanirgatiḥ॥45॥

Suppuration of Gulma is characterized by:

Vidaha – sloughing

Bahih tunge: outward protrusion

Unnata- elevation

Syava rakta – Grayish color with a red margin

A feeling as if touching a bladder full of water. It comes back to original position after pressing.

Localization in a round form

Supti – numbness and

Parshwapeedana – pain in the sides of Gulma – Tumors of the abdomen

Treatment of this condition is done by surgeons (Dhanvantara school) who are well versed in the art of puncturing, purification and pressing through its sides.

When the Gulma is located in the Antar bhaga (interior of the

body), the same signs and symptoms of Pachyamana Gulma are manifested. There will be swelling in the cardiac region (Hrutkroda) and in case of Gulma located in the exterior of the body there will be protuberance towards the sides of the abdomen [42-45]

Management of Svayampravrutta Gulma: (mobile)

पक्वः स्रोतांसि सङ्क्लेद्य व्रजत्यूर्ध्वमधोऽपि वा।

स्वयम्प्रवृत्तं तं दोषमुपेक्षेत हिताशनैः ॥४६॥

दशाहं द्वादशाहं वा रक्षन् भिषगुपद्रवान्।

अत ऊर्ध्वं हितं पानं सर्पिषः सविशोधनम् ॥४७॥

शुद्धस्य तिक्तं सक्षौद्रं प्रयोगे सर्पिरिष्यते ॥४८॥

pakvaḥ srotāṃsi saṅkledya vrajatyūrdhvamadho'pi vā।

svayampravṛttaṃ taṃ doṣamupekṣeta hitāśanaiḥ ॥46॥

daśāhaṃ dvādaśāhaṃ vā rakṣan bhiṣagupadravān।

ata ūrdhvaṃ hitaṃ pānaṃ sarpiṣaḥ saviśodhanam ॥47॥

śuddhasya tiktam sakṣaudraṃ prayoge sarpiriṣyate ॥48॥

At times, the suppurated Gulma, having softened the passage moves upwards or downwards. Like this, if the Doshas are in the process of elimination on their own (Svayampravrutta) then the physician should ignore it and should only pay attention to prevent any complication for 10 – 12 days. Thereafter, the patient should take ghee for the elimination of Doshas. When the body is purified (made free from morbid Doshas) the patient is given ghee boiled with bitter drugs by adding honey [46-47]

Kaphaja Gulma chikitsa:

शीतलैर्गुरुभिः स्निग्धैर्गुल्मे जाते कफात्मके ॥४८॥

अवम्यस्याल्पकायाग्नेः कुर्याल्लङ्घनमादितः।

मन्दोऽग्निर्वेदना मन्दा गुरुस्तिमितकोष्ठता ॥४९॥

सोत्क्लेशा चारुचिर्यस्य स गुल्मी वमनोपगः।

उष्णैरेवोपचर्यश्च कृते वमनलङ्घने ॥५०॥

योज्यश्वाहारसंसर्गो भेषजैः कटुतिक्तकैः।

सानाहं सविबन्धं च गुल्मं कठिनमुन्नतम्॥५१॥  
 दृष्ट्वाऽऽदौ स्वेदयेद्युक्त्या स्विन्नं च विलयेद्भिषक्।  
 लङ्घनोल्लेखने स्वेदे कृतेऽग्नौ सम्प्रधुक्षिते॥५२॥  
 कफगुल्मी पिबेत् काले सक्षारकटुकं घृतम्।  
 स्थानादपसृतं ज्ञात्वा कफगुल्मं विरेचनैः॥५३॥  
 सस्नेहैर्बस्तिभिर्वाऽपि शोधयेद्दाशमूलिकैः।  
 मन्देऽग्नावनिले मूढे ज्ञात्वा सस्नेहमाशयम्॥५४॥  
 गुटिकाचूर्णनिर्यूहाः प्रयोज्याः कफगुल्मिनाम्।  
 कृतमूलं महावास्तुं कठिनं स्तिमितं गुरुम्॥५५॥  
 जयेत्कफकृतं गुल्मं क्षारारिष्टाग्निकर्मभिः॥५६॥

śītalairgurubhiḥ snigdhairgulme jāte kaphātmake॥48॥  
 avamyasyālpakāyāgneḥ kuryāllaṅghanamāditaḥ।  
 mando'gnirvedanā mandā gurustimitakoṣṭhatā॥49॥  
 sotkleśā cāruciryasya sa gulmī vamanopagaḥ।  
 uṣṇairevopacaryaśca kṛte vamanalaṅghane॥50॥  
 yojyaścāhārasaṃsargo bheṣajaiḥ kaṭutiktakaiḥ।  
 sānāhaṃ savibandhaṃ ca gulmaṃ kaṭhinamunnatam॥51॥  
 dr̥ṣṭvā"dau svedayeddyuktyā svinnaṃ ca vilayedbhiṣak।  
 laṅghanollekhane svede kṛte'gnau sampradhuḥsite॥52॥  
 kaphagulmī pibet kāle sakṣārakaṭukaṃ ghr̥tam।  
 sthānādapasṛtaṃ jñātvā kaphagulmaṃ virecanaiḥ॥53॥  
 sasnehairbastibhirvā'pi śodhayeddāśamūlikaiḥ।  
 mande'gnāvanile mūḍhe jñātvā sasnehamāśayam॥54॥  
 guṭikācūrṇaniryūhāḥ prayojyāḥ kaphagulminām।  
 kṛtamūlaṃ mahāvāstum kaṭhinam stimitam gurum॥55॥  
 jayetkaphakṛtam gulmaṃ kṣārāriṣṭāgnikarmabhiḥ॥56॥

### Management of Kaphaja Gulma:

If caused by cold, heavy and unctuous substances – **Langhana (Fasting / lightening therapy)** is administered.

If he is having less power of digestion, less of pain, heaviness,



immobility of gastro-intestinal tract, nausea and anorexia – Vamana – emetic therapy.

After Vamana and Langhana, patient is given hot regimens. Diet is mixed with pungent and bitter drugs.

If the Gulma is hard and elevated and if the patient is also suffering from bloating and constipation, then in the beginning Swedana – fomentation therapy is applied.

By fasting, emetic and fomentation, therapies, Agni (power of digestion) gets stimulated and the patient suffering from Kaphaja Gulma should take ghee boiled with alkalies and pungent herbs, at the appropriate time.

Having ascertained that the Kapha gulma is dislodged from the place of its manifestation, the patient is administered Virechana. He can also be Snehabasti (oil enema), or Niruha with Dashamoola Kashaya.

If there is Mandagni – low digestion strength and bloating, then Snehana is given followed by medicines in the form of pill, herbal powder or decoction is administered.

If Kaphaja Gulma has a strong foundation and is extensive in size, hard, immobile and heavy, then the patient is treated with alkalies, Aristas (Alcoholic preparations) and by cauterization (agni Karma) [48 ½ +1/2 56]

### **Gulme Kshara Prayoga – Administration of Alkalies:**

दोष प्रकृति गुल्मर्तुयोगं बुद्ध्वा कफोल्बणे॥५६॥

बलदोषप्रमाणज्ञः क्षारं गुल्मे प्रयोजयेत्।

एकान्तरं द्व्यन्तरं वा त्र्यहं विश्रम्य वा पुनः॥५७॥

शरीरबलदोषाणां वृद्धिक्षपणकोविदः।

श्लेष्माणं मधुरं स्निग्धं मांसक्षीरघृताशिनः॥५८॥

छित्त्वा छित्त्वाऽऽशयात् क्षारः क्षरत्वात् क्षारयत्यधः।

doṣa prakṛti gulmartuyogaṃ buddhvā kapholbaṇe॥56॥

baladoṣapramāṇajñāḥ kṣāraṃ gulme prayojayet।

ekāntaraṃ dvyantaraṃ vā tryahaṃ viśramya vā punaḥ॥57॥

śarīrabaladoṣāṇāṃ vṛddhikṣapaṇakovidāḥ।

śleṣmāṇaṃ madhuraṃ snigdhaṃ māṃsakṣīraghṛtāśinaḥ॥58॥

chittvā chittvā"śayāt kṣāraḥ kṣaratvāta kṣārayatyadhaḥ।

### Administration of Alkalies

In Kaphaja Gulma, after ascertaining the Dosha, Prakruti (body constitution), season, the physician should administer Kshara.

It is repeated at an interval of 1, 2 or 3 days by the physician who is conversant with the science of reducing a particular Dosha by promoting the physical strength of the patient.

Kapha which is sweet and unctuous gets aggravated in a person who indulges in meat, milk and ghee. Kshara (Alkali) has the property of Ksharana (Liquefaction). Thus, it gradually erodes Kaphaja Gulma and brings it downwards. [56 1/2 – 1/2 59]

### Arishta Therapy:

मन्देऽग्नावरुचौ सात्म्ये मद्ये सस्नेहमश्रताम्॥५९॥

प्रयोज्या मार्गशुद्ध्यर्थमरिष्टाः कफगुल्मिनाम्॥६०॥

mande'gnāvarucau sātmnye madye sasnehamaśnatām॥59॥

prayojyā mārgaśuddhyarthamarīṣṭāḥ kaphagulminām॥60॥

In the course of administering Sneha (unctuous substance) to a patient suffering from Kaphaja Gulma, if he suffers from Mandagni – low digestion strength and Aruchi – anorexia and if he is accustomed to alcohol intake, Arishtas (a type of alcoholic

medicine) is administered with a view to clearing his channels. [59-1/2 60]

### **Agni karma – Cauterization Therapy:**

लङ्घनोल्लेखनैः स्वेदैः सर्पिःपानैर्विरेचनैः॥६०॥  
बस्तिभिर्गुटिकाचूर्णक्षारारिष्टगणैरपि।  
श्लैष्मिकः कृतमूलत्वाद्यस्य गुल्मो न शाम्यति॥६१॥  
तस्य दाहो हृते रक्ते शरलोहादिभिर्हितः।  
औष्ण्यात्तैक्षण्याच्च शमयेदग्निर्गुल्मे कफानिलौ॥६२॥  
तयोः शमाच्च सङ्घातो गुल्मस्य विनिवर्तते।  
दाहे धान्वन्तरीयाणामत्रापि भिषजां बलम्॥६३॥  
क्षारप्रयोगे भिषजां क्षारतन्त्रविदां बलम्॥६४॥

laṅghanollekhanaiḥ svedaiḥ sarpiḥpānairvirecanaiḥ॥60॥  
bastibhirguṭikācūrṇakṣārāriṣṭagaṇairapi।  
ślaiṣmikaḥ kṛtamūlatvādyasya gulmo na śāmyati॥61॥  
tasya dāho hr̥te rakte śaralohādibhirhitaḥ।  
auṣṇyāttaikṣṇyācca śamayedagnirgulme kaphānilau॥62॥  
tayoḥ śamācca saṅghāto gulmasya vinivartate।  
dāhe dhānvantarīyāṇāmatrāpi bhiṣajāṃ balam॥63॥  
kṣāraprayoge bhiṣajāṃ kṣāratantravidāṃ balam॥64॥

### **Agni karma – Cauterization Therapy:**

If by Langhana, Vamana, Swedana, ghee intake, Virechana, enema, pills, powders, alkalies and various types of Arishta, Kaphaja Gulma does not get alleviated because of its obstinacy, then Agnikarma is done, prepared with the help of arrow, iron rod etc.

After blood-letting therapy because of its heating and sharp effects, cauterization therapy in Gulma alleviates Kapha and Vata as a result of which Gulma loses its compactness.

In Agnikarma, physicians belonging to Dhanvantara School have proficiency. Similarly, for the administration of Kshara (Alkali therapy), services of physicians who are Kshara-Tantra-vidhi (proficient in the administration Of Alkalies) is better utilized. (60 ½ – 1/9 64)

### **Ayurvedic medicines for Gulma: Trayushanadi Ghrta:**

सिद्धानतः प्रवक्ष्यामि योगान् गुल्मनिर्बहणान्।  
त्र्यूषण त्रिफला धान्य विडङ्ग चव्य चित्रकैः॥६५॥  
कल्की कृतैर्घृतं सिद्धं सक्षीरं वातगुल्मनुत्।  
इति त्र्यूषणादिघृतम्।

siddhānataḥ pravakṣyāmi yogān gulmanibarhaṇān।  
tryūṣaṇa triphalā dhānya viḍaṅga cavya citrakaiḥ॥65॥  
kalkī kṛtairghṛtaṃ siddhaṃ saksīraṃ vātagulmanut।  
iti tryūṣaṇādighṛtam।

Now effective medicines for the successful treatment of Gulma will be described.

Ghee prepared by boiling with the paste of  
Trayushana – Trikatu – Pepper, long pepper and ginger

**Triphala – Amla, Harad, Baheda**

**Dhanyaka – Coriander**

Vidanga – False black pepper – Embelia ribes,

Chavya – Piper retrofractum and

Chitraka – Plumbago zeylanica and

Milk cures Vata Gulma. [65-1/2 – ½ 66]

### **Another Trayushanadi Ghrta:**

एत एव च कल्काः स्युः कषायः पाञ्चमूलिकः ॥६६॥  
द्विपञ्चमूलिको वाऽपि तद्धृतं गुल्मनुत् परम्।  
इति त्र्यूषणादिघृतमपरम्।

(षट्पलं वा पिबेत् सर्पिर्यदुक्तं राजयक्ष्मणि)||६७||

प्रसन्नया वा क्षीरार्थं सुरया दाडिमेन वा|

दध्नः सरेण वा कार्यं घृतं मारुतगुल्मनुत्||६८||

eta eva ca kalkāḥ syuḥ kaṣāyah pañcamūlikah ||66||

dvipañcamūliko vā'pi tadghṛtaḥ gulmanut param|

iti tryūṣaṇādighṛtamaparam|

(ṣaṭpalaḥ vā pibet sarpiryaduktaḥ rājayakṣmaṇi)||67||

prasannayā vā kṣīrārthaḥ surayā dāḍimena vā|

dadhnaḥ sareṇa vā kāryaḥ ghṛtaḥ mārutaḥ gulmanut||68||

Ghee is boiled with the paste of drugs mentioned above (verse 65) and the decoction of either PanchaMoola or DashaMoola. This medicated ghee is the best recipe for curing Gulma.

In this recipe, Prasanna, Sura, juice of Dadima (Pomegranate) \or cream of milk is added while processing in place of milk [66-1/2 68]

### **Hingu Sauvarchaladi Ghrta:**

हिङ्गु सौवर्चलाजाजी बिड दाडिम दीप्यकैः|

पुष्कर व्योष धन्याक वेतस क्षार चित्रकैः||६९||

शटी वचाजगन्धैलासुरसैश्च विपाचितम्|

शूलानाहहरं सर्पिर्दध्ना चानिलगुल्मिनाम्||७०||

इति हिङ्गुसौवर्चलाद्यं घृतम्|

hiṅgu sauvarcalājājībiḍa dāḍima dīpyakaiḥ|

puṣkara vyoṣa dhanyāka vetasa kṣāra citrakaiḥ||69||

śaṭī vacājagandhailāsurasaiśca vipācitam|

śūlānāhaharamḥ sarpirdadhna cānilagulminām||70||

iti hiṅgusauvarcalādyam ghṛtam|

Ghee prepared with

**Hingu – Asafoetida**

**Sauvarchala – Black salt**

Ajaji – Cumin – Cuminum cyminum,

Bida salt

Dadima – Pomegranate – *Punica granatum*  
Dipyaka – Ajowan (fruit) – *Trachyspermum roxburghianum*,  
Pushkara – *Inula racemosa*  
Vyosha – *Operculina turpethum*  
Dhanyaka – Coriander – *Coriandrum sativum*,  
Kshara – Yavakshara  
Vetasa – *Salix tetrasperma*,  
**Chitraka – *Plumbago zeylanica***  
Shati – *Hedyium spicatum*  
Vacha – *Acorus calamus*  
It is useful for patients suffering from Vataj Gulm. [69-70]

### **Hapushadi Ghrita:**

हपुषा व्योष पृथ्वीका चव्य चित्रक सैन्धवैः।  
साजाजी पिप्पलीमूल दीप्यकैर्विपचेद्धृतम्॥७१॥  
सकोल मूलकरसं सक्षीर दधि दाडिमम्।  
तत् परं वातगुल्मघ्नं शूलानाहविमोक्षणम्॥७२॥  
योन्यर्शोग्रहणीदोषश्वासकासारुचिज्वरान्।  
बस्तिहृत्पार्श्वशूलं च घृतमेतद्व्यपोहति॥७३॥  
इति हपुषाद्यं घृतम्।

hapuṣā vyoṣa pṛthvīkā cavya citraka saindhavaiḥ।  
sājājī pippalīmūla dīpyakairvipacedghṛtam॥71॥  
sakola mūlakarasaṃ sakṣīra dadhi dāḍimam।  
tat paraṃ vātagulmaghnaṃ śūlānāhavimokṣaṇam॥72॥  
yonyarśograhaṇīdoṣaśvāsakāsārucijvarān।  
bastihṛtpārśvasūlaṃ ca ghṛtametadvyapohati॥73॥  
iti hapuṣādyam ghṛtam।

Hapusha – *Juniperus communis*  
Vyosa – *Operculina turpethum*  
Prithvika –  
Chavya – *Piper retrofractum*  
Chitraka – *Plumbago zeylanica*

Saindhava Lavana – Black salt  
Ajaji – Cumin – Cuminum cyminum  
PipaliMula – Long pepper root and  
Dipyaka – Ajowan (fruit) – Trachyspermum roxburghianum along  
with these herbs, ghee is prepared by adding  
Juice of Kola – Ber fruit – Ziziphus jujuba and Mulaka, milk, curd  
and juice of Dadima – Pomegranate – Punica granatum.

It is an excellent recipe for the treatment of Vata Gulma.

It cures

Shoola – abdominal colic pain

Anaha – abdominal distension of the female genital tract,

Piles

Sprue syndrome – Grahani Dosha

Shwasa – Asthma

Kasa – Cough

Aruchi – Anorexia

Jwara – Fever and

Parshva, hrut, basti shoola: Pain in the region of urinary bladder  
including kidney, heart as well as sides of the chest [71-73]

Pippalyadya Ghrta:

पिप्पल्या पिचुरध्यर्धो दाडिमाद्विपलं पलम्।

धान्यात्पञ्च घृताच्छुण्ठ्याः कर्षः क्षीरं चतुर्गुणम्॥७४॥

सिद्धमेतैर्घृतं सद्यो वातगुल्मं व्यपोहति।

योनिशूलं शिरःशूलमर्शांसि विषमज्वरम्॥७५॥

इति पिप्पल्याद्यं घृतम्।

pippalyā picuradhyardho dāḍimāddvipalaṃ palam|

dhānyātpañca ghr̥tācchuṅṭhyāḥ karṣaḥ kṣīraṃ caturguṇam||74||

siddhametairghṛtaṃ sadyo vātagulmaṃ vyapohati|

yonishūlaṃ śiraḥśūlamarśāṃsi viṣamajvaram||75||

iti pippalyādyam ghr̥tam|

5 Palas of Ghee is processed with

1½ of Pippali – Long pepper fruit – Piper longum

2 Palas of Dadima – Pomegranate – Punica granatum,  
1 Pala of Dhanya – Coriander sativum  
1 karsha of Sunthi – Ginger and  
20 palas of milk  
This medicated ghee.  
Instantaneously cures:  
Vatika- Gulma  
Yoni shoolam – Pain in the female genital organ  
Shira shoola -Headache  
Arshas – Piles and  
Vishama Jvara – irregular fever [74-75]

Other Recipes:

घृतानामौषधगणा य एते परिकीर्तिताः।  
ते चूर्णयोगा वर्त्यस्ताः कषायास्ते च गुल्मिनाम्॥७६॥  
कोल दाडिम घर्मांबुसुरामण्डाम्लकाञ्जिकैः।  
शूलानाहहरी पेया बीजपूररसेन वा॥७७॥  
चूर्णानि मातुलुङ्गस्य भावितानि रसेन वा।  
कुर्याद्वर्तीः सगुटिका गुल्मानाहार्तिशान्तये॥७८॥

ghṛtānāmauṣadhagaṇā ya ete parikīrtitāḥ।  
te cūrṇayogā vartyastāḥ kaṣāyāste ca gulminām॥76॥  
kola dāḍima gharmāmbusurāmaṇḍāmlakāñjikaiḥ।  
śūlānāhaharī peyā bījapūrarasena vā॥77॥  
cūrṇāni mātuluṅgasya bhāvitāni rasena vā।  
kuryādvartīḥ saguṭikā gulmānāhārtiśāntaye॥78॥

Groups of drugs described in the above verses, for different recipes of herbal Ghee can also be used in different other forms like powder, Varti (Suppository) and decoctions for the treatment of a patient suffering from Gulma. \

These recipes in powder form can be used along with the Juice of Kola – Ber fruit – Ziziphus jujuba and Dadima – Pomegranate – Punica granatum,



Hot water

Sura Manda (upper portion of an alcoholic preparation),

Sour Kanji (vinegar) or the juice of bija Pura.

They cure:

Colic pain and

Anaha – abdominal distension

These recipes in powder form can be impregnated with the juice of Matulunga and made to a form of suppository or pill.

These are also useful in curing abdominal distension and pain of a patient suffering from Gulma. [76-78]

Hingvadi Churna & Hingvadi Gutika:

हिङ्गु त्रिकटुकं पाठां हपुषामभयां शटीम्।

अजमोदाजगन्धे च तिन्तिडीकाम्लवेतसौ॥७९॥

दाडिमं पुष्करं धान्यमजाजीं चित्रकं वचाम्।

द्वौ क्षारौ लवणे द्वे च चव्यं चैकत्र चूर्णयेत्॥८०॥

चूर्णमेतत् प्रयोक्तव्यमन्नपानेष्वनत्ययम्।

प्राग्भक्तमथवा पेयं मद्येनोष्णोदकेन वा॥८१॥

पार्श्वहृद्वस्तिशूलेषु गुल्मे वातकफात्मके।

आनाहे मूत्रकृच्छ्रे च शूले च गुदयोनिजे ॥८२॥

ग्रहण्यर्शोविकारेषु प्लीहि पाण्ड्वामयेऽरुचौ।

उरोविबन्धे हिककायां कासे श्वासे गलग्रहे॥८३॥

भावितं मातुलुङ्गस्य चूर्णमेतद्रसेन वा।

बहुशो गुटिकाः कार्याः कार्मुकाः स्युस्ततोऽधिकम्॥८४॥

इति हिङ्गवादिचूर्णं गुटिका च।

hiṅgu trikaṭukaṃ pāṭhāṃ hapuṣāmabhayāṃ śaṭīm।

ajamodājagandhe ca tintiḍīkāmlavetasau॥79॥

dāḍimaṃ puṣkaraṃ dhānyamajājīṃ citrakaṃ vacām।

dvau kṣārau lavaṇe dve ca cavyaṃ caikatra cūrṇayet॥80॥

cūrṇametat prayoktavyamannapāneṣvanatyayam।

prāgbhaktamathavā peyaṃ madyenoṣṇodakena vā॥81॥

pārsvahṛdbastisūleṣu gulme vātakaphātmake|  
ānāhe mūtrakṛcchre ca śūle ca gudayonije ||82||  
grahaṇyarsōvikāreṣu plīhni pāṇḍvāmayerucau|  
urovibandhe hikkāyāṃ kāse śvāse galagrahe||83||  
bhāvitam mātuluṅgasya cūrṇametadrasena vā|  
bahuśo guṭikāḥ kāryāḥ kārmukāḥ syustato'dhikam||84||  
iti hiṅvādicūrṇam guṭikā ca|

Hingu- Asa foetida

Trikatuka – Pepper, long pepper and ginger

Patha – *Cyclea peltata*,

Jwara – fever

Hapusha – *Juniperus communis*

Abhaya – Chebulic Myrobalan fruit rind – *Terminalia chebula*,

Shati – *Hedyium spicatum*

Ajamoda – Ajowan (fruit) – *Trachyspermum roxburghianum*,

**Ajagandha – *Cleome gynandra***

Tintidika –

Amla – Indian gooseberry fruit – *Emblica officinalis* Gaertn. –vetasa,

Dadima – Pomegranate – *Punica granatum*,

Puskara – *Inula racemosa*

Dhanya – *Coriandrum sativum*

Ajaji – *Cuminum cyminum*,

Chitraka – *Plumbago zeylanica*

Vacha – *Acorus calamus*

2 types of ksara (alkalies),

2 types of Lavana (salt) and

Chavya – *Piper retrofractum* all these is made administered along with food and drinks.

It can be given before food alongwith alcoholic drink or hot water.

It cures:

Pain in the sides of the chest, Cardiac region and Basti (urinary bladder including kidneys)

Gulma caused by Vata and Kapha,

Anaha (abdominal distension),

Dysuria

Pain in anus and female genital tract,

Grahani – Sprue syndrome

Piles

Splenic disorders,

Pandu – Anemia

Aruchi – anorexia,

Urovibandha (stiffness of the chest),

Hikka – hiccup

Kasa – cough

Shwasa – asthma and

Obstruction in the throat

If this powder is impregnated for 7 days with the juice of Matulunga and then made into pills, it becomes therapeutically more effective. [79-84]

Hingvadi Yoga:

मातुलुङ्गरसो हिङ्गु दाडिमं बिडसैन्धवे।

सुरामण्डेन पातव्यं वातगुल्मरुजापहम्॥८५॥

mātulūṅgaraso hiṅgu dāḍimaṃ biḍasaindhave।

surāmaṇḍena pātavyaṃ vātagulmarujāpaham॥85॥

Juice of Matulunga – Citrus medica

Hingu – Asa foetida

Dadima – Pomegranate – Punica granatum

Bida salt

Saindhava Lavana – Black salt- these is administered along with Suramanda (upper portion of an alcoholic preparation) for the cure of the pain of Vata Gulma [85]

**Shatyadi Curna and Shatyadi Gutika:**

शटी पुष्कर हिङ्गुवम्लवेतस क्षार चित्रकान्।

धान्यकं च यवानीं च विडङ्गं सैन्धवं वचाम्॥८६॥

सचव्य पिप्पलीमूलामजगन्धां सदाडिमाम्।

अजार्जीं चाजमोदां च चूर्णं कृत्वा प्रयोजयेत्॥८७॥

रसेन मातुलुङ्गस्य मधुशुक्तेन वा पुनः।

भावितं गुटिकां कृत्वा सुपिष्टां कोलसम्मिताम्॥८८॥

गुल्मं प्लीहानमानाहं श्वासं कासमरोचकम्।

हिककां हृद्रोगमर्शांसि विविधां शिरसो रुजम्॥८९॥

पाण्ड्वामयं कफोत्क्लेशं सर्वजां च प्रवाहिकाम्।

पार्श्वहृद्वस्तिशूलं च गुटिकैषा व्यपोहति॥९०॥

śaṭī puṣkara hiṅgvamlavetasa kṣāra citrakān|

dhānyakaṃ ca yavānīm ca viḍaṅgaṃ saindhavaṃ vacām||86||

sacavya pippalimūlāmajagandhām sadāḍimām|

ajājīm cājamodām ca cūrṇaṃ kṛtvā prayojayet||87||

rasena mātuluṅgasya madhuśuktena vā punaḥ|

bhāvitaṃ guṭikām kṛtvā supiṣṭām kolasammitām||88||

gulmaṃ plihānamānāhaṃ śvāsaṃ kāsamarocakam|

hikkām hṛdrogamarsāṃsi vividhām śirasō rujam||89||

pāṇḍvāmayaṃ kaphotkleśaṃ sarvajām ca pravāhikām|

pārśva hṛd basti śūlaṃ ca guṭikaiṣā vyapohati||90||

Shati – Hedyium spicatum

Pushkara – Inula racemosa

Hingu – Asafoetida,

AmlaVetasa – Salix tetrasperma,

Kshara – Yavakshara

Chitraka – Plumbago zeylanica

Dhanyaka – Coriander – Coriandrum sativum

Yavani – Trachyspermum roxburghianum

Vidanga – False black pepper – Embelia ribes,

Saindava – Rock Salt

Vacha – Acorus calamus

Chavya – Piper retrofractum

Pippalimula – Long pepper fruit – Piper longum,

Ajagandha – Cleome gynandra

Dadima – Pomegranate – Punica granatum

Ajaji – Cuminum cyminum and

Ajamoda – Ajowan (fruit) – Trachyspermum roxburghianum is made to a powder and administered.

This powder may be impregnated with the:

Juice of Matulunga – Citrus medica or

Madhu- Sukta and made to a fine paste.

Then pills of the size of Kola – Ziziphus jujuba fruit is made out of it.

This pill cures:

Gulma

Splenic disorders

Anaha – abdominal distension

Shwasa – asthma

Kasa – cough,

Aruchi – Anorexia,

Hikka – hiccup

Hrut pida – heart disease

Shira shoola – headache

Pandu – anemia

Nausea caused by aggravation of Kapha, Sannipatika type of Pravahika and

Parshva, hrd, basti shula: Pain in side of the chest, cardiac region and Basti (urinary bladder including kidneys) [86-90]

### **Nagaradi Yoga:**

नागरार्धपलं पिष्ट्वा द्वे पले लुञ्चितस्य च।

तिलस्यैकं गुडपलं क्षीरेणोष्णेन ना पिबेत्॥९१॥

वात गुल्ममुदावर्तं योनिशूलं च नाशयेत्।

nāgarārdhapalaṃ piṣṭvā dve pale luñcitasya ca।

tilasyaikam guḍapalaṃ kṣīreṇoṣṇena nā pibet॥91॥

vāta gulmamudāvartaṃ yonīśūlaṃ ca nāśayet।

Ingredients:

1/2 Pala of nagara – Ginger

2 Palas of Tila – Sesamum indicum and

1 Pala of Guda – Jaggery is made to a paste and taken along with hot milk.

This potion cures

Vata-Gulma

Udavarta – upward movement of wind) and

Yoni shoola – Pain in female genital organs [91 ½- 92]

### **Administration of Castor oil:**

पिबेदेरण्डजं तैलं वारुणी मण्डमिश्रितम्॥९२॥

तदेव तैलं पयसा वातगुल्मी पिबेन्नरः।

क्षेष्मण्यनुबले पूर्वं हितं पित्तानुगे परम्॥९३॥

pibederanḍajam tailam vāruṇī maṇḍamiśritam||92||

tadeva tailam payasā vātagulmī pibennarah|

śleşmaṇyanubale pūrvam hitam pittānuge param||93||

**Erandataila – Castor oil** is taken by a patient suffering from Vata Gulma after mixing it with the Manda (upper portion) of Varuni (a type of alcoholic preparation) or milk.

It is taken with Manda of Varuni, if kapha is secondarily aggravated along with Vata Dosha.

It is taken with milk if Pitta is secondarily aggravated. [92-93]

### **Lashuna Ksheerapaka:**

साधयेच्छुद्धशुष्कस्य लशुनस्य चतुष्पलम्।

क्षीरोदकेऽष्टगुणिते क्षीरशेषं च ना पिबेत्॥९४॥

वातगुल्ममुदावर्तं गृध्रसीं विषमज्वरम्।

हृद्रोगं विद्रधिं शोथं साधयत्याशु तत्पयः॥९५॥

इति लशुनक्षीरम्।

sādhayecchuddhaśuṣkasya laśunasya catuṣpalam|

kṣīrodake’ṣṭagaṇite kṣīraśeṣam ca nā pibet||94||

vāta gulmamudāvartaṃ gṛdhrasīm viṣamajvaram|

hṛdrogam vidradhiṃ śoṭham sādhayatyāśu tatpayah||95||

iti laśunakṣīram|

4 Palas of Dehusked and dried Lasuna is boiled by adding 8 times of milk and water and reduced to the quantity of milk.

This medicated milk immediately cures

Vata- Gulma,

Udavarta – upward movement of wind  
Gridhrasi – sciatica  
Vishama Jvara – Recurrent fever  
Hrid rogam – heart disease,  
Vidradhi – Abscess and  
Shotha – oedema. [94-95]

**Learn how to prepare Lashuna Ksheerapaka**

### **Taila panchaka**

तैलं प्रसन्ना गोमूत्रमारनालं यवाग्रजम्।  
गुल्मं जठरमानाहं पीतमेकत्र साधयेत्॥९६॥  
इति तैलपञ्चकम् ।

tailaṃ prasannā gomūtramāranālaṃ yavāgrajam।  
gulmaṃ jaṭharamānāhaṃ pītamekatra sādhayet॥96॥  
iti tailapañcakam ।

Taila (sesame oil), Prasanna (a type of alcoholic drink), cow's urine, aranala (a type of sour drink) and YavaKshara is taken together for the cure of Gulma Jathara and Anaha (abdominal bloating) [96]

### **Administration of Shilajit:**

पञ्चमूलीकषायेण सक्षारेण शिलाजतु।  
पिबेत्तस्य प्रयोगेण वातगुल्मात् प्रमुच्यते॥९७॥  
इति शिलाजतुप्रयोगः।

pañcamūlikaṣāyeṇa sakṣāreṇa śilājatu।  
pibettasya prayogeṇa vātagulmāt pramucyate॥97॥  
iti śilājatuprayogaḥ।

Intake of Shilajatu along with the decoction of Panchamoola added with Kshara (alkali preparation) Yava – Barley – Hordeum vulgare Kshara cures Vataja Gulma. [97]

### **Administration of Boiled Barley:**

वाट्यं पिप्पलीयूषेण मूलकानां रसेन वा।  
भुक्त्वा स्निग्धमुदावर्ताद्वातगुल्माद्विमुच्यते॥९८॥  
vāṭyaṃ pippaliyūṣeṇa mūlakānāṃ rasena vā।  
bhuktvā snigdhamudāvartādvātagulmādvimucyate॥98॥

Intake of Vayu (boiled barley) along with the soup of Pippali – Long pepper fruit – Piper longum or the juice of Mulaka – Radish – Raphanus sativus by adding Sneha (ghee) cures Udavarta (upward movement of Vata) and Vata-Gulma [98]

### **Swedana – Sweating Therapy:**

शूलानाह विबन्धार्तं स्वेदयेद्वातगुल्मिनम्।  
स्वेदैः स्वेद विधावुक्तैर्नाडीप्रस्तर सङ्करैः॥९९॥  
śūlānāha vibandhārtam svedayedvātagulminam।  
svedaiḥ sveda vidhāvuktairnāḍīprastara saṅkaraiḥ॥99॥

If the patient of Vata- Gulma has symptoms like  
Shula – colic pain,

Anaha – abdominal distension and

Vibandha – constipation, then he is given fomentation therapy with the help of Nadi, Prastara or Sankara type of fomentation as described in Sutra 14 [99]

### **Basti – Enema Therapy:**

बस्तिकर्म परं विद्याद्गुल्मघ्नं तद्धि मारुतम्।  
स्वे स्थाने प्रथमं जित्वा सद्यो गुल्ममपोहति॥१००॥  
तस्मादभीक्षणशो गुल्मा निरूहैः सानुवासनैः।  
प्रयुज्यमानैः शाम्यन्ति वातपित्तकफात्मकाः॥१०१॥  
गुल्मघ्ना विविधा दिष्टाः सिद्धाः सिद्धिषु बस्तयः॥१०२॥

bastikarma paraṃ vidyādgulmaghnam taddhi mārutam।  
sve sthāne prathamam jitvā sadyo gulmamapohati॥100॥  
tasmādabhikṣṇaśo gulmā nirūhaiḥ sānuvāsanaḥ।



prayujyamānaiḥ śāmyanti vātapittakaphātmakāḥ||101||  
gulmaghnā vividhā diṣṭāḥ siddhāḥ siddhiṣu bastayaḥ|102|

Medicated enema is the best therapy for curing Gulma. In the beginning, it overcomes Gulma. Therefore, Niruha and Anuvasana types of medicated enema is administered frequently for the cure over-Dosage or taking this medicine for longer period than prescribed may cause Vatika, Paittika and Kaphaja type of Gulma. Different effective recipes of medicated enema for successful treatment of this disease are described in Siddhi section of this work. [100-101]

### **Herbal Oils & Ghee:**

गुल्मघ्नानि च तैलानि वक्ष्यन्ते वातरोगिके||१०२||  
तानि मारुतजे गुल्मे पानाभ्यङ्गानुवासनैः|  
प्रयुक्तान्याशु सिध्यन्ति तैलं ह्यनिलजित्परम् ||१०३||

gulmaghnāni ca tailāni vakṣyante vātarogike||102||  
tāni mārutaje gulme pānābhyaṅgānuvāsanaḥ|  
prayuktānyāśu sidhyanti tailaṃ hyanilajitparam ||103||

Recipes of medicated oils in the chapter dealing with the treatment of Vata-Roga (Chikitsa 28) should be useful for Pana (oral intake), massage and Anuvasana type of medicated enema by a patient suffering from Vataja Gulma. Medicated oil is the best for overcoming Vata. Therefore, these recipes cure Gulma instantaneously.

### **Ghee for Purification of Body:**

नीलिनीचूर्णसंयुक्तं पूर्वोक्तं घृतमेव|  
समलाय प्रदातव्यं शोधनं वातगुल्मिने||१०४||  
nīlinīcūrṇasaṃyuktaṃ pūrvoktaṃ ghṛtameva|  
samalāya pradātavyaṃ śodhanaṃ vātagulmine||104||

Recipes of medicated ghee described earlier in the chapter is administered along with the powder of Neelini – Indigofera tinctoria to the patient suffering from Vata Gulma for the elimination (Shodhana) of excreta (Mala) from his body. [102- 104]

### **Nilinyadya Ghrita:**

नीलिनी त्रिवृता दन्ती पथ्या कम्पिल्लकैः सह।

शोधनार्थं घृतं देयं सबिडक्षार नागरम्॥१०५॥

nīlinī trivṛtā dantī pathyā kampillakaiḥ saha।

śodhanārthaṁ gṛtaṁ deyaṁ sabiḍakṣāra nāgaram॥105॥

For purification (elimination of waste products from the body), ghee is administered along with

Nilini – Indigofera tinctoria

Trivrit – Operculina turpethum

Danti – Baliospermum montanum,

Pathya – Chebulic Myrobalan fruit rind – Terminalia chebula and

Kampillaka – Mallotus philippinensis

By adding Bida a (type of salt), Kshara (Alkalies) and Nagara (ginger) [105]

### **Neelinyadi Ghrita – 2**

नीलिनीं त्रिफलां रास्नां बलां कटुकरोहिणीम्।

पचेद्विडङ्गं व्याघ्रीं च पलिकानि जलाढके॥१०६॥

तेन पादावशेषेण घृतप्रस्थं विपाचयेत्।

दध्नः प्रस्थेन संयोज्य सुधाक्षीरपलेन च॥१०७॥

ततो घृतपलं दद्याद्यवागूमण्डमिश्रितम्।

जीर्णे सम्यग्विरिक्तं च भोजयेद्रसभोजनम्॥१०८॥

गुल्मकुष्ठोदरव्यङ्गशोफपाण्ड्वामयज्वरान्।

श्चित्रं प्लीहानमुन्मादं घृतमेतद्व्यपोहति॥१०९॥

इति नीलिन्याद्यं घृतम्।

nīlinī trivṛtā dantī pathyā kampillakaiḥ saha|  
śodhanārthaṃ ghr̥taṃ deyaṃ sabiḍakṣāra nāgaram||105||  
nīlinīm triphalām rāsnām balām kaṭukarohiṇīm|  
pacedviḍaṅgaṃ vyāghrīm ca palikāni jalāḍhake||106||  
tena pādāvaśeṣeṇa ghr̥taprasthaṃ vipācayet|  
dadhnaḥ prasthena saṃyojya sudhākṣīrapalena ca||107||  
tato ghr̥tapalaṃ dadyādyavāgūmaṇḍamiśritam|  
jīrṇe samyagviriktaṃ ca bhojayedrasabhojanam||108||  
gulma kuṣṭhodara vyaṅga śopha pāṇḍvāmayajvarān|  
śvitraṃ plīhānamunmādaṃ ghr̥tametadvyapohati||109||  
iti nīlinyādyam ghr̥tam|

Neelinyadi Ghrita – 2

1 Pala of each of

Nilini – Indigofera tinctoria

Triphala – Amla, harad, Baheda

Rasna – Pluchea lanceolata / Vanda roxburghi,

Bala – Country mallow (root) – Sida cordifolia,

**Katuka Rohini – Kutki – Picrorhiza kurroa**

Vidanga – False black pepper – Embelia ribes and

Vyaghri – Kantakari

is boiled in 1 Adhaka of water till 1/4th remains.

This is boiled by adding 1 prastha of Ghee, 1 Prastha of curd and 1 Pala of the milky- latex of Sudha (Snuhi).

1 Pala of his medicated ghee is administered to the patient by mixing it with Yavagu (thick gruel) or Manda (a type of thin gruel).

When the recipe is digested and when he is properly purged, he is given food in the form of meat soup.

This medicated ghee cures

Gulma,

Kushta – Obstinate abdominal diseases including leprosy

Udara – obstinate abdominal diseases including ascites

Vyanga – dark spots on the face

Shotha – oedema

Pandu – anemia,

Jwara – fever

Leucoderma,

Splenic disorders and  
Insanity [106-109]

### **Diet for Vata- Gulma**

कुक्कुटाश्च मयूराश्च तित्तिरिक्क्रौञ्चवर्तकाः।  
शालयो मदिरा सर्पिर्वातगुल्मभिषग्जितम्॥११०॥  
हितमुष्णं द्रवं स्निग्धं भोजनं वातगुल्मिनाम्।  
समण्डवारुणीपानं पक्वं वा धान्यकैर्जलम्॥१११॥  
मन्देऽग्नौ वर्धते गुल्मो दीप्ते चाग्नौ प्रशाम्यति।  
तस्मान्ना नातिसौहित्यं कुर्यान्नातिविलङ्घनम्॥११२॥  
सर्वत्र गुल्मे प्रथमं स्नेहस्वेदोपपादिते।  
या क्रिया क्रियते सिद्धिं सा याति न विरूक्षिते॥११३॥

kukkuṭāśca mayūrāśca tittirikrauñcavartakāḥ।  
śālayo madirā sarpirvātagulmabhiṣagjitam॥110॥  
hitamuṣṇaṃ dravaṃ snigdhaṃ bhojanaṃ vātagulminām।  
samaṇḍavāruṇīpānaṃ pakvaṃ vā dhānyakairjalam॥111॥  
mande'gnau vardhate gulmo dīpte cāgnau praśāmyati।  
tasmānnā nātisauhityaṃ kuryānnātilaṅghanam॥112॥  
sarvatra gulme prathamam snehasvedopapādite।  
yā kriyā kriyate siddhiṃ sā yāti na virūkṣite॥113॥

Meat of cook, peacock, Tittiri, Kraunca and Vartaka, Different types of Sali Rice, Madira (alcoholic drink) and ghee these are to be used in the treatment of Vata- Gulma. Hot, liquid and unctuous food and drinks like Varunu (a type of alcoholic drink) alongwith its Manda (upper portion or water boiled by adding Dhanyaka – Coriander – Coriandrum sativum are useful for a patient suffering from Vata- Gulma.

If there is suppression of the power of digestion then Gulma gets aggravated, and if the power of digestion then Gulma gets aggravated, and if the power of digestion is stimulated then Gulma gets alleviated. Therefore, the patient should not eat in excess nor should he fast in excess. [110-112]

## Medicines for Pittaja Gulma Chikitsa: Trayamanadi Ghurta:

जले दशगुणे साध्यं त्रायमाणाचतुष्पलम्।  
पञ्चभागस्थितं पूतं कल्कैः संयोज्य कार्षिकैः॥११८॥  
रोहिणी कटुका मुस्ता त्रायमाणा दुरालभा।  
कल्कैस्तामलकीवीरा जीवन्ती चन्दनोत्पलैः॥११९॥  
रसस्यामलकानां च क्षीरस्य च घृतस्य च।  
पलानि पृथगष्टाष्टौ दत्त्वा सम्यग्विपाचयेत्॥१२०॥  
पित्तरक्तभवं गुल्मं वीसर्प पैतिकं ज्वरम्।  
हृद्रोगं कामलां कुष्ठं हन्यादेतद्धृतोत्तमम्॥१२१॥  
इति त्रायमाणाद्यं घृतम्।

jale daśaguṇe sādhyam trāyamāṇācatuṣpalam।  
pañcabhāgasthitam pūtam kalkaiḥ saṃyojya kārṣikaiḥ॥118॥  
rohiṇi kaṭukā mustā trāyamāṇā durālabhā।  
kalkaistāmalakīvirā jīvantī candanotpalaiḥ॥119॥  
rasasyāmalakānām ca kṣīrasya ca ghṛtasya ca।  
palāni pṛthagastāṣṭau dattvā samyagvipācayet॥120॥  
pittaraktabhavam gulmam vīsarpam paittikam jvaram।  
hṛdrogam kāmālām kuṣṭham hanyādetadghṛtottamam॥121॥  
iti trāyamāṇādyam ghṛtam।

## Trayamanadya Ghurta:

4 Palas of Trayamana – Gentiana kurroo is boiled with 10 times of water and reduced to 1/5th.

To this decoction, the paste of 1 Karsha – 12 g each of Katurhini – Kutki

Musta – Nut grass (root) – Cyperus rotundus,

Trayamana – Gentiana kurroo

Duralabha – Alhagi camelorum

Tamalaki – Phyllanthus, niruri

Veera

Jivanti – Leptadenia reticulata,

Chandana – Santalum album and

**Utpala – Nymphaea stellata** and  
8 Palas each of the juice of Amalaka,  
Milk and  
Ghee is added and cooked properly.  
This excellent recipe of medicated ghee cures:  
Gulma caused by Pitta and Raktha  
Visarpa – erysipelas  
Paittika types of fever  
Hrd roga – Heart disease  
Kamala – Jaundice and  
Kushta – skin diseases [118-121]

### **Amalakadi Ghrta:**

रसेनामलकेक्षूणां घृतपादं विपाचयेत्|  
पथ्यापदं पिबेत्सर्पिस्तत्सिद्धं पित्तगुल्मनुत्||१२२||  
इत्यामलकाद्यं घृतम्|  
rasenāmalakekṣūṇāṃ ghr̥tapādaṃ vipācayet|  
pathyāpadaṃ pibetsarpistatsiddhaṃ pittagulmanut||122||  
ityāmalakādyam ghr̥tam|

To the juice of Amla and Ikshu, 1/4th ghee in quantity is added and cooked. During cooking, the 1/4th paste of Pathya – Chebulic Myrobalan fruit rind – Terminalia chebula in quantity is added. Intake of this medicated ghee cures Paittika Gulma. [122]

### **Drakshadya Ghrita:**

द्राक्षां मधूकं खर्जूरं विदारीं सशतावरीम्|  
परूषकाणि त्रिफलां साधयेत्पलसम्मितम्||१२३||  
जलाढके पादशेषे रसमामलकस्य च|  
घृतमिक्षुरसं क्षीरमभयाकल्कपादिकम्||१२४||  
साधयेत्तद्भूतं सिद्धं शर्कराक्षौद्रपादिकम्|

प्रयोगात् पित्तगुल्मघ्नं सर्वपित्तविकारनुत्॥१२५॥  
इति द्राक्षाद्यं घृतम् ।

### **Drakshadi Ghrita:**

drākṣāṃ madhūkaṃ kharjūraṃ vidārīṃ saśatāvarīm|  
parūṣakāṇi triphalāṃ sādhayetpalasammitam||123||  
jalāḍhake pādaśeṣe rasamāmalakasya ca|  
ghṛtamikṣurasam kṣīramabhayākalkapādikam||124||  
sādhayettadghṛtaṃ siddham śarkarākṣaudrapādikam|  
prayogāt pitta gulmaghnam sarva pittavikāranut||125||  
iti drākṣādyam ghṛtam|

1 Pala each of Draksha – Raisin – Vitis vinifera,  
Madhuka –Madhuca longifolia  
Vidari – Ipomoea paniculata / Pueraria tuberosa,  
Shatavari – Asparagus racemosus

**Parushaka – Falsa Fruit – Grewia asiatica** and

Triphala is boiled with 1 Adhaka of water and reduced to fourth.  
To this, juice of Amalaku, ghee, sugar cane juice, milk and 1/4th in  
quantity of the paste of Abhaya – Terminalia chebula is added.  
After it is cooked, 1/4th in quantity of sugar and honey is added.  
This recipes cures Paittika Gulma and other diseases caused by  
Pitta [123-125]

### **Vasa Ghrutha for Pittaja Gulma**

वृषं समूलमापोथ्य पचेदष्टगुणे जले।  
शेषेऽष्टभागे तस्यैव पुष्पकल्कं प्रदापयेत्॥१२६॥  
तेन सिद्धं घृतं शीतं सक्षौद्रं पित्तगुल्मनुत्।  
रक्तपित्त ज्वर श्वास कास हृद्रोग नाशनम्॥१२७॥  
इति वासाघृतम्।

vṛṣam samūlamāpothya pachedaṣṭaguṇe jale|  
śeṣe’ṣṭabhāge tasyaiva puṣpakalkam pradāpayet||126||  
tena siddham ghṛtam śītam sakṣaudram pittagulmanut|

raktapitta jvara śvāsa kāsa hṛdroga nāśanam||127||  
iti vāsāghṛtam|

### **Vasa Ghrutha:**

Vasa – Adhathoda vasica along with its root is crushed and boiled in 8 times of water till 1/8th remains. To this the paste of the flower of Vata and ghee is added and it is cooked. After it is cooled, honey is added and given to the patient.

This ghee cures:

Pitta-gulma

Rakta Pitta – a disease characterized by bleeding from different parts of the body,

Jvara – fever

Shwasa – Asthma

Kasa – coughing and

Hrd roga – cardiac ailments [126-127]

### **Trayamana Ksheera Yoga for Pitta Gulma**

द्विपलं त्रायमाणाया जल द्वि प्रस्थ साधितम्|

अष्टभाग स्थितं पूतं कोष्णं क्षीरसमं पिबेत्||१२८||

पिबेदुपरि तस्योष्णं क्षीरमेव यथाबलम्|

तेन निर्हृतदोषस्य गुल्मः शाम्यति पैत्तिकः||१२९||

Dvi palaṃ trāyamāṇāyā jala dvi prastha sādhitam|

aṣṭa bhāga sthitam pūtam koṣṇam kṣīrasamaṃ pibet||128||

pibedupari tasyoṣṇam kṣīrameva yathābalam|

tena nirhṛtadoṣasya gulmaḥ śāmyati paittikaḥ||129||

2 Palas of Trayamana is to be boiled in 2 Prasthas of water and reduced to 1/8th.

When lukewarm, this decoction is to be mixed with equal quantity of milk and given to the patient. Thereafter, the patient is taking more milk depending upon his power of digestion.

This eliminates morbid Doshas, and Thus, cures Paittika type of Gulma [128-129]



### Recipes for purgation:

द्राक्षाभयारसं गुल्मे पैत्तिके सगुडं पिबेत्।

लिह्यात्कम्पिल्लकं वाऽपि विरेकार्थं मधु द्रवम्॥१३०॥

drākṣābhayārasaṃ gulme paittike saguḍaṃ pibet|

lihyātkampillakaṃ vā'pi virekārthaṃ madhu dravam||130||

For purgation, the patient suffering from Paittika Gulma should take the juice or decoction of Draksha – Raisin – Vitis vinifera and Abhaya – Terminalia chebula mixed with jaggery.

He may also take Kampillaka in the form of linctus by mixing it with honey. [130]

### Massage therapy:

दाह प्रशमनोऽभ्यङ्गः सर्पिषा पित्तगुल्मिनाम्।

चन्दनाद्येन तैलेन तैलेन मधुकस्य वा॥१३१॥

dāha praśamano'bhyaṅgaḥ sarpiṣā pittagulminām|

candanādyena tailena tailena madhukasya vā||131||

Burning sensation in a patient of pitta- Gulma can be alleviated by using ghee or Chandanadya Taila – Sesame (Sesamum indicum) or Madhuka– Licorice – Glycyrrhiza glabra Taila for massage [131]

### Medicated Enema:

ये च पित्तज्वरहराः सतिक्ताः क्षीरबस्तयः।

हितास्ते पित्तगुल्मिभ्यो वक्ष्यन्ते ये च सिद्धिषु॥१३२॥

ye ca pittajvaraharāḥ satiktāḥ kṣīrabastayaḥ|

hitāste pittagulmibhyo vakṣyante ye ca siddhiṣu||132||

Recipes of Ksira- basti (medicated enema made of milk and other drugs)prepared by boiling milk with bitter drugs, which alleviate Pitta- Jvara, are also useful for Pitta- Gulma. Such recipes are also described in Siddhi Sthana. [132]

## Diet and Drinks for Pitta- Gulma

शालयो जाङ्गलं मांसं गव्याजे पयसी घृतम्।

खर्जूरामलकं द्राक्षां दाडिमं सपरूषकम्॥१३३॥

आहारार्थं प्रयोक्तव्यं पानार्थं सलिलं शृतम्।

बला विदारीगन्धाद्यैः पित्तगुल्म चिकित्सितम्॥१३४॥

śālayo jāṅgalaṃ māṃsaṃ gavyāje payasī ghr̥tam।

kharjūrāmalakaṃ drākṣāṃ dāḍimaṃ sapaṛūṣakaṃ॥133॥

āhārārthaṃ prayoktavyaṃ pānārthaṃ salilaṃ śṛtam।

balā vidārīgandhādyaiḥ pittagulma cikitsitam॥134॥

Different types of Sali rice, meat of animals inhabiting arid land, cow milk, goat milk, ghee Kharjura – Dates – Phoenix dactylifera, amalaka, draksa, Dadima – Pomegranate – Punica granatum and Parusaka these is given as diet to the patient suffering from Pitta Gulma. To such patients, water boiled with **Bala – Country mallow (root) – Sida cordifolia**, Vidarigandha etc, is given for drinking [134]

## Stimulation of Digestive power:

आमान्वये पित्तगुल्मे सामे वा कफवातिके।

यवागूभिः खडैर्यूषैः सन्धुक्षयोऽग्निर्विलङ्घिते॥१३५॥

āmānvaye pittagulme sāme vā kaphavātike।

yavāgūbhiḥ khadairyūṣaiḥ sandhukṣyo’gnirvilāṅghite॥135॥

After administration of fasting therapy in Pitta- Gulma, Vata- Gulma or Kapha-Gulma when these are associated with Ama, the patient is given Yavagu (gruel), Khada and Yusha (soup) for stimulating his powder of digestion. [135]

## Importance of Agni:

शमप्रकोपौ दोषाणां सर्वेषामग्निसंश्रितौ।

तस्मादग्निं सदा रक्षेन्नदानानि च वर्जयेत्॥१३६॥

śamaprakopau doṣāṅām sarveṣāmagnisaṃśritau|  
tasmādagñiṃ sadā rakṣennidānāni ca varjayet||136||

Alleviation and aggravation of all Doshas is dependant upon Agni (power of digestion and metabolism). Therefore, it is always necessary to maintain Agni and to avoid factors responsible for the vitiation of Agni. [136]

## Medicine and treatment for Kaphaja gulma:

### Surgical Management of Kapha- Gulma:

वमनं वमनार्हाय प्रदद्यात् कफगुल्मिने|  
स्निग्धस्विन्नशरीराय गुल्मे शैथिल्यमागते||१३७||  
परिवेष्ट्य प्रदीप्तांस्तु बल्वजानथवा कुशान्|  
भिषक्कुम्भे समावाप्य गुल्मं घटमुखे न्यसेत्||१३८||  
सङ्गृहीतो यदा गुल्मस्तदा घटमथोद्धरेत्|  
वस्त्रान्तरं ततः कृत्वा भिन्द्याद्गुल्मं प्रमाणवित्||१३९||  
विमार्गाजपदादर्शैर्यथालाभं प्रपीडयेत्|  
मृद्रीयाद्गुल्ममेवैकं न त्वन्त्रहृदयं स्पृशेत्||१४०||  
तिलैरण्डातसीबीजसर्षपैः परिलिप्य च|  
श्लेष्मगुल्ममयःपात्रैः सुखोष्णैः स्वेदयेद्भिषक्||१४१||

vamanam vamanārhāya pradadyāt kaphagulmine|  
snigdhasvinnaśarīrāya gulme śaithilyamāgate||137||  
pariveṣṭya pradīptāṃstu balvajānathavā kuśān|  
bhiṣakkumbhe samāvāpya gulmaṃ ghaṭamukhe nyaset||138||  
saṅgrhīto yadā gulmastadā ghaṭamathoddharet|  
vastrāntaram tataḥ kṛtvā bhindyādgulmaṃ pramāṇavit||139||  
vimārgājapadādarśairyathālābham prapīḍayet|  
mr̥dñiyādgulmamevaikaṃ na tvantrahr̥dayaṃ spr̥set||140||  
tilairañḍātasībījasarṣapaiḥ parilipyā ca|  
śleṣmagulmamayaḥpātraiḥ sukhoṣṇaiḥ svedayedbhiṣak||141||

The patient of Kapha Gulma is administered Snehana and Swedana, thereafter, Vamana therapy is administered if needed. After the mass of Gulma has become soft by the administration of these therapies, at the brim, it is covered with a piece of cloth and made to entire the mouth of a jar containing ignited Balvaja or Kusha.

When because of the negative pressure created inside the jar, the mouth of the jar becomes strongly adhered to brim of the mass of Gulma, the jar is pulled. Then though another piece of cloth, the mass of Gulma is tied at its Root (peduncle) and punctured by a physician well versed in this technique. Thereafter, with the help of implements like Vimarga, Ajapada and Adarsha, what ever is available, the mass of Gulma is squeezed. Thereafter with the paste of Tila – Sesamum indicum, Eranda – Castor, seeds of Atasi – Linseed – Linum usitatissimum and sarshapa and fomented with the help of an iron pan made tolerably warm. [137-141]

### **Dashamuli Ghrita:**

सव्योष क्षार लवणं दशमूलीशृतं घृतम्।

कफगुल्मं जयत्याशु सहिङ्गुबिडदाडिमम्॥१४२॥

इति दशमूलीघृतम्।

savyoṣa kṣāra lavaṇaṃ daśamūlīśṛtaṃ ghr̥tam।

kaphagulmaṃ jayatyāśu sahiṅgubiḍadāḍimam॥142॥

iti daśamūlīghṛtam।

Ghee boiled with the decoction of Dasha- Mula along with the paste of Vyosa, ksara (Alkali) Lavana (rock Salt), Hingu, bida and Dadima cures Kapha- Gulma immediately. [142]

### **Bhallatakadya Ghrta:**

भल्लातकानां द्विपलं पञ्चमूलं पलोन्मितम्।

साध्यं विदारीगन्धाद्यमापोथ्य सलिलाढके॥१४३॥

पादशेषे रसे तस्मिन् पिप्पलीं नागरं वचाम्।

विडङ्गं सैन्धवं हिङ्गु यावशूकं बिडं शटीम्॥१४४॥  
 चित्रकं मधुकं रास्नां पिष्ट्वा कर्षसमं भिषक्।  
 प्रस्थं च पयसो दत्त्वा घृतप्रस्थं विपाचयेत्॥१४५॥  
 एतद्भल्लातकघृतं कफगुल्महरं परम्।  
 प्लीह पाण्ड्वामय श्वास ग्रहणी रोग कासनुत्॥१४६॥  
 इति भल्लातकाद्यं घृतम्।

bhallātakānām dvipalaṃ pañcamūlaṃ palonmitam।  
 sādhyam vidārīgandhādyamāpothya salilāḍhake॥143॥  
 pādaśeṣe rase tasmin pippalīm nāgaram vacām।  
 vidāṅgam saindhavam hiṅgu yāvaśūkaṃ biḍam śaṭim॥144॥  
 citrakam madhukam rāsnām piṣṭvā karṣasamaṃ bhiṣak।  
 prastham ca payaso dattvā ghr̥taprastham vipācayet॥145॥  
 etadbhallātakaghr̥tam kaphagulmaharam param।  
 plīha pāṇḍvāmaya śvāsa grahaṇī roga kāsanut॥146॥  
 iti bhallātakādyam ghr̥tam।

2 Palas of Bhallataka – Purified Semecarpus anacardium and 1 Pala of each of the drugs belonging to Kusdra Pancha- Mula group is boiled in 1 Adhaka of water till 1/4th remains.

To this decoction the paste of 1 Karsa of each of

Pippali – Long pepper fruit – Piper longum

Nagara – Ginger Rhizome – Zingiber officinalis

Vacha – Acorus calamus

Vidanga – False black pepper – Embelia ribes

Saindhava Lavana – Black salt

Hingu – Asa foetida

**Yavakshara – Alkali of Barley**

Bida salt

Shati – Hedyium spicatum

Chitraka – Plumbago zeylanica

Madhuka – Licorice – Glycyrrhiza glabra and

Rasna – Pluchea lanceolata / Vanda roxburghi

1 Prastha of milk and

1 Prastha of Ghee is added and cooked

This is called Bhallatak Ghrta.

It is an excellent recipe for the cure of Kapha Gulma.

It also cures

Pliha – Splenic disorders

Pandu – anemia

Shwasa – asthma

Grahani – sprue syndrome and

Kasa – cough [143-146]

### **Ksheera shatpala Ghruta:**

पिप्पली पिप्पलीमूल चव्य चित्रक नागरैः।

पलिकैः सयवक्षारैर्घृतप्रस्थं विपाचयेत्॥१४७॥

क्षीरप्रस्थं च तत् सर्पिहन्ति गुल्मं कफात्मकम्।

ग्रहणी पाण्डुरोगघ्नं प्लीह कास ज्वरापहम्॥१४८॥

इति क्षीरषट्पलकं घृतम्।

pippalī pippalīmūla cavya citraka nāgaraiḥ।

palikaiḥ sayavakṣāirghṛtaprasthaṃ vipācayet॥147॥

kṣīraprasthaṃ ca tat sarpihanti gulmaṃ kaphātmakam।

grahaṇī pāṇḍurogaghnaṃ plīha kāsa jvarāpaham॥148॥

iti kṣīraṣaṭpalakam ghṛtam।

1 Prastha of ghee is boiled with 1 Prastha of milk and the paste of 1

Pala of each of

Pippali – Long pepper fruit – Piper longum,

Pippalimula

Chavya

Chitraka – Plumbago zeylanica

Nagara – Ginger

and

YavaKshara – Alkali

It cures

Kapha- Gulma

Grahani – sprue syndrome

Pandu – anemia

Pliha – splenic disorders

Kasa – cough and  
Jwara – fever [147-148]

### **Mishraka Sneha:**

त्रिवृतां त्रिफलां दन्तीं दशमूलं पलोन्मितम्।  
जले चतुर्गुणे पक्त्वा चतुर्भागस्थितं रसम्॥१४९॥  
सर्पिरेरण्डजं तैलं क्षीरं चैकत्र साधयेत्।  
स सिद्धो मिश्रकस्नेहः सक्षौद्रः कफगुल्मनुत्॥१५०॥  
कफवातविबन्धेषु कुष्ठप्लीहोदरेषु च।  
प्रयोज्यो मिश्रकः स्नेहो योनिशूलेषु चाधिकम्॥१५१॥  
इति मिश्रकः स्नेहः।

trivṛtāṃ triphalāṃ dantīṃ daśamūlaṃ palonmitam।  
jale caturguṇe paktvā caturbhāgasthitam rasam॥149॥  
sarpireraṇḍajam tailam kṣīram caikatra sādhayet।  
sa siddho miśrakasnehaḥ sakṣaudraḥ kaphagulmanut॥150॥  
kaphavāta vibandheṣu kuṣṭha plīhodareṣu ca।  
prayojyo miśrakaḥ sneho yoniśūleṣu cādhikam॥151॥  
iti miśrakaḥ snehaḥ।

1 Pala of each of Trivrt, Triphala, Danti – Baliospermum montanum and Dashamoola is boiled with 4 times of water till 1/4th remains. To this decoction, ghee, castor oil and milk are added and cooked. This Misraka Sneha (mixture of ghee and oil) is administrating red long with honey.

It cures

Kapha- gulma

Constipation caused by Kapha and Vata,

Kustha – obstinate skin diseases including leprosy and

Pliha – splenic disorders.

This is used specially for the cure of Yoni- sula (pain in the female genital tract). [149-151]

### **Purgation Therapy:**

यदुक्तं वातगुल्मघ्नं संसनं नीलिनीघृतम्।  
द्विगुणं तद्विरेकार्थं प्रयोज्यं कफगुल्मिनाम्॥१५२॥  
सुधाक्षीरद्रवे चूर्णं त्रिवृतायाः सुभावितम्।  
कार्षिकं मधुसर्पिभ्यां लीढ्वा साधु विरिच्यते॥१५३॥

yaduktaṃ vātagulmaghnaṃ sraṃsanaṃ nīlinīghṛtam।  
dviḡuṇaṃ tadvirekārthaṃ prayojyaṃ kaphagulminām॥152॥  
sudhā kṣīradrave cūrṇaṃ trivṛtāyāḥ subhāvitam।  
kāṛṣikaṃ madhu sarpibhyāṃ līḍhvā sādhu viricyate॥153॥

The recipe of Nilini Ghrta which is prescribed for Sramsana (mild purgation) in the treatment of Vata –Gulma (wide verses 106-109) can also be used in double dose (2 Palas) for purgation in the treatment of Kapha- Gulma.

1 Karsa of the powder of Trivrt well impregnated with the milky latex of Sudha is given to this patient by mixing with honey and ghee for proper purgation. [152-153]

### **Danti Haritaki:**

जलद्रोणे विपक्तव्या विंशतिः पञ्च चाभयाः।  
दन्त्याः पलानि तावन्ति चित्रकस्य तथैव च॥१५४॥  
अष्टभागावशेषं तु रसं पूतमधिक्षिपेत्।  
दन्तीसमं गुडं पूतं क्षिपेत्त्राभयाश्च ताः॥१५५॥  
तैलार्धकुडवं चैव त्रिवृतायाश्चतुष्पलम्।  
चूर्णितं पलमेकं तु पिप्पलीविश्वभेषजम्॥१५६॥  
तत् साध्यं लेहवच्छीते तस्मिंस्तैलसमं मधु।  
क्षिपेच्चूर्णपलं चैकं त्वगेलापत्रकेशरात्॥१५७॥  
ततो लेहपलं लीढ्वा जग्ध्वा चैकां हरीतकीम्।  
सुखं विरिच्यते स्निग्धो दोषप्रस्थमनामयम्॥१५८॥  
गुल्मं श्वयथुमर्शांसि पाण्डुरोगमरोचकम्।



हृद्रोगं ग्रहणीदोषं कामलां विषमज्वरम्॥१५९॥  
कुष्ठं प्लीहानमानाहमेषा हन्युपसेविता।  
निरत्ययः क्रमश्चास्या द्रवो मांसरसौदनः॥१६०॥  
इति दन्तीहरीतकी।

jaladronē vipaktavyā viṃśatiḥ pañca cābhayāḥ।  
dantyāḥ palāni tāvanti citrakasya tathaiva ca॥154॥  
aṣṭabhāgāvaśeṣaṃ tu rasaṃ pūtamadhikṣipet।  
dantīsamaṃ guḍaṃ pūtaṃ kṣipettatrābhayāśca tāḥ॥155॥  
tailārdhakūḍavaṃ caiva trivṛtāyāścatuspalam।  
cūrṇitaṃ palamekaṃ tu pippalīviśvabheṣajam॥156॥  
tat sādhyam lehavacchīte tasmimṣtailasamaṃ madhu।  
kṣipeccūrṇapalam caikaṃ tvagelāpatrakeśarāt॥157॥  
tato lehapalam liḍhvā jagdhvā caikāṃ harītakīm।  
sukhaṃ viricyate snigdho doṣaprasthamanāmayam॥158॥  
gulmaṃ śvayathumarśāṃsi pāṇḍurogamarocakam।  
hr̥drogaṃ grahaṇīdoṣaṃ kāmalāṃ viṣamajvaram॥159॥  
kuṣṭhaṃ plīhānamānāhameṣā hanyupasevitā।  
niratyaḥ kraṃścāsyā dravo māṃsarasaudanaḥ॥160॥  
iti dantīharītakī।

In 1 Drona of water 25 fruits of Haritaki – Chebulic Myrobalan fruit rind – Terminalia chebula and 25 Palas of each Danti – Baliospermum montanum and Chitraka and boiled till 1/8th remains.

In this decoction, 25 fruits of Haritaki (boiled earlier), 1/2 Kudava of oil, 4 Palas of Trivrit and 1 Pala of the lines suggested for the powder of Tvak, Ela, Patra – Cinnamomum tamala Nees and Eberum. And Kesara is added.

The patient is given 1 Pala of this linctus along with 1 fruit of Haritaki (added to this recipe). This, when administered to an oiled patient, causes painless purgation.

It eliminates 1 Prastha of waste- product from the body without any difficulty.

It cures

Gulma

Svayathu – oedema

Arshas: piles

Pandu: anemia

Aruchi: anorexia

Hrd roga: heart diseases

Grahani: sprue syndrome

Kamala: Jaundice

Visama Jvara – irregular fever

Kushta – obstinate skin diseases including leprosy

Pliha – splenic disorders and

Anaha – abdominal distension

After the administration of this recipe, the patient is given liquid food including meat soup and rice which constitute the safe regimen. [154-160]

### **Other Recipes and Therapies for Kaphaja Gulma:**

Effective recipes of Niruha (decoction enema) for the successful treatment of Kapha- Gulma will be described in the Siddhi section.

Similarly, effective recipes of Arista (a type of alcoholic preparation) for the effective treatment of this ailment will be described in chapters dealing with the treatment of spore syndrome (Cikitsa 15) and piles (Cikitsa 14).

Powders and pills described in this chapter for the treatment of Kapha-Gulma provide Ksara (alkalies), Hingu – Asa foetida and Amala- Vetasa ae taken in double the prescribed quantity.

Recipes of Alkalies (Ksharas) prescribed for the treatment of sprue syndrome (in Cikitsa 15) is also effective and safe for the treatment of Kapha- Gulma. At the end Daha (cauterisation) therapy is useful in this condition. [161-163]

### **Diet and Drinks for Kaphaja gulma**

प्रपुराणानि धान्यानि जाङ्गला मृगपक्षिणः|

कौलत्थो मुद्गयूषश्च पिप्पल्या नागरस्य च||१६४||

शुष्कमूलकयूषश्च बिल्वस्य वरुणस्य च|

चिरबिल्वाङ्कुराणां च यवान्याश्चित्रकस्य च॥१६५॥  
 बीजपूरक हिङ्गवम्लवेतस क्षार दाडिमैः।  
 तत्रेण तैलसर्पिर्भर्या व्यञ्जनान्युपकल्पयेत्॥१६६॥  
 पञ्चमूलीशृतं तोयं पुराणं वारुणीरसम्।  
 कफगुल्मी पिबेत्काले जीर्णं माध्वीकमेव वा॥१६७॥  
 prapurāṇāni dhānyāni jāṅgalā mṛgapakṣiṇaḥ।  
 kaulattho mudgayūṣaśca pippalyā nāgarasya ca॥164॥  
 śuṣkamūlakayūṣaśca bilvasya varuṇasya ca।  
 cirabilvāṅkurāṇāṃ ca yavānyāścitrakasya ca॥165॥  
 bījapūraka hiṅgvamlavetasa kṣāra dāḍimaiḥ।  
 takreṇa tailasarpirbhyāṃ vyañjanānyupakalpayet॥166॥  
 pañcamūlīśṛtaṃ toyam purāṇam vāruṇīrasam।  
 kaphagulmī pibetkāle jīrṇam mādhvikameva vā॥167॥

### **Diet and drinks useful for a patient suffering from Kapha-Gulma:**

- 1) Old corns and cereals, meat of animals inhabiting arid land and birds, and soups of Kulattha and Mudga
- 2) Vegetable dishes prepared of Pippali, Nagara, Soup of dried Radish, Bilva, Varuna, tender (leaves) of Cirabilva, Yavani and Chitraka prepared by adding Beejapuraka, Hingu, Amlavestasa, Ksara, Dadima, Butter- milk, oil and Ghee;
- 3) Water boiled with Panca- Mula and
- 4) Old Varuni (a type of alcoholic drink) is taken by the patient at the appropriate time. After the digestion of food Madhvika (another type of alcoholic drink) is taken. [164-167]

### **Digestive Stimulants:**

यवानीचूर्णितं तक्रं बिडेन लवणीकृतम्।  
 पिबेत् सन्दीपनं वातकफमूत्रानुलोमनम् ॥१६८॥  
 yavānicūrṇitaṃ takraṃ biḍena lavaṇīkṛtam।  
 pibet sandīpanaṃ vātakaphamūtrānulomanam ॥168॥

Butter- milk sprinkled with the powder of Yavani and made saline by adding Lavana (rock- salt) is given to the patient to drink. This potion stimulates the power of digestion and helps in the downward movement of Vata, Kapha and urine. [168]

### **Incurability and Complications:**

सञ्चितः क्रमशो गुल्मो महावास्तुपरिग्रहः।

कृतमूलः सिरानद्धो यदा कूर्म इवोन्नतः॥१६९॥

दौर्बल्यारुचिहल्लासकासवम्यरतिज्वरैः ।

तृष्णातन्द्राप्रतिश्यायैर्युज्यते न स सिध्यति॥१७०॥

गृहीत्वा सज्वरश्वासं वम्यतीसारपीडितम्।

हन्नाभिहस्तपादेषु शोफः कर्षति गुल्मिनम्॥१७१॥

sañcitaḥ kramaśo gulmo mahāvāstuparigrahaḥ।

kṛtamūlaḥ sirānaddho yadā kūrma ivonnataḥ॥169॥

daurbalyāruciḥllāsakāsavamyaratijvaraiḥ ।

trṣṇātandrāpratiśyāyairyujyate na sa sidhyati॥170॥

grhītvā sajvaraśvāsaṃ vamyatīsārapīḍitam।

hṛnnābhihastapādeṣu śophaḥ karṣati gulminam॥171॥

When Gulma, gradually accumulated, surrounds a large area, deep-rooted, when it is engrossed with veins, when it is elevated like a tortoise and when it is associated with weakness, anorexia, Nausea, Cough, vomiting, Arati (Disliking for every thing), fever, morbid thirst, drowsiness as well as coryza, it becomes incurable.

Oedema in cardiac region, umbilical region and upper as well as lower limbs in a patient of Gulma who is afflicted with fever, dyspnoea, vomiting and diarrhea drag him towards death.

### **Management of Raktaja Gulma:**

रौधिरस्य तु गुल्मस्य गर्भकाल व्यतिक्रमे।

स्निग्ध स्विन्नशरीरायै दद्यात् स्नेह विरेचनम्॥१७२॥

पलाश क्षारपात्रे द्वे द्वे पात्रे तैलसर्पिषोः।

गुल्म शैथिल्य जननीं पक्त्वा मात्रां प्रयोजयेत्॥१७३॥  
 प्रभिद्येत न यद्येवं दद्याद्योनिविशोधनम् ।  
 क्षारेण युक्तं पललं सुधाक्षीरेण वा पुनः॥१७४॥  
 आभ्यां वा भावितान् दद्याद्योनौ कटुकमत्स्यकान्।  
 वराहमत्स्यपित्ताभ्यां लक्तकान् वा सुभावितान्॥१७५॥  
 अधोहरैश्चोर्ध्वहरैर्भावितान् वा समाक्षिकैः।  
 किण्वं वा सगुडक्षारं दद्याद्योनिविशोधनम्॥१७६॥  
 रक्तपित्तहरं क्षारं लेहयेन्मधुसर्पिषा।  
 लशुनं मदिरां तीक्ष्णां मत्स्यांश्चास्यै प्रदापयेत्॥१७७॥  
 बस्तिं सक्षीरगोमूत्रं सक्षारं दाशमूलिकम्।  
 अदृश्यमाने रुधिरे दद्याद्गुल्मप्रभेदनम्॥१७८॥  
 प्रवर्तमाने रुधिरे दद्यान्मांसरसौदनम्।  
 घृततैलेन चाभ्यङ्गं पानार्थं तरुणीं सुराम्॥१७९॥  
 रुधिरेऽतिप्रवृत्ते तु रक्तपित्तहरीः क्रियाः।  
 कार्या वातरुगार्तायाः सर्वा वातहरीः पुनः॥१८०॥  
 घृततैलावसेकांश्च तित्तिरींश्चरणायुधान्।  
 सुरां समण्डां पूर्वं च पानमम्लस्य सर्पिषः॥१८१॥  
 प्रयोजयेदुत्तरं वा जीवनीयेन सर्पिषा।  
 अतिप्रवृत्ते रुधिरे सतिकेनानुवासनम्॥१८२॥

raudhirasya tu gulmasya garbhakāla vyatikrame|  
 snigdha svinnaśarīrāyai dadyāt sneha virecanam||172||  
 palāśa kṣārapātre dve dve pātre tailasarpīṣoḥ|  
 gulma śaithilya jananiṃ paktvā mātrāṃ prayojayet||173||  
 prabhidyeta na yadyevaṃ dadyādyoniviśodhanam|  
 kṣāreṇa yuktaṃ palalaṃ sudhākṣīreṇa vā punaḥ||174||  
 ābhyāṃ vā bhāvitān dadyādyonau kaṭukamatsyakān|  
 varāhamatsyapittābhyāṃ laktakān vā subhāvitān||175||  
 adhoharaiścordhvaharairbhāvitān vā samākṣikaiḥ|  
 kiṇvaṃ vā saguḍakṣāraṃ dadyādyoniviśodhanam||176||

raktapittaharam kṣāraṃ lehayenmadhusarpiṣā |  
 laśunaṃ madirāṃ tīkṣṇāṃ matsyāṃścāsyai pradāpayet ||177||  
 bastiṃ sakṣīragomūtraṃ sakṣāraṃ dāśamūlikam |  
 adṛśyamāne rudhire dadyādgulmaprabhedanam ||178||  
 pravartamāne rudhire dadyānmāṃsarasaudanam |  
 ghr̥tatailena cābhyaṅgaṃ pānārthaṃ taruṇiṃ surām ||179||  
 rudhire'tipravṛtte tu raktapittahariḥ kriyāḥ |  
 kāryā vātarugārtāyāḥ sarvā vātahariḥ punaḥ ||180||  
 ghr̥ta tailāvasekāṃśca tittiriṃścaraṇāyudhān |  
 surāṃ samaṇḍāṃ pūrvaṃ ca pānamamlaya sarpiṣaḥ ||181||  
 prayojayeduttaraṃ vā jīvanīyena sarpiṣā |  
 atipravṛtte rudhire satiktenānuvāsanam ||182||

The patient suffering from Rakta- Gulma, after 10th month, is given oleation and fomentation therapies followed by Sneha Virechana (purgation therapy with unctuous ingredients).

Two Patras of Palasha-Ksara (Alkali preparation of Palasa tree) and two Patras of oil and ghee is boiled together and administered to the patient in appropriate dose for with a view to suffering the Gulma. If the mass of Gulma does not break by the administration of this recipe, 1 of the following recipes is inserted into the vagina for the cleansing of Yoni (female genital tract)

- 1) Oil cake mixed with alkalies
- 2) Oil cake mixed with the milky latex of Sudha
- 3) Katuka- Maaatsya (small fish called Saphari which is pungent in taste) impregnated with alkalies and milky later of Sudha
- 4) A piece of cloth well pergnated with the bile of Varaha or Matsya
- 5) A piece of cloth well impregnated with the drugs which cause vomiting or purgation and smeared with honey; and
- 6) Kinva (Yeast which is used for fermentation, Asavas and Aristas) mixed with Jaggery and Alkalies

If inspite of it, bleeding does not occur, then for breaking the Rakta Gulma, the patient may be given alkalies prescribed for the treatment of Raktha-Pitta (A disease characterized by bleeding from different parts of the body) along with honey and ghee in the form of a linctus. She is given Lasuna, sharp type of Madira (variety of

alcoholic drink) and fish. She may also be given medicated enema prepared without the decoction of Dasa-Mula mixed with milk, Cow's urine and Alkalies.

After the occurrence of bleeding, the patient is given rice mixed with meat soup to it.

Ghee and oil is used for massage of her body, and for drinking; she is given freshly prepared Sura (a type of Alcoholic drink).

If there is excessive bleeding, then therapies prescribed for excessive painis given, then she is given all therapies Avaseka (sprinkling of water), Tittiri, Charanayudha (cock), Sura alongwith its Manda (upper portion of the fermented liquid) and ghee prepared with sour drugs as food, drinks and regimens.

Ghee boiled with drugs belonging to Jivaniya group is used for Uttara Basti (douching the vaginal tract). If there is excessive bleeding then anuvasana type of medicated enema is administered by boiling with bitter – drugs [172-182]

### Summary:

तत्र श्लोकाः-

स्नेहः स्वेदः सर्पिर्बस्तिशूर्णानि बृंहणं गुडिकाः।

वमनविरेकौ मोक्षः क्षतजस्य च वातगुल्मवताम्॥१८३॥

सर्पिः सतिक्तसिद्धं क्षीरं प्रस्रंसनं निरूहाश्च।

रक्तस्य चावसेचनमाश्वासनसंशमनयोगाः॥१८४॥

उपनाहनं सशस्त्रं पक्वस्याभ्यन्तरप्रभिन्नस्य।

संशोधनसंशमने पित्तप्रभवस्य गुल्मस्य॥१८५॥

स्नेहः स्वेदो भेदो लङ्घनमुल्लेखनं विरेकश्च।

सर्पिर्बस्तिर्गुटिकाशूर्णमरिष्टाश्च सक्षाराः॥१८६॥

गुल्मस्यान्ते दाहः कफजस्याग्रेऽपनीतरक्तस्य।

गुल्मस्य रौधिरस्य क्रियाक्रमः स्त्रीभवस्योक्तः॥१८७॥

पथ्यान्नपानसेवा हेतूनां वर्जनं यथास्वं च।

नित्यं चाग्निसमाधिः स्निग्धस्य च सर्वकर्माणि॥१८८॥

हेतुलिङ्गं सिद्धिः क्रियाक्रमः साध्यता न योगाश्च।

गुल्मचिकित्सितसङ्ग्रह एतावान् व्याहतोऽग्निवेशस्य॥१८९॥

tatra ślokāḥ-

snehaḥ svedaḥ sarpirbastiścūrṇāni bṛṃhaṇaṃ guḍikāḥ |  
vamanavirekau mokṣaḥ kṣatajasya ca vātagulmavatām||183||  
sarpiḥ satiktasiddham kṣīraṃ prasraṃsanam nirūhāśca |  
raktasya cāvasecanamāśvāsanaśamanayogāḥ||184||  
upanāhanaṃ saśastraṃ pakvasyābhyantaraprabhinnasya |  
saṃśodhanasaṃśamane pittaprabhavyasya gulmasya||185||  
snehaḥ svedo bhedo laṅghanamullekhanam virekaśca |  
sarpirbastirguṭikāścūrṇamariṣṭāśca sakṣārāḥ||186||  
gulmasyānte dāhaḥ kaphajasyāgre'panītaraktasya |  
gulmasya raudhirasya kriyākramaḥ strībhavyoktaḥ||187||  
pathyānnapānasevā hetūnām varjanaṃ yathāsvaṃ ca |  
nityam cāgnisamādhiḥ snigdhasya ca sarvakarmāṇi||188||  
heturliṅgaṃ siddhiḥ kriyākramaḥ sādhyatā na yogāśca |  
gulma cikitsita saṅgraha etāvān vyāhṛto'gniveśasya||189||

Agnivesa has described the following topics in this chapter dealing with the treatment of Gulma

- 1) Oleation and fermentation therapies, recipes of Ghee enema, powder, nourishing pills, emetic, purgation and oleation therapies for the treatment of Vata- Gulma
- 2) Medicated ghee prepared by boiling it with bitter drugs milk, laxatives, recipes for Niruha type of medicated enema, blood-letting, Ashvasana (consolation), recipes for alleviation, application of hot ointment, surgical management of suppurated and internally ruptured ailment, elimination and alleviation therapies for the treatment of Paittika Gulma;
- 3) Oleation, fermentation, puncturing, fasting, emetic and purgation therapies, recipes for medicated ghee, medicated enema, pills, powders, aristas (type of alcoholic drink), Alkalies, cauterization as the terminal therapy after blood-letting for the treatment of Kapha- Gulma
- 4) Management of Raktaja Gulma occurring in women and



5) Use of wholesome food and drinks, prevention of the very productive grounds of various types liable to bring about morbid conditions, need for regularly maintaining the powder of digestion and metabolism (Agni), need for oleation therapy before all types of treatment, etiology, signs and symptoms, management, line of treatment, curability and incurability and recipes in respect of different types of Gulma.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने  
गुल्मचिकित्सितं नाम पञ्चमोऽध्यायः॥५॥

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsitasthāne  
gulma cikitsitaṃ nāma pañcamo'dhyāyaḥ॥5॥

Thus, ends the fifth chapter dealing with the treatment of Gulma in the section of Chikitsa sthana of the work by Agnivesha and redacted by Charaka.

## **Gulma- Abdominal Tumor- A Unique Disease In Ayurveda**

We get the reference of various kinds of abdominal lumps with different names like cysts, tumor, herniation, fibroid, inflamed conditions, abscess etc. According to the site of manifestation and specific features they are termed Granthi, Arbuda, Vriddhi, Abhyantara Shopha, Vidradhi etc in Ayurvedic system of medicine.

Ayurveda refers one more specific kind of disease with the term – Gulma.

Ayurvedic scholars define it as the abdominal lump which is caused due to aggravation and encapsulation of Vata Dosha (*kupita Anila moodhatwat*) which does not give clue about its site of origin (*Goodha Gulmodaya*) which spreads widely like the shrubs (*Gulmavat vishalatwaat*). It is usually known as gaseous tumor of abdomen.

### **Gulma – Causative factors:**

1. Excess intake of Vata aggravating foods (dry, light, rough, spicy)
2. Constipation or improper bowel habit
3. Suppression of natural urges
4. Pressure exerted by external causes like injury, hit, compression etc
5. Excess food intake
6. Grief / stress
7. Improperly carried Panchakarma treatment

### **Gulma – Origin of the disease:**

The causative factors lead to severe aggravation of Vatadosha at the level of abdomen. This further vitiates Pitta and Kapha in the localized area and obstruct the passage of the channels. Due to the blockage of the morbid factor, they are stagnated and localized in abdominal organs like intestines, liver. According to the site and Dosha involvement, the features are exhibited. Usually, the condition is manifested in epigastrium, umbilicus, pelvic cavity and in lumbar/iliac regions.

### **Types:**

1. Vataja
2. Pittaja
3. Kaphaia

4. Tridoshic
5. Raktaja (in female, refers to uterine fibroids)

### **Stages of Gulma:**

#### **1. Immature (recent onset) tumors:**

Tumors are heavy, hard, situated beneath the muscles, without change of color and fixed firmly.

#### **2. Maturing tumours:**

The Tumors are burning, painful, causing agony, loss of sleep, irritation, and fever.

#### **3. Matured (suppurated) gaseous tumors:**

The tumors are burning, bluish red in color, palpable like bladder and severe painful in nature.

### **Specific features of gulma:**

#### **1. Vatic Gulma:**

Obstruction of flatus, dryness of the throat and mouth, shivering, fever, pain in heart and abdominal sides, shoulder and head, aggravates on empty stomach and relieved on ingestion of food; the condition is worsened by dry-astringent-bitter and pungent substances.

#### **2. Pittaja gulma:**

In the condition, fever, thirst, redness of the face, pain, sweating, burning and tenderness are complained by the patients.

#### **3. Kaphajagulma:**

This produces inertia, shivering, fever, body ache, nausea, cough, tastelessness, heaviness, and hard elevated non inflammatory masses.

#### **4. Dwidoshaja and sannipataja:**

According to the dosha involvement mixed features are observed.

#### **5. Raktaja gulma:**

Menstruating women indulging in fasting or using excess of dry food, facing the fearsome events, suppressing the natural urges, subjecting to therapies which arrest the free outgoing of blood and vomiting, suffering from uterine dysfunction etc, cause the vitiation of menstrual blood. This, in turn lead to the occurrence of Raktaja gulma (fibroid).

Here, pulsating tumor, gradually taking the shape of the round mass, with pain and producing the features of pregnancy (like amenorrhoea, pigmented nipples, morning sickness etc). Often this produces this pain and burning sensation with the features of Pittaja Gulma.

### **Prognosis of Gulma:**

Tumor associated with the features of breathlessness, abdominal pain, thirst, anorexia, body ache, stiffness, and debility are critical; likewise, the tumor with the features of all the three Doshas is also incurable.

### **Management of Gulma (gaseous tumor):**

All measures are undertaken to control Vata. To achieve this, Snehana – oleation,  
Swedana – sudation (sweating therapy),  
Mild purgation,  
Asthapana Basti – Decoction enema,  
and sour mixed sweet eatables are recommended.

### **Single drugs recommended in gaseous tumor:**

1. Lashuna – garlic – *Allium sativa* Linn.
2. Hapusha – Juniperus communis Linn.
3. Hingu – asafetida – *Ferula narthex* Boiss.
4. Draksha – raisins – *Vitis vinifera* Linn.
5. Vacha – *Acorus calamus* Linn.
6. Eranda – castor- *Ricinus communis* Linn.
7. Ajamoda – **Celery** – *Trachyspermum roxburghianum* (DC.) Sprague.
8. Saindhava lavana – **rock salt**
9. Pippali-long pepper- *Piper longum* Linn.
10. Chavya- *Piper chaba* Hunter.
11. Danti – *Baliospermum montanum* (Willd.) Muell. Arg.
12. Haritaki – **chebulic myrobalan** – *Terminalia chebula* Retz.
13. Varuna – *Crataeva nurvala* Buch-Hem. etc

### **Formulations recommended:**

1. [Dashamoola kwatha](#)
2. Hapushadi ghrita
3. [Hingwadi choorna](#)

4. Hingusauvarchala ghrita
5. [Pippalyadi ghrita](#)
6. [Lashuna ksheerapaka](#)
7. [Shankha vati](#)
8. [Vaishwanara choorna](#)
9. [Agnimukha choorna](#)
10. [Dantiharitaki lehya](#)
11. [Chavikasava](#)
12. [Pravala Panchamrita rasa](#)
13. [Dashamoola ghrita](#)
14. [Varunadi kwatha](#)
15. [Kumaryasava](#)
16. Ksheera Shatpala ghrita etc.

### **Wholesome diet and habits:**

1. Purana shali (old rice)
2. Kulattha (horse gram)
3. Jangala mamsa (desert animals)
4. Kooshmanada (ash gourd)
5. Amalaki (goose berry)
6. Dadima (pomegranate)
7. Eranda taila (castor oil)
8. Ardraka (ginger)
9. Jiraka (cumin seeds)
10. Hingu (asa foetida)
11. Depana (easily digestible, carminative food) etc

### **Unwholesome food and habits:**

1. Guru ahara (heavy food)
2. Viruddha Ahara (incompatible food)
3. Vishama Ahara (improper food)
4. Shushka shaka (dry vegetable)
5. Shushka mamsa (fried flesh)
6. Kanda moola (tubers and roots)
7. Matsya (fish)
8. Vegadharana (suppression of the urges) etc.

### **Last drop:**

Gaseous tumor (Gulma) is a condition which is very difficult to

equate any particular disease kind of modern medicinal system. Often this is found as a feature in so many acute and chronic diseased conditions. But it is commonly found in the patients who often indulge in unwholesome diet and take multiple medicaments or food varieties at a time. So, one should be careful while making the combination of medicines and food and beverages.

Article by Prof. MS Krishnamurthy. MD (Ayu)., PhD.

## Charaka Prameha Nidana: 4th Chapter

The 4th chapter of Charaka Samhitha Nidana Sthana is called Prameha Nidana. It deals with causes, pathology, types and symptoms of Prameha – urinary disorder including Diabetes mellitus, as per Ayurveda.

अथातः प्रमेह निदानं व्याख्यास्यामः॥१॥

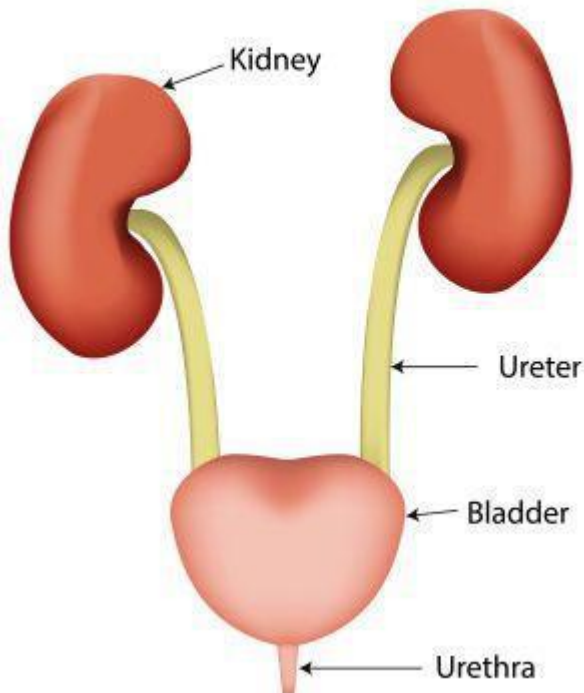
इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ prameha nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the Diagnosis of Prameha (urinary disorder including Diabetes mellitus). Thus, said Lord Atreya [1-2]

### The Urinary System



### Types of Prameha:

त्रिदोष कोप निमित्ता विंशतिः प्रमेहा भवन्ति विकाराश्चापरेऽपरिसङ्ख्येयाः।

तत्र यथा त्रिदोष प्रकोपः प्रमेहानभिनिर्वर्तयति तथाऽनुव्याख्यास्यामः॥३॥

tridoṣa kopa nimittā viṃśatiḥ pramehā bhavanti

vikārāścāpare'parisaṅkhyeyāḥ|

tatra yathā tridoṣa prakopaḥ pramehānabhinirvartayati

tathā'nuvyākhyāsyāmaḥ॥३॥

Due to the simultaneous vitiation of all the 3 Doshas, 20 types of Prameha as also innumerable other diseases are manifested.

We shall now explain the way in which the vitiation of the 3 Doshas leads to the manifestation of the various types of Prameha. [3]

For the brief version of this chapter, please read: [Prameha – Ayurvedic Approach To Urinary Disorders](#)

### **Specific features of etiological factors:**

इह खलु निदान दोष दूष्य विशेषेभ्यो विकार विघातभावाभाव प्रतिविशेषा भवन्ति|

यदा ह्येते त्रयो निदानादि विशेषाः परस्परं नानुबध्नन्त्यथवा काल

प्रकर्षादबलीयांसोऽथवाऽनुबध्नन्ति न तदा विकाराभिनिर्वृतिः,

चिराद्वाऽप्यभिनिर्वर्तन्ते, तनवो वा भवन्त्ययथोक्तसर्वलिङ्गा वा; विपर्यये

विपरीताः; इति सर्व विकार विघात भावाभाव प्रति

विशेषाभिनिर्वृतिहेतुर्भवत्युक्तः॥४॥

iha khalu nidāna doṣa dūṣya viśeṣebhyo vikāra vighātabhāvābhāva prativiśeṣā bhavanti|

yadā hyete trayo nidānādi viśeṣāḥ parasparaṃ

nānubadhnantiyathavā kāla prakarṣādabaliyāṃso'thavā'nubadhnanti

na tadā vikārābhinirvṛtiḥ, cirādvā'pyabhinirvartante, tanavo vā

bhavantiyayathoktasarvaliṅgā vā; viparyaye viparītāḥ; iti sarva

vikāra vighāta bhāvābhāva prati

viśeṣābhinirvṛtihaturbhavatyuktaḥ॥४॥



Specific features of causative factors, Doshas and Dhatus determine the bodily immunity or susceptibility to the manifestation of a disease. When they do not support each other or when they are weak due to temporal factors, then either the disease does not manifest itself or there is delay in manifestation or the disease is very mild or all its symptoms are not properly manifested. If the situations are contrary to what is mentioned above, the corresponding results will also be otherwise. Thus, the specific factors which determine the ability or otherwise of the body to resist all types of diseases is described. [4]

### **Nidana – Causative factors of Kaphaja Prameha:**

तत्रेमे त्रयो निदानादि विशेषाः श्लेष्म निमित्तानां प्रमेहाणामाश्वभिर्निर्वृत्तिकरा भवन्ति; तद्यथा- हायनक यव कचीन कोद्दालक नैषधेत्कट मुकुन्दक महाव्रीहि प्रमोदक सुगन्धकानां नवानामतिवेलमति प्रमाणेन चोपयोगः, तथा सर्पिष्मतां नव हरेणु माष सूप्यानां, ग्राम्यान्पौदकानां च मांसानां, शाक तिल पलल पिष्टान्न पायस कृशरा विलेपीक्षु विकाराणां, क्षीर नव मद्य मन्दक दधि द्रव मधुर तरुण प्रायाणां चोपयोगः, मृजा व्यायाम वर्जनं, स्वप्न शयनासन प्रसङ्गः, यश्च कश्चिद्विधिरन्योऽपि श्लेष्म मेदो मूत्र सञ्जननः, स सर्वो निदान विशेषः॥५॥

बहुद्रवः श्लेष्मा दोष विशेषः॥६॥

बह्वबद्धं मेदो मांसं शरीरज क्लेदः शुक्रं शोणितं वसा मज्जा लसीका

रसश्चौजःसङ्ख्यात इति दूष्य विशेषः॥७॥

tatrete trayo nidānādi viśeṣāḥ śleṣma nimittānāṃ  
pramehāṇāmāśvabhi rnirvṛttikarā bhavanti; tadyathā- hāyanaka  
yava kacīna koddālaka naiṣadhetkaṭa mukundaka mahāvrihi  
pramodaka sugandhakānāṃ navānāmativelamati pramāṇena  
copayogaḥ, tathā sarpiṣmatāṃ nava hareṇu māṣa sūpyānāṃ,  
grāmyānūpaudakānāṃ ca māṃsānāṃ, śāka tila palala piṣṭāna  
pāyasa kṛśarā vilepīkṣu vikāraṇāṃ, kṣīra nava madya mandaka  
dadhi drava madhura taruṇa prāyāṇāṃ copayogaḥ, mrjā vyāyāma  
varjanaṃ, svapna śayanāsana prasaṅgaḥ, yaśca kaścidvidhiranyo’pi

śleṣma medo mūtra sañjananaḥ, sa sarvo nidāna viśeṣaḥ||5||  
bahudravaḥ śleṣmā doṣa viśeṣaḥ||6||  
bahvabaddhaṃ medo māṃsaṃ śarīraja kledaḥ śukraṃ śoṇitaṃ  
vasā majjā lasikā rasaścaujaḥsaṅkhyāta iti dūṣya viśeṣāḥ||7||

### **Pathogenic factors of Prameha:**

The following factors help in the immediate manifestation of Prameha due to Kapha. Of these factors, the etiological ones are as follows:

hāyanaka yava kacīna koddālaka naiśadhetkaṭa mukundaka  
mahāvrihi pramodaka sugandhakānāṃ navānāmativelamati  
pramāṇena copayogaḥ – Frequent and excessive intake of fresh  
corns like Hayanaka, Yavaka (a variety of *Hordeum Vulgare* Linne),  
Cinaka, Uddalaka (cerebra odllam), Naisadha, Itkata, Mukundaka,  
Mahavrhi, Pramodaka and sugandhaka

tathā sarpiṣmatāṃ nava hareṇu māṣa sūpyānāṃ – Intake of Pulses  
like fresh Harenu (*Pisum Sativum* Linn) and Masha (*Phaseolus*  
*Radiatus* Linn) with ghee

grāmyānūpaudakānāṃ ca māṃsānāṃ – Intake of the meat of  
domesticated, Marshy and aquatic animals  
śāka tila palala piṣṭāna pāyasa kṛśarā vilepikṣu vikārāṇāṃ – Intake  
of vegetables, Tila – Sesame (*Sesamum indicum*), oil cake of Tila –  
Sesame (*Sesamum indicum*), Pastry (Milk preparation), Krsara  
(gruel prepared of Tila – Sesame (*Sesamum indicum*), rice and  
blackgram, Vilepi (a type of gruel prepared with four times of  
water) and preparations of sugarcane

kṣīra nava madya mandaka dadhi drava madhura taruṇa prāyāṇāṃ  
copayogaḥ – Intake of milk, fresh wine, immature curd and curd  
which are mostly liquid, sweet and immature in nature

mṛjā vyāyāma varjanaṃ – Avoidance of uncton and physical  
exercise

svapna śayanāsana prasaṅgaḥ – Indulgence in sleep, bed rest and  
sedentary habits and

yaśca kaścidvidhiranyo'pi śleṣma medo mūtra sañjananaḥ –  
Resorting to even such other regimens which produce more of  
Kapha, fat and urine.

Kapha having liquidity in excess is the Dosha involved. Dhatus  
specially involved in this Prameha are:

Medas (fat)

Mamsa (muscle tissue)

Vasa (muscle fat)

Majja (marrow)

Kleda (body fluids)

Shukra (semen)

Rakta (blood)

Lasika (lymph) and

Rasa (Plasma) which later is also known as Ojas.

Of them, the first 4 Dhatus are of incurred quantity and decreases  
viscosity; remaining Dhatus are of increased quantity only. [5-7]

### **Samprapti – Pathogenesis of Kaphaja prameha:**

त्रयाणामेषां निदानादि विशेषाणां सन्निपाते क्षिप्रं श्लेष्मा प्रकोपमापद्यते, प्रागति  
भूयस्त्वात्; स प्रकुपितः क्षिप्रमेव शरीरे विसृप्तिं लभते, शरीर शैथिल्यात्; स  
विसर्पञ् शरीरे मेदसैवादितो मिश्रीभावं गच्छति, मेदसश्चैव बह्व बद्धत्वान्मेदसश्च  
गुणैः समान गुण भूयिष्ठत्वात्; स मेदसा मिश्रीभवन् दूषयत्येनत्, विकृतत्वात्;  
स विकृतो दुष्टेन मेदसोपहितः शरीर क्लेद मांसाभ्यां संसर्गं गच्छति, क्लेद  
मांसयोरतिप्रमाणाभिवृद्धत्वात्; स मांसे मांस प्रदोषात् पूति मांस पिडकाः

शराविका कच्छपिकाद्याः सञ्जनयति, अप्रकृतिभूतत्वात्; शरीर क्लेदं पुनर्दूषयन्  
मूत्रत्वेन परिणमयति, मूत्रवहानां च स्रोतसां वङ्क्षण बस्ति प्रभवाणां  
मेदःक्लेदोपहितानि गुरुणि मुखान्यासाद्य प्रतिरुध्यते; ततः प्रमेहांस्तेषां  
स्थैर्यमसाध्यतां वा जनयति, प्रकृति विकृति भूतत्वात्||८||

trayāṇāmeṣāṃ nidānādi viśeṣāṇāṃ sannipāte kṣipraṃ śleṣmā  
prakopamāpadyate, prāgati bhūyastvāt; sa prakupitaḥ kṣiprameva  
śarīre visrptiṃ labhate, śarīra śaithilyāt; sa visarpañ śarīre  
medasaivādito miśrībhāvaṃ gacchati, medasaścaiva bahva  
baddhatvānmedasaśca guṇaiḥ samāna guṇa bhūyiṣṭhatvāt; sa  
medasā miśrībhavan dūṣayatyenat, vikṛtatvāt; sa vikṛto duṣṭena  
medasopahitaḥ śarīra kleda māṃsābhyāṃ saṃsargaṃ gacchati,  
kleda māṃsayoratipramāṇābhivṛddhatvāt; sa māṃse māṃsa  
pradoṣāt pūti māṃsa piḍakāḥ śarāvika kacchapikādyāḥ sañjanayati,  
aprakṛtibhūtatvāt; śarīra kledaṃ punardūṣayan mūtratvena  
pariṇamayati, mūtravahānāṃ ca srotasāṃ vaṅkṣaṇa basti  
prabhavāṇāṃ medaḥkledopahitāni gurūṇi mukhānyāsādya  
pratirudhyate; tataḥ pramehāṃsteṣāṃ sthairyamasādhyatāṃ vā  
janayati, prakṛti vikṛti bhūtatvāt||8||

By the favorable combination of all 3 specific factors, viz causes, Doshas and Dhatus, Kapha gets immediately aggravated because of the excessiveness in quantity already attained by it and initiates the process of manifestation of Prameha. The aggravated Kapha spreads all over the body because body, it first of all gets mixed with Medas (fat) because there is an increase in the quantity and decrease in the viscosity of Medas Kapha itself is vitiated, it vitiates Medas while getting mixed with the latter.

The vitiated Kapha along with vitiated Medas gets inasmuch as these 2 are supposed to have already exceeded their quantity. Vitiating of the muscle tissue provides a congenial atmosphere for

the manifestation of putrefied carbuncles like Saravika and Kacchapika in the muscle.

The liquid Dhatus of the body are further vitiated and transformed into urine. Kidneys and bladder are the root (controlling organs) of the channels carrying urine and the openings of these channels obstructs them. This results in the manifestation of Prameha which becomes chronic or incurable due to the affection of all the qualities of kapha and also due to the simultaneous vitiation of homogeneous and heterogeneous Dhatus. [8]

### **Signs of Kaphaja Prameha, Varieties and Prognosis:**

शरीरक्लेदस्तु श्लेष्म मेदो मिश्रः प्रविशन् मूत्राशयं मूत्रत्वमापद्यमानः  
श्लैष्मिकैरेभिर्दशभिर्गुणैरुपसृज्यते वैषम्य युक्तैः; तद्यथा- श्वेत शीत मूर्त  
पिच्छिलाच्छ स्निग्ध गुरु मधुर सान्द्र प्रसाद मन्दैः, तत्र येन गुणेनैकेनानेकेन  
वा भूयस्तरमुपसृज्यते तत्समाख्यं गौणं नाम विशेषं प्राप्नोति||९||  
ते तु खल्विमे दश प्रमेहा नाम विशेषेण भवन्ति; तद्यथा- उदकमेहश्च,  
इक्षुवालिका रस मेहश्च, सान्द्र मेहश्च, सान्द्रप्रसाद मेहश्च, शुक्लमेहश्च, शुक्रमेहश्च,  
शीतमेहश्च, सिकतामेहश्च, शनैर्मेहश्च, आलालमेहश्चेति||१०||  
ते दश प्रमेहाः साध्याः; समान गुण मेदःस्थानकत्वात्, कफस्य प्राधान्यात्,  
समक्रियत्वाच्च||११||

śarīrakledastu śleṣma medo miśraḥ praviśan mūtrāśayaṃ  
mūtratvamāpadyamānaḥ ślaiṣmikairebhirdaśabhirguṇairupasrjyate  
vaiṣamya yuktaiḥ; tadyathā- śveta śīta mūrta picchilāccha snigdha  
guru madhura sāndra prasāda mandaiḥ, tatra yena  
guṇenaikenānekena vā bhūyastaramupasrjyate tatsamākhyam  
gaṇam nāma viśeṣam prāpnoti||9||  
te tu khalvime daśa pramehā nāma viśeṣeṇa bhavanti; tadyathā-  
udakamehaśca, ikṣuvālikā rasa mehaśca, sāndra mehaśca,  
sāndraprasāda mehaśca, śuklamehaśca, śukramehaśca,  
śītamehaśca, sikatāmehaśca, śanairmehaśca, ālālamehaśceti||10||

te daśa pramehāḥ sādhyāḥ; samāna guṇa medaḥsthānakatvāt,  
kaphasya prādhānyāt, samakriyatvācca||11||

### **Signs of Kaphaja Prameha, Varieties and Prognosis:**

Fluid Dhatus of the body along with Kapha and Medas (fat) enter into the kidneys and bladder and get transformed into urine. During this process they acquire the then morbid qualities of Kapha, viz,

Śveta – whiteness

Śīta –coldness

Mūrta – viscosity

Picchilā – sliminess

Achha – transparency

Snigdha – unctuousness

Guru – heaviness

Madhura – sweetness

Sāndra prasāda – density combined with clarity and

Mandaiḥ – slowness

This Vitiates the morbid condition is named after these qualities- many of which may dominate the process of pathogenesis.

### **Types of Kaphaja Prameha:**

Udakameha (Hydruria)

Iksuvalikarasameha (glycosuria)

Sandrimeha (Chyluria)

Sandraprasadameha (Belluria)

Suklameha (passing of white urine)

Sukrameha (spermaturia)

Sheetameha (Phosphaturia)

Sikatameha (Graveluria)

Sannairmeha (Slow micturition)

Alalameha (Pruria)

These 10 types of Prameha are curable because:

The Medas (fat) having homogenous properties are affected

The Kapha is dominant and

Both these two factors are amenable to the same type of treatment  
[9-11]

### **Specific characteristic of Kaphaja Prameha:**

तत्र श्लोकाः श्लेष्म प्रमेह विशेष विज्ञानार्था भवन्ति-||१२||

अच्छं बहु सितं शीतं निर्गन्धमुदकोपमम्।

श्लेष्मकोपान्नरो मूत्रमुदमेही प्रमेहति||१३||

अत्यर्थमधुरं शीतमीषत्पिच्छिलमाविलम्।

काण्डेक्षु रसमङ्काशं श्लेष्म कोपात् प्रमेहति||१४||

यस्य पर्युषितं मूत्रं सान्द्रीभवति भाजने।

पुरुषं कफ कोपेन तमाहुः सान्द्र मेहिनम्||१५||

यस्य संहन्यते मूत्रं किञ्चित् किञ्चित् प्रसीदति।

सान्द्र प्रसाद मेहीति तमाहुः श्लेष्मकोपतः||१६||

शुक्लं पिष्टनिभं मूत्रमभीक्षणं यः प्रमेहति।

पुरुषं कफकोपेन तमाहुः शुक्ल मेहिनम्||१७||

शुक्राभं शुक्रमिश्रं वा मुहुर्महति यो नरः।

शुक्रमेहिनमाहुस्तं पुरुषं श्लेष्म कोपतः||१८||

अत्यर्थमधुरं शीतं मूत्रं मेहति यो भृशम्।

शीत मेहिनमाहुस्तं पुरुषं श्लेष्म कोपतः||१९||

मूर्तान्मूत्रगतान् दोषानणून्मेहति यो नरः।

सिकतामेहिनं विद्यात्तं नरं श्लेष्म कोपतः||२०||

मन्दं मन्दमवेगं तु कृच्छ्रं यो मूत्रयेच्छनैः।

शनैर्मेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः||२१||

तन्तु बद्धमिवालालं पिच्छिलं यः प्रमेहति।

आलालमेहिनं विद्यात्तं नरं श्लेष्म कोपतः||२२||

इत्येते दश प्रमेहाः श्लेष्म प्रकोप निमित्ता व्याख्याता भवन्ति||२३||

tatra ślokāḥ śleṣma prameha viśeṣa vijñānārthā bhavanti-||12||

acchaṃ bahu sitaṃ śītaṃ nirgandhamudakopamam |  
 śleṣmakopānnaro mūtramudamehī pramehati ||13||  
 atyarthamadhuraṃ śītamīṣatpicchilamāvilam |  
 kāṇḍekṣu rasamaṅkāśaṃ śleṣma kopāt pramehati ||14||  
 yasya paryuṣitaṃ mūtraṃ sāndrībhavati bhājane |  
 puruṣaṃ kapha kopena tamāhuḥ sāndra mehinam ||15||  
 yasya saṃhanyate mūtraṃ kiñcit kiñcit prasīdati |  
 sāndra prasāda mehīti tamāhuḥ śleṣmakopataḥ ||16||  
 śuklaṃ piṣṭanibhaṃ mūtramabhikṣṇaṃ yaḥ pramehati |  
 puruṣaṃ kaphakopena tamāhuḥ śukla mehinam ||17||  
 śukrābhaṃ śukramīśraṃ vā muhurmehati yo naraḥ |  
 śukramehinamāhustaṃ puruṣaṃ śleṣma kopataḥ ||18||  
 atyarthamadhuraṃ śītaṃ mūtraṃ mehati yo bhr̥śam |  
 śīta mehinamāhustaṃ puruṣaṃ śleṣma kopataḥ ||19||  
 mūrtānmūtragatān doṣānaṅmehati yo naraḥ |  
 sikatāmehinam vidyāttaṃ naraṃ śleṣma kopataḥ ||20||  
 mandaṃ mandamavegaṃ tu kṛcchraṃ yo mūtrayecchanaiḥ |  
 śanairmehinamāhustaṃ puruṣaṃ śleṣmakopataḥ ||21||  
 tantu baddhamivālālaṃ picchilaṃ yaḥ pramehati |  
 ālālamehinam vidyāttaṃ naraṃ śleṣma kopataḥ ||22||  
 ityete daśa pramehāḥ śleṣma prakopa nimittā vyākhyātā  
 bhavanti ||23||

### **The features of different types of Prameha caused by Kapha are given below:**

Acchaṃ bahu sitaṃ śītaṃ nirgandhamudakopamam –  
 In Udakameha (Hydruria) the individual passes large quantity of water like urine which is transparent, white, cold and without any smell.

Atyarthamadhuraṃ śītamīṣatpicchilamāvilam kāṇḍekṣu  
 rasamaṅkāśaṃ śleṣma kopāt pramehati – In Iksuvalikarasameha (glycosuria) the patient passes urine like the sugar cane juice which is exceedingly sweet, cold, slightly saline and turbid.



In **Sandrameha** (Chyluria) the patient passes urine like the sugar cane juice which is exceedingly sweet, cold, slightly saline and turbid.

In **Sandraprasada meha** (belluria) the urine of the patient becomes partly viscous and partly clear when kept overnight.

In **Shukla Meha** the patient passes urine having white color like that of pasted flour.

In **Sukrameha** (spematuria) the patient passes semen like that of pasted flour.

In **Sheeta Meha** (Phosphaturia) the patient gets frequent maturation which is exceedingly sweet and cold

In **Sikata meha** (graveluria), the vitiated Doshas come through the urine in the form of small hard things.

Mandaṃ mandamavegaṃ tu kṛcchraṃ yo mūtrayecchanaiḥ |  
śanairmehinamāhustaṃ puruṣaṃ śleṣmakopataḥ –

In **Shanair meha**, the patient passes small quantity of urine with difficulty and very slowly

In Alalameha (pyuria), the patient passes urine which is slime phlegm and as if full of threads.

Thus, ends 10 types of Prameha due to the vitiation of Kapha are explained [12-23]

### **Nidana – Causes and types of Pittaja Prameha:**

उष्णाम्ल लवण क्षार कटुकाजीर्ण भोजनोप सेविनस्तथाऽतितीक्ष्णातपाग्नि  
सन्तापश्रम क्रोध विषमाहारोप सेविनश्च तथाविधशरीरस्यैव क्षिप्रं पित्तं  
प्रकोपमापद्यते, तत्तु प्रकुपितं तयैवानुपूर्व्या प्रमेहानिमान् षट्  
क्षिप्रतरमभिनिर्वर्तयति॥२४॥

तेषामपि तु खलु पित्तगुण विशेषेणैव नामविशेषा भवन्ति; तद्यथा- क्षारमेहश्च,  
कालमेहश्च, नीलमेहश्च, लोहितमेहश्च, माञ्जिष्ठमेहश्च, हारिद्रमेहश्चेति॥२५॥

ते षड्भिरेव क्षाराम्ल लवण कटुक विस्रोष्णैः पित्तगुणैः पूर्ववद्युक्ता भवन्ति॥२६॥

uṣṇāmla lavaṇa kṣāra kaṭukājīrṇa bhojanopa

sevinastathā'titīkṣṇātapāgni santāpaśrama krodha viṣamāhāropa  
sevinaśca tathāvidhaśarīrasyaiva kṣipraṃ pittaṃ  
prakopamāpadyate, tattu prakupitaṃ tayaivānupūrvyā  
pramehānimān ṣaṭ kṣiprataramabhinirvartayati||24||  
teṣāmapī tu khalu pittaguṇa viśeṣeṇaiva nāmaviśeṣā bhavanti;  
tadyathā- kṣāramehaśca, kālamehaśca, nīlamehaśca,  
lohitamehaśca, māñjiṣṭhamehaśca, hāridramehaśceti||25||  
te ṣaḍbhireva kṣārāmla lavaṇa kaṭuka viroṣṇaiḥ pittaguṇaiḥ  
pūrvavadyuktā bhavanti||26||

### **Nidana – Causes and types of Pittaja Prameha:**

Pitta gets immediately aggravated in an individual whose body is affected by conditions mentioned above (in para 7) due to the following:

uṣṇāmla lavaṇa kṣāra kaṭukājīrṇa bhojanopa sevina – Intake of hot, sour, saline, alkaline and pungent food

stathā'titīkṣṇātapāgni – Intake of food before the digestion of the previous meal

santāpaśrama krodha sevinaśca – Exposure to excessively hot sun, heat of the fire, physical exertion and anger and

viṣhama aahara sevina – Intake of mutually contradictory food articles.

The aggravated Pitta following the same pathogenic process (as mentioned in para 8) manifest 6 types of Prameha. The process of manifestation here is quicker than that of the Kaphameha.

### **Types of Pittaja Meha:**

Ksarameha (Alkalinuria)

Kalameha (Melanuria)

Nilameha (Indigouria)

Raktameha (Hematuria)

Manjisthameha (Hemoglobinuria)

Haridrameha (Urobilinuria)

As described before, these varieties of Prameha are also manifested due to the permutation and combination of the 6 qualities of Pitta which are sour, saline, pungent, hot and having smell like that of raw flesh. [24-26]

### **Pathological characteristics Pittaja Prameha:**

सर्व एव ते याप्याः संसृष्ट दोष मेदःस्थानत्वाद्विरुद्धोपक्रमत्वाच्चेति||२७||

तत्र श्लोकाः पित्त प्रमेह विशेष विज्ञानार्था भवन्ति-||२८||

गन्ध वर्ण रस स्पर्शैर्यथा क्षारस्तथाविधम्|

पित्तकोपान्नरो मूत्रं क्षारमेही प्रमेहति||२९||

मसी वर्ण मजस्रं यो मूत्रमुष्णं प्रमेहति|

पित्तस्य परिकोपेण तं विद्यात् काल मेहिनम्||३०||

चाषपक्षनिभं मूत्रमम्लं मेहति यो नरः|

पित्तस्य परिकोपेण तं विद्यान्नीलमेहिनम्||३१||

विस्रं लवणमुष्णं च रक्तं मेहति यो नरः|

पित्तस्य परिकोपेण तं विद्याद्रक्तमेहिनम्||३२||

मज्जिष्ठोदक सङ्काशं भृशं विस्रं प्रमेहति|

पित्तस्य परिकोपात्तं विद्यान्माज्जिष्ठमेहिनम्||३३||

हरिद्रोदक सङ्काशं कटुकं यः प्रमेहति|

पित्तस्य परिकोपात्तं विद्याद्धारिद्रमेहिनम्||३४||

इत्येते षट् प्रमेहाः पित्त प्रकोप निमित्ता व्याख्याता भवन्ति||३५||

sarva eva te yāpyāḥ saṁsṛṣṭa doṣa

medaḥsthānatvādviruddhopakramatvācceti||27||

tatra ślokāḥ pitta prameha viśeṣa vijñānārthā bhavanti-||28||

gandha varṇa rasa sparśairyathā kṣārastathāvidham|

pittakopānnaro mūtraṁ kṣāramehī pramehati||29||

masī varṇa majasraṁ yo mūtramuṣṇaṁ pramehati|

pittasya parikopeṇa taṁ vidyāt kāla mehinam||30||

cāṣapakṣanibhaṁ mūtramamlaṁ mehati yo naraḥ|

pittasya parikopeṇa taṁ vidyānnīlamehinam||31||

visraṃ lavaṇamuṣṇaṃ ca raktaṃ mehati yo naraḥ |  
pittasya parikopeṇa taṃ vidyādraktamehinam ||32||  
mañjiṣṭhodaka saṅkāśaṃ bhr̥śaṃ visraṃ pramehati |  
pittasya parikopāttaṃ vidyānmāñjiṣṭhamehinam ||33||  
haridroḍaka saṅkāśaṃ kaṭukaṃ yaḥ pramehati |  
pittasya parikopāttaṃ vidyāddhāridramehinam ||34||  
ityete ṣaṭ pramehāḥ pitta prakopa nimittā vyākhyātā bhavanti ||35||

### **Pathological characteristics Pittaja Prameha:**

All these types of Prameha are palliable because the site Medas which is vitiated in the pathogenesis of this disease is closer to threat of the affected Dosha that is Pitta and also because the treatment of Pitta and Medas is involved in mutual contradiction.

### **The specific features of different types of Prameha caused by Pitta are as follows:**

pitta prameha viśeṣa vijñānārthā bhavanti gandha varṇa rasa sparśairyathā kṣārastathāvidham –

In **Ksarameha** (Alkalinuria) the patient passes urine having the smell, color, taste and touch like those of alkaline.

In **Kalameha** (Melanuria) the patient passes large quantity of black urine.

masī varṇa majasraṃ yo mūtramuṣṇaṃ pramehati –

In Neelameha (indigouria) the patient passes urine having sour taste and color like that of the feather of the Casa Bird (blue jay).

visraṃ lavaṇamuṣṇaṃ ca raktaṃ mehati yo naraḥ –

In **Raktameha** (Hematuria) the patient passes urine having red color, saline taste and smell like that of raw flesh

mañjiṣṭhodaka saṅkāśaṃ bhr̥śaṃ visraṃ pramehati –

In **Manjistha meha** (hemoglobinuria) the patient frequently

passes urine having the smell like that of raw flesh and color like that of the juice of Manjistha (rubia cordifolia Linn).

haridrodaya saṅkāśaṃ kaṭukaṃ yaḥ pramehati –

In **Haridra meha** (urobilinuria) the patient passes urine having pungent tastes and color like that of the juice of Haridra (turmeric – Curcuma longa)

Thus, 6 varieties of Prameha due to the vitiation of Pitta are explained. [27-35]

### **Nidana and Samprapti – Pathogenesis of Vataja Prameha:**

कषाय कटु तिक्त रूक्ष लघु शीत व्यवाय व्यायाम वमन विरेचनास्थापन-  
शिरोविरेचनातियोग सन्धारणानशनाभिघातातपोद्वेगशोक शोणितातिषेक-  
जागरण विषम शरीरन्यासानुपसेवमानस्य तथा विध शरीरस्यैव क्षिप्रं वातः  
प्रकोपमापद्यते||३६||

स प्रकुपितस्तथाविधे शरीरे विसर्पन् यदा वसामादाय मूत्रवहानि स्रोतांसि  
प्रतिपद्यते तदा वसा मेहमभिनिर्वर्तयति; यदा पुनर्मज्जानं मूत्रबस्तावाकर्षति तदा  
मज्ज मेहमभिनिर्वर्तयति; यदा तु लसीकां मूत्राशयेऽभिवहन्मूत्रमनुबन्धं  
च्योतयति लसीकातिबहुत्वाद्विक्षेपणाच्च वायोः खल्वस्यातिमूत्रप्रवृत्ति सङ्गं  
करोति, तदा स मत्त इव गजः क्षरत्यजस्रं मूत्रमवेगं, तं हस्तिमेहिनमाचक्षते;  
ओजः पुनर्मधुरस्वभावं, तद् यदा रौक्ष्याद्वायुः कषायत्वेनाभिसंसृज्य  
मूत्राशयेऽभिवहति तदा मधुमेहं करोति||३७||

kaṣāya kaṭu tikta rūkṣa laghu śīta vyavāya vyāyāma vamaṇa  
virecanāsthāpana-śirovirecanātiyoga  
sandhāraṇānaśanābhighātātapodvegaśoka śoṇitātīṣeka- jāgaraṇa  
viṣama śarīranyāsānupasevamānasya tathā vidha śarīrasyaiva  
kṣipraṃ vātaḥ prakopamāpadyate||36||

sa prakupitastathāvidhe śarīre visarpan yadā vasāmādāya  
mūtravahāni srotāṃsi pratipadyate tadā vasā  
mehamabhinirvartayati; yadā punarmajjānaṃ mūtrabastāvākarsati  
tadā majja mehamabhinirvartayati; yadā tu lasikāṃ

mūtrāsāye'bhivahanmūtramanubandhaṃ cyotayati  
lasīkātibahutvādvikṣepaṇācca vāyoḥ khalvasyātimūtrapravṛtti  
saṅgaṃ karoti, tadā sa matta iva gajaḥ kṣaratyajasaṃ  
mūtramavegaṃ, taṃ hastimehinamācākṣate; ojaḥ  
punarmadhurasvabhāvaṃ, tad yadā raukṣyādvāyuh  
kaṣāyatvenābhisaṃsrjya mūtrāsāye'bhivahati tadā madhumehaṃ  
karoti||37||

### **Nidana and Samprapti – Pathogenesis of Vataja Prameha:**

Vata gets immediately in an individual whose body is afflicted with the conditions mentioned above (in para 7) due the following:  
kaṣāya kaṭu tikta rūkṣa laghu śīta aahara – Excessive intake of astringent, pungent, bitter, rough light and credit things.  
Ati vyavāya vyāyāma – Excessive indulgence in sex and physical exercise

vamana virecanāsthāpana-śirovirecanātiyoga – Excessive administration of emesis, purgation, Asthapanā type of enema and Sirvovirecana (elimination of Doshas from the head)

sandhāraṇānaśanābhighātātāpodvega śoka śoṇitātiṣeka jāgaraṇa viṣama śarīranyāsānupasevamānasya tathā vidha śarīrasyaiva kṣipraṃ vātaḥ prakopamāpadyate – Resorting to suppression of the manifested urges, fasting, assault, exposure to sun, anxiety, grief, excessive bloodletting, keeping awake at night and irregular posture of the body.

The aggravated Vata in that type of body spreads, and along with Vasa (muscle fat), enters into channels carrying urine leading to the manifestation of Vasameha (lipuria). When it carries marrow to the urinary bladder then it results in Majjameha (Myelouria).

Due to the excess in quality of Lasika (lymph) and also due to the property of Vata to dissipate things, when the lymph entering into the urinary bladder produces large quantity of urine, the patient feels continuous urge for micturition and passes large quantity of urine continuously (even) without any pressure like an elephant gone amuck. This is known as Hastimeha (diabetes insipidus).

Ojas, by nature is of sweet taste. When due to the roughness, Vata converts it into that of astringent taste and takes it into the urinary bladder, due to its roughness, this causes Madhumeha (Diabetes mellitus) [36- 37]

### **Asadhyata – incurable characteristics of Vataja Prameha:**

इमांश्चतुरः प्रमेहान् वातजानसाध्यानाचक्षते भिषजः,

महात्ययिकत्वाद्विरुद्धोपक्रमत्वाच्चेति॥३८॥

तेषामपि पूर्ववद्गुण विशेषेण नाम विशेषा भवन्ति; तद्यथा- वसामेहश्च,

मज्जमेहश्च, हस्तिमेहश्च, मधुमेहश्चेति॥३९॥

तत्र श्लोका वात प्रमेह विशेष विज्ञानार्था भवन्ति॥४०॥

वसामिश्रं वसाभं वा मुहुर्मेहति यो नरः।

वसामेहिनमाहुस्तमसाध्यं वातकोपतः॥४१॥

मज्जानं सह मूत्रेण मुहुर्मेहति यो नरः।

मज्जमेहिनमाहुस्तमसाध्यं वातकोपतः॥४२॥

हस्ती मत्त इवाजस्रं मूत्रं क्षरति यो भृशम्।

हस्तिमेहिनमाहुस्तमसाध्यं वातकोपतः॥४३॥

कषाय मधुरं पाण्डु रूक्षं मेहति यो नरः।

वातकोपादसाध्यं तं प्रतीयान्मधुमेहिनम्॥४४॥

इत्येते चत्वारः प्रमेहा वात प्रकोप निमित्ता व्याख्याता भवन्ति॥४५॥

एवं त्रिदोष प्रकोप निमित्ता विंशतिः प्रमेहा व्याख्याता भवन्ति॥४६॥

imāṃścaturāḥ pramehān vātajānasādhyānācakṣate bhiṣajāḥ,

mahātyayikatvādviruddhopakramatvācceti॥३८॥

teṣāmapī pūrvavadguṇa viśeṣeṇa nāmaviśeṣā bhavanti; tadyathā-

vasāmehaśca, majjamehaśca, hastimehaśca,  
 madhumehaśceti||39||  
 tatra ślokā vāta prameha viśeṣa vijñānārthā bhavanti||40||  
 vasāmiśraṃ vasābhaṃ vā muhurmehati yo naraḥ|  
 vasāmehinamāhustamasādhyam vātakopataḥ||41||  
 majjānam saha mūtreṇa muhurmehati yo naraḥ|  
 majjamehinamāhustamasādhyam vātakopataḥ||42||  
 hastī matta ivājasraṃ mūtraṃ kṣarati yo bhr̥sam|  
 hastimehinamāhustamasādhyam vātakopataḥ||43||  
 kaṣāya madhuraṃ pāṇḍu rūkṣam mehati yo naraḥ|  
 vātakopādasādhyam taṃ pratiyānmadhumehinam||44||  
 ityete catvāraḥ pramehā vāta prakopa nimittā vyākhyātā  
 bhavanti||45||  
 evaṃ tridoṣa prakopa nimittā viṃśatiḥ pramehā vyākhyātā  
 bhavanti||46||

These 4 varieties of Prameha due to the Vitiating of Vata are known to be incurable because of their seriousness and also because of the contradiction involved in their treatment.

As in the case of other Pramehas, these varieties of Prameha are also named after the attributes involved in the pathogenesis.

### **Types of Vataja prameha:**

Vasameha (Lipuria)

Majjameha (Myelo-Uria)

Hastimeha (Diabetes Insipidus) and

Madhumeha (Diabetes Mellitus).

The specific features of different of Prameha caused by Vata are given below:

In **Vasameha** (lipuria) which is incurable and caused by the aggravation of Vata the patient frequently passes urine mixed with Vasa (muscle fat) or having the appearance of Vasa



Majjānaṃ saha mūtreṇa muhurmehati yo naraḥ  
majjamehinamāhustamasādhyam vātakopataḥ –

In **Majjameha** (myelo-Uria) which is incurable and caused by the aggravation of Vata the patient passes urine mixed with Majja (marrow)

Hastī matta ivājasraṃ mūtraṃ kṣarati yo bhr̥sam –

In **Hastimeha** (Diabetes insipidus) which is incurable and caused by the aggravation of Vata, the patient frequently passes large quantity of urine frequently like an elephant gone amuck.

Kaṣāya madhuraṃ pāṇḍu rūkṣam mehati yo naraḥ –

In **Madhumeha** (Diabetes Mellitus) which is incurable and caused by the aggravation of Vata the patient passes large quantity of urine, sweet and astringent in taste, pale in color and ununctuous.

The 4 varieties of Prameha due to the aggravation of Vata are Thus, explained. Thus, the 20 types of Prameha due to the aggravation of the 3 Doshas are explained. [38-46]

### **Prameha Poorvaroopā:**

त्रयस्तु खलु दोषाः प्रकुपिताः प्रमेहानभिनिर्वर्तयिष्यन्त इमानि पूर्वरूपाणि  
दर्शयन्ति; तद्यथा- जटिलीभावं केशेषु, माधुर्यमास्यस्य, करपादयोः सुप्तता दाहौ,  
मुख तालु कण्ठ शोषं, पिपासाम्, आलस्यं, मलं काये, कायच्छिद्रेषूपदेहं, परिदाहं  
सुप्ततां चाङ्गेषु, षट्पद पिपीलिकाभिश्च शरीर मूत्राभिसरणं, मूत्रे च मूत्रदोषान्,  
विस्रं शरीरगन्धं, निद्रां, तन्द्रां च सर्वकालमिति॥४७॥

trayastu khalu doṣāḥ prakupitāḥ pramehānabhinirvartayīṣyanta  
imāni pūrvarūpāṇi darśayanti; tadyathā- jaṭilībhāvaṃ keśeṣu,  
mādhuryamāsyasya, karapādayoḥ suptatā dāhau, mukha tālu  
kaṅṭha śoṣaṃ, pipāsām, ālasyaṃ, malaṃ kāye,  
kāyacchidreṣūpadehaṃ, paridāhaṃ suptatāṃ cāṅgeṣu, ṣaṭpada

pipīlikābhiśca śarīra mūtrābhisaraṇaṃ, mūtre ca mūtradoṣān,  
visraṃ śarīragandhaṃ, nidrāṃ, tandrāṃ ca sarvakālamiti||47||

### **Premonitory symptoms of Prameha:**

The 3 vitiated Doshas while initiating the process of manifestation of various types of Prameha produces the following pre-monitory symptoms:

Jaṭilībhāvaṃ keśeṣu – Matting of the hair

Mādhuryamāsyasya – Sweet taste in the mouth

Karapādayoḥ suptatā dāhau -Numbness and burning sensation in hands and feet

Mukha tālu kaṅṭha śoṣaṃ -Dryness in mouth, palate and throat

Pipāsām -Thirst

Aalasyaṃ – laziness

malaṃ kāye – Increased amount of excreta from the body

Kāyacchidreṣūpadehaṃ – Adherence of excreta in the orifices of the body

Paridāhaṃ suptatāṃ cāṅgeṣu – Burning sensation and numbness in various organs of the body

Shaṭpada pipīlikābhiśca śarīra mūtrābhisaraṇaṃ – Attraction of insects and by the body and urine

Mūtre ca mūtradoṣān – Appearance of abnormalities in the urine

Visraṃ śarīragandhaṃ – Smell of raw flesh in the urine and

Nidrāṃ, tandrāṃ ca sarvakālamiti – Excessive sleep and continuous drowsiness. [47]

### **Prameha Upadrava – Complications and line of treatment:**

उपद्रवास्तु खलु प्रमेहिणां तृष्णातीसार ज्वर दाह दौर्बल्यारोचकाविपाकाः

पूतिमांस पिडकालजी विद्रध्यादयश्च तत्प्रसङ्गाद्भवन्ति||४८||

तत्र साध्यान् प्रमेहान् संशोधनोपशमनैर्यथार्हमुपपादयंश्चिकित्सेदिति||४९||

upadravāstu khalu pramehiṇāṃ tṛṣṇātisāra jvara dāha

daurbalyārocakāvīpākāḥ pūtimāṃsa piḍakālajī vidradhyādayaśca

tatprasaṅgādbhavanti||48||

tatra sādhyān pramehān

saṁśodhanopaśamanairiyathārhamupapādayamaṁścikitsediti||49||

### **Complications of Prameha are**

Trshuna – thirst

Atisara – diarrhoea

Jvara – fever

Daha – burning sensation

Daurbalya – weakness

Arochaka – anorexia and

Avipaka – indigestion

pūtimāṁsa piḍakālajī vidradhyādayaśca tatprasaṅgādbhavanti –

Carbuncles which putrefy the muscle tissues like Alaji and Vidradhi appear during the chronic stage of the disease.

Of them the curable types of Prameha is treated with the appropriate elimination and alleviation therapies. [48-49]

### **Brief etiology:**

भवन्ति चात्र- गृध्नुमभ्यवहार्येषु स्नान चङ्क्रमणद्विषम्।

प्रमेहः क्षिप्रमभ्येति नीडद्रुममिवाण्डजः॥५०॥

मन्दोत्साहमतिस्थूलमतिस्निग्धं महाशनम्।

मृत्युः प्रमेह रूपेण क्षिप्रमादाय गच्छति॥५१॥

यस्त्वाहारं शरीरस्य धातु साम्यकरं नरः।

सेवते विविधाश्चान्याश्चेष्टाः स सुखमश्नुते॥५२॥

bhavanti cātra- gṛdhnūmabhyavahāryeṣu snānacaṅkramaṇadviṣam।

pramehaḥ kṣipramabhyeti nīḍadrumamivāṇḍajaḥ॥50॥

mandotsāhamatisthūlamatisnigdham mahāśanam।

mṛtyuḥ prameha rūpeṇa kṣipramādāya gacchati॥51॥

yastvāhāraṁ śarīrasya dhātu sāmyakaraṁ naraḥ।

sevate vividhāścānyāśceṣṭāḥ sa sukhamaśnute॥52॥

### **Thus, it said:**

As the birds are attracted towards the trees where it lays their nests similarly, Prameha affects people who are voracious eaters and have aversion to bath and physical exercises.

Death immediately comes in the form of Prameha to those who are less enThus, iastic, overcorpulent, over unctuous and gluttons.

The individual who takes such diets and resorts to such regimens which bring about normal state of the Dhatus in the body leads a happy life. [50-52]

### **Conclusion:**

तत्र श्लोकाः- हेतु व्यधि विशेषाणां प्रमेहाणां च कारणम्।

दोष धातु समायोगो रूपं विविधमेव च॥५३॥

दश श्लेष्मकृता यस्मात् प्रमेहाः षट् च पित्तजाः।

यथा च वायुश्चतुरः प्रमेहान् कुरुते बली॥५४॥

साध्यासाध्य विशेषाश्च पूर्वरूपाण्युपद्रवाः।

प्रमेहाणां निदानेऽस्मिन् क्रियासूत्रं च भाषितम्॥५५॥

tatra ślokāḥ- hetu rvyādhi viśeṣāṇāṃ pramehāṇāṃ ca kāraṇam।

doṣa dhātu samāyogo rūpaṃ vividhameva ca॥53॥

daśa śleṣmakṛtā yasmāt pramehāḥ ṣaṭ ca pittajāḥ।

yathā ca vāyuścaturaḥ pramehān kurute balī॥54॥

sādhyāsādhyā viśeṣāśca pūrvarūpāṇyupadravāḥ।

pramehāṇāṃ nidāne’smin kriyāsūtraṃ ca bhāṣitam॥55॥

To sum up:

In this chapter of Prameha Nidana, following topics have been discussed:

Causative factors of diseases and those (specially) pertaining to various types of Prameha

Combination of Doshas and Dhatus

Signs and symptoms (of different types of Prameha)

Process of manifestation of 10, 6 and 4 varieties of Prameha caused

by Kapha, Pitta and Vata respectively

Their prognosis, premonitory symptoms and complications and  
Their line of treatment [53- 55]

इत्यग्निवेशकृते तन्त्रे चरक प्रति संस्कृते निदान स्थाने प्रमेह निदानं नाम  
चतुर्थोऽध्यायः॥४॥

ityagniveśakṛte tantre caraka pratisaṃskṛte nidānasthāne prameha  
nidānaṃ nāma caturtho'dhyāyaḥ॥4॥

Thus, ends the 4th chapter on the Diagnosis of Prameha of the  
section on Diagnosis of Diseases (Nidana sthana) of Agnivesha's  
work as redacted by Charaka.

## Charaka Prameha Chikitsa – 6th chapter

6th Chapter of Charaka Samhita Chikitsasthana deals with treatment of Prameha – causes, symptoms, types, treatment and diet for urinary disorders and diabetes.

### Treatment of Urinary Disorders Including Diabetes

अथातः प्रमेहचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ pramehacikitsitaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Prameha (urinary disorders including diabetes).

Thus, said Lord Atreya [1-2]

निर्मोहमानानुशयो निराशः पुनर्वसुर्ज्ञानतपोविशालः।

कालेऽग्निवेशाय सहेतुलिङ्गानुवाच मेहाञ्छमनं च तेषाम्॥३॥

nirmohamānānuśayo nirāśaḥ punarvasurjñānatapoviśālaḥ।

kāle’gniveśāya sahetulingānuvāca mehāñśamanaṁ ca teṣām॥3॥

Punarvasu who is free from delusion, ego, anger and attachment, and who has generosity because of his knowledge and penance, spoke to Agnivesh at the appropriate time about the etiology, signs, symptoms and treatment of Meha [3]

### Causes of Prameha:

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकानूपरसाः पयांसि।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम्॥४॥

āsyāsukhaṁ svapnasukhaṁ dadhīni grāmyaudakānūparasāḥ payāṁsi।

navānnapānaṁ guḍavaikṛtaṁ ca pramehahetuḥ kaphakṛcca sarvam॥4॥

Asyashuka – eating as per one’s will,  
SwapnaSukha- Addiction to the pleasure of sedentary habits and sleep  
Dadhi- excess intake of curds  
Gramya udaka aanupa rasa – soup of meat of domesticated and aquatic animals and animals from marshy land,  
Payas- excess intake of milk and its products preparations,  
Navanna – freshly harvested grains  
Nava pana- freshly prepared alcoholic drinks,  
Guda vaikrtam- preparations of jaggery and  
All Kapha- aggravating factors [4]

### **Prameha Samprapti – Pathogenesis:**

मेदश्च मांसं च शरीरजं च क्लेदं कफो बस्तिगतं प्रदूष्य।  
करोति मेहान् समुदीर्णमुष्णैस्तानेव पित्तं परिदूष्य चापि॥५॥  
क्षीणेषु दोषेष्ववकृष्य बस्तौ धातून् प्रमेहाननिलः करोति।  
दोषो हि बस्तिं समुपेत्य मूत्रं सन्दूष्य मेहाञ्जनयेद्यथास्वम्॥६॥  
medaśca māṁsaṁ ca śarīrajaṁ ca kledaṁ kapho bastigataṁ  
pradūṣya|  
karoti mehān samudīrṇamuṣṇaistāneva pittaṁ paridūṣya cāpi||5||  
kṣīṇeṣu doṣeṣvavakṛṣya bastau dhātūn pramehānaniḷaḥ karoti|  
doṣo hi bastiṁ samupetya mūtraṁ sandūṣya  
mehāñjanayediyathāsvam||6||

Kapha vitiates Medas (fat tissue), Mamsa (muscle tissue) and Kleda (liquid elements) of the body located in Basti (urinary tract) and causes different types of meha.

Similarly, Pitta aggravated by hot things, vitiates those elements and causes different types of Pittaja Prameha.

When other 2 Doshas are in a relatively diminished state, the aggravated Vata draws tissue elements, viz, Ojas, Majja and Lasika into the urinary tract and vitiates them to cause the 3rd category of Prameha (Vataja Meha). Different doshas having entered the urinary tract in vitiating conditions give rise to the respective categories of Meha [5-6]

## Classification and Prognosis:

साध्याः कफोत्था दश, पित्तजाः षट् याप्या, न साध्यः पवनाच्चतुष्कः।

समक्रियत्वाद्द्विषमक्रियत्वान्महात्ययत्वाच्च यथाक्रमं ते॥७॥

sādhyāḥ kaphoththā daśa, pittajāḥ ṣaṭ yāpyā, na sādhyāḥ  
pavanāccatuṣkaḥ।

samakriyatvādvīṣamakriyatvānmahātyayatvācca yathākramam  
te॥7॥

Kaphaja Prameha are of 10 types and they are curable because of the compatibility of the therapies meant for their cure (Samakriyatvat).

Pittaja Prameha are of 6 types and they are only palliable (Yapya) because of the incompatibility of the therapies meant for their treatment. (Vishama Kriyatvaat)

Vatika prameha are of 4 types they are incurable because of their extremely serious nature. [7]

## Prameha Dosh Dushya: Doshas and tissues that get affected by Prameha:

कफः सपित्तः पवनश्च दोषा मेदोऽस्रशुक्राम्बुवसालसीकाः।

मज्जा रसौजः पिशितं च दूष्याः प्रमेहिणां, विंशतिरेव मेहाः॥८॥

kaphaḥ sapittaḥ pavanaśca doṣā medo'sraśukrāmbuvasālasikāḥ।  
majjā rasaujaḥ piśitaṃ ca dūṣyāḥ pramehiṇāṃ, viṃśatireva  
mehāḥ॥8॥

Doshas like Kapha, Pitta and Vayu and Dusyas like Medas, Raka, Shukra Ambu (body fluid), Vasa (fat), Lasika (Lymph) majja (Marrow), Rasa (end product of digestion), Ojas (Immunity factor) and Mamsa (muscle) are responsible for the causation of Prameha which is of 20 types [8]

## Prameha Lakshana – Signs and symptoms:

जलोपमं चेक्षुरसोपमं वा घनं घनं चोपरि विप्रसन्नम्।

शुक्लं सशुक्रं शिशिरं शनैर्वा लालेव वा वालुकया युतं वा॥९॥



विद्यात् प्रमेहान् कफजान् दशैतान् क्षारोपमं कालमथापि नीलम्|  
 हारिद्र माञ्जिष्ठमथापि रक्तमेतान् प्रमेहान् षडुशन्ति पित्तात्||१०||  
 मज्जौजसा वा वसयाऽन्वितं वा लसीकया वा सततं विबद्धम्|  
 चतुर्विधं मूत्रयतीह वाताच्छेषेषु धातुष्वपकर्षितेषु||११||  
 jalopamaṃ cekṣurasopamaṃ vā ghanam ghanam copari  
 viprasannam|  
 śuklam saśukram śísiram śanairvā lāleva vā vālukayā yutaṃ vā||9||  
 vidyāt pramehān kaphajān daśaitān kṣāropamaṃ kālamathāpi  
 nīlam|  
 hāridra māñjiṣṭhamathāpi raktametān pramehān ṣaḍuśanti  
 pittāt||10||  
 majjaujasā vā vasayā’nvitaṃ vā lasīkayā vā satataṃ vibaddham|  
 caturvidhaṃ mūtrayatiha vātāccheṣeṣu dhātuṣvapakarṣiteṣu||11||

### 10 types of Kaphaja Meha:

1. Udaka meha – Jalopama – The urine resembling water
2. Ikshumeha – urine resembling sugarcane juice
3. Sandra Meha – The urine having high density (ghana), thick
4. Sandra Prasada Meha – The urine having density in lower layers, transparency in the upper layer (Ghanam cha upari viprassannam)
5. Shukla Meha- The urine having white color
6. Shukra Meha – The urine containing seminal fluid
7. Sheeta meha- The urine with cold touch
8. Shanaih Meha- The urine passing out slowly
9. Lala Meha – The urine containing slimy material like saliva and
10. Sikata Meha- The urine containing sand- like substance, gravels. Read more – [Ayurvedic treatment of gravels in urine](#)

### 6 types of Pittaja Meha:

1. Kshara Meha- The urine resembling the solution of alkalies
2. Kala Meha – The urine having black color
3. Neela Meha – The urine having blue, indigo –color
4. Haridra meha – The urine having yellow color like turmeric and
5. Manjistha Meha – The urine having reddish color like that of

Manjishta and

6. Rakta Meha – The urine having blood in it

#### 4 types of Vataja Meha

1. Majja Meha- The urine mixed with Majja or bone- marrow
2. Ojas Meha or Madhu Meha – The urine mixed with Ojas
3. Vasa Meha – The urine mixed with Vasa or Muscle fat
4. Lasika Meha or Hasti Meha- The urine mixed with Lasika or Lymph

Decrease of other Dhatus or Tissue elements is responsible for the causation of the above mentioned 4 varieties of Vataja Prameha [9-11]

#### Characteristic Feature:

वर्णं रसं स्पर्शमथापि गन्धं यथास्वदोषं भजते प्रमेहः।

श्यावारुणो वातकृतः सशूलो मज्जादिसाद्गुण्यमुपैत्यसाध्यः॥१२॥

varṇaṃ rasaṃ sparśamathāpi gandhaṃ yathāsvadoṣaṃ bhajate pramehaḥ।

śyāvāruṇo vātakṛtaḥ saśūlo

majjādisādguṇyamupaityasādhyah॥12॥

Different categories of Prameha described in verses 9-11 above are characterized by the color; taste, touch and smell of the respective Dosh.

#### Vata types of Prameha are characterized by:

Shyava aruna varna mutra- greyish – red discoloration of urine,

Shoola – pain and

Majjadi sadgunya – attributes of Majja etc.

These varieties are incurable. [12]

#### Prameha Poorvaroopa:

स्वेदोऽङ्गगन्धः शिथिलाङ्गता च शय्यासन स्वप्नसुखे रतिश्च।

हन्नेत्रजिह्वाश्रवणोपदेहो घनाङ्गता केशनखातिवृद्धिः॥१३॥

शीतप्रियत्वं गलतालुशोषो माधुर्यमास्ये करपाददाहः।

भविष्यतो मेहगदस्य रूपं मूत्रेऽभिधावन्ति पिपीलिकाश्च॥१४॥

svedo'ngagandhaḥ śithilāngatā ca śayyāsana svapnasukhe ratiśca |  
hr̥nnetrajihvāśravaṇopadeho ghanāngatā keśanakhātivṛddhiḥ॥13॥

śītapriyatvaṃ galatāluśoṣo mādhyamāsye karapādādāhaḥ |  
bhaviṣyato mehagadasya rūpaṃ mūtre'bhidhāvanti pipīlikāśca॥14॥

### **Premonitory Signs and Symptoms:**

Sweda – Sweating

Anga gandha – bad body odor

Shithilangata – flabbiness of body

Shayyasana – liking for constantly lying on the bed, feeling  
sedentary

Rati – sleeping and leading an easy life

Hrut Upadeha – a feeling as if the heart region is covered  
with some paste / coating

Netra, Jihva, Shravana Srava – exudation of excreta from eyes,  
tongue and ears

Ghana angata – bulkiness of the body

Kesha, kha, nakha ati vridhi- excessive growth of hair and nails

Sheeta priyata – liking for cold things

Gala, talu shosha – dryness of the throat and palate

Madhura aasya – sweet taste in the mouth

Kara pada daha – burning sensation in hands and legs and

Mutre pipilika – swarming of ants on the urine [13-14]

### **Prameha Chikitsa Sutra – Line of treatment:**

स्थूलः प्रमेही बलवानिहैकः कृशस्तथैकः परिदुर्बलश्च।

सम्बृंहणं तत्र कृशस्य कार्यं संशोधनं दोषबलाधिकस्य॥१५॥

स्निग्धस्य योगा विविधाः प्रयोज्याः कल्पोपदिष्टा मलशोधनाय ।

ऊर्ध्वं तथाऽधश्च मलेऽपनीते मेहेषु सन्तर्पणमेव कार्यम्॥१६॥

गुल्मः क्षयो मेहनबस्तिशूलं मूत्रग्रहश्चाप्यपतर्पणेन।

प्रमेहिणः स्युः, परितर्पणानि कार्याणि तस्य प्रसमीक्ष्य वह्निम्॥१७॥

sthūlaḥ pramehī balavānihaikaḥ kṛśastathaikaḥ paridurbalaśca |

sambṛmhaṇaṃ tatra kṛśasya kāryaṃ samśodhanaṃ

doṣabalādhikasya||15||

snigdhasya yogā vividhāḥ prayojyāḥ kalpopadiṣṭā malaśodhanāya |  
ūrdhvaṃ tathā'dhaśca male'panīte meheṣu santarpaṇameva  
kāryam||16||

gulmaḥ kṣayo mehanabastīśūlaṃ mūtragrahaścāpyapatarpaṇena|  
pramehiṇaḥ syuḥ, paritarpaṇāni kāryāṇi tasya prasamīkṣya  
vahnim||17||

### **Prameha Chikitsa Sutra – Line of treatment:**

Patients suffering from Prameha can be classified into 2 categories viz,

**1) Sthula Pramehi** – Those who are obese and strong. They are given Shodhana (cleansing, purification treatment).

**2) Krusha Pramehi** – Those that is emaciated and weak. They are given nourishing treatment – Brumhana therapy [\(Read more about Brumhana treatment\)](#)

In both the above cases, patient is administered Snehana – oleation treatment. Then, Vamana, Virechana recipes, described in KalpaSthana are administered. After Dosha is eliminated, the patient is given Santarpana or nourishing therapy because Apatarpana (fasting) therapy in this condition may produce Gulma (cystic tumor), Kshaya (chronic respiratory disorder), Meha – chroni urinary tract disorder

Bastishoola – bladder pain

Mutragraha – urinary retention

Hence, based on the state of Agni (digestion strength), Prameha patient should be given Santarpana (nourishing therapy), after Shodhana. [15-17]

### **Shamana – alleviation Therapy:**

If the patient of Prameha who needs Shodhana or elimination therapy is not eligible for it, he is given Shamana treatment (with oral medicines) [18 1/2]

## Pathya for Prameha:

संशोधनं नार्हति यः प्रमेही तस्य क्रिया संशमनी प्रयोज्या।

मन्थाः कषाया यवचूर्णलेहाः प्रमेहशान्त्यै लघवश्च भक्ष्याः॥१८॥

ये विष्किरा ये प्रतुदा विहङ्गास्तेषां रसैर्जाङ्गलजैर्मनोजैः।

यवौदनं रूक्षमथापि वाट्यमद्यात् ससक्तूनपि चाप्यपूपान्॥१९॥

मुद्गादियूषैरथ तिक्तशाकैः पुराणशाल्योदनमाददीत।

दन्तीङ्गुदीतैलयुतं प्रमेही तथाऽतसीसर्षपतैलयुक्तम्॥२०॥

सषष्टिकं स्यात्तृणधान्यमन्नं यवप्रधानस्तु भवेत् प्रमेही।

saṁśodhanam nārhati yaḥ pramehī tasya kriyā saṁśamanī  
prayojyā।

manthāḥ kaṣāyā yavacūrṇalehāḥ pramehaśāntyai laghavaśca  
bhakṣyāḥ॥18॥

ye viṣkirā ye pratudā vihaṅgāsteṣāṃ rasairjāṅgalajairmanojñaiḥ।  
yavaudanam rūkṣamathāpi vāṭyamadyāt sasaktūnapi  
cāpyapūpān॥19॥

mudgādiyūṣairatha tiktaśākaiḥ purāṇaśālyodanamādādīta।  
dantīṅgudītailayutam pramehī tathāऽtasīsarṣapatailayuktam॥20॥  
saṣaṣṭikam syāttrṇadhānyamannam yavapradhānastu bhavet  
pramehī।

The patient suffering from Prameha is given the following food:  
Mantha (flour of different types of corn mixed with water), Kashaya  
(herbal decoctions), barley powder, Avaleha prepared of barely and  
such other light-to-digest eatables.

Mamsarasa prepared from Vishkira, Pratuda and Vihanga such  
Jangala animals.

**Yavaudana** (cooked barley) without adding any dry articles, Vatia  
(barley porridge) Saktu (roasted corn flour) and Apupa (Pan-  
cakes) mixed with the meat- soup of gallinaceous (Vishkira) and pecker  
birds (Pratuda) and animals inhabiting arid land (Jangala);

Purana Shali – old rice cooked and mixed with the soup of green gram etc. and preparations of bitter vegetables

4. Cooked Shashtika rice and Truna Dhanyas mixed with oil of Danti, Ingudi, Atasi and Sarshapa. [18-21]

### Importance of Barley:

यवस्य भक्ष्यान् विविधांस्तथाऽद्यात् कफप्रमेही मधुसम्प्रयुक्तान्॥२१॥

निशिस्थितानां त्रिफलाकषाये स्युस्तर्पणाः क्षौद्रयुता यवानाम्।

तान् सीधुयुक्तान् प्रपिबेत् प्रमेही प्रायोगिकान्मेहवधार्थमेव॥२२॥

ये श्लेष्ममेहे विहिताः कषायास्तैर्भावितानां च पृथग्यवानाम्।

सक्तूनपूपान् सगुडान् सधानान् भक्ष्यांस्तथाऽन्यान् विविधांश्च खादेत्॥२३॥

खराश्वगोहंसपृषद्भृतानां तथा यवानां विविधाश्च भक्ष्याः।

देयास्तथा वेणुयवा यवानां कल्पेन गोधूममयाश्च भक्ष्याः॥२४॥

yavasya bhakṣyān vividhāṁstathā'dyāt kaphapramehī  
madhusamprayuktān॥21॥

niśisthitānāṁ triphalākaṣāye syustarpanāḥ kṣaudrayutā yavānām।  
tān sīdhuyuktān prapibet pramehī

prāyogikānmehavadhārthameva॥22॥

ye śleṣmamehe vihitāḥ kaṣāyāstairbhāvitānāṁ ca pṛthagyavānām।  
saktūnapūpān saguḍān sadhānān bhakṣyāṁstathā'nyān

vividhāṁśca khādet॥23॥

kharāśvagohaṁsapṛṣadbhṛtānāṁ tathā yavānāṁ vividhāśca  
bhakṣyāḥ।

deyāstathā veṇuyavā yavānāṁ kalpena godhūmamayāśca  
bhakṣyāḥ॥24॥

Barley should constitute the principal ingredient of food of the patient suffering from Prameha.

The patient suffering from Kaphaja Prameha should take eatables prepared of barley mixed with honey.

Barley soaked in Triphala Kashaya and is kept overnight. It is mixed with honey. It is a nourishing (Tarpana) diet.

It is taken by the patient suffering from Prameha regularly to overcome the disease.

Barley is soaked separately with each of the decoctions prescribed for the treatment of Kaphaja Prameha and taken by the Patient in form of Saktu (Roasted flour), Apupa (pan-cake), Dhana (fried barely) and other types of eatables along with jaggery.

Various eatables prepared from barley or bamboo seed or wheat previously eaten by asses, horse, cows, swans and deer and collected from their Dung – is given to the patient suffering from Prameha. [21-24]

### **Specific Therapies:**

संशोधनोल्लेखनलङ्घनानि काले प्रयुक्तानि कफप्रमेहान्।

जयन्ति पित्तप्रभवान् विरेकः सन्तर्पणः संशमनो विधिश्च॥२५॥

saṁśodhanollekhanalaṅghanāni kāle prayuktāni kaphapramehān|  
jayanti pittaprabhavān virekaḥ santarpaṇaḥ saṁśamano  
vidhiśca||25||

Purification therapies including Vamana and Langhana – fasting therapies, administered at appropriate time, cure Kaphaja types of Prameha.

Similarly, Pittaja Pramehas are overcome by Virechana, Santarpana (nourishing therapy) and Shamana – alleviation therapies. [25]

### **Recipes for Pramehas in General:**

दार्वी सुराहां त्रिफलां समुस्तां कषायमुत्क्वाथ्य पिबेत् प्रमेही।

क्षौद्रेण युक्तामथवा हरिद्रां पिबेद्रसेनामलकीफलानाम्॥२६॥

dārvīm surāhvām triphalām samustām kaṣāyamutkvāthya pibet  
pramehī|

kṣaudreṇa yuktāmathavā haridrām

pibedrasenāmalakīphalānām||26||

The Patient suffering from Prameha should take the decoction of Darvi – Berberis aristata  
Triphala and

Musta – Cyperus rotundus, mixed with honey  
He may also take turmeric, along with the juice of Amalaki [26]

### Recipes for Kaphaja Prameha –

हरीतकी कट्फल मुस्त लोधं पाठा विडङ्गार्जुन धन्वनाश्च।

उभे हरिद्रे तगरं विडङ्गं कदम्बशालार्जुनदीप्यकाश्च॥२७॥

दार्वी विडङ्गं खदिरो धवश्च सुराह्वकुष्ठागुरुचन्दनानि।

दाव्यग्निमन्थौ त्रिफला सपाठा पाठा च मूर्वा च तथा श्वदंष्ट्रा॥२८॥

यवान्युशीराण्यभयागुडूचीचव्याभयाचित्रकसप्तपर्णाः।

पादैः कषायाः कफमेहिनां ते दशोपदिष्टा मधुसम्प्रयुक्ताः॥२९॥

haritakī kaṭṭphala musta lodhraṃ pāṭhā viḍaṅgārjuna dhanvanāśca|

ubhe haridre tagaraṃ viḍaṅgaṃ kadambaśālārjunadīpyakāśca||27||

dārvī viḍaṅgaṃ khadiro dhavaśca surāhvakuṣṭhāgurucandanāni|

dārvyagnimanthau triphalā sapāṭhā pāṭhā ca mūrvā ca tathā

śvadaṃṣṭrā||28||

yavānyuśīrāṅyabhayāguḍūcīcavyābhayācitrakasaptaparṇāḥ|

pādaiḥ kaṣāyāḥ kaphamehināṃ te daśopadiṣṭā

madhusamprayuktāḥ||29||

The following 10 decoctions, mixed with honey and can be given to patients suffering from Kaphaja Prameha

1) Decoction of

Haritaki – Terminalia chebula

Katphala – Myrica nagi

Musta – Cyperus rotundus and

Lodhra – Symplocos racemosa

2) Decoction of

Patha – Cissampelos parietal

Vidanga – Embelia ribes

Arjuna—Terminalia arjuna and

Dhanvana – Grewia tiliaefolia

3) Decoction of

Haridra – Turmeric



Daru haridra – *Berberis aristata*  
Tagara – *Valeriana walichii* and  
Vidanga – *Embelia ribes*

4) Decoction of  
Kadamba – *Anthocephalus cadamba*  
Shala – *Shorea robusta*  
Arjuna- *Terminalia arjuna* and  
Deepyaka – *Trachyspermum ammi*

5) Decoction of  
Darvi – *Berberis aristata*  
Vidanga – *Embelia ribes*  
Khadira – *Acacia catechu* and  
Dhava – *Anogeissus latifolia*

6) Decoction of  
Surahva – *Devadaru* – *Cedrus deodara*  
Kustha – *Saussarea lappa*  
Aguru – *Aqualloria agallocha* and  
Chandana – *Santalum album*

7) Decoction of  
Darvi – *Berberis aristata*  
Agnimantha – *Clerodendrum phlomidis*  
Triphala and  
Patha – *Cissampelos pariera*

8) Decoction of  
Patha – *Cissampelos parieta*  
Murva – *Marsedenia tenacissima* and  
Svadamshttra – *Tribulus terrestris*

9) Decoction of  
Yavani – *Hyoscyamus niger*  
Usheera – *Vetiveria zizanoides*  
Abhaya – *Terminalia chebula* and  
Guduchi – *Tinospora cordifolia* and

10) Decoction of  
Chavya – Piper retrofractum  
Abhaya – Terminalia chebula  
Citraka – Plumbago zeylanica and  
Saptaparna –Alstonia scholaris [ 27-29]

### Recipes for Pittaja Prameha

उशीर लोधाञ्जन चन्दनानामुशीर मुस्तामलकाभयानाम्।  
पटोल निम्बामलकामृतानां मुस्ताभया पद्मकवृक्षकाणाम्॥३०॥  
लोध्राम्बु कालीयक धातकीनां निम्बार्जुनाम्रातनिशोत्पलानाम्।  
शिरीष सर्जार्जुनकेशराणां प्रियङ्गुपद्मोत्पल किंशुकानाम्॥३१॥  
अश्वत्थ पाठासनवेतसानां कटङ्कटेर्युत्पलमुस्तकानाम्।  
पैत्तेषु मेहेषु दश प्रदिष्टाः पादैः कषाया मधुसम्प्रयुक्ताः॥३२॥  
uśīra lodhrāñjana candanānāmuśīra mustāmalakābhayānām।  
paṭola nimbāmalakāmṛtānām mustābhayā  
padmakavṛkṣakāṇām॥30॥  
lodhrāmbu kāliyaka dhātakīnām nimbārjunāmrātaniśotpalānām।  
śīriṣa sarjārjunakeśarāṇām priyaṅgupadmōtpala kiṃśukānām॥31॥  
aśvattha pāṭhāsanavetasānām kaṭaṅkaṭeryutpalamustakānām।  
paitteṣu meheṣu daśa pradiṣṭāḥ pādaiḥ kaṣāyā  
madhusamprayuktāḥ॥32॥

The following 10 decoctions is mixed with honey and given to patient suffering from Pittaja Prameha.

1. Decoction of  
Usheera – Vetiveria zizanioides  
Lodhra (Symplocos racemosa),  
Anjana – Berberis aristata  
Chandana (Sandalwood – Santalum album)

2. Decoction of  
Ushira – Vetiver – Vetiveria zizanioides  
Musta – Cyperus rotundus

Amalaka – Amla and  
Abhaya – Terminalia chebula

3. Decoction of  
Patola – Pointed Gourd – Trichosanthes dioica  
Nimba – Neem (Azadirachta indica),  
Amalaka and  
Amruta – Giloy – Tinospora cordifolia

4. Decoction of  
Musta – Cyperus rotundus,  
Abhaya – Terminalia chebula,  
Padmaka – Prunus cerasoides and  
Vrukshaka – Kutaja – Holarrhena antidysenterica

5. Decoction of  
Lodhra – Symplocos racemosa,  
Ambu – pavonia odorata Willd.,  
Kaliyaka – Berberis aristata  
Dhataki – Woodfordia fruticosa

6. Decoction of  
Nimba – Neem (Azadirachta indica),  
Arjuna (terminalia arjuna),  
Amruta – Tinospora cordifolia  
Nisha – Turmeric and  
Utpala – Nymphaea alba

7. Decoction of  
Sirisa – Albezzia lebbeck  
Sarja – Copal tree resin – Vateria indica,  
Arjuna (terminalia arjuna) and  
Kesara – Mesua ferrea

8. Decoction of  
Priyangu (Callicarpa macrophylla),  
Padma – Lotus (Nelumbo nucifera),

Utpala (Nymphaea alba) and  
Kimshuka – Butea monosperma

9. Decoction of  
Ashvattha – Peepal, Buddha tree – Ficus religiosa  
Patha – Cyclea peltata  
Asana – Indian Kino tree (heart wood) – Pterocarpus marsupium  
and  
Amlavetasa – Garcinia pedunculata Roxb. / Rheum emodi Wall.  
and

10. Decoction of  
Katankateri (Daru Haridra – Berberis aristata  
Utpala (Nymphaea alba) and  
Musta – Cyperus rotundus. [30-32]

### **Treatment of Vataja Prameha:**

सर्वेषु मेहेषु मतौ तु पूर्वौ कषाययोगौ विहितास्तु सर्वे।

मन्थस्य पाने यवभावनायां स्युर्भोजने पानविधौ पृथक् च॥३३॥

सिद्धानि तैलानि घृतानि चैव देयानि मेहेष्वनिलात्मकेषु।

मेदः कफश्चैव कषाययोगैः स्नेहैश्च वायुः शममेति तेषाम्॥३४॥

sarveṣu meheṣu matau tu pūrvau kaṣāyayogau vihitāstu sarve|  
manthasya pāne yavabhāvanāyāṃ syurbhojane pānavidhau pṛthak  
ca||33||

siddhāni tailāni ghṛtāni caiva deyāni meheṣvanilātmakeṣu|

medaḥ kaphaścaiva kaṣāyayogaiḥ snehaiśca vāyuh śamameti  
teṣām||34||

The two recipes of decoction described in verse- 26 are meant for the treatment of all varieties of Prameha.

These decoctions can be used for the preparation of Mantha (a drink prepared of roasted corn flour mixed with water), for the impregnation of barley and for the preparation of different kinds of food and drinks.

Medicated oils and medicated ghee are prepared by cooking with

these decoctions is administered to patients sufferings from Vatika Prameha. These Kashayas correct the vitiated Medas.

And Kapha, and the aggravated Vata in these patients gets alleviated by the unctuous ingredients (viz, oil and ghee) included in these recipes. [33-34]

### **Recipes for Kaphaja and Paittika Prameha**

कम्पिल्ल सप्तच्छद शालजानि बैभीत रौहीतक कौटजानि।

कपित्थपुष्पाणि च चूर्णितानि क्षौद्रेण लिह्यात् कफपित्तमेही॥३५॥

पिबेद्रसेनामलकस्य चापि कल्कीकृतान्यक्षसमानि काले।

जीर्णे च भुञ्जीत पुराणमन्नं मेही रसैर्जाङ्गलजैर्मनोजैः॥३६॥

kampilla saptacchada śāljāni baibhīta rauhitaka kauṭajāni|

kapitthapušpāṇi ca cūrṇitāni kṣaudreṇa lihyāt kaphapittamehī||35||

pibedrasenāmalakasya cāpi kalkīkṛtānyakṣasamāni kāle|

jīrṇe ca bhujñīta purāṇamaṇṇam ehī

rasairjāṅgalajairmanojñaiḥ||36||

Powder of

Kampillaka – *Mallotus philippinensis*,

Barks of Saptacchada (Saptaparna) – *Alstonia scholaris* – Stem

bark, Shala – *Shorea robusta*,

Bibhitaka – *Terminalia bellirica*,

Rohitaka – *Tecomella undulata* and

Kutaja – Connessi bark (*Holarrhena antidysenterica* Wall.) and

Flower of Kapittha (*Feronia limonia*) is added with honey, made to

linctus (leha) and taken by patients suffering from Kaphaja and

Pittaja Prameha.

One Aksha (12 g) of the paste of above mentioned herbs is mixed with the juice of Amalaki (Gooseberry) and given at the appropriate time to patients suffering from Kaphaja and Pittaja types of Prameha.

After the digestion of this medicine, the patient is given to eat old rice cooked and mixed with the delicious soup of the meat of animals living in arid land. [35-36]

## Taila and Ghrita medicines for Prameha:

दृष्ट्वाऽनुबन्धं पवनात् कफस्य पित्तस्य वा स्नेहविधिर्विकल्प्यः।

तैलं कफे स्यात् स्वकषायसिद्धं पित्ते घृतं पित्तहरैः कषायैः॥३७॥

त्रिकण्टकाश्मन्तकसोमवलकैर्भल्लातकैः सातिविषैः सलोध्रैः।

वचापटोलार्जुननिम्बमुस्तैर्हरिद्रया पद्मकदीप्यकैश्च॥३८॥

मञ्जिष्ठया चागुरुचन्दनैश्च सर्वैः समस्तैः कफवातजेषु।

मेहेषु तैलं विपचेद्, घृतं तु पैतेषु, मिश्रं त्रिषु लक्षणेषु॥३९॥

dr̥ṣṭvā'nubandham pavanāt kaphasya pittasya vā  
snehavidhirvikalpyah|

tailam kaphe syāt svakaṣāyasiddham pitte ghr̥tam pittaharaiḥ  
kaṣāyaiḥ॥37॥

trikaṇṭakāśmantakasomavalkairbhallātakaiḥ sātiviṣaiḥ salodhraiḥ|

vacāpaṭolārjunanimbamustairharidrayā padmakadīpyakaiśca॥38॥

mañjiṣṭhayā cāgurucandanaiśca sarvaiḥ samastaiḥ kaphavātajēṣu|

meheṣu tailam vipaced, ghr̥tam tu paitteṣu, miśram triṣu

lakṣaṇēṣu॥39॥

If Vata is secondarily aggravated along with Kapha or Pitta, then the patient is administered medicated oil or medicated ghee.

If Vata is associated with Kapha, medicated oil is prepared by boiling oil with the decoction of herbs which alleviate Kapha and

For Vata, associated with Pitta, medicated ghee is prepared by cooking ghee with the decoction of herbs which alleviate Pitta.

Trikantaka– Tribulus terrestris

Ashmantaka – Ficus rumphii

Somavalka – Myrica nagi

Bhallataka (Semecarpus anacardium Linn.),

Ativisha – Aconitum heterophyllum

Lodhra – Symplocos racemosa,

Vacha (Acorus calamus Linn.)

Patola – Pointed Gourd – Trichosanthes dioica

Arjuna (terminalia arjuna),

Nimba – Neem

Musta (Cyperus rotundus),

Haridra (turmeric – Curcuma longa),  
Padmaka – Prunus cerasoides,  
Deepyaka – Trachyspermum ammi,  
Manjishta – Rubia cordifolia  
Agaru – Aquilaria agallocha and  
Chandana (Sandalwood – Santalum album)

all these herbs together is used in the preparation of medicated oil for the treatment of Kaphaja Prameha, associated with Vata. If symptoms of Pitta is also associated, then these herbs are processed with oil and ghee together to prepare Yamaka.

### **Medicine for All Types of Prameha**

फलत्रिकं दारुनिशां विशालां मुस्तां च निःक्वाथ्य निशां सकल्काम्।

पिबेत् कषायं मधुसम्प्रयुक्तं सर्वप्रमेहेषु समुद्धतेषु॥४०॥

phalatrikaṃ dāruniśāṃ viśālāṃ mustāṃ ca niḥkvāthya niśāṃ sakalkām।

pibet kaṣāyaṃ madhusamprayuktaṃ sarvaprameheṣu samuddhateṣu॥40॥

The decoction of

Triphala,

Daruharidra,

Vishala – Citrullus colocynthis and

Musta – Cyperus rotundus

is mixed with the paste of turmeric and honey.

Intake of this medicine cures all types of Prameha even when these are manifested in acute form. [40]

### **Madhvasava:**

लोध्रं शटीं पुष्करमूलमेलान् मूर्वा विडङ्गं त्रिफलां यमानीम्।

चव्यं प्रियङ्गुं क्रमुकं विशालां किराततिकं कटुरोहिणीं च॥४१॥

भाईर्गीं नतं चित्रकपिप्पलीनां मूलं सकुष्ठातिविषं सपाठम्।

कलिङ्गकन् केशरमिन्द्रसाहान् नखं सपत्रं मरिचं प्लवं च॥४२॥

द्रोणेऽम्भसः कर्षसमानि पक्त्वा पूते चतुर्भागजलावशेषे।  
रसेऽर्धभागं मधुनः प्रदाय पक्षं निधेयो घृतभाजनस्थः॥४३॥  
मध्वासवोऽयं कफपित्तमेहान् क्षिप्रं निहन्याद्द्विपलप्रयोगात्।  
पाण्ड्वामयार्शास्यरुचिं ग्रहण्या दोषं किलासं विविधं च कुष्ठम्॥४४॥

इति मध्वासवः।

lodhraṃ śaṭiṃ puṣkaramūlamelāṃ mūrvāṃ viḍaṅgaṃ triphalāṃ  
yamānīm।

cavyaṃ priyaṅguṃ kramukaṃ viśālāṃ kirātatiktaṃ kaṭurohiṇīm  
ca॥41॥

bhārngīṃ nataṃ citrakapippalīnāṃ mūlaṃ sakuṣṭhātiviṣaṃ  
sapāṭham।

kaliṅgakan keśaramindrasāhvāṃ nakhaṃ sapatraṃ maricaṃ  
plavaṃ ca॥42॥

droṇe'mbhasaḥ karṣasamāni paktvā pūte caturbhāgajalāvaśeṣe।  
rase'rdhabhāgaṃ madhunaḥ pradāya pakṣaṃ nidheyo  
ghṛtabhājanasthaḥ॥43॥

madhvāsavo'yaṃ kaphapittamehān kṣipraṃ  
nihanyāddvipalaprayogāt।

pāṇḍvāmayārśāṃsyaṛuciṃ grahaṇyā doṣaṃ kilāsaṃ vividhaṃ ca  
kuṣṭham॥44॥

iti madhvāsavaḥ।

Lodhra – Symplocos racemosa

Shati – Zadoary (root) – Hedychium spicatum / Curcuma zeodaria,

Puskaramoola – Inula racemosa,

Ela – Cardamom,

Murva – Marsdenia tenacissima – Root,

Vidanga – False black pepper – Embelia ribes,

Triphala – Amla, Haritaki, Vibhitaki,

Yavani – Hyoscyamus niger,

Chavya – Piper cubeba,

Priyangu – Callicarpa macrophylla,

Kramuka – Betel nut,

Vishala – Citrullus colocynthis,

Kiratatikta – Swertia chiraita,



Katurohini – Picrorrhiza kurroa,  
Bharngi – Clerodendron serratum (root),  
Nata – Indian valerian (root) – Valeriana wallichii,  
Chitraka – Leadwort – Plumbago zeylanica,  
Pippalimoola – Long pepper root – Piper longum,  
Kushta – Saussurea lappa,  
Ativisha – Aconitum heterophyllum,  
Patha – Cyclea peltata,  
Kalingaka – Connessi Bark – Holarrhena antidysenterica,  
Kesara – Mesua ferrea,  
Indrasahva  
Nakha – Nakha – Capparis zeylanica, capparis sepiaria,  
Patra – Cinnamon leaf – Cinnamomum tamala  
Maricha – Black pepper  
Plava – Nyctanthes arbor-tristis

– one Karsha (12 g) of each of these herbs is boiled in one Drona (12.288 l) of water till 1/4th remains. This decoction along with half part of honey. It is kept for fermentation in a vessel smeared with ghee for a fort night to prepare Madhvasava.

It instantaneously cures Kaphaja and Pittika types of Meha when administered in a dose of 2 Pala (96 ml)

It also cures

Pandu – anemia

Arshas – piles

Aruchi – anorexia,

Grahani Dosha (sprue syndrome),

Kilasa (a type of leucoderma) and

Different types of Kushta (skin diseases including leprosy). [41-44]

### **Dantyasava and Bhallatakasava:**

क्वाथः स एवाष्टपलं च दन्त्या भल्लातकानां च चतुष्पलं स्यात्|

सितोपला त्वष्टपला विशेषः क्षौद्रं च तावत् पृथगासवौ तौ||४५||

kvāthaḥ sa evāṣṭapalaṃ ca dantyaḥ bhallātakānāṃ ca catuṣpalaṃ syāt|

sitopalā tvaṣṭapalā viśeṣaḥ kṣaudraṃ ca tāvat pṛthagāsavau  
tau||45||

In the above decoction (wide verses 41-44)

8 Palas of Danti – Baliospermum montanum

8 Palas of Sugar and

The same quantity of honey (as described in verses 41-44) is added  
and processed.

Similarly, in the above mentioned decoction (wide verses 41-44)

4 Palas of Bhallataka – Semecarpus anacardium

8 Palas of sugar and the same quantity of Honey (as described  
inverses 41-44) is added and processed.

These 2 Asavas namely Dantyasava and Bhallatokusava are useful  
in the treatment of Prameha [45]

### Food and drinks:

सारोदकं वाऽथ कुशोदकं वा मधूदकं वा त्रिफलारसं वा।

सीधुं पिबेद्वा निगदं प्रमेही माध्वीकमग्र्यं चिरसंस्थितं वा॥४६॥

मांसानि शूल्यानि मृगद्विजानां खादेद्यवानां विविधांश्च भक्ष्यान्।

संशोधनारिष्टकषायलेहैः सन्तर्पणोत्थाञ् शमयेत् प्रमेहान्॥४७॥

भृष्टान् यवान् भक्षयतः प्रयोगाच्छुष्कांश्च सक्तून्न भवन्ति मेहाः।

श्चित्रं च कृच्छ्रं कफजं च कुष्ठं तथैव मुद्गामलकप्रयोगान्॥४८॥

sārodakam vā'tha kuśodakam vā madhūdakam vā triphalārasam vā।

sīdhum pibedvā nigadam pramehī mādhvīkamagryam

cirasamsthitam vā॥46॥

māṃsāni śūlyāni mṛgadvijānām khādedyavānām vividhāṃśca

bhakṣyān।

saṃśodhanāriṣṭakaṣāyalehaiḥ santarpaṇotthāñ śamayet

pramehān॥47॥

bhrṣṭān yavān bhakṣayataḥ prayogācchuṣkāṃśca saktūnna

bhavanti mehāḥ।

śvitram ca kṛcchram kaphajam ca kuṣṭham tathaiva

mudgāmalakaprayogān॥48॥

The patient suffering from Prameha should drink Sarodaka (water boiled with the heart- wood of Khadira (Acacia catechu etc), Kushodaka (water boiled with Kusha), Madhudaka (water mixed with honey), Triphala Rasa (Juice or Kashaya of Triphala) or Seedhu (a type of wine) which is of superior quality and which is prepared after fermenting for a long time. Spit –roasted meat of animals and birds and different eatables prepared of barley should be given to the patient to eat.

Different types of Prameha caused by over- nourishment is alleviated by the administration of elimination therapies, Aristas (a type of wine), decoctions and various types of linctus

Persons habitually taking roasted barley, dry corn-flour, Mudga – green gram – Averrhoa carambola and Amalaka do not suffer from Prameha, Svitra (Leucoderma), Krcchra (dysuria) and Kaphaja Kustha (skin diseases caused by Kapha). [46-48]

### **Recipes:**

सन्तर्पणोत्थेषु गदेषु योगा मेदस्विनां ये च मयोपदिष्टाः।

विरूक्षणार्थं कफपित्तजेषु सिद्धाः प्रमेहेष्वपि ते प्रयोज्याः॥४९॥

santarpanottheṣu gadeṣu yogā medasvināṃ ye ca mayopadiṣṭāḥ।  
virūkṣaṇārthaṃ kaphapittajeṣu siddhāḥ prameheṣvapi te  
prayojyāḥ॥49॥

Effective recipes suggested by me for producing drying effect on obese patients while describing the management of diseases caused by over- nourishment are useful in the treatment of Pramehas caused by Kapha and Pitta. [49]

### **Exercise and other Regimens:**

व्यायामयोगैर्विविधैः प्रगाढैरुद्धर्तनैः स्नानजलावसेकैः।

सेव्यत्वगोलागुरुचन्दनाद्यैर्विलेपनैश्चाशु न सन्ति मेहाः॥५०॥

Pramehas get immediately cured by different types of strenuous exercise, unction, bath, sprinkling of water over the body and application of ointment made of Sevya (Usheera), Tvak (Cinnamon), Ela (cardamom), Aguru, Chandana (Sandalwood) etc. [50]

### **Apatarpana – Depletion Therapy**

क्लेदश्च मेदश्च कफश्च वृद्धः प्रमेहहेतुः प्रसमीक्ष्य तस्मात्|

वैद्येन पूर्वं कफपित्तजेषु मेहेषु कार्याण्यपतर्पणानि||५१||

kledaśca medaśca kaphaśca vṛddhaḥ pramehahetuḥ prasamīkṣya tasmāt|

vaidyena pūrvam kaphapittajēṣu meheṣu

kāryāṅyapatarpaṇāni||51||

Aggravated Kleda (Sticky or liquid elements in the body), Medas (fat tissue) and Kapha are responsible for the causation of Prameha.

Keeping this in view, the physician, in the beginning, should administer depletion therapies to patients suffering from Kaphaja and Patittika types of Prameha. [51]

### **Vatolbana Prameha:**

या वातमेहान् प्रति पूर्वमुक्ता वातोल्बणानां विहिता क्रिया सा|

वायुर्हि मेहेष्वतिकर्षितानां कुप्यत्यसाध्यान् प्रति नास्ति चिन्ता||५२||

yā vātamehān prati pūrvamuktā vātolbaṇānāṃ vihītā kriyā sā|

vāyurhi meheṣvatikarśītānāṃ kupyatyasādhyān prati nāsti

cintā||52||

Medicines described earlier for the Vatika Prameha are actually meant for Vatolbana Prameha where Vayu is secondarily (subsequently) aggravated.

Vata does get secondarily aggravated in Prameha because of excessive depletion of tissue elements.

The Physician need not make efforts to correct irremediable

ailments.

If Vata is primarily aggravated to cause Prameha, then this VAtika Prameha is irremediable [52]

### **Prohibitions:**

यैर्हेतुभिर्ये प्रभवन्ति मेहास्तेषु प्रमेहेषु न ते निषेव्याः।

हेतोरसेवा विहिता यथैव जातस्य रोगस्य भवेच्चिकित्सा॥५३॥

yairhetubhirye prabhavanti mehāsteṣu prameheṣu na te niṣevyāḥ।  
hetorasevā vihitā yathaiva jātasya rogasya bhaveccikitsā॥53॥

Factors responsible for the causation of different types of Prameha is avoided even after these Pramehas are manifested.

For the prevention of the occurrence of a disease different etiological factors are described to be avoided. These very causative factors are also required to be avoided during the treatment of that particular disease (even after its manifestation). [53]

### **Differential Diagnosis**

हारिद्रवर्णं रुधिरं च मूत्रं विना प्रमेहस्य हि पूर्वरूपैः।

यो मूत्रयेत्तं न वदेत् प्रमेहं रक्तस्य पित्तस्य हि स प्रकोपः॥५४॥

hāridravarṇaṃ rudhiram ca mūtraṃ vinā pramehasya hi pūrvarūpaiḥ।

yo mūtrayettaṃ na vadet pramehaṃ raktasya pittasya hi sa prakopah॥54॥

If the color of the urine is yellow or if blood is excreted through the urine without the prior manifestation of premonitory signs and symptoms of Prameha, such a person should on the other hand be diagnosed as a case of Rakta- Pitta (a disease characterized by bleeding from different parts of the body.). [54]

### **Classification**

दृष्ट्वा प्रमेहं मधुरं सपिच्छं मधूपमं स्याद्द्विविधो विचारः।

क्षीणेषु दोषेष्वनिलात्मकः स्यात् सन्तर्पणाद्वा कफसम्भवः स्यात्॥५५॥

dr̥ṣṭvā pramehaṃ madhuraṃ sapicchaṃ madhūpamaṃ  
syāddvidho vicāraḥ|  
kṣīṇeṣu doṣeṣvanilātmakaḥ syāt santarpaṇādvā kaphasambhavaḥ  
syāt||55||

If the patient suffering from Prameha passes urine which is sweet, slimy and honey- like, then there are two possibilities. It is caused either by the diminution of Doshas and that case it is Vatika type or by over- nourishment when it is of the Kaphaja type. [55]

### **Prognosis:**

सपूर्वरूपाः कफपित्तमेहाः क्रमेण ये वातकृताश्च मेहाः।  
साध्या न ते, पित्तकृतास्तु याप्याः, साध्यास्तु मेदो यदि न प्रदुष्टम्॥५६॥  
sapūrvarūpāḥ kaphapittamehāḥ krameṇa ye vātakṛtāśca mehāḥ|  
sādhyā na te, pittakṛtāstu yāpyāḥ, sādhyāstu medo yadi na  
praduṣṭam||56||

Kaphaja and Paittika types of prameha, if preceded by their premonitory signs symptoms, are incurable. Similarly, Vatika Prameha, where Vayu is aggravated right from the beginning, is incurable. Paittika types of Prameha are generally, palliable. But they are curable if Medas (adipose tissue) is not vitiated [56]

### **Hereditary Diabetes:**

जातः प्रमेही मधुमेहिनो वा न साध्य उक्तः स हि बीजदोषात्।  
ये चापि केचित् कुलजा विकारा भवन्ति तांश्च प्रवदन्त्यसाध्यान्॥५७॥  
jātaḥ pramehī madhumehino vā na sādhyā uktaḥ sa hi bījadoṣāt|  
ye cāpi kecit kulajā vikārā bhavanti tāṃśca  
pravadantyasādhyān||57||

Patients who are diabetic right from the time of birth (congenital) and those who are born of diabetic parent's genes

Similarly, other hereditary (Kulaja= familial) ailments are to be considered as incurable. [57]

### Diabetic Carbuncles

प्रमेहिणां याः पिडका मयोक्ता रोगाधिकारे पृथगेव सप्त।

ताः शल्यविद्धिः कुशलैश्चिकित्स्याः शस्त्रेण संशोधनरोपणैश्च॥५८॥

pramehiṇāṃ yāḥ piḍakā mayoktā rogādhikāre pṛthageva sapta।

tāḥ śalyavidbhiḥ kuśalaiścikitsyāḥ śastreṇa

saṃśodhanaropaṇaiśca॥58॥

7 types of Carbuncles of patients suffering from Prameha described by me in the quadrate on diseases (Rogadhikara) are to be treated by expert surgeons with the help of Sastras (surgical operations.), samsodhaka (cleansing) and Ropana (healing) therapies. [ 58]

### Read more about diabetic carbuncle

तत्र श्लोकाः-

हेतुर्दोषो दूष्यं मेहानां साध्यतानुरूपश्च।

मेही द्विविधस्त्रिविधं भिषग्जितमतिक्षपणदोषः॥५९॥

आद्या यवान्नविकृतिर्मन्था मेहापहाः कषायाश्च।

तैलघृतलेहयोगा भक्ष्याः प्रवरासवाः सिद्धाः॥६०॥

व्यायामविधिर्विविधः स्नानान्युद्वर्तनानि गन्धाश्च।

मेहानां प्रशमार्थं चिकित्सिते दिष्टमेतावत्॥६१॥

tatra ślokāḥ-

heturdoṣo dūṣyaṃ mehānāṃ sādhyatānurūpaśca।

mehī dvidivhastriavidhaṃ bhiṣagjitamatikṣapaṇadoṣaḥ॥59॥

ādyā yavānnavikṛtirmanthā mehāpahāḥ kaṣāyāśca।

tailaghṛtalehayogā bhakṣyāḥ pravaraśavāḥ siddhāḥ॥60॥

vyāyāmaividhirvidhaḥ snānānyudvartanāni gandhāśca।

mehānāṃ praśamārthaṃ cikitsite diṣṭametāvat॥61॥

### Summary:

In the chapter dealing with the treatment for alleviation of Prameha following topics have been discussed

1. Etiology of the Disease
2. Doshas and Dusyas (tissue elements) involved in the pathogenesis of the disease
3. Curability and other wise of the disease
4. Signs and symptoms of the disease
5. 2 types of Prameha
6. 3 categories of therapy. Viz Samsodhana (elimination therapy), Samsamana (alleviation therapy) and Nidana Parivarjana (avoiding the causeative factors)
7. Disadvantages of over depletion
8. Eatables prepared of barley, Mantha, (thin gruel) and decoctions for the cure of Prameha.
9. Medicated oils, medicated ghee, various recipes of linctus, food preparations, good quality Asavas (alcoholic drinks) having known therapeutic utility. And
10. Different methods of exercise, baths, unctions and fragrant applications for the treatment of Prameha.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने  
प्रमेहचिकित्सितं नाम षष्ठोऽध्यायः॥६॥

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsitasthāne  
pramehacikitsitaṃ nāma ṣaṣṭho'dhyāyaḥ॥6॥

Thus, ends the 6th chapter dealing with the treatment of Prameha (urinary disorders including diabetes) of Chikitsa section of Agnivesha's work as redacted by Charaka.



## **Prameha – Ayurvedic Approach To Urinary Disorders**

This guest article is by Dr MS Krishnamurthy.

In Ayurveda system of medicine, Prameha roga refers to a set of urinary disorders. Even though urinary system is directly involved in this disease, it is also closely related to other systems like Gastro intestinal, Lymphatic, Endocrinal, Circulatory system etc.

Acharya Sushruta considered it under one among the eight grave diseases.

### **Word derivation of Prameha:**

The word, Prameha is derived from the root 'mih sechane' meaning 'watering'. In reference to disease of human beings, it many have a meaning of passing urine, qualified by prefix 'Pra' meaning excess in both frequency and quantity.

Prameha is derived form Pra+Miha. A condition characterized by excessive outflow of urine (shabda kalpadruma)

**Characteristic feature:** Frequent urge to pass urine (which may be excessive or scanty) is the cardinal feature of Prameha.

### **Types of Prameha –**

Two main types of Prameha are described – sahaja and doshaja.

Sahaja refers to natural, which are originated due to the precipitating factors from the inherited or congenital factors.

Doshaja are the results of dosha vitiation.

Based on the clinical importance, two types are specified as –

- Sthoola prameha (urinary disorders of stouts)
- Krisha prameha (urinary disorders of lean)

### **General causes for urinary disorders:**

1. Asyasukha (excessive food intake)
2. Swapnasukha (excessive sleep)
3. Dadhi (curd)
4. Gramya mamsa (meat of domestic animals)
5. Oudaka mamsa (aquatic animals)
6. Anupa mamsa (marshy animals)
7. Payamsi (milk and milk products)

8. Navanna (new grains)
9. Gudavikriti (jaggery and its products)
10. Kaphakara ahara (food and beverages increasing kapha dosha)
11. Avyayama (sedentary life)
12. Alasya (laziness)
13. Sheeta-snigdha-madhura ahara (old, unctuous and sweet substances)
14. Dravanna (excess liquid diet) etc

#### **Origin of the disease:**

Due to the above said factors, Kapha dosha is dominantly aggravated (in association with other doshas) and they affect medas (fat), mamsa (flesh), udaka (lymphatic channel/endocrinal secretions) etc. Due to the abnormal digestion, the afflicted dhatus (tissues and their derivatives) are driven towards urinary system and the disease prameha is resulted. Based upon the dosha involvement their degree of affliction and gradation of the illness, various signs and symptoms are resulted. According to the features, different names are given.

**Predominant clinical features:** Excretion of large amount of vitiated urine (turbid or unctuous) with deranged color is the main feature of this illness.

#### **Clinical features:**

##### **Features of Kaphaja prameha:**

1. **Udaka meha-** The urine is transparent (accha), excess (bahu), white (sita), cold (sheeta), odorless (nirgandha), similar to water (udakopama), turbid (avila) and slimy (picchila).
2. **Ikshu meha-** The urine is very sweet and similar to sugar cane juice (ikshurasavat madhura). It is slimy and turbid in nature.
3. **Sandra meha-** The urine is dense (sandra) and it precipitates when allowed to settle down when kept overnight (paryushita sandra).
4. **Sura meha-** In this condition, the urine appears similar to arrack (sura). The supernatant part appears clear and the lower part will be dense and thick.

5. **Pishta meha-** In this condition, the person feels horripilation on urination and the urine is white (sita) like the paste of the fine grain flour (pishtavat).
6. **Shukra meha-** The urine appears like semen (shukrabha) or mixed with semen (shukramishra).
7. **Sikatra meha-** In this condition, the urinary gravels appearing like sand particles are expelled out.
8. **Sheeta meha-** Excess amount of urination which is sweet (madhura) and cold (sheeta) in nature is found in this condition.
9. **Shanai meha-** Little by little, repeated, slow urination is complained in this disease.
10. **Lala meha-** In lala meha, the urine appears similar to saliva (lalatantrayuta) and is slimy (picchila) in nature.

#### **Features of Pittaja prameha:**

1. **Kshara meha-** Here, the urine has the odor, color, taste and texture of alkaline solution (ksharatoyavat).
2. **Kala meha-** Large quantity of black colored urine, just like the burnt coal (masinibha) is found in Kalameha.
3. **Neela meha-** The urine which is blue in color similar to the feather of Blue jay bird (chashapakshanibha) is complained in this condition.
4. **Rakta meha-** Here, urine will have the color and smell of blood and is salty in taste.
5. **Manjishta meha-** Manjishta (*Rubia cordifolia*) is a drug which gives dark red colored decoction or fresh juice. Here, the urine will have bad smell (visra gandha) and the urine appears similar to the decoction of manjishta.
6. **Haridra meha-** In this particular kind of prameha, the urine will be pungent (katu), has dark yellow color similar to turmeric (haridranibha) and associated with burning sensation.

#### **Features of Vatajaprameha:**

1. **Vasa meha-** In vasa meha, the person passes the urine repeatedly which is mixed with fatty oil and often appears turbid and sticky similar to fat.
2. **Majja meha-** Here, urine will have the appearance similar to marrow and it is excreted frequently.

3. **Hasti meha-** In this condition of Hastimeha, urine is often excreted like an intoxicated elephant (mattahastiriva ajasrammutra) without force. In few of the cases lymph with clots are also found.
4. **Madhu meha-** Acharya Charaka explained that the roughness of aggravated vatadosha transforms the sweet taste (of ojas) into astringent taste and expels out along the urine. Thus, causes Madhumeha. Urine with astringent mixed sweet taste, pale color and unctuousness are the features of this condition.  
Acharya Vagbhata opines that all pramehas if neglected or not treated properly, ultimately they reach the terminal stage - madhumeha.

### **Complications of prameha:**

1. Thirst (thirst)
2. Atisara (diarrhea)
3. Jwara (fever)
4. Daha (burning)
5. Dourbalya (debility)
6. Aruchi (anorexia)
7. Avipaka (indigestion)
8. Pootimamsa (bad odor)
9. Pramehapidaka (diabetic carbuncles)
10. Alaji (cellulitis)
11. Vidradhi (abscess)
12. Hrit shola (cardiac pain)
13. Makshikopasarpana (neuritis) etc

### **Management of prameha:**

Treatment is based upon the nature of the individuals in obese (sthoola) and lean (krisha). In obese patients, purification (samshodana) is carried first and later santarpana (tissue rejuvenation) is followed. The disease is controlled by wholesome diet and habits. In case of lean, brimhana (tissue nourishment/rejuvenation) is carried by selective medicines and diet. Other than this, all the pramehas are treated based upon Dosha dominance.

### **Single drugs referred in Urinary disorders (prameha):**

Haridra – Turmeric – *Curcuma longa*  
Amalaki – Amla – Indian Gooseberry  
Jambu – Jamun seed – *Syzygium cumini* (Linn.) Skeels.  
Udumbara – *Ficus glomerata* Roxb.  
Haritaki – *Terminalia chebula* Retz.  
Meshashringi – *Gymnema sylvestre* R. Br.  
Lodhra – *Symplocos racemosa* Roxb.  
Asana – *Saraca indica* Linn.  
Vata – *Ficus bengalensis* Linn  
Guggulu – *Commiphora mukul* (Hook. Ex. Stocks.) Engl.  
Guduchi – *Tinospora cordifolia* (Willd.) Miers.  
Nimba – Neem – *Azadirachta indica* A. Juss.  
Pata – *Cissampelos pareira* Linn.  
Ashwattha – *Ficus religiosa* Linn.  
Durva – *Cynodon dactylon* (Linn.) Pers.  
Gokshura – *Tibulus terrestris* Linn.  
Manjishta – *Rubia cordifolia* Linn.  
Khadira – *Acacia catechu* Willd.  
Devadaru – *Cedrus deodara* (Roxb.) Loud.  
Aragwadha – *Cassia fistula* Linn.

### **Formulations referred in Prameha (in general):**

1. Asanadi kashaya
2. Nishakhadiradi kashaya
3. Kathakakhadhiradi kashaya
4. Triphala kashaya
5. Chandraprabhavati
6. Lodhrasava
7. Jambwasava
8. Shilajaturasayana
9. Vasantakusumakara rasa
10. Mahamanjishtadi kashaya

### **Wholesome diet habits:**

1. Shigru-drum stick
2. Haridra-turmeric
3. Amalaki-geese berry

4. Shyamaka- *Setaria italica* (L.) Beauv.
5. Kodrava- *Echinochloa frumentacea* Linn.
6. Yava-barley
7. Godhuma-wheat
8. Mudga-green gram
9. Kulattha-horse gram
10. Patola-snake gourd
11. Karavellaka-bitter gourd
12. Maricha-pepper
13. Lashuna-garlic
14. Jambu-blue berry
15. Vyayama-exercise etc

**Unwholesome diet:**

1. Kanda moola (root-rhizome)
2. Ikshu (sugar cane juice)
3. Taila (oil)
4. Ghrita (ghee)
5. Guda (jiggery)
6. Kanjika/shukta (sour gruels)
7. Madya (alcohol)
8. Pishtanna (carbohydrate rich food)
9. Anupamamsa (animals of marshy land)
10. Dadhi (curd)
11. Navanna (new grains)
12. Divaswapna (day sleep) etc

**Last drop:**

Dear easy Ayurveda readers, I am very sure that you have got brief idea about the disease and its severity. It is very important to regulate the disease with food and habits in case of all kinds of prameha, especially madhumeha. Madhumeha (diabetes) is a disease which is becoming a burning problem worldwide. Along with the medicine, care and caution regarding food and habits will help in control of the disease.

## **Diabetes: Ayurvedic Treatment, Remedies, Prevention Tips**

Almost all Ayurvedic text books have explained about the disease Madhumeha; some of the Acharyas (ancient authors) termed it as Kshudrameha as Kshoudra is the synonym of Madhu (honey).

Diabetes mellitus is correlated with this disease. People are anxious to know regarding this disease elaborately. The response we got for our earlier articles have hinted us that many are anxious to know regarding this disease in detail.

Because, now in the whole world, nearly about 24% of the population are suffering from this disease. Its percentage may go as high as 40-45% in 2020- WHO says. So, there is intense need to know the graveness of the disease and to understand the possible ways of preventive aspects of this disorder.

First of all it is very important to know that the diseases which are diagnosed now as Diabetes mellitus (madhumeh) are not originated suddenly. Its patho-physiology takes long term of as high as 3-5 years. Very rarely it may manifest in 1 – 6 months duration in exception cases like pregnancy, injury, operation, psychological conditions, infection disorders etc.

### **Word derivation:**

Madhumeha is a compound word made up of Madhu and Meha.

Madhu: – The word 'Madhu' is derived from the root 'Mana' and meaning 'manae Bhodane: which gives Psychic contentment

Meha: – The word 'Meha' is derived form the root 'Miha' which is employed in the sense of sinchana to moisten, ksharana to flow,

prasrava: – excessive excretion (vachaspathyam)

Ancient Ayurvedic scholars have grouped Madhumeh (Diabetes mellitus) under one among the 20 [Prameha \(urinary disorders\)](#); particularly one of the kind of vatic disorder. Also, any of the prameha (urinary disorder) if neglected ultimately it ends up in madhumeh due to nature of the illness. This is evident in the verses of Acharya Sushruta-

सर्व एव प्रमेहास्तु कालेनाप्रतिकारिणः।

मधुमेहत्वं आयांति तदा असाद्यता भवन्ति हि॥ (सु. नि. ६)

## **Characteristic feature of Madhumeha as per Ayurveda:**

Madhumeha is a disease in which urine of the patient is sweet like honey and quantitatively increased as well as astringent, pale and rough in quality and the whole body of madhumehi becomes sweet. Other Acharyas also opines the same (As Sa ni 10/14 As. Hr ni 10/18, 21; ch. Ni 4/44, Su Ni 6/14, Ma Ni 33/26).

## **Causes for diabetes Ayurveda –**

आस्यसुखं स्वप्नसुखं दधीनि ग्राम्योदकानूपरसाः पयांसि।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम्॥{यो.र.प्रमेह.निदानम्}

मेदश्चमांसं च शरीरजं च क्लेदं कफो बस्तिगतः प्रदूष्य।

करोति मेहान्.....{यो.र.प्रमेह.निदानम्}

āsyasukhaṃ svapnasukhaṃ dadhīni grāmyodakānūparasāḥ  
payāṃsi|

navānnapānaṃ guḍavaikṛtaṃ ca pramehahetuḥ kaphakṛcca  
sarvam||{yo.ra.prameha.nidānam}

medaścamāṃsaṃ ca śarīrajaṃ ca kledaṃ kapho bastigataḥ  
pradūṣya|

karoti mehān.....{yo.ra.prameha.nidānam}

## **Causes of diabetes as per Ayurveda:**

### **Physical and mental causes:**

Asyasukham – Comfortable seating (luxury, sedentary lifestyle, lack of physical activities and exercise)

Svapnasukham – comforts of sleeping, excess sleeping

Kapha krut cha sarvam – All foods and lifestyle activities which increase Kapha

Sahaja (inherited factor)

Chinta (stress)

Shoka (grief)

Bhaya (fear)

Deergha roga (long standing illness)

Alasya (sedentary life)

## **Food and drinks that cause diabetes:**

Dadheeni – Excessive consumption of Curds and its preparations



Gramya-oudaka-anupa mamsa – flesh or meat soup of animals living in water and marshy regions

Payamsi – Excessive consumption of milk, its derivatives and preparations

Navaanna panam – Food, drinks and dishes prepared from new grains etc

Guda vaikruti – Jaggery, its derivatives and dishes made out of it  
Guda (jaggery)

Ikshurasa (sugar cane)

Madhura Ahara (sweet substances)

Pishta Ahara (carbohydrate rich food)

Adyashana (repeated food intake)

Adhikashana (excess food intake)

Ahitashana (unwholesome diet)

Guru ahara (heavy food)

Samashana (improper diet)

### **Origin of diabetes**

Acharya Vagbhata explained the Patho-physiology of Madhumeha as below-

**Ojus** – The essence of all dhatus (tissues) and the main entity of immunity is spread all over the body. (**Read more to understand Ojus**). It is frothy, clear, unctuous, sweet, thick, heavy, cold and slimy in nature.

Due to the relative causes of the disease Madhumeha, imbalanced Doshas (especially Kapha and Pitta in association with Vata) block the channels related to Meda (adipose tissue / fat tissue) and Mamsa (muscle).

Due to obstruction of Vata, it transforms sweet ojas into astringent mixed sweet taste like honey. Thus, it discharges in the urine.

Thus, the condition Madhumeha is resulted.

Any of the prameha if neglected or treated improperly, it leads to Madhumeha which is the terminal stage of urinary disorders.

### **Pathogenesis of diabetes:**

'When the Meda (fat), Mamsa (flesh), Shareera kleda (Fluids of the body) and Kapha on entering the Basti (Urinary apparatus) causes Prameha'

## **Stages of the illness: a special reference**

The text Vaidya sara sangraha quotes 10 stages for Diabetes in succeeding order:

1. Vasti bheda (pricking pain in bladder)
2. Murtra peedana (pain during micturition)
3. Vata prakopa (features of aggravated vata in urine)
4. Sannipata dosha prakopa (multiple dosha involvement/tissue damage)
5. Dhatu nasha (tissue necrosis/systemic effect)
6. Daha-moha (burning and hallucination)
7. Mootratisara (severe urination)
8. Mootra granthi/mootra sada (dysuria or controlled urine)
9. Ati trishna (severe thirst) and
10. Mrityu (death)

## **Prodromal symptoms of diabetes – Madhumeha**

### **Purvaroop:**

Sveda – excess sweating

Angagandha – excess body odor

Anga Shaitilya – lack of stability in body

Anga Sada – malaise

Sayya sukherati – feeling comfort in bed

Svapna Sukherati – feeling comfort in sleep

Asana Sukherati – feeling comfort in inactivity

Hrudayopadeha – feeling as if heart is heavy

Netropadeha – vision problems

Jihwopadeha – coated tongue

Shravanopadeha – hearing problems

Taluni Malotpathi – coated palate

Danteshu Malotpathi – coated teeth, caries

Ghana gatra – heaviness in the body

Kesha Ativriddhi – excess hair growth

Nakha Ativriddhi – excess nail growth

Kesha Jathilee Bhava – brittle hair

Sheeta Priyatvam – person likes cold foods and season

Gala Talushosha- dryness of throat and palate

Asya Madhurya – sweetness in mouth

Kara Pada Daha – burning sensation in feet and palm

Mutra Pipeeliha Abhisarana – urine attracts ants  
Madhura Mutrata – sweetness of urine  
Shukla Mutrata – white discoloration of urine  
Snigdha Gatra – excess oiliness of body  
Picchila Gatrata – stickiness of body  
Pipasa – excess thirst  
Shvasa Docugandhya – bad breath  
Tandra – fatigue  
Karapada Suptata – numbness of hand and feet  
Anga Suptata – numbness  
Alasya – lethargy  
Mukha Shosha – dryness of mouth  
Kaya Chitropadeham – heaviness of body  
Sarvakala nidra – person wishes to sleep all the time  
Shatpada Abhisarana on shareera – feeling as if ants are crawling on body  
Pipeelika shareera Abhisarana – ants crawl on body

### **Clinical Features of Madhumeha:**

1. Atimutrata (excess urination)
2. Avila mutrata (turbid urine)
3. Madhu tulya (urine similar to honey- sweetish astringent)
4. Panduta (pallor of the body)
5. Rukhsata (dryness of the body)
6. Dourbalya (debility)
7. Ratisu anasakti (loss of sexual urge)
8. Dourgandhya (bad body odor)
9. Dhatu kshaya (emaciation) etc

### **Complications of diabetes:**

1. Hridroga (cardiac disorder)
2. Loulya (urge to have food)
3. Anidra (loss of sleep)
4. Stambha (stiffness of the body)
5. Kampa (shivering)
6. Shoola (body ache)
7. Baddha purishata (constipation)
8. Udavarta (regurgitation)
9. Shosha (emaciation)

10. Kasa (cough)
11. Shwasa (dyspnea) etc.

### **Curability of Madhumeh:**

Madhumeha is a palliative disease. It cannot be completely cured; but, can be controlled by food and medicine. In rare cases, if it is originated due to any secondary cause or stress or medicine etc, on cure of the main illness or on withdrawal of the medicine, it will be subsided by its own.

### **Ayurvedic treatment concept for diabetes:**

Depending on the physical constitution or body type (prakriti), or the health status of an individual, ayurvedic classics advocate two different types of therapy schedules for diabetics. They are:

Apatarpana – de-nourishment treatment – useful in obese diabetic patients, usually in Kapha body type patients.

Santarpana – Nourishing treatment – useful in lean diabetic patients, usually in Vata or Pitta body type patients.

1. Apatarpana (de-nourishment) and Samshodhana (cleansing): This treatment is prescribed if you are obese and heavily built. In this, along with anti-diabetic herbal medicines, importance is given on de-nourishment of fats and elimination of toxins by way of
  1. various exercises,
  2. fasting therapies – such as juice fasting, water fasting etc
  3. Cleansing therapies –called panchakarma (five fold therapies viz. emesis, purgation, oil enema, decoction enema and nasal drops instillation).
2. Santarpana (replenishment) and Brumhana (body bulk promotion): This is prescribed if you are chronically ill, with low immunity and underweight due to the draining of essential nutrients. This therapy helps in providing the easily acceptable nutrients and micronutrients to rebuild body tissues and help strengthen the defence mechanism without increasing circulating blood sugar and fat tissue. This prevents further damage and ensures enhanced healing and repair. This is achieved by
  1. Oil enema therapies (Anuvasana Basti),
  2. nourishing massages such as **Navarakizhi**,

### 3. oil massage

Administration of nourishing Ayurvedic herbs such as Ashwagandha (*Withania somnifera*), Vidari (*Pueraria tuberosa*), Shatavari (*Asparagus racemosus*), Aloe vera, pomegranate, nuts etc. Read more about [nourishing treatments of Ayurveda](#)

#### **Classical and home remedies:**

**Guduchi Kwatha:** Decoction or juice of *Tinospora cordifolia* mixed with honey

**Nisha kalka:** Paste of Nisha (*Curcuma longa*) mixed with juice of Amalaki (*Emblica officinalis*)

**Nisha-triphala Yoga:** The powders of the below said should be kept in water over night and should be strained through a sterile cloth or sieve in the morning. It should be consumed mixed with honey.

- Nisha – *Curcuma longa*
- Daruharidra – *Berberis aristata*
- Haritaki – *Terminalia chebula*
- Bibhitaki – *Terminalia bellirica*
- Amalaki – *Emblica officinalis*

#### **Anti diabetic Herbs and Foods of Ayurveda**

1. **Jambhul (*Eugenia jambolana*):** The jambul fruit is regarded as a specific medicine in traditional ayurvedic medicine because of its specific action on the pancreas. The fruit, the seeds, and the whole fruit juice are all useful in the treatment of diabetes. The seeds contain jamboline, which controls the excessive conversion of starch to sugar. For internal usage, dry the seeds, powder them, and take 3 grams, twice daily with water or butter milk.

2. **Bitter Gourd/bitter melon (*Momordica charantia*):** The fruit and seeds of this plant contain most active blood sugar-lowering components. This contains an active principle called charantin. For better therapeutic benefits, extract juice from four to five karelas every morning and take on an empty stomach. You can take the seed powder either directly or in the form of a decoction.

3. **Bel (*Aegle marmelos*):** Though this plant is famous for its fruit, here we are interested in its leaves. They are scientifically proven

to be antidiabetic. Drink fresh juice of leaves daily along with pinch of black pepper. This will take care of your excess body sugar.

4. **Fenugreek (*Trigonella foenum graecum*):** The medicinal qualities of fenugreek seeds are described in ayurvedic literature. In recent studies, it has been reported that the decoction of fenugreek seeds suppressed the urinary excretion of sugar and relieved symptoms of diabetes. It contains trigonelline, and an alkaloid known to reduce blood sugar levels.
5. **Turmeric:** Ayurveda recommends turmeric as an exclusive remedy for diabetes. It is more effective if taken with an equal amount of amla powder
6. **Neem:** Neem is an age-old remedy and does not require a trip to stores. It is easily available anywhere. Leaves made to juice or paste can be taken internally to lower blood sugar

#### **Wholesome diet habit for diabetes:**

Shigru (drum stick)

Haridra (turmeric)

Amalaki (goose berry)

Shyamaka-*Setaria italica* (L.) Beau.

Kodrava- *Paspalum scrobiculatum*, Linn.

Yava (barley)

Godhuma (wheat)

Mudga (green gram)

Kulattha (horse gram)

Patola (snake gourd)

Karavellaka (bitter gourd)

Maricha (black pepper)

Lashuna (garlic)

Jambu (blue berry)

Vyayama (exercise) etc

Shyamaka – *Setaria italic*

Kodrava – *Echinochloa frumentacea*

Godhuma – wheat

Chanaka – *Cicer arietinum*

Aadhaki – *Cajanus cajan* (Pigeon pea, Red gram)

Mudga – green gram

Kulattha – horse gram

Tikta shaka – Vegetables which are bitter in taste  
Patola – Snake gourd  
Jangala rasa – Flesh / meat of animals living in dry lands  
Saindhava lavana – rock salt

### **Unwholesome diet for diabetes:**

Kanda- moola (root-rhizome)  
Ikshu (sugar cane juice)  
Taila (oil)  
Ghrita (ghee)  
Guda (jaggery)  
Kanjika/shukta (sour beverages)  
Madya (alcohol)  
Pishtanna (carbohydrate rich food)  
Dadhi (curd)  
Navanna (new grains)  
Divaswapna (day sleep etc)  
Sadaasanam – Always sitting at one place (sedentary)  
Diva swapna – Sleeping in the day time  
Navanna – Dishes prepared from fresh rice  
Mutravegam – Withholding the urge / reflex for urination  
Dhoomapanam – smoking  
Swedam – Excessive sweating / Sweating, Sudation therapy  
Shonita mokshanam – Blood-letting treatment  
Kshara – Alkali's  
Guda – Jaggery  
Suram – Alcohol / fermented drink  
Ghritam – Ghee  
Amla – sour foods  
Ikshurasa – Sugarcane juice  
Anupa mamsa – Flesh / meat of animals living in marshy areas etc

### **Herbs recommended in Madhumeha**

Asana – *Pterocarpus marsupium* Linn  
Nimba – *Azadirachta indica* A. Juss.  
Bilva – Bael tree – *Aegle marmelos* Corr.  
Haridra – Turmeric  
Lodhra – *Symplocos racemosa* Roxb.  
Jambu – Jamun seeds

Saptaparna – *Alstonia scholaris* R. Br.  
Meshashringi – *Gymnema sylvestre* R. Br.  
Kathaka – *Strychnos potatorum* Linn.  
Khadira – *Acacia catechu* Willd.  
Guggulu – *Commiphora mukul* (Hook. Ex. Stocks.) Engl.  
Mamajjaka – *Enicostemma littorale* Linn  
Shilajatu – *Asphaltum punjabinum*

### **Formulations recommended in Madhumeha:**

### **Useful Ayurvedic medicines for diabetes:**

1. **Dhatri Nisha:**A combination of Turmeric powder and Amla powder and has to be taken early morning and is especially useful in Diabetic eye problems (diabetic retinopathy).
2. **Triphala** – A simple combination of three fruits – Terminalia chebula, Terminalia bellirica, Emblica officinalis. Apart from reducing blood sugar levels, it also relieves constipation, provides eye care. It is a very good source of anti oxidants.
3. Asanadi Kashayam – useful in diabetes associated with obesity, non healing wounds, diabetic carbuncles.
4. Chandraprabha vati – Useful in diabetes associated with recurrent urinary tract infection and diabetic nephropathy
5. Pathyakshadhatryadi Kashaya –rich in anti oxidants
6. Shilajatu vati – useful in diabetes associated with premature ejaculation, erectile dysfunction etc
7. Panchanimba churna – useful in diabetes associated with repeated skin infection disorders.
8. **Other useful Anti diabetic medicines are** – Nishakathakadi Kashayam  
Kathakakhadiradi Kashayam  
Varanadi Kashayam  
Varadi Kashayam  
Aragwadhadi Kashayam  
Jeevanthyadi Kashayam  
Nimbamritadi panchatiktakam Kashayam  
Niruryadi gulika  
Dhanwantaram ghritam  
Trikantakadi ghritam



Asanadi kwatha  
Arogyavardhini  
Chandraprabha vati  
Mamajjaka Ghana vati  
Vasanta kusumakara rasa  
Jambvasava  
Pathyakshadhatryadi kashaya  
Shilajatu vati  
Panchanimba churna  
Nishamalaki churna  
Nishakathakadi Kashayam  
Ayaskriti  
Amalaki rasayanam  
Kathakakhadiradi Kashayam  
Varanadi Kashayam  
Varanadi Kashayam  
Varadi Kashayam  
Aragwadhadi Kashayam  
Jeevanthyadi Kashayam  
Nimbamritadi panchatiktakam Kashayam  
Punarnavasavam  
Lodhrasavam  
Sarivadyasavam  
Jambavasavam  
Niruryadi gulika  
Mehasamhari gulika  
Meghanatha rasa  
Mehantaka rasa  
Mehari rasa  
Chandrakala vati  
Vangeshwara rasa  
Dhanwantaram ghritam  
Trikantakadi ghritam  
Abhraka bhasma  
Vanga bhasma  
Naga bhasma  
Gandhaka  
Shilajatu

Narayana gulam

**Nishamalaki**

Madhumeha is a burning problem of the whole universe. People are eagerly waiting for a quick and permanent cure. As the pathology takes long route of manifestation, finding an instant remedy will be very difficult. As there is an involvement of both body and mind, it will be very essential to undertake the measures which can bring under control our food and habits as well as undue stress.

Fear of disease is dangerous than the disease as such. So, here is the need of knowing the reasons and manifestations of the disease madhumeha and hence the role of relative food and habits which help in the control of the disease. Simple way to get control is-

'Do not eat in hands, take food in fingers!'

'Be aware of hurry, worry and curry and learn to say sorry....!'

**Along with the above medicines and remedies, Ayurveda also recommends**

**Regular Yoga, meditation and Pranayama** to prevent or treat stress.

**Regular exercise** – to keep up good metabolism rates.

**Regular oil massage** – to treat muscle and joint aches and pains

**Regular eye exercises**, eye checkup and Ayurvedic eye therapies such as **Tarpana treatment** to prevent and treat retinopathy

**Foot massage** with neem based oils such as Nimbadi Tailam, to prevent and treat non healing wounds and ulcers.

**Samprapti (pathogenesis) of Madhumeha:**

**Ojas** – essence part of all body tissues, plays an active part in the samprapti of Madhumeha. In Madhumeha, ojas is excreted through the urine leading to oja kshaya (depletion), so the symptoms of ojakshaya like murcha, mamsa kshaya, moha may manifest ([More about Ojas depletion symptoms and management](#)).

**Vishishta anilatmaka Madhumeha samprapti**

“Sa prakupita thathavida shareera visarpan-

Ojaha punar madhura swabhavam tadyadaroukshyatvayuh kashayatvena abhisamsrujya mutrashaye abhivahati tada madhumeham karothe.

Thatha vida shareere – bahudrava sleshma, bahuabdh meda, bahu kleda yukta shareera (chakrapani on ch ni 4/37)

The patient who have the specific body tendency for premeha onset which means it may be due to genetic predisposition, prakruti manifestation or sedentary habit have the specific meda bahulyata preferably with abaddhatva. If these patients consume excessive vata provocative ahara, vihara or mano abhigatkara bhava, then vata gets provoked. This provoked vata further gets implicated by meda. Now this provoked meda complex leads to transfer of either vasa, majja, lasika, oja to mutravaha srotas. When oja due to influence for vata adopts kshaya and ruksha guna and excrete through urinary treat is termed as Madhumeha.

### **Samprapti of Madhumeha due to shuddha vata**

charaka mentions the samprapti of Madhumeha due to shuddavata "ksheeneshu doshaeshvavakrshya basthav dhatoon pramehaananila karothe || (chi 6/6)

Due to vata kara nidana, vatadosha provoked leading to kshaya of other two doshas and sarabhoota dhatus like vasa, majja, lasika and oja. due to kshaya of dhatus vata further gets provoked. This highly provoked vata draws oja towards basti and leads to madhumeha. This is asadhya to treat due to its arambhaka dosha vata and resultant further provocation due to dhatukshaya (ch.chi 6/34)

### **3. Dhatukshaya janya Madhumeha samprapti:**

Apakarshitheshwithi ksheeneshu, kshayasthesham prameha arambakena vatenai va upaposhanadhibih karshanad va kriyate (chakrapani on ch chi 6/11)

The kshaya of gambhira and sarabhuta dhatus like majja, vasa, oja and lasika leads to vata prakopa vata dosha gets vitiated leading to ksharana of sarabhuta dhatus through mutra pravritti in such a quantity that this ksharana of sarabhuta dhatus itself acts as etiological factor again for vata prakopa hence this vicious circle goes on. But due to ashukaritva of vata all the stages of samprapti proceeds so fast that, it leads to asadhya stage of the disease very quickly

#### **4. Aprathikaritha vatanu bandita Madhumeha samprapti:**

This type of Madhumeha is actually not a separate entity but it is the further stage of kaphaja or pittaja prameha due to deerga kalanu bandha or this may be called as ignored stage of prameha due to lack of proper treatment. Kaphaja and pittaja prameha which are present from quite longer period they do get anubandha of vata to chronicity i.e. they get converted into vataja prameha (ch ni 4/37)

#### **5. Avarana janya Madhumeha samprapti:**

The description of avarana janya samprapti of madumeha is a unique contribution of charaka to the clinical medical knowledge. Here one can see that nidana is same as that of kaphaja prameha but still the resulting disease is Madhumeha. Guru snigdhadhi ahara, avyayamadi vihara etc. leads to provocation of kapha and pitta dosha in turn increases in quantity of meda and mamsa. All these increased factors obstruct the gati of vata leading to provocation of vata.

This provoked vata withdraws oja from the body and takes it towards basti and leads to Madhumeha, which is krichra sadya for treatment due to its origin from kapha and pitta doshas.

Initially vata dosha remains innocent in the pathology. The vata, pitta and kapha doshas start manifesting their symptoms intermittently depending on their extent of dushti. Subsequently pitta and kapha attain kshayavastha compared to vata due to kshaya of dhatus. This process of margavarana of vata due to kapha and pitta occurs in two kinds of people. First in those who are sthula and secondly in those who are not sthula but have indulged in kapha medokara ahara and vihara. If the nidana for pitta are significant then it also gets dushti. In sthula people, the sthulya is the result of two reasons. First it is due to excess indulgence in kaphakara ahara viha. If the nidana for pitta are significant then it also gets dushti. In sthula people, the sthulya is the result of two reasons. First it is due to excess indulgence in kaphakara ahara vihara and second is due to beeja dushti. In the former case, the upachaya of medas occurs due to the nidana

sevana, where as in the later case, the medo upachaya occurs even in the absence of kapha medokara ahara vihara.

Samprapti of sthauilya and its role in causing Madhumeha  
Sthauilya can be caused by tarpana (nourishing diet) as well as beeja dosha. The nidanas for sthauilya are same as those described for Madhumeha as "kapha krit cha sarvam" (all those which cause an abnormal increase in kapha dosha). A sthula rogi can be identified by an abnormal bulk especially to sphik, udara and stana and has the 8 doshas as characteristic features (ch su 21/4)

### SAMPRAPTI OF MADHUMEHA IN THE LIGHT OF KRIYAKALA

#### 1<sup>st</sup> Kriya kala – Sanchaya avastha

In this stage the samhathi roopa vridhhi of kapha occurs in svasthana i.e. amashaya, presenting the following symptoms

1. agnimandya
2. gaurava
3. alasya

These are as a result of guru and manda guna of kapha. The occurrence of these symptoms has been inferred after studying the poorva roopa and roopas of Madhumeha

#### 2<sup>nd</sup> Kriyakala – Prakopa avastha

In the event of the patient continuing with the nidana sevana, disease proceeds to prakopa avastha where the kapha undergoes vilayana roopa vridhhi and can be understood as presenting with the following symptoms

1. annadvesha
2. hridayoklesha – due to amarooopi kapha

#### 3<sup>rd</sup> Kriyakala – Prasara avastha

If unhindered the prakupitha doshas attain prasaravastha where the unmarga gamana kapha along with the other two doshas from the svasthana occurs. The doshas pervade the body and it can be inferred that the following symptoms are presented.

1. Arochaka
2. Avipaka
3. Angasada – due to kapha along with vata and pitta

The importance of first 3 kriyakalas in preventing Madhumeha – any disorders in these 3 stages often goes unrecognized, as these symptoms are mild enough for the patient to ignore.

Moreover, the symptoms are so vague and varied that it becomes difficult to ascribe them as per to Madhumeha in these 3 stages. By suitable modification in the ahara and vihara in the form of laghu ahara sevana and vyayama etc, we can control as well as prevent the onset of Madhumeha.

4<sup>th</sup> Kriyakala – Sthana samsraya avastha

By repeated nidana prekupita doshas lodges in the srotas where khavigunya exists. The medhovaha sroto vaigunya in the vapavahana due to apathya sevana or beeja upatapa causes the dusti of kapha and vata & attains sthana ssamsraya initiating the process of dosha dushya sammurchana. The poorva roopas manifest in this kriyakala

5<sup>th</sup> Kriyakala – Vyakta avastha

Dosha dushya sammurchana takes place actively during this kriyakala. The pratyatma lakshanas of Madhumeha i.e. prabhoota mutrata and avila mutrata along with sarvadaihika lakshanas manifest during this stage.

Prabhuta mutrata is a result of vriddhu svaroopo kleda dushti and avila mutrata is one of the symptoms of kleda dushti

6<sup>th</sup> Kriyakala – Bheda avastha

In this stage Madhumeha is no more new. It would have attained sub acute or chronic stage. This disease proceeds into more severe forms in the event of increasing dhatukshaya. It also starts manifesting the pittaja and vataja lakshanas rendering the disease yasya. The disease essentially attains asadhyatha in this stage. Hence forth, upadrava and arishta lakshas start appearing.

**Arishta Lakshana of Madhumeha- lethal features –**

A few references regarding the Arishta Lakshana of Madhumeha and Prameha can be found. If the Bala and Mamsa of Madhumeha Rogi is severely deteriorated then he should be considered as Achikitsya (not advisable for treatment) (ch. Ind. 9)

Svapna Vishayaka: if a pramehi in his svapna sees himself drinking different varieties of snehas in the company of Chandala (people boycotted socially) he dies of prameha (sha.Ind.9/8)

If he dreams of drinking water, it is also Arishta (todaranda)

Dootha Vishayaka: – if the physician comes across a dootha carrying water or near a pond, then it is Arishta for a Madhumehi.

Anyā: – A person who likes Abhyavaharāna and hates snana and chankramana will fall victim to the disease Prameha just like eggs of a pakshi in its vasa Vruksha (needadruma) that fall prey to its predators, as it is unable to move and rescue itself due to the inherent inertia of the egg.

A manda uthsahi, Atisthula, Atisnigdha, Mahashani falls prey to the disease at the earliest (su.su.33). A snatha, Anulipta gatra Pramehi, attracting Makshikas is sure to die. (Todarananda) If the Madhumehi is suffering from all upadravas with Pidaka, Atiprasrutha Mutra and if the disease is Gadha, then the patient will die. The knowledge of Arishta is very much essential to understand the prognosis of disease which denotes death definitely.

### **Curability of Madhumeh:**

Madhumeha or prameha has been described as anushangi which means it is punarbhavi in other words once a madhumehi will be so always throughout his life. Therefore one should make all efforts to prevent and control it. As described earlier Madhumeha passes through 3 stages of severity based on involvement of dhatus accordingly the sadhya asadhyata has been described.

**Sadhya of kaphaja pramehas:** The ten-kaphaja pramehas are described as sadhya because of the following reasons.

1. Samakriyatvat
2. Atishaya medho na dustatvat

**Yapyata of pittaja pramehas:** The 6-pittaja pramehas are described as yapyata because of following reasons

1. Vishama kriyatvat
2. Atrapi atishayena medo na dustatvat
3. Samsrustha dosha medo sthanatvat

**Asadhyatha of vataja pramehas:** the four-vataja pramehas are considered asadhya due to the following reasons.

1. Mahatyayikatvat

2. Virudhopakramatvat

1. **Mahatyayikatvat:** the term mahatyaya has following interpretations

1. Mahata gambhira dhatunam atyaya nasko yena sa

2. Ashukaritva

3. Mahavyapatti katrukatva

4. Majja prabruti sarabhoota dhatukshaya

5. Majjadi gambhira dhatu apakarshakatvena

6. Uttarottara saratara dhatu sravakatvat

The above interpretations indicate the fatality of the disease, where all the dhatus including the gambhira dhatus undergo nasha, kshaya, sravana and apakarshana.

This process involves multiple srotases producing upadravas and is hence mahavyapathikara, which means that the disease is much too fatal to sustain life. Moreover it is ashukari and sheegrakari which indicates the rapidity of the fatality in the patient, which is why the authors advise the physician not to bother much in handling the patient as disease transcends all boundaries of management.

Virudhopakramatvat: the chikitsa of vataja prameha involves virudhopakrama which means there is a mutual contradiction in the treatment modalities as use of snigdha etc are pathya for vata but apatya for medas. Hence the disease is asadhya.

### **Other situations Determining Asadhyata of Madhumeha:**

Madhumeha with all poorvaroopas. It has been said by Charaka that if a disease in Roopavastha has all the poorvaroopas manifested, and then the disease becomes asadhya. Based on this principle the inherent nature of Sadhya Asadhyata of kapha, pitta and Vataja Pramehas undergoes modification as follows

Sadhyata of kaphaja meha attains Asadhyata when associated with all poorvaroopas.



Yapyata of pittaja meha attains Pratyak hyeyata when associated with poorvaroopa.

Sometimes the pittaja meha can also be sadhya when dhatu kshaya is not Atishaya, which has been termed as Avastha Sadhya. In such situations the pittaja meha becomes Asadhya and in later stages when pittaja mehas are yapyata, they attain pratyakeya Avastha when associated with poorvaroopas.

The severity of Asadhyata increases when associated with poorvaroopas Vataja pramehas have already been described as Asadhya but this term has to be analytically interpreted in the two clinical types of Vataja mehas i.e. Dhatu Kshaya Janya and Margavarana Janya.

### **Madhumeha Chikitsa:**

The principles of chikitsa can be studied under

- a) Nidana parivarjana
- b) Apakarshana
- c) Prakriti Vighatana.

These principles of treatment are to be studied separately with respect to Dhatu Kshaya Janya Madhumeha and marga Varana Janya Madhumeha (ch. Vi 7/ 28-29)

### **Samanya Chikitsa Siddhanta**

Nidana Parivarjana in Margvarana Janya Madhumehi:

An apathyanimittaja Madhumehi is usually sthula, likes Abhyavaharana and hates chankramana. Here the patient should be made to avoid all kaphakara ahara vihara to prevent the occurrence or to cure the disease.

Nidana Parivarjana in dhatukshaya janya madhumehi (ch.chi 6/53).

Nidana parivarjana in such madhumehis is studied with special referance to sahaja Madhumeha. It lies entirely on the vata or pita so as to how best they act to prevent the occurance of the disease in them. They should avoid the beeja, beeja bhaga or beeja bhaga avayava upatapa leading to Madhumeha arambaka dosha dushti.

**Apakarshana and prakriti vighatana:** The apakarshana of dhoshas are mainly done through samashodhana but only when

roga and rogi bala are in pravaraavastha and when either one or both are avara, then it is done through langhana and langhana pachana which constitutes samshamana chikitsa, in other words prakriti vighatana.

Apakarshana in margavarana janya Madhumeha: In sthula Madhumeha samshodhana is indicated and before starting this therapy snehana is advised. For snehana karma when there is predominance of kapha dosha along with vata then taila processed with kaphagna drugs should be used. When there is anubandha of pitta the ghritha processed with pittaghna drugs should be employed (ch.chi6/34, 37). Shodhana especially vamana should be preferred in a madhumehi if the dhatukshaya is minimum and kapha and medodushti lakshana are maximum.

If there is pittaja lakshana and dhatukshaya but virechana is not contraindicated then virechana can be performed. Similarly, if the anubandha vata lakshana are more and the patient is samashodhana arha then basti can be performed.

Madhumeha is a svedana anasha vyadhi (su.chi 12/7) but niragni sveda in the form of vyayama is indicated. The selection of yoga for samshodhana should be selected as per the recipes prescribed in kalpa sthana. After shodhana, shamana chikitsa can be done by kapha medohara dravya.

### **Prakriti vighatana in dhatu kshaya Janya Madhumeha:**

Dhatu Kshaya avastha is the result of Beeja dushti in sahaja Madhumeha and due to a state of Atikarshita dhatus as a result of continued dhatu kshaya, which in fact is the progressed stage of Marga varana Janya Madhumeha. Both the situations are considered samsodhana Anarha (chi chi 6/18). In such cases, samshamana chikitsa is advised, whereas Madhumeha in both these cases are Asadhya (chi chi 6/52)

Not with standing this, the principles of chikitsa for vataja pramehas are for vata anubandha doshatva, which is still dependent on the Kapha and pitta doshas and not for Vata Anubandhya Dosha janya Madhumeha characterised by Atishaya

karshana of dhatus. Hence samshamana chikitsa should be appropriately adopted in such patients.

## **AVASTHA ANUSARA CHIKITSA OF MADHUMEHA (SU CHI 12/4)**

Sushrutha in the chapter of prameha pidaka chikitsa has identified the stages of Madhumeha and accordingly advised the treatment, which can be discussed as follows;

Stage I: chikitsa in poorvaroopavastha

Stage II: chikitsa in vyaktavastha.

Stage III: chikitsa in Upadrava Avastha

Stage IV: chikitsa in pravrudha Upadrava Avastha

Stage V chikitsa in asadhya Avastha.

**Stage I:** Is the poorvaroopavastha Avastha where the dosha dushya sammurchana has just begun, then the disease should be treated with Apatarpana, Vanaspathi Kashaya and chaga mutra. If left untreated, Madhumeha proceeds to the II stage.

**Stage II:** this is the vyakta avastha of Madhumeha where, due to continued madhura ahara sevana, the sveda, Mutra and sleshma attain Madhura bhava and hence should be treated with ubhaya samshodhana i.e Vamana, virechana and Basti. If left untreated, the disease progresses to Stage III.

**Stage III:** in this stage, the Mamsa and Shonita undergoes pravruddha dushti causing shopha and other Upadras and these should be appropriately treated as mentioned accordingly, like siramokshana in shopha. If left untreated, the disease progresses to stage IV.

**Stage IV:** in this stage, the upadras like shopha would have attained Ativrudha Avastha manifesting symptoms like ruja and Vidaha, where shastra chikitsa and Vranakrija should be performed. If neglected the disease proceeds in to Asadhya Avastha which is the V and final stage.

**Stage V:** In the Asadhya Avastha, the Upadras become Mahantha and makes the disease Asadhya, like here when the Puya of Pidakas attain Abhyantarapatti and become utsanga.

**Analysis:** – Though explained as Prameha pidaka Avastha chikitsa, description of stagewise progression of the disease and the treatment has been done by sushruta on the pretext of explaining prameha pidaka chikitsa.

This description seems to be chikitsa in case of Apathyanimittaja Madhumeha, the course of this illness has been discussed already under samprapti and accordingly in the poorvaroopavastha, sushruta advices Apatarpana and other shamana dravyas, as there is alpa dosha and alpa dhatu dushty. Hence unless the need arises, samshodhana is not the treatment of choice and as the lakshana are predominantly due to kapha, kaphahara chikitsa should be done and this seems to be the logic behind prescribing Apatarpana and Tikshana dravyas like chaga mutra. Whereas in Vyakta avastha there is bahu dosha and relatively Alpa dusti of dhatu like medas and Rakta which wants shodhana, accordingly Vamana, Virechana and basti have been advised as the rogi is still Balavan and Stula so, shodhanarha.

In the next stages, there is a progressive dhatu kshaya and production of upadravas. The patient is shodhana Anarha and there is Vata pradhanyata. Hence, only shamana chikitsa and respective upadrava chikitsa should be done. Sushruta has stressed the importance of timely intervention in Madhumeha because in case of negligence, the disease progresses involving gambhira dhatus and the upadravas pervade entire body making it Asadhya.

#### SANTARPANA APATARPANA CHIKITSA IN MADHUMEHA

Madhumeha has been described as santarpanodha vyadhi as well as Apatarpanodha vyadhi. The former is Apathya nimithya Madhumeha and later is sahaja Madhumeha i.e. Madhumeha due to dhatu karshna due to long lasting prameha. Accordingly, two forms of madhumehis are encountered one who is sthula and balavan for whom apatarpana is the best and other who is krusha and paridurbala for whom santarpana is the best line of treatment.

**Apatarpana chikitsa (chi chi 6/51):** – is done in the form of langhana, langhana pachana and doshavasechana (ch.vi 4/43). Langhana is done in Alpadoshavastha where only upavasa, pipasa, maruta, atapa, sevana (ch su 22/10). Rooksha udvartana, pragadha

vyayama, nishijagarana & so on, which are kapha medohara, are helpful. Langhana pachana is done in madhyama doshavastha where along with langhana; amapachana is done with Tikshna, ushna dravyas.

Doshavasechana is done in bahu doshavastha where the shodhana of doshas is done from ubhaya margas.

**Santarpana chikitsa:** laghu santarpana chikitsa is prashastha for krusha and durbala rogis. The following can be administered in madhumehi. a) mantha b) kashaya c) yava d) churna e) lehya f) laghu bhakshya. These formulations should be prepared such that they cause santarpana without causing vriddhi of kapha and medas. Among all these yava is considered as best for madhumehi.

### **SHAMANA CHIKITSA**

Sushruta as described to select drugs, which are having bitter, pungent, astringent taste, katu vipaka, ushna veerya and shoshaka, chedana properties in the treatment of Madhumeha (su chi 13/8). Shilajathu guggula, loharaja are the best medicines in madhumeha, either in krusha or sthula, as they are virukshana and chedaneeya, which is good for kapha, as well as rasayana, which is good for dhatukshaya & vata vriddhi. Sushruta as described some medicinal remedies for all types of prameha and advised to use after purification therapy.

1. Extracted juice of amalaka mixed with haridra powder and honey
2. A decoction of triphala vishala, devadaru and musta.
3. Tola kalka of shala, kampillka, mustaka, sweetened with honey and extracted juice of amalaka should be taken together.
4. Powders of the flower of kutaja, rohitha, kapittha and vibhitaka should be taken together with honey, haridra and extracted juice of amalaka.
5. Decoction of roots, leaves, barks, flowers and fruits of nimba, aragvadha, saptaparna, murva, kutaja, somavriksha, palasha should be given to the patients (su chi 11/8)

The decoction of chitraka, triphala and indrayava mixed with honey. Extracted juice of guduchi mixed with extracted juice of amalaka fruit and honey (as hr chi 2/5, 6). Few effective preparations for the

management of Madhumeha have been recommended by sharngdhara are as follows

Amruta swarsa triphalachurna nyagrodhadikashaya  
Dhatriswarasa tryushnadichurna lavangadi churna  
Kalayanaka ghrita kumaryasava vidangarishta  
Dashamaularishta ushirasava  
Devadarvyarishta vasantkusumakararasa  
Manduradi vatika Chandraprabhavati  
Yogaraja guggulu  
Kaishora guggulu  
Gokshuradi guggulu

Bhava Prakasha recommended – phalatrikadi kwatha, trikatukadhya, modaka, nyagrodhadi churna, lodhradi churna, guduchi swarasa and trikatu gutika in the lohabhasma, shilajith, madhu, guduchi swarasa are the drugs of choice in all kinds of prameha. Madhumehasava, lavangasava, madvasava, chandanasava etc are useful for Madhumeha (bh ra 37/38)

### **PATHYA APATHYA OF MADHUMEHA**

**Pathya:** Nidana parivarjana is the first and prime pathya for Madhumeha. In sthula Madhumeha there is margavarodha of vata by vridha kapha and meda hence to rectify the imbalance of doshas and to reduce to the meda, usage of jangala mamsa rasa of vishkira, pratuda and vihanga varieties, shyamaka, uddalaka, kodrava, godhuma, chanaka, adhaki tikta rasa pradhana shakas grown in jangala desha, yavanna, madhu, kulatta purana dhanya sevana, puranashali, laja sevana is also beneficial (ch chi 6/19, 20, 21)

Sushrutha mentioned vyayama and ratri jagarana are beneficial (su ch 12). Tikta rasa dravyas are beneficial in madhumeha because tikta is laghu and ruksha where as kapha is guru and snigdha. Tikta rasa helps in decreasing kapha, shareera kleda and meda, which are known as the important factors involved in Madhumeha. It helps in reducing the dravatva of mutra in term decrease the saratva hence the frequency of mutra will be reduced. Karavella, bhumyamalaki etc are to be used for this purpose. Yava is ruksha & laghu, helps in bringing kapha dosha to normalcy.

Yava, mantha, vishkira mamsa, pratuda mamsa are the pathya beneficial for krusha madhumehi.

Sahaja Madhumeha and Madhumeha with Dhatu Kshaya have Vata as anubhandhya dosha. Since the beginning, but in margavarana Janya Madhumeha Vata is only Anubhandha to pitta by Sleshma and therefore the chikitsa for vataja prameha have been designed keeping in mind the Anubhandhavata and not the Anubandhyavata because in the later case it has been categorically stated that even thinking about managing this condition is a futile exercise. Where as in the former case the status of Vata can be controlled through the treatment, as it is still dependent on the status of Sleshma and pitta. In this case the amenability of vata to the treatment becomes less and less depending on with what severity the poorvaroopas are associated.

In other words, in case of Anubandha vata if the prameha were have to be Avastha Sadhya, it would become Asadhya even if associated with Asamartha poorvroopas as vataja pramehas are Asadhya by svabhava. Hence the degree of Asadhyata in stages of vataja prameha worsens with the degree of association of poorvaroopas.

1. Jatha Madhumeha is Asadhya due to Beeja dosha as there is irreversible madhumeharambaka dosha dusti since the birth itself.
2. Madhumeha with pidaka is Asadhya.
3. Madhumehi who has Bala mamsa Kshaya can be left untreated.
4. All pramehas if left untreated, terminate into Madhumeha which is Asadhya.
5. Prameha with upadravas and Atiprasuta mutra is Asadhya.
6. Pramehas with arista lakshanas is Asadhya.
7. A patient who hates hygienic habits like snana, chankramana and one who has Manda Utsaha, who is Atisthula, Snigda and Mahashana dies of prameha.

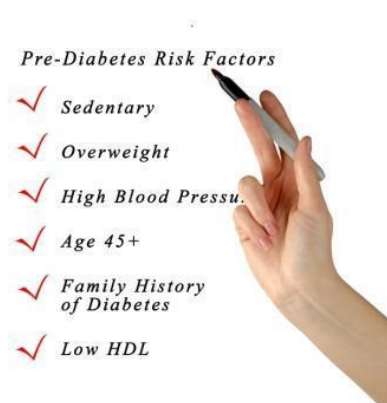
Article by Dr MS Krishnamurthy and Dr Hebbar





## Pre diabetes treatment – The Ayurvedic way

Pre diabetes is a menace of modern day – sedentary lifestyle. It is a condition, if left unattended, the person might go on to develop diabetes. Allopathic system of medicine treats it as a condition and medicines are prescribed to 'treat' prediabetes. But since it is only a hint that the person 'might' develop diabetes in future, it can be very well reversed with suitable lifestyle changes and by including some very simple herbs in diet.



## Pre diabetes symptoms according to Ayurveda –

Ayurveda explains the following pre diabetes symptoms –  
Dantaadeenam malaadhyatwam – depleting oral hygiene  
paani paadayoho daaha – burning sensation in feet and palms  
chikkanata dehe – a feeling of stickiness in whole body

According to modern parameters, a fasting blood sugar level of 100 – 125 mg/dl and post prondial blood sugar level of around 140 mg/dl is considered as pre diabetes.

Pre-Diabetes might not show any signs and symptoms but can be accidentally traced when you are undergoing biochemical tests for some other disorder or when your doctor specifically suggests the test suspecting diabetes in you.

*Other names* – Impaired Glucose Tolerance, Impaired Fasting Glucose,

Previously Pre-Diabetes was called "Borderline Diabetes"

It is generally a healthy condition with no symptoms. It is almost always present before a person develops T2DM. These people have

blood sugar levels that are higher than normal but are not higher enough to be called Diabetes.

***Importance of diagnosing pre-diabetes:***

Early diagnosis, Treatment and attention in this stage may prevent T2DM and serious health problems.

We can also avoid complications of T2DM like heart diseases and blood vessel disease, eye disease and kidney diseases

**Symptoms of Pre-diabetes –**

Most people have no symptoms

Some may have symptoms of Diabetes in a milder form (unusual thirst, frequent urination, blurring of vision, extreme fatigue etc)

***Whom to test for Pre-Diabetes?***

Those who are 45 years or older

Those who are overweight with BMI of 25 or more having any of the below mentioned Diabetes risk factors:

Physically inactive

Strong family history of Diabetes (have a first degree relative with Diabetes)

History of gestational diabetes or delivering a baby weighing more than 9 pounds

Having PCOS

Have High triglycerides or low HDL cholesterol

Abnormal blood sugar tests in the past

History of heart disease

Have any signs of a condition called insulin resistance (severe obesity, acanthosis nigricans etc)

***Diagnosis:***

One of these 3 tests will confirm:

Fasting Plasma Glucose (FPG) test – 100-125 mg/dL

Oral Glucose Tolerance Test (OGTT) – 140-199 mg/dL

Haemoglobin A1C test (HbA1C) – 5.7 – 6.4%

<http://www.webmd.com/diabetes/guide/prediabetes?page=2>

Impaired Fasting Glucose after FPG test will suggest that you may be a pre-diabetic (100-125mg/dL).

Those who make healthy changes in their diet and increase physical

activity during pre-diabetes can prevent T2DM. The blood sugar levels might just get back to normal values.

DPP (Diabetes Prevention Programme) suggests that 30 minutes of moderate physical activity a day with a 7% weight loss produce a 60% reduction in diabetes.

### **Treatment of Pre-diabetes:**

Healthy diet: Low fat protein, vegetables and whole grains. Limit calories, serving sizes, sugar and starchy carbs. Take rich fiber-rich foods.

Losing weight (5-10%)

Exercise: atleast 30 minutes a day. Include cycling, swimming, brisk walking. An aerobic exercise (that which gets your heart rate up) is ideal. Always get the opinion of doctor before picking up the exercise.

Stop smoking

Treat High BP and high Cholesterol promptly

### **Pre diabetes management with Ayurveda –**

**Watch what you eat:** A great saying – what you eat is what you become. Ayurveda explains *Asya-sukham* (eating at will) as main cause for diabetes. So, cut down on excessive sweets, junk stuff, oily foods, [non vegetarian](#) foods. Eat more of green leafy vegetables.

**Dont sleep / rest unnecessarily –** Ayurveda calls it as Swapna sukha. while a small nap is good for you, sitting in front of TV for long hours, no physical activities, sleeping during day time for hours together should be avoided in pre diabetes.

Walking / exercise / games: Controlling weight and being active helps to curb extra sugar in blood and keeps you more active. [Losing weight](#) is one of the effective ways to fight pre diabetes.

**Avoid curd –** Ayurveda explains curd as one of causes of diabetes. Especially [curd consumption at night](#) is not encouraged according to Ayurveda. Butter milk is the suitable substitute for curd.

**Avoiding fresh grains** – Ayurveda encourages to use grains like Ragi, rice, wheat etc. which are at least one year old. So, new grains are to be avoided.

### **Ayurvedic herbs for pre diabetes –**

**Turmeric and Amla** – This combination of two herbs is very effective in pre diabetes management. include them as a part of diet. Amla pickle made with turmeric is a great way to do that.

**Neem leaves & Curry leaves** – not only is good for improving digestion and taste of food, but is also good for fighting pre diabetes

### **Are any ayurvedic medicines / supplements needed?**

For reversing pre diabetes, I suppose, the above mentioned measures would be highly effective to manage. However, it is up to the decision of health care provider to decide on any medicine / supplements.

The above mentioned tips can also be followed as diabetes alternative treatments, as along with the necessary medication, after consulting with the doctor.

## Charaka Kushta Nidana: 5th chapter

The 5th chapter of Charaka Samhitha Nidana Sthana is Kushta Nidana. It deals with causes, pathology, types, and symptoms of Kushta – skin Diseases, as per Ayurveda.

अथातः कुष्ठ निदानं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ kuṣṭha nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the Diagnosis of Kushta (skin Diseases including leprosy). Thus, said Lord Atreya [1-2]

### Kushta Dravya – Morbid factors that are involved in Kushta:

सप्त द्रव्याणि कुष्ठानां प्रकृति विकृतिमापन्नानि भवन्ति।

तद्यथा- त्रयो दोषा वात पित्त श्लेष्माणः प्रकोपण विकृताः, दूष्याश्च

शरीरधातवस्त्वङ्मांस शोणित लसीकाश्चतुर्धा दोषोपघातविकृता इति।

एतत् सप्तानां सप्तधातुकमेवङ्गतमाजननं कुष्ठानाम्,

अतःप्रभवाण्यभिनिर्वर्तमानानि केवलं शरीरमुपतपन्ति॥३॥

sapta dravyāṇi kuṣṭhānāṃ prakṛtirikṛtimāpannāni bhavanti।

tadyathā- trayo doṣā vāta pitta śleṣmāṇaḥ prakopaṇa vikṛtāḥ,

dūṣyāśca śarīradhātavastvaṅmāṃsa śoṇita lasikāścaturdhā

doṣopaghātavikṛtā iti।

etat saptānāṃ saptadhātukamevaṅgatamājananam kuṣṭhānām,

ataḥprabhavāṅnyabhinirvartamānāni kevalam śarīramupatapanti॥3॥

### Morbid factors that are involved in Kushta:

Kushta is caused by the morbidity of 7 factors. They are the 3 Doshas, Viz,

Vata

Pitta and

Kapha which get vitiated by causative factors and

4 Dhatus of the body, viz

Tvak (skin or rasa)

Mamsa (Muscle)

Shonita (blood) and

Lasika (lymph) which get vitiated by the morbid Doshas.

Thus, the 7 types of Kusthas are produced by the 7 morbid Dhatus (which include 3 Doshas). The Kushta so caused spreads to the entire body after its manifestation. [3]

### **Innumerable classification of Kushta:**

न च किञ्चिदस्ति कुष्ठमेकदोष प्रकोप निमित्तम्, अस्ति तु खलु समान  
प्रकृतीनामपि कुष्ठानां दोषांशांश विकल्पानुबन्धस्थानविभागेन वेदना वर्ण  
संस्थान प्रभाव नाम चिकित्सित विशेषः।

स सप्तविधोऽष्टादशविधोऽपरिसङ्ख्येय विधो वा भवति।

दोषा हि विकल्पनैर्विकल्प्यमाना विकल्पयन्ति विकारान्, अन्यत्रासाध्यभावात्।

तेषां विकल्प विकार सङ्ख्यानेऽतिप्रसङ्गमभिसमीक्ष्य सप्तविधमेव कुष्ठ

विशेषमुपदेक्ष्यामः॥४॥

na ca kiñcidasti kuṣṭhamekadoṣa prakopa nimittam, asti tu khalu  
samānaprakṛtīnāmapi kuṣṭhānām

doṣāṃśāṃśavikalpānubandhasthānavibhāgena

vedanāvarṇasamsthānaprabhāvanāmacikitsitaviśeṣaḥ।

sa saptavidho'ṣṭādaśavidho'parisañkhyeya vidho vā bhavati।

doṣā hi vikalpanairvikalpyamānā vikalpayanti vikārān,

anyatrāsādhyabhāvāt।

teṣāṃ vikalpa vikāra sañkhyāne'tiprasaṅgamabhisamīkṣya

saptavidhameva kuṣṭha viśeṣamupadekṣyāmaḥ॥4॥

### **Innumerable classification of Kushta:**

No Kushta manifests itself due to the aggravation of only one Dasha.

Depending upon the permutation and combination of the various factors of Dosha and their location in the body, there is variation in the

Vedana (pain),

Varna (colour),

Samsthana (shape),

Prabhava (specific manifestations),

Nama (name) and

Chikitsa (treatment) of the various types of skin disorders.

They may be of 7 types and according to another classification, 18 types. But in general, Kushta are of innumerable types.

Doshas due to various forms of permutation and combination bring about varieties in these diseases excepting those which are incurable. As all the variations of the disease are too exhaustive to be narrated here, only the 7 fold classification of Kushta will be explained here [4]

### **Specific nature of Kushta:**

इह वातादिषु त्रिषु प्रकुपितेषु त्वगादींश्चतुरः प्रदूषयत्सु वातेऽधिकतरे  
कपालकुष्ठमभिनिर्वर्तते, पित्ते त्वौदुम्बरं, श्लेष्मणि मण्डलकुष्ठं, वात  
पित्तयोरृष्यजिह्वं, पित्तश्लेष्मणोः पुण्डरीकं, श्लेष्म मारुतयोः सिध्म कुष्ठं, सर्व  
दोषाभिवृद्धौ काकणकमभिनिर्वर्तते; एवमेष सप्तविधः कुष्ठविशेषो भवति।  
स चैष भूयस्तरतमतः प्रकृतौ विकल्प्यमानायां भूयसीं  
विकारविकल्पसङ्ख्यामापद्यते ॥५॥

iha vātādiṣu triṣu prakupiteṣu tvaḡādīṃścaturah pradūṣayatsu  
vāte'dhikatare kapālakuṣṭhamabhinirvartate, pitte tvaudumbaram,  
śleṣmaṇi maṇḍalakuṣṭham, vātapittayorṛṣyajihvam, pittasleṣmaṇoḥ  
puṇḍarīkaṃ, śleṣmamārutayoḥ sidhmakuṣṭham,  
sarvadoṣābhivṛddhau kākaṇakamabhinirvartate; evameṣa  
saptavidhaḥ kuṣṭhaviśeṣo bhavati|

sa caīṣa bhūyastaratamataḥ prakṛtau vikalpyamānāyāṃ bhūyasīm  
vikāravikalpasankhyāmāpadyate||5||

The specific nature of the 7 types of Kusthas manifested due to vitiation of 4 Dhatus, viz, Tvak (skin on Rasa dhatu) etc., by the 3 Doshas, Viz, Vata etc., is as follows:

Kapala due to Vata

Audumbara due to Pitta

Mandala due to Kapha

Rushyajihva Kushta due to Vata and Pitta

Pundarika due to the Kapha and Pitta

Sidhma due to Kapha and Vata

Kakanaka due to involvement of all the three Doshas.

Depending upon the degree of affliction of these etiological factors and their permutation and combinations, this disease is of innumerable type. [5]

### **Kushta Nidana: – Etiology**

तत्रेदं सर्वकुष्ठनिदानं समासेनोपदेक्ष्यामः-

शीतोष्णव्यत्यासमनानुपूर्व्योपसेवमानस्य तथा

सन्तर्पणापतर्पणाभ्यवहार्यव्यत्यासं, मधु फाणित मत्स्य लकुच मूलक

काकमाचीः सततमतिमात्रमजीर्णं च समश्नतः, चिलिचिमं च पयसा, हायनक

यवक चीन कोदालक कोरदूष प्रायाणि चान्नानि क्षीर दधि तक्र कोल कुलत्थ

माषातसी कुसुम्भ स्नेहवन्ति, एतैरेवातिमात्रं सुहितस्य च व्यवाय व्यायाम

सन्तापानत्युपसेवमानस्य, भय श्रम सन्तापोपहतस्य च सहसा

शीतोदकमवतरतः, विदग्धं चाहारजातमनुल्लिख्य विदाहीन्यभ्यवहरतः, छर्दिं च

प्रतिघ्नतः, स्नेहांश्चातिचरतः, त्रयो दोषाः युगपत् प्रकोपमापद्यन्ते;

त्वगादयश्चत्वारः शैथिल्यमापद्यन्ते; तेषु शिथिलेषु दोषाः प्रकुपिताः

स्थानमधिगम्य सन्तिष्ठमानास्तानेव त्वगादीन् दूषयन्तः



कुष्ठान्यभिनिर्वर्तयन्ति॥६॥

tatredaṃ sarvakuṣṭhanidānaṃ samāsenopadekṣyāmaḥ-  
śītoṣṇavyatyāsamanānupūrvyopasevamānasya tathā  
santarpaṇāpatarpaṇābhyavahāryavyatyāsaṃ, madhu phāṇita  
matsya lakuca mūla kakākamācīḥ satatamatimātramajīrṇe ca  
samaśnataḥ, cilicimaṃ ca payasā, hāyanaka yavaka cīna koddālaka  
koradūṣa prāyāṇi cānnāni kṣīra dadhi takra kola kulattha māṣātasī  
kusumbha snehavanti, etairevātimātraṃ suhitasya ca vyavāya  
vyāyāma santāpānatyupasevamānasya, bhaya śrama  
santāpopahatasya ca sahasā śītodakamavatarataḥ, vidagdhaṃ  
cāhārajātamanullikhya vidāhīnyabhyavaharataḥ, chardiṃ ca  
pratighnataḥ, snehāṃścāticarataḥ, trayo doṣāḥ yugapat  
prakopamāpadyante; tvagādayaścatvāraḥ śaithilyamāpadyante;  
teṣu śīthileṣu doṣāḥ prakupitāḥ sthānamadhigamya  
santiṣṭhamānāstāneva tvagādīn dūṣayantaḥ  
kuṣṭhānyabhinirvartayanti॥6॥

### **Etiology of Kushta:**

Now we shall describe the etiology of all types of Kusthas in brief.

All the 3 Doshas get simultaneously vitiated by the following:

Shītoṣṇavyatyāsamanānupūrvyopasevamānasya tathā

santarpaṇāpatarpaṇābhyavahāryavyatyāsaṃ – Non –compliance of  
the prescribed rules with regard to the order of responding to hot  
and cold regimens and intake of nourishing and depleting diets:

Madhu phāṇita matsya lakuca mūla kakākamācīḥ satatam

atimātramajīrṇe ca samaśnataḥ – Continuous intake of honey,  
pendium, fish, Lakucha (Artocarpus Lakooch Roxb), Radish and  
Kakamachi (Solanum Nigrum Linn) in large quantity while suffering  
from indigestion.

Chilicimaṃ ca payasā – Intake of Cilicima (fish) with milk

Intake of food mostly containing Hayanaka (Oryza sativa linn),

Yavaka (a type of Hordeum Vulgare Linn), Cinaka (cucumis

utilissimus), Uddalaka (paspalum scrobiculatum) and Koradusa

(Paspalum Scorbiculatum Linn) along with milk, curd, butter, milk, Kola (Zizyphus Radiatus Linn), Atasi (Linumustitativissimum Linn), Kusumbha (carthamus Tinctorious Linn), and unctuous substances Etairevātimātram suhitasya ca vyavāya vyāyāma santāpānatyupasevamānasya – Excessive indulgence in cohabitation, physical exercise and exposure to heat after taking the above mentioned food to one's satisfaction

Bhaya śrama santāpopahatasya ca sahasā śītodakamavatarataḥ – Entering into cold water immediately after one is afflicted with Bhaya (fear), Shrama (exhaustion) and Santapa (grief) Vidagdham cāhārajātamanullikhya vidāhīnyabhyavaharataḥ – Intake of such food as would cause burning sensation without vomiting out the undigested food (in the stomach) Chardiṃ ca pratighnataḥ – Suppression of the urge for emesis and Snehāṃścāticarataḥ – Excessive oleation

The above factors also loses the 4 Dhatus, viz. Tvak (skin or Rasa dhatu) etc. the aggravated Doshas localized in these Dhatus vitiate the latter due to their looseness and so produce Kusthas. [6]

### **Kushta Purvarupa: Premonitory symptoms:**

तेषामिमानि पूर्वरूपाणि भवन्ति; तद्यथा- अस्वेदनमतिस्वेदनं पारुष्यमतिश्लक्ष्णता वैवर्ण्यं कण्डूर्निस्तोदः सुप्तता परिदाहः परिहर्षो लोमहर्षः खरत्वमूष्मायणं गौरवं श्वयथु वीसर्पागमनमभीक्षणं च काये कायच्छिद्रेषूपदेहः पक्व दग्ध दष्ट भग्न क्षतोपस्खलितेष्वतिमात्रं वेदना स्वल्पानामपि च व्रणानां दुष्टिसंरोहणं चेति॥७॥

teṣāmimāni pūrvarūpāṇi bhavanti; tadyathā- asvedanamatisvedanaṃ pāruṣyamatiślakṣṇatā vaivarṇyaṃ kaṇḍūrnistodaḥ suptatā paridāhaḥ pariharṣo lomaharṣaḥ kharatvam ūṣmāyaṇaṃ gauravaṃ śvayathur vīsarpāgamanamabhikṣṇaṃ ca kāye kāyacchidreṣūpadehaḥ pakva dagdha daṣṭa bhagna

kṣatopaskhaliteṣvatimātram vedanā svalpānāmapi ca vraṇānām  
duṣṭirasamrohaṇam ceti||7||

### **The premonitory symptoms of Kushta:**

Asvedanamatisvedanam – No sweating or more sweating

Pāruṣyamatiślakṣṇatā – Having rough edges, thin and slightly elevated in purify

Vaivarṇyam – Discoloration of the skin

Kandu – severe itching

Nistoda – Pricking sensation

Suptatā – There is excessive numbness

Paridaha – Burning sensation

Pariharṣo lomaharṣaḥ – They are covered with horrent hairs and associated with excessive pain

ūṣmāyaṇam – There is less of discharge of pus and serous exudation.

They are causation, manifestation and ulceration are instantaneous.

They are infested with germs and appear like pieces of earthen pot having black or reddish color.

### **Signs and symptoms of different types of Kushta:**

ततोऽनन्तरं कुष्ठान्यभिनिर्वर्तन्ते,

तेषामिदं वेदनावर्णसंस्थानप्रभावनामविशेषविज्ञानं भवति;

tato'nantaram kuṣṭhānyabhinirvartante, teṣāmidam

vedanāvarṇasamsthānaprabhāvanāmaviśeṣavijñānam bhavati;

Hereafter, characteristic features, pain, colour, shape and specific manifestations of Kushtas are explained.

### **1. Kapala Kushta:**

तद्यथा-

रूक्षारुणपरुषाणि विषमविसृतानि खरपर्यन्तानि तनून्युद्वृत्तबहिस्तनूनि सुप्तवत्सु  
सानि हृषितलोमाचितानि निस्तोदबहुलान्यल्पकण्डूदाहपूयलसीकान्याशुगतिसमु  
त्थानान्याशुभेदीनि जन्तुमन्तिकृष्णारुणकपालवर्णानि च कपालकुष्ठानीति विद्या  
त् (१)

tadyathā- rūkṣāruṇaparūṣāṇi viṣamavisṛtāni kharaparyantāni  
tanūnyudvṛttabahistanūni suptavatsuptāni hr̥ṣitalomācitāni  
nistodabahulānyalpakaṇḍūdāhapūyalasīkānyāśugatisamutthānānyāś  
ubhedīni jantumanti kṛṣṇāruṇakapālavarṇāni ca kapālakuṣṭhānīti  
vidyāt (1)

### **Kapala Kushta:**

Kapala type of Kushta is dry, red coloured, rough skin surface, uneven shape, with rough edges, thin, slightly elevated at the periphery. It is characterized by numbness.

The affected skin patches are covered erect hairs and are associated with severe pain.

There is less itching, burning sensation, pus discharge and serus exudation.

They occur instantaneously. They are infected with microbes and appear like pieces of earthen pot with black or red colour. Hence the name – Kapala.

### **2. Audumbara Kushta:**

ताम्राणि ताम्र खर रोम राजीभिरवनद्धानि बहलानि बहु बहल पूय रक्त लसीकानि  
कण्डू क्लेद कोथ दाह पाकवन्त्याशुगति समुत्थान भेदीनि ससन्ताप क्रिमीणि  
पक्वोदुम्बर फल वर्णान्यौदुम्बर कुष्ठानीति विद्यात् ॥

tāmrāṇitāmra khara roma rājībhiravanaddhāni bahalāni bahu bahala  
pūya rakta lasīkāni kaṇḍū kleda kotha dāha pākavantyāśugati  
samutthāna bhedīni sasantāpa krimīṇi pakvodumbara phala  
varṇānyaudumbara kuṣṭhānīti vidyāt

### **Audumbara type of Kushta is:**

Tāmrāṇitāmra khara roma – Coppery color and they are covered with hair of coppery color.

Bahalāni bahu bahala pūya rakta lasīkāni – They are very thick and associated with thick pus, blood and serous exudation in large quantity.

Kaṇḍū kleda kotha dāha pākavantyāśugati – They are associated with Kandu (itching), Kleda (sticky exudation), Koth a (sloughing), Daha (burning sensation) and Paka (suppuration).

Samutthāna bhedīni sasantāpa krimīṇi – Their causation, manifestation and ulceration are instantaneous.

Pakvodumbara phala varṇānyaudumbara kuṣṭhānīti – There are like the ripe fruit of Udumbara (ficus Racemosa Linn), in colour.

### **3. Mandala Kushta:**

शुक्ल रक्तावभासा निशुक्ल रोमराजी सन्तानानि बहु बहल शुक्ल पिच्छिल  
स्रावीणि बहु क्लेद कण्डू क्रिमीणि सक्तगति समुत्थान भेदीनि परिमण्डलानि  
मण्डल कुष्ठानि विद्यात् ।

śukla raktāvabhāsā nīśukla romarājī santānāni bahu bahala śukla picchila srāvīṇi bahu kleda kaṇḍū krimīṇi saktagati samutthāna bhedīni parimaṇḍalāni maṇḍala kuṣṭhāni vidyāt

Mandala type of Kushta is

śukla raktāvabhāsā nīśukla romarājī – They are white and red in color and are covered with white hairs in large color.

Bahu bahala śukla picchila srāvīṇi bahu kleda kaṇḍū krimīṇi – They are associated with excessive sticky exudation and itching, and infested with numerous germs.

Saktagati samutthāna bhedīni parimaṇḍalāni – Their causation, manifestation and ulceration are sluggish and they are round in shape.

#### 4. Rushyajihva type of Kustha is

परुषाण्यरुण वर्णानि बहिरन्तःश्यावानि नील पीत ताम्रावभासान्याशुगति  
समुत्थानान्यल्प कण्डू क्लेद क्रिमीणि दाह भेद निस्तोद (पाक)बहुलानि  
शूकोपहतोपमवेदनान्युत्सन्नमध्यानि तनु पर्यन्तानि कर्कश पिडकाचितानि दीर्घ  
परिमण्डलान्यृष्यजिह्वाकृतीनि ऋष्यजिह्वानीति विद्यात् ।

paruṣāṅyaruṇa varṇāni bahirantaḥśyāvāni nīla pīta  
tāmrāvabhāsānyāśugati samutthānānyalpa kaṇḍū kleḍa krimīṇi  
dāha bheda nistoda (pāka)bahulāni  
śūkopahatopamavedanānyutsannamadyāni tanu paryantāni  
karkaśa piḍakācitāni dīrgha parimaṇḍalānyṛṣyajihvākṛtīni  
ṛṣyajihvānīti vidyāt

#### Rushyajihva type of Kustha is

Parushya – rough

aruṇa varṇāni bahirantaḥśyāvāni nīla pīta tāmrāvabhāsānyāśugati  
samutthānā – reddish in color and dark brown in the centre as well  
as in the periphery. They are of blue, yellow and coppery shade.  
Alpa kaṇḍū kleḍa krimīṇi – There is less of itching, sticky exudation  
and germs

Dāha bheda nistoda (pāka) bahulāni – They are associated with  
excessive burning sensation, cutting and piercing pain and  
suppuration.

śūkopahatopamavedanānyutsanna madhyāni tanu paryantāni  
karkaśa piḍakācitāni dīrgha parimaṇḍalānyṛṣyajihvākṛtīni  
ṛṣyajihvānīti – There is pain as if inflicted with bristles. In the center  
they are elevated and their peripheries are thin. They are  
associated with rough pimples and are elongated and round in  
shape like the tongue of a deer.

#### 5. Pundareeka Kushta:

शुक्ल रक्तावभासानि रक्त पर्यन्तानि रक्तराजी सिरासन्ततान्युत्सेधवन्ति बहु  
बहल रक्त पूय लसीकानि कण्डू क्रिमि दाह पाकवन्त्याशुगति समुत्थानभेदीनि

पुण्डरीक पलाश सङ्काशानि पुण्डरीकाणीति विद्यात् ।

śukla raktāvabhāsāni rakta paryantāni raktarājī

sirāsantatānyutsedhavanti bahu bahala rakta pūya lasīkāni kaṇḍū

krimi dāha pākavantyāśugati samutthānabhedīni puṇḍarīka palāśa

saṅkāśāni puṇḍarīkāṇīti vidyāt

### **Pundarika type of Kustha is of**

Shukla raktāvabhāsāni rakta paryantāni raktarājī sirā – white and red shade. Their borders are red, and they are covered with red lines and blood vessels.

Santatānyutsedhavanti bahu bahala rakta pūya lasīkāni kaṇḍū krimi dāha pākavantyāśugati samutthāna bhedīni – There is swelling and discharge of thick blood, pus and serum in excessive quantity.

There is itching, germ infestation, burning sensation and suppuration. Their causation, manifestation and ulceration are instantaneous.

Puṇḍarīka palāśa saṅkāśāni puṇḍarīkāṇīti vidyāt – They appear like the petals of lotus flower.

### **6. Sidhma Kushta:**

परुषारुणानि विशीर्णबहिस्तनून्यन्तःस्निग्धानि शुक्ल रक्तावभासानि

बहून्यल्पवेदनान्यल्प कण्डू दाह पूय लसीकानि लघु समुत्थानान्यल्प

भेदक्रिमीण्यलाबु पुष्प सङ्काशानि सिध्मकुष्ठानीति विद्यात् ।

paruṣāruṇāni viśīrṇabahistanūnyantaḥsnigdhāni śukla

raktāvabhāsāni bahūnyalpavedanānyalpa kaṇḍū dāha pūya lasīkāni

laghu samutthānānyalpa bhedakrimīṇyalābu puṣpa saṅkāśāni

sidhmakuṣṭhānīti vidyā

### **Sidhma type of Kustha is:**

Paruṣāruṇāni viśīrṇabahistanūnyantaḥsnigdhāni – rough and reddish in color, in the periphery they are fissured and thin and in the centre, they are smooth.

śukla raktāvabhāsāni – They are of white and red shade.  
Bahūnyalpavedanānyalpa kaṇḍū dāha pūya lasīkāni laghu  
samutthānānyalpa bheda krimi — They appear in large number and  
there is less of pain, itching, burning sensation, pus and serous  
discharge. Their causation of ulceration is sluggish and there is less  
of germs infestation.

Alābu puṣpa saṅkāśāni – They appear like the flower of alabu  
(Lagenaria Siceria standl).

### 7. Kakanika kushta:

काकणन्तिकावर्णान्यादौ पश्चात्तु सर्व कुष्ठलिङ्ग समन्वितानि पापीयसा  
सर्वकुष्ठलिङ्गसम्भवेनानेकवर्णानि काकणानीति विद्यात्।  
तान्यसाध्यानि, साध्यानि पुनरितराणि॥८॥

kākaṇantikāvarṇānyādau paścāttu sarvakuṣṭhaliṅga samanvitāni  
pāpīyasā sarvakuṣṭhaliṅgasambhavenānekavarṇāni kākaṇānīti  
vidyāt।  
tānyasādhyāni, sādhyāni punaritarāṇi॥8॥

### Kakana type of Kustha are the:

Kākaṇantikāvarṇānyādau paścāttu sarvakuṣṭhaliṅga – Color of  
Kakanantika (Abrus Precatorius Linn) in the beginning and  
subsequently symptoms of all types of Kusthas are manifested  
there

Pāpīyasā sarvakuṣṭhaliṅgasambhavenānekavarṇāni kākaṇānīti  
vidyāt – Because of the combination of these painful characteristics  
of all other types of Kushta those belonging to Kakanantika  
category are of many colors

Tānyasādhyāni, sādhyāni punaritarāṇi – Kusthas those belonging to  
this category are incurable other curable. [8]

### Kushta Sadhya Asadhyata:

तत्र यदसाध्यं तदसाध्यतां नातिवर्तते, साध्यं पुनः किञ्चित् साध्यतामतिवर्तते



कदाचिदपचारात्|

साध्यानि हि षट् काकणकवर्ज्यान्यचिकित्स्यमानान्यपचारतो वा

दोषैरभिष्यन्दमानान्यसाध्यतामुपयान्ति||९||

tatra yadasādhyam̐ tadasādhyatām̐ nātivartate, sādhyam̐ punaḥ

kiñcit sādhyatāmativartate kadācidapacārāt|

sādhyāni hi ṣaṭ kākāṇakavarjyānyacikitsyamānānyapacārato vā

doṣairabhiṣyandamānānyasādhyatāmupayānti||9||

### **Prognosis of Kushta:**

Curable Kushtas may become incurable if the patient indulges in unwholesome regimens even after the manifestation of the disease.

Excluding Kakanantika, other types of Kusthas, which are normally curable may become incurable in the even of the saturation of the vitiated Doshas due to the lack of proper regimen or resort to unwholesome regimen. [9]

### **Complications caused by Negligence:**

साध्यानामपि ह्युपेक्ष्यमाणानां त्वङ्मांस शोणित लसीका कोथ क्लेद संस्वेदजाः

क्रिमयोऽभिमूर्च्छन्ति; ते भक्षयन्तस्त्वगादीन् दोषाः पुनर्दूषयन्त इमानुपद्रवान्

पृथक् पृथगुत्पादयन्ति- तत्र वातः श्यावारुणवर्णं परुषतामपि च रौक्ष्यं शूलं शोषं

तोदं वेपथुं हर्षं सङ्कोचायासं स्तम्भं सुप्तिभेदभङ्गान्, पित्तं दाहं स्वेदं क्लेदं कोथं

स्रावपाकं रागान्, क्षेष्मां त्वस्य शैत्यं शैत्यं कण्डूस्थैर्यं

गौरवोत्सेधोपस्नेहोपलेपान्, क्रिमयस्तु त्वगादींश्चतुरः सिराः स्नायूश्चास्थीन्यपि

च तरुणान्याददते ||१०||

अस्यां चैवावस्थायामुपद्रवाः कुष्ठिनं स्पृशन्ति; तद्यथा- प्रस्रवणमङ्गभेदः

पतनान्यङ्गावयवानां तृष्णा ज्वरातीसारं दाहं दौर्बल्यारोचकाविपाकाश्च,

तथाविधमसाध्यं विद्यादिति||११||

sādhyānāmapi hyupekṣyamāṇānām̐ tvaṅmāṃsa śoṇita lasikā kotha

kleda saṁsvedajāḥ krimayo'bhimūrcchanti; te

bhakṣayantastvagādīn doṣāḥ punardūṣayanta imānupadravān  
 pṛthak pṛthagutpādayanti- tatra vātaḥ śyāvāruṇavarṇaṃ  
 paruṣatāmapi ca raukṣya śūla śoṣa toda vepathu harṣa saṅkocāyāsa  
 stambha suptibhedabhaṅgān, pittaṃ dāha sveda kleda kotha srāva  
 pāka rāgān, śleṣmā tvasya śvaitya śaitya kaṇḍū sthairya  
 gauravotsedhopasnehopalepān, krimayastu tvagādīṃscaturaḥ sirāḥ  
 snāyūścāsthīnyapi ca taruṇānyādadate ||10||  
 asyāṃ caivāvasthāyāmupadravāḥ kuṣṭhinaṃ sprśanti; tadyathā-  
 prasravaṇamaṅgabhedāḥ patanānyaṅgāvayavānāṃ trṣṇā  
 jvarātīsāra dāha daurbalyārocakāvīpākāśca, tathāvidhamasādhyam  
 vidyāditi||11||

### **The complications caused by negligence are:**

Tvaṅmāṃsa śoṇita lasikā kotha kleda saṃsvedajāḥ  
 krimayo'bhimūrcchanti – Germs or on the slough of the skin,  
 muscle tissue, blood and serous exudation, other softened tissues  
 and sweat, appear even in the curable types of Kusthas when their  
 treatment is neglected.

krimayo'bhimūrcchanti – While infesting the skin etc. these germs  
 further vitiate the Doshas leading to complications which are  
 described below separately (for each Doshas and germs).

Vātaḥ śyāvāruṇavarṇaṃ paruṣatāmapi ca raukṣya śūla śoṣa toda  
 vepathu harṣa saṅkocāyāsa stambha suptibhedabhaṅgān –  
 Complication due to Vata are blackish brown or reddish color,  
 roughness, dryness, piercing pain, emaciation, pricking pain,  
 trembling, horripilation, contraction, exhaustion, stiffness,  
 numbness, ulceration and fissures.

Pittaṃ dāha sveda kleda kotha srāva pāka rāgān – Complications  
 due to Pitta are burning sensation, sweating, softening of tissues,  
 purification, serous exudation, suppuration and redness.

Shleṣmā tvasya śvaitya śaitya kaṇḍū sthairya  
 gauravotsedhopasnehopalepān – Complications due to Kapha are  
 whiteness, coldness, itching, steadiness, heaviness, swelling,

unctuousness and adhesion.

Krimayastu tvagādīṃścaturaḥ sirāḥ snāyūścāsthīnyapi ca taruṇānyādadate – Germs afflict (eat away) the 4 Dhatus viz, skin etc vessels, ligaments, bones and cartilages.

During this stage, the patient shares the following complications:

A patient having such complications is incurable:

Prasravaṇam – Excessive exudation

Aṅgabhedāḥ – ulceration of organs

Patanānyaṅgāvayavānā – sequestration of the organs of the body

Trṣṇā – thirst

Jvara – fever

Atisara – diarrhoea

Daha – burning sensation

Daurbalya – weakness

Arochaka – anorexia and

Avipaka – indigestion [10-11]

### **Warning regarding treatment:**

साध्यानामपि ह्युपेक्ष्यमाणानां त्वङ्मांस शोणित लसीका कोथ क्लेद संस्वेदजाः क्रिमयोऽभिमूर्च्छन्ति; ते भक्षयन्तस्त्वगादीन् दोषाः पुनर्दूषयन्त इमानुपद्रवान् पृथक् पृथगुत्पादयन्ति- तत्र वातः श्यावारुणवर्णं परुषतामपि च रौक्ष्य शूल शोष तोद वेपथु हर्ष सङ्कोचायास स्तम्भ सुप्ति भेद भङ्गान्, पित्तं दाह स्वेद क्लेद कोथ स्राव पाक रागान्, क्षेष्मा त्वस्य श्वैत्य शैत्य कण्डू स्थैर्य गौरवोत्सेधोपस्नेहोपलेपान्, क्रिमयस्तु त्वगादींश्चतुरः सिराः स्नायूश्चास्थीन्यपि च तरुणान्याददते ||१०||

अस्यां चैवावस्थायामुपद्रवाः कुष्ठिनं स्पृशन्ति; तद्यथा- प्रस्रवणमङ्गभेदः पतनान्यङ्गावयवानां तृष्णाज्वरातीसार दाह दौर्बल्यारोचकाविपाकाश्च, तथाविधमसाध्यं विद्यादिति||११||

sādhyānāmapi hyupekṣyamāṇānāṃ tvaṅmāṃsa śoṇita lasikā kotha kleda saṃsvedajāḥ krimayo'bhimūrcchanti; te bhakṣayantastvagādīn doṣāḥ punardūṣayanta imānupadravān

pr̥thak pr̥thagutpādayanti- tatra vātaḥ śyāvāruṇavarṇaṃ  
 paruṣatāmapi ca raukṣya śūla śoṣa toda vepathu harṣa saṅkocāyāsa  
 stambha supti bheda bhaṅgān, pittaṃ dāha sveda kleḍa kotha  
 srāva pāka rāgān, śleṣmā tvasya śvaitya śaitya kaṇḍū sthairya  
 gauravotsedhopasnehopalepān, krimayastu tvagādīṃścaturaḥ sirāḥ  
 snāyūścāsthīnyapi ca taruṇānyādadate ||10||  
 asyāṃ caivāvasthāyāmupadravāḥ kuṣṭhinaṃ spr̥santi; tadyathā-  
 prasravaṇamaṅgabhedāḥ patanānyaṅgāvayavānāṃ tr̥ṣṇājvarātīsāra  
 dāha daurbalyārocakāvīpākāśca, tathāvidhamasādhyāṃ  
 vidyāditi||11||

Thus, it is said:the individual, who neglects the disease in the beginning thinking it as curable, comes to know of the reality while approaching death after some time. The individual who resorts to proper treatment of the disease before it is manifested or in its early stage, enjoys happiness for long.

As a young tree can be cut very easily and its cutting involves excessive effort when the tree is well grown, so also, the disease is easily curable in its primary stage; it becomes incurable or difficult for cure as and when it reaches the advanced stage. [1-15]

### **Subject matter:**

तत्र श्लोकः- सङ्ख्या द्रव्याणि दोषाश्च हेतवः पूर्वलक्षणम्।

रूपाण्युपद्रवाश्चोक्ताः कुष्ठानां कौष्ठिके पृथक्॥१६॥

tatra ślokaḥ- saṅkhyā dravyāṇi doṣāśca hetavaḥ pūrvalakṣaṇam।  
 rūpāṅyupadravāścoktāḥ kuṣṭhānāṃ kauṣṭhike pr̥thak||16||

Number, materials, Doshas causative, factors, premonitory symptoms (actual) symptoms, complications of various types of Kusthas all these are described in this chapter. [16]

### **To sum up:**

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते निदानस्थाने कुष्ठ निदानं नाम

पञ्चमोऽध्यायः॥५॥

ityagniveśakṛte tantre caraka pratisaṃskṛte nidānasthāne  
kuṣṭhanidānaṃ nāma pañcamo'dhyāyaḥ॥5॥

Thus, ends the 5th chapter on the Diagnosis of Kushta (obstinate skin diseases) of the section on the "Diagnosis of Diseases" (Nidanasthana) of Agnivesha's work as redacted by Charaka

## Charak Samhita Kushta Chikitsa – 7th Chapter

7th chapter of Charaka Samhita Chikitsa Sthana is Kushta Chikitsa. It deals with causes, types, symptoms and treatment of skin diseases.

अथातः कुष्ठचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ kuṣṭhacikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Kushta (skin diseases).

Thus, said Lord Atreya. [1-2]

### Contents:

हेतुं द्रव्यं लिङ्गं कुष्ठानामाश्रयं प्रशमनं च।

शृण्वग्निवेश! सम्यग्विशेषतः स्पर्शनघ्नानाम्॥३॥

hetuṃ dravyaṃ liṅgaṃ kuṣṭhānāmāśrayaṃ praśamanaṃ ca।

śṛṇvagniveśa! samyagviśeṣataḥ sparśanaghñānām॥3॥

Listen, Oh! Agnivesha, to my explanation about the causes, Dravya (Doshas and Dusyas), sign and symptoms, Ashraya (substratum) and Prashamana (remedies) of Kushta (skin diseases) having Sparshaghñata – impairment of touch sensation as its specific feature. [3]

### Kusta Nidana – Causes for skin diseases as per Ayurveda:

विरोधीन्यन्नपानानि द्रवस्निग्धगुरुणि च।

भजतामागतां छर्दिं वेगांश्चान्यान्प्रतिघ्नताम्॥४॥

व्यायाममतिसन्तापमतिभुक्त्वोपसेविनाम्।  
 शीतोष्णलङ्घनाहारान् क्रमं मुक्त्वा निषेविणाम्॥५॥  
 घर्मश्रमभयार्तानां द्रुतं शीताम्बुसेविनाम्।  
 अजीर्णाध्यशिनां चैव पञ्चकर्मापचारिणाम्॥६॥  
 नवान्न दधि मत्स्यातिलवणाम्ल निषेविणाम्।  
 माष मूलक पिष्टान्नतिलक्षीरगुडाशिनाम्॥७॥  
 व्यवायं चाप्यजीर्णेऽन्ने निद्रां च भजतां दिवा।  
 विप्रान् गुरून् धर्षयतां पापं कर्म च कुर्वताम्॥८॥  
 virodhīnyannapānāni dravasniḡdhagurūṇi ca।  
 bhajatāmāgatām chardiṃ vegāṃścānyānpratighnatām॥4॥  
 vyāyāmamatisantāpamatibhuktvopasevinām।  
 śītoṣṇalaṅghanāhārān kramaṃ muktvā niṣeviṇām॥5॥  
 gharmaśramabhayārtānām drutaṃ śītāmbusevinām।  
 ajīrṇādhyasīnām caiva pañcakarmāpacāriṇām॥6॥  
 navānna dadhi matsyātilavaṇāmla niṣeviṇām।  
 māṣa mūlaka piṣṭānnatilakṣīraguḍāsīnām॥7॥  
 vyavāyaṃ cāpyajīrṇe’nne nidrām ca bhajatām divā।  
 viprān gurūn dharsayatām pāpaṃ karma ca kurvatām॥8॥

Kushta (skin diseases) is caused by the vitiation of Doshas etc, in persons indulging in unwholesome regimens as follows:

1. Virodhi anna pana and Snigdha guru pana: Intake of wrong food combinations such as milk with fish. Read more such [bad food combinations](#).

Drinks which are unctuous and heavy to digest.

2. Suppression of the urge for vomiting and other [natural urges](#)

3. Physical exercise in excessive heat and after taking heavy meal.

4. Haphazard food intake of foods with hot and cold properties and fasting.
5. Use of cold water immediately after exposure to scorching sun heat, exertion or exposure to frightening situation;
6. Intake of excess food, uncooked food and intake of food before the previous meal is digested.
7. Improper administration of [Panchakarma therapies](#)
8. Excessive intake of foods of freshly harvested grains, curd, fish, salt and sour substances
9. Excessive intake of Masha (black gram), Mulaka (radish), Pastry, Tila (Sesame seeds) and Jaggery.
10. Performance of sexual act while suffering with indigestion
11. Sleep during day time and
12. Insult to Brahmins, and preceptors, and other sinful acts. [ 4-8]

### **Kushta Samprapti – Pathogenesis:**

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च।

दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः॥९॥

अतः कुष्ठानि जायन्ते सप्त चैकादशैव च।

न चैकदोषजं किञ्चित् कुष्ठं समुपलभ्यते॥१०॥

vātādayastrayo duṣṭāstvagraktaṃ māṃsamambu ca।

dūṣayanti sa kuṣṭhānāṃ saptako dravyasaṅgrahaḥ॥9॥

ataḥ kuṣṭhāni jāyante sapta caikādaśaiva ca।

na caikadoṣajam kiñcit kuṣṭham samupalabhyate॥10॥

The 3 vitiated Doshas, Viz, Vata, Pitta and Kapha, in turn vitiate the  
Tvak – skin or Rasa Dhatu

Rakta – Blood

Mamsa – Muscle tissue and



Ambu – Lymph or plasma part of blood tissue

These taken together, constitute the seven-fold pathogenic substance of Kushta. These are together called – Kushta Dravya Sangraha.

All the 18 types of Kushta Kushta (skin diseases) are caused by the above seven factors.

Kushtas are never caused by the vitiation of only one of the above mentioned pathogenic substances. i.e all of them are necessarily involved in the causation of the disease. [9-10]

### **Kushta Purvaroopā – Premonitory Signs and Symptoms:**

स्पर्शाज्ञत्वमतिस्वेदो न वा वैवर्ण्यमुन्नतिः।

कोठानां लोमहर्षश्च कण्डूस्तोदः श्रमः क्लमः॥११॥

व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः।

दाहः सुप्ताङ्गता चेति कुष्ठलक्षणमग्रजम्॥१२॥

sparsājñatvamatisvedo na vā vaivarnyamunnatiḥ।

koṭhānām lomaharṣaśca kaṇḍūstodaḥ śramaḥ klamaḥ॥11॥

vraṇānāmadhikaṃ śūlaṃ śīghrotpattiścīrasthitiḥ।

dāhaḥ suptāṅgatā ceti kuṣṭhalakṣaṇamagrajam॥12॥

Premonitory signs and symptoms of Kushta are as follows

1. Sparsajnatva – lack of touch sensation in the skin lesion area
2. Ati sweda or Na Va – Excessive sweating or absence of sensation
3. Loma harsha – Horripulation
4. Kandu, Toda, Shrama and Klama – itching, pricking pain, physical exhaustion and mental fatigue.
4. Discoloration and elevation of the patches (kotha) in the skin.
5. Shoolam – Excessive pain in the ulcerated parts
6. Vrana adhikam – Instantaneous appearance and continued

persistence of these ulcers and

7. Daha, Suptangata – Burning sensation and numbness. [11-12]

### **Eighteen Types of Kushtas**

अत ऊर्ध्वमष्टादशानां कुष्ठानां कपालोदुम्बरमण्डलर्ष्यजिह्व पुण्डरीक सिध्म  
काकणकैककुष्ठ चर्माख्य- किटिम विपादिकालसक दद्रु चर्मदल पामा विस्फोटक  
शतारु विचर्चिकानां लक्षणान्युपदेक्ष्यामः॥१३॥

ata ūrdhvamaṣṭādaśānāṃ kuṣṭhānāṃ

kapālodumbaramaṇḍalarṣyajihva puṇḍarīka sidhma

kākaṇakaikakuṣṭha carmākhyā- kiṭīma vipādikālasaka dadru

charmadala pāmā visphoṭaka śatāru vicarcikānāṃ

lakṣaṇānyupadekṣyāmaḥ॥13॥

We shall now describe the signs and symptoms of 18 varieties of Kustha viz

1. Kapala
2. Udumbara
3. Mandala
4. Rsyajihva
5. Pundarika
6. Sidhma
7. Kakanaka
8. Ekakustha
9. Charmakhya
10. Kitiba
11. Vipadika
12. Alasaka
13. Dadru
14. Charmadala

15. Pama
16. Visphota
17. Shataru
18. Vicharchika [13]

Out of these, the first seven are called **Mahakushta**.  
The rest 11 are called **Kshudra Kushta**.

### **Signs and Symptoms of Mahakushta:**

कृष्णारुण कपालाभं यद्रूक्षं परुषं तनु|

कापालं तोदबहुलं तत्कुष्ठं विषमं स्मृतम्||१४||

kr̥ṣṇāruṇa kapālābham yadrūkṣam paruṣam tanu|

kāpālam todabahulam tatkuṣṭham viṣamaṁ smṛtam||14||

### **Kapala Kushta**

Kapala refers to broken pieces of earthen pot.

Kapala type of Kushta is characterized by:

1. Krishna arunam kapalabham – The patches in the skin look like black and reddish pieces – Kapala (broken pieces of earthen pot)
2. ruksham parusham tanu – Skin lesions are dry, rough and thick to touch
3. Toda bahulam – These are associated with excessive pain and
4. This ailment is difficult of cure. [14]

It is caused due to Vata Dosha increase.

### **Udumbara Kushta:**

दाह कण्डूरुजारागपरीतं लोमपिञ्जरम्|

उदुम्बरफलाभासं कुष्ठमौदुम्बरं विदुः||१५||

dāha kaṇḍūrujārāgaparītaṁ lomapiñjaram|

udumbaraphalābhāsaṃ kuṣṭhamaudumbaraṃ viduḥ||15||

Daha – Burning sensation

Kandu – itching

Ruja – pain

Raga – redness

Loma pinjaram – The hair on the patches turn brown and

It looks like the fruit of Udumbara (fig). [15]

It is caused due to Pitta Dosha increase.

### **Mandala Kushta:**

श्वेतं रक्तं स्थिरं स्त्यानं स्निग्धमुत्सन्नमण्डलम्|

कृच्छ्रमन्योन्यसंसक्तं कुष्ठं मण्डलमुच्यते||१६||

śvetam raktaṃ sthiram styānam snigdhamutsannamaṇḍalam|

kṛcchramanyonyasamsaktaṃ kuṣṭham maṇḍalamucyate||16||

Mandala type of Kushta is characterized by the following

1. Svetham, raktham – white and red in color
2. Sthiram, Styanam, Snigdha, Utsanna, Mandala – It is stable, compact, unctuous and circular with elevated patches
3. Krichra sadhya- it is difficult to cure and
4. Anyonya samsaktam – Patches are matted with each other. [16]

It is caused due to Kapha Dosha increase.

### **Rushyajihva Kushta:**

कर्कशं रक्तपर्यन्तमन्तः श्यावं सवेदनम्|

यदृष्यजिह्वासंस्थानमृष्यजिह्वं तदुच्यते||१७||

karkaśam raktaparyantamantaḥ śyāvaṃ savedanam|

yadr̥ṣyajihvāsamaṣṭhānamr̥ṣyajihvaṃ taducyate||17||

Karkasham – rough

Rakta paryanta – red edges

Antaha Shyava – brown inside

Sa vedana – painful

Rushyajihva yadrushya – It resembles the tongue of Rushya (a type of antelop with blue testicles). [17]

It is caused due to Vata and Pitta Dosha increase.

### **Pundareeka Kushta:**

सश्वेतं रक्तपर्यन्तं पुण्डरीकदलोपमम्।

सोत्सेधं च सदाहं च पुण्डरीकं तदुच्यते॥१८॥

saśvetam raktaparyantam puṇḍarīkadalopamam।

sotsedham ca sadāham ca puṇḍarīkam taducyate॥18॥

Pundarika types of Kustha is characterized by the following

Sa shvetam rakta paryanta – white in color with red edges

Pundarika dala – It resembles the leaf of lotus and

Utseda – elevated

Daha – Burning sensation [18]

It is caused due to Kapha and Pitta Dosha increase.

### **Sidhma Kustha**

श्वेतं ताम्रं तनु च यद्रजो घृष्टं विमुञ्चति।

अलाबूपुष्पवर्णं तत् सिध्मं प्रायेण चोरसि॥१९॥

śvetam tāmrām tanu ca yadrajo ghrṣṭam vimuñcati।

alābūpuṣpavarṇam tat sidhmaṃ prāyeṇa corasi॥19॥

Svetam, Tamram – White and coppery in color.

Tanu, Ghrustam vimunchati – Thin, and when rubbed, it emits

small particles of the skin in the form of dust

Alabu pushpa varnam – It resembles the flower of alabu (Lagenaria siceraia) and

Prayena Cha Uraasi – It is generally located in the chest. [19]

It is caused due to Vata and Kapha Dosha increase.

### **G) Kakana Kusta**

यत् काकणन्तिकावर्णमपाकं तीव्रवेदनम्।

त्रिदोषलिङ्गं तत् कुष्ठं काकणं नैव सिध्यति॥२०॥

इति सप्त महाकुष्ठानि।

yat kākaṇantikāvarṇamapākaṃ tīvravedanam।

tridoṣaliṅgaṃ tat kuṣṭhaṃ kākaṇaṃ naiva sidhyati॥20॥

iti sapta mahākuṣṭhāni।

Kakanantika varna – Red in color like the seed of Gunja (Abrus precatorius Linn)

Apakam – Does not get suppurated

Teevra vedanam – extremely painful

Signs and symptoms of the vitiation of all the 3 Doshas are manifested and

Asadhya – incurable. [20]

### **11 Kshudra- Kustha**

#### **Eka Kushta**

अस्वेदनं महावास्तु यन्मत्स्यशकलोपमम्।

तदेककुष्ठं,

asvedanaṃ mahāvāstu yanmatsyaśakalopamam।

tadekakusṭhaṃ,

Asvedana – Absence of sweating

Extensive localization and

Yat matsya kalopamam – Resembles the scales of fish.

It occurs due to increase of Vata and Kapha Dosha

### **Charmakhya –**

चर्माख्यं बहलं हस्तिचर्मवत्||२१||

carmākhyam bahalam hasticarmavat||21||

In Charma Kushta, the skin over the patch becomes thick like the skin of the elephant (Hasti charmavat)

It occurs due to increase of Vata and Kapha Dosha

### **Kitibha:**

श्यावं किणखरस्पर्शं परुषं किटिमं स्मृतम् |

śyāvam kiṇakharasparśam paruṣam kiṭimam smṛtam|

Shyavam- It is blackish brown in color

Kina khara sparsham – It is rough in touch like a scar tissue and

Parusham – It is hard to touch

It occurs due to increase of Vata and Kapha Dosha

### **Vaipadika / Vipadika**

वैपादिकं पाणिपादस्फुटनं तीव्रवेदनम्||२२||

vaipādikam pāṇipādasphuṭanam tivravedanam||22||

Pani pada sphutanam and Tivra vedanam – cracks in palms and soles of feet as well as excruciating pain.

It occurs due to increase of Vata and Kapha Dosha

**Alasaka:**

कण्डूमद्भिः सरागैश्च गण्डैरलसकं चितम् ।

kaṇḍūmadbhiḥ sarāgaiśca gaṇḍairalasakaṃ citam ।

Ganda – nodular growth associated with

Kandu – excessive itching sensation, and

Saraga – redness

It occurs due to increase of Vata and Kapha Dosha

**Dadru:**

सकण्डू राग पिडकं दद्रु मण्डलमुद्गतम्॥२३॥

sakaṇḍū rāga piḍakaṃ dadru maṇḍalamudgatam॥23॥

Dadru is characterized by

Sa kandu – itching sensation,

Raga – redness

Pidaka – pimples and

Mandala udgatam – circular patches with elevated edges.

**Charmadala**

रक्तं सकण्डु सस्फोटं सरुग्दलति चापि यत्।

तच्चर्मदलमाख्यातं संस्पर्शासहमुच्यते॥२४॥

raktaṃ sakaṇḍu sasphoṭaṃ sarugdalati cāpi yat।

taccarmadalamākhyātaṃ saṃsparśāsahamucyate॥24॥

Raktam – redness,

Kandu – itching,

Sasphotam – Pustules, boils

Sa ruk dala – pain, cracks in the skin and



Sam sparsha asaha – tenderness, very painful to touch  
It occurs due to increase of Pitta and Kapha Dosha

### **Pama**

पामाश्वेतारुणश्यावाः कण्डूलाः पिडका भृशम् ।

pāmāśvetāruṇaśyāvāḥ kaṇḍūlāḥ piḍakā bhṛśam|

Pama is characterized by

Kandu – excessive itching,

Sveta, aruna, shyava pidaka – eruptions which are white, reddish or blackish brown in color

It occurs due to increase of Pitta and Kapha Dosha

### **Sphota**

स्फोटाः श्वेतारुणाभासो विस्फोटाः स्युस्तनुत्वचः||२५||

sphoṭāḥ śvetāruṇābhāso visphoṭāḥ syustanutvacaḥ||25||

Sphota – boils

Shveta – white

Arunabhasa – reddish

Tauntvacha – skin over the rash will become thin.

It occurs due to increase of Pitta and Kapha Dosha

### **Shataru**

रक्तं श्यावं सदाहार्ति शतारुः स्याद्बहुव्रणम् ।

raktaṃ śyāvaṃ sadāhārti śatāruḥ syādbahuvraṇam |

Raktam – red

Shyava – brown

Daha – Burning sensation

Arti – painful

Bahuvrana – covers a large skin area.

It occurs due to increase of Pitta and Kapha Dosha

### **Vicharchika**

सकण्डूः पिडका श्यावा बहुस्रावा विचर्चिका||२६||

इत्येकादश क्षुद्रकुष्ठानि।

sakaṇḍūḥ piḍakā śyāvā bahusrāvā vicarcikā||26||

ityekādaśa kṣudrakuṣṭhāni।

Shyava pidaka – blackish brown eruptions

Kandu – itching sensation and

Bahu srava – excessive exudation [21-26]

It occurs due to increase of Kapha Dosha

Vicharchika is correlated with eczema. Read more

about **Eczema Causes, Ayurvedic Treatment, Medicines, Home Remedies**

### **Dosha Dominance in different skin diseases:**

वातेऽधिकतरे कुष्ठं कापालं मण्डलं कफे।

पित्ते त्वौदुम्बरं विद्यात् काकणं तु त्रदोषजम्||२७||

वातपित्ते श्लेष्मपित्ते वातश्लेष्मणि चाधिके।

ऋष्यजिह्वं पुण्डरीकं सिध्मकुष्ठं च जायते||२८||

चर्माख्यमेककुष्ठं च किटिमं सविपादिकम्।

कुष्ठं चालसकं ज्ञेयं प्रायो वातकफाधिकम्||२९||

पामा शतारुर्विस्फोटं दद्रुश्चर्मदलं तथा।

पित्तश्लेष्माधिकं प्रायः कफप्राया विचर्चिका||३०||

vāte'dhikatare kuṣṭhaṃ kāpālaṃ maṇḍalaṃ kaphe।

pitte tvaudumbaram vidyāt kākaṇaṃ tu tradoṣajam||27||

vātapitte śleṣmapitte vātaśleṣmaṇi cādhike|  
ṛsyajihvaṃ puṇḍarīkaṃ sidhmakuṣṭhaṃ ca jāyate||28||  
carmākhyamekakakuṣṭhaṃ ca kiṭīmaṃ savipādikaṃ|  
kuṣṭhaṃ cālasakaṃ jñeyaṃ prāyo vātakaphādhikam||29||  
pāmā śatārurvisphoṭaṃ dadruścarmadalaṃ tathā|  
pittaśleṣmādhikam prāyaḥ kaphaprāyā vicarcikā||30||

- 1) Kapala – Vata Dosha increase
- 2) Mandala – Kapha
- 3) Audumbara – Pitta
- 4) Kakana – Vata, Pitta and Kapha
- 5) Rushya Jihva – Vata and Pitta
- 6) Pundarika – Kapha and Pitta
- 7) Sidhma – Vata and Kapha
- 8) Charmakhya, Ekakhya, Kitibha, Vipadika and Alasaka Vata and Kapha
- 9) Pama, Shataru, Visphota, Dadru and Charmadala Pitta and Kapha
- 10) Vicharchika – Kapha [27-30]

**Line of treatment:**

सर्वं त्रिदोषजं कुष्ठं दोषाणां तु बलाबलम् ।  
यथास्वैर्लक्षणैर्बुद्ध्वा कुष्ठानां क्रियते क्रिया॥३१॥  
दोषस्य यस्य पश्येत् कुष्ठेषु विशेषलिङ्गमद्रिक्तम्।  
तस्यैव शमं कुर्यात्ततः परं चानुबन्धस्य॥३२॥

sarvaṃ tridoṣajam kuṣṭhaṃ doṣāṇāṃ tu balābalam|  
yathāsvairlakṣaṇairbuddhvā kuṣṭhānāṃ kriyate kriyā||31||  
doṣasya yasya paśyet kuṣṭheṣu viśeṣaliṅgamadrīktaṃ|  
tasyaiva śamaṃ kuryāttataḥ paraṃ cānubandhasya||32||

All varieties of Kushta are caused by the simultaneous vitiation of all the 3 Doshas. However, some Doshas predominant and others are not. Keeping this in view and after ascertaining this from manifested signs and symptoms, the physician should decide the line of treatment.

In the beginning, the dominant Dosha (s) should be treated.

Followed by the secondary vitiated Doshas. [31-32]

### **Varieties of Diseases and Doshas**

कुष्ठविशेषैर्दोषा दोषविशेषैः पुनश्च कुष्ठानि।

जायन्ते तैर्हेतुर्हेतुस्तांश्च प्रकाशयति॥३३॥

kuṣṭhaviśeṣairdoṣā doṣaviśeṣaiḥ punaśca kuṣṭhāni|

jñāyante tairheturhetustāṃśca prakāśayati||33||

One can determine the nature of the predominant Dosha from the specific variety of Kustha and vice versa.

The causative factors are determined on the basis of specific manifestation. One can also determine the cause for Kushta by looking at the the imbalanced Doshas [33]

### **Skin symptoms of vitiated Doshas**

रौक्ष्यं शोषस्तोदः शूलं सङ्कोचनं तथाऽऽयामः।

पारुष्यं खरभावो हर्षः श्यावारुणत्वं च॥३४॥

कुष्ठेषु वातलिङ्गं,

rauṣyam śoṣastodaḥ śūlaṃ saṅkocanaṃ tathā"yāmaḥ|

pāruṣyam kharabhāvo harṣaḥ śyāvāruṇatvaṃ ca||34||

kuṣṭheṣu vātaliṅgaṃ

### **Following are the signs and symptoms of vitiated Vata Dohsa in Kustha:**

Raukshyam -Roughness, dryness

Parushya – hardness

Khara – coarseness

Harsha – horripilation and

Shyava aruna – brown as well as reddish coloration

### **Pitta skin symptom:**

दाहो रागः परिस्रवः पाकः।

विस्रो गन्धः क्लेदस्तथाऽङ्गपतनं च पित्तकृतम्॥३५॥

dāho rāgaḥ parisravaḥ pākaḥ।

visro gandhaḥ kledastathā'ṅgapatanaṃ ca pittakṛtam॥35॥

### **Following are the signs and symptoms of vitiated Pitta in**

#### **Kustha**

Daha – Burning sensation

Raga – redness

exudation,

Srava – suppuration

Visra gandha – smell like raw meat, stickness and

Anga Patana – sloughing of limbs

### **Kapha symptoms:**

शैत्यं शैत्यं कण्डूः स्थैर्यं चोत्सेधगौरवस्नेहाः।

कुष्ठेषु तु कफलिङ्गं जन्तुभिरभिभक्षणं क्लेदः॥३६॥

śvaityaṃ śaityaṃ kaṇḍūḥ sthairyam cotsedhagauravasnehāḥ।

kuṣṭheṣu tu kaphaliṅgaṃ jantubhirabhikṣaṇaṃ kledaḥ॥36॥

### **Following are the signs and symptoms of vitiated kapha in**

#### **Kustha:**

Shvaityam – White coloration,  
Shaityam – cold in touch,  
Kandu – itching,  
localization,  
Utsedha – elevation,  
Gaurava – heaviness,  
Jantu bhira maggot formation and  
Kleda – Stickness [34-36]

### **Prognosis:**

सर्वैर्लिङ्गैर्युक्तं मतिमान् विवर्जयेदबलम्।  
तृष्णा दाहपरीतं शान्ताग्निं जन्तुभिर्जग्धम्॥३७॥  
वातकफप्रबलं यद्यदेकदोषोल्बणं न तत् कृच्छ्रम्।  
कफपित्त-वातपित्तप्रबलानि तु कृच्छ्रसाध्यानि॥३८॥

sarvairliṅgairyuktaṃ matimān vivarjayedabalam।  
tr̥ṣṇā dāhaparītaṃ śāntāgniṃ jantubhirjagdham॥37॥  
vātakaphaprabalaṃ yadyadekadoṣolbaṇaṃ na tat kṛcchram।  
kaphapitta-vātapittaprabalāni tu kṛcchrasādhyāni॥38॥

A wise physician must not undertake the treatment of following types of patients suffering from Kustha:

- 1) The patient of Kusta with the signs and symptoms all the 3 vitiated Doshas
- 2) The patient who is weak
- 3) The patient who is suffering from morbid thirst, burning sensation
- 4) The patient having no digestion strength and
- 5) The patient having maggots in the patches of Kustha. [37- 38]

## Kushta Chikitsa Sutra – Line of treatment:

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु।

पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्रे॥३९॥

वमन विरेचनयोगाः कल्पोक्ताः कुष्ठिनां प्रयोक्तव्याः।

प्रच्छन्नमल्पे कुष्ठे महति च शस्तं सिराव्यधनम्॥४०॥

बहुदोषः संशोध्यः कुष्ठी बहुशोऽनुरक्षता प्राणान्।

दोषे ह्यतिमात्रहृते वायुर्हन्यादबलमाशु॥४१॥

स्नेहस्य पानमिष्टं शुद्धे कोष्ठे प्रवाहिते रक्ते।

वायुर्हि शुद्धकोष्ठं कुष्ठिनमबलं विशति शीघ्रम्॥४२॥

vātottareṣu sarpirvamanam śleṣmottareṣu kuṣṭheṣu।

pittottareṣu mokṣo raktasya virecanam cāgre॥39॥

vamana virecanayogāḥ kalpoktāḥ kuṣṭhinām prayoktavyāḥ।

pracchanamalpe kuṣṭhe mahati ca śastaṁ sirāvyadhanam॥40॥

bahudoṣaḥ saṁśodhyaḥ kuṣṭhī bahuśo'nurakṣatā prāṇān।

doṣe hyatimātrahrṭe vāyurhanyādabalamāśu॥41॥

snehasya pānamiṣṭam śuddhe koṣṭhe pravāhite rakte।

vāyurhi śuddhakoṣṭham kuṣṭhinamabalam viśati śīghram॥42॥

Patient suffering from Kushta dominated by Vata is administered with herbal ghee internally.

Patient suffering from Kushta dominated by Kapha is administered **Vamana – emetic therapy**.

Patient suffering from Kushta dominated by pitta is given **Virechana – purgation therapy**.

For Vamana and Virechana for a Kushta patient, patient suffering from Kushta, the recipes described in the Kalpa sthana section is employed.

### **Rakotamokshana – blood letting:**

Pracchanna Raktamokshana Blood- letting is done with a coarse device in case of Kusht with mild symptoms.

Sira Vyadha Raktamokshana – vein puncture – is administered in more acute stage.

### **Multiple Shodhana therapies:**

Kushta patient with more vitiated Doshas (Bahudosha) is given Shodhana therapies for several times, with a lot of care.

Excessive elimination of Doshas (morbid factors) might weaken the patient and the aggravated Vata might endanger patient's life instantaneously.

After the elimination of Doshas from the gastro- intestinal tract (by Vamana and Virechana) and Raktamokshana from blood, the patient is given Sneha (oil, ghee etc) to drink.

Because Vayu gets aggravated and the patient becomes weak soon after the elimination therapies which condition will be remedied by the administration of the **Snehapana – oleation therapy**.

After administration of above therapies, the patient suffering from Kushta is given treatment as described hereafter.

These therapies are to be repeated again and again. The physician should not administer therapies to eliminate large quantity of morbid Doshas at a time. If that is done, then it might weaken the patient and endanger his life. This applies to vitiation of one or more Doshas.



Oleation therapy is given only after the morbid Doshas are eliminated from the body. Without that, administration of oleation therapy might aggravated the disease [39-42]

## **Selection of medicines for Elimination (Panchakarma)**

### **Therapies:**

#### **Herbs for Vamana treatment for Kushta treatment:**

दोषोत्क्लिष्टे हृदये वाम्यः कुष्ठेषु चोर्ध्वभागेषु।

कुटजफल मदन मधुकैः सपटोलैर्निम्बरसयुक्तैः॥४३॥

शीतरसः पक्वरसो मधूनि मधुकं च वमनानि।

doṣotkliṣṭe hṛdaye vāmyaḥ kuṣṭheṣu cordhvabhāgeṣu।

kuṭajaphala madana madhukaiḥ sapaṭolairnimbarasayuktaiḥ॥43॥

śītarasaḥ pakvaraso madhūni madhukaṃ ca vamanāni।

When Doshas are located in Hrudaya (heart) or the centre of the body, are in a state of Utklesha (increase), then the patient is given Vamana therapy with the help of

For the treatment of different types of Kushta herbs like –

Kutaja – *Holarrhena antidysenterica* (fruit),

Madanaphala – *Randia spinosa* and

Madhuka – Licorice

mixed with the juice / decoction of

Patola – Pointed Gourd – *Trichosanthes dioica* and

Nimba – Neem is administered.

Shitarasa (sheeta kalpana) Pakvarasa, different types of honey and Madhuka are useful for Vamana.

#### **Virechana herbs for Pitta dominant Kushta:**

कुष्ठेषु त्रिवृता दन्ती त्रिफला च विरेचने शस्ता॥४४॥

सौवीरकं तुषोदकमालोडनमासवाश्च सीधूनि।  
शंसन्त्यधोहराणां यथाविरेकं क्रमश्चेष्टः॥४५॥

kuṣṭheṣu trivṛtā dantī triphalā ca virecane śastā॥44॥  
sauvīrakaṃ tuṣodakamāloḍanamāsavāśca sīdhūni।  
śaṃsantyardhoharāṇāṃ yathāvirekaṃ kramaśceṣṭaḥ॥45॥

Trivrit – Operculina turpethum

Danti – Baliospermum montanum

and Triphala – Amla, Haritaki, Vibhitaki are useful in purgation therapy.

The recipe can be prepared by assign

Sauviraka – a type of vinegar

Tushodaka – a sour drink prepared of corns and cereals

Alodana – a kind of liquefied preparation

Asava – alcoholic preparation and

Different types of Sidhu – Vinegar prepared of unboiled sugar cane juice.

After Virechana, Samsarjana can be administered depending upon the extent of success of Virechana.

### **Herbs for Asthapana (decoction enema) for Kusht:**

दार्वी बृहतीसेव्यैः पटोल पिचुमर्द मदन कृतमालैः।

सस्नेहैरास्थाप्यः कुष्ठी सकलिङ्गयवमुस्तैः॥४६॥

dārvī br̥hatīsevyaiḥ paṭola picumarda madana kṛtamālaiḥ।

sasnehairāsthāpyaḥ kuṣṭhī sakaliṅgayavamustaiḥ॥46॥

Decoction enema can be prepared with herbs like

Darvi – Berberis aristata

Brihati – Solanum indicum,

Sevya – Vetiver – Vetiveria zizanioides

Patola – Tricosanthes dioca

Pichumarda – Neem

Madana – Randia dumetorum

Krutamala – Cassia fistula

Kalinga – Holarrhena antidysenterica

Yava – Barley (Hordeum vulgare) and

Musta – Cyperus rotundus

The decoction enema is administered along with oil or fat.

### **Anuvasana Basti (fat enema) for Kushta**

वातोल्बणं विरिक्तं निरूढमनुवासनार्हमालक्ष्य।

फलमधुक निम्ब कुटजैः सपटोलैः साधयेत्स्नेहम्॥४७॥

vātolbaṇaṃ viriktaṃ nirūḍhamanuvāsanārhamālakṣya|

phalamadhukanimbakuṭajaiḥ sapaṭolaiḥ sādhayetsneham||47||

After Virechana, if there is Vata increase, then the doctor should decide if the patient is eligible for Basti treatment. If eligible,

Anuvasana basti is administered with fat processed with

Madana Phala – Randia dumetorum

Madhuka– Licorice – Glycyrrhiza glabra,

Nimba – Neem (Azadirachta indica),

Kutaja – Connessi (Holarrhena antidysenterica Wall.) and

Patola -Tricosanthes dioca.

### **Nasya herbs for Kushta:**

सैन्धव दन्ती मरिचं फणिज्झकः पिप्पली करञ्जफलम्।

नस्यं स्यात्सविडङ्गं क्रिमिकुष्ठकफप्रकोपघ्नम् ॥४८॥

saindhava dantī maricaṃ phaṇijjhakaḥ pippalī karañjaphalam|  
nasyaṃ syātsaviḍaṅgaṃ krimikuṣṭhakaphaprakopaghnam ||48||

For Nasya medicine preparation, following ingredients are used;

### **Saindhava – Rock salt**

Danti – Baliospermum montanum

Maricha – Black pepper fruit – piper nigrum,

Phanijjaka – Ocimum basilicum,

Pippali – Long pepper fruit – Piper longum and

Fruit of karanja – Pongamia pinnata

These drugs cure diseases caused by

Krimi – parasitic infestation

Kushta – skin disease and diseases caused by the aggravation of  
Kapha.

### **Herbs for Dhumapana for Kushta:**

वैरेचनिकैर्धूमैः श्लोकस्थानेरितैः प्रशाम्यन्ति|

कृमयः कुष्ठ किलासाः प्रयोजितैरुत्तमाङ्गस्थाः||४९||

vairecanikairdhūmaiḥ ślokasthāneritaiḥ praśāmyanti|

kṛmayāḥ kuṣṭha kilāsāḥ prayojitairuttamāṅgasthāḥ||49||

Administration of the recipes of Vairechanika Dhumapana  
(eliminative type of smoking therapy), herbs described

in **Sutrasthana 5/26-27** are used. It is useful in

Krumi (Parasitic infection),

Kilas affecting the head. [49]

### **Rakptamokshana – Blood letting therapy for skin diseases:**

स्थिर कठिन मण्डलानां स्विन्नानां प्रस्तरप्रणाडीभिः|

कूर्चैर्विघट्टितानां रक्तोत्क्लेशोऽपनेतव्यः॥५०॥  
 आनूपवारिजानां मांसानां पोट्टलैः सुखोष्णैश्च।  
 स्विन्नोत्सन्नं विलिखेत् कुष्ठं तीक्ष्णेन शस्त्रेण॥५१॥  
 रुधिरागमार्थमथवा शृङ्गालाबूनि योजयेत् कुष्ठे।  
 प्रच्छिन्नमल्पं कुष्ठं विरेचयेद्वा जलौकोभिः॥५२॥  
 ये लेपाः कुष्ठानां युज्यन्ते निर्हृतास्रदोषाणाम्।  
 संशोधिताशयानां सद्यः सिद्धिर्भवेत्तेषाम्॥५३॥

sthira kaṭhina maṇḍalānāṃ svinnānāṃ prastarapraṇāḍībhiḥ।  
 kūrcairvighaṭṭitānāṃ raktokleśo'panetavyaḥ॥50॥  
 ānūpavārijānāṃ māṃsānāṃ poṭṭalaiḥ sukhoṣṇaiśca।  
 svinnotsannaṃ vilikhet kuṣṭhaṃ tīkṣṇena śastreṇa॥51॥  
 rudhirāgamārthamathavā śṛṅgālābūni yojayet kuṣṭhe।  
 pracchitamalpam kuṣṭhaṃ virecayedvā jalaukobhiḥ॥52॥  
 ye lepāḥ kuṣṭhānāṃ yujyante nirhṛtāsradoṣāṇām।  
 saṃśodhitāśayānāṃ sadyaḥ siddhirbhavettesām॥53॥

The patches of Kustha which are stable, hard and rounded, is subjected to Prastara and Nadi type of Svedana (**Refer Charaka chapter Sweda Sutra 14/42- 43**) and rubbed with Kurcha (a surgical brush with hard fibres). The blood oozing out through this process should thereafter be eliminated.

The elevated patches of Kustha are fomented with lukewarm Pottalis (A cloth bundle pack with hot fomenting paste of ingredients) containing meat of semi- aquatic and aquatic animals. Thereafter, blood is eliminated by incising with a sharp edged scalped.

In Kaphaja Kushta with limited number of patches, blood is eliminated by scratching patch and by applying Shrunga (horn), Alabu (ground) and Jalaukas (Leech therapy).

It is only after the elimination of impurities in the blood (thought blood- letting therapy) and elimination of Doshas from the gastrointestinal tract through elimination therapies, that the ointment prescribed Kushta become instantaneously efficacious. [50-53]

### **Kshara Prayoga for Kushta – Application of Alkalis and other Therapies:**

येषु न शस्त्रं क्रमते स्पर्शेन्द्रियनाशनानि यानि स्युः।

तेषु निपात्यः क्षारो रक्तं दोषं च विस्राव्य॥५४॥

पाषाणकठिनपरुषे सुप्ते कुष्ठे स्थिरे पुराणे च।

पीतागदस्य कार्यो विषैः प्रदेहोऽगदैश्वानु॥५५॥

स्तब्धानि सुप्तसुप्तान्यस्वेदनकण्डुलानि कुष्ठानि।

कूर्चैर्दन्तीत्रिवृताकरवीरकरञ्जकुटजानाम्॥५६॥

जात्यर्कनिम्बजैर्वा पत्रैः शस्त्रैः समुद्रफेनैर्वा।

घृष्टानि गोमयैर्वा ततः प्रदेहैः प्रदेह्यानि॥५७॥

yeṣu na śastram kramate sparśendriyanāśanāni yāni syuḥ।

teṣu nipātyaḥ kṣāro raktam doṣam ca visrāvya॥54॥

pāṣāṇakaṭhinaparūṣe supṭe kuṣṭhe sthire purāṇe ca।

pītāgadasya kāryo viṣaiḥ pradeho'gadaiścānu॥55॥

stabdhāni suptasuptānyasvedanakaṇḍulāni kuṣṭhāni।

kūrcairdantītrivṛtākaraavīrakarañjakuṭajānām॥56॥

jātyarkanimbajairvā patraiḥ śastraiḥ samudraphenairvā।

ghṛṣṭāni gomayairvā tataḥ pradehaiḥ pradehyāni॥57॥

In such conditions where the patches are anesthetic and in which application of surgical instruments is contra indicated, Kshara (alkali preparation) is used.

Pashana Kathina – If the patches of Kushta are hard and rough like stone, if there is numbness and stability and if the condition is chronic, then the patient is given medicated internally, and thereafter, ointment containing Visha (Vatsanabha or any poisonous ingredient) is applied.

If the patches of Kushta are numb and absolutely anesthetic, and if there is absence of sweating and itching, then they are rubbed with the Kucha (brush) made of the stems of

Danti – *Baliospermum motanum*

Trivrit – *Operculina turpethum*

Karanja – *Pongamia pinnata* and

Kutaja – *Connessi (Holarrhena antidysenterica Wall.)*

Or with the

Leaves of

Jati – *Jasminum grandiflorum*

Arka – *Calotropis procera* and

Nimba – *Neem (Azadirachta indica)* or

With sharp instruments, or

With Samudra Phena (cuttle fish bone) or with (dried) cow dung ointments are applied. [ 54- 57]

### **Treatment of Paittik Kusta:**

मारुत कफ कुष्ठघ्नं कर्मोक्तं पित्तकुष्ठिनां कार्यम्।

कफ पित्त रक्तहरणं तिक्तकषायैः प्रशमनं च॥५८॥

सर्पीषि तिक्तकानि च यच्चान्यद्रक्तपित्तनुत् कर्म।

बाह्याभ्यन्तरमग्र्यं तत् कार्यं पित्तकुष्ठेषु॥५९॥

māruta kapha kuṣṭhaghnaṃ karmoktaṃ pittakuṣṭhināṃ kāryam।

kapha pitta raktaharaṇaṃ tiktakaṣāyaiḥ praśamaṇaṃ ca॥58॥

sarpīṃṣi tiktakāni ca yaccānyadraktapittanut karma|  
bāhyābhyantaramagryaṃ tat kāryaṃ pittakuṣṭheṣu||59||

Pittaja Kusta is treated on the lines prescribed for the treatment of Vatika and Kaphaja types of Kusthas (skin diseases caused by Vayu and Kapha).

In addition, Kapha, Pitta and Rakta (blood) is eliminated (by Vamana, Virechana and Raktamokshana) and alleviated by recipes containing bitter – astringent herbs.

Similarly, medicated ghee and such other efficacious therapies for the alleviation of Pitta and Rakta are administered both externally and internally for the treatment of Pittaja Kusta [ 58-59]

### **Shamana treatment for Kushta – Palliative measures:**

दोषाधिक्यविभागादित्येतत् कर्म कुष्ठनुत् प्रोक्तम्|

वक्ष्यामि कुष्ठशमनं प्रायस्त्वग्दोषसामान्यात्||६०||

doṣādihikyavibhāgādityetat karma kuṣṭhanut proktam|

vakṣyāmi kuṣṭhaśamanaṃ prāyastvagdoṣasāmānyāt||60||

The remedies for cure of different types of Kusta, categorized on the basis of aggravation of Doshas are described above.

I shall now expound therapies for the cure of Kustha in general as characterized by the affliction of the skin. [60]

### **Medicines:**

दार्वी रसाञ्जनं वा गोमूत्रेण प्रबाधते कुष्ठम्|

अभया प्रयोजिता वा मासं सव्योषगुडतैला||६१||



dārvī rasāñjanam vā gomūtreṇa prabādhate kuṣṭham|  
abhayā prayojitā vā māsam savyoṣaguḍatailā||61||

Intake of Rasanjana (solid extract prepared of the decoction of Daruharidra) along cow urine cures Kushta (skin diseases).  
Intake of Abhaya along with Trikatu (Ginger, pepper and long pepper), Guda (Jaggery) and sesame oil for 1 month cures Kustha.  
[61]

### **Patolamuladi Kashaya:**

मूलं पटोलस्य तथा गवाक्ष्याः पृथक् पलांशं त्रिफलात्वचश्च |  
स्यात्त्रायमाणा कटुरोहिणी च भागार्धिका नागरपादयुक्ता||६२||  
पलं तथैषां सह चूर्णितानां जले शृतं दोषहरं पिबेन्ना|  
जीर्णे रसैर्धन्वमृगद्विजानां पुराणशाल्योदनमाददीत||६३||  
कुष्ठानि शोफं ग्रहणीप्रदोषमर्शांसि कृच्छ्राणि हलीमकं च|  
षड्रात्रयोगेन निहन्ति चैष हृद्वस्तिशूलं विषमज्वरं च||६४||

mūlam paṭolasya tathā gavākṣyāḥ pṛthak palāṃśam  
triphalātvacaśca |

syātrāyamāṇā kaṭurohiṇī ca bhāgārdhikā nāgarapādayuktā||62||  
palam tathaiśam saha cūrṇitānām jale śṛtam doṣaharam pibennā|  
jīrṇe rasairdhanvamṛgadvijānām purāṇaśālyodanamādādīta||63||  
kuṣṭhāni śopham grahaṇīpradoṣamarśāṃsi kṛcchrāṇi halīmakam ca|  
ṣaḍrātrayogena nihanti caiṣa hṛdbastisūlam viṣamajvaram ca||64||

Root of Patola – Pointed Gourd – Trichosanthes dioica – 1 Pala- 48  
g

Root of Gavakshi – Citrullus colocynthis (1 Pala  
Triphala – Amla, Haritaki, Vibhitaki – 1 Pala each  
Trayamana – Gentiana kurroo – 6 Sana and

Nagara – Ginger (4 Sana) is made to a powder.  
One Pala of this powder is to be boiled in water.

Intake of this Kashaya alleviates Doshas (causing Kustha) of the patient.

After this potion is digested, the patient is given old rice along with meat soup of animals and birds inhabiting arid land. (Jangala Mamsa)

This recipe when administered for 6 nights (days) cures  
Kustha,  
Shopha (oedema),  
Grahani Dosha (sprue syndrome),  
Arsas (piles),  
Mutra Krichra (dysuria),  
Halimaka (serious type of Jaundice),  
Pain in cardiac and urinary bladder region and  
Vishamajvara (Recurrent fever) {62- 64}

### **Mustadi Churna:**

मुस्तं व्योषं त्रिफला मञ्जिष्ठा दारु पञ्चमूल्यौ द्वे।  
सप्तच्छदनिम्बत्वक् सविशालश्चित्रको मूर्वा॥६५॥  
चूर्णं तर्पणभागैर्नवभिः संयोजितं समध्वाज्यम् ] ।  
सिद्धं कुष्ठनिर्बर्हणमेतत् प्रायोगिकं भक्ष्यम्॥६६॥  
श्वयथुं सपाण्डुरोगं श्चित्रं ग्रहणी प्रदोषमर्शासि।  
ब्रध्न भगन्दर पिडका कण्डू कोठांश्च विनिहन्ति॥६७॥  
इति मुस्तादिचूर्णम्।

mustaṃ vyoṣaṃ triphalā mañjiṣṭhā dāru pañcamūlyau dve|  
saptacchadanibatvak saviśālaścitrako mūrvā||65||

cūrṇaṃ tarpaṇabhāgairṇavabhiḥ saṃyojitaṃ samadhvājyaṃ ] |  
siddhaṃ kuṣṭhanibarhaṇametata prāyogikaṃ bhakṣyaṃ||66||  
śvayathuṃ sapāṇḍurogaṃ śvitraṃ grahaṇī pradoṣamarśāṃsi|  
braghna bhagandara piḍakā kaṇḍū koṭhāṃśca vinihanti||67||  
iti mustādicūrṇaṃ|

These drugs taken in equal quantities is made of a powder

Musta – Nut grass (root) – *Cyperus rotundus*

Trikatu – Ginger, black pepper, long pepper,

Triphala (haritaki, Bibhitaki and Amalaki),

Manjistha – *Rubia cordifolia*

Devadaru – *Cedrus deodara*,

Dashamoola (bilva, syonaka, Gambhari, Patali, Ganikarika,

Salaparni, Prsniparni, Brhati, Kantakari and Goksura)

Bark of Saptacchada (Saptaparna) – *Alstonia scholaris* – Stem bark

Bark of Nimba – Neem

Vishala – *Citrullus colocynthis*

Chitraka – Leadwort – *Plumbago zeylanica* and

Murva – *Marsdenia tenacissima* – Root

This powder is mixed with 9 times of Saktu (roasted corn flour) and

be taken by the patient mixed with honey and ghee every day.

This is an infallible remedy for the treatment of Kustha (skin diseases).

It is also useful in treating

Shotha – oedema

Pandu – Anemia

Leucoderma

Grahani – Sprue syndrome,

Bradhna – enlarged inguinal gland,

Fistula in ano

Pimples, Scabies and

Kotha – urticarial rashes [65-67]

### **Triphaladi Churna:**

त्रिफलातिविषाकटुका निम्ब कलिङ्गक वचा पटोलानाम्।

मागधिकारजनीद्वयपद्मकमूर्वाविशालानाम्॥६८॥

भूनिम्ब पलाशानां दद्याद्विपलं ततस्त्रिवृद्विगुणा।

तस्याश्च पुनर्ब्राह्मी तच्चूर्णं सुप्तिनुत् परमम्॥६९॥

triphalātivīṣākaṭukā nimba kaliṅgaka vacā paṭolānām।

māgadhikārajanīdvayapadmakamūrvāviśālānām॥68॥

bhūnimba palāśānām dadyādvipalaṃ tatastrivṛddvigunā।

tasyāśca punarbrāhmī taccūrṇaṃ suptinut paramam॥69॥

Powders of each of these: 2 Palas (96 g) of each of

Triphala (haritaki, Bibhitaki and Amalaki)

Ativisha – Aconitum heterophyllum

Katuki – Picrorhiza kurroa – Root

Nimba – Neem

Kalingaka – Connessi Bark – Holarrhena antidysenterica

Vacha – Acorus calamus

Patola – Pointed Gourd – Trichosanthes dioica

Pippali – Piper longum

Haridra – Turmeric – Curcuma longa

Daruharidra – Berberis aristata

Padmaka – Wild Himalayan Cherry – Prunus cerasoide

Murva – Marsdenia tenacissima – Root

Vishala – Citrullus colocynthis

Bhunimba – Andrographis paniculata – Whole plant and

Palash – Butea monosperma

Trivrut – Operculina turpethum – 4 Pala – 192 g

This is an excellent recipe for the cure of Supti (numbness). [68-69]

### **Use of Sulphur:**

लेलीतकप्रयोगो रसेन जात्याः समाक्षिकः परमः।

सप्तदशकुष्ठघाती माक्षिकधातुश्च मूत्रेण॥७०॥

lelitakaprayogo rasena jātyāḥ samākṣikaḥ paramaḥ।

saptadaśakuṣṭhaghātī mākṣikadhātuśca mūtreṇa॥70॥

Administration of Lelitaka (Sulphur) with the juice of (Amalaki) together with honey is the remedy par excellence for the cure of 17 types of Kustha (skin diseases).

Similarly, is the therapeutic efficacy of Makshika Dhatu (copper pyrite) taken together with Cow's urine [70]

### **Use of Mercury:**

श्रेष्ठं गन्धकयोगात् सुवर्णं माक्षिकं प्रयोगाद्वा।

सर्वव्याधिनिर्बर्हणमद्यात् कुष्ठी रसं च निगृहीतम्॥७१॥

वज्रशिलाजतुसहितं सहितं वा योगराजेन।

सर्वव्याधिं प्रशमनमद्यात्कुष्ठीं निगृह्य नित्यं च॥७२॥

śreṣṭham gandhakayogāt suvarṇa mākṣika prayogādvā।

sarvavyādhinibarhaṇamadyāt kuṣṭhī rasam ca nigrhītam॥71॥

vajraśilājatusahitam sahitam vā yogarājena।

sarvavyādhi praśamanamadyātkuṣṭhī nigrhya nityam ca॥72॥

If Rasa (mercury) is processed by adding sulphur or Svarnamakshika (copper Pyrtite), the Bhasma so prepared would be a remedy par excellence for curing all ailments. The patient

suffering from Kustha should take this recipe.

Similarly, Mercury processed with Diamond and Shilajatu, or Yogaraja cures all ailments.

The patient suffering from Kushta should take this recipe every day [ 71-72]

### **Madhvasava:**

खदिर सुरदारुसारं श्रपयित्वा तद्रसेन तोयार्थः।

क्षौद्रप्रस्थे कार्यः कार्ये ते चाष्टपलिके च॥७३॥

तत्राशूर्णानामष्टपलं प्रक्षिपेत्तथाऽमूनि।

त्रिफलैले त्वङ्गरिचं पत्रं कनकं च कर्षाशम्॥७४॥

मत्स्यण्डिका मधुसमा तन्मासं जातमायसे भाण्डे।

मध्वासवमाचरतः कुष्ठ किलासे शमं यातः॥७५॥

इति मध्वासवः।

khadira suradārusāraṃ śrapayitvā tadrasena toyārthaḥ।

kṣaudraprasthe kāryaḥ kārye te cāṣṭapalike ca॥73॥

tatrāścūrṇānāmaṣṭapalaṃ prakṣipettathā'mūni।

triphalaile tvaṅmaricaṃ patraṃ kanakaṃ ca karṣāṃśam॥74॥

matsyaṅḍikā madhusamā tanmāsaṃ jātamāyase bhāṅḍe।

madhvāsavamācarataḥ kuṣṭha kilāse śamaṃ yātaḥ॥75॥

iti madhvāsavaḥ।

8 Palas each of these is boiled in water:

Heart- wood of Khadira – Acacia catechu and

Devadaru – Cedrus deodara

To this decoction, 1 Prastha (768 ml) of honey + 8 Palas of the powder (Bhasma or calcined powder) of iron is added.

1 Karsha of each of

Triphala (Haritaki, Bibhitaki and Amalaki),

Ela – Elatteria cardomum  
Tvak – Cinnamomum zeylanica  
Maricha – Piper nigrum  
Patra- Cinnamomum tamala and  
Kanaka (Nagakesara) – Messua ferrea  
1 Prastha of Matsyandika (Sugar) is added.

This mixture is kept in an iron jar for one month underground for fermentation according to the prescribed procedure thereafter, it is administered for curing Kustha (skin diseases) and Kilasa (Leucoderma). This formulation is called Madhvasava. [73-75]

### **Kanakabindvarista:**

खदिर कषाय द्रोणं कुम्भे घृतभाविते समावाप्य।  
द्रव्याणि चूर्णितानि च षट्पलिकान्यत्र देयानि॥७६॥  
त्रिफला व्योष विडङ्ग रजनी मुस्ताटरूषकेन्द्रयवाः।  
सौवर्णी च तथा त्वक् छिन्नरुहा चेति तन्मासम्॥७७॥  
निदधीत धान्यमध्ये प्रातः प्रातः पिबेत्ततो युक्त्या।  
मासेन महाकुष्ठं हन्त्येवाल्पं तु पक्षेण॥७८॥  
अर्शःश्वासभगन्दरकासकिलासप्रमेहशोषांश्च।  
ना भवति कनकवर्णः पीत्वाऽरिष्टं कनकबिन्दुम्॥७९॥  
इति कनकबिन्दुरिष्टम्।  
कुष्ठेष्वनिलकफकृतेष्वेवं पेयस्तथाऽपि पैतेषु।  
कृतमालक्वाथश्चाप्येष विशेषात् कफकृतेषु॥८०॥  
khadira kaṣāya droṇaṃ kumbhe gṛtabhāvite samāvāpya।  
dravyāṇi cūrṇitāni ca ṣaṭpalikānyatra deyāni॥76॥

triphalā vyoṣa viḍaṅga rajanī mustāṭarūṣakendrayavāḥ|  
sauvarṇī ca tathā tvak chinnaruhā ceti tanmāsam||77||  
nidadhīta dhānyamadhye prātaḥ prātaḥ pibettato yuktyā|  
māsenā mahākuṣṭham hantyevālpam tu pakṣeṇa||78||  
arśaḥśvāsabhagandarakāsakilāsaprāmeḥaśoṣāṃśca|  
nā bhavati kanakavarṇaḥ pītvā'riṣṭam kanakabindum||79||  
iti kanakabindvariṣṭam|  
kuṣṭheṣvanilakaphakṛteṣvevaṃ peyastathā'pi paitteṣu|  
kṛtamālakvāthaścāpyeṣa viśeṣāt kaphakṛteṣu||80||

1 Drona (12.288 liters) of the decoction of Khadira is kept in a ghee smeared jar.

To this, 6 Palas of the powder of

Triphala (Haritaki, Bibhitaki and Amalaki),

Trikatu (Sunthi, Pippali, and Maricha),

Vidanga – Embelia ribes

Rajani – Turmeric

Musta – Cyperus rotundus

Atarushaka – Adhatoda vasica

Indrayava – Connessi (seed) – Holarrhena antidysenterica

Bark of Sauvarni – Cassia fistula and

Chinnaruha – Giloy – each taken in equal quantity is added.

The jar containing the recipe is kept inside a heap of grains for a month.

Intake of this every morning in appropriate Dosage for 1 month certainly cures MahaKustha (major types of Kustha).

Kshudra Kustha (minor types of Kustha) can however, be cured by this recipe in 15 days.



It also cures all types of  
Arsha – Piles  
Shvasa – Asthma  
Bhagandara – fistula-in-ano  
Kasa – bronchitis,  
Kilasa – leucoderma and  
Prameha – urinary disorders

The person taking this recipe becomes golden in complexion.  
This is called Kanakabindu.

Intake of this recipe is useful in Kusthas cause by Vayu, Kapha and Pitta.

However, use of the decoction of Krtamala (in the place of Khadira) in this recipe will make it separately useful in curing Kaphaja Kustha. [76-80]

### **Triphalasava:**

त्रिफलासवश्च गौडः सचित्रकः कुष्ठरोगविनिहन्ता।

क्रमुक दशमूल दन्ती वराङ्ग मधुयोगसंयुक्तः॥८१॥

triphalāsavaśca gaudaḥ sacitrakaḥ kuṣṭharogavinihantā|

kramuka daśamūla dantī varāṅga madhuyogasamyuktaḥ||81||

Triphalasava prepared with Jaggery together with

Chitraka – Plumbago zeylanica

Kramuka

Dashamula (bilva, Syonaka, Gambhari, Patali, ganikarika, shalaparni, Prsniiparni, Brhati, Kantikari and Goksura)

Danti – Baliospermum montanum

Varanga (Gudstvak) and honey

Cures Kustha (skin diseases) [81]

### **Kushta Pathya – Diet:**

लघूनि चान्नानि हितानि विद्यात् कुष्ठेषु शाकानि च तिक्तकानि।  
भल्लातकैः सत्रिफलैः सनिम्बैर्युक्तानि चान्नानि घृतानि चैव॥८२॥

पुराणधान्यान्यथ जाङ्गलानि मांसानि मुद्गाश्च पटोलयुक्ताः।  
शस्ता, न गुर्वम्लपयोदधीनि नानूपमत्स्या न गुडस्तिलाश्च॥८३॥

laghūni cānnāni hitāni vidyāt kuṣṭheṣu śākāni ca tiktakāni।  
bhallātakaiḥ satriphalaiḥ sanimbairiyuktāni cānnāni ghr̥tāni  
caiva॥82॥

purāṇadhānyānyatha jāṅgalāni māṃsāni mudgāśca paṭolayuktāḥ।  
śastā, na gurvamlapayodadhīni nānūpamatsyā na  
guḍastilāśca॥83॥

The patient suffering from Kustha (skin diseases) should take following types of diet:

- (1) Laghu ahara – Light and wholesome food
- (2) Tikta shaka – Vegetables (leafy) having bitter taste
- (3) Food preparations and medicated ghee prepared by boiling with Bhallalaka, Triphala and Nimba
- (4) Old (not freshly harvested) cereals and
- (5) Meat of animals inhabiting arid land (Jangala Mamsa) and preparations of Mudga (green gram) mixed with Patola – Pointed gourd.

Intake of heavy and sour food, milk, curd, meat of animals inhabiting marshy land, fish, Guda (Jaggery) and Tila are prohibited for Patients of Kusta [82-83]

### **Ointments and Pastes for External Use:**

एला कुष्ठं दार्वी शतपुष्पा चित्रको विडङ्गश्च।  
कुष्ठा लेपनमिष्टं रसाञ्जनं चाभया चैव॥८४॥

elā kuṣṭhaṃ dārvī śatapuspā citrako viḍaṅgaśca|  
kuṣṭhā lepanamiṣṭaṃ rasāñjanaṃ cābhayā caiva||84||

Application of the paste of

Ela – Elatteria cardomum

Kustha – Saussurea lappa

Darvi – Berberis aristata

Shatapuspa – Anethum sowa

Chitraka – Plumbago zeylanica

Vidanga – Embelia ribes

Rasanjana Aqueous extract of Daruharidra (Berberis aristata) and  
Abhaya (Harad) is very effective in curing Kustha (skin diseases).

[84]

### **Chitrakadi lepa for Mandala Kushta**

चित्रकमेलां बिम्बीं वृषकं त्रिवृदर्कनागरकम्|

चूर्णीकृतमष्टाहं भावयितव्यं पलाशस्य||८५||

क्षारेण गवां मूत्रस्रुतेन तेनास्य मण्डलान्याशु|

भियन्ते विलयन्ति च लिप्तान्यर्काभितप्तानि||८६||

citrakamelāṃ bimbīṃ vṛṣakaṃ trivṛdarkanāgarakam|

cūrṇīkṛtamaṣṭāhaṃ bhāvayitavyaṃ palāśasya||85||

kṣāreṇa gavāṃ mūtrasrutena tenāsyā maṇḍalānyāśu|

bhidante vilayanti ca liptānyarkābhitaptāni||86||

Powder of

Chitraka – Plumbago zeylanica

Ela – Eletteria cardamom

Bimbi – Coccinia indica

Vishala – Citrullus colocynthis

Trivrit – Operculina turpethum

Arka – Calotropis procera and

Nagara – Ginger

This is impregnated with the Palasha Kshara and boiled with cow's urine for 8 days.

Application of this paste followed by exposure to the heat of the sun soon leads to the bursting as well as dissolution of Mandala type of Kustha. [85-86]

### **Mamsyadi Lepa:**

मांसी मरिचं लवणं रजनी तगरं सुधा गृहाद्धूमः।

मूत्रं पित्तं क्षारः पालाशः कुष्ठहा लेपः॥८७॥

māṃsī maricaṃ lavaṇaṃ rajanī tagaraṃ sudhā gr̥hāddhūmaḥ।

mūtraṃ pittaṃ kṣāraḥ pālāśaḥ kuṣṭhahā lepaḥ॥87॥

The paste of

Mamsi – Nardostachys jatamansi

Maricha – Piper nigrum

Saindhava Rock-salt

Rajani -Turmeric

Tagara – Valeriana walichii

Sudha – Arka – Calotropis procera

Gruhadhuma (house shoot)

Cow urine

Pitta – bile and

Palasha Kshara (alkali preparation) is used externally for the Kustha (skin diseases). [87]

### **Trapu adi Lepa for Mandala Kushta**

त्रपु सीसमयश्चूर्णं मण्डलनुत् फल्गुचित्रकौ बृहती।

गोधारसः सलवणो दारु च मूत्रं च मण्डलनुत्॥८८॥

trapu sīsamayaścūrṇaṃ maṇḍalanut phalgucitrakau bṛhatī|  
godhārasaḥ salavaṇo dāru ca mūtraṃ ca maṇḍalanut||88||  
Application of the powder (bhasma or calcined powder) of Trapu  
(tin) Seesa (Lead) and Ayas (iron) cures Mandala type of Kusht.  
Similarly, application of the powder of  
Phalgu – Ficus carica  
Chitraka – Plumbago zeylanica  
Brhati – Solanum indicum  
Godharasa – liquid extract of the meat of Laguna together with  
Saindhava – Rock salt  
Devadaru – Cedrus deodara and  
Cow-urine cures Mandala type of Kustha. [88]

### **Kadali adi Lepa:**

कदली पलाश पाटलि निचुल क्षाराम्भसा प्रसन्नेन|  
मांसेषु तोयकार्यं कार्यं पिष्टे च किण्वे च||८९||  
तैर्मेदकः सुजातः किण्वैर्जनितं प्रलेपनं शस्तम्|  
मण्डलकुष्ठ विनाशनमातपसंस्थं कृमिघ्नं च||९०||  
kadali palāśa pāṭali nicula kṣārāmbhasā prasannena|  
māṃseṣu toyakāryaṃ kāryaṃ piṣṭe ca kiṇve ca||89||  
tairmedakaḥ sujātaḥ kiṇvairjanitaṃ pralepanaṃ śastam|  
maṇḍalakuṣṭha vināśanamātapasaṃsthaṃ kṛmighnaṃ ca||90||

Kshara (alkali preparation) is prepared of

Kadali – Musa paradisiaca

Palasha – Butea monosperma

Patali and

Nichula – Barringtonia racemosa

From this Ksara, alkaline water is prepared which is to be made

transparent (free from suspended particles).

This liquid is added to meat of animals for the preparation of meat extract.

The same alkaline water is also to be used in the preparation of paste (of drugs) and Kinva (fermenting enzyme).

From the above mentioned meat extract, paste and Kinva, medaka (a type of alcoholic preparation) is prepared.

When this is well fermented, the Kinva (Paste of drugs) is to be taken out and exposed to the heat of the sun.

Application of this paste cures Mandala type of Kustha and Parasitic infestations. [89-90]

### **Siddharthaka Snana:**

मुस्तं मदनं त्रिफला करञ्ज आरग्वध कलिङ्ग यवाः।

दार्वी सप्तपर्णा स्नानं सिद्धार्थकं नाम॥९१॥

एष कषायो वमनं विरेचनं वर्णकस्तथोद्धर्षः।

त्वग्दोषकुष्ठशोफप्रबाधनः पाण्डुरोगघ्नः॥९२॥

The water boiled with

Musta – Cyperus rotundus

Madana – Randia dumetorum

Triphala (Haritaki, Bibhitaki and Amalaki),

Karanja – Pongamia pinnata

Aragvadhā – Cassia fistula

Indrayava – Seeds of Kutaj

Darvi – Tree turmeric

Saptaparna – Alstonia scholaris is used for bath.

This bath is called Siddhartha Snana

This term implies the accomplishment of the objective of curing

Kustha.

The decoction of the above mentioned drugs is also useful in emetic and purgation therapies.

The powder or paste of these drugs is useful for unction which promotes the color of the skin.

These recipes are useful in the treatment of

Skin disorders

Kustha (skin diseases),

Shotha – oedema and

Pandu – Anemia [91-92]

### **Kushtadi Lepa:**

कुष्ठं करञ्जबीजान्येडगजः कुष्ठसूदनो लेपः।

प्रपुन्नाडबीजसैन्धव रसाञ्जन कपित्थ लोधाश्च॥९३॥

श्वेतकरवीरमूलं कुटजकरञ्जयोः फलं त्वचो दाव्याः।

सुमनःप्रवालयुक्तो लेपः कुष्ठापहः सिद्धः॥९४॥

kuṣṭhaṃ karañjabījānyedaḡajaḥ kuṣṭhasūdano lepaḥ।

prapunnāḍabījasaindhava rasāñjana kapittha lodhrāśca॥93॥

śvetakaravīramūlaṃ kuṭajakarañjayoḥ phalaṃ tvaco dārvyāḥ।

sumanaḥpravālayukto lepaḥ kuṣṭhāpahaḥ siddhaḥ॥94॥

Kustha – Sausseria lappa

Seeds of Karanja and Edagaja are made to a paste by adding water which cures Kustha (skin diseases).

Similarly, the paste of the

Seeds of Prapunnada

Saindhava – Rock salt

Rasanjana (solid extract of Berberis Arista)

Kapittha – Feronia limonia / Limonia acidissima

Lodhra – Symplococis aristata

Root of white variety of Karaveera – Nerium indicum  
Fruits of Kutaja – Holarrhena antidysenterica and  
Karanja – Pongamia pinnata and the  
Bark of Daruharidra – Berberis aristata along with the  
Tender leaves of Jati is applied for curing Kustha [93-94]

लोध्रस्य धातकीनां वत्सकबीजस्य नक्तमालस्य।

कल्कश्च मालतीनां कुष्ठेषून्मर्दनालेपौ॥९५॥

The paste of

Lodhra – Symplocos racemosa

Dhataki – Woodfordia floribunda

Seed of Karanja – Pongamia pinnata

Naktamala – Pongamia pinnata and

Malati – Jasminum grandiflorum- is to be used externally as unction  
(Udvardana) and ointment [95]

### **Shireesha twadagi Lepa:**

शैरीषी त्वक् पुष्पं कार्पास्या राजवृक्षपत्राणि।

पिष्टा च काकमाची चतुर्विधः कुष्ठनुल्लेपः॥९६॥

इति लेपाः।

śairīṣī tvak puṣpaṃ kārṣāsya rājavṛkṣapatrāṇi।

piṣṭā ca kākamācī caturvidhaḥ kuṣṭhanullepaḥ॥96॥

iti lepāḥ।

Application of the paste of either the

Bark of Sirisha – Albiziza lebbeck or

The flower of Karpasa – Gossypium herbaceum or

The leaves of Rajavrksa or

Kakamachi – Solanum nigrum cures Kustha (skin diseases). [96]



## **Kashayas for Kushta for oral and external use:**

दाव्या रसाञ्जनस्य च निम्बपटोलस्य खदिरसारस्य।

आरग्वधवृक्षकयोस्त्रिफलायाः सप्तपर्णस्य॥९७॥

इति षट् कषाययोगाः कुष्ठघ्नाः सप्तमश्च तिनिशस्य।

स्नाने पाने च हितास्तथाऽष्टमश्चाश्वमारस्य॥९८॥

आलेपनं प्रघर्षणमवचूर्णनमेत एव च कषायाः।

तैलघृतपाकयोगे चेष्यन्ते कुष्ठशान्त्यर्थम्॥९९॥

dārvyā rasāñjanasya ca nimbapaṭolasya khadirasārasya।

āragvadhavr̥kṣakayostriphalāyāḥ saptaparṇasya॥97॥

iti ṣaṭ kaṣāyayogāḥ kuṣṭhaghñāḥ saptamaśca tiniśasya।

snāne pāne ca hitāstathā'ṣṭamaścāśvamārasya॥98॥

ālepanaṃ pragharṣaṇamavacūrṇanameta eva ca kaṣāyāḥ।

tailaghr̥tapākayoge ceṣyante kuṣṭhaśāntyarthaṃ॥99॥

Decoctions of the following 8 recipes are useful in the treatment of Kushta (skin diseases)

- 1) Rasanjana (solid extract) which is collected from Daruharidra – Berberis aristata
- 2) Nimba – Azadirachta indica and Patola – Trichosanthes dioica
- 3) Heart-wood (or solid extract) of Khadira – Acacia catechu
- 4) Aragvadhya and Vrksaka (Kutaja) – Hollarhena dysentrica
- 5) Triphala (Haritaki, Bibhitaka and Amalaki)
- 6) Saptaparna – Alstonia scholaris
- 7) Tinisha – Abelia chinensis and
- 8) Ashvamara – Nerium indicum

The decoction of the above mentioned recipes are used in bath, as drink, as alepana (external application) for Pragharsana (rubbing) and Avachurnana (dusting).

These decoctions may be used in the preparation of medicated oil and medicated ghee. [97-99]

### **Triphaladi Kashaya:**

त्रिफला निम्ब पटोलं मञ्जिष्ठा रोहिणी वचा रजनी।  
एष कषायोऽभ्यस्तो निहन्ति कफपित्तजं कुष्ठम्॥१००॥  
एतैरेव च सर्पिः सिद्धं वातोल्बणं जयति कुष्ठम्।  
एष च कल्पो दिष्टः खदिरासनदारुनिम्बानाम्॥१०१॥

triphalā nimba paṭolaṃ mañjiṣṭhā rohiṇī vacā rajanī।  
eṣa kaṣāyo'bhysto nihanti kaphapittajaṃ kuṣṭham॥100॥  
etaireva ca sarpiḥ siddham vātolbaṇaṃ jayati kuṣṭham।  
eṣa ca kalpo diṣṭaḥ khadirāsanadārunimbānām॥101॥

Habitual intake of

Triphala (Haritaki, Bibhitaki and Amalaki),

Nimba – Azadirachta indica

Patola – Tricosanthes dioica

Manjistha – Rubia cordifolia

Rohini – Picrorhiza kurroa

Vacha – Acorus calamus and

Rajani – Turmeric cures Kustha caused by Kapha and Pitta.

Medicated ghee prepared by boiling with the decoction of the above mentioned drugs cures Vatika type of Kustha (skin diseases)

The decoction prepared of

Khadira – Acacia catechu

Asana – Pterocarpus marsupium

Devadaru – Cedrus deodara and

Nimba – Azadirachta indica used in the above mentioned manner serves the same therapeutic purpose. [100-101]

### **Kushtadi taila / Lepa / Udvardana:**

कुष्ठार्कतुत्थकट्फलमूलकबीजानि रोहिणी कटुका।

कुटजफलोत्पलमुस्तं बृहतीकरवीरकासीसम्॥१०२॥

एडगजनिम्बपाठा दुरालभा चित्रको विडङ्गश्च।

तिक्तालाबुकबीजं कम्पिल्लकसर्षपौ वचा दार्वी॥१०३॥

एतैस्तैलं सिद्धं कुष्ठघ्नं योग एष चालेपः।

उद्वर्तनं प्रघर्षणमवचूर्णनमेष एवेष्टः॥१०४॥

kuṣṭhārkatutthakaṭphalamūlakabījāni rohiṇī kaṭukā|

kuṭajaphalotpalamustaṃ bṛhatīkaravīrakāsīsam||102||

eḍagajanimbapāṭhā durālabhā citrako viḍaṅgaśca|

tiktālābukabījaṃ kampillakasarṣapau vacā dārvī||103||

etaistailaṃ siddhaṃ kuṣṭhaghnaṃ yoga eṣa cālepaḥ|

udvartanaṃ pragharṣaṇamavacūrṇanameṣa eveṣṭaḥ||104||

Medicated oil prepared of

Kustha – Sausseria lappa

Arka – Calotropis procera

Tuttha – Copper sulphate

Katphala – Myrica nagi

Seeds of Mulaka – Raphanus sativus

Katuka rohini – Picrorhiza kurroa

Fruit of Kutaja – Holarrhena dysentrica

Utpala – Water lily

Musta – Cyperus rotundus

Brhati – Solanum indicum

Karavira – Nerium indicum

Kasisa – Purified green vitriol

Edagaja (Chakramarda) – Cassia tora

Nimba – Azadirachta indica

Patha – Cissampelos pareira

Duralabha – Tragia involucrata

Chitraka – Plumbago zeylanica

Vidanga – Embelia ribes

Seeds of Tiktalabu

Kampillaka – Mallotus phillippinensis

Sarshapa – Mustard

Vacha – Acorus calamus and

Daruharidra – Berberis aristata cures Kustha (skin diseases).

This medicated oil can be used as

Alepa (external Smearing)

Udvaartana (Unction),

Pragharsana (rubbing) and

Avacurnana (dusting) [102-104]

### **Shveta karaviradya Taila:**

श्वेत करवीरकरसो गोमूत्रं चित्रको विडङ्गश्च।

कुष्ठेषु तैलयोगः सिद्धोऽयं सम्मतो भिषजाम्॥१०५॥

इति श्वेतकरवीराद्यं तैलम्।

śveta karavīrakaraso gomūtraṃ citrako viḍaṅgaśca|

kuṣṭheṣu tailayogaḥ siddho'yaṃ sammato bhiṣajāṃ||105||

iti śvetakaravīrādyam tailam|

Medicated oil prepared of the

Juice of the white variety of Karavira – Nerium indicum

Cow- urine

Citraka – Plumbago zeylanica and

Vidanga – Embelia ribes is a well established recipe for the cure of Kustha (skin diseases) among the physicians. [105]

### **Shveta Karavirapallavadya Taila:**

श्वेतकरवीरपल्लवमूलत्वग्वत्सको विडङ्गश्च।

कुष्ठार्कमूलसर्षपशिग्रुत्वग्रोहिणी कटुका॥१०६॥

एतैस्तैलं सिद्धं कल्कैः पादांशिकैर्गवां मूत्रम्।

दत्त्वा तैलचतुर्गुणमभ्यङ्गात् कुष्ठकण्डूघ्नम्॥१०७॥

इति श्वेतकरवीरपल्लवाद्यं तैलम्।

śvetakaravīrapallavamūlatvagvatsako viḍaṅgaśca।

kuṣṭhārkamūlasarṣapaśigrutvagrohiṇī kaṭukā॥106॥

etaistailaṃ siddhaṃ kalkaiḥ pādāṃśikaīrgavāṃ mūtram।

dattvā tailacaturguṇamabhyaṅgāt kuṣṭhakaṇḍūghnam॥107॥

iti śvetakaravīrapallavādyam tailam।

Medicated oil is prepared of the following

1) Oil (one Part)

2) Cow- urine (four parts)

3) Paste of the

Leaf and root- bark of the white variety of Karavira –Nerium indicum

Vatsaka – Kutaja

Vidanga – Embelia ribes

Kustha – Saussea lappa

Root of Arka – Calotropis procera

Sarshapa – Mustard

Bark of sigru – Moringa oliefera

Katukarohini – Picrorhiza kurroa (all taken in equal quantities and 1/4th part of the oil in quantity)

Massage of this medicated oil eradicates

Kustha (skin diseases) and Kandu (itching) [106-107]

### **Tiktekshvadi Taila:**

तिक्तालाबुकबीजं द्वे तुत्थे रोचना हरिद्रे द्वे।

बृहतीफलमेरण्डः सविशालश्चित्रको मूर्वा॥१०८॥

कासीस हिङ्गु शिग्रु त्र्यूषण सुरदारु तुम्बुरु विडङ्गम्।

लाङ्गालकं कुटजत्वक् कटुकाख्या रोहिणी चैव॥१०९॥

सर्षपतैलं कल्कैरेतैर्मूत्रे चतुर्गुणे साध्यम्।

कण्डू कुष्ठविनाशनमभ्यङ्गान्मारुतकफहन्तृ॥११०॥

इति तिक्तेक्ष्वाक्वादितैलम्।

tiktālābukabījaṃ dve tutthe rocanā haridre dve।

br̥hatīphalameraṇḍaḥ saviśālaścitrako mūrvā॥108॥

kāsīsa hiṅgu śigru tryūṣaṇa suradāru tumburu viḍaṅgam।

lāṅgālakam kuṭajatvak kaṭukākhyā rohiṇī caiva॥109॥

sarṣapatailaṃ kalkairetairmūtre caturguṇe sādhyam।

kaṇḍū kuṣṭhavināśanamabhyaṅgānmārutakaphahantr॥110॥

iti tiktekṣvākvāditailam।

Mustard oil is boiled with the

Paste of seeds of Tiktalabu

Both the varieties of Tuttha (Copper sulphate)

Gorochana (cow's bile)

Haridra — Curcuma longa

Daruharidra – Berberis aristata

Fruits of Brhati – Solanum indicum

Eranda – Ricinus communis

Vishala – Citrullus colocynthis

Chitraka – Plumbago zeylanica

Murva—Marsdenia tenacissima

Kasisa (Iron sulphate)

Hingu – Asafoetida

Shigru – Moringa oliefera  
Trayushana (Sunthi, Pippali and Maricha)  
Suradaru – Cedrus deodara  
Tumburu – Zanthoxylum armatum  
Vidanga – Embelia ribes  
Langalaka –  
Bark of Kutaja – Hollarhena dysentrica and  
Katurhini – Picrorhiza kurroa  
By adding cow- urine, four times in quantity of the oil.  
Massage of this medicated oil cures  
Kandu (itches)  
Kustha (skin diseases) and  
Diseases caused by Vayu as well as Kapha. [108- 110]

### **Kanakaksheeri Taila:**

कनकक्षीरी शैला भार्गी दन्त्याः फलानि मूलं च।  
जाती प्रवाल सर्षप लशुन विडङ्गं करञ्जत्वक्॥१११॥  
सप्तच्छदार्कपल्लवमूलत्वङ्निम्ब चित्रकास्फोताः।  
गुञ्जैरण्डं बृहतीमूलकसुरसार्जकफलानि॥११२॥  
कुष्ठं पाठा मुस्तं तुम्बुरुमूर्वावचाः सषड्ग्रन्थाः ।  
एडगज कुटज शिग्रु त्र्यूषण भल्लातक क्षवकाः॥११३॥  
हरितालमवाकपुष्पी तुत्थं कम्पिल्लकोऽमृतासञ्जः।  
सौराष्ट्री कासीसं दार्वीत्वक् सर्जिकालवणम्॥११४॥  
कल्कैरेतैस्तैलं करवीरकमूलपल्लवकषाये।  
सार्षपमथवा तैलं गोमूत्रचतुर्गुणं साध्यम्॥११५॥  
स्थाप्यं कटुकालाबुनि तत्सिद्धं तेन मण्डलान्याशु।  
भिन्द्याद्विषगभ्यङ्गात्कृमींश्च कण्डूं च विनिहन्यात्॥११६॥  
इति कनकक्षीरीतैलम्।

kanakakṣīrī śailā bhārgī dantyāḥ phalāni mūlaṃ ca |  
 jātī pravāla sarṣapa laśuna viḍaṅgaṃ karañjatvak||111||  
 saptacchadārka pallavamūla tvaṅnimba citrakāsphotāḥ |  
 guñjairāṇḍaṃ bṛhatīmūlakasurasārjakaphalāni||112||  
 kuṣṭhaṃ pāṭhā mustaṃ tumburumūrvāvacaḥ saṣaḍgranthāḥ |  
 eḍagaja kuṭaja śigru tryūṣaṇa bhallātaka kṣavakāḥ||113||  
 haritālamavākpuṣpī tutthaṃ kampilako'mṛtāsañjñāḥ |  
 saurāṣṭrī kāsīsaṃ dārvītvak sarjikālavaṇaṃ||114||  
 kalkairetaistailaṃ karavīrakamūlapallavakaṣāye |  
 sārṣapamathavā tailaṃ gomūtracaturguṇaṃ sādhyam||115||  
 sthāpyaṃ kaṭukālābuni tatsiddhaṃ tena maṇḍalānyāśu |  
 bhindyādbhiṣagabhyaṅgātkṛmīmśca kaṇḍūṃ ca vinihanyāt||116||  
 iti kanakakṣīrītailam |

Sesame oil or mustard oil is added to the decoction of

The roots and leaves of Karaviraka

The paste of Kanakaksiri (Kankustha)

Salia (Manothila)

Bhargi

Fruits and roots of Danti

Tender leaves of Jati – *Jasminum grandiflorum*

Sarsapa

Lasuna – *Allium sativum*

Vidanga – *Embelia ribes*

Bark of Karanja – *Pongamia pinnata*

Saptacchada

Root- barks and leaves of arka – *Calotropis procera*

Nimba – *Azadirachta indica*

Chitraka – *Plumbago zeylanica*



Asphota – Calotropis procera –  
Gunja – Abrus precatorius  
Eranda – Ricinus communis  
Brhati – Solanum indicum  
Mulaka – Raphanus sativus  
Seeds of Surasa – Holy basil  
Seeds of Arjaka – Boswellia serrata  
Kutaja – Holarrhena dysenterica  
Shigru – Moringa oleifera  
Trayushana (Sunthi, Pippali and Marica)  
Bhallataka – Semecarpus ana cardium  
Kshavaka  
Haritala – Orpiment  
Avakpuspi (Apamarga) – Achyranthes aspera  
Tuttha – Copper sulphate  
Kampillaka – Mallotus philippinensis  
Amrtasanjna (Kharparika Tuttha)  
Saurastri – Sphatila  
Kasisa – Green vitriole  
Bark of Daruharidra – Berberis aristata and  
Sarjika lavana  
Cow-urine, 4 time in quantity of oil.

This medicated oil is stored in a container of Katukalabu.  
Meassage of this oil immediately helps in the bursting of the  
Mandala type of Kustha (skin diseases), cures Krimi (parasitic  
infestation) and Kandu (itches). [111-116]

### **Recipe for sidhma:**

कुष्ठं तमालपत्रं मरिचं समनःशिलं सकासीसम्।

तैलेन युक्तमुषितं सप्ताहं भाजने ताम्रे||११७||  
तेनालिसं सिध्मं सप्ताहाद्येति तिष्ठतो घर्मे|  
मासान्नवं किलासं स्नानं मुक्त्वा विशुद्धतनोः||११८||  
इति सिध्मे लेपः|

kuṣṭhaṃ tamālapatram maricaṃ samanaḥśilaṃ sakāsīsam|  
tailena yuktamuṣitaṃ saptāhaṃ bhājane tāmre||117||  
tenāliptaṃ sidhmaṃ saptāhāhyeti tiṣṭhato gharme|  
māsānnavam kilāsam snānaṃ muktvā viśuddhatanoh||118||  
iti sidhme lepaḥ|

The paste of

Kustha – Saussurea lappa

Tamalapatra – Cinnamomum tamala

Maricha – Piper nigrum

Manahsila and

Kasisa is mixed with oil and stored for 7 days in a copper vessel.

This paste is applied and the patient should expose himself to the heat of the sun.

This cures:

Sidhma (a type of leucoderma) within a week

Freshly occurring Kilasa (another type of leucoderma) within a month provided the patient does not take bath and his body is cleaned of impurities (by the administration of elimination therapies)  
[117-118]

### **Oil for Kustha:**

सर्षप करञ्ज कोषातकीनां तैलान्यथेङ्गुदीनां च|

कुष्ठेषु हितान्याहुस्तैलं यच्चापि खदिरसारस्य||११९||

sarṣapa karañja koṣātakīnāṃ tailānyatheṅgudīnāṃ ca |  
kuṣṭheṣu hitānyāhustailaṃ yaccāpi khadiraśārasya||119||

The oil extracted from the  
Seeds of Sarsapa  
Karanja – Pongamia pinnata  
Kosataki and  
Ingudi and

The oil boiled with the heart- wood of Khadira – Acacia catechu  
Are useful in the treatment of Kustha (skin diseases) [119]

### **Vipadikahara Ghrta and Taila:**

जीवन्ती मञ्जिष्ठा दार्वी कम्पिल्लकः पयस्तुत्थम् |  
एष घृततैलपाकः सिद्धः सिद्धे च सर्जरसः ||१२०||  
देयः समधूच्छिष्टो विपादिका तेन शाम्यतेऽभ्यक्ता |  
चर्मैककुष्ठकिटिमं कुष्ठं शाम्यत्यलसकं च ||१२१||  
इति विपादिकाहरघृततैले |

jīvantī mañjiṣṭhā dārvī kampillakaḥ payastuttham |  
eṣa ghr̥tatailapākaḥ siddhaḥ siddhe ca sarjarasaḥ ||120||  
deyaḥ samadhūcchiṣṭo vipādikā tena śāmyate'bhyaḥ |  
carmaikakuṣṭhakiṭimaṃ kuṣṭhaṃ śāmyatyalasakaṃ ca ||121||  
iti vipādikāharaghr̥tataile |

Medicated ghee and oil is prepared by boiling ghee and or/ oil with  
the paste of Jivanti

Manjistha – Rubia cordifolia  
Daruharidra – berberis aristata  
Kampillaka  
Payas (milk) and  
Tuttha

When cooking of this is over, Sarjarasa and Madhucchista (bee's wax) is added.

Massage with this oil cures Carmakustha, Ekakustha, Kitibha and Alasaka varieties of Kustha. [117-118]

### **Recipes for Mandala Kustha:**

किण्वं वराहरुधिरं पृथ्वीका सैन्धवं च लेपः स्यात्।

लेपो योज्यः कुस्तुम्बुरुणि कुष्ठं च मण्डलनुत्॥१२२॥

kiṇvaṃ varāharudhiram pṛthvikā saindhavam ca lepaḥ syāt।

lepo yojyaḥ kustumburūṇi kuṣṭham ca maṇḍalanut॥122॥

Application of the

Paste of Kinva (enzyme used for fermenting Aasavas and Aristas),

Varaha rudhira – Blood of boar,

Prthvika and

Rock salt – Saindhava or

The paste of Kustumburu

Cures Mandala type of Kustha (skin diseases) [122]

### **Pootikadi Lepa:**

पूतीकदारुजटिलाः पक्वसुरा क्षौद्रमुद्रपण्यौ च।

लेपः सकाकनासो मण्डलकुष्ठापहः सिद्धः॥१२३॥

pūṭikadārujaṭilāḥ pakvasurā kṣaudramudgaparṇyau ca।

lepaḥ sakākanāso maṇḍalakuṣṭhāpahaḥ siddhaḥ॥123॥

Application of the paste of

Putika

Devadaru – Cedrus deodara

Jatila

Pakvasura (goraksakarkati)

Kshaudra – honey

Mudgaparni – Phaseolus trilobus and  
Kakanasa cures Mandala type of Kustha.  
This is a well established recipe [123]

### **Chitrakadi lepa:**

चित्रक शोभाञ्जनकौ गुडूच्यपामार्गदेवदारुणि।

खदिरो धवश्च लेपः श्यामा दन्ती द्रवन्ती च॥१२४॥

लाक्षा रसाञ्जनैलाः पुनर्नवा चेति कुष्ठिनो लेपाः।

दधिमण्डयुताः सर्वे देयाः षण्मारुतकफकुष्ठघ्नाः॥१२५॥

citraka śobhāñjanakau guḍūcyapāmārgadevadārūṇi।

khadiro dhavaśca lepaḥ śyāmā dantī dravantī ca॥124॥

lākṣā rasāñjanailāḥ punarnavā ceti kuṣṭhino lepāḥ।

dadhimaṇḍayutāḥ sarve deyāḥ ṣaṇmārutakaphakuṣṭhaghñāḥ॥125॥

Paste of the following 6 recipes prepared by adding Dadhimanda  
(thin butter-milk) cures Kustha (skin diseases) caused by Vayu and  
Kapha:

1. Chitraka – Plumbago zeylanica and Sobhanjana
2. Guduchi – Tinospora cordifolia, Apamarga – Achyranthes aspera  
and Devadaru – Cedrus deodara
3. Khadira –Acacia catechu
4. Dhava –Anogiessus latifolia
5. Syama, Danti, Dravanti, and
6. Laksa, Rasanjana, Ela and Punarnava [124-125]

Application of the paste prepared of

Edagaja – Cassia tora

Kustha – Saussarea lappa

Saindhava – salt

Sauviraka –

Sarsapa and

Krmighna (Vidanga) – Embelia ribes

Cures

Krmi (Parastic infestation),

Mandala type of Kustha and

Dadru – ring worm [126]

### **Edagajadi Udvardana:**

एडगज कुष्ठ सैन्धव सौवीरक सर्षपैः कृमिघ्नैश्च।

कृमि कुष्ठमण्डलाख्यं दद्रुकुष्ठं च शममुपैति॥१२६॥

edagaja kuṣṭha saindhava sauṁraka sarṣapaiḥ kṛmighnaiśca|

kṛmi kuṣṭhamaṇḍalākhyam dadrūkuṣṭham ca śamamupaiti||126||

The paste of edagaja or sarjarasa or the seeds of Mulaka prepared by adding Kanji (sour Vinegar) is used as Udavartan (unction) which cures Sidhma (a type of Leucoderma). [127]

### **Useful herbs for Bath:**

वासा तिफला पाने स्नाने चोद्वर्तने प्रलेपे च।

बृहती सेव्य पटोलाः ससारिवा रोहिणी चैव॥१२८॥

खदिरावघात ककुभ रोहीतक लोध्र कुटज धव निम्बाः।

सप्तच्छद करवीराः शस्यन्ते स्नानपानेषु॥१२९॥

vāsā triphalā pāne snāne codvartane pralepe ca|

br̥hatī sevyā paṭolāḥ sasārivā rohiṇī caiva||128||

khadirāvaghāta kakubha rohitaka lodhra kuṭaja dhava nimbāḥ|

saptacchada karavīrāḥ śasyante snānapāneṣu||129||

The paste or decoction of

Vasa – Adhathoda vasica

Triphala (Haritaki, Bibhitaki and Amalaki)

Brhati – Solanum indicum

Sevyā is used for Udvardana (Uction) and Pralepa (external

application) by a patient suffering from Kustha.

Similarly, the decoction of

Khadira – Acacia catechu

Avaghata (Karnikara)

Kakubha – Terminalia arjuna

Rohitaka

Lodhra – Symplocos racemosa

Kutaja – Hollarhena dysentrica

Dhava – Anogeissus latifolia

Nimba – Azadirachta indica

Saptacchada (Saptaparna) – Alstonia scholaris – Stem bark

And Karvira – Nerium indicum is useful for bath and drink by a patient suffering from Kustha [128-129]

### **Pralepa:**

जलवाप्य लोह केशर पत्र प्लव चन्दनं मृणालानि।

भागोत्तराणि सिद्धं प्रलेपनं पित्तकफकुष्ठे॥१३०॥

jalavāpya loha keśara patra plava candanaṃ mṛṇālāni|

bhāgottarāṇi siddhaṃ pralepanaṃ pittakaphakuṣṭhe||130||

Application of the paste of

Jala (1 part)

Vapya or Kustha (2 parts)

Loha or Agarū (3 Parts)

Kesara (4 parts)

Patra (5 parts) and

Mrunala (8 Parts) is useful in the treatment of Paittika and Kaphaja types of Kustha [130]

यष्ट्याह लोध्र पद्मक पटोल पिचुमर्द चन्दनरसाश्च।  
स्नाने पाने च हिताः सुशीतलाः पित्तकुष्ठिभ्यः॥१३१॥

yaṣṭyāhva lodhra padmaka paṭola picumarda candanarasāśca।  
snāne pāne ca hitāḥ suśītalāḥ pittakuṣṭhibhyaḥ॥131॥

The decoction of

Yastyahva – Licorice

Lodhra – Symplocos racemosa

Padmaka – Wild Himalayan Cherry – Prunus cerasoides

Patola – Pointed gourd

Pichumarda – Neem and

Chandana – Santalum album is exceedingly cooling and it is useful for bath and drink of patients suffering from Paittika type of Kustha (skin diseases). [131]

### **Alepana:**

आलेपनं प्रियङ्गु हरेणुका वत्सकस्य च फलानि।  
सातिविषा च ससेव्या सचन्दना रोहिणी कटुका॥१३२॥

ālepanaṃ priyaṅgu rhareṇukā vatsakasya ca phalāni।  
sātiviṣā ca sasevyā sacandanā rohiṇī kaṭukā॥132॥

Application of the paste of

Priyangu

Harenuka

Fruits of Vatsaka

Ativisa

Sevya

Chandana – Santalum album and

Katurohini is similarly useful in the treatment of Paittika type of Kustha. [132]



तिक्त घृतैर्धौतघृतैरभ्यङ्गो दह्यमानकुष्ठेषु।  
तैलैश्चन्दन मधुक प्रपौण्डरीकोत्पलयुतैश्च॥१३३॥

Tikta ghr̥tairdhautaghr̥tairabhyaṅgo dahyamānakuṣṭheṣu।  
tailaiścandana madhuka prapaunḍarīkotpalayutaiśca॥133॥

If there is burning sensation over the patched of Kustha, then area is massaged with

Tiktaghr̥ta (vide- verses 140-143 and 144-150),

Dhautaghr̥ta (Ghee washed with water for 100 or 1000 times, vide-  
Vrhat nighantu Ratnakara: Visarpa cikitsa) or with the oil boiled  
with

Chandana – Santalum album

Madhuka – Madhuca longifolia

Prapaundarika and

Utpala [133]

क्लेदे प्रपतति चाङ्गे दाहे विस्फोटके सचर्मदले।

शीताः प्रदेहसेका व्यधो विरेको घृतं तिक्तम्॥१३४॥

klede prapatati cāṅge dāhe visphoṭake sacarmadale।

śītāḥ pradehasekā vyadho vireko ghr̥taṃ tiktam॥134॥

If there is Kleda (stickness or sloughing) falling out of the body (like  
finger etc) or burning sensation, and in Visphotaka, (pustular  
eruption) as well as charmadala types of Kustha.

Application of cooling ointments, sprinkling of cooking Liquids'  
venesection, purgation and use of Tiktakaghr̥ta (vide- Verses 140-  
143 and 144-150 are useful. [134]

खदिरघृतं निम्बघृतं दार्वीघृतमुत्तमं पटोलघृतम्।

कुष्ठेषु रक्तपित्त प्रबलेषु भिषग्जितं सिद्धम्॥१३५॥

khadiraghṛtaṃ nimbaghṛtaṃ dārvīghṛtamuttamaṃ paṭolaghṛtaṃ |  
kuṣṭheṣu raktapitta prabaleṣu bhiṣagjitaṃ siddham||135||

If Kustha (skin diseases) is dominated by Rakta and Pitta, then for its treatment,

Khadiraghṛta

Nimbaghṛta

Darvighṛta and

Paṭolaghṛta is used.

These are the well established and excellent recipes [135]

त्रिफलात्वचोऽर्धपलिकाः पटोलपत्रं च कार्षिकाः शेषाः |

कटुरोहिणी सनिम्बा यष्ट्याह्वा त्रायमाणा च ||१३६||

एष कषायः साध्यो दत्त्वा द्विपलं मसूरविदलानाम् |

सलिलाढकेऽष्टभागे शेषे पूतो रसो ग्राह्यः ||१३७||

ते च कषायेऽष्टपले चतुष्पलं सर्पिषश्च पक्तव्यम् |

यावत्स्यादष्टपलं शेषं पेयं ततः कोष्णम् ||१३८||

तद्वातपित्तकुष्ठं वीसर्पं वातशोणितं प्रबलम् |

ज्वर दाहगुल्म विद्रधि विभ्रमविस्फोटकान् हन्ति ||१३९||

triphalātvaco'rdhapalikāḥ paṭolapatraṃ ca kārṣikāḥ śeṣāḥ |

kaṭurohiṇī sanimbā yaṣṭyāhvā trāyamāṇā ca ||136||

eṣa kaṣāyaḥ sādhyo dattvā dvipalaṃ masūravidalānām |

salilāḍhake'ṣṭabhāge śeṣe pūto raso grāhyaḥ ||137||

te ca kaṣāye'ṣṭapale catuṣpalaṃ sarpiṣaśca paktavyam |

yāvatsyādaṣṭapalaṃ śeṣaṃ peyaṃ tataḥ koṣṇam ||138||

tadvātapittakuṣṭhaṃ vīsarpaṃ vātaśoṇitaṃ prabalam |

jvara dāhagulma vidradhi vibhramavisphoṭakān hanti ||139||

1/2 Pala of each of

Haritaki (fruits- Pulp)

Bibhitaki (fruits Pulp)

Amalaki (fruits-pulp) and  
Patola

1 Karsa of Each of

Katurohini

Nimba

Yasti and

Trayamana, and

2 Palas of

Dehusked seeds of Masura is boiled into 1 Adhaka of water and reduced to 1/8th.

The decoction should then be collected by straining through a cloth. In this decoction (8 palas), 4 Palas of ghee is added and cooked till 1/4th remains.

This medicated ghee is given internally while it is luke-warm.

It cures

Kustha (skin diseases) caused by Vayu ad Pitta,

Visarpa (erysipelas)

Serious type of Vatarakta (gout),

Jwara – fever,

Daha – burning sensation,

Gulma – phantom tumor

Abscess

Giddiness and

Visphotaka – pustular eruptions [136- 139]

## Tikta shatpala ghrita

निम्ब पटोलं दार्वीं दुरालभां तिक्तरोहिणीं त्रिफलाम्।  
कुर्यादधदलांशं पर्पटकं त्रायमाणां च॥१४०॥  
सलिलाढकसिद्धानां रसेऽष्टभागस्थिते क्षिपेत् पूते।  
चन्दन किराततिक्तक मागधिकास्त्रायमाणां च॥१४१॥  
मुस्तं वत्सकबीजं कल्कीकृत्यार्धकार्षिकान् भागान्।  
नवसर्पिषश्च षट्पलमेतत्सिद्धं घृतं पेयम्॥१४२॥  
कुष्ठ ज्वर गुल्मार्शो ग्रहणी पाण्ड्वामयश्चयथुहारि।  
पामा विसर्प पिडका कण्डूमदगण्डनुत्सिद्धम्॥१४३॥  
इति तिक्तषट्पलकं घृतम्।

nimba paṭolaṃ dārvīm durālabhām tiktarohiṇīm triphalām।  
kuryādardhadalāṃśaṃ parpaṭakaṃ trāyamāṇāṃ ca॥140॥  
salilāḍhakasiddhānām rase’ṣṭabhāgasthite kṣipet pūte।  
candana kirātatikṭaka māgadhikāstrāyamāṇāṃ ca॥141॥  
mustaṃ vatsakabījaṃ kalkīkr̥tyārdhakārsīkān bhāgān।  
navasarpīṣaśca ṣaṭpalametatsiddhaṃ ghr̥taṃ peyam॥142॥  
kuṣṭha jvara gulmārśo grahaṇī pāṇḍvāmayaśvayathuhāri।  
pāmā visarpa piḍakā kaṇḍūmadagaṇḍanutsiddham॥143॥  
iti tiktaṣaṭpalakaṃ ghr̥tam।

1/2 Palas of

Nimba – Azadirachta indica

Patola – Trichosanthes dioica

Daruharidra – Berberis aristata

Duralabha –

Tiktarohini –

Triphala (Haritaki, Bhibitaki and amalaki),

Parpataka and

Trayamana is boiled with 2 Adhakas of water till 1/8th remains.

The decoction is strained out, and to this, the paste of 1/2 Karsa of each of

Chandana – Santalum album

Kiratatikta – Swertia chirata

Pippali – Piper longum

Trayamana – Gentiana kurroa

Musta – Cyperus rotundus and

Seeds of Vatsaka – and

6 Palas of freshly collected ghee is added and cooked

This medicated ghee is useful in the treatment of

Kustha (obstinated skin diseases including leprosy)

Jwara – fever

Gulma – phantom tumour

Arshas – piles

Scabies

Visarpa – Erysipelas

Pidaka -Pimples

Kandu – itching

Mada or Unmada – insanity and

Ganda (scrofula) [140-143]

### **Mahatiktaka ghrita:**

सप्तच्छदं प्रतिविषां शम्पाकं तिक्तरोहिणीं पाठाम्।

मुस्तमुशीरं त्रिफलां पटोल पिचुमर्द पर्पटकम्॥१४४॥

धन्वयवासं चन्दनमुपकुल्यां पद्मकं हरिद्रे द्वे।

षड्ग्रन्थां सविशालां शतावरीं सारिवे चोभे॥१४५॥

वत्सकबीजं यासं मूर्वाममृतां किराततिकं च।

कल्कान् कुर्यान्मतिमान्यष्ट्याहं त्रायमाणां च॥१४६॥

कल्कश्चातुर्भागो जलमष्टगुणं रसोऽमृतफलानाम्।

द्विगुणो घृतात्प्रदेयस्तत्सर्पिः पाययेत्सिद्धम्॥१४७॥  
 कुष्ठानि रक्तपित्त प्रबलान्यर्शांसि रक्तवाहीनि।  
 वीसर्पमम्लपित्तं वातासृक् पाण्डुरोगं च॥१४८॥  
 विस्फोटकान्सपामानुन्मादं कामलां ज्वरं कण्डूम्।  
 हृद्रोग गुल्म पिडका असृग्दरं गण्डमालां च॥१४९॥  
 हन्यादेतत् सर्पिः पीतं काले यथाबलं सद्यः।  
 योगशतैरप्यजितान्महाविकारान्महातित्तम्॥१५०॥  
 इति महातित्तकं घृतम्।

saptacchadam prativiṣāṃ śampākam tiktarohiṇīm pāṭhām।  
 mustamuśīram triphalām paṭola picumarda parpaṭakam॥144॥  
 dhanvayavāsam candanamupakulyām padmakam haridre dve।  
 ṣaḍgranthām saviśālām śatāvarīm sārive cobhe॥145॥  
 vatsakabijaṃ yāsam mūrvāmamṛtām kirātatiktam ca।  
 kalkān kuryānmatimānyaṣṭyāhvaṃ trāyamāṇām ca॥146॥  
 kalkaścāturbhāgo jalamaṣṭagaṇam raso'mṛtaphalānām।  
 dviguṇo ghṛtātpradeyastatsarpiḥ pāyayetsiddham॥147॥  
 kuṣṭhāni raktapitta prabalānyarśāṃsi raktavāhīni।  
 vīsarpanamlapittam vātāsrk pāṇḍurogam ca॥148॥  
 visphoṭakānsapāmānunmādam kāmalām jvaram kaṇḍūm।  
 hṛdroga gulma piḍakā asṛgdaram gaṇdamālām ca॥149॥  
 hanyādetat sarpiḥ pītam kāle yathābalaṃ sadyaḥ।  
 yogaśatairapyajitānmahāvīkārānmahātiktam॥150॥  
 iti mahātiktakam ghṛtam।

The paste of all these drugs is taken in the quantity of 1/4th part of ghee:

Saptacchada

Prativila

Sampaka (Aragvadha) –Cassia fistula

Tiktarohini

Patha – *Cyclea peltata*

Musta – *Cyperus rotundus*

Usira – *Vetiveria zizanoides*

Triphala (haritaki, Bibitaki and amalaka)

Patola – *Tricosanthes dioica*

Pichumarda

Parpataka

Dhanvayavasa

Chandana – *Santalum album*

Upakulya (Pippali) – *Piper nigrum*

Padmaka

Haridra – *Curcuma longa*

Daruharidra – *Berberis aristata*

Sadgrantha

Visala

Shatavari – *Asparagus racemosus*

2 varieties of sariva (Krsna and Sveta) – *Hemidesmus indicus*

Seeds of vatsaka

Yasa

Murva – *Marsdenia tenacissima*

Amrta – *Tinospora cordifolia*

Kiratatikta – *Swertia chirata*

Yastimadhu – *Glycyrrhiza glabra* and

Trayamana – *Gentiana kurroa*

To this,

Ghee (1 part)

Water (8 parts) and

The juice of Amrtaphala or amalaki (2 Palas) is added and cooked

Administration of this medicated ghee cures

Kustha (skin diseases)

Raktapitta (an ailment characterized by bleeding from different parts of the body)

Serious types of piles with bleeding

Visarpa (erysipelas)

Amlapitta (acidity in the stomach)

Vatarakta – gout

Pandu – Anemia

Visphotaka – Pustular eruption

Pama – Scabies

Unmada – insanity

Kamala –Jaundice

Jwara – fever

Kandu – itching

Hrdroga- heart disease

Gulma – Phantom tumor

Pidaka – pimples

Asrgdara – menorrhagia

Gandamala – Scrofula

This ghee is administered in appropriate time and suitable time in accordance with the strength of the patient.

It immediately cures the above mentioned illness even if they are not cured by hundreds of other recipes. This is called

Mahatiktakagṛta [144-150]

दोषे हृतेऽपनीते रक्ते बाह्यान्तरे कृते शमने ।

स्नेहे च कालयुक्ते न कुष्ठमनुवर्तते साध्यम् ॥१५१॥

doṣe hr̥te'panīte rakte bāhyāntare kṛte śamane ।



snehe ca kālayukte na kuṣṭhamanuvartate sādhyam||151||

By the administration of vitiated Doshas, blood-letting, external and internal administration of alleviation therapies and administration of medicated ghee in appropriate time, the curable types of Kustha (skin diseases) get (finally) cured. [151]

### **Mahakhadira Ghrita:**

खदिरस्य तुलाः पञ्च शिंशपासनयोस्तुले|

तुलार्धाः सर्व एवैते करञ्जारिष्टवेतसाः||१५२||

पर्पटः कुटजश्चैव वृषः कृमिहरस्तथा|

हरिद्रे कृतमालश्च गुडूची त्रिफला त्रिवृत्||१५३||

सप्तपर्णश्च सङ्क्षुण्णा दशद्रोणेषु वारिणः|

अष्टभागावशेषं तु कषायमवतारयेत्||१५४||

धात्रीरसं च तुल्यांशं सर्पिषश्चाढकं पचेत्|

महातिक्तक कल्कैस्तु यथोक्तैः पलसम्मितैः||१५५||

निहन्ति सर्वकुष्ठानि पानाभ्यङ्गनिषेवणात्|

महाखदिरमित्येतत् परं कुष्ठविकारनुत्||१५६||

इति महाखदिरं घृतम्|

khadirasya tulāḥ pañca śiṃśapāsanayostule|

tulārdhāḥ sarva evaite karañjāriṣṭavetasāḥ||152||

parpaṭaḥ kuṭajaścaiva vṛṣaḥ kṛmiharastathā|

haridre kṛtamālaśca guḍūcī triphalā trivṛt||153||

saptaparnaśca saṅkṣuṇṇā daśadroṇeṣu vāriṇaḥ|

aṣṭabhāgāvaśeṣaṃ tu kaṣāyamavatārayet||154||

dhātrīrasaṃ ca tulyāṃśaṃ sarpiṣaścāḍhakaṃ pacet|

mahātiktaka kalkaistu yathoktaiḥ palasammitaiḥ||155||

nihanti sarvakuṣṭhāni pānābhyaṅgaṇiṣevaṇāt|

mahākhadiramityetat paraṃ kuṣṭhavikāranut||156||  
iti mahākhadiram ghr̥tam|

5 Tulas of Khadira – Acacia catechu

1 Tula of Simsapa – Dalbergia sissoo

1 Tula of Asana and

1/2 Tula of each of

Karanja – Nerium indicum

Arista (nimbi)

Vetasa

Parpata

Kutaja – Hollarhena dysentrica

Vrsa

Krimihara (Vidanga) – Embelia ribes

Haridra – Curcuma longa

Daruharidra – Berberis aristata

Krtamala

Guduchi – Tinospora cordifolia

Triphala (Haritakai, Bibhitaki, and amalaki)

Trivrt – Operculina turpethum and

Saptaparna – Alstonia scholaris is made to a coarse powder and

Boiled by adding 10 Dronas of water till 1/8th remains.

To this decoction,

1 Adhaka juice of Dhatri

1 adhaka ghee and

1 Pala paste of each of

Saptaparna – Alstonia scholaris

Prativisa

Sampaka (Aragvadha) – Cassia fistula

Tiktrohini

Patha – *Cyclea peltata*

Musta – *Cyperus rotundus*

Usira – *Vetiveria zizanoides*

Triphala (Haritaki, Bibhitaki and Amalaki)

Patola – *Tricosanthes dioica*

Pichumarda

Parpataka

Dhanvayavasaka

Chandana – *Santalum album*

Upakulya (Pippali) – *Piper longum*

Padmaka

Haridra – *Curcuma longa*

Daruharidra – *Berberis aristata*

Sadgrantha

Visala

Shatavari – *Asparagus racemosus*

Both the varieties of Sariva (Krsna and Sveta) – *Hemidesmus indicus*

Seeds of Vatsaka

Yasa

Murva – *Marsdenia tenacissima*

Amrta – *Tinospora cordifolia*

Kiratatika – *Swertia chirata*

Yastimadhu – *Glycyrrhiza glabra* and

Trayamana is added and cooked

This medicated ghee, know as Mahakhadiraghrita, cures all types of Kustha (skin diseases) by internal intake and massage [152-156]

Recipe for bath etc:

प्रपतत्सु लसीका प्रस्रुतेषु गात्रेषु जन्तुजग्धेषु।  
मूत्रं निम्बविडङ्गे स्नानं पानं प्रदेहश्च॥१५७॥

prapatatsu lasikā prasruteṣu gātreṣu jantujagdheṣu।  
mūtraṃ nimbaviḍaṅge snānaṃ pānaṃ pradehaśca॥157॥

If the fingers etc., of the patient get separated by sloughing, if there is serous exudation and if maggots are formed in the ulcers, then the patient suffering from Kustha is give cow- urine, nimbi and Vidanga [in appropriate form] for bath, pana (internal intake) and Pradeha (external application of thick ointment). [157]

वृष कुटज सप्तपर्णाः करवीर करञ्ज निम्ब खदिराश्च।  
स्नाने पाने लेपे क्रिमिकुष्ठनुदः सगोमूत्राः॥१५८॥

vṛṣa kuṭaja saptaparṇāḥ karavīra karañja nimba khadirāśca।  
snāne pāne lepe krimikuṣṭhanudaḥ sagomūtrāḥ॥158॥

Vrusha (Vasa), Kutaja, Saptaparna, Karvira, Karanja, Nimba and Khadira along with cow- urine is used for bath, Pana (internal intake), and Lepa (external application).

This cures Karmi (parasitic infestation) and Kustha (skin diseases). [158]

### **Use of Vidanga and Khadira:**

पानाहार विधाने प्रसेचने धूपने प्रदेहे च।  
कृमिनाशनं विडङ्गं विशिष्यते कुष्ठहा खदिरः॥१५९॥

pānāhāra vidhāne prasecane dhūpane pradehe ca।  
kṛmināśanaṃ viḍaṅgaṃ viśiṣyate kuṣṭhahā khadirah॥159॥

Vidanga which is effective in destroying Karmi (Parasites) and Khadira which cures Kustha (skin diseases) are useful for the patient of Kustha.

These 2 drugs are to be used [in suitable form] for the preparation of food and drinks, Prasecana (sprinkling), Dhupana (fumination) and Pradeha (application of thick ointment).

The latter, viz Khadira is especially useful in the treatment of Kustha. [159]

**Recipe:**

एडगजः सविडङ्गो मूलान्यारग्वधस्य कुष्ठानाम्।

उद्दालनं श्वदन्ता गोश्ववराहोष्ट्रदन्ताश्च॥१६०॥

edagajaḥ saviḍaṅgo mūlānyāragvadhasya kuṣṭhānām।

uddālanam śvadantā gośvavarāhoṣṭradantāśca॥160॥

Edagaja

Vidanga – Embelia ribes

Roots of Aragvadha – Cassia fistula and

Teeth of dog, cow, horse, boar and camel

Are useful in curing Kustha (skin diseases) [160]

**Recipe:**

एडगजः सविडङ्गो द्वे च निशे राजवृक्षमूलं च।

कुष्ठोद्दालनमग्र्यं सपिप्पलीपाकलं योज्यम्॥१६१॥

edagajaḥ saviḍaṅgo dve ca niśe rājavṛkṣamūlam ca।

kuṣṭhoddālanamagryam sapippalīpākalam yojyam॥161॥

Use of

Edagaja,

Vidanga,

Haridra,

Daruharidra,

root of Rajavrksa,

Pippali and

Pakala (Kustha) are exceedingly useful in the treatment of Kustha (obstinate skin disease including leprosy). [161]

Treatment of Leucoderma

**Use of Udumbara for Purgation:**

श्चित्राणां सविशेषं योक्तव्यं सर्वतो विशुद्धानाम्।  
श्चित्रे स्रंसनमग्र्यं मलपूरस इष्यते सगुडः॥१६२॥  
तं पीत्वा सुस्निग्धो यथाबलं सूर्यपादसन्तापम्।  
संसेवेत विरिक्तस्त्र्यहं पिपासुः पिबेत् पेयाम्॥१६३॥

śvitṛāṇāṃ saviśeṣaṃ yuktavyaṃ sarvato viśuddhānām।  
śvitre sraṃsanamagryaṃ malapūrasa iṣyate saguḍaḥ॥162॥  
taṃ pītvā susnigdho yathābalaṃ sūryapādasantāpam।  
saṃseveta viriktastryahaṃ pipāsuḥ pibet peyām॥163॥

The patient of Svitra (Leucoderma) is cleansed by the administration of elimination therapies, and thereafter, the following therapy is employed:

The juice of Malapya (Kakodumbarika) along with Jaggery is excellent for causing Sramsana (a type of purgation) for a patient suffering from leucoderma.

The patient should first of all take oleation therapy, thereafter; this recipe is according to the strength of the patient.

After the administration of this recipe, the patient should expose himself to the heat of the sun.

This will cause purgation.

Pathya: After this purgation therapy, the patient will feel thirsty for which he is given Peya (thin Gruel) for three days. [162- 163]

### **Treatment of Pustular eruptions in Leucoderma:**

श्चित्रेऽङ्गे ये स्फोटा जायन्ते कण्टकेन तान्भिन्द्यात्।

स्फोटेषु विस्रुतेषु प्रातः प्रातः पिबेत् पक्षम्॥१६४॥

मलपूमसनं प्रियङ्गुं शतपुष्पां चाम्भसा समुत्क्वाथ्य।

पालाशं वा क्षारं यथाबलं फाणितोपेतम्॥१६५॥

śvitre'ṅge ye sphoṭā jāyante kaṅṭakena tānbhindyāt।

sphoṭeṣu visruteṣu prātaḥ prātaḥ pibet pakṣam॥164॥

malapūmasanaṃ priyaṅguṃ śatapuṣpāṃ cāmbhasā samutkvāthya।

pālāśaṃ vā kṣāraṃ yathābalaṃ phāṇitopetaṃ॥165॥

Pustular eruptions over the patches of leucoderma are punctured with the help of a thorn for the removal of serous fluid from these pustules.

After the exudation of the fluid, the patient should take every morning, continuously for 15 days, the decoction of Malapya (kakodumbarika), Asana, Priyangu and Satapuspa prepared by boiling with water.

Alternatively, he may take the Ksara (alkali preparation) of Palasa along with Phanita (a type of sugar) in a dose appropriate to his strength. [164-165]

### **Use of Khadira:**

यच्चान्यत् कुष्ठघ्नं श्चित्राणां सर्वमेव तच्छस्तम्।

खदिरोदक संयुक्तं खदिरोदकपानग्र्यं वा॥१६६॥

yaccānyat kuṣṭhaghnaṃ śvitrāṅāṃ sarvameva tacchastam।

khadirodaka saṃyuktaṃ khadirodakapānagryaṃ vā॥166॥

All the recipes prescribed for the treatment of Kustha (skin diseases) are also useful for the treatment of Leucoderma.

Among them, drinks prepared of Khadira or mixed with the decoction of Khadira are excellent for the cure of leucoderma. [166]

### **Recipes for external Application:**

समनःशिलं विडङ्गं कासीसं रोचनां कनकपुष्पीम्।

श्चित्राणां प्रशमार्थं ससैन्धवं लेपनं दद्यात्॥१६७॥

samanaḥśilam viḍaṅgam kāsisaṃ rocanāṃ kanakapuṣpīm।

śvitṛāṇāṃ praśamārtham sasaindhavam lepanam dadyāt॥167॥

Manashila

Vidanga – Embelia ribes

Kasisa

Gorochana

Kanakapuspi (Svarnaksiri) and

Rock salt is used for external application in the treatment of Leucoderma [167]

### **Medicine for external application:**

कदलीक्षारयुतं वा खरास्थि दग्धं गवां रुधिरयुक्तम्।

हस्तिमदाध्युषितं वा मालत्याः कोरकक्षारम्॥१६८॥

नीलोत्पलं सकुष्ठं ससैन्धवं हस्तिमूत्रपिष्टं वा।

मूलकबीजावल्गुजलेपः पिष्टो गवां मूत्रे॥१६९॥

काकोदुम्बरिका वा सावल्गुजचित्रका गवां मूत्रे।

पिष्टा मनःशिला वा संयुक्ता बर्हिपित्तेन॥१७०॥

लेपः किलासहन्ता बीजान्यावल्गुजानि लाक्षा च।

गोपित्तमञ्जने द्वे पिप्पल्यः काललोहरजः॥१७१॥

kadalīkṣārayutam vā kharāsthi dagdham gavāṃ rudhirayuktam।

hastimadādhyuṣitam vā mālatyāḥ korakakṣāram॥168॥

nīlotpalam sakuṣṭham sasaindhavam hastimūtrapiṣṭam vā।

mūlakabījāvalgujalepaḥ piṣṭo gavāṃ mūtre॥169॥



kākodumbarikā vā sāvalgujacitrakā gavāṃ mūtre|

piṣṭā manaḥśilā vā saṃyuktā barhipittena||170||

lepah kilāśahantā bījānyāvalgujāni lākṣā ca|

gopittamañjane dve pippalyaḥ kālaloharajaḥ||171||

The following recipe is used for external application in the treatment of Leucoderma:

1. the ashes of the bone of ass mixed with the Ksara (alkali prepared) of Kadali and the blood of cattle,
2. Ksara (alkali preparation) of the bud of Malati mixed with Hastimada (rut of elephant)
3. Nilotpala, Kustha and Saindava made to a paste by adding urine of elephant
4. seeds of Mulaka and Avalguja made to a paste by adding cow-urine
5. Kakodumbara, Avalguja and Citraka made to a paste by adding cow-urine
6. Manahsila made to a paste by adding pea-cock bile and
7. Seeds of Avalguja, Lakṣa, cow-bile, both the type of Anjana (Sauviranjana and Rasanjana), Pippali and the powder (bhasma) of Kalaloha (black iron). [168- 171]

शुद्ध्या शोणितमोक्षैर्विरूक्षणैर्भक्षणैश्च सक्तूनाम्|

श्चित्रं कस्यचिदेव प्रणश्यति क्षीणपापस्य||१७२||

śuddhyā śoṇitamokṣairvirūkṣaṇairbhakṣaṇaiśca saktūnām|

śvitraṃ kasyacideva praṇaśyati kṣīṇapāpasya||172||

In very rare cases, patients of Leucoderma, who are free from the effects of their sinful acts get cured by the administration of elimination therapies, blood letting and intake of unctuous food like

Saktu (roasted corn flour) [172]

**Varieties:**

दारुणं चारुणं श्वित्रं किलासं नामभिस्त्रिभिः।

विज्ञेयं त्रिविधं तच्च त्रिदोषं प्रायशश्च तत्॥१७३॥

दोषे रक्ताश्रिते रक्तं ताम्रं मांससमाश्रिते।

श्वेतं मेदःश्रिते श्वित्रं गुरु तच्चोत्तरोत्तरम्॥१७४॥

dāruṇaṃ cāruṇaṃ śvitraṃ kilāsaṃ nāmabhistribhiḥ।

vijñeyaṃ trividhaṃ tacca tridoṣaṃ prāyaśāśca tat॥173॥

doṣe raktāśrite raktaṃ tāmrāṃ māṃsasamāśrite।

śvetaṃ medaḥśrite śvitraṃ guru taccottarottaram॥174॥

Svitra (Leucoderma) is of 3 varieties, namely,

- Daruna,
- Charuna, and
- Kilasa.

All of them are generally caused by the simultaneous vitiations of all the 3 Doshas.

If located in Rakta (blood) it is red in colour,

If in Mamsa (muscle tissue), it is of coppery colour, and

If located in medas (fat) it is white in color.

The subsequent ones are more serious than the previous ones.

[173-174]

**Prognosis:**

यत् परस्परतोऽभिन्नं बहु यद्रक्तलोमवत्।

यच्च वर्षगणोत्पन्नं तच्छ्वित्रं नैव सिध्यति॥१७५॥

अरक्तलोम तनु यत् पाण्डु नातिचिरोत्थितम्।

मध्यावकाशे चोच्छूनं श्वित्रं तत्साध्यमुच्यते॥१७६॥

yat parasparato'bhinnaṃ bahu yadraktalomavat।

yacca varṣagaṇotpannaṃ tacchvitraṃ naiva sidhyati॥175॥

araktaloma tanu yat pāṇḍu nāticirotthitam|  
madhyāvakāśe cocchūnaṃ śvitraṃ tatsādhyamucyate||176||

If the patches of Svitra (leucoderma) are matted together, if there are several patches, if the small hair over the patches are red in color and if the patient is suffering from this disease for several years, then this is incurable.

If the small hairs over the patches are not red, if the skin is thin white, if the disease is of recent origin and if the space between two patches is elevated, then the disease is curable. [175-176]

### Causative Factors

वचांस्यतथ्यानि कृतघ्नभावो निन्दा सुराणां गुरुधर्षणं च|  
पापक्रिया पूर्वकृतं च कर्म हेतुः किलासस्य विरोधि चान्नम्||१७७||  
vacāṃsyatathyāni kṛtaghnabhāvo nindā surāṇāṃ gurudharṣaṇaṃ  
ca|

pāpakriyā pūrvakṛtaṃ ca karma hetuḥ kilāsasya virodhi  
cānnam||177||

Untruthfulness, Ungratefulness, Disrespect for the gods, insult of the preceptors, sinful acts, misdeeds of past lives and intake of mutually contradictory food are the causative factors of Kilasa (Leucoderma). [177]

तत्र श्लोकाः-

हेतुर्द्रव्यं लिङ्गं विविधं ये येषु चाधिका दोषाः|  
कुष्ठेषु दोषलिङ्गं समासतो दोषनिर्देशः||१७८||  
साध्यमसाध्यं कृच्छ्रं कुष्ठं कुष्ठापहाश्च ये योगाः|  
सिद्धाः किलासहेतुर्लिङ्गं गुरुलाघवं तथा शान्तिः||१७९||  
इति सङ्ग्रहः प्रणीतो महर्षिणा कुष्ठनाशनेऽध्याये|  
स्मृतिबुद्धिवर्धनार्थं शिष्याय हुताशवेशाय||१८०||

tatra ślokāḥ-

heturdravyaṃ liṅgaṃ vividhaṃ ye yeṣu cādrikā doṣāḥ|  
kuṣṭheṣu doṣaliṅgaṃ samāsato doṣanirdeśaḥ||178||  
sādhyamasādhyam kṛcchraṃ kuṣṭhaṃ kuṣṭhāpahāśca ye yogāḥ|  
siddhāḥ kilāsaheturliṅgaṃ gurulāghavaṃ tathā śāntiḥ||179||  
iti saṅgrahaḥ praṇīto maharṣiṇā kuṣṭhanāśane'dhyāye|  
smṛtibuddhivarghanārthaṃ śiṣyāya hutāśaveśāya||180||

Summary:

The sage (Lord Punarvasu), in this chapter has explained various details on the treatment of Kustha (skin diseases) with a view to sharpening the memory and intellect of the disciple Agnivesa.

These details are as follows:

1. Hetu (Etiology)
2. Dravya (pathogenic substance)
3. Various signs and symptoms
4. Predominance of Various Doshas in different types of Kustha
5. signs and symptoms manifested in different types of Kustha
6. a brief description of the aggravated Doshas
7. curability and incurability of Kustha
8. cases of Kustha which are difficult of cure
9. various well established recipes for the cure of Kustha
10. etiology and signs as well as symptoms of Kilasa
11. incurability and curability of Kilasa and
12. therapies for the treatment of Kilasa [178- 180]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने  
कुष्ठचिकित्सितं नाम सप्तमोऽध्यायः||७||

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsitasthāne

kuṣṭhacikitsitaṃ nāma saptamo'dhyāyaḥ||7||

Thu ends the seventh chapter on the treatment of Kustha (skin diseases) of the Chikitsa section of Agnivesa's work as redacted by Charaka

## **Scabies: Ayurvedic Treatment And Medicines**

Scabies is a severe itchy and contagious skin disease. Both males and females are equally affected. Its predominant feature is severe and continuous itching. It is a parasitic infestation of the skin, caused by female itch mite – *Sarcoptes scabiei*, variety *hominis*.

### **Scabies causes:**

It is caused by skin contact for a longer period of time (more than a few seconds). Mere handshake may not spread this disease. Sexual contacts, hugging for a few moments etc can spread the disease from a patient to the other.

The long contact causes the spread of 10 – 15 mites, which make a burrow in the patient's skin to lay eggs. The eggs hatch within 3 – 10 days.

Symptoms start to appear after 2- 6 weeks of infection.

### **Scabies commonly affects:**

Finger webs,  
Buttock folds,  
Axillary area and  
Genitalia.

It is specially located in Inter digital clefts of the hands, wrists, elbows, thigh, ankles, axillary area, shaft of the penis and scrotum in males and breast in females.

### **Scabies symptoms and characteristic features:**

Vesicular or pustular eruptions, with small red bumps and blisters  
Itching during night (nocturnal itching).

Continuous scratching of itchy areas leads to worsening of skin patches. This further exposes the skin to other infections and diseases (called secondary infections).

It spreads by body contact.

Polluted and contaminated environment worsen this condition.

Usually the lesions begin with serous blisters.

Gradually spreading kind of multiple blisters (papules) are converted into pus filled blisters (pustules) in a time period of 10-12 days.

Predominant character is itching and is worsened by self-itching. Itching worsens at night.

### **Scabies in Ayurveda:**

In Ayurveda, scabies is called Pama.

Pama is caused due to aggravation of Kapha in association with indigestion and Pitta.

### **Scabies Types:**

Depending upon the features, it is classified into dry scabies and pustular scabies.

**Dry scabies** – It is commonly found in the anal orifice, over the scrotal skin and over the nipples.

**Pustular scabies** – Starts in the finger webs and later spreads to other skin folds. Pus is also filled in the blisters, gradually.

### **Ayurvedic treatment for scabies:**

Be away from the contracted person.

Wash the clothes separately and dry properly in sunshine.

Avoid itching to prevent worsening of the condition and to prevent super infections.

### **Ayurvedic Oils and creams for scabies:**

Application of **Mahamaricha taila** is effective in dry scabies.

Dusting of **Tankana bhasma** powder shows significant result in pustular scabies.

Sindooradya malahara, **Gandhakadya malahara** and Jasadamruta malahara are effective against both the varieties of scabies.

In its severity, **Rasottamadi lepa** is beneficial. But it should be avoided in the patients who have bleeding lesions nearer to scabies marks.

### **Ayurvedic medicines for scabies:**

**Gandhaka rasayana** – It is used in the treatment of skin diseases, itching, chronic fever, urinary tract disorders etc.

**Arogyavardhini vati** – It is used in the treatment of liver diseases, fever, skin diseases, etc.

**Mahamanjishtadi kashaya** – used in the treatment of skin

diseases, gout, syphilis, non healing wounds.

**Khadirarishta** – used for treating wide range of skin disorders

**Mahatiktaka kashaya** – used for treating infectious skin diseases, abscess, non healing wounds and sinuses.

**Rasamanikya** – used for treating fever, bronchitis, Asthma and skin diseases

**Aragwadhadi kashaya** etc

Article by Prof. MS Krishnamurthy.



## **Eczema: Causes, Ayurvedic Treatment, Medicines, Home Remedies**

Ayurveda offers many treatment options, medicines and home remedies for eczema. Ayurveda describes a skin disease called as Vicharchika, which can be correlated with eczema. It is a spreading type of skin eruption with itching.

### **Eczema symptoms as per Ayurveda:**

According to Charaka samhita it is a condition where the skin has red rashes, with bumps, associated with profuse discharge, intense itching and often blue discoloration.

Some others also notify painful, dry and mild to moderate itching lesions.

Explanations of blackish lesions with severe itching and watery discharge over the skin are also available in classical versions. Even nowadays all these varieties can be noted among the patients.

### **Modern perspective:**

According to modern medicine, eczema is a non infectious inflammation of the skin characterized by erythema, scaling, edema, vesiculations and oozing. The term Eczema has been used for many centuries to designate various rapidly developing dermatoses conditions. In various stages of the study of eczema, the principal role in its cause and pathogenesis was attributed to the nervous system, the endocrine glands, the allergic state of the body, hereditary factors and other causes. But it is admitted that the cause and even the pathogenesis of eczema are extremely complicated, and are still unknown in many of their aspects.

### **Two basic causes:**

Basically two factors cause eczema,

1. Allergic or sensitive skin and
2. exposure to an irritant.

### **Other causes of eczema:**

The general predisposing causes are age, familial predisposition, allergy, debility, climate and physiological factors. Familial

sensitiveness or genetic predisposition is major factor for the prevalence of eczema in some individuals. General debility lowers the resistance of the individual and may cause eczema. Climatic conditions like heat, cold, moisture and other psychological stress and strain may be a provocative factor. Besides this various other causes like chemicals, plant material, cosmetics, clothing, infectious organisms and even medicaments etc. may also contribute in significant way in causation as well as worsening of this complaint.

### **Causes as per Ayurveda:**

Regarding causes, Ayurveda enlists general causes of skin diseases themselves as the cause for Vicharchika (eczema).

Etiological factors (causes) of skin disorders and hence of Vicharchika as mentioned in different Ayurvedic texts may be classified into following groups-

- a) Ahara Hetu (Food concerned)
- b) Vihara Hetu (Habit concerned)
- c) Achara Hetu (Conduct/Mental status concerned)

### **Foods that cause skin diseases –**

Viruddha Ahara – incompatible food combinations

Intake of food mostly containing Hayanaka, Yavaka (low variant of barley), Uddalaka (a variant of black gram) and Koradusa (Various kinds of classical grains) along with milk, curd, buttermilk, horsegram, black gram and oil.

Intake of radish and garlic with milk,

Continuous intake of aquatic and marshy flesh with milk.

Use of Pippali, Kakmachi, Lakucha with curd and ghee

Use of Meat of deer with milk.

Use of radish with jaggery

Excessive use of alcohol with milk.

Intake of articles having sour taste with milk.

Excessive use of green vegetables with milk.

Intake of honey and meat after taking hot diet and vice-versa.

Use of fish, lemon and milk together.

Excessive use of newer grains, curd, fish, sour and salty eatables

Excess use of sesame seeds, milk and jaggery.  
Read more about such [wrong food combinations](#)

### **Habits that cause skin diseases:**

Physical exercise and taking sun bath after heavy meals

Sexual intercourse during indigestion

Regular sleep in the day.

To do exercise or to perform sexual intercourse after Snehapana (internal oleation) and Vamana (emesis).

Entering into cold water immediately after one is affected with fear exhaustion and sunlight.

Withholding of the natural urges

### **Mental activities:**

Insulting wise men, teachers and other respectable persons.

Use of money or material acquired by unfair means.

Censuring or killing Virtuous persons.

### **Premonitory symptoms of Vicharchika (eczema)**

Aswedanam (decreased sweating) or Atiswedanam (excess sweating)

Parushyam (roughness of the skin)

Vaivarnyam (discoloration of the skin)

Kandu (itching)

Suptata (numbness)

Paridaha (mild burning)

Klama (fatigue)

Signs and symptoms of eczema

Kandu (itching)

Pidika (blisters)

Shyava (bluish black discoloration)

Srava (oozing)

Ruja (pain)

Ruksha (dryness)

Rakta (redness/bleeding)

Vrana (ulceration)

### **Home remedies for eczema:**

1. There is an herb called as Khadira, which is used in wide range of skin disorders, including eczema. Bathing water is prepared with

Khadira is very useful in reducing eczema symptoms. [Learn about it here](#)

2. Dusting with powders of below mentioned herbs – like turmeric, neem, tree turmeric, acacia, is very useful in reducing excessive secretion and oozing.

3. A simple cream prepared with 100 ml of neem oil, mixed with 100 ml of sesame oil and 50 grams of turmeric powder is very effective in reducing symptoms.

4. for scalp eczema leading to dandruff, try making your own [anti dandruff oil](#)

5.

5. When the eczema symptoms are worse, washing the lesions with Triphala Kashaya (water decoction of triphala) is extremely useful to calm down. [Learn how to prepare Triphala Kashaya](#)

6. If you have found out that chemicals in shampoo, soap etc are causing your eczema, [make your own herbal bath powder](#) and use it

### **Line of Treatment for Eczema**

Treatment of Vicharchika should be carried out like that of Kushta. Vamana (vomiting treatment), Virechana (purgation treatment) and Raktamokshana (blood letting) are the priorities of treatments of skin diseases.

### **External application:**

Among topical preparations,

Lepa – cream application,

Parisheka – sprinkling of liquids over the lesions,

Avachurana – dusting with powder,

Avagahana – dipping the affected part in medicated liquid and

Dhuma – fumigation of the affected skin part

These have been mentioned in the management of all types of Kushtha.

### **Single herbs useful in the treatment of eczema:**

All the below herbs are – bitters, Pitta balancing, with blood purifying, detoxing and skin soothing benefits.

[Manjishta-Rubia cordifolia](#)  
[Khadira-Acacia catechu](#)  
Sariva-Hemidesmus indicus  
[Nimba-Azadirachta indica](#)  
Mahanimba-Melia azadirachta  
[Gudoochi-Tinospora cordifolia](#)  
Chandana-Santalum album  
[Vasaka-Adathoda vasica](#)  
[Karanja-Pongamia pinnata](#)  
Neelini-Indigofera tinctoria  
[Haridra-Curcuma longa](#)  
[Daruharidra-Berberis aristata](#)  
[Kutaja-Holarrhena antidysenterica](#)  
Chakramarda-Oxalis corniculata  
Bakuchi-Psoralea corylifolia

### **Formulations useful in the treatment of eczema:**

For external application-

[Karanja Taila](#)  
Devdarvyadi Taila  
Lakshadi Taila  
[Marichadi Taila](#)  
Mahamarichayadi Taila  
Chakramarda taila  
[Gandhakadya malahara](#)  
Sindhooradya malahara etc

### **For internal administration-**

[Mahatiktaka kashaya](#) – herbal decoction with a massive collection of bitter herbs  
[Panchatiktaka kashaya](#) – herbal decoction with five main bitter herbs  
[Vasagudoochyadi kashaya](#) – also useful in skin diseases  
[Patola katurohinyadi kashaya](#)  
[Patoladi kashaya](#)  
[Tikta Ghrita](#)  
Neela Ghrita  
[Khadirarishta](#)  
[Maha Manjishtadi Kwatha](#)

[Gandhaka rasayana](#)  
[Kaishora guggulu](#)  
[Triphala guggulu](#) etc

### **Wholesome diet and habits in Eczema**

Laghu Anna (Light food)  
Tikta Shaka (Bitter vegetables)  
Purana Dhanya (Older grains)  
Jangala Mamsa (Flesh of desert animals)  
Mudga (Greengram)  
Patola (snake gourd)  
Shali-Shastika – rice harvested in 60 days  
Yava – barley,  
Godhuma – wheat etc

In cold countries, for those people who are allergic to gluten, wheat might not be ideal.

### **Unwholesome diet and habits in Eczema**

Guru anna (heavy food intake) – causes indigestion and imbalance of Kapha, leading to worsening of itching.  
Dugdha (excess of milk and dairy products) – causes Kapha increase, leading to itching and excessive secretion  
Amla Rasa (Sour food) – causes pitta imbalance  
Dadhi (curd) – causes pitta increase  
Anupa Mansa (Marshy flesh)  
Matsya (Fish)  
Guda (Jaggery)  
Tila (Sesame)  
Kulattha (Horse gram)  
Masha (Black gram)  
Vidahi Anna (Spicy food)  
Ikshu Vikara (Sugarcane derivatives)  
Lavana (Salty food) etc

Eczema (vicharchika) being increased number of cases in recent days appears to be significantly resulted due to unwholesome food and habits and bad food combinations. Chemical contacts and allergic substances too have direct impact over this. Surely the Ayurvedic medicines will remain pivotal in the successful treatment

of eczema.

Article by – Dr. MS Krishnamurthy MD (Ayu), PhD (Ayu) and Dr  
Hebbar

## Ayurvedic Treatment For Ringworm, Dermatophytosis, Tinea

Dadru – ringworm, dermatophytosis or tinea infection is a burst out condition of the skin. Due to bursting of exterior through the skin leads to circular or different shaped skin patches with itching. It is also commonly explained as fungal skin infection. This skin disease is explained in the Ayurvedic textbooks as old as Charaka and Sushruta Samhita.

<b>Clinical features</b>	<b>Charaka</b>	<b>Sushruta</b>	<b>Vagbhata</b>
<b>Color</b>	Red	Dark brown	Wide spread
<b>Itching</b>	Present	Present	Present
<b>Patches/lesions</b>	Present	Not specific	Present
<b>Blisters</b>	Present	Present	Present
<b>Spreading nature</b>	Not specific	Wide spread	Constantly spreading
<b>Association of other diseases</b>	Not specific	Not specific	Associated
<b>Doshic dominance</b>	Kapha Pitta dosha	Kapha dosha	Kapha pitta dosha
<b>Classification</b>	Kshudra Kushta – Minor skin disease	Major skin disease	Major skin disease

As per modern science the fungal infection which is caused by dermatophytes is called dermatophytosis, Tinea or ring worm. The term Tinea refers to worm in Latin. Ringworm is suggestive of the circular skin lesions with elevated edges.

Tinea infections are characterized by circular lesions which are usually sharp marginated with raised edges and single lesions. Even though multiple plaques may also found they remain discrete or become conrescent.

### Depending upon the site of affliction the lesions are named as below-

Scalp -Tinea capitis – also known as scalp ringworm



Body -Tinea corporis  
Whole body surface -Tinea universalis  
Neck -Tinea versicolor  
Face -Tinea faciei  
Beard -Tinea barbae  
Groin and buttock -Tinea cruris – also known as jock itch  
Hand -Tinea manuum  
Feet-Tinea pedis – athlete’s toes, athlete’s feet  
Nails-Tinea unguium

Predisposing / promoting factors for fungal skin infection:

Poor nutrition – leading to less immunity, more proneness to infection

Excessive sweating Hot and humid climate – excessive sweating, leading to moist skin

Debilitating/ chronic diseases – compromised immunity

Poor hygiene, poor living conditions,

Diabetes – diabetic patients are usually more prone to skin diseases

Administration of cortico- steroids and immune suppressing agents, leading to compromised immunity. More chance for the fungus to invade.

### **Causative factors for Dadru (Tinea infection) according to Ayurveda:**

Food and habits increasing Kapha and Pitta – itching and burning sensations are the predominant symptoms, contributed by Kapha and Pitta respectively.

Incompatible food – [wrong food combinations](#)

Excess intake of sea food

Heavy food intake

Intake of sour curd and milk, together, in excess for long period of time

Excess intake of black gram

### **Line of treatment of fungal skin infection – Dadru Chikitsa:**

As the disease is due to predominant vitiation of kapha and Pitta,

measures are taken so as to pacify these two doshas first. If the condition is severe and disease is chronic in nature, **Vamana Panchakarma (Classical emesis)** is to be carried. External medications are carried like washing, cleansing etc to prevent super infections.

### **Herbs and substances useful in Dadru kushta (Tinea infections):**

[Bakuchi-\*Psoralea corylifolia\*](#) – used in wide range of skin diseases including leucoderma.

[Tuvaraka-\*Hydnocarpus laurifolia\*](#) – also useful in fever, diabetes, hemorrhoids etc. Its oil [Tuvaraka taila](#) is used for external application.

Jati-*Jasminum officinarum* – main ingredient of many skin medicines like Jatyadi oil.

[Nimba-\*Azadirachta indica\*](#)

[Patola- pointed gourd – \*Cucumerina dioica\*](#)

[Dhattura-Belladonna-\*Dhatura metel\*](#)

[Karaveera-\*Nerium indicum\*](#)

[Daruharidra-\*Berberis aristata\*](#)

[Haridra-Turmeric-\*Curcuma longa\*](#)

[Karanja-\*Pongamia pinnata\*](#)

[Aragwadha-\*Cassia fustula\*](#)

Mriddarashringa-*Litharge*

Gandhaka – Sulphur

Haratala -Purified Yellow arsenic (to be used under medical supervision)

Tuttha – Copper sulphate solution is used externally in skin disorders (to be used under medical supervision)

### **Ayurvedic medicines for Dermatophytosis:**

[Gandhaka rasayana](#) – used in the treatment of skin diseases, itching, chronic fever, urinary tract disorders etc. Available in tablet and powder form.

[Arogyavardhini vati](#) – used in the treatment of liver diseases, fever, skin diseases, etc

[Aragwadhadi kashaya](#) – used in the Ayurvedic treatment of vomiting, diabetes, skin diseases with itching and non healing wounds.

[Haridra Khand](#) – used widely in the treatment of allergic skin diseases, itching skin diseases. It improves skin quality and complexion.

[Rasamanikya](#) – in tablet or powder form. It is used in the treatment of fever, bronchitis, Asthma etc.

[Mahatiktaka kashaya](#) – used to treat wide range of skin diseases, abscess, non healing wounds and sinuses.

[Panchatiktaka guggulu](#) – used in skin diseases and fever.

[Guggulu tiktaka kashaya](#) – used in treating inflammatory conditions of skin, joints and bones.

[Hajrul Yahood Bhasma](#) – mainly used in urinary calculi, used for external application for skin disorders in children.

### **Medicines for external application for tinea infection:**

[Jatyadi oil](#) – used for quick wound healing in blisters, sinuses, non healing wounds etc. it is used for external application.

[Dhurdhurapatradi Thailam](#) – especially useful in tinea capitis (scalp fungal infection)

[Nalpamaradi taila](#) – especially useful for massage of whole body infection – Tinea corporis

[Gandhakadya malahara](#) – used to treat skin diseases such as dermatitis, fungal infection etc.

[Rasottamadi lepa](#) – [Mahamanjishthadi taila](#)

**Jasadamrita malahara** – Made out of zinc oxide  
Sindooradi malahara

### **Tips and home remedies for fungus infection:**

For any type of skin disorders due to infection – mix 10 grams of turmeric powder in 100 ml of neem oil. Apply it over the skin lesions, 30 minutes before bath, everyday. Believe it or not, a perianal abscess was cured with this simple remedy. ([You can see a testimonial about it here](#))

For all skin disorders, mix a tablespoon of Khadira (Acacia catechu powder) in a tub of hot water and use it for bathing. [Read more about this home remedy](#)

In case of Jock itch (affecting groins), wear loose-fitting under garments. Apply cosmetic powder to keep the skin dry.

To prevent scalp fungal infection, do not use very old and infested combs, brushes and such other hair care products.

If you have groin fungal infection (Jock itch) and athlete's foot together, then treating groin infection alone will not be sufficient. the foot infection can spread to groin and jock itch may recur.

Do not share cloth, sports instruments, towels with others  
Wash thoroughly after suspected skin contact  
Avoid tight-fitting cloths. Change your socks and underwear repeatedly, if needed.

After bath, make sure to dry the skin completely.

If you have athlete's foot, put your socks on before your underwear so that the infection does not spread.

Avoid using oily skin products.

Reduce your exposure to the afternoon sun. Increased sweating causes worsening of infection.

Wear cotton cloth, which absorbs the sweat and moisture completely.

### **Tulsi for tinea cruris and ring worm infection:**

Tulsi has anti fungal properties. Take 10 fresh leaves of holy basil and crush to extract juice. Mix a pinch of neem powder or turmeric powder to this and apply over the affected skin area. Do this for 10 days time.

### **Wholesome diet and habits for tinea infection:**

Warm water

Astringent-bitter and light food

Regular washing and bathing

Proper exercise – to improve body strength and immunity

Buttermilk

Light and easily digestible food

Turmeric, curry leaves, cinnamon, cardamom

### **Unwholesome diet and habits:**

Oily food, junk foods, sodas – upsets stomach and intestines, worsens immunity strength

Cold water

Dust and contaminants

Heavy and excessive food  
Slimy and spicy food  
Night awakening  
Improper bowel habit etc

### **Last drop**

Tinea infections are very common and it may affect at any age group. Proper hygiene, regular health care, avoidance of the allergic chemicals are the easy ways to prevent from the possibility of this illness.

Article by Dr MS Krishnamurthy and Dr Hebbar

## **Psoriasis – Ayurvedic Treatment, Medicines, Herbs, Remedies**

Article by – Dr. MS Krishnamurthy MD (Ayu), PhD (Ayu).

Psoriasis is a disease which has not been defined properly till today. Regarding its causative factors also no clear results are found with the research. Certain researchers have given evidence that psoriasis may be due to inheritance. Whereas some others considered it as an idiopathic disease (unknown cause). While some of the researchers mention it as a psycho-somatic disease. Other strong arguments are also found that it is mere due to stress and strain followed with inherited factors.

Anyhow the aim of this article is to explore contribution of Ayurveda system of medicine in treating this skin condition.

In Ayurveda, all skin diseases are grouped under a broad heading of Kushta Roga.

Ekakushta is one such disease explained under the heading of Kshudra kushta (minor skin ailments). Even though, in terms of severity, incidence and prognosis, psoriasis is not a minor kind. The features of Ekakushta closely resemble the characteristic features of Psoriasis. Hence most of the clinicians co-relate it with psoriasis.

### **Causative factors of Ekakushta:**

Excess intake of mulaka (raddish), lashuna (garlic) etc

Prolonged intake of aquatic and marshy animals (fish) with milk

Intake of Pippali (long pepper), kakamachi (Solanum nigrum) or lakucha (Artocarpus likucha) along with curd and ghee

Intake of radish (mulaka) with jaggery

Excess intake of alcohol and green leafy vegetables along with milk

Intake of honey and meat after having the hot and spicy diet or vice versa

Intake of food mostly containing Hayanaka, Yavaka (barley), Chinaka, Uddalaka (millets and grains) etc along with milk, curd, buttermilk, oil etc

Repeated, excess food intake, irrespective of hunger,  
Unwholesome food  
Continuous and excess intake of honey, molasses, fish, radish etc  
(especially when the individual has indigestion)  
Oily food intake  
Excess intake of marshy animals or aquatic animals  
Food poisoning  
Intake of sour and salty food together,  
Suppression of vomiting, urinary urge etc  
After effects of bad deeds (karma phala) etc

### **Origin of the disease:**

Due to the above said factors, all the three doshas (mainly Vata and Kapha) are vitiated and they further vitiate Twak (skin), Rakta (blood), Mamsa (flesh), Ambu (lasika-serum). Thus, they lead to manifestation of skin lesions in various parts of the body.

### **Prodromal features of Psoriasis (Ekakushta):**

Reduced perspiration (swedana) or increased perspiration (atiswedana)  
Roughness of the skin (parushya)  
Discoloration of the skin (twak vaivarnya)  
Itching (kandu)  
Pricking sensation (nistoda)  
Numbness (suptata)  
Horripilation (pariharsha/rohaharsha)  
Fatigue (klama) etc

### **Clinical features of Psoriasis (Ekakushta):**

Reduced sweating (Asweda)  
Extended skin lesions (mahavastu)  
Scaling of skin similar to the scales of the fish (matsya shakalopama)  
Pink discoloration (Arunavarna)  
Blackening of the part (krishnavarna) etc

### **Line of Ayurvedic treatment for Psoriasis:**

Ghritapana (oral administration of medicated ghee)  
Vamana (emesis) (According to the need virechana-purgation can also be carried or else both are also recommended one after the other)

Shamana Aushadha (medicaments)- Both internal and external medication is carried.

### **Single drugs useful in Psoriasis (Eka Kushta)-**

Nimba – Neem

Khadira – *Acacia catechu* Willd.

Sariva – *Hemidesmus indicus* Schult.

Manjishta – *Rubia cordifolia* Linn.

Chandana – *Santalum alba* Linn.

Raktachandana – *Pterocarpus santalinus* Linn.

Patola – *Trichosanthes dioica* Roxb.

Guduchi – *Tinospora cordifolia* (Willd.) Miers.

Vasaka – *Adhatoda vasica* Nees.

Yashtimadhu – *Glycyrrhiza glabra* Linn.

Madanaphala – *Catunaragum spinosa* (Thunb.) Trivengadam.

Amalaki – Amla fruit – Indian gooseberry

Haridra – Turmeric

Daruharidra – *Berberis aristata* Dc.

Kutaja – *Holarrhena antidysenterica* (Linn.) Wall. Ex. G. Don.

### **Formulations used:**

Panchatikta ghrita

Mahatiktaka ghrita

Mahatiktaka kashaya

Guggulu tiktaka ghrita

Guggulutiktaka kashaya

Patolakaturohinyadi kashaya

Vasaguduchyadi kashaya

Arogyavardhini

Kaishora guggulu

Gandhaka rasayana

Amritadi guggulu

Padavaladi gana kashaya

Patolamooladi kashaya etc



### **Wholesome diet habits for Ekakushta (psoriasis):**

Raktashali (red rice)

Mudga (Green gram)

Sukhodaka (warm water)

Snana (bathing)

Jirnahara (easily digestible food)

Tikta-kashaya rasa (bitter and astringent food)

Vishrama (rest)

Calmness (shanta shravana) (listening to calm music etc)

### **Unwholesome diet and habits for Ekakushta (Psoriasis):**

Alcohol (madya)

Garlic (lashuna)

Fish (matsya)

Incompatible food stuff (virruddhahara)

Amla ahara (sour food)

Excess milk and milk products

Black gram (masha)

Spicy food (vidari ahara)

Stress (chinta)

Fear (bhaya) etc

### **Last drop:**

Dear reader, being with the typical presentation of scaling of the coin shaped skin, the disease psoriasis is very troublesome. Even though varieties of presentation like plaque psoriasis, guttar psoriasis, erythrodermic psoriasis, unstable psoriasis etc are present, in Ayurveda, all can be included under single heading- Ekakushta. Likewise, scalp, palm, soles, sacral region, nails, back side of the ear, neck, elbow, abdomen etc are the common sites, it may appear in any part of the body. So, one should be careful in its beginning itself and should consult the physician at the earliest.

## **Vitiligo – Ayurvedic Treatment And Medicines**

Article by – Dr. MS Krishnamurthy MD (Ayu), PhD (Ayu). Vitiligo is a condition where particular parts of the skin is deranged and get white discoloration. In general terms, it is also called leucoderma. Leuco refers to white and derma means skin. In Ayurveda, it is referred as 'shwetakushta'.

Kilasa, shweta, shouklya, aruna, daruna etc are the others synonyms of this diseased condition. Modern science explains it as a condition caused due to improper distribution of the melanin (impaired melanocyte production), beneath the skin surface. This may be hereditary, medicine originated (caused due to toxicity), side effects of radiation or chemotherapy etc. But, in significant percentage of people it is found without any above said specific reasons and are grouped under the heading of idiopathic leucoderma. In Ayurveda, the disease shwetakushta or shwitra is grouped under skin disorders. There is a myth attached with this condition as a 'result of bad deeds' or 'after effects of the sin of previous birth'.

### **Reason for its origin:**

Ayurvedic texts explain following factors as the direct or indirect reasons for vilitigo (shwitra)-

1. Viruddhahara ([incompatible food](#))
2. Chardi vega dharana (suppression of vomiting)
3. Atibhojana (excess food intake)
4. Atyamla, lavana, madhura, katu rasa sevana (intake of sour, sweet, salt and pungent food excessively)
5. Navanna, dadhi, matsya bhakshana (heavy intake of fresh grains, curd and fish)
6. Vipra-guru gharshana (teasing and disrespecting the elders)
7. Papakarma (sinful acts) etc.

### **Origin of leucoderma (shwetakushta):**

Due to the above said reasons, all the three doshas – Vata, Pitta and Kapha are aggravated in association with skin, blood (rakta), muscles (Mamsa) and watery element (Udaka). These altogether

involved invariably in different grades and hence varieties of skin diseases are caused. If lymph (rasa) and blood (raktha) are significantly involved, it results in vitiligo i.e shwitra kushta.

### **Classification:**

**Vataja leucoderma-** non discharging skin lesions, often possess rough surface, dry in nature and erythematous (red).

**Pittaja leuoderma-** color of lotus (coppery) associated with burning sensation and loss of hair follicles.

**Kaphaja leucoderma-** white, dense, heavy patches associated with itching.

**Prognosis:** Among these, Vata variety is difficult to cure. Pitta variety is still more difficult for treatment and Kaphaja kind is impossible to treat. Based on the clinical features, the condition where the lesions appear with black hair, thin, non matted, newly originated, caused due to other than burn reasons are curable. The lesions which are very white in colour, and chronic in nature are incurable. The lesions appearing in palm, sole, genitalia and lips are incurable.

**Line of treatment:** All the measures explained under skin diseases (kushta roga) are incorporated here: They are – Snehana (oleation), swedana (sudation), Shodhana (purification by emesis or purgation) and Lepana (external application).

### **Single drugs referred in the treatment of Vitiligo:**

1. Khadira- *Acacia catechu* Willd.
2. Bakuchi- *Psoralea corylifolia* Linn.
3. Tuvaraka- *Hydnocarpus laurifolia* (Dennst.) Sleumer.
4. Bhallataka- *Semecarpus anacardium* Linn.
5. Mulaka- Radish – *Raphanus sativus* Linn.
6. Daruharidra- *Berberis aristata* Dc. |
7. Karanja- *Pongamia pinnata* (L.) Pierre.
8. Kakodumbara- *Ficus hispida* Linn. F.
9. Aragwagha- *Cassia fistula* Linn.
10. **Haritaki**– *Terminalia chebula* Retz.

### **Classical Ayurvedic Formulations recommended in Vitiligo:**

1. Bakuchi taila

2. Somaraji taila
3. Avalgujadi lepam
4. Triphaladi taila
5. Shwitrashaka lepa
6. Panchanana taila
7. Tuvarakadi taila
8. Khadiradi ghrita
9. Kanakabinduarishta
10. Madhwasava
11. Shwetakaravira taila
12. Mahakhadira ghrita
13. Gomutrasava
14. Mahatiktaka ghrita
15. Arogyavardhini vati
16. Gandhaka rasayana
17. Khadirarishta

### **Wholesome diet and habits:**

1. Vrata-pooja-patha-dana (fasting, worship, enchanting the sacred hymens, donation etc.)
2. Enchanting 'adityahridays stotra'
3. Bath in river Ganga
4. Offering food daily to poor on charity basis
5. Visit to pilgrimage places
6. Old rice (purana shali)
7. Wheat (godhuma)
8. Green gram (mudga)
9. Light food (laghu ahara)
10. Patola (bitter gourd)
11. kKadirodaka (hot infusion of khadira) etc...

### **Unwholesome food and habits:**

1. Viruddhahara (incompatible food)
2. Guru ahara (heavy food)
3. Vidahi ahara (spicy, pungent food)
4. Vishtambhi ahara (constipatives)
5. Anupa mamsa (aquatic animals)
6. Kanda -moola (roots and tubers)
7. Masha (black gram)

8. Amla–katu-lavana rasa (sour, pungent, salty food)
9. Kritagnata (being thankless)
10. Deva-guru ninda (speaking ill of teachers and gods) etc.

**Last drop** Even though it is not a critical illness the sufferer often gets inferiority to face the public. Also, many myths still exist regarding this complaint and about its spreading by touch, hug etc. Though no enough evidences are available regarding the effects of charity, worship, donation etc, few of the people claim good result out of these practices. But, such a result is due to self remission or blind belief -is a matter of debate. But undoubtedly, Ayurveda medicines can contribute significant benefits in few of the conditions of leucoderma.

## Charaka Shosha Nidana: 6th chapter

The 6th chapter of Charaka Samhitha Nidana Sthana is called Shosha Nidana. It deals with causes, pathology, types and symptoms of Shosha – emaciation, fatigue as per Ayurveda.

अथातः शोष निदानं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ śoṣa nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall explore the chapter on the "Diagnosis of Consumption". Thus, said Lord Atreya [1-2]

### **Nidana of Shosha (Etiology of consumption):**

इह खलु चत्वारि शोषस्यायतनानि भवन्ति; तद्यथा- साहसं सन्धारणं क्षयो विषमाशनमिति॥३॥

iha khalu catvāri śoṣasyāyatanāni bhavanti; tadyathā- sāhasaṃ sandhāraṇaṃ kṣayo viṣamāśanamiti॥3॥

There are 4 causative factors of Shosha viz.

Sāhasaṃ – excessive physical activities

Sandhāraṇaṃ – Suppression of the natural urges

Kshaya – Wasting and

Vishamashana – Irregular dieting [3]

### **Details of Sahasa Nidana for Shosha:**

तत्र साहसं शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः- यदा पुरुषो दुर्बलो हि सन् बलवता सह विगृह्णाति, अतिमहता वा धनुषा व्यायच्छति, जल्पति वाऽप्यतिमात्रम्, अतिमात्रं वा भारमुद्धहति, अप्सु वा प्लवते चातिदूरम्, उत्सादनपदाघातने वाऽतिप्रगाढमासेवते, अतिप्रकृष्टं वाऽध्वानं द्रुतमभिपतति, अभिहन्यते वा, अन्यद्वा किञ्चिदेवंविधं विषममतिमात्रं वा व्यायामजातमारभते, तस्यातिमात्रेण कर्मणोरः क्षण्यते।

तस्योरः क्षतमुपप्लवते वायुः।

स तत्रावस्थितः श्लेष्माणमुरःस्थमुपसङ्गृह्य पित्तं च दूषयन्

विहरत्यूर्ध्वमधस्तिर्यक् च।

तस्य योऽशः शरीरसन्धीनाविशति तेनास्य जृम्भाऽङ्गमर्दो ज्वरश्चोपजायते,  
यस्त्वामाशयमभ्युपैति तेन रोगा भवन्ति उरस्या अरोचकश्च, यः  
कण्ठमभिप्रपद्यते कण्ठस्तेनोद्ध्वंस्यते स्वरश्चावसीदति, यः प्राणवहानि  
स्रोतांस्यन्वेति तेन श्वासः प्रतिश्यायश्च जायते, यः शिरस्यवतिष्ठते  
शिरस्तेनोपहन्यते; ततः क्षणनाच्चैवोरसो विषमगतित्वाच्च वायोः कण्ठस्य  
चोद्ध्वंसनात् कासः सततमस्य सञ्जायते, स कास प्रसङ्गादुरसि क्षते शोणितं  
ष्ठीवति, शोणितागमनाच्चास्य दौर्बल्यमुपजायते; एवमेते साहस प्रभवाः  
साहसिकमुपद्रवाः स्पृशन्ति।

ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति।

तस्मात् पुरुषो मतिमान् बलमात्मनः समीक्ष्य तदनुरूपाणि कर्माण्यारभेत कर्तुं;  
बलसमाधानं हि शरीरं, शरीरमूलश्च पुरुष इति॥४॥

भवति चात्र- साहसं वर्जयेत् कर्म रक्षञ्जीवितमात्मनः।

जीवन् हि पुरुषस्त्विष्टं कर्मणः फलमश्नुते॥५॥

tatra sāhasaṃ śoṣasyāyatanamiti yaduktaṃ tadanuvyākhyāsyāmaḥ-  
yadā puruṣo durbalo hi san balavatā saha vigrhṇāti, atimahatā vā  
dhanuṣā vyāyacchati, jalpati vā'pyatimātram, atimātram vā  
bhāramudvahati, apsu vā plavate cātidūram, utsādanapadāghātane  
vā'tipragāḍhamāsevate, atiprakṛṣṭaṃ vā'dhvānaṃ drutamabhipatati,  
abhihanyate vā, anyadvā kiñcidevaṃvidhaṃ viṣamamatimātram vā  
vyāyāmajātamārabhate, tasyātimātreṇa karmaṇoraḥ kṣaṇyate|  
tasyoraḥ kṣatamupaplavate vāyuh|

sa tatrāvasthitaḥ śleṣmāṇamuraḥsthamupasaṅgrhya pittaṃ ca  
dūṣayan viharatyūrdhvamadhastiryak ca|

tasya yoṃ'saḥ śarīrasandhīnāviśati tenāsyā jṛmbhā'ṅgamardo  
jvaraścopajāyate, yastvāmāśayamabhyupaiti tena rogā bhavanti  
urasyā arocakaśca, yaḥ kaṇṭhamabhiprapadyate

kaṇṭhastenoddhvaṃsyate svaraścāvasīdati, yaḥ prāṇavahāni  
srotāṃsyanveti tena śvāsaḥ pratiśyāyaśca jāyate, yaḥ  
śirasyavatiṣṭhate śirastenopahanyate; tataḥ kṣaṇanāccaivoraso  
viṣamagatitvācca vāyoḥ kaṇṭhasya coddhvaṃsanāt kāsaḥ  
satatamasya sañjāyate, sa kāsa prasaṅgādurasi kṣate śoṇitaṃ  
ṣṭhīvati, śoṇitāgamanāccāsyā daurbalyamupajāyate; evamete

sāhasa prabhavāḥ sāhasikamupadravāḥ spr̥śanti|  
tataḥ sa upaśoṣaṇairetairupadravairupadrutaḥ śanaih  
śanairupaśuṣyati|  
tasmāt puruṣo matimān balamātmanaḥ samīkṣya tadanurūpāṇi  
karmāṅyārabheta kartuṃ; balasamādhānaṃ hi śarīraṃ,  
śarīramūlaśca puruṣa iti||4||  
bhavati cātra- sāhasaṃ varjayet karma rakṣaṅjīvitamātmanaḥ|  
jīvan hi puruṣastviṣṭaṃ karmaṇaḥ phalamaśnute||5||



### **Details of Sahasa Nidana for Shosha:**

We shall now discuss “excess physical activity” as an etiological factor of Shosha. When a weak person fights with a stronger one or exerts with too big a bow or speaks too much, or carries too big a load or swims in water for long distance or resorts to forceful massage and application of pressure by feet or runs fast to cover a long distance or subjects himself to assault or indulgers in such other irregular regimens and physical exercises in excess, his chest gets injured due to such excesses. The injured chest saturated with (vitiating) Vata.

The portion which affects the joints of the body causes

Jrumbha – yawning

Anga marda – malaise and



Jvara – fever

The portion which affects the Amashaya (stomach including small intestine) leads to

Arochaka – anorexia and

Urasya roga – The disease of the chest (like palpitation and cardiac pain)

The portion which affects throat causes

Kanthodhvamsa – irritation of the throat and

Svarabheda – hoarseness of voice

The portion which affects the channels carrying which affects the head causes damage to that part.

Thereafter, due to injury to the chest, irregular movement of the Vata and irritation of the throat, the patient suffers from constant coughing.

Due to continued coughing there is further injury to the chest and the patient spits blood. These are the complications arising out of rash behavior of an individual.

These emaciating complications lead to cachexia. So a wise person should perform various activities with due regard to his own strength. The body is sustained by strength and the individual (Empirical self) by the body.

Thus, it is said:

The individual enjoys the desired fruit of his action only when he is alive. Therefore, one desirous of long life should avoid rash behavior. [4-5]

### **Details of Sandharana – Suppression of natural urges as Nidana (etiological factor):**

सन्धारणं शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः- यदा पुरुषो राजसमीपे भर्तुः समीपे वा गुरोर्वा पाद मूले द्यूतसभमन्यं वा सतां समाजं स्त्रीमध्यं वा समनुप्रविश्य यानैर्वाऽप्युच्चावचैरभियान् भयात् प्रसङ्गाद्धीमत्त्वाद्धृणित्वाद्वा निरुणद्ध्यागतान् वात मूत्र पुरीष वेगान् तदा तस्य सन्धारणाद्वायुः प्रकोपमापद्यते, स प्रकुपितः पित्त श्लेष्माणौ समुदीर्योर्ध्वमधस्तिर्यक् च विहरति; ततश्चांश विशेषेण पूर्ववच्छरीरावयव विशेषं प्रविश्य शूलमुपजनयति, भिनत्ति

पुरीषमुच्छोषयति वा, पार्श्वे चातिरुजति, अंसाववमृद्नाति, कण्ठमुरश्चावधमति,  
शिरश्चोपहन्ति, कासं श्वासं ज्वरं स्वरभेदं प्रतिशयायं चोपजनयति; ततः स  
उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति।

तस्मात् पुरुषो मतिमानात्मनः शारीरेष्वेव योगक्षेमकरेषु प्रयतेत विशेषेण; शरीरं  
ह्यस्य मूलं, शरीरमूलश्च पुरुषो भवति॥६॥

भवति चात्र- सर्वमन्यत् परित्यज्य शरीरमनुपालयेत्।

तदभावे हि भावानां सर्वाभावः शरीरिणाम्॥७॥

sandhāraṇaṃ śoṣasyāyatanamiti yaduktaṃ tadanuvyākhyāsyāmaḥ-  
yadā puruṣo rājasamīpe bhartuḥ samīpe vā gurorvā pāda mūle  
dyūtasabhamanyaṃ vā satāṃ samājaṃ strīmadhyaṃ vā  
samanupraviśya yānairvā'pyuccāvairabhiyān bhayāt  
prasaṅgāddhrīmattvāddhrṇitvādvā niruṇaddhyāgatān vāta mūtra  
purīṣa vegān tadā tasya sandhāraṇādvāyuḥ prakopamāpadyate, sa  
prakupitaḥ pitta śleṣmāṇau samudīryordhvamadhastiryak ca  
viharati; tataścāṃśa viśeṣeṇa pūrvavaccharīrāvayava viśeṣaṃ  
praviśya sūlamupajanayati, bhinatti purīṣamucchoṣayati vā, pārśve  
cātirujati, aṃsāvavamṛdgāti, kaṅṭhamuraścāvadhamati,  
śiraścopahanti, kāsaṃ śvāsaṃ jvaraṃ svarabhedam pratiśyāyam  
copajanayati; tataḥ sa upaśoṣaṇairetairupadravairupadrutaḥ śanaiḥ  
śanairupaśuṣyati।

tasmāt puruṣo matimānātmanaḥ śārīreṣveva yogakṣemakareṣu  
prayateta viśeṣeṇa; śarīraṃ hyasya mūlaṃ, śarīramūlaśca puruṣo  
bhavati॥6॥

bhavati cātra- sarvamanyat parityajya śarīramanupālayet।

tadabhāve hi bhāvānāṃ sarvābhāvaḥ śarīriṇām॥7॥



### **Details of Sandharana – Suppression of natural urges as Nidana (etiological factor):**

We shall now explain "Suppression of natural urges" as the etiological factor of Shosha.

When an individual suppresses the manifested urges flatus, urine and stool because of apprehension, pre-occupation, bashfulness or hatred in front of the king or master or (while sitting) at the feet of the preceptor or while gambling or attending meetings of gentlemen or in the midst of women, or while travelling in high or low vehicles, then Vata in his body gets aggravated. This aggravated Vata carrying along with it thru provoked Pitta and kapha moves upwards, downwards and sideways.

Different portions of Vata entire into different parts of the body as described before (in para 4) and cause

Shula – colic pain

Purisha bhinna – diarrhea

Parshva ati ruja – drying pain in the shoulder region

Aṃsāvavamṛdgāti – increased respiratory movement in the chest

and throat

Shiraścopahanti – damage to the head

Kasa – coughing

Shvasa – dyspnoea

Jvara – fever

Svarabhedam – hoarseness of voice could make special efforts not to suppress the manifested urges with a view to sustaining his body.

The body constitutes the root cause of the wellbeing of the individual and the very production of the body is dependent upon the individual self.

Thus, it is said:

Leaving everything else, one should maintain the body. For if there is no body, there is nothing that can be made available to the individual. [6-7]

### **Details of Shosha (wasting) as Nidana (etiological factor):**

क्षयः शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः- यदा पुरुषोऽतिमात्रं शोक चिन्ता परिगत हृदयो भवति, ईर्ष्योत्कण्ठाभय क्रोधादिभिर्वा समाविश्यते, कृशो वा सन् रूक्षान्नपानसेवी भवति, दुर्बल प्रकृतिरनाहारोऽल्पाहारो वा भवति, तदा तस्य हृदय स्थायी रसः क्षयमुपैति; स तस्योपक्षयाच्छोषं प्राप्नोति, अप्रतीकाराच्चानुबध्यते यक्ष्मणा यथोपदेक्ष्यमाणरूपेण।८।

kṣayaḥ śoṣasyāyatanamiti yaduktaṃ tadanuvyākhyāsyāmaḥ- yadā puruṣo'timātraṃ śoka cintā parigata hṛdayo bhavati, īrṣyotkanṭhābhaya krodhādibhirvā samāviśyate, kṛśo vā san rūkṣānnapānasevī bhavati, durbala prakṛtiranāhāro'lpāhāro vā bhavati, tadā tasya hṛdaya sthāyī rasaḥ kṣayamupaiti; sa tasyopakṣayācchoṣaṃ prāpnoti, apratikārāccānubadhyate yakṣmaṇā yathopadekṣyamāṇarūpeṇa।8।

### **Details of Shosha (wasting) as Nidana (etiological factor):**

We shall explain wasting 'as an etiological factors for Shosha' Rasa

residing in the heart of an individual gets diminished due to the following-

Yadā puruṣo'timātram śoka cintā parigata hr̥dayo bhavati – Affliction of the heart of the individual, with excessive grief and worries.

īrṣyotkanṭhābhaya krodhādibhirvā samāviśyate – Affliction with Irshya (jealousy), fear, anger etc. intake of ununctuous diets and drinks by emaciated individuals and

Kṛśo vā san rūkṣānnapānasevī bhavati – Intake of food in lesser quantity or fasting by persons who are weak by nature.

Due to this diminution of Rasa, the individual is afflicted with Shosha and if this condition is not neutralized, it leads to the manifestation of tuberculosis in a manner to be described later. (1)

### **Loss of semen due to over-indulgence and its consequence:**

यदा वा पुरुषोऽतिहर्षादति प्रसक्तभावः स्त्रीष्वतिप्रसङ्गमारभते, तस्यातिमात्र प्रसङ्गाद्रेतः क्षयमेति।

क्षयमपि चोपगच्छति रेतसि यदि मनः स्त्रीभ्यो नैवास्य निवर्तते, तस्य चाति प्रणीत सङ्कल्पस्य मैथुनमापद्यमानस्य न शुक्रं

प्रवर्ततेऽतिमात्रोपक्षीणरेतस्त्वात्, तथाऽस्य वायुर्व्यायच्छमानशरीरस्यैव धमनीरनुप्रविश्य शोणितवाहिनीस्ताभ्यः शोणितं प्रच्यावयति, तच्छुक्रक्षयादस्य पुनः शुक्रमार्गेण शोणितं प्रवर्तते वातानुसृत लिङ्गम्।

अथास्य शुक्रक्षयाच्छोणित प्रवर्तनाच्च सन्धयः शिथिली भवन्ति,

रौक्ष्यमुपजायते, भूयः शरीरं दौर्बल्यमाविशति, वायुः प्रकोपमापद्यते; स प्रकुपितो वशिकं शरीरमनुसर्पन्नुदीर्य श्लेष्मपित्ते परिशोषयति मांस शोणिते, प्रच्यावयति श्लेष्म पित्ते संरुजति पार्श्वे, अवमृद्गात्यंसौ, कण्ठमुद्ध्वंसति, शिरः

श्लेष्माणमुपत्क्लेश्य प्रतिपूरयति श्लेष्मणा, सन्धींश्च प्रपीडयन्

करोत्यङ्गमर्दमरोचकाविपाकौ च, पित्तश्लेष्मोत्क्लेशात् प्रतिलोमगत्वाच्च

वायुर्ज्वरं कासं श्वासं स्वरभेदं प्रतिश्यायं चोपजनयति; स कास प्रसङ्गादुरसि

क्षते शोणितं ष्ठीवति, शोणित गमनाच्चास्य दौर्बल्यमुपजायते, ततः स

उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति।

तस्मात् पुरुषो मतिमानात्मनः शरीरमनुरक्षञ्छुक्रमनुरक्षेत्।

परा ह्येषा फल निर्वृत्तिराहारस्येति॥८॥

भवति चात्र- आहारस्य परं धाम शुक्रं तद्रक्ष्यमात्मनः।

क्षयो ह्यस्य बहून् रोगान्मरणं वा नियच्छति॥९॥

yadā vā puruṣo'tiharṣādati prasaktabhāvaḥ  
strīṣvatiprasaṅgamārabhate, tasyātimātra prasaṅgādretah  
kṣayameti।

kṣayamapi copagacchati retasi yadi manaḥ strībhyo naivāsya  
nivartate, tasya cāti praṇīta saṅkalpasya  
maithunamāpadyamānasya na śukraṃ  
pravartate'timātropakṣiṅaretastvāt, tathā'sya  
vāyurvāyācchamānaśarīrasyaiva dhamanīranupraviśya  
śoṇitavāhiniṣṭābhyaḥ śoṇitaṃ pracyāvayati, tacchukrakṣayādasya  
punaḥ śukramārgena śoṇitaṃ pravartate vātānusṛta liṅgam।  
athāsya śukrakṣayācchoṇita pravartanācca sandhayaḥ  
śithilibhavanti, raukṣyamupajāyate, bhūyaḥ śarīraṃ  
daurbalyamāviśati, vāyuḥ prakopamāpadyate; sa prakupito vaśikaṃ  
śarīramanusarpannudīrya śleṣmapitte pariśoṣayati māṃsa śoṇite,  
pracyāvayati śleṣma pitte saṃrujati pārśve, avamṛdgātyaṃsau,  
kaṅṭhamuddhvaṃsati, śiraḥ śleṣmāṇamupatkleśya pratipūrayati  
śleṣmaṇā, sandhīṃśca prapīḍayan  
karotyāṅgamardamarocakāvīpākau ca, pittaśleṣmotkleśāt  
pratilomagatvācca vāyurjvaram kāsaṃ śvāsaṃ svarabhedam  
pratiśyāyam copajanayati; sa kāsa prasaṅgādurasī kṣate śoṇitaṃ  
ṣṭhīvati, śoṇitagamanāccāsya daurbalyamupajāyate, tataḥ sa  
upaśoṣaṇairetairupadravairupadrutaḥ śanaiḥ śanairupaśuṣyati।  
tasmāt puruṣo matimānātmanaḥ  
śarīramanurakṣaṅchukramanurakṣet।  
parā hyeṣā phalanirvṛttirāhārasyeti॥8॥  
bhavati cātra- āhārasya paraṃ dhāma śukraṃ tadrakṣyamātmanaḥ।  
kṣayo hyasya bahūn rogānmaraṇam vā niyacchati॥9॥

### **Loss of semen due to excess sex and its consequence:**

When an individual due to excessive attachment borne out of excessive passion indulges in sexual act in excess, his detached

from woman even after the diminution of semen, and he is still determined to indulge in sexual act, he will have no ejaculation of semen during cohabitation because of his semen having been already exhausted.

During the process of coitus vata would enter the blood vessels vata would enter the blood vessels of this individual leading to the ejaculation of blood; the blood being vitiated by Vata, would then enter the seminal channels because of the diminution of semen. Due to the diminution of semen, and discharge of blood, the joints would become loose, there would be dryness and further weakness in the body and aggravation of Vata.

The vitiated Vata Dosha, while spreading all over the body from where semen is exhausted and aggravating Kapha and Pitta, would dry up (reduces) muscle tissues and blood, eliminate Kapha (Phlegm) grinding pain in the shoulders, irritate the throat, till up the head with Kapha after vitiating the latter. It would also produce malaise, anorexia and indigestion after afflicting the joints.

Due to the vitiation of Pitta and kapha and adoption of opposite course, Vata would then produce

Jvara – fever

Kasa – cough

Shvasa – dyspnoea

Svara bheda – hoarseness of voice and

Pratishyaya – Coryza

Due to the injury in the chest because of continued coughing the patient would spit blood. Due to the loss of blood he would become weak. These emaciating complications would Thus, lead to cachexia by and by. Therefore his own body because it (semen) is the outcome par excellence of the food taken

Thus, it said: – Semen is the outcome par excellence of food. One should preserve his own semen because its diminution leads to many diseases and even death. [8-9]

### **Vishamashana (irregular dieting) as etiological factor:**

विषमाशनं शोषस्यायतनमिति यदुक्तं, तदनुव्याख्यास्यामः- यदा पुरुषः पानाशन

भक्ष्यलेह्योपयोगान्

प्रकृतिकरणसंयोगराशिदेशकालोपयोगसंस्थोपशयविषमानासेवते, तदा तस्य तेभ्यो वात पित्त क्षेष्माणो वैषम्यमापद्यन्ते; ते विषमाः शरीरमनुसृत्य यदा स्रोतसामयनमुखानि प्रतिवार्यावतिष्ठन्ते तदा जन्तुर्यद्यदाहारजातमाहरति तत्तदस्य मूत्रपुरीषमेवोपजायते भूयिष्ठं नान्यस्तथा शरीरधातुः; स पुरीषोपष्टम्भाद्वर्तयति, तस्माच्छुष्यतो विशेषेण पुरीषमनुरक्ष्यं तथाऽन्येषामतिकृशदुर्बलानां; तस्यानाप्यायमानस्य विषमाशनोपचिता दोषाः पृथक् पृथगुपद्रवैर्युञ्जन्तो भूयः शरीरमुपशोषयन्ति।

तत्र वातः शूलमङ्गमर्दं कण्ठोद्ध्वंसनं पार्श्वं संरुजनमंसावमर्दं स्वरभेदं प्रतिश्यायं चोपजनयति; पित्तं ज्वरमतीसारमन्तर्दाहं च; क्षेष्मा तु प्रतिश्यायं शिरसो गुरुत्वमरोचकं कासं च, स कास प्रसङ्गादुरसि क्षते शोणितं निष्ठीवति, शोणितगमनाच्चास्य दौर्बल्यमुपजायते।

एवमेते विषमाशनोपचितास्त्रयो दोषा राजयक्ष्याणमभिनिर्वर्तयन्ति।

स तैरुपशोषणैरुपद्रवैरुपद्रुतः शनैः शनैः शुष्यति।

तस्मात् पुरुषो मतिमान् प्रकृतिकरण संयोगराशिदेशकालोपयोग संस्थोपशयादविषममाहारमाहरेत्॥१०॥

भवति चात्र- हिताशी स्यान्मिताशी स्यात्कालभोजी जितेन्द्रियः।

पश्यन् रोगान् बहून् कष्टान् बुद्धिमान् विषमाशनात्॥११॥

viṣamāśanam śoṣasyāyatanamiti yaduktam, tadanuvyākhyāsyāmaḥ-  
yadā puruṣaḥ pānāśanabhakṣyalehyopayogān  
prakṛtikaraṇasaṃyogarāśideśakālopayogasaṃsthopaśayaviṣamānās  
evate, tadā tasya tebhyo vātapittaśleṣmāṇo vaiṣamyamāpadyante;  
te viṣamāḥ śarīramanusṛtya yadā srotasāmayanamukhāni  
prativāryāvatiṣṭhante tadā janturyadyadāhārajātamāharati  
tattadasya mūtrapuriṣamevopajāyate bhūyiṣṭham nānyastathā  
śarīradhātuḥ; sa puriṣopaṣṭambhādvartayati, tasmācchuṣyato  
viśeṣeṇa puriṣamanurakṣyam tathā'nyeṣāmatikṛśadurbalānām;  
tasyānāpyāyamānasya viṣamāśanopacitā doṣāḥ pṛthak  
pṛthagupadravairyuñjanto bhūyaḥ śarīramupaśoṣayanti|  
tatra vātaḥ śūlamaṅgamardaṃ kaṅṭhoddhvamaṃsanam pārśva  
saṃrujanamaṃsāvamardaṃ svarabhedam pratiśyāyam



copajanayati; pittam jvaramatisāramantardāhaṃ ca; śleṣmā tu  
 pratiśyāyaṃ śirasogurutvamarocakaṃ kāsaṃ ca, sa kāsa  
 prasaṅgādurasikṣate śoṇitaṃ niṣṭhivati, śoṇitagamanāccāsyā  
 daurbalyamupajāyate|  
 evamete viṣamāśanopacitāstrayo doṣā  
 rājayakṣyāṇamabhinirvartayanti|  
 sa tairupaśoṣaṇairupadravairupadrutaḥ śanaiḥ śanaiḥ śuṣyati|  
 tasmāt puruṣo matimān prakṛtikaraṇa saṃyogarāśideśakālopayoga  
 saṃsthopaśayādaviṣamamāhāramāharet||10||  
 bhavati cātra- hitāśi syānmitāśi syātkālabhojī jitendriyaḥ|  
 paśyan rogān bahūn kaṣṭhān buddhimān viṣamāśanāt||11||



### **Vishamashana (irregular dieting) as etiological factor:**

We shall explain the "irregular dieting " as an etiological factor for drinks and diets, viz drinkables, eatables, chewable and lickables without paying proper heed towards their nature, mode of preparation, combination, quantity, locality, time dietetic rules and wholesomeness for the individual, then Vata, Pitta and Kapha in his body get imbalanced due to this irregularity.

These imbalanced dosha spreads all over the body and when they get localized in view of the obstruction to the entrances of the channels of circulation, then whatever food is taken by the individual is mostly converted into stool and urine rather than

dhatu (tissue elements) of the body. The afflicted individual is sustained by the retention of the stool. Therefore, the fecal matter of individuals suffering from Shosha or others who are extremely emaciated or weak is retained. Doshas accumulated due to irregular dieting, separately produce the following in further emaciation, Vata produces

Shula – colic pain

Anga marda – malaise

Antar daham – irritation in throat

Pārśva saṃrujanam – pain in the sides of the chest

Aṃsāvamardaṃ – grinding pain in the shoulders

Svara Bheda – hoarseness of voice and

Pratishyaya – Coryza

Pitta causes

Jvara – fever

Atisara – diarrhoea and

Antar daha – burning sensation inside the body, and

Kapha causes

Pratishyaya – coryza

Shiro gaurava – heaviness of head

Arochaka – anorexia and

Kasa – coughing

Due to excessive coughing there is injury to the chest (lungs) and the patient spits blood. Because of the discharge of blood he becomes weak. Thus, the 3 Doshas accumulated due to irregular dieting manifest the disease Rajayakshma (Tuberculosis).

The emaciating complications lead to cachexia by and by.

Therefore, a wise person should take such diets as are not unwholesome from the point of view of nature, mode of preparation, combination, quantity, locality, time, dietic rules and the wholesomeness for the individual who takes them.

Thus, it is said: – In view of the association of painful diseases with irregular dieting, a wise man with good control over his senses should take wholesome food in proper quantity and in proper time [10-11]

## Nomenclature of disease:

एतैश्चतुर्भिः शोषस्यायतनैरुपसेवितैर्वात पित्त श्लेष्माणः प्रकोपमापद्यन्ते।

ते प्रकुपिता नानाविधैरुपद्रवैः शरीरमुपशोषयन्ति।

तं सर्वरोगाणां कष्टतमत्वाद्राजयक्ष्माणमाचक्षते भिषजः; यस्माद्वा

पूर्वमासीद्भगवतः सोमस्योडुराजस्य तस्माद्राजयक्ष्मेति॥१२॥

etaiścaturbhiḥ śoṣasyāyatanairupasevitairvāta pitta śleṣmāṇaḥ  
prakopamāpadyante|

te prakupitā nānāvidhairupadravaiḥ śarīramupaśoṣayanti|

taṃ sarvarogāṇāṃ kaṣṭatamatvādrājayakṣmāṇamācakṣate

bhiṣajaḥ; yasmādvā pūrvamāsīdbhagavataḥ somasyoḍurājasya

tasmādrājayakṣmeti॥12॥

The 4 causative factors of Shosha, when resorted to lead to the aggravation of Vata, Pitta and Kapha

These aggravated Doshas deplete the body due to varieties of complications. This condition is known as Rajayakshma (lit. king of diseases or disease of the king) because of its most formidable nature among all the diseases and also because according to the mythological story, it afflicted the moon who is the king of stars [12]

## Purva rupa of Shosha – Premonitory symptoms:

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- प्रतिश्यायः, क्षवथुरभीक्षणं, श्लेष्मप्रसेकः,

मुख माधुर्यम्, अनन्नाभिलाषः, अन्नकाले चायासः, दोष दर्शनमदोषेष्वल्पदोषेषु

वा भावेषु पात्रोदकान्नसूपापूपोपदंशपरिवेशकेषु, भुक्तवतश्चास्य हल्लासः,

तथोल्लेखनमप्याहारस्यान्तरान्तरा, मुखस्य पादयोश्च शोफः,

पाण्योश्चावेक्षणमत्यर्थम्, अक्ष्णोः श्वेतावभासता चातिमात्रं, बाह्योश्च

प्रमाणजिज्ञासा, स्त्रीकामता, निर्घृणित्वं, बीभत्स दर्शनता चास्य काये, स्वप्ने

चाभीक्षणं दर्शनमनुदकानामुदकस्थानानां शून्यानां च ग्राम नगर निगम

जनपदानां शुष्क दग्ध भग्नानां च वनानां कृकलास मयूर वानर शुक

सर्पकाकोलूकादिभिः संस्पर्शनमधिरोहणं यानं वा श्वोष्ट्रखरवराहैः

केशास्थिभस्मतुषाङ्गारराशीनां चाधिरोहणमिति (शोषपूर्वरूपाणि

भवन्ति)॥१३॥

tasyemāni pūrvarūpāṇi bhavanti; tadyathā- pratiśyāyaḥ,  
kṣavathurabhīkṣṇam, śleṣmaprasekaḥ, mukha mādhyam,  
anannābhilāṣaḥ, annakāle cāyāsaḥ, doṣa  
darśanamadoṣeṣvalpadoṣeṣu vā bhāveṣu  
pātrodakānnasūpāpūpopadaṃśapariveśakeṣu, bhuktavataścāsyā  
hṛllāsaḥ, tathollekhanamapyāhārasyāntarāntarā, mukhasya  
pādayośca śophaḥ, pāṇyoścāvekṣaṇamatyartham, akṣṇoḥ  
śvetāvabhāsatā cātimātram, bāhvośca pramāṇajijñāsā, strīkāmātā,  
nirghṛṇitvam, bībhatsa darśanatā cāsyā kāye, svapne cābhīkṣṇam  
darśanamamanudakānāmudakasthānānām śūnyānām ca grāma  
nagara nigama janapadānām śuṣka dagdha bhagnānām ca  
vanānām kṛkalāsa mayūra vānara śuka sarpakākolūkādibhiḥ  
saṃsparśanamadhirohaṇam yānam vā śvoṣṭrakharavarāhaiḥ  
keśāsthibhasmatuṣāṅgārārāśīnām cādhirohaṇamiti  
(śoṣapūrvarūpāṇi bhavanti)||13||

### **Shosha Purvaroopā:**

Its premonitory symptoms are

Pratishyaya – Coryza

Kshavathu – frequent sneezing

Sleshma praseka – excessive salivation

Mukha madhyam – sweet taste in the mouth

Anannābhilāṣaḥ – disinclination for food

Annakāle cāyāsaḥ – feeling of tiredness during the meal time

Doṣa darśanamadoṣeṣvalpadoṣeṣu vā bhāveṣu

pātrodakānnasūpāpūpopadaṃśapariveśakeṣu – finding fault with  
such things as are without any fault or with negligible fault specially  
that of utensils, water, food soup, cake, Upadamsa (things which  
are chewed before taking food), and cateres,

Bhuktavataścāsyā hṛllāsaḥ – Nausea after meals

Mukhasya pādayośca śophaḥ – swelling of the face and feet

Pāṇyoścāvekṣaṇamatyartham – frequent inspection of hands

Akṣṇoḥ śvetāvabhāsatā cātimātram – excessive whiteness of eyes

Bāhvośca pramāṇajijñāsā – enquiry about the measurement of  
arms

Strīkāmātā – passionate attachment with women

Nirghṛṇitvam – cruel disposition, freightful appearance

(discoloration and foul smell) in his body and  
Bībhatsa darśanatā cāsyā kāye – appearance of the following in  
dreams:

Svapne cābhīkṣṇaṃ darśanamamanudakānāmudakasthānānām –  
Empty water reservoirs

Janapadānām śuṣka bhagnānām – villages, towns, cities and  
countries

Dagdha vanānām – Dried, burnt and denuded forests

Kṛkalāsa mayūra vānara śuka sarpakākolūkādibhiḥ

saṃsparśanamadhirohaṇam – Coming into physical contact with  
chameleon, peacocks, monkey, parrots, serpents, crows, owls etc

Yānam vā śvoṣṭrakharavarāhaiḥ – Riding over dogs, camels,  
donkeys and pigs or vehicles drawn by them

Keśāsthibhasmatuṣāṅgārārāśīnām cādhirohaṇamiti – Climbing over  
heaps of hair, bones, ash chaff and fire brands [13]

### **Rupa – Eleven symptoms of Shosha:**

अत ऊर्ध्वमेकादशरूपाणि तस्य भवन्ति; तद्यथा- शिरसः परिपूर्णत्वं, कासः,  
श्वासः, स्वरभेदः, श्लेष्मणश्छर्दनं, शोणितष्ठीवनं, पार्श्वसंरोजनम्, अंसावमर्दः,  
ज्वरः, अतीसारः, अरोचकश्चेति||१४||

ata ūrdhvamekādaśarūpāṇi tasya bhavanti; tadyathā- śirasah  
paripūrṇatvaṃ, kāsaḥ, śvāsaḥ, svarabhedah, śleṣmaṇaśchardanaṃ,  
śoṇitaṣṭhīvanaṃ, pāśvasaṃrojanam, aṃsāvamardaḥ, jvaraḥ,  
atīsāraḥ, arocakaśceti||14||

Thereafter 11 symptoms of this disease are manifested they are  
Shirasaḥ paripūrṇatvaṃ – Heaviness of head

Kāsaḥ – Cough

śvāsaḥ – Dyspnea

Svarabhedah – Hoarseness of voice

śleṣmaṇaśchardanaṃ – Voiding of phlegm

śoṇitaṣṭhīvanaṃ – Spitting of blood

Pāśvasaṃrojanam – Pain in the sides of the chest

Aṃsāvamardaḥ – Grinding pain in the shoulder

Jvaraḥ – Fever

Atīsāraḥ – Diarrhea and

Arochaka – Anorexia [14]

## Shosham Sadhya Asadhyata – Prognosis:

तत्रापरिक्षीण बल मांस शोणितो बलवानजातारिष्टः सर्वैरपि शोष लिङ्गैरुपद्रुतः  
साध्यो ज्ञेयः।

बलवानुपचितो हि सहत्वाद्द्व्याध्यौषधबलस्य कामं सुबहुलिङ्गोऽप्यल्पलिङ्ग  
एव मन्तव्यः॥१५॥

tatrāparikṣiṇabalamāṃsaṣṇito balavānajātāriṣṭaḥ sarvairapi  
śoṣaliṅgairupadrutaḥ sādhyo jñeyaḥ।

balavānupacito hi sahatvādvyaādyauṣadhabalasya kāmaṃ  
subahuliṅgo'pyalpaliṅga eva mantavyaḥ॥15॥

A patient whose strength, muscle tissues and blood have not undergone diminution, who is strong and in whose body bad prognostic symptoms have not appeared is curable even if all symptoms of the disease- Shosha- are manifested in his body. A strong and well-nourished patient can resist both the disease and medicines; hence even if all symptoms of the disease are manifested in his body, still he may be considered as having a few symptoms only i. e easily curable. [15]

## Asadhya Lakshana – Signs of incurable of Sosha:

दुर्बलं त्वतिक्षीण बल मांस शोणितमल्पलिङ्गमजातारिष्टमपि बहुलिङ्गं  
जातारिष्टं च विद्यात्, असहत्वाद्द्व्याध्यौषधबलस्य; तं परिवर्जयेत्, क्षणेनैव हि  
प्रादुर्भवन्त्यरिष्टानि, अनिमित्तश्चारिष्टप्रादुर्भाव इति॥१६॥

तत्र श्लोकः- समुत्थानं च लिङ्गं च यः शोषस्यावबुध्यते।

पूर्वरूपं च तत्त्वेन स राज्ञः कर्तुमर्हति॥१७॥

durbalaṃ tvatikṣiṇabalamāṃsaṣṇitamalpaliṅgamajātāriṣṭamapi  
bahuliṅgaṃ jātāriṣṭaṃ ca vidyāt, asahatvādvyaādyauṣadhabalasya;  
taṃ parivarjayet, kṣaṇenaiva hi prādurbhavantyarīṣṭāni,  
animittaścāriṣṭaprādurbhāva iti॥16॥

tatra ślokaḥ- samutthānaṃ ca liṅgaṃ ca yaḥ śoṣasyāvabudhyate।  
pūrvarūpaṃ ca tattvena sa rājñaḥ kartumarhati॥17॥

A patient even having a few symptoms of the disease and without bad prognostic signs is incurable (like the one having all symptoms and manifested bad prognostic signs). If he is weak and there is diminution of strength, muscle tissue and blood, because he will be

unable to resist the effect of the diseases as well as the medicines. He should not be treated. Bad prognostic signs may appear in such patients in time and even without any causative factor. [16]

### **Merits of royal physician:**

तत्र श्लोकः- समुत्थानं च लिङ्गं च यः शोषस्यावबुध्यते।

पूर्वरूपं च तत्त्वेन स राज्ञः कर्तुमर्हति॥१७॥

tatra ślokaḥ- samutthānaṃ ca liṅgaṃ ca yaḥ śoṣasyāvabudhyate।

pūrvarūpaṃ ca tattvena sa rājñāḥ kartumarhati॥17॥

To sum up: the physician who is well versed in the etiology, symptomatology and premonitory symptoms of Shoshais verily competent to be a " Royal Physician". [17]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते निदान स्थाने शोष निदानं नाम

षष्ठोऽध्यायः॥६॥

ityagniveśakṛte tantre carakapratisaṃskṛte nidāna sthāne śoṣa

nidānaṃ nāma ṣaṣṭho'dhyāyaḥ॥6॥

Thus, ends the 6th chapter on "Shosha Nidana" of the section on the Diagnosis of Diseases (Nidana sthana) of Agniveshas work as redacted by Charaka.

## Rajayakshma – Charaka Chikitsa 8

8th chapter of Charaka Samhita Chikitsa Sthana is called Rajayakshma Chikitsa Adhyaya. Rajayaksma refers to set of chronic respiratory disorders including tuberculosis.

### Treatment of Rajayakshma – Tuberculosis

अथातो राजयक्ष्म चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto rājayakṣma cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us expound the chapter on the treatment of Rajayakshma. Thus, said Lord Atreya [1-2]

### Mythological Origin of Rajyaksma:

दिवोकसां कथयतामृषिभिर्वै श्रुता कथा।

काम व्यसन संयुक्ता पौराणी शशिनं प्रति॥३॥

रोहिण्यामतिसक्तस्य शरीरं नानुरक्षतः।

आजगामाल्पतामिन्दोर्देहः स्नेहपरिक्षयात्॥४॥

दुहितृणामसम्भोगाच्छेषाणां च प्रजापतेः।

क्रोधो निःश्वासरूपेण मूर्तिमान् निःसृतो मुखात्॥५॥

प्रजापतेर्हि दुहितृरष्टाविंशतिमंशुमान्।

भार्यार्थं प्रतिजग्राह न च सर्वास्ववर्तत॥६॥

गुरुणा तमवध्यातं भार्यास्वसमवर्तिनम्।

रजःपरीतमबलं यक्ष्मा शशिनमाविशत्॥७॥

सोऽभिभूतोऽतिमहता गुरुक्रोधेन निष्प्रभः।

देवदेवर्षिसहितो जगाम शरणं गुरुम्॥८॥

अथ चन्द्रमसः शुद्धां मतिं बुद्ध्वा प्रजापतिः।

प्रसादं कृतवान् सोमस्ततोऽश्विभ्यां चिकित्सितः॥९॥



स विमुक्तग्रहश्चन्द्रो विरराज विशेषतः।

ओजसा वर्धितोऽश्विभ्यां शुद्धं सत्त्वमवाप च॥१०॥

क्रोधो यक्ष्मा ज्वरो रोग एकार्थो दुःखसञ्जकः।

यस्मात् स राज्ञः प्रागासीद्राजयक्ष्मा ततो मतः॥११॥

स यक्ष्मा हुङ्कृतोऽश्विभ्यां मानुषं लोकमागतः।

लब्ध्वा चतुर्विधं हेतुं समाविशति मानवान्॥१२॥

divaukasām kathayatāmṛṣibhirvai śrutā kathā|

kāma vyasana saṃyuktā paurāṇī śāśinaṃ prati||3||

rohiṇyāmatisaktasya śarīraṃ nānurakṣataḥ|

ājagāmālpatāmindordehaḥ snehaparikṣayāt||4||

duhitṛṇāmasambhogāccheṣāṇām ca prajāpateḥ|

krodho niḥśvāsarūpeṇa mūrtimān niḥsr̥to mukhāt||5||

prajāpaterhi duhitṛraṣṭāvimaṣatimaṣumān|

bhāryārthaṃ pratijagrāha na ca sarvāsvavartata||6||

guruṇā tamavadhyātaṃ bhāryāsvasamavartinam|

rajaḥparītamabalaṃ yakṣmā śāśinamāviśat||7||

so'bhībhūto'timahatā gurukrodhena niṣprabhaḥ|

devadevarṣisahito jagāma śaraṇaṃ gurum||8||

atha candramasaḥ śuddhām matim buddhvā prajāpatiḥ|

prasādaṃ kṛtavān somastato'śvibhyām cikitsitaḥ||9||

sa vimuktagrahaścandro virarāja viśeṣataḥ|

ojasā vardhito'śvibhyām śuddhaṃ sattvamavāpa ca||10||

krodho yakṣmā jvaro roga ekārtho duḥkhasañjñakaḥ|

yasmāt sa rājñāḥ prāgāsīdrājayakṣmā tato mataḥ||11||

sa yakṣmā huṅkṛto'śvibhyām mānuṣaṃ lokamāgataḥ|

labdhvā caturvidhaṃ hetuṃ samāviśati mānavān||12||

The mythological story narrated by the Gods to the sages regarding origin of Rajayakshma relates to the habitual sex indulgence of Chandra (the moon). The moon being exceedingly attached to Rohini – nakshtra (the star Aldebaram) did not care for his health. He became emaciated due to the depletion of unctuousness. He was, therefore, not able to satisfy the sexual urge of the rest of the daughters of Daksha Prajapati. Therefore, Daksha's anger came out of his mouth in the form of breath and took a physical form. The moon had earlier been married to the 28 daughters of Prajapati but failed sexually. So moon was afflicted by Rajayakshma as a result of Daksha's expression of anger. Moon's discriminatory treatment with his wives and the resultant preponderance of Rajas (the second Guna representing passionate disposition) as well as weakness. Being subdued by the excessive anger of Daksha, the moon was depleted of his complexion.

Accompanied by the gods and godly sages, Daksha was treated with the twin doctors of Gods – Ashwini Kumaras. Moon's vitality (Ojas) was enhanced, he became free from ailments, became gifted with complexion and attained purity of mind (Shuddha Sattva)

क्रोधो यक्ष्मा ज्वरो रोग एकार्थो दुःखसञ्ज्ञकः।

The words Krodha, Yakshma, Jvara and Roga are all synonymous, and they connote Duhkha (misery).

Since it inflicted misery (Yakshma) upon the Rajan or the king [of stars], the ailment is known as Raja- Yakshma. This Rajayakshma, being ousted [from the heaven] by the 2 Asvins, came down to the world of human beings. Thus, this disease afflicts human beings activated by the 4- fold causative factors. [3-12]

## **Rajyakshma Nidana – Four fold causative factors:**

अथथाबलमारम्भं वेगसन्धारणं क्षयम्|

यक्ष्मणः कारणं विद्याच्चतुर्थं विषमाशनम्||१३||

ayathābalamārambham vegasandhāraṇam kṣayam|

yakṣmaṇaḥ kāraṇam vidyāccaturtham viṣamāśanam||13||

The causative factors of the Rajyakshma are of 4 categories, namely

1. Ayatha balam aarambham – Over exertion (exceeding one's own capacity)
2. Vega sandharana – Suppression of natural urges
3. Kshaya – Depletion of tissue elements'
4. Vishamashanam – Irregular dieting

## **Etiology of Rajyakshma caused by Over- exertion:**

युद्धाध्ययनभाराध्वलङ्घनप्लवनादिभिः|

पतनैरभिघातैर्वा साहसैर्वा तथाऽपरैः||१४||

अथथाबलमारम्भैर्जन्तोरुरसि विक्षते|

वायुः प्रकुपितो दोषावुदीर्योभौ प्रधावति||१५||

yuddhādhyayanabhārādhvalaṅghanaplavanādibhiḥ|

patanairabhighātairvā sāhasairvā tathā'paraiḥ||14||

ayathābalamārambhairjantorurasi vikṣate|

vāyuḥ prakupito doṣāvudīryobhau pradhāvati||15||

Vata gets aggravated due to chest injury caused by

Yuddha – fighting,

Adhyayana – reading (reciting Mantras) loudly,

Bhara – carrying excessive weight,

Adhva – walking long distance,  
Langhana – observing fast for a long time,  
Plavana – excess swimming,  
Patana – falls,  
Abhigata – assault and other forms of over exertion exceeding  
one's own capacity.

The above activities aggravate Vata dosha. Vata in turn stimulates  
Pitta and Kapha and rapidly circulate allover the body (Pradhavati).

### **11 Symptoms of Rajayakshma caused due to excess physical exertion:**

स शिरःस्थः शिरःशूलं करोति गलमाश्रितः।  
कण्ठोद्ध्वंसं च कासं च स्वरभेदमरोचकम्॥१६॥  
पार्श्वशूलं च पार्श्वस्थो वर्चोभेदं गुदे स्थितः।  
जृम्भां ज्वरं च सन्धिस्थ उरःस्थश्चोरसो रुजम्॥१७॥  
क्षणनादुरसः कासात् कफं ष्ठीवेत् सशोणितम्।  
जर्जरेणोरसा कृच्छ्रमुरःशूलातिपीडितः॥१८॥  
इति साहसिको यक्ष्मा रूपैरेतैः प्रपद्यते।

एकादशभिरात्मजो भजेत्तस्मान्न साहसम्॥१९॥

sa śiraḥsthaḥ śiraḥśūlaṃ karoti galamāśritaḥ।  
kaṅṭhoddhvaṃsaṃ ca kāsaṃ ca svarabhedamarocakam॥16॥  
pārśvaśūlaṃ ca pārśvastho varcobhedam gude sthitaḥ।  
jṛmbhāṃ jvaraṃ ca sandhistha uraḥsthaścoraso rujam॥17॥  
kṣaṇanādurasāḥ kāsāt kaphaṃ ṣṭhīvet saśoṇitam।  
jarjareṇorasā kṛcchramuraḥśūlātipīḍitaḥ॥18॥  
iti sāhasiko yakṣmā rūpairetaiḥ prapadyate।  
ekādaśabhirātmajño bhajettasmānna sāhasam॥19॥

When the aggravated Vata Dosha is located in head, it causes –

1. Shiro ruja – Headache

When located in the throat it causes

2. Kantho dvamsa – Irritation in the throat, loss of voice

3. Kasa – Cough

4. Svava bheda- Hoarseness of voice and

5. Aruchi – Anorexia

When located in the sides of the chest, it causes

6. Parsvasula (pain in the sides of the chest)

When located in the anus, it causes

7. Atisara – Diarrhea;

When located in the joints, it causes

8. Yawning and

9. Jwara – Fever and

When located in the chest, it causes

10. Ura shoola – Pain in the chest.

Because of the injury to the chest, as well as coughing the patient

11. Spits out phlegm along with blood.

Thus, the patient suffers from unbearable pain in his chest due to the pulmonary damage (Jarjarena Urasa).

These 11 symptoms mentioned above are manifested in the patients suffering from Yakshma (tuberculosis) caused by over-exertion. Therefore, a wise person should not indulge in over-exertion. [14-19]

### **Causes of Rajayakshma caused by suppression of natural urges:**

हीमत्वाद्वा घृणित्वाद्वा भयाद्वा वेगमागतम्।

वातमूत्रपुरीषाणां निगृह्णाति यदा नरः॥२०॥  
तदा वेगप्रतीघातात् कफपित्ते समीरयन्।  
ऊर्ध्वं तिर्यग्धश्चैव विकारान् कुरुतेऽनिलः॥२१॥

hrīmattvādvā ghrṇitvādvā bhayādvā vegamāgatam।  
vātamūtrapuriṣāṇāṃ nigrṇṇāti yadā naraḥ॥20॥  
tadā vegapratīghātāt kaphapitte samīrayan।  
ūrdhvaṃ tiryagadhaścaiva vikārān kurute'nilah॥21॥

When a person suppresses the manifested natural urges of flatus, urine and stool because of bashfulness, aversion and fear, the Vata gets aggravated due to obstruction to its movement, and it aggravates Kapha, Pitta along with Vata Dosha. This aggravated Vayu, moving upwards, downwards and side wards, causes 11 symptoms or disorders as below.

### **11 symptoms of Rajayakshma caused due to suppression of natural urges:**

प्रतिश्यायं च कासं च स्वरभेदमरोचकम्।  
पार्श्वशूलं शिरःशूलं ज्वरमंसावमर्दनम्॥२२॥  
अङ्गमर्दं मुहुश्छर्दिं वर्चोभेदं त्रिलक्षणम्।  
रूपाण्येकादशैतानि यक्ष्मा यैरुच्यते महान्॥२३॥

pratiśyāyaṃ ca kāsaṃ ca svarabhedamarocakam।  
pārśvaśūlaṃ śiraḥśūlaṃ jvaramaṃsāvamardanam॥22॥  
aṅgamardaṃ muhuśchardiṃ varcobhedaṃ trilakṣaṇam।  
rūpāṅyekādaśaitāni yakṣmā yairucyate mahān॥23॥

namely

1. Pratishyaya (coryza)

2. Kasa – Cough
3. Svava bheda – Hoarseness of voice
4. Aruchi – Anorexia'
5. Parshva shula – Pain in the sides of the chest
6. Shiro ruja – Headache
7. Jwara – Fever
8. Amsa avamardanam – Kneading pain in the shoulder region
9. Anga mardam – Malaise
10. Muhur chardi – Frequent vomiting and
11. Varcho bheda – Diarrhoea having the signs and symptoms of all the 3 Doshas. [20-23]

### **Causes of Rajayakshma caused by Kshaya (Diminution of Tissues):**

ईर्ष्योत्कण्ठाभय त्रास क्रोध शोकातिकर्शनात्|

अतिव्यवायानशनाच्छुक्रमोजश्च हीयते||२४||

ततः स्नेहक्षयाद्वायुर्वृद्धो दोषावुदीरयन्|

प्रतिशयायं ज्वरं कासमङ्गमर्दं शिरोरुजम्||२५||

श्वासं विड्भेदमरुचिं पार्श्वशूलं स्वरक्षयम्|

करोति चांससन्तापमेकादशगदानिमान् ||२६||

लिङ्गान्यावेदयन्त्येतान्येकादश महागदम्|

सम्प्राप्तं राजयक्ष्माणं क्षयात् प्राणक्षयप्रदम्||२७||

īrṣyotkanṭhābhayatrāsakrodhaśokātīkarśanāt|

ativyavāyānaśanācchukramojāśca hīyate||24||

tataḥ snehakṣayādvāyurvṛddho doṣāvudīrayan|

Shukra (semen) and Ojas (immune system) get diminished because of excessive emaciation as a result of jealousy, anxiety, fear, apprehension, anger, grief, excessive indulgence in sex, fasting and

intake of less nourishing food and aggravation of Vata Dosha. This aggravated Pitta and Kapha, and produces 11 signs and symptoms as below.

### **11 Symptoms of Rajayakshma caused due to Kshaya – tissue depletion:**

प्रतिश्यायं ज्वरं कासमङ्गमर्दं शिरोरुजम् ||२५||

श्वासं विड्भेदमरुचिं पार्श्वशूलं स्वरक्षयम् |

करोति चांससन्तापमेकादशगदानिमान् ||२६||

लिङ्गान्यावेदयन्त्येतान्येकादश महागदम् |

सम्प्राप्तं राजयक्ष्माणं क्षयात् प्राणक्षयप्रदम् ||२७||

pratiśyāyaṃ jvaraṃ kāsamaṅgamardaṃ śirorujam ||25||

śvāsaṃ viḍbhedamaruciṃ pārśvaśūlaṃ svarakṣayam |

karoti cāṃsasantāpamekādaśagadānimān ||26||

liṅgānyāvedayantyetānyekādaśa mahāgadam |

samprāptaṃ rājayakṣmāṇaṃ kṣayāt prāṇakṣayapradam ||27||

1. Pratishyaya (coryza)
2. Jwara – Fever
3. Kasa – Cough
4. Anga marda – Malaise
5. Shiro ruja – Headache
6. Shwasa – Dyspnoea
7. Vit bheda – Diarrhea
8. Aruchi – Anorexia
9. Parshva shula -Pain in the chest
10. Svara kshayam – Aphasia
11. Burning sensation in the shoulder region. [24-27]



## Causes of Rajayakshma caused by Vishamashana (Diet irregularities):

विविधान्यन्नपानानि वैषम्येण समश्नतः।

जनयन्त्यामयान् घोरान्विषमान्मारुतादयः॥२८॥

स्रोतांसि रुधिरादीनां वैषम्याद्विषमं गताः।

रुद्ध्वा रोगाय कल्पन्ते पुष्यन्ति च न धातवः॥२९॥

vividhānyannapānāni vaiṣamyēṇa samaśnataḥ।

janayantyāmayān ghorānviṣamānmārutādayaḥ॥28॥

srotāṃsi rudhirādīnāṃ vaiṣamyādvīṣamaṃ gatāḥ।

ruddhvā rogāya kalpante puṣyanti ca na dhātavaḥ॥29॥

Irregularity in intake of foods and drinks leads to Vata aggravation, resulting in the manifestation of acute diseases with irregular increase of Doshas.

The aggravated Doshas caused due to food irregularities obstruct Srotas – channels of tissues like blood channels. This causes obstruction to flow of nutrition from one Dhatu (tissue) to the other leading to tissue depletion. This leads to manifestation of below 11 symptoms:

### 11 symptoms of Rajayakshma caused due to Vishamashana – irregular diet:

प्रतिश्यायं प्रसेकं च कासं छर्दिमरोचकम्।

ज्वरमंसाभितापं च छर्दनं रुधिरस्य च॥३०॥

पार्श्वशूलं शिरःशूलं स्वरभेदमथापि च।

कफपित्तानिलकृतं लिङ्गं विद्याद्यथाक्रमम्॥३१॥

इति व्याधिसमूहस्य रोगराजस्य हेतुजम्।

रूपमेकादशविधं हेतुश्चोक्तश्चतुर्विधः॥३२॥

pratiśyāyaṃ prasekaṃ ca kāsaṃ chardimarocakam|  
jvaramaṃsābhitāpaṃ ca chardanaṃ rudhirasya ca||30||  
pārśvaśūlaṃ śiraḥśūlaṃ svarabhedamathāpi ca|  
kaphapittānilakṛtaṃ liṅgaṃ vidyādyathākramam||31||  
iti vyādhisamūhasya rogarājasya hetujam|  
rūpamekādaśavidhaṃ hetuścoktaścaturvidhaḥ||32||

- (1) Pratishyaya – coryza
- (2) Praseka – excessive salivation
- (3) Kasa – Cough
- (4) Chardi – Vomiting and
- (5) Aruchi – Anorexia the aggravated Pitta causes
- (6) Jwara – Fever
- (7) Mamsa abhitapa – Burning sensation in the shoulders and
- (8) Rudhira Chardi – Hemoptysis and the aggravated Vayu causes
- (9) Parshva shula – Pain in the sides of the chest
- (10) Shira shula – Headache and
- (11) Svara bheda – Hoarseness of voice

Thus, Rajayakshma being a conglomeration of several diseases is manifested in 11 forms depending upon 4 fold causative factors.

[28-32]

### **Rajayaksma Purvaroop- Premonitory Signs and symptoms:**

पूर्वरूपं प्रतिश्यायो दौर्बल्यं दोषदर्शनम्|  
अदोषेष्वपि भावेषु काये बीभत्सदर्शनम्॥३३॥  
घृणित्वमश्नतश्चापि बलमांसपरिक्षयः|  
स्त्रीमद्यमांसप्रियता प्रियता चावगुण्ठने॥३४॥

मक्षिकाघुणकेशानां तृणानां पतनानि च।  
 प्रायोऽन्नपाने केशानां नखानां चाभिवर्धनम्॥३५॥  
 पतत्रिभिः पतङ्गैश्च श्वापदैश्चाभिधर्षणम्।  
 स्वप्ने केशास्थिराशीनां भस्मनश्चाधिरोहणम्॥३६॥  
 जलाशयानां शैलानां वनानां ज्योतिषामपि।  
 शुष्यतां क्षीयमाणानां पततां यच्च दर्शनम्॥३७॥  
 प्राग्रूपं बहुरूपस्य तज्ज्ञेयं राजयक्ष्मणः॥३८॥

pūrvarūpaṃ pratiśyāyo daurbalyaṃ doṣadarśanam।  
 adoṣeṣvapi bhāveṣu kāye bībhatsadarśanam॥33॥  
 ghrṇitvamaśnataścāpi balamāṃsaparikṣayaḥ।  
 strīmadyamāṃsapriyatā priyatā cāvaguṇṭhane॥34॥  
 makṣikāghuṇakeśānāṃ tṛṇānāṃ patanāni ca।  
 prāyo’nnapāne keśānāṃ nakhānāṃ cābhivardhanam॥35॥  
 patatribhiḥ pataṅgaiśca śvāpadaiścābhidharṣaṇam।  
 svapne keśāsthirāśīnāṃ bhasmanaścādhirohaṇam॥36॥  
 jalāśayānāṃ śailānāṃ vanānāṃ jyotiṣāmapi।  
 śuṣyatāṃ kṣīyamāṇānāṃ patatāṃ yacca darśanam॥37॥  
 prāgrūpaṃ bahurūpasya tajjñeyaṃ rājayaḥkṣmaṇaḥ॥38॥

The following are the premonitory signs and symptoms of Rajayakshma having several varieties.

1. Pratishyaya (Coryza) and Daurbalyam – weakness
2. Dosha darshanam – Finding fault with right things
3. Beebhatsa darshanam – Appearance of ugly signs and symptoms in the body
4. Ghrunitvam Ashnataha – Feeling of disgust towards food
5. Bala mamsa kshaya – Diminution of strength and muscle tissue
6. Stri madya mamsa priyata – Liking towards women, alcohol and meat

7. Priyata avaghuntane – Liking for isolation
8. His food and drinks are infested with the fall of flies insects, hair and nails
9. Assault by birds, wasps and animals
10. Climbing of heaps of hair, bones and ashes in dreams and
11. Dreams of ponds, mountains and forests, which are already dried, or getting dried and fall of planets. [33-38]

### **Rajayakshma Samprapti – Patho-physiology:**

रूपं त्वस्य यथोद्देशं निर्देक्ष्यामि सभेषजम्॥३८॥

यथास्वेनोष्मणा पाकं शारीरा यान्ति धातवः।

स्रोतसा च यथास्वेन धातुः पुष्यति धातुतः॥३९॥

स्रोतसां सन्निरुधाच्च रक्तादीनां च सङ्क्षयात्।

धातूष्मणां चापचयाद्राजयक्ष्मा प्रवर्तते॥४०॥

तस्मिन् काले पचत्यग्निर्यदन्नं कोष्ठसंश्रितम्।

मलीभवति तत् प्रायः कल्पते किञ्चिदोजसे॥४१॥

तस्मात् पुरीषं संरक्ष्यं विशेषाद्राजयक्ष्मिणः।

सर्वधातुक्षयार्तस्य बलं तस्य हि विड्बलम्॥४२॥

रसः स्रोतःसु रुद्धेषु स्वस्थानस्थो विदह्यते ।

स ऊर्ध्वं कासवेगेन बहुरूपः प्रवर्तते॥४३॥

rūpaṃ tvasya yathoddeśaṃ nirdekṣyāmi sabheṣajam॥38॥

yathāsvenoṣmaṇā pākaṃ śārīrā yānti dhātavaḥ।

srotasā ca yathāsvena dhātuḥ puṣyati dhātutaḥ॥39॥

srotasāṃ sannirodhācca raktādīnāṃ ca saṅkṣayāt।

dhātūṣmaṇāṃ cāpacayādrājayaḥkṣmā pravartate॥40॥

tasmin kāle pacatyagniryadannaṃ koṣṭhasaṃśritam।

malībhavati tat prāyaḥ kalpate kiñcidojase॥41॥

tasmāt purīṣaṃ saṃrakṣyaṃ viśeṣādrājayaḥkṣmiṇaḥ।

sarvadhātukṣayārtasya balaṃ tasya hi vidbalaṃ||42||  
rasaḥ srotaḥsu ruddheṣu svasthānastho vidahyate |  
sa ūrdhvaṃ kāsavegena bahurūpaḥ pravartate||43||

### **Patho-physiology:**

Now we shall describe details of signs and symptoms along with remedies of this disease.

The Dhatus (tissues) get nourished with the help of their own Dhatu agni. Rasa dhatu digests food to nourish Rasa Dhatu by means of Rasa Dhatu agni, Rakta gets nourished with the help of Rakta Dhatu agni and so on.

### **Read related: [Understanding Digestion Process From An Ayurveda View](#)**

But when there is obstruction of Rasavaha srotas, the rest of the Dhatus lack nourishment (Viz Rakta, Mamsa, Meda, Asthi, Majja and Shukra). **[Read here to understand Dhatu – tissues](#)**

When Dhatus lack nourishment, they undergo Kshaya – depletion. and Dhatu agni (digestion and metabolism strength also depletes). Hence, the food fails to nourish all the tissues and gets converted to stools. All the nourishment and Ojas gets wasted in the form of stool (Pureesha). Hence, in the patient of Rajayakshma, patients' stool should be protected. (Measures should be taken to channelize nutrition from the stools containing the nutritious part).

Due to obstruction to channels carrying nutritious part of food (Rasavaha Srotas), Rasa dhatu (end product-nutritious part of food)

is struck, leading to symptoms like Kasa – cough etc, in the disease Rajyakshma. This leads to manifestation of 6 or 11 symptoms as explained below. The syndrome that manifests with 6 or 11 symptoms is together called Rajyakshma.

### **11 Laskhanas (Features) of Rajyakshma:**

जायन्ते व्याधयश्चातः षडेकादश वा पुनः।

येषां सङ्घातयोगेन राजयक्ष्मेति कथ्यते॥४४॥

कासोऽसतापो वैस्वर्यं ज्वरः पार्श्वशिरोरुजा।

छर्दनं रक्तकफयोः श्वासवर्चोगदोऽरुचिः॥४५॥

रूपाण्येकादशैतानि यक्ष्मणः

jāyante vyādhayaścātaḥ ṣaḍekādaśa vā punaḥ।

yeṣāṃ saṅghātayogena rājayakṣmeti kathyate॥44॥

kāsoṃ'satāpo vaisvaryam jvaraḥ pārśvaśirorujā।

chardanaṃ raktakaphayoḥ śvāsavarcogado'ruciḥ॥45॥

rūpāṅyekādaśaitāni yakṣmaṇaḥ

Thereafter, 6 or 11 forms of diseases are manifested. Their conglomeration is called Rajyakshma.

1. Kasa – Cough
2. Amsa abhitapa – Burning sensation in the shoulders
3. Svava bheda – Impairment of the voice
4. Jwara – Fever
5. Parshva shoola – Pain in the sides of the chest
6. Shiro ruja – Headache
7. Rudhira chardi – Hemoptysis
8. Spitting of phlegm
9. Shvasa – Dyspnoea
10. Varcha -Diarrhea and

## 11. Aruchi – Anorexia

These are the 11 forms of diseases which constitute Rajayakma (tuberculosis)

### **6 symptoms of Rajayakshma:**

षडिमानि वा।

कासो ज्वरः पार्श्वशूलं स्वरवर्चोगदोऽरुचिः॥४६॥

सर्वैरर्धैस्त्रिभिर्वाऽपि लिङ्गैर्मांसबलक्षये।

युक्तो वर्ज्यश्चिकित्स्यस्तु सर्वरूपोऽप्यतोऽन्यथा॥४७॥

ṣaḍimāni vā।

kāso jvaraḥ pārsvasūlaṃ svaravarcogado'ruciḥ॥46॥

sarvairardhaistribhirvā'pi liṅgairmāṃsabalakṣaye।

yukto varjyaścikitsyastu sarvarūpo'pyato'nyathā॥47॥

1. Kasa – Cough
2. Jwara – Fever
3. Parshva shoola -Pain in the sides of the chest
4. Svara bheda – Impairment of the voice
5. Atisara – Diarrhea and
6. Aruchi – Anorexia-

These 6 ailments also constitute Rajayakshma.

If there is diminution of muscle tissue and strength then the patient of Rajayakshma having all the 11 or 6 or any of the 3 signs and symptoms should not be treated. (He will die soon)

If there is no diminution of muscle tissue or strength, then the patient of Rajayakshma is treated even if all the signs and symptoms are manifested. [38-47]

## Pratishyaya (Coryza)- running nose

घ्राणमूले स्थितः श्लेष्मा रुधिरं पित्तमेव वा।

मारुताध्मातशिरसो मारुतं श्यायते प्रति॥४८॥

प्रतिश्यायस्ततो घोरो जायते देहकर्शनः।

तस्य रूपं शिरःशूलं गौरवं घ्राणविप्लवः॥४९॥

ज्वरः कासः कफोत्क्लेशः स्वरभेदोऽरुचिः क्लमः।

इन्द्रियाणामसामर्थ्यं यक्ष्मा चातः प्रजायते॥५०॥

ghrāṇamūle sthitaḥ śleşmā rudhiraṃ pittameva vā।

mārutādhmātaśiraso mārutam śyāyate prati॥48॥

pratiśyāyastato ghoro jāyate dehakarśanaḥ।

tasya rūpaṃ śiraḥśūlaṃ gauravaṃ ghrāṇaviplavaḥ॥49॥

jvaraḥ kāsaḥ kaphotkleśaḥ svarabhedo'ruciḥ klamaḥ।

indriyāṇāmasāmarthyam yakṣmā cātaḥ prajāyate॥50॥

Vata Dosha obstructs Kapha, Rakta (blood) and Pitta at the root of nose, leading to Pratishyaya – running nose. Body tissue gets depleted leading to below symptoms –

Shira shula – headache

Gauravam – heaviness

Ghrana viplavaḥ – stuffy nose

Jwara – fever

Kasa – cough

Kaphotklesa – mucous nausea

Svara bheda – Hoarseness of voice

Aruchi – Anorexia,

Klama – fatigue and

Indriyanam Asamarthya – Inability of sensory and motor organs to perform their functions [48-50]



### **Characteristics of Cough:**

पिच्छिलं बहलं विस्रं हरितं श्वेतपीतकम्।

कासमानो रसं यक्ष्मी निष्ठीवति कफानुगम्॥५१॥

picchilaṃ bahalaṃ visraṃ haritaṃ śvetapītakam।

kāsamāno rasaṃ yakṣmī niṣṭhīvati kaphānugam॥51॥

The patient of Rajayakshma, while coughing, spits out  
Rasa (Plasma or mucoid secretion) mixed with Phlegm  
Pichila – slimy

Bahalam – Thick

Visra – Putrid in odor and

Harita, sweta peeta – green, white or yellow in color [51]

### **Characteristics of fever:**

अंसपार्श्वभितापश्च सन्तापः करपादयोः।

ज्वरः सर्वाङ्गगश्चेति लक्षणं राजयक्ष्मणः॥५२॥

aṃsapārsvābhitāpaśca santāpaḥ karapādayoḥ।

jvaraḥ sarvāṅgagaśceti lakṣaṇaṃ rājayakṣmaṇaḥ॥52॥

The characteristic features of Jvara in Rajayakshma:

Amsa parshva abhitapa – Burning sensation in the shoulders sides  
of the chest

Kara pada daha – burning sensation in the hands and feet and

Jwara – increased temperature all over the body [52]

### **Svarabheda (Hoarseness of Voice):**

वातात्पित्तात्कफाद्रक्तात् कासवेगात् सपीनसात्।

स्वरभेदो भवेद्वाताद्रूक्षः क्षामश्चलः स्वरः॥५३॥

तालुकण्ठ परिप्लोषः पित्ताद्वक्तुमसूयते।

कफाद्भेदो विबद्धश्च स्वरः खुरखुरायते ||५४||  
 सन्नो रक्तविबद्धत्वात् स्वरः कृच्छ्रात् प्रवर्तते|  
 कासातिवेगात् कषणः पीनसात्कफवातिकः||५५||  
 vātātpittātkaphādraktāt kāsavegāt sapīnasāt|  
 svarabhedo bhavedvātādrūkṣaḥ kṣāmaścalaḥ svaraḥ||53||  
 tālukaṅṭha pariploṣaḥ pittādvaktumasūyate|  
 kaphādbhedo vibaddhaśca svaraḥ khurakhurāyate ||54||  
 sanno raktavibaddhatvāt svaraḥ kṛcchrāt pravartate|  
 kāsātivegāt kaṣaṇaḥ pīnasātkaphavātikaḥ||55||

If caused by Vata, Pitta, Kapha, and Raktha, then the symptoms will be –

Svarabheda (Hoarseness of voice)  
 Kasavega (Strain of coughing) or  
 Pinasa (Chronic rhinitis) occurs.

If it is caused by Pitta, then there will be  
 Burning sensation in the palate and throat, and  
 The patient will refrain from speaking

If it is caused by Kapha,  
 The voice becomes Vibaddha (obstructed or choked) and  
 Khurakhura (rubbing noise)

If it is caused by Rakta, then the voice becomes low and because of  
 obstruction, the voice comes out with difficulty.

If the hoarseness of the voice is caused by strain of excessive  
 coughing, then it is associated with injury to the throat.

If it is caused by Pinasa (chronic rhinitis) then the signs and  
 symptoms of Kaphaja and Vatika types (mentioned above) are  
 manifested. [53-55]

### **Pain in the sides of the chest and head:**

पार्श्वशूलं त्वनियतं सङ्कोचायामलक्षणम्।

शिरःशूलं ससन्तापं यक्ष्मिणः स्यात्सगौरवम्॥५६॥

pārśvaśūlaṃ tvaniyataṃ saṅkocāyāmalakṣaṇam।

śiraḥśūlaṃ sasantāpaṃ yakṣmiṇaḥ syātsagauravam॥56॥

In a patient of Rajayakshma, pain in the sides of the chest is indeterminate, it is associated with the contraction of chest and sometime it is associated with the expansion of the chest.

In the patient of Rajayakshma, headache is associated with burning sensation and heaviness. [56]

Spitting of blood:

अभिसन्ने शरीरे तु यक्ष्मिणो विषमाशनात्।

कण्ठात्प्रवर्तते रक्तं श्लेष्मा चोत्क्लिष्टसञ्चितः॥५७॥

abhisanne śarīre tu yakṣmiṇo viṣamāśanāt।

kaṅṭhātpravartate raktaṃ śleṣmā cotkliṣṭasañcitaḥ॥57॥

When the body of the patient suffering from Rajayakshma becomes emaciated, the accumulated and excited blood and phlegm comes out from the throat. [57]

### **Cause of Bleeding**

रक्तं विबद्धमार्गत्वान्मांसादीन्नानुपद्यते ।

आमाशयस्थमुत्क्लिष्टं बहुत्वात् कण्ठमेति च॥५८॥

raktaṃ vibaddhamārgatvānmāṃsādīnnānupadyate ।

āmāśayasthamutkliṣṭaṃ bahutvāt kaṅṭhameti ca॥58॥

Because of obstruction to the channels of the blood, it becomes incapable of getting converted into Mamsadhatu (Muscle tissue) etc. this gets accumulated in excess in Amasaya (stomach) and being excited, it comes out (Eti= to come) through the throat. [58]

### **Dyspnoea and Diarrhoea:**

वात श्लेष्म विबद्धत्वादुरसः श्वासमृच्छति।

दोषैरुपहते चाग्नौ सपिच्छमतिसार्यते॥५९॥

vāta śleṣma vibaddhatvādurasah śvāsamṛcchati।

doṣairupahate cāgnau sapicchamatisāryate॥59॥

The patient of Rajayakshma suffers from Shwasa by Vata and Kapha.

This patient passes the quantity of stool along with mucus because of the suppression of Agni (enzymes) by the vitiated Doshas. [59]

### **Aruchi (Anorexia or Aversion for food)**

पृथग्दोषैः समस्तैर्वा जिह्वाहृदयसंश्रितैः।

जायतेऽरुचिराहारे द्विष्टैरर्थैश्च मानसैः॥६०॥

कषाय तिक्त मधुरैर्विद्यान्मुखरसैः क्रमात्।

वाताद्यैररुचिं जातां मानसीं दोषदर्शनात्॥६१॥

prthagdoṣaiḥ samastairvā jihvāhṛdayasaṁśritaiḥ।

jāyate'rucirāhāre dviṣṭairarthaiśca mānasaiḥ॥60॥

kaṣāya tikta madhurairvidyānmukharasaiḥ kramāt।

vātādyairaruciṁ jātāṁ mānasīṁ doṣadarśanāt॥61॥

Arochaka (aversion towards food) is caused by individual Doshas and by all the Doshas simultaneously vitiated.

These vitiated Doshas are located in the tongue as well as heart.

In Vata aggravation, mouth will have astringent taste, in Pitta, bitter taste and in Kapha, it gets sweet taste. [60-61]

### **Chardi (vomiting):**

अरोचकात् कासवेगाद्दोषोत्क्लेशाद्भयादपि।

छर्दिर्या सा विकाराणामन्येषामप्युपद्रवः॥६२॥

arocakāt kāsavegāddoṣotkleśādbhayādapi।

chardiryā sā vikārāṇāmanyēṣāmapyupadravaḥ॥62॥

Chardi (vomiting) is caused due to Arochaka (anorexia), strain of coughing, excitation of Doshas and fear. This vomiting might also occur as a complication in other diseases. [62]

### **Rajayakshma Chikitsa – treatment:**

सर्वस्त्रिदोषजो यक्ष्मा दोषाणां तु बलाबलम्।

परीक्ष्यावस्थिकं वैद्यः शोषिणं समुपाचरेत्॥६३॥

प्रतिश्याये शिरःशूले कासे श्वासे स्वरक्षये।

पार्श्वशूले च विविधाः क्रियाः साधारणीः शृणु॥६४॥

sarvastridoṣajo yakṣmā doṣāṇāṃ tu balābalaṃ।

parīkṣyāvasthikaṃ vaidyaḥ śoṣiṇaṃ samupācaret॥63॥

pratiśyāye śiraḥśūle kāse śvāse svarakṣaye।

pārśvaśūle ca vividhāḥ kriyāḥ sādharmaṇiḥ śṛṇu॥64॥

All varieties of Rajayakshma are caused by simultaneous vitiation of all the 3 Doshas. After ascertaining the proportionate dominance of Doshas, the physician should treat the patient suffering from these diseases, on the basis of the stage of the ailment.

Various treatments for Pratishyaya (Coryza), headache, cough,

dyspnoea, Svarakshaya (Aphasia) and pain in the sides of the chest, in general, will now be described. [63-64]

### Chikitsa Sutra – Line of treatment

पीनसे स्वेदमभ्यङ्गं धूममालेपनानि च।  
परिषेकावगाहांश्च यावकं वाट्यमेव च॥६५॥  
लवणाम्ल कटूष्णांश्च रसान् स्नेहोपबृंहितान्।  
लाव तित्तिरि दक्षाणां वर्तकानां च कल्पयेत्॥६६॥  
सपिप्पलीकं सयवं सकुलत्थं सनागरम्।  
दाडिमामलकोपेतं स्निग्धमाजं रसं पिबेत्॥६७॥  
तेन षड्विनिवर्तन्ते विकाराः पीनसादयः।  
मूलकानां कुलत्थानां यूषैर्वा सूपकल्पितैः ॥६८॥  
यव गोधूम शाल्यन्नैर्यथासात्म्यमुपाचरेत्।  
पिबेत्प्रसादं वारुण्या जलं वा पाञ्चमूलिकम्॥६९॥  
धान्य नागरसिद्धं वा तामलक्याऽथवा शृतम्।  
पर्णिनीभिश्चतसृभिस्तेन चान्नानि कल्पयेत्॥७०॥

pīnase svedamabhyaṅgaṃ dhūmamālepanāni ca।  
pariṣekāvagāhāṃśca yāvakaṃ vāṭyameva ca॥65॥  
lavaṅāmla kaṭūṣṇāṃśca rasān snehopabr̥ṃhitān।  
lāva tittiri dakṣāṅāṃ vartakānāṃ ca kalpayet॥66॥  
sapippalīkaṃ sayavaṃ sakulatthaṃ sanāgaram।  
dāḍimāmalakopetaṃ snigdhamājaṃ rasaṃ pibet॥67॥  
tena ṣaḍvinivartante vikārāḥ pīnasādayaḥ।  
mūlakānāṃ kulatthānāṃ yūṣairvā sūpakalpitaiḥ ॥68॥  
yava godhūmaśālyannairiyathāsātmyamupācaret।  
pibetprasādaṃ vāruṇyā jalaṃ vā pāñcamūlikam॥69॥  
dhānyanāgarasiddhaṃ vā tāmalakyā'thavā śṛtam।  
parṇinībhiścatasr̥bhistena cānnāni kalpayet॥70॥

The hot soup of the meat of Lava, Tittiri – Partridge, Daksha and Vartaka, added with Salt, sour as well as pungent herbs and Sneha (oil, ghee etc.) is used for preparing thick gruel. It is used for Swedana, Abhyanga, Dhuma (herbal smoking), Alepana (external application), Parisheka (sprinkling of liquids), Avagaha (dipping, bath). Yavaka Vatya (preparation of barley water) is used in the treatment of Pinasa (Coryza).

The patient should take the soup of the meat of goat added with barley, horse gram, ginger, pomegranate (Dadima), Amalaka and ghee. By this, the ailments like Pinasa (Coryza) etc. get cured.

The soup of radish (Mulaka) and horse gram (Kulattha) is properly prepared. Along with this soup, the patient should take food preparations made of barley, wheat and rice depending suitability.

The patient should drink the upper portion of Varuni (a type of alcoholic drink) or water boiled with Panchamoola (Bilva, Shyonaka, Gambhari, Paatala and Agnimantha).

For food preparations, the water boiled with coriander and ginger or tamalaki or Parni chatustaya (Shalaparni, Prishnaparni, Mashaparni and Mudgaparni) is used [65-70]

### **Different types of Swedana for Rajayakshma**

कृशरोत्कारिका माष कुलत्थयवपायसैः।

सङ्कर स्वेदविधिना कण्ठं पार्श्वमुरः शिरः॥७१॥

स्वेदयेत् पत्रभङ्गेण शिरश्च परिषेचयेत्।

बला गुडूची मधुक शृतैर्वा वारिभिः सुखैः॥७२॥

बस्तमत्स्यशिरोभिर्वा नाडीस्वेदं प्रयोजयेत्।

कण्ठे शिरसि पार्श्वे च पयोभिर्वा सवातिकैः॥७३॥

औदकानूप मांसानि सलिलं पाञ्चमूलिकम्।  
 सस्नेहमारनालं वा नाडीस्वेदे प्रयोजयेत्॥७४॥  
 जीवन्त्याः शतपुष्पाया बलाया मधुकस्य च।  
 वचाया वेशवारस्य विदार्या मूलकस्य च॥७५॥  
 औदकानूप मांसानामुपनाहाः सुसंस्कृताः।  
 शस्यन्ते सचतुःस्नेहाः शिरःपार्श्वसशूलिनाम्॥७६॥  
 kṛśarotkārikāmāṣakulatthayavapāyasaiḥ।  
 saṅkara sveda vidhinā kaṅṭhaṃ pārśvamuraḥ śiraḥ॥71॥  
 svedayet patrabaṅgaṇa śiraśca pariṣecayet।  
 balā guḍūcī madhuka śṛtairvā vāribhiḥ sukhaiḥ॥72॥  
 basta matsya śirobhirvā nāḍīsvedaṃ prayojayet।  
 kaṅṭhe śirasi pārśve ca payobhirvā savātikaiḥ॥73॥  
 audakānūpa māṃsāni salilaṃ pāñcamūlikam।  
 sasneham āranālaṃ vā nāḍīsvede prayojayet॥74॥  
 jīvantiyāḥ śatapuṣpāyā balāyā madhukasya ca।  
 vacāyā veśavārasya vidāryā mūlakasya ca॥75॥  
 audakānūpa māṃsānāmupanāhāḥ susaṃskṛtāḥ।  
 śasyante sacatuḥsnehāḥ śiraḥpārśvāṃsaśūlinām॥76॥

### **Different types of sweating treatments for Rajayakshma:**

Below, different types of Swedana – sweating treatments are explained. To learn in detail about each of these sweating methods, visit [Charaka Sutrasthana 14th chapter](#)

Sankara type of Swedana is administered over throat, sides of the chest, chest and head

(vide) and for this purpose,

Krushara – thick gruel,

Utkarika – pudding and



Payasa (milk preparation boiled with black gram, horse gram and barley) is used.

Parisheka (sprinkling) type of Swedana is administered with Patrabhanga (decoction of leaves having Vata alleviating properties) or

The lukewarm decoction of  
Bala – Country mallow (root) – *Sida cordifolia*,  
Guduchi – *Tinospora cordifolia* and  
Madhuka– Licorice – *Glycyrrhiza glabra*.

Nadisveda is done on throat, head and sides of chest with  
The head of the goat and fish or  
The decoction of Vata balancing herbs.

For Nadi sveda these may also be used:

The meat of aquatic and semi- aquatic animals,  
The decoction of Panchamul (bilva, Syonaka, Gambhari, Patali and Ganikarika),

Sneha (oil, ghee etc.) and

Aranala (sour Gruel)

Upanaha (hot ointment) is done if there is

Shiro ruja – headache,

Parshva shoola – pain in the sides of the chest and

Amsa shoola – shoulder pain

The following ingredients are used:

Jivanti – *Leptadenia reticulata*,

Shatapushpa – *Anethum sowa*

Bala – Country mallow (root) – Sida cordifolia,  
 Madhuka– Licorice – Glycyrrhiza glabra,  
 Vacha – Acorus calamus Linn  
 Veshavara – a non veg soup recipe  
 Vidari- Ipomoea paniculata / Pueraria tuberosa  
 Mulaka – Raphanus sativus and  
 Meat of aquatic as well as semi- aquatic animals sizzled and mixed  
 with 4 types of Sneha (oil, ghee, muscle fat and bone marrow) is  
 useful. [71-76]

### Recipes for external application:

शतपुष्पा समधुकं कुष्ठं तगर चन्दने।  
 आलेपनं स्यात् सघृतं शिरःपार्श्वसशूलनुत्॥७७॥  
 बला रास्ना तिलाः सर्पिर्मधुकं नीलमुत्पलम्।  
 पलङ्कषा देवदारु चन्दनं केशरं घृतम्॥७८॥  
 वीरा बला विदारी च कृष्णगन्धा पुनर्नवा।  
 शतावरी पयस्या च कतृणं मधुकं घृतम्॥७९॥  
 चत्वार एते श्लोकार्धैः प्रदेहाः परिकीर्तिताः।  
 शस्ताः संसृष्टदोषाणां शिरःपार्श्वसशूलिनाम्॥८०॥  
 नावनं धूमपानानि स्नेहाश्चौत्तरभक्तिकाः।  
 तैलान्यभ्यङ्गयोगीनि बस्तिकर्म तथा परम्॥८१॥  
 śatapuṣpā samadhukam kuṣṭham tagaracandane।  
 ālepanam syāt saghṛtam śiraḥpārśvāṃsaśūlanut॥77॥  
 balā rāsnā tilāḥ sarpirmadhukam nīlamutpalam।  
 palaṅkaṣā devadāru candanam keśaram ghṛtam॥78॥  
 vīrā balā vidārī ca kṛṣṇagandhā punarnavā।  
 śatāvarī payasyā ca kattṛṇam madhukam ghṛtam॥79॥  
 catvāra ete ślokārdhaiḥ pradehāḥ parikīrtitāḥ।  
 śastāḥ saṃsrṣṭadoṣāṇāṃ śiraḥpārśvāṃsaśūlinām॥80॥

nāvanam dhūmapānāni snehāścāuttarabhaktikāḥ|  
tailānyabhyaṅgayogīni bastikarma tathā param||81||

### **External application (Alepana):**

The ingredients used: Paste of

Shatapushpa – Anethum sowa

Madhuka– Licorice – Glycyrrhiza glabra,

Kushta – Saussurea lappa,

Tagara – Valeriana walichii and

Chandana (Sandalwood – Santalum album) along with ghee

Cures:

Shiro ruja – headache and

Parshva amsa shoola – pain in the sides of the chest as well as  
shoulders

Praseka (external application of thick ointment):

Useful in the treatment of-

Shiro ruja – headache and

Parshva amsa shoola – pain in the sides of the chest as well as  
shoulders caused by the simultaneous vitiations of 2 Doshas.

Other combinations for paste application for headache, chest and  
shoulder pain –

1. Bala – Country mallow (root) – Sida cordifolia,

Rasna – Alpinia galanga, sesame seeds, ghee, Yashtimadhu and  
Blue Lily (Neelotpala)

2. Palankasha (Guggulu (Commifora mukul Engl.),

Devadaru (Cedrus deodara),

Chandana (Sandalwood – Santalum album),  
Kesara and Ghee

3. Veera,  
Bala – Country mallow (root) – Sida cordifolia,  
Vidari (Ipomoea paniculata / Pueraria tuberosa),  
Krsnagandha and  
Punarnava – Boerhavia diffusa and

4. Shatavari – Asparagus racemosus  
Payasya – Impomoea paniculata,  
Ksheerakakoli – Lilium polyphyllum  
Kattrna,  
Madhuka– Licorice – Glycyrrhiza glabra and  
Ghee

For these patients, Navana (Inhalation therapy), Dhumapana (smoking therapy), administration of Sneha (Ghee, etc) after the intake of food, massage with medicated oils and medicated enema (Basti) are useful. [77-81]

### **Raktamokshana – Blood-letting Therapy, etc**

शृङ्गालाबुजलौकोभिः प्रदुष्टं व्यधनेन वा।  
शिरःपार्श्वसशूलेषु रुधिरं तस्य निर्हरेत्॥८२॥  
प्रदेहः सघृतश्चेष्टः पद्मकोशीरचन्दनैः।  
दूर्वा मधुक मञ्जिष्ठाकेशरैर्वा घृताप्लुतैः॥८३॥  
प्रपौण्डरीक निर्गुण्डी पद्म केशरमुत्पलम् ।  
कशेरुकाः पयस्या च ससर्पिष्कं प्रलेपनम्॥८४॥  
चन्दनाद्येन तैलेन शतधौतेन सर्पिषा।  
अभ्यङ्गः, पयसा सेकः शस्तश्च मधुकाम्बुना॥८५॥

माहेन्द्रेण सुशीतेन चन्दनादिशृतेन वा।

परिषेकः प्रयोक्तव्य इति संशमनी क्रिया॥८६॥

śrngālābu jalaukobhiḥ praduṣṭaṃ vyadhanena vā|

śiraḥ pārśvāṃsa śūleṣu rudhiraṃ tasya nirharet||82||

pradehaḥ saghr̥taśceṣṭaḥ padmakośīracandanaiḥ|

dūrvā madhuka mañjiṣṭhākeśarairvā ghr̥tāplutaiḥ||83||

prapaunḍarīka nirguṇḍīpadmakeśaramutpalam |

kaśerukāḥ payasyā ca sasarpīṣkaṃ pralepanam||84||

candanādyena tailena śatadhautena sarpiṣā|

abhyaṅgaḥ, payasā sekaḥ śastaśca madhukāmbunā||85||

māhendreṇa suśītena candanādiśṛtena vā|

pariṣekaḥ prayoktavya iti saṃśamanī kriyā||86||

The patient suffering from headache and pain in the sides of the chest as well as shoulders is administered blood-letting therapy with:

Srunga (Horn)

Alabu (gourd) and

Jalauka (leeches) or

Siravyadha – venesection

For such patients, Pradeha (external application of thick ointment) with the paste of

Padmaka – Prunus cerasoides

Ushira – Vetiver – Vetiveria zizanioides and

Chandana (Sandalwood – Santalum album) added with ghee or

The paste of

Durva (Cynodon dactylon),

Madhuka– Licorice – Glycyrrhiza glabra,

Manjistha – Rubia cordifolia and  
Kesara mixed with ghee is useful.

**Pralepana (application of ointment) of:**

Prapaundarika (Nymphaea lotus) – red variety,  
Nirgundi (Vitex negundo),  
Padmakesara,  
Utpala (Nymphaea alba),  
Kaseruka (Scripus grossus) and  
Payasya – Impomoea paniculata with ghee is useful in this  
condition.

**Massage with the help of:**

Chandanandi taila and  
Satadhauta ghrita is useful in this condition.

Pariseka (sprinkling of liquids) with:

Milk,

Decoction of Madhuka– Licorice – Glycyrrhiza glabra,

Cold rain- water or

The decoction of

Chandana (Sandalwood – Santalum album), etc. is useful in this  
condition.

Thus, the alleviation therapies are described. [82-86]

**Panchakarma treatment for Rajayakshma**

दोषाधिकानां वमनं शस्यते सविरेचनम्।

स्नेहस्वेदोपपन्नानां सस्नेहं यन्न कर्शनम्॥८७॥

शोषी मुञ्चति गात्राणि पुरीषसंसनादपि।

अबलापेक्षिणीं मात्रां किं पुनर्यो विरिच्यते॥८८॥

doṣādhikānām vamanam śasyate savirecanam|  
snehasvedopapannānām sasneham yanna karśanam||87||  
śoṣī muñcati gātrāṇi purīṣasraṃsanādapi|  
abalāpekṣiṇīm mātrām kiṃ punaryo viricyate||88||

The patient suffering from Rajayakshma having excessively vitiated Doshas is given Snehana and Swedana therapies and thereafter, Vamana (emetic therapy) and virecana (purgation therapy) is administered.

The recipe for these therapies should contain Sneha (ghee, oil etc), and these recipes should not have depleting (Karsana) effect. The patient of Rajayakshma will die if there are loose bowels. Therefore, the dose of these recipes is such, which a weak person can stand, and he should never be given a strong purgation. [87-88]

### **Medicines and treatments for Rajayakshma:**

योगान् संशुद्ध कोष्ठानां कासे श्वासे स्वरक्षये|  
शिरःपार्श्वसशूलेषु सिद्धानेतान्प्रयोजयेत्||८९||  
yogān saṃśuddha koṣṭhānām kāse śvāse svarakṣaye|  
śiraḥpārśvāṃsaśūleṣu siddhānetānprayojayet||89||

After the Koshta (Gut) is cleaned of impurities by Vamana and Virechana, for the treatment of Kasa (cough), Svasa (Dyspnoea), headache and pain in the sides of the chest as well as shoulders, the following medicines are administered. (89)

### **Nasya treatment to improve voice:**

बला विदारिगन्धायैर्विदार्या मधुकेन वा|

सिद्धं सलवणं सर्पिर्नस्यं स्यात्स्वर्यमुत्तमम्॥९०॥

प्रपौण्डरीकं मधुकं पिप्पली बृहती बला।

क्षीरं सर्पिश्च तत्सिद्धं स्वर्यं स्यान्नावनं परम्॥९१॥

शिरःपार्श्वसशलघ्नं कासश्वासनिर्बहणम्।

प्रयुज्यमानं बहुशो घृतं चौत्तरभक्तिकम्॥९२॥

balā vidārigandhādyairvidāryā madhukena vā।

siddham salavaṇam sarpirnasyam syātsvaryamuttamam॥90॥

prapaunḍarīkaṁ madhukaṁ pippalī bṛhatī balā।

kṣīraṁ sarpiśca tatsiddham svaryam syānnāvanam param॥91॥

śiraḥpārśvāṁśaśūlaghnam kāśaśvāsanibarhaṇam।

prayujyamānam bahuśo gṛtaṁ cauttarabhaktikam॥92॥

1. Nasya (nasal drops therapy) with the ghee boiled with

Bala – Country mallow (root) – *Sida cordifolia*

Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*),

Ashwagandha – Winter Cherry / Indian ginseng (root) – *Withania*

*somnifera* etc,

or

Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*) and

Madhuka– Licorice – *Glycyrrhiza glabra* along with salt is excellent

for the promotion of voice.

2. Navana (a type of Nasya) of ghee boiled with

Prapaundarika (*Nymphaea alba*) – red variety,

Madhuka– Licorice – *Glycyrrhiza glabra*,

Pippali – Long pepper fruit – *Piper longum*,

Brihati – *Solanum indicum*,

Bala – Country mallow (root) – *Sida cordifolia* and

Milk is excellent for the promotion of voice.



The above herbal ghee administered after food, relieves  
Shirashoola – headache  
Parshwashoola – flank pain  
Amsashoola – upper back pain  
Kasa – cough  
Shwasa – asthma, dyspnoea (90-92)

### **Dashamoola Ghrita, Bala ghrita, Rasna Ghrita**

दशमूलेन पयसा सिद्धं मांसरसेन च।

बलागर्भं घृतं सद्यो रोगानेतान् प्रबाधते॥९३॥

भक्तस्योपरि मध्ये वा यथाग्न्यभ्यवचारितम्।

रास्नाघृतं वा सक्षीरं सक्षीरं वा बलाघृतम्॥९४॥

daśamūlena payasā siddham māṃsarasena ca।

balāgarbham ghr̥tam sadyo rogānetān prabādhatē॥93॥

bhaktasyopari madhye vā yathāgnyabhyavacāritam।

rāsnāghr̥tam vā sakṣīram sakṣīram vā balāghr̥tam॥94॥

### **Dashamoola Ghrita, Bala ghrita, Rasna Ghrita**

Medicated ghee prepared by boiling with

Bala – Country mallow (root) – *Sida cordifolia*,

Decoction of Dashamula (Bilva, Syonaka, Gambhari, Patali,

Ganikarika, Salaparni, Prishnaparni – *Uraria picta*, Brihati – *Solanum indicum*, Kantakari – *Solanum xanthocarpum* and Goksura)

Milk and Meat soup is useful in the instantaneous cure of the above mentioned ailments. (headache, flanks pain, upper back pain, cough and asthma)

5. Besides, the intake of Rasna ghrita or Bala ghrita along with milk after food or during the course of food in a dose proportionate with

the power of digestion of patient is also useful in the treatment of the above mentioned ailments.

### **Linctus preparation (Leha) for cough, voice hoarseness, asthma etc.**

लेहान् कासापहान् स्वर्याञ् श्वास हिक्का निर्बर्हणान्।

शिरःपार्श्वसशूलघ्नान् स्नेहांश्चातः परं शृणु॥९५॥

घृतं खर्जूरं मृद्धीका शर्करा क्षौद्रं संयुतम् ।

सपिप्पलीकं वैस्वर्यं कास श्वास ज्वरापहम्॥९६॥

दशमूलशृतात् क्षीरात् सर्पिर्यदुदियान्नवम्।

सपिप्पलीकं सक्षौद्रं तत् परं स्वरबोधनम्॥९७॥

शिरःपार्श्वसशूलघ्नं कासश्वासज्वरापहम्।

पञ्चभिः पञ्चमूलैर्वा शृताद्यदुदियाद्धृतम्॥९८॥

पञ्चानां पञ्चमूलानां रसे क्षीरचतुर्गुणे।

सिद्धं सर्पिर्जयत्येतद्यक्ष्मणः सप्तकं बलम्॥९९॥

खर्जूरं पिप्पली द्राक्षा पथ्या शृङ्गी दुरालभा।

त्रिफला पिप्पली मुस्तं शृङ्गाटगुडशर्कराः॥१००॥

वीरा शटी पुष्कराख्यं सुरसः शर्करा गुडः।

नागरं चित्रको लाजाः पिप्पल्यामलकं गुडः॥१०१॥

श्लोकार्धैर्विहितानेतांल्लिह्यान्ना मधुसर्पिषा।

कास श्वासापहान्स्वर्यान्पार्श्वशूलापहांस्तथा॥१०२॥

lehān kāsāpahān svaryāñ śvāsahikkānibarhaṇān।

śiraḥpārśvāṃsaśūlaghnān snehāṃścātaḥ paraṃ śṛṇu॥95॥

ghṛtaṃ kharjūramṛdvikāśarkarākṣaudrasaṃyutam ।

sapippalikāṃ vaisvarya kāsaśvāsajvarāpaham॥96॥

daśamūlaśṛtāt kṣīrāt sarpiryadudiyānnavam।

sapippalikāṃ sakṣaudraṃ tat paraṃ svarabodhanam॥97॥

śiraḥpārśvāṃsaśūlaghnaṃ kāsaśvāsajvarāpaham।

pañcabhiḥ pañcamūlairvā śṛtādyadudiyādghṛtam||98||  
pañcānāṃ pañcamūlānāṃ rase kṣīracaturguṇe|  
siddham sarpirjayatyetyakṣmaṇaḥ saptakaṃ balam||99||  
kharjūraṃ pippalī drākṣā pathyā śṛṅgī durālabhā|  
triphalā pippalī mustaṃ śṛṅgāṭagudaśarkarāḥ||100||  
vīrā śaṭī puṣkarākhyam surasaḥ śarkarā guḍaḥ|  
nāgaram citrako lājāḥ pippalyāmalakaṃ guḍaḥ||101||  
ślokārdhairvihitānetāṃllihyānnā madhusarpiṣā|  
kāsa śvāsāpahānsvaryānpārśvaśūlāpahāṃstathā||102||

### **Linctus (Leha) for cough, voice hoarseness, asthma etc.**

Intake of ghee added with

Kharjura – dates,

Mrudvika – Vitis vinifera

Sharkara – sugar

Honey and Pippali – Long pepper fruit – Piper longum

Cures:

Vaisvarya – Hoarseness of voice

Kasa – cough

Svasa – dyspnoea and

Jvara – fever

The ghee which is collected freshly from the milk boiled with the  
Decoction of Dashamula is mixed with Pippali and honey.

This is an excellent recipe for the promotion of voice.

It also cures:

Shiro ruja – headache,

Parshva shoola and amsa shoola – pain in the sides of the chest as  
well as shoulders,

Kasa – cough,  
Svasa – dyspnoea and  
Jwara – fever.

Ghee is collected from the milk boiled with 5 varieties of  
Panchamool;

Brhat Panchamula (Bilva – Aegle marmelos, Syonaka, Gambhari –  
Gmelina arborea, Patali and Ganikarika),

Ksudrapanchamula (Shalaparni, Prishnaparni – Uraria picta, Brihati  
– Solanum indicum, Katakari – Solanum xanthocarpum and  
Goksura – Tribulus terrestris),

Trnapanchamula (Saraiksu, Darbha, Kasa and Sali),

Kantakapanchamula (Jivaka Rishabhaka – Manilkara hexandra,  
meda, Jivanti – Leptadenia reticulata and Shatavari – Asparagus  
racemosus) and

Vallipancamula (Punarnava – Boerhavia diffusa, Shalaparni,  
Prishnaparni – Uraria picta, Bala – Country mallow (root) – Sida  
cordifolia and Eranda –Ricinus communis) [wide **Charaka Chikitsa**  
**1:1:41-44.**

This ghee (one part) is cooked by adding the decoction of 5  
varieties of Panchamula (3 parts) and milk (1 part). This recipe  
cures all the 7 ailments of Rajayakshma.

The following 4 recipes, when taken in the form of linctus along  
with honey and he cures Kasa (cough), Svasa (Dyspnoea) and pain  
in the sides of the chest. They also promote voice.

1. Kharjura – Phoenix dactylifera

Pippali – Long pepper fruit – Piper longum,

Draksha – Raisin – Vitis vinifera,

Pathya – Haritaki  
Karkatashrunji and  
Duralabha – Fagonia cretica

2. Triphala (Haritaki, Bibhitaki and Amalaki)  
Pippali – Long pepper fruit – Piper longum

3. Veera,  
Shati – Hedychium spicatum  
Puskaramula – Inula racemosa, Basil, jaggery and sugar

4. Nagara –  
Chitraka – Leadwort – Plumbago zeylanica,  
Laja,  
Pippali – Long pepper fruit – Piper longum,  
Amalaki – Phyllanthus, emblica and  
Jaggery [89-102]

### **Sitopaladi Churna**

सितोपलां तुगाक्षीरीं पिप्पलीं बहुलां त्वचम्।

अन्त्यादूर्ध्वं द्विगुणितं लेहयेन्मधुसर्पिषा॥१०३॥

चूर्णितं प्राशयेद्वा तच्छवासकासकफातुरम् ।

सुप्तजिह्वारोचकिनमल्पाग्निं पार्श्वशूलिनम्॥१०४॥

sitopalām tugākṣīrīm pippalīm bahulām tvacam।

antyādūrdhvaṃ dviguṇitaṃ lehayenmadhusarpiṣā॥103॥

cūrṇitaṃ prāśayedvā tacchvāsakāsakaphāturam ।

suptajihvārocakinamalpāgniṃ pārśvaśūlinam॥104॥

Ingredients:

16 parts of Sitapala (misri or sugar with big crystals),  
8 parts of Tugaksheeri (bamboo salt)  
4 parts of Pippali – Long pepper fruit – Piper longum,  
2 parts of Bahula (Bruhadela) Greater cardamom and  
1 part of Tvak is made to a powder.

This is mixed with honey and ghee, and given to the patient to lick.

Indicated in –

Svasa – dyspnoea

Kasa – cough

Kapha – phlegm

Suptajihva – numbness of the tongue

Arocaka – anorexia

Alpagni – low power of digestion and

Parsvasula – pain in the sides of the chest [103- 104]

**Read more about side effects, usage, safety of Sitopaladi  
Choornam**

**Treatment of Burning Sensation:**

हस्त पादाङ्गदाहेषु ज्वरे रक्ते तथोर्ध्वगे।

वासाघृतं शतावर्या सिद्धं वा परमं हितम्॥१०५॥

hasta pādāṅgadāheṣu jvare rakte tathordhvage।

vāsāghṛtaṃ śatāvaryā siddhaṃ vā paramaṃ hitam॥105॥

If there is burning sensation in hands, feet or in the body, and if there is fever and bleeding from the upper channels of the body, then the patient is given Vasaghrita or Shatavari ghrita. [105]

## Duralabhadi Ghrita:

दुरालभां श्वदंष्ट्रां च चतस्रः पर्णिनीर्बलाम्।  
भागान्पलोन्मितान् कृत्वा पलं पर्पटकस्य च॥१०६॥  
पचेद्दशगुणे तोये दशभागावशेषिते।  
रसे सुपूते द्रव्याणामेषां कल्कान् समावपेत्॥१०७॥  
शट्याः पुष्करमूलस्य पिप्पली त्रायमाणयोः।  
तामलक्याः किरातानां तिक्तस्य कुटजस्य च॥१०८॥  
फलानां सारिवायाश्च सुपिष्टान् कर्षसम्मितान्।  
ततस्तेन घृतप्रस्थं क्षीरद्विगुणितं पचेत्॥१०९॥  
ज्वरं दाहं भ्रमं कासमंसपार्श्वशिरोरुजम्।  
तृष्णां छर्दिमतीसारमेतत् सर्पिर्व्यपोहति॥११०॥  
durālabhāṃ śvadamṣṭrāṃ ca catasraḥ parṇinīrbalām।  
bhāgānpalonmitān kṛtvā palam parpaṭakasya ca॥106॥  
paceddaśagūṇe toyē daśabhāgāvaśeṣite।  
rase supūte dravyāṇāmeṣāṃ kalkān samāvapet॥107॥  
śaṭyāḥ puṣkaramūlasya pippalītrāyamāṇayoḥ।  
tāmalakyāḥ kirātānāṃ tiktasya kuṭajasya ca॥108॥  
phalānāṃ sārivāyāśca supiṣṭān karṣasammitān।  
tatastena ghr̥taprastham kṣīradviguṇitaṃ pacet॥109॥  
jvaram dāham bhramam kāsamamsapārśvasīrorujam।  
tr̥ṣṇām chardimatīsārametat sarpirvyapohati॥110॥

1 pala of each of

Duralabha – Fagonia cretica

Svadamstra – Tribulus terrestris

4 varieties of Parni (Salaparni, Prishnaparni – Uraria picta, Mashaparni – Teramnus labialis and Mudgaparni – Phaseolus trilobus),

Bala – Country mallow (root) – Sida cordifolia and

Parpataka – *Fumaria parviflora* is boiled by adding 10 times of ghee, i.e. the Prasthas of water and reduced to 1/10th. Thereafter, the decoction is properly strained out.

To this in fine paste of

1 Karsha of each of

Sati – *Hedychium spicatum*

Puskaramula – *Inula racemosa*

Pippali – Long pepper fruit – *Piper longum*,

Trayamana – *Gentiana kurroa*

Tamalaki – Bhi Amla

Kiratatikta – *Swertia chirata*

Fruits of Kutaja – *Connessi (Holarrhena antidysenterica Wall.)* and

Sariva – Indian Sarsaparilla – *Hemidesmus indicus* is added.

Thereafter, 1 prastha of ghee and 2 Prasthas of milk are added and cooked.

This medicated ghee cures

Jvara (fever)

Daha (burning sensation)

Bhrama (Giddiness),

Kasa (cough)

Amsa ruja; Parshva ruja; shiro ruja – Pain in shoulders, sides of the chest and head

Trsna – morbid thirst),

Chardi – Vomiting and

Atisara – Diarrhoea [106-110]

### **Jivantyadi ghruta:**

जीवन्तीं मधुकं द्राक्षां फलानि कुटजस्य च।

शर्टीं पुष्करमूलं च व्याघ्रीं गोक्षुरकं बलाम्॥१११॥



नीलोत्पलं तामलकीं त्रायमाणां दुरालभाम्।  
पिप्पलीं च समं पिष्ट्वा घृतं वैद्यो विपाचयेत्॥११२॥  
एतद्व्याधिसमूहस्य रोगेशस्य समुत्थितम्।  
रूपमेकादशविधं सर्पिरग्र्यं व्यपोहति॥११३॥

jīvantīm madhukam drākṣām phalāni kuṭajasya ca।  
śaṭīm puṣkaramūlam ca vyāghrīm gokṣurakam balām॥111॥  
nīlotpalam tāmalakīm trāyamāṇām durālabhām।  
pippalīm ca samam piṣṭvā ghr̥tam vaidyo vipācayet॥112॥  
etadvyādhisamūhasya rogeśasya samutthitam।  
rūpamekādaśavidham sarpiragryam vyapohati॥113॥

All these drugs is taken in equal quantity and made to a paste.  
Ghee is cooked along with this paste:

Jivanti – Leptadenia reticulata  
Madhuka– Licorice – Glycyrrhiza glabra  
Draksha – Raisin – Vitis vinifera,  
Fruits of Kutaja – Connessi (Holarrhena antidysenterica Wall.),  
Shati – Hedychium spicatum  
Puskaramula – Inula racemosa  
Vyaghri – Solanum surattense  
Goksura – Tribulus terrestris  
Bala – Abution indicum  
Nilopala – Water lily  
Tamalaki – Phyllanthus, niruri  
Tryamana – Gentiana kurroo  
Duralabha – Fagonia cretica and  
Pippali – Long pepper fruit – Piper longum

This excellent recipe of medicated ghee cures all the 11 signs and

symptoms of this serious disease (tuberculosis) which is a conglomeration of several ailments. [111-113]

### **Baladi Ksheera –**

बलां स्थिरां पृश्निपर्णीं बृहतीं सनिदिग्धिकाम्।

साधयित्वा रसे तस्मिन्पयो गव्यं सनागरम्॥११४॥

द्राक्षा खर्जूर सर्पिर्भिः पिप्पल्या च शृतं सह।

सक्षौद्रं ज्वर कासघ्नं स्वर्यं चैतत् प्रयोजयेत्॥११५॥

आजस्य पयसश्चैवं प्रयोगो जाङ्गला रसाः।

यूषार्थे चणका मुद्गा मकुष्ठाश्चोपकल्पिताः॥११६॥

balāṃ sthirāṃ pṛśniparnīṃ bṛhatīṃ sanidigdihikām।

sādhayitvā rase tasminpayo gavyaṃ sanāgaram॥114॥

drākṣā kharjūra sarpirbhiḥ pippalyā ca śṛtaṃ saha।

sakṣaudraṃ jvara kāsaghnaṃ svaryaṃ caitat prayojayet॥115॥

ājasya payasaścaivamaṃ prayogo jāṅgalā rasāḥ।

yūṣārthe caṇakā mudgā makuṣṭhāścopakalpitaḥ॥116॥

Bala – *Sida cordifolia*

Sthira – *Desmodium gangeticum*

Prishnaparni – *Uraria picta*

Brihati – *Solanum indicum* and

Nidigdhika – *Solanum surattense* is boiled, and a decoction is prepared.

To this decoction,

Cow's milk,

Nagara

Draksha – Raisin – *Vitis vinifera*,

Kharjura – *Phoenix dactlyfera*

Ghee and

Pippali – Long pepper fruit – Piper longum is added and cooked.  
Intake of this recipe along with honey cures  
Jwara – fever and  
Kasa – cough, and  
Svaryam – promotes voice.

While using this recipe, the patient should take goat- milk and the soup of meat of animals inhabiting arid zone. He should also take the Yusa (vegetable soup) of Canaka, mudga and Makustha [114-116]

### **Treatment of different Stages of Tuberculosis:**

ज्वराणां शमनीयो यः पूर्वमुक्तः क्रियाविधिः।

यक्ष्मिणां ज्वरदाहेषु ससर्पिष्कः प्रशस्यते॥११७॥

jvarāṇāṃ śamanīyo yaḥ pūrvamuktaḥ kriyāvidhiḥ।

yakṣmiṇāṃ jvaradāheṣu sasarpiṣkaḥ praśasyate॥117॥

Therapeutic measure described earlier for the treatment of different types of Jwara (vide **Charaka Jwara Chikitsa – 3rd chapter**) Cikitsa 3) is employed along with ghee for the treatment of fever and burning sensation of the patient suffering from tuberculosis. [117]

### **Treatment of Excessive Phlegm:**

कफप्रसेके बलवाञ्छ्लैष्मिकश्छर्दयेन्नरः।

पयसा फलयुक्तेन माधुकेन रसेन वा॥११८॥

सर्पिष्मत्या यवाग्वा वा वमनीयोपसिद्धया।

वान्तोऽन्नकाले लघ्वन्नमाददीत सदीपनम्॥११९॥

kaphapraseke balavāñ ślaiṣmikaśchardayennaraḥ|  
payasā phalayuktena mādhukena rasena vā||118||  
sarpiṣmatyā yavāgvā vā vamanīyopasiddhayā|  
vānto'nnakāle laghvannamādādīta sadīpanam||119||

If there is excessive expectoration of phlegm, if the patient is strong (i.e not too weak) and if is of Kapha Prakrti (constitution dominated by Kapha), then he is given emetic therapy with the following recipes:

1. Milk boiled with Madanaphala
2. Milk boiled with the decoction of Madhuyasti (Licorice) and
3. Yavagu (thick gruel) prepared by boiling with emetic drugs and added with ghee.

After the administration of the emetic therapy, and during the meal- time, the patient is given light diet which is prepared with such drugs as are stimulant of digestion like Sunthi. [118-119]

### **Diet and Drinks for excessive Phlegm:**

यव गोधूम माध्वीक सिध्वरिष्टसुरासवान्|  
जाङ्गलानि च शूल्यानि सेवमानः कफं जयेत्||१२०||  
yava godhūma mādhvīka sidhvariṣṭasurāsavān|  
jāṅgalāni ca śūlyāni sevamānaḥ kaphaṃ jayet||120||

Intake of yava, Godhuma – wheat – Triticum sativum, Madhvika, Sidhu, Arista, Sura, Asava, meat of animals inhabiting arid zone and Shoolya type of Meat (meat roasted on a spike preparation overcomes kapha. [120]

### **Role of Vata in Expectorations:**

श्लेष्मणोऽतिप्रसेकेन वायुः श्लेष्माणमस्यति।

कफप्रसेकं तं विद्वान् स्निग्धोष्णेनैव निर्जयेत्॥१२१॥

śleṣmaṇo'tiprasekena vāyuh śleṣmāṇamasyati।

kaphaprasekaṃ taṃ vidvān snigdhoṣṇenaiva nirjayet॥121॥

During excessive expectoration of Phlegm, it is Vata which stimulates the phlegm to come out. Therefore, a wise physician should treat such a condition (of expectation of phlegm) with the help of unctuous and hot remedies. [121]

### **Treatment of vomiting:**

क्रिया कफप्रसेके या वम्यां सैव प्रशस्यते।

हृद्यानि चान्नपानानि वातघ्नानि लघूनि च॥१२२॥

kriyā kaphapraseke yā vamyāṃ saiva praśasyate।

hr̥dyāni cānnapānāni vātaghnāni laghūni ca॥122॥

Therapeutic measures described for the treatment of expectoration of phlegm is employed if there is vomiting [in the patient of tuberculosis]. To such a patient, diet and drinks which are Hrudya (useful for the heart), which alleviate Vata and which are light are given. [122]

### **Treatment of Diarrhoea:**

प्रायेणोपहताग्नित्वात् सपिच्छमतिसार्यते।

प्राप्नोति चास्यवैरस्यं न चान्नमभिनन्दति॥१२३॥

तस्याग्निदीपनान् योगानतीसारनिर्बर्हणान्।

वक्त्रशुद्धिकरान् कुर्यादरुचिप्रतिबाधकान्॥१२४॥

सनागरानिन्द्रयवान् पाययेत्तण्डुलाम्बुना।

सिद्धां यवागूं जीर्णं च चाङ्गेरीतक्रदाडिमैः॥१२५॥

पाठा बिल्वं यमानी च पातव्यं तक्रसंयुतम्।

दुरालभा शृङ्गवेरं पाठा च सुरया सह॥१२६॥

जम्ब्वाम्रमध्यं बिल्वं च सकपित्थं सनागरम्।

पेयामण्डेन पातव्यमतीसारनिवृत्तये॥१२७॥

prāyeṇopahatāgnitvāt sapicchamatisāryate।

prāpnoti cāsyavairasyaṃ na cānnamabhinandati॥123॥

tasyāgnidīpanān yogānatīsāranibarhaṇān।

vaktraśuddhikarān kuryādarucipratibādhakān॥124॥

sanāgarānindrayavān pāyayettaṇḍulāmbunā।

siddhāṃ yavāgūṃ jīrṇe ca cāngerītakradāḍimaiḥ॥125॥

pāṭhā bilvaṃ yamānī ca pātavyaṃ takrasaṃyutam।

durālabhā śṛṅgaveraṃ pāṭhā ca surayā saha॥126॥

jambvāmramadhyāṃ bilvaṃ ca sakapitthaṃ sanāgaram।

peyāmaṇḍena pātavyamatisāranivṛttaye॥127॥

In the patient of tuberculosis, generally Agni (enzymes responsible for digestion and metabolism) is afflicted. This causes diarrhoea accompanied with mucus and Asyavairasa (distaste in the mouth). Such a patient does not relish any food.

To such a patient, the following recipes which stimulate the power of digestion, which stop diarrhoea, which cleans the mouth and which counteract anorexia is administered:

1. Indrayava – Wrightia tinctoria with Nagara is mixed with Tandulambu (rice- wash) and the patient is given Yavagu (thick gruel) cooked along with Changeri – Oxalis corniculata, butter- milk and Dadima – Pomegranate – Punica granatum.

2. Patha – Cyclea peltata, Bilva – Aegle marmelos and Yavani –

Carum copticum is mixed with butter milk. The patient should drink this potion.

3. Duralabha – Fagonia cretica, srngavera – Zingiber officinale and Patha – Cyclea peltata is taken along with Sura (a type of alcoholic drink) and

4. Pulp of the seeds of jambu – Syzygium cumini and Amra – mango – Mangifera indica, Bilva – Aegle marmelos, kapittha – limonia acidissima and Nagara are mixed with the Manda (upper portion) of Peya (thin gruel).

The above mentioned recipes cure diarrhea. [123-127]

### Preparations of Khada

एतानेव च योगांस्त्रीन् पाठादीन् कारयेत् खडान्।

ससूप्यधान्यान्सस्नेहान् साम्लान्सङ्ग्रहणान् परम्॥१२८॥

etāneva ca yogāṃstrīn pāṭhādīn kārayet khaḍān।

sasūpyadhānyānsasnehān sāmlānsaṅgrahaṇān param॥128॥

The recipes described in verses 126-127 can also be prepared in the form of Khada (a type of sour drink) by adding pulses, fats and sour ingredients. Such Khada preparations are useful in stopping diarrhea. [128]

### Recipes of Khada

वेतसार्जुनजम्बूनां मृणालीकृष्णगन्धयोः।

श्रीपर्ण्या मदयन्त्याश्च यूथिकायाश्च पल्लवान्॥१२९॥

मातुलुङ्गस्य धातक्या दाडिमस्य च कारयेत्।

स्नेहाम्ललवणोपेतान् खडान् साङ्ग्राहिकान् परम्॥१३०॥

चाङ्गेर्याश्चुक्रिकायाश्च दुग्धिकायाश्च कारयेत्।

खडान्दधिसरोपेतान् ससर्पिष्कान्सदाडिमान्॥१३१॥

vetasārjunajambūnāṃ mṛṇālīkr̥ṣṇagandhayoḥ|  
 śrīparṇyā madayantyāśca yūthikāyāśca pallavān||129||  
 mātuluṅgasya dhātakyā dāḍimasya ca kārayet|  
 snehāmlalavaṇopetān khaḍān sāṅgrāhikān param||130||  
 cāṅgeryāścukrikāyāśca dugdhikāyāśca kārayet|  
 khaḍāndadhisaropetān sasarpīṣkānsadāḍimān||131||

Leaves of Vetasa – Garcinia pedunculata, Arjuna (terminalia arjuna), Jambu – Syzygium cumini, Mrnali, Krsnagandha, Sriparni – Gmelina arborea, Madayanti – Lawsonia inermis and Yuthika – Jasminum auriculatum is mixed with Matulunga – Citrus medica, Dhataki – Woodfordia fruticosa, Dadima – Pomegranate – Punica granatum, fats, sour ingredients and salt for preparing Khadas which are excellent for counteracting diarrhea.

Similarly, Khadas can be prepared of Changeri – Oxalis corniculata, Chukrika – Rumex vesicarius and Dugdhika –Euphorbia thymifolia mixed with cream of curd, ghee and Dadima – Pomegranate – Punica granatum. [129-131]

### **Diet and Drinks for Diarrhoea**

मांसानां लघुपाकानां रसाः साङ्ग्राहिकैर्युताः|  
 व्यञ्जनार्थं प्रशस्यन्ते भोज्यार्थं रक्तशालयः||१३२||  
 स्थिरादिपञ्चमूलेन पाने शस्तं शृतं जलम्|  
 तक्रं सुरा सचुक्रीका दाडिमस्याथवा रसः||१३३||  
 इत्युक्तं भिन्नशकृतां दीपनं ग्राहि भेषजम्|१३४|

māṃsānāṃ laghupākānāṃ rasāḥ sāṅgrāhikairyutāḥ|  
 vyañjanārthaṃ praśasyante bhojyārthaṃ raktaśālayaḥ||132||  
 sthirādipañcamūlena pāne śastaṃ śṛtaṃ jalam|



takraṃ surā sacukrīkā dāḍimasyāthavā rasah||133||  
ityuktaṃ bhinnaśakṛtāṃ dīpanaṃ grāhi bheṣajam|134|

The soup of different types of meat which are light for digestion is mixed with astringent ingredients. These Vyanjanas (non- cereal side Dishes) along with red variety of Sali rice is useful in diarrhea. The patient should drink water boiled with Laghupanchamula (Shalaparni, Prishnaparni – Uraria picta, Brihati – Solanum indicum, Kantakari – Solanum xanthocarpum and Goksura – Tribulus terrestris),  
Butter  
Sura  
Chukrika – Rumex vesicarius and  
the juice of Dadima – Pomegranate – Punica granatum.  
Thus, medicines which are digestive stimulants and Grahi (constipative) for the patient of tuberculosis having Diarrhoea are described. [132- 134]

### **Regime to remove Distaste in Mouth:**

परं मुखस्य वैरस्यनाशनं रोचनं शृणु ||१३४||  
द्वौ कालौ दन्तपवनं भक्षयेन्मुखधावनम्|  
तद्वत् प्रक्षालयेदास्यं धारयेत् कवलग्रहान्||१३५||  
पिबेद्धुमं ततो मृष्टमद्याद्दीपनपाचनम्|  
भेषजं पानमन्नं च हितमिष्टोपकल्पितम्||१३६||

paraṃ mukhasya vairasyanāśanaṃ rocanaṃ śṛṇu ||134||  
dvau kālau dantapavanaṃ bhakṣayenmukhadhāvanam|  
tadvat prakṣālayedāsyam dhārayet kavalagrahān||135||  
pibeddhūmaṃ tato mṛṣṭamadyāddīpanapācanam|  
bheṣajam pānamannaṃ ca hitamiṣṭopakalpitaṃ||136||

Now, hear the excellent measures for the removal of distaste in the mouth and for the promotion of the liking for food. These are as follows:

1. One should brush his teeth both the times (morning and evening) with the help of tooth- twigs and use Mukhadhavana (drugs to be chewed for correcting the aggravated Doshas in the mouth);

### **Read more about Ayurvedic way of teeth brushing and tongue scraping**

2. Similarly, he should wash the mouth and use Kavala Graha (keeping mouthful of drugs in thin paste from in the oral cavity) and

3. One should smoke (medicated cigars) and thereafter, take such drugs, food and drinks which are stimulant of take such drugs, food and drinks which are stimulant of digestion as well as carminative, which are useful and which are deliciously prepared. [ 134- 136]

### **Recipes for Mukha dhavana: Chewing:**

त्वङ्मुस्तमेला धान्यानि मुस्तमामलकं त्वचम्|

दार्वीत्वचो यवानी च तेजोह्वा पिप्पली तथा||१३७||

यवानी तिन्तिडीकं च पञ्चैते मुखधावनाः|

श्लोकपादेष्वभिहिता रोचना मुखशोधनाः||१३८||

गुटिकां धारयेदास्ये चूर्णैर्वा शोधयेन्मुखम्|

एषामालोडितानां वा धारयेत् कवलग्रहान्||१३९||

tvaṅmustamelā dhānyāni mustamāmalakaṃ tvacam|

dārvītvaco yavānī ca tejohvā pippalī tathā||137||

yavānī tintiḍīkaṃ ca pañcaite mukhadhāvanāḥ|

ślokapādeṣvabhihitā rocanā mukhaśodhanāḥ||138||

guṭikāṃ dhārayedāsyē cūrṇairvā śodhayenmukham|  
eṣāmāloḍitānām vā dhārayet kavalagrahān||139||

The following 5 recipes are useful for Mukhadhavana (drugs to be chewed) for correcting the aggravated Doshas in the mouth:

1. Tvak – Cinnamomum zeylanica,  
Musta (Cyperus rotundus)  
Ela (Elettaria cardamomum Maton) and  
Dhanya
2. Musta – Cyperus rotundus,  
Amalaka – Emblica officinalis, and  
Tvak- Cinnamomum zeylanica
3. Darvi – Berberis aristata,  
Tvak – Cinnamomum zeylanica and  
Yavani – Carum copticum
4. Tejohva (Cavika) and  
Pippali – Long pepper fruit – Piper longum
5. Yavani – Carum copticum and  
Tintidika – Rhus parviflora

The above mentioned recipes can be prepared in the form of pills to be kept in mouth and sucked.

In the form of powder, these recipes can be used for the massage of gums and teeth for cleaning the mouth.

Mixed with water, the powder or paste of these recipes can be used as Kavalagraha (keeping mouthful of drugs in thin paste from in the oral cavity). [137-139]

### **Other recipes for Kavalagraha- Oral rinse:**

सुरा माध्वीक सीधूनां तैलस्य मधुसर्पिषोः|

कवलान् धारयेदिष्टान् क्षीरस्येक्षुरसस्य च॥१४०॥

Surā mādhvīkasīdhūnām tailasya madhusarpiṣoḥ|

kavalān dhārayediṣṭān kṣīrasyekṣurasasya ca||140||

Ingredients to be used for Kavalagraha (keeping mouthful of drugs in thin paste form in the oral cavity) as per the liking of patient:

Sura – Alcohol

Madhvika,

Sidhu,

Oil,

Honey,

Ghee,

Milk and

Sugar cane juice [140]

### **Yavani Shadava Churna:**

यवानीं तिन्तिडीकं च नागरं साम्लवेतसम्|

दाडिमं बदरं चाम्लं कार्षिकं चोपकल्पयेत्॥१४१॥

धान्य सौवर्चलाजाजी वराङ्गं चार्धकार्षिकम्|

पिप्पलीनां शतं चैकं द्वे शते मरिचस्य च॥१४२॥

शर्करायाश्च चत्वारि पलान्येकत्र चूर्णयेत्|

जिह्वा विशोधनं हृद्यं तच्चूर्णं भक्तरोचनम्॥१४३॥

हृत्प्लीह पार्श्वशूलघ्नं विबन्धानाहनाशनम्|

कास श्वासहरं ग्राहि ग्रहण्यर्शोविकारनुत्॥१४४॥

इति यवानीषाडवम्|

yavānīm tintiḍīkaṃ ca nāgaram sāmlavetasam|

dāḍimaṃ badaram cāmlaṃ kārṣikaṃ copakalpayet||141||

dhānya sauvarcalājājī varāṅgaṃ cārdhakārṣikaṃ|

pippalīnām śataṃ caikaṃ dve śate maricasya ca||142||

śarkarāyāśca catvāri palānyekatra cūrṇayet|  
jihvā viśodhanaṃ hr̥dyaṃ taccūrṇaṃ bhaktarocanam||143||  
hr̥t plīha pārśva śūlaghnaṃ vibandhānāhanāśanam|  
kāsa śvāsaharaṃ grāhi grahaṇyarśovikāranut||144||  
iti yavānīṣāḍavam|

1 Karsha of each of  
Yavani – *Carum copticum*,  
Tintidika -*Rhus parviflora*,  
Amlavetasa – *Garcinia pedunculata* Roxb,  
Dadima — *Punica granatum* and  
Badara – *Zizyphus jujuba* (sour variety),  
1/2 Karsa of each of  
Dhanya – *Oryza sativa*  
Sauvaracala  
Ajaji – *Nigella sativa* and  
Varanga (Tvak),  
100 Pippalis – *Piper longum*  
200 fruits of Maricha – Black pepper fruit – *piper nigrum* and  
4 Palas of Sarkara is made to a powder.

This recipe, when administered, cleanses the tongue.

It is cardiac tonic and it promotes relish for food.

It cures heart diseases, spleen disorders, pain in the sides of the chest, constipation, Anaha (flatulence) cough, Svasa (asthma), Grahani (Sprue syndrome) and Arsas (piles).

It is Grahi i.e it works as a constipative in a patient suffering from diarrhea. [141-144]

## Talisadi churna and Talisadi Gutika

तालीशपत्रं मरिचं नागरं पिप्पली शुभा।  
यथोत्तरं भागवृद्ध्या त्वगेले चार्धभागिके॥१४५॥  
पिप्पल्यष्टगुणा चात्र प्रदेया सितशर्करा।  
कास श्वासारुचिहरं तच्चूर्णं दीपनं परम्॥१४६॥  
हृत्पाण्डु ग्रहणीदोष शोष प्लीह ज्वरापहम्।  
वम्यतीसारशूलघ्नं मूढवातानुलोमनम्॥१४७॥  
कल्पयेद्गुटिकां चैतच्चूर्णं पक्त्वा सितोपलाम्।  
गुटिका ह्यग्निसंयोगाच्चूर्णाल्लघुतराः स्मृताः॥१४८॥  
इति तालीशाद्यं चूर्णं गुटिकाश्च।

tālīśapatraṃ maricaṃ nāgaraṃ pippalī śubhā।  
yathottaraṃ bhāgavṛddhyā tvagele cārdhabhāgike॥145॥  
pippalyaṣṭaguṇā cātra pradeyā sitaśarkarā।  
kāsa śvāsāruciharaṃ taccūrṇaṃ dīpanaṃ param॥146॥  
hr̥tpāṇḍu grahaṇīdoṣa śoṣa plīha jvarāpaham।  
vamyatīsāraśūlaghnaṃ mūḍhavātānulomanam॥147॥  
kalpayedguṭikāṃ caitaccūrṇaṃ paktvā sitopalām।  
guṭikā hyagnisaṃyogāccūrṇāllaghutarāḥ smṛtāḥ॥148॥  
iti tālīśādyam cūrṇam guṭikāśca।

### Ingredients:

- 1 part Talisapatra – Taxus baccata,
  - 2 parts Maricha – Black pepper fruit – piper Nigrum
  - 3 parts Nagara – Zingiber officinale
  - 4 parts Pippali – Long pepper fruit – Piper longum
  - 1/2 Part Tvak – Cinnamomum zeylanica
  - 1/2part Ela (Elettaria cardamomum Maton) and
  - 32parts white sugar is made to a powder.
- This powder, when administered, cures

Kasa – cough,  
Svasa – Asthma and  
Aruchi – Anorexia  
Hrdroga – heart diseases  
Pandu – Anemia  
Grahanidosa – sprue syndrome  
Shosha—depletion of body tissues.  
Splenic disorders  
Jwara – fever  
Chardi – vomiting  
Atisara – diarrhea  
Colic pain  
It is an excellent stimulant of digestion;  
It causes downward movement of obstructed Vayu in the abdomen.

**Read more about uses, side effects and research about  
Talisadi Churn**

### **Administration of Meat**

शुष्यतां क्षीणमांसानां कल्पितानि विधानवित्।

दद्यान्मांसादमांसानि बृंहणानि विशेषतः॥१४९॥

śuṣyatāṃ kṣīṇamāṃsānāṃ kalpitāni vidhānavit।

dadyānmāṃsādamaṃsāni bṛṃhaṇāni viśeṣataḥ॥149॥

If the patient is emaciated and reduced of muscle, tissues, then he is given meat of carnivorous animals which are especially nourishing. This meat is suitably prepared by an expert acquainted with the method of such preparations. [149]

## Giving Carnivorous Meat in Disguise:

शोषिणे बार्हिणं दद्याद्बर्हिशब्देन चापरान्।  
गृध्रानुलूकांश्चाषांश्च विधिवत् सूपकल्पितान्॥१५०॥  
काकांस्तितिरिशब्देन वर्मिशब्देन चोरगान्।  
भृष्टान् मत्स्यान्त्रशब्देन दद्याद्गण्डूपदानपि॥१५१॥  
लोपाकान् स्थूलनकुलान् बिडालांश्चोपकल्पितान्।  
शृगालशावांश्च भिषक् शशशब्देन दापयेत्॥१५२॥  
सिंहानृक्षांस्तरक्षूंश्च व्याघ्रानेवंविधांस्तथा।  
मांसादान् मृगशब्देन दद्यान्मांसाभिवृद्धये॥१५३॥  
गजखड्गितुरङ्गाणां वेशवारीकृतं भिषक्।  
दद्यान्महिषशब्देन मांसं मांसाभिवृद्धये॥१५४॥

śoṣiṇe bārhiṇaṃ dadyādbarhiśabdena cāparān।  
gr̥dhrānulūkāṃścāṣāṃśca vidhivat sūpakalpitān॥150॥  
kākāṃstittiriśabdena varmiśabdena coragān।  
bhr̥ṣṭān matsyāntraśabdena dadyādgandūpadānapi॥151॥  
lopākān sthūlanakulān biḍālāṃscopakalpitān।  
śrgālaśāvāṃśca bhiṣak śaśaśabdena dāpayet॥152॥  
siṃhānr̥kṣāṃstarakṣūṃśca vyāghrānevaṃvidhāṃstathā।  
māṃsādān mṛgaśabdena dadyānmāṃsābhivṛddhaye॥153॥  
gajakhadgituraṅgāṇāṃ veśavārikṛtaṃ bhiṣak।  
dadyānmahiṣaśabdena māṃsaṃ māṃsābhivṛddhaye॥154॥

To the patient suffering from Shosha – wasting of body tissues,  
following types of meat is given to eat:

1. Meat of peacock
2. The meat of vultures, owls and blue-joys in the disguise of peacock meat, after preparing in a suitable manner according to the prescribed methods
3. The meat of crow in the disguise of the meat of partridge.



4. The meat of snakes in disguise of the meat of Varmi (an edible fish which is round and long in shape like a snake)
5. The fried meat of earth- worm in the disguise of the intestine of fish.
6. The meat of Lopaka (fox), Sthula Nakula (large mongoose), cat and cubs of jackal, properly dressed, in the disguise of the meat of rabbit
7. Similarly, the meat of lion, bear, hyena, tiger and such other carnivorous animals is given in the disguise of the meat of deer to promote the muscle tissues of the meat of deer to promote the muscle tissues of such patients and
8. The meat of elephant, rhinoceros and horse, well seasoned with spices is given in the disguise of buffalo meat for the promotion of muscle tissues of the patient [150-154]

### **Therapeutic Utility of Meat:**

मांसेनोपचिताङ्गानां मांसं मांसकरं परम्।

तीक्ष्णोष्णलाघवाच्छस्तं विशेषान्मृगपक्षिणाम्॥१५५॥

māṁsenopacitāṅgānāṁ māṁsaṁ māṁsakaraṁ param।

tīkṣṇoṣṇalāghavācchastaṁ viśeṣānmṛgapakṣiṇām॥155॥

The meat of carnivorous animals, exceedingly promotes the muscle tissues of the patient.

Similarly, the meat of different types of deer and birds is useful for such patients because of its sharpness, heating effects and lightness [155]

### **Need for Disguising the Identity of Meat:**

मांसानि यान्यनभ्यासादनिष्ठानि प्रयोजयेत्।

तेषूपधा, सुखं भोक्तुं तथा शक्यानि तानि हि॥१५६॥

जानञ्जुगुप्सन्नैवाद्याज्जग्धं वा पुनरुल्लिखेत्।

तस्माच्छद्मोपसिद्धानि मांसान्येतानि दापयेत्॥१५७॥

māṃsāni yānyanabhyāsādaniṣṭāni prayojayet।

teṣūpadhā, sukhaṃ bhoktuṃ tathā śakyāni tāni hi॥156॥

jānañjugupsannaivādyājagdhaṃ vā punarullikhet।

tasmācchadmopasiddhāni māṃsānyetāni dāpayet॥157॥

The meat of some animals, notwithstanding its utility for patients, is not considered edible in tradition. To enable the patient to take such meat without any reservation or hatred, such meats are administered in disguise.

If the patient comes to know the exact identity of such meat, then out of hatred he may not eat it. Even if he eats such meat out of complication, he may vomit it out. Therefore, the meat of such animals is cooked properly and given to the patient in disguise, in the name of the meat which is edible traditionally. [15-157]

### **Wholesome Meat:**

बर्हित्तिरिदक्षाणां हंसानां शूकरोष्ट्रयोः।

खरगोमहिषाणां च मांसं मांसकरं परम्॥१५८॥

barhitittiridakṣāṇāṃ haṃsānāṃ śūkarosṭrayoḥ।

kharagomahiṣāṇāṃ ca māṃsaṃ māṃsakaraṃ param॥158॥

The meat of peacock, partridge, cock, swan, hog, camel, ass, bull and buffalo is excellent for the promotion of muscle tissue. [158]

### **Meat of different Groups of Animals:**

योनिरष्टविधा चोक्ता मांसानामन्नपानिके।

तां परीक्ष्य भिषग्विद्वान् दद्यान्मांसानि शोषिणे॥१५९॥

प्रसहा भूशयानूपवारिजा वारिचारिणः।

आहारार्थं प्रदातव्या मात्रया वातशोषिणे॥१६०॥

प्रतुदा विष्किराश्चैव धन्वजाश्च मृगद्विजाः।

कफपित्तपरीतानां प्रयोज्याः शोषरोगिणाम्॥१६१॥

विधिवत्सूपसिद्धानि मनोज्ञानि मृदूनि च।

रसवन्ति सुगन्धीनि मांसान्येतानि भक्षयेत्॥१६२॥

yoniraṣṭavidhā cōktā māṃsānāmannapānike|

tāṃ parikṣya bhiṣagvidvān dadyānmāṃsāni śoṣiṇe||159||

prasahā bhūśayānūpavārijā vāricāriṇaḥ|

āhārārthaṃ pradātavyā mātrayā vātaśoṣiṇe||160||

pratudā viṣkirāścaiva dhanvajāśca mṛgadvijāḥ|

kaphapittaparītānāṃ prayojyāḥ śoṣarogiṇām||161||

vidhivatsūpasiddhāni manojñāni mṛdūni ca|

rasavanti sugandhīni māṃsānyetāni bhakṣayet||162||

In the chapter on “Annapana vidhi” dealing with the properties of ingredients of food and drinks (**Read here – Charaka**

**Sutrasthana 27/87**) meat of 8 groups of animals is described.

The learned physician should examine the meat keeping the description made there in view and administer suitable meat to the patient suffering from depletion of body tissues.

To the patient, suffering from depletion of tissues caused by aggravated Vata, the meat of birds and animals belonging to the categories of Prasaha (animals and birds who eat by snatching), Bhusaya (animals who live in burrows on the earth) Anupa (animals inhabiting marshy land), Varija (aquatic animals) and Varicara (birds moving in the water) should be given in appropriate quantity

to eat.

To the patient, suffering from depletion of tissues caused by aggravated Kapha and Pitta, the meat of birds and animals belonging to the categories of Pratuda (pecker birds), Viskira (Gallinacious birds) and Dhanvaja (animals dwelling in arid (zone) is administered. [ 159-162]

### **Specific Utility of Meat and Alcohol:**

मांसमेवाश्रतः शोषो माध्वीकं पिबतोऽपि च।  
नियतानल्पचित्तस्य चिरं काये न तिष्ठति॥१६३॥

māṃsamevāśnataḥ śoṣo mādhvīkaṃ pibato'pi ca।  
niyatānalpacittasya ciraṃ kāye na tiṣṭhati॥163॥

Depletion of tissues does not remain for a long time in the patient who eats meat, who drinks Madhvika (a type of alcoholic drink) and who is strong minded. [163]

### **Prevention of Tuberculosis:**

वारुणीमण्डनित्यस्य बहिर्माज्जनसेविनः।  
अविधारितवेगस्य यक्ष्मा न लभतेऽन्तरम्॥१६४॥

vāruṇīmaṇḍanītyasya bahirmārjanasevinaḥ।  
avidhāritavegasya yakṣmā na labhate'ntaram॥164॥

Tuberculosis will not be able to find entry into the body of a person who regularly takes Varunimanda (upper portion of the Varuni type of alcoholic drink) and who attends to the manifested natural urges (of defecation, urination, etc). [164]

### **Alcoholic drinks as Anupana:**

प्रसन्नां वारुणीं सीधुमरिष्टानासवान्मधु।

यथार्हमनुपानार्थं पिबेन्मांसानि भक्षयन्॥१६५॥

prasannāṃ vāruṇīm sīdhumariṣṭānāsavānmadhu|

yathārhamanupānārthaṃ pibenmāṃsāni bhakṣayan||165||

After taking meat, Anupana (postprandial drink) used are

Prasanna

Varuni

Sidhu

Arista

Asava or

Madhvika type's alcoholic drinks, depending upon their suitability

[165]

### **Therapeutic Utility of Alcoholic Drinks**

मद्यं तैक्ष्ण्यौष्ण्यवैशद्यसूक्ष्मत्वात् स्रोतसां मुखम्|

प्रमथ्य विवृणोत्याशु तन्मोक्षात् सप्त धातवः॥१६६॥

पुष्यन्ति धातुपोषाच्च शीघ्रं शोषः प्रशाम्यति|

madyaṃ taikṣṇyauṣṇyavaiśadyasūkṣmatvāt srotasāṃ mukham|

pramathya vivṛṇotyāśu tanmokṣāt sapta dhātavaḥ||166||

puṣyanti dhātupoṣācca śīghraṃ śoṣaḥ praśāmyati|

Madya (alcoholic drinks) is Twwkshna (sharp), Ushna (hot) Vishada (non- slimy) and Sooksma (which can penetrate subtle channels) in its property. Therefore, it is capable of forcefully and quickly opening the orifices of srotas (channels of circulation) as a result of which 7 categories of tissue element set proper nourishment. [166-167]

## Recipes of Medicated Ghee:

मांसादमांसस्वरसे सिद्धं सर्पिः प्रयोजयेत्॥१६७॥

सक्षौद्रं, पयसा सिद्धं सर्पिर्दशगुणेन वा।

सिद्धं मधुरकैर्द्रव्यैर्दशमूलकषायकैः॥१६८॥

क्षीर मांस रसोपेतैर्घृतं शोषहरं परम्।

पिप्पली पिप्पलीमूल चव्य चित्रक नागरैः॥१६९॥

सयावशूकैः सक्षीरैः स्रोतसां शोधनं घृतम्।

रास्नाबलागोक्षुरकस्थिरावर्षाभुसाधितम्॥१७०॥

जीवन्ती पिप्पली गर्भं सक्षीरं शोषनुद्धृतम्।

यवाग्व वा पिबेन्मात्रां लिह्याद्वा मधुना सह॥१७१॥

सिद्धानां सर्पिषामेषामद्यादन्नेन वा सह।

शुष्यतामेष निर्दिष्टो विधिराभ्यवहारिकः॥१७२॥

māṃsādamāṃsasvarase siddham sarpīḥ prayojayet॥167॥

sakṣaudraṃ, payasā siddham sarpirdaśaguṇena vā।

siddham madhurakairdravyairdaśamūlakaṣāyakaiḥ॥168॥

kṣīra māṃsa rasopetairghṛtaṃ śoṣaharaṃ param।

pippalī pippalīmūla cavya citraka nāgaraiḥ॥169॥

sayāvaśūkaiḥ sakṣīraiḥ srotasāṃ śodhanaṃ ghṛtam।

rāsnābalāgokṣurakasthirāvarṣābhusādhitam॥170॥

jīvantī pippalī garbhaṃ sakṣīraṃ śoṣanudghṛtam।

yavāgvā vā pibenmātrāṃ lihyādvā madhunā saha॥171॥

siddhānāṃ sarpīṣāmeṣāmadyādannena vā saha।

śuṣyatāmeṣa nirdiṣṭo vidhirābhyavahārikaḥ॥172॥

The following recipes are administered to the patient suffering from muscle wasting:

1. Ghee, boiled with the soup of the meat of carnivorous animals, is given along with honey

2. Ghee boiled with 10 times of milk
3. Ghee, cooked with the decoction of Dashamula (bilva –Aegle marmelos, syonaka, Gambhari—Gmelina arborea, Patali, Ganikarika, salaparni, Prsniaparni, Brihati – Solanum indicum, Kantakari – Solanum surratense and Goksura—Tribulus terrestris), milk, meat soup and the paste of drugs belonging to Madhura gana (Jivaniya Gana), is excellent in depletion of body tissues.
4. Ghee, cooked with milk (4 times of ghee) and the paste of Pippali – Long pepper fruit – Piper longum, Pippalimula, Chavya – Piper retrofractum, Chitraka – Leadword – Plumbago zeylanica, Nagara and Yavaksara, is excellent for cleansing the channels of circulation and
5. Ghee cooked with milk and the paste of Rasna, Bala, Goksura, Sthira – Desmodium gangeticum and Varsabhu and added with Jivanti – Leptadenia reticulata as well as Pippali – Long pepper fruit – Piper longum cures depletion of body tissues.

All the above mentioned recipes of medicated ghee is given in appropriated dose along with Yavagu (thick gruel) or these are to be mixed with honey and administered in the form of a linctus or these are to be given to the patient along with food. Thus, the food and drinks for the patient suffering from depletion of body tissues are described [167-172]

### **External Therapies:**

बहिःस्पर्शनमाश्रित्य वक्ष्यतेऽतः परं विधिः।  
 स्नेहक्षीराम्बुकोष्ठेषु स्वभ्यक्तमवगाहयेत्॥१७३॥  
 स्रोतो विबन्धमोक्षार्थं बलपुष्ट्यर्थमेव च।  
 उत्तीर्णं मिश्रकैःस्नेहैः पुनराक्तैः सुखैः करैः॥१७४॥

bahiḥsparśanamāśritya vakṣyate'taḥ param vidhiḥ|  
snehakṣīrāmbukoṣṭheṣu svabhyaktamavagāhayet||173||  
sroto vibandhamokṣārtham balapuṣṭyarthameva ca|  
uttīrnam miśrakaiḥsnehaiḥ punarāktaiḥ sukhaiḥ karaiḥ||174||

Hereafter, remedies for external use will be described. The patient should take bath in a tub (Kostha) containing Sneha (oil, ghee, etc), milk or water. These medicated baths help in the opening up of the obstructed channels of circulation and promote strength. After finishing the bath, the patient is given a gentle massage after smearing his body with ghee and oil, mixed together. Thereafter, the patient should sit leisurely and unction (Utsadana) is applied all over his body] [173-175]

### Recipes for Uction – Utsadana

मृद्रीयात् सुखमासीनं सुखं चोत्सादयेन्नरम्|  
जीवन्तीं शतवीर्यां च विकसां सपुनर्नवाम्||१७५||  
अश्वगन्धामपामार्गं तर्कारीं मधुकं बलाम्|  
विदारीं सर्षपं कुष्ठं तण्डुलानतसीफलम्||१७६||  
माषांस्तिलांश्च किण्वं च सर्वमेकत्र चूर्णयेत्|  
यवचूर्णत्रिगुणितं दध्ना युक्तं समाक्षिकम्||१७७||  
एतदुत्सादनं कार्यं पुष्टिवर्णबलप्रदम्|

mṛdñiyāt sukhamāśīnam sukham cotsādayennaram|  
jīvantīm śatavīryām ca vikasām sapunarnavām||175||  
aśvagandhāmapāmārgam tarkārīm madhukam balām|  
vidārīm sarṣapam kuṣṭham taṇḍulānatasīphalam||176||  
māṣāmstilāmśca kiṇvam ca sarvamekatra cūrṇayet|  
yavacūrṇatriguṇitam dadhnā yuktaṁ samākṣikam||177||  
etadutsādanam kāryam puṣṭivarnabalapradam|



All these drugs are made to a powder, and to this, three times of the powder of barley is added:

Jivanti – *Leptadenia reticulata*,

Satavirya

Vikasa (manjistha) – *Rubia cordifolia*

Punarnava – *Boerhavia diffusa*

Ashwagandha – Winter Cherry / Indian ginseng (root) – *Withania somnifera*,

Apamarga – *Achyranthes aspera*

Tarkari (Jaya)

Madhuka– Licorice – *Glycyrrhiza glabra*

Bala – Country mallow (root) – *Sida cordifolia*

Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*),

Sarsapa – *Brassica campestris*

Kushta – *Saussurea lappa*,

Tandula

Fruits of atasi – *Linum usitaissimum*

Masha

Tila – Sesame (*Sesamum indicum*) and

Kina (material used for fermenting)

This should then be mixed with curd and honey in small quantity and used for unction which promotes nourishment, complexion and strength. [175- 178]

### **Recipe for Medicated bath:**

गौर सर्षप कल्केन कल्कैश्चापि सुगन्धिभिः॥१७८॥

स्नायाद्दत्तसुखैस्तोयैर्जीवनीयोषधैः शृतैः॥१७९॥

gaura sarṣapa kalkena kalkaiścāpi sugandhibhiḥ॥178॥

snāyādr̥tusukhaistoyairjīvanīyauṣadhaiḥ śrtaiḥ॥179॥

The patient of depletion of tissues is bathed with warm or cold water depending upon the nature of the season. This water is boiled with drugs belonging to Jivaniya gana. Before taking bath, his body is rubbed with the paste of white mustard seed or fragrant drugs [178-179]

### **Regime:**

गन्धैः समाल्यैर्वासोभिर्भूषणैश्च विभूषितः॥१७९॥

स्पृश्यान् संस्पृश्य सम्पूज्य देवताः सभिषग्द्विजाः।

इष्ट वर्ण रस स्पर्श गन्धवत् पानभोजनम्॥१८०॥

इष्टमिष्टैरुपहितं सुखमद्यात् सुखप्रदम्।

gandhaiḥ samālyairvāsobhirbhūṣaṇaiśca vibhūṣitaḥ॥179॥

spṛśyān saṁspṛśya sampūjya devatāḥ sabhiṣagdvijāḥ।

iṣṭa varṇa rasa sparśa gandhavat pānabhojanam॥180॥

iṣṭamiṣṭairupahitaṁ sukhamadyāt sukhapradam।

The patient of depletion of tissues should apply perfume, wear garlands, [beautiful] garments and ornaments, touch auspicious objects, offer prayer to the Gods, physicians and Brahmins, and thereafter, he should take food and drinks which are of agreeable colour, taste, touch and smell. The food and drinks is consumed leisurely. These ingredients of food and drinks is agreeable or is mixed with other agreeable articles [179-181]

### **Wholesome Corns and Cereals**

समातीतानि धान्यानि कल्पनीयानि शुष्यताम्॥१८१॥

लघून्यहीनवीर्याणि स्वादूनि गन्धवन्ति च।

यानि प्रहर्षकारीणि तानि पथ्यतमानि हि॥१८२॥

यच्चोपदेक्ष्यते पथ्यं क्षतक्षीणचिकित्सिते।  
यक्ष्मिणस्तत् प्रयोक्तव्यं बलमांसाभिवृद्धये॥१८३॥

samātītāni dhānyāni kalpanīyāni śuṣyatām॥181॥  
laghūnyahīnavīryāṇi svādūni gandhavanti ca।  
yāni prahaṣakārīṇi tāni pathyatamāni hi॥182॥  
yaccopadekṣyate pathyaṃ kṣatakṣīṇacikitsite।  
yakṣmiṇastat prayoktavyaṃ balamāṃsābhivṛddhaye॥183॥

The patients suffering from depletion of body tissues should take corns and cereals which were harvested before one year, which are appropriately cooked, which are light, which are not devoid of potency, which are tasteful and which are of good smell. Such of the ingredients of food and drinks, which are invigorating, are wholesome for the patient. Wholesome diet and drinks which are to be described in the chapter dealing with the treatment of Ksatasina (Chikitsa 11) is given and muscle tissue. [181-183]

### Useful Regime:

अभ्यङ्गोत्सादनैश्चैव वासोभिरहतैः प्रियैः।  
यथर्तुविहितैः स्नानैरवगाहैर्विमार्जनैः॥१८४॥  
बस्तिभिः क्षीरसर्पिर्भिर्मासैर्मासरसौदनैः।  
इष्टैर्मद्यैर्मनोज्ञानां गन्धानामुपसेवनैः॥१८५॥  
सुहृदां रमणीयानां प्रमदानां च दर्शनैः।  
गीतवादित्रशब्दैश्च प्रियश्रुतिभिरेव च॥१८६॥  
हर्षणाश्वासनैर्नित्यं गुरुणां समुपासनैः।  
ब्रह्मचर्येण दानेन तपसा देवतार्चनैः॥१८७॥  
सत्येनाचारयोगेन मङ्गल्यैरप्यहिंसया।

वैद्यविप्रार्चनाचैव रोगराजो निवर्तते||१८८||

abhyāṅgotsādanaiścaiva vāsobhirahataiḥ priyaiḥ|  
yathartuvihitaiḥ snānairavagāhairvimārjanaiḥ||184||  
bastibhiḥ kṣīrasarpirbhirṁsairṁsarasaudanaiḥ|  
iṣṭairmadyairmanojñānāṃ gandhānāmupasevanaiḥ||185||  
suhṛdāṃ ramaṇīyānāṃ pramadānāṃ ca darśanaiḥ|  
gītavāditraśabdaiśca priyaśrutibhireva ca||186||  
harṣaṇāśvāsanaurnityaṃ gurūṇāṃ samupāsanaiḥ|  
brahmacaryeṇa dānena tapasā devatārcanaiḥ||187||  
satyenācārayogena maṅgalyairapyahiṃsayā|  
vaidyaviprārcanāccaiva rogarājo nivartate||188||

Rajyakshma – the king diseases, gets cured by Abhyanga, Utsadana, wearing of new and pleasant garment, taking medicated bath in consonance with the temperature of the season, external cleansing, using medicated enema, taking milk, ghee, meat and food mixed with meat soup, drinking agreeable alcoholic preparations, applying pleasing perfumes, observing friendly and beautiful ladies, hearing vocal and instrumental music, hearing invigorating and consulting talks, paying regular prayers to preceptors, observing celibacy, giving donations, performing penance, offering prayers to the Gods, speaking the truth, maintaining good conduct, performing auspicious and non-violent activities and showing respect to physicians and learned Brahmins [184-188]

### **Performance of Yajna:**

यया प्रयुक्तया चेष्टया राजयक्ष्मा पुरा जितः।  
तां वेदविहितामिष्टिमारोग्यार्थी प्रयोजयेत्||१८९||

yayā prayuktayā ceṣṭyā rājayakṣmā purā jitaḥ|  
tām vedavihitāmiṣṭimārogyārthī prayojayet||189||

The patient desirous of regaining his health should perform the Yajna (Sacrificial ceremony) enjoined by the Vedas, by the performance of which the disease tuberculosis was cured in the days of the yore. [189]

To sum up

तत्र श्लोकौ-

प्रागुत्पत्तिर्निमित्तानि प्राग्रूपं रूपसङ्ग्रहः|

समासाद् व्यासतश्चोक्तं भेषजं राजयक्ष्मणः||१९०||

नामहेतुरसाध्यत्वं साध्यत्वं कृच्छ्रसाध्यता|

इत्युक्तः सङ्ग्रहः कृत्स्नो राजयक्ष्मचिकित्सिते||१९१||

tatra ślokau-

prāgutpattirnimitāni prāgrūpaṃ rūpasaṅgrahaḥ|

samāsād vyāsataścoktaṃ bheṣajaṃ rājayakṣmaṇaḥ||190||

nāmaheturasādhyatvaṃ sādhyatvaṃ kṛcchrasādhyatā|

ityuktaḥ saṅgrahaḥ kṛtsno rājayakṣmacikitsite||191||

Origin of the disease in the days of Yore, etiology, premonitory signs and symptoms, various categories of manifested signs and symptoms, medicaments, described in brief and in detail, derivation of the term Rajayakshma, incurability, curability, curability with difficulty- all these in respect of Rajayakshma are described fully in this chapter on Rajayakshma Chikitsa. [190-191]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने

राजयक्ष्मचिकित्सितं नामाष्टमोऽध्यायः||८||

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsāsthāne  
rājayakṣmacikitsitaṃ nāmāṣṭamo'dhyāyaḥ||8||

Thus, ends the 8th chapters dealing with the treatment of  
Rajayaksma (tuberculosis) in the Chikitsa sthana of work of  
Agnivesha, as redacted by Charaka.

## Charaka Unmada Nidana: 7th Chapter

The 7th chapter of Charaka Samhitha Nidana Sthana is called Unmada Nidana. It deals with causes, pathology, types and symptoms of Unmada – Insanity, as per Ayurveda.

अथात उन्माद निदानं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta unmāda nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the "Diagnosis of Insanity".

Thus, said Lord Atreya [1-2]

### Vidha (Types) of Unmada – Insanity:

इह खलु पञ्चोन्मादा भवन्ति; तद्यथा- वात पित्त कफ सन्निपातागन्तु  
निमित्ताः॥३॥

तत्र दोष निमित्ताश्चत्वारः पुरुषाणामेवंविधानां क्षिप्रमभिनिर्वर्तन्ते; तद्यथा-  
भीरूणामुपक्लिष्टसत्त्वानामुत्सन्न दोषाणां स मल

विकृतोपहितान्यनुचितान्याहारजातानि वैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानां  
तन्त्रप्रयोगमपि विषममाचरतामन्याश्च शरीरचेष्टा विषमाः समाचरतामत्युपक्षीण  
देहानां व्याधि वेग समुद्भ्रमितानामुपहतमनसां वा काम क्रोध लोभ हर्ष भय  
मोहायास शोक चिन्तोद्वेगादिभिर्भूयोऽभिघाताभ्याहतानां वा मनस्युपहते बुद्धौ च  
प्रचलितायामभ्युदीर्णा दोषाः प्रकुपिता हृदयमुपसृत्य मनोवहानि स्रोतांस्यावृत्य  
जनयन्त्युन्मादम्॥४॥

iha khalu pañconmādā bhavanti; tadyathā- vāta pitta kapha  
sannipātāgantū nimittāḥ॥3॥

tatra doṣa nimittāścātvaraḥ puruṣāṇāmevaṃvidhānāṃ  
kṣipramabhinirvartante; tadyathā- bhīrūṇāmupakliṣṭa  
sattvānāmutsanna doṣāṇāṃ sa mala

vikṛtopahitānyanucitānyāhārajātāni

vaiṣamyayuktenopayogavidhinopayunñjānānāṃ tantraprayogamapi

viṣamamācaratāmanyāśca śarīraceṣṭā viṣamāḥ

samācaratāmatyupakṣiṇa dehānāṃ vyādhi vega

samudbhramitānāmupahatamanasām vā kāma krodha lobha harṣa bhaya mohāyāsa śoka cintodvegādibhirbhūyo’bhighātābhyāhatānām vā manasyupahate buddhau ca pracalitāyāmabhyudīrṇā doṣāḥ prakupitā hr̥dayamupasṛtya manovahāni srotāṃsyāvṛtya janayantyunmādam||4||

### **Unmada (insanity) is of 5 types. They are due to:**

Vata

Pitta

Kapha and

Sannipata (combined vitiation of all the 3 Doshas) and

Agantuja – exogenous.

The 4 types of Unmada caused by the vitiation of Doshas manifest themselves quickly in the following circumstances:

Bhīrūṇāmupakliṣṭa – When an individual is timid

Sattvānāmutsanna doṣāṇām – When his mind is afflicted by the predominance of Rajas and Tamas

Mala vikṛtopahitānyanucitānyāhārajātāni- When Doshas in his body are aggravated and Vitiated

Vaiṣamyayuktenopayogavidhinopayunñjānānām – When he takes food consisting of unwholesome and unclean ingredients possessing mutually contradictory properties or touched by unclean hands of persons suffering from contagious disease like leprosy, neglecting the prescribed deitic rules, (viz. conformity with nature etc. of the ingredients)

Samācaratāmatyupakṣiṇa dehānām – When his body is exceedingly depleted

If he is not in proper state of health due to other diseases

When his body is exceedingly depleted

If he is not in proper state of health due to other diseases

Vyādhi vega samudbhramitānāmupahatamanasām vā kāma krodha lobha harṣa bhaya mohāyāsa śoka



Chintodvegādibhirbhūyo'bhigātābhyāhatānām – When his mind is afflicted over and over again by passion, anger, greed, excitement, fear, attachment, exertion, anxiety and grief and

Abhighātābhyāhatānām – When he is subjected to excessive physical assault

In the circumstances to enumerated above the mind gets seriously affected and the intellect losses its balance. So the Doshas aggravated and vitiated enter the cardiac region and obstruct the channels of the mind resulting in Insanity. [ 3-4]

### **Definition of insanity:**

उन्मादं पुनर्मनोबुद्धिसञ्ज्ञाज्ञान स्मृति भक्ति शील चेष्टाचार विभ्रमं विद्यात्॥५॥  
unmādaṃ punarmanobuddhisaññāñāna smṛti bhakti śīla ceṣṭācāra vibhramaṃ vidyāt||5||

Insanity is characterized by the:

Punar mano – pervasion of mind

Buddhi – intellect

Sanjna – consciousness

Jnana – knowledge

Smṛti – memory

Sheela – desire

Chesta – manners

Achara – behavior and

Vibhrama – contact [5]

### **Unmada Purvarupa – Premonitory symptoms**

तस्येमानि पूर्वरूपाणि; तद्यथा- शिरसः शून्यता, चक्षुषोराकुलता, स्वनः कर्णयोः,  
उच्छ्वासस्याधिक्यम्, आस्य संस्रवणम्, अनन्नाभिलाषारोचकाविपाकाः,  
हृद्ग्रहः, ध्यानायास सम्मोहोद्वेगाश्चास्थाने, सततं लोमहर्षः, ज्वरश्चाभीक्षणम्,  
उन्मत्त चित्तत्वम्, उददित्वम्, अर्दिताकृतिकरणं च व्याधेः, स्वप्ने चाभीक्षणं  
दर्शनं भ्रान्तचलितानवस्थितानां रूपाणामप्रशस्तानां च तिलपीडकचक्राधिरोहणं  
वातकुण्डलिकाभिश्चोन्मथनं निमज्जनं च कलुषाणामम्भसामावर्ते  
चक्षुषोश्चापसर्पणमिति (दोषनिमित्तानामुन्मादानां पूर्वरूपाणि भवन्ति)||६||

tasyemāni pūrvarūpāṇi; tadyathā- śirasah śūnyatā, cakṣuṣorākulatā, svanaḥ karṇayoḥ, ucchvāsasyādhiyam, āsya saṃsravaṇam, anannābhilāṣārocakāvīpākāḥ, hṛdggrahaḥ, dhyānāyāsa sammohodvegāścāsthāne, satataṃ lomaharṣaḥ, jvaraścābhikṣṇam, unmatta cittatvam, udarditvam, arditākṛtikaraṇam ca vyādheḥ, svapne cābhikṣṇam darśanaṃ bhrāntacalitānavasthitānām rūpāṇāmapraśastānām ca tilapīḍakacakrādhirohaṇam vātakunḍalikābhiśconmathanaṃ nimajjanaṃ ca kaluṣāṇāmambhasāmāvarte cakṣuṣoścāpasarpaṇamiti (doṣanimittānāmunmādānām pūrvarūpāṇi bhavanti)||6||

### **Premonitory symptoms of insanity caused by the vitiation of Doshas:**

Shirasaḥ śūnyatā – Emptiness in head

Chakṣuṣorākulatā – Congestion in eyes

Svanaḥ karṇayoḥ – Noises in ears

Ucchvāsasyādhiyam – Hard breathing in excess

Aasya saṃsravaṇam – Excessive salivation in the mouth

Anannābhilāṣārocakāvīpākāḥ – Absence of inclination for food, anorexia and indigestion

Hṛdggrahaḥ – Spasm in cardiac region

Dhyānāyāsa sammohodvegāścāsthāne – Meditation, fatigue, unconsciousness and anxiety in improper situations

Satataṃ lomaharṣaḥ – Continuous horripilation

Jvaraścābhikṣṇam – Frequent pyrexia

Unmatta cittatvam – Fickle mindedness

Udarditvam – Pain in the upper part of the body

Arditākṛtikaraṇam ca vyādheḥ – Manifestation of symptoms of facial paralysis resulting in movement in one half of the face

Svapne cābhikṣṇam darśanaṃ – Frequent appearance of the following in dreams

Bhrāntacalitānavasthitānām rūpāṇāmapraśastānām ca tilapīḍakacakrādhirohaṇam vātakunḍalikābhiśconmathanaṃ – Inauspicious objects that are wandering, moving and unstable

Nimajjanaṃ – Riding over the wheel of an oil press

Kaluṣāṇāmambhasāmāvarte – Being churned by whirl- winds

Sinking in fearful whirl pools and  
Chakṣuṣoścāpasarpaṇamiti – Retraction of eyes. [6]

### **Distinctive features of insanity:**

ततोऽनन्तरमेवमुन्मादाभिनिर्वृत्तिरेव।

तत्रेदमुन्मादविशेषविज्ञानं भवति; तद्यथा- परिसरणमजस्रम्, अक्षि  
भ्रुवौष्ठांसहन्वग्रहस्तपादाङ्ग विक्षेपणमकस्मात्, सततमनियतानां च  
गिरामुत्सर्गः, फेनागमनमास्यात्, अभीक्षणं

स्मितहसितनृत्यगीतवादित्रसम्प्रयोगाश्चास्थाने, वीणावंश शङ्ख शम्या  
तालशब्दानुकरणमसाम्ना, यानमयानैः, अलङ्करणमनलङ्कारिकैर्द्रव्यैः,  
लोभश्चाभ्यवहार्येष्वलब्धेषु, लब्धेषु चावमानस्तीव्रमात्सर्यं च, काश्यं, पारुष्यम्,  
उत्पिण्डितारुणाक्षता, वातोपशयविपर्यासादनुपशयता च; इति  
वातोन्मादलिङ्गानि भवन्ति (१);

अमर्षः, क्रोधः, संरम्भश्चास्थाने, शस्त्रलोष्टकशाकाष्ठमुष्टिभिरभिहननं स्वेषां परेषां  
वा, अभिद्रवणं, प्रच्छायशीतोदकान्नाभिलाषः, सन्तापश्चातिवेलं,  
ताम्रहरितहारिद्रसंरब्धाक्षता, पित्तोपशयविपर्यासादनुपशयता च; इति  
पित्तोन्मादलिङ्गानि भवन्ति (२);

स्थानमेकदेशे, तूष्णीम्भावः, अल्पशश्चङ्क्रमणं, लालाशिङ्घाणकस्रवणम्,  
अनन्नाभिलाषः, रहस्कामता, बीभत्सत्वं, शौचद्वेषः, स्वप्ननित्यता,  
श्वयथुरानने, शुक्ल स्तिमितमलोपदिग्धाक्षत्वं, श्लेष्मोपशयविपर्यासादनुपशयता  
च; इति श्लेष्मोन्मादलिङ्गानि भवन्ति (३);

त्रिदोषलिङ्गसन्निपाते तु सान्निपातिकं विद्यात्; तमसाध्यमाचक्षते  
कुशलाः॥७॥

tato'nantaramevamunmādābhinirvṛttireva|

tatredamunmādaviśeṣavijñānaṃ bhavati; tadyathā-  
parisaraṇamajasram, akṣi bhruvauṣṭhāṃsahanvagrahastapādāṅga  
vikṣepaṇamakasmāt, satatamaniyatānāṃ ca girāmutsargaḥ,  
phenāgamanamāsyāt, abhīkṣṇaṃ

smitahasitanṛtyagītavādītrasamprayogāścāsthāne, vīṇāvaṃśa  
śāṅkha śamyā tālaśabdānukaraṇamasāmnā, yānamayānaiḥ,

alaṅkaraṇamanalaṅkārikairdravyaiḥ,  
lobhaścābhyavahāryeṣvalabdheṣu, labdheṣu  
cāvamānastivramātsaryaṃ ca, kārsyaṃ, pāruṣyaṃ,  
utpiṇḍitāruṅākṣatā, vātopaśayaviparyāsādanupaśayatā ca; iti  
vātonmādaliṅgāni bhavanti (1);  
amarṣaḥ, krodhaḥ, saṃrambhaścāsthāne,  
śastraloṣṭrakaśākāṣṭhamuṣṭibhirabhihananaṃ sveṣāṃ pareṣāṃ vā,  
abhidravaṇaṃ, pracchāyaśītodakānnābhilāṣaḥ, santāpaścātivelam,  
tāmraharitahāridrasaṃrabdhākṣatā,  
pittopaśayaviparyāsādanupaśayatā ca; iti pittonmādaliṅgāni  
bhavanti (2);  
sthānamekadeśe, tūṣṇīmbhāvaḥ, alpaśāścaṅkramaṇaṃ,  
lālāśiṅghāṇakasravaṇaṃ, anannābhilāṣaḥ, rahaskāmatā,  
bībhatsatvaṃ, śaucadveṣaḥ, svapnanityatā, śvayathurānane, śukla  
stimitamalopadigdhākṣatvaṃ, śleṣmopaśayaviparyāsādanupaśayatā  
ca; iti śleṣmonmādaliṅgāni bhavanti (3);  
tridoṣaliṅgasannipāte tu sānnipātikaṃ vidyāt;  
tamasādhyamācakṣate kuśalāḥ||7||

## **Clinical features of Unmada:**

### **A) Vataja Unmad:**

Parisaraṇamajasram – constant wandering

Akṣi bhruvauṣṭhāṃsahanvagrahastapādāṅga vikṣepaṇamakasmāt –  
sudden spasm of eyes, eyebrows, lips, shoulder, jaws, fore-arms,  
and legs

Satatamaniyatānāṃ ca girāmut्सargaḥ – constant and incoherent  
speech

Phenāgamanamāsyāt – coming out of froth from the mouth

Abhīkṣṇaṃ smitahasitanṛtyagītavāditrasamprayogāścāsthāne –

Always smiling, laughing, dancing, singing and playing with musical  
instruments in inappropriate situations

Vīṇāvaṃśa śaṅkha śamyā tālaśabdānukaraṇamasāmnā – Loudly  
imitating the sounds of flute, conch, Samya (cymbal played by right  
hand) and Tala (cymbal played by left hand)

Yānamayānaiḥ – Riding undesirable vehicles

Alaṅkaraṇamanalaṅkārikairdravyaiḥ – Duration by such things as  
are not needed for ornaments

Lobhaścābhyavahāryeṣvalabdheṣu – Longing for eatables not available  
Labdheṣu cāvamānastīvramātsaryam ca – Digest for food articles and also a strong desire not to part with the eatables available  
Kārśyam, pārūṣyam – Emaciation and roughness  
Utpiṇḍitāruṇākṣatā – Projected and reddish eyes and  
Vātopaśayaviparyāsādanupaśayatā ca – Aggravation of the condition by such of the regimens as are not wholesome for Vata.

### **(B) Paittika Unmada:**

Amarṣaḥ, krodhaḥ – Irritation and anger  
Saṃrambhaścāsthāne – Excitement on inappropriate occasions  
Shastraloṣṭrakaśākāṣṭhamuṣṭibhirabhihananaṃ sveṣāṃ pareṣāṃ vā abhidraṇaṃ – Inflicting injury on own people or on others by weapons, brick bats, whips, sticks and fist.  
Pracchāyaśītodakānnābhilāṣaḥ – fleeing and desire for shade, cold water and food having cooling effect.  
Santāpaścātivelam – Continuous state of anguish  
Tāmraharitahāridrasaṃrabdhākṣatā – having ferocious eyes of coppery, green or yellow color and  
Pittopaśayaviparyāsādanupaśayatā ca – aggravation of the condition by such regimens as are not wholesome for Pitta.

### **(C) Slaismika Unmada:**

Sthānamekadeśe tūṣṇīmbhāvaḥ, alpaśaścaṅkramaṇaṃ – Staying in one place and observance of silence  
Lālāśiṅghāṇakasravaṇaṃ – Discharge of saliva and nasal excretions  
Anannābhilāṣaḥ rahaskamata – disinclination for food and love for solitude  
Bībhatsatvaṃ – Frightening appearance  
śaucadveṣaḥ – Aversion for cleanliness  
Svapnānityatā – Remaining always sleepy  
śvayathurānane – oedema in the face  
Shukla stimitamalopadigdhākṣatvaṃ – White and timid eyes with excreta adhered to them  
Shleṣmopaśayaviparyāsādanupaśayatā ca – Aggravation of the condition by such regimens is not wholesome for Kapha

**(D) Sannipatika type:** In the insanity caused by the combined vitiation of all the 3 Doshas, all the symptoms mentioned above are simultaneously manifested. This type of Insanity is considered to be incurable. [7]

### **Therapies as treatment:**

साध्यानां तु त्रयाणां साधनानि- स्नेह स्वेद वमन  
विरेचनास्थापनानुवासनोपशमन नस्तःकर्म धूम धूपनाञ्जनावपीड  
प्रथमनाभ्यङ्ग प्रदेह परिषेकानुलेपनवधबन्धनावरोधन- वित्रासन विस्मापन  
विस्मारणापतर्पण सिराव्यधनानि, भोजन विधानं च यथास्वं युक्त्या,  
यच्चान्यदपि किञ्चिन्निदानविपरीतमौषधं कार्यं तदपि स्यादिति||८||

भवति चात्र- उन्मादान् दोषजान् साध्यान् साधयेद्विषगुत्तमः।

अनेन विधियुक्तेन कर्मणा यत् प्रकीर्तितम्||९||

sādhyānāṃ tu trayāṇāṃ sādhanāni- sneha sveda vamaṇa  
virecanāsthāpanānuvāsanopāśamana nastakarma dhūma  
dhūpanāñjanāvapīḍa pradhamaṇābhyaṅga pradeha  
pariṣekānulepanavadhahabandhanāvarodhana- vitrāsana vismāpana  
vismāraṇāpatarpaṇa sirāvyadhanāni, bhojana vidhānaṃ ca  
yathāsvaṃ yuktyā, yaccānyadapi kiñcinnidānaviparītamauśadhaṃ  
kāryaṃ tadapi syāditi||8||

bhavati cātra- unmādān doṣajān sādhyān sādhayedbhiṣaguttamaḥ।  
anena vidhiyuktena karmaṇā yat prakīrtitam||9||

Therapies for treatment of the 3 types of insanity which are curable are

Snehana – oleation

Svedana – fomentation

Vamana – emesis

Virechana – purgation

Asthapana basti – type of enema

Anuvasana basti – type of enema

Shamana – alleviation therapies

Nasya karma – ermines

**Dhumapana – smoking**

Dhupana – fumigation  
Anjana – collyrium  
Avapida and  
Pradhamana types of Snuff

### **Abhyanga – massage**

Pradeha – ointment  
Parisheka – effusion  
Anulepana – unction  
Vadha – assault  
Bandhana – tying  
Avarodhana – confinement  
Vitrāsana – frightening  
Vismāpana – inducing astonishment and forgetfulness,  
Vismāraṇa – depletion and  
Sira vyadhana – venesection

Suitable diets are given according to the requirements of the patient. Such other therapies as would work against the causative factors of the diseases are also given.

Thus, it is said: Following the principles of treatment (to be detailed in Chikitsa 9) a competent physician should employ the above mentioned therapies to treat the curable types of insanity caused by the vitiation of Doshas. [8-9]

### **Aagantuja unmada (Exogenous insanity):**

यस्तु दोष निमित्तेभ्य उन्मादेभ्यः समुत्थान पूर्वरूप लिङ्ग वेदनोपशय विशेष  
समन्वितो भवत्युन्मादस्तमागन्तुकमाचक्षते।

केचित् पुनः पूर्वकृतं कर्माप्रशस्तमिच्छन्ति तस्य निमित्तम्।

तस्य च हेतुः प्रज्ञापराध एवेति भगवान् पुनर्वसुरात्रेयः।

प्रज्ञापराधाद्ध्ययं देवर्षिपितृ गन्धर्व यक्ष राक्षस पिशाच गुरुवृद्ध  
सिद्धाचार्यपूज्यानवमत्याहितान्याचरति, अन्यद्वा किञ्चिदेवंविधं

कर्माप्रशस्तमारभते; तमात्मना हतमुपघ्नन्तो देवादयः कुर्वन्त्युन्मत्तम्॥१०॥

yastu doṣa nimittebhya unmaḍebhyaḥ samutthāna pūrvarūpa liṅga  
vedanopāśaya viśeṣa samanvito

bhavatyunmādamāgantukamācakṣate|  
kecit punaḥ pūrvakṛtaṃ karmāpraśastamicchanti tasya nimittam|  
tasya ca hetuḥ prajñāparādha eveti bhagavān punarvasurātreyah|  
prajñāparādhāddhyayaṃ devarṣipitr̥ gandharva yakṣa rākṣasa  
piśāca guruvṛddha siddhācāryapūjyānavamatyāhitānyācarati,  
anyadvā kiñcidevaṃvidhaṃ karmāpraśastamārabhate; tamātmanā  
hatamupaghnanto devādayaḥ kurvantyunmattam||10||

### **Aagantuja unmada (Exogenous insanity):**

The type of insanity having etiology, premonitory symptoms, actual symptoms, pain and homologation- (Upashaya) different from those of the types of insanity caused by the vitiation of Doshas is known as 'Exogenous'.

Some scholars hold the view that this type of insanity is caused by the effect of the sinful activities of the past life. Lord Punarvasu Atreya considered intellectual blasphemy as the causative factor of this condition.

Due to intellectual blasphemy the patient disregards the gods, ascetics, ancestors, Gandharvas, Yaksas Raksasas, Pisacas, Preceptors, elders, Adepts, teachers and the other respectable ones. He also resorts to undesirable and such other inauspicious activities. The Gods etc. cause insanity in him because of his own inauspicious activities. [10]

### **Purvarupa of Aagantuja Unmada**

तत्र देवादिप्रकोपनिमित्तेनागन्तुकोन्मादेन पुरस्कृतस्येमानि पूर्वरूपाणि भवन्ति;  
तद्यथा- देव गो ब्राह्मण तपस्विनां हिंसारुचित्वं, कोपनत्वं, नृशंसाभिप्रायता,  
अरतिः, ओजो वर्ण च्छाया बलवपुषामुपतप्तिः, स्वप्ने च देवादिभिरभिभर्त्सनं  
प्रवर्तनं चेति; ततोऽनन्तरमुन्मादाभिनिर्वृतिः||११||

tatra devādiprakopanimittenāgantukonmādena puraskṛtasyemāni  
pūrvārūpāṇi bhavanti; tadyathā- deva go brāhmaṇa tapasvināṃ  
hiṃsārucitvaṃ, kopanatvaṃ, nṛśaṃsābhiprāyatā, aratiḥ, oja varṇa  
cchāyā balavapuṣāmupataptiḥ, svapne ca



devādibhirabhibhartsanaṃ pravartanaṃ ceti;  
tato'nantaramunmādābhinirvṛttiḥ||11||

### **The premonitory symptoms of the exogenous type of insanity:**

Deva go brāhmaṇa tapasvināṃ hiṃsārucitvaṃ – Desire for inflicting injury upon the gods, cows, Brahmins and ascetics'

Kopanaṭvaṃ, nṛśaṃsābhiprāyatā – Anger and liking for mischievous work

Aratiḥ, ojo varṇa cchāyā balavapuṣāmupataptiḥ – Disliking attitude and impairment of Ojas Color complexion and physical strength and Swapne ca devādibhirabhibhartsanaṃ pravartanaṃ – Abuse and incitement by the gods etc.

Insanity manifests itself immediately after the occurrence of these premonitory symptoms. [11]

### **Agantuja Unmada Nidana – causative factors:**

तत्रायमुन्मादकराणां भूतानामुन्मादयिष्यतामारम्भविशेषो भवति; तद्यथा-  
अवलोकयन्तो देवा जनयन्त्युन्मादं, गुरु वृद्ध सिद्धमहर्षयोऽभिशपन्तः, पितरो  
दर्शयन्तः, स्पृशन्तो गन्धर्वाः, समाविशन्तो यक्षाः,

राक्षसास्त्वात्मगन्धमाघ्रापयन्तः, पिशाचाः पुनरारुह्य वाहयन्तः||१२||

tatrāyamunmādakarāṇāṃ

bhūtānāmunmādayiṣyatāmārambhaviśeṣo bhavati; tadyathā-

avalokayanto devā janayantyunmādaṃ, guru vṛddha

siddhamaharṣayo'bhiśapantaḥ, pitaro darśayantaḥ, sprśanto

gandharvāḥ, samāviśanto yakṣāḥ,

rākṣasāstvātmagandhamāghrāpayantaḥ, piśācāḥ punarāruhya

vāhantaḥ||12||

### **Agantuja Unmada Nidana – causative factors:**

The causative agents of the exogenous type of insanity insanity their action as follows:

Avalokayanto devā janayantyunmādaṃ – The gods produce insanity by their vision

Guru vṛddha siddhamaharṣayo'bhiśapantaḥ – Preceptors, elders,

adepts and ascetics by their cures  
Pitaro darśayantaḥ – Ancestors by exhibiting themselves  
Sprśanto gandharvāḥ – Gandharvas by their touch  
Samāviśanto yakṣāḥ – Yakshas by seizure  
Rākṣasāstvātmagandhamāghrāpayantaḥ – Raksasas by making the patient to smell the odor of their body and  
Piśācāḥ punarāruhya vāhayantaḥ – Pishacas by riding and driving their victims. [12]

### **Rupa – Symptoms of manifestations of disease:**

तस्येमानि रूपाणि भवन्ति; तद्यथा- अत्यात्म बल वीर्य पौरुष पराक्रम ग्रहण धारण स्मरण ज्ञान वचन विज्ञानानि, अनियतश्चोन्मादकालः॥१३॥

tasyemāni rūpāṇi bhavanti; tadyathā- atyātma bala vīrya pauruṣa parākrama grahaṇa dhāraṇa smaraṇa jñāna vacana vijñānāni, aniyataśconmādakālaḥ॥13॥

Symptoms of this condition are the manifestations of:

Atyātma bala – superhuman strength

Vīrya – energy

Pauruṣa – manliness

Parākrama – enThus, iasm

Grahaṇa dhāraṇa – power of understanding and retention

Smaraṇa – memory

Jñāna vacana vijñānāni – spiritual as well as artistic knowledge and

Aniyataśconmādakālaḥ – Power of speech in the patient himself.

There is no fixed time for manifestation of this insanity. [13]

### **Circumstances of victimization of the subject:**

उन्मादयिष्यतामपि खलु देवर्षि पितृ गन्धर्व यक्ष राक्षस पिशाचानां गुरु वृद्ध सिद्धानां वा एष्वन्तरेष्वभिगमनीयाः पुरुषा भवन्ति; तद्यथा- पापस्य कर्मणः समारम्भे, पूर्वकृतस्य वा कर्मणः परिणामकाले, एकस्य वा शून्यगृहवासे चतुष्पथाधिष्ठाने वा, सन्ध्यावेलायामप्रयतभावे वा पर्वसन्धिषु वा मिथुनीभावे, रजस्वलाभिगमने वा, विगुणे वाऽध्ययन बलि मङ्गल होम प्रयोगे, नियम व्रत ब्रह्मचर्य भङ्गे वा, महाहवे वा, देश कुलपुरविनाशे वा, महाग्रहोपगमने वा, स्त्रिया वा प्रजननकाले, विविध भूताशुभा शुचि स्पर्शने वा, वमन विरेचन रुधिरस्रावे,

अशुचेरप्रयतस्य वा चैत्यदेवायतनाभिगमने वा, मांस मधु तिल गुड मद्योच्छिष्टे वा, दिग्वाससि वा, निशि नगर निगम चतुष्पथो पवन श्मशानाघातनाभिगमने वा, द्विज गुरु सुरयतिपूज्याभिधर्षणे वा, धर्माख्यानव्यतिक्रमे वा, अन्यस्य वा कर्मणोऽप्रशस्तस्यारम्भे, इत्यभिघातकाला व्याख्याता भवन्ति॥१४॥

unmādayiṣyatāmapi khalu devarṣi piṭṛ gandharva yakṣa rākṣasa piśācānāṃ guru vṛddha siddhānāṃ vā eṣvantareṣvabhigamanīyāḥ puruṣā bhavanti; tadyathā- pāpasya karmaṇaḥ samārambhe, pūrvakṛtasya vā karmaṇaḥ pariṇāmakāle, ekasya vā śūnyagr̥havāse catuṣpathādhiṣṭhāne vā, sandhyāvelāyāmaprayatabhāve vā parvasandhiṣu vā mithunībhāve, rajasvalābhigamane vā, viguṇe vā'dhyayana bali maṅgala homa prayoge, niyama vrata brahmacarya bhaṅge vā, mahāhave vā, deśa kulapuravināśe vā, mahāgrahopagamane vā, striyā vā prajananakāle, vividha bhūtāśubhā śuci sparśane vā, vamaṇa virecana rudhiraśrāve, aśucera prayatasya vā caityadevāyatanābhigamane vā, māṃsa madhu tila guḍa madyocchiṣṭe vā, digvāsasi vā, niśi nagara nigama catuṣpatho pavana śmaśānāghātanābhigamane vā, dvija guru surayatipūjyābhidharṣaṇe vā, dharmākhyānavyatikrame vā, anyasya vā karmaṇo'praśastasyārambhe, ityabhighātakālā vyākhyātā bhavanti॥14॥

Human beings fall victims to the attack of insanity caused by the Gods, Ascetics, ancestors, Gandharvas, Yaksas, Rakshas, Pisacas, Preceptors, elders and adepts in the following circumstances:  
Pāpasya karmaṇaḥ samārambhe – In the beginning of sinful acts.  
Pūrvakṛtasya vā karmaṇaḥ pariṇāmakāle – When the (sinful) acts of the past life are matured enough to produce their effects  
Ekasya vā śūnyagr̥havāse catuṣpathādhiṣṭhāne vā – Residing in a deserted house or going to cross roads alone.  
Sandhyāvelāyāmaprayatabhāve vā parvasandhiṣu vā mithunībhāve – Sexual intercourse during the junctures of day and night or during the new moon and full moon days  
Rajasvalābhigamane vā – Sexual intercourse with a lady during her menses  
Viguṇe vā'dhyayana bali maṅgala homa prayoge – Recitation of

scriptures, religious offerings, auspicious rites and sacrifices in improper manner  
 Niyama vrata brahmacarya bhaṅge vā – Dishonoring a vow and discontinuing a religious duty or observance of celibacy  
 Mahāhave vā – Forceful battles  
 Deśa kulapuravināśe vā – Destruction of countries, communities and towns  
 Mahāgrahopagamane vā – Onset of inauspicious planets in the sky  
 Striyā vā prajananakāle – During the time of child- delivery of ladies  
 Vividha bhūtāśubhā śuci sparśane vā – Coming in contact with different types of inauspicious and unclean creatures  
 Vamana virecana rudhirasrāve – Emesis, purgation and bleeding  
 Aśuceraprayatasya vā caityadevāyatanābhigamane vā – Visiting a Caitya (scared tree) or temple when unclean and not following the prescribed rules  
 Māṃsa madhu tila guḍa madyocchiṣṭe vā – Resorting to the remnants of meat, honey, till sugar candy and alcohol  
 Digvāsasi vā – While naked  
 Niśi nagara nigama catuṣpatho pavana śmaśānāghātanābhigamane vā – Visiting cities, towns, cross roads, gardens, cremation grounds, slaughter houses at night  
 Dvija guru surayatipūjyābhidharṣaṇe vā – Insulting Dvija (twice born), preceptors, the Gods, ascetics and others who are respected.  
 Dharmākhyānavyatikrame vā – Misinterpretation of religious scriptures and  
 Anyasya vā karmaṇo'praśastasyārambhe – Initiating such another inauspicious activities  
 Thus, the circumstance in which a person is attached by exogenous type of insanity is explained. [14]

### **Unmada Karana – 3 main causes:**

त्रिविधं तु खलून्मादकराणां भूतानामुन्मादने प्रयोजनं भवति; तद्यथा- हिंसा, रतिः, अभ्यर्चनं चेति।

तेषां तं प्रयोजन विशेषमुन्मत्ताचार विशेष लक्षणैर्विद्यात्।

तत्र हिंसार्थिनोन्माद्यमानोऽग्निं प्रविशति, अप्सु निमज्जति, स्थलाच्छवभे वा

पतति, शस्त्रकशाकाष्ठलोष्टमुष्टिभिर्हन्त्यात्मानम्, अन्यच्च प्राणवधार्थमारभते  
किञ्चित्, तमसाध्यं विद्यात्; साध्यौ पुनर्द्वावितरौ||१५||

trividham tu khalūnmādarkarāṇām bhūtānāmumnādane prayojanam  
bhavati; tadyathā- hiṃsā, ratiḥ, abhyarcanam ceti |  
teṣām taṃ prayojana viśeṣamunmattācāra viśeṣa lakṣaṇairvidyāt |  
tatra hiṃsārthinonmādyamāno'gniṃ praviśati, apsu nimajjati,  
sthalācchvabhre vā patati,  
śastrakaśākāṣṭhaloṣṭamuṣṭibhirhantyaātmānam, anyacca  
prāṇavadhārthamārabhate kiñcit, tamasādhyam vidyāt; sādhyau  
punardvāvitarau||15||

### **Unmada Karana – 3 main causes:**

Insanity is caused by these agents with 3 objectives,  
Hiṃsā – To inflict injury  
Ratiḥ – To play and  
Abhyarcanam – To offer prayer

Their intentions can be judged from the characteristic features of  
the patient:

Hiṃsārthinonmādyamāno'gniṃ praviśati, apsu nimajjati,  
sthalācchvabhre vā patati,

śastrakaśākāṣṭhaloṣṭamuṣṭibhirhantyaātmānam – When the intention  
of the afflicted agents is to inflict injury, then the patient enters into  
fire sinks into water, falls into a pit, strikes himself with weapons,  
whips, sticks, brick bats, his own first etc.

Anyacca prāṇavadhārthamārabhate kiñcit – he may also adopt such  
other means for killing himself. This type of insanity is incurable, if  
the intention of the causative agents is the remaining 2 i.e to play  
or to offer prayer, then this is curable. [15]

### **Therapies:**

तयोः साधनानि- मन्त्रौषधि मणि मङ्गल बल्युपहार होम नियम व्रत  
प्रायश्चित्तोपवास स्वस्त्ययनप्रणिपातगमनादीनि||१६||

एवमेते पञ्चोन्मादा व्याख्याता भवन्ति||१७||

tayoḥ sādhanāni- mantrauṣadhi maṇi maṅgala balyupahāra homa

niyama vrata prāyaścittopavāsa

svastyayanapraṇipātagamanādīni||16||

evamete pañconmādā vyākhyātā bhavanti||17||

Therapies for this type of insanity are incantation of Mantras wearing of talisman and jewels, performance of auspicious rites, religious sacrifices, oblations and religious rites, taking a vow, performing religious duty atonements fasting, blessing, obeisance and pilgrimage. Thus, the 5 types of insanity are explained. [16-17]

### **Classification and prognosis:**

ते तु खलु निजागन्तुविशेषेण साध्यासाध्य विशेषेण च प्रविभज्यमानाः पञ्च सन्तो द्वावेव भवतः।

तौ च परस्परमनुबध्नीतः कदाचिद्यथोक्तहेतुसंसर्गात्।

तयोः संसृष्टमेव पूर्वरूपं भवति, संसृष्टमेव च लिङ्गम्।

तत्रासाध्य संयोगं साध्यासाध्य संयोगं चासाध्यं विद्यात्, साध्यं तु साध्य संयोगम्।

तस्य साधनं साधनसंयोगमेव विद्यादिति||१८||

te tu khalu nijāgantuvīśeṣeṇa sādhyāsādhyā viśeṣeṇa ca pravibhajyamānāḥ pañca santo dvāveva bhavataḥ।

tau ca parasparamanubadhniṭaḥ kadācidyathoktahetusamsargāt। tayoh saṁsrṣṭameva pūrvarūpaṁ bhavati, saṁsrṣṭameva ca liṅgam।

tatrāsādhyā saṁyogaṁ sādhyāsādhyasaṁyogaṁ cāsādhyāṁ vidyāt, sādhyāṁ tu sādhyasaṁyogaṁ।

tasya sādhanam saadhanasaṁyogameva vidyāditi||18||

Insanity along with its 5 types, classified as endogenous or curable and incurable, are again grouped into 2. At times, due to the combination of etiological factors (of endogenous and exogenous types), they are manifested in a combined form. There is combination in their premonitory as well as actual symptoms. Combination of the incurable varieties or the curable and incurable varieties results in the incurability of the condition. Combination of the curable varieties, however, results in the curability of the

condition. For the treatment of this (last mentioned) condition, there is the combination of therapies. [18]

### **Misdeeds as causes of insanity:**

भवन्ति चात्र-

नैव देवा न गन्धर्वा न पिशाचा न राक्षसाः।

न चान्ये स्वयमक्लिष्टमुपक्लिश्नन्ति मानवम्॥१९॥

ये त्वेनमनुवर्तन्ते क्लिश्यमानं स्वकर्मणा।

न स तद्धेतुकः क्लेशो न ह्यस्ति कृतकृत्यता॥२०॥

bhavanti cātra-

naiva devā na gandharvā na piśācā na rākṣasāḥ।

na cānye svayamakliṣṭamupakliśnanti mānavam॥19॥

ye tvenamanuvartante kliśyamānaṃ svakarmanā।

na sa taddhetukaḥ kleśo na hyasti kṛtakṛtyatā॥20॥

Thus, it is said:

Neither the gods, Nor Gandharvas nor Pisacas nor Rakshas afflict a person who himself is free from misdeeds. The primary causes of insanity in an individual are hi own misdeeds and other agents like the gods etc. act only as the consequence of these misdeeds. There cannot be the manifestation of anything which is already manifested. Thus, verily the gods etc., are not causative factors of insanity in human beings. [19-20]

### **Causes and observance of wholesome regimens:**

प्रजापराधात् सम्भूते व्याधौ कर्मज आत्मनः।

नाभिशंसेद्बुधो देवान् पितृन्नापि राक्षसान्॥२१॥

आत्मानमेव मन्येत कर्तारं सुख दुःखयोः।

तस्माच्छ्रेयस्करं मार्गं प्रतिपद्येत नो त्रसेत्॥२२॥

देवादीनामपचितिर्हितानां चोपसेवनम्।

ते च तेभ्यो विरोधश्च सर्वमायत्तमात्मनि॥२३॥

तत्र श्लोकः- सङ्ख्या निमित्तं प्राग्रूपं लक्षणं साध्यता न च।

उन्मादानां निदानेऽस्मिन् क्रियासूत्रं च भाषितम्॥२४॥

prajñāparādhāt sambhūte vyādhau karmaja ātmanah|  
nābhiśaṃsedbudho devāna pitṛnnāpi rākṣasān||21||  
ātmānameva manyeta kartāraṃ sukha duḥkhayoḥ|  
tasmācchreyaskaraṃ mārgaṃ pratipadyeta no traset||22||  
devādīnāmapacitirhitānāṃ copasevanam|  
te ca tebhyo virodhaśca sarvamāyattamātmani||23||  
tatra ślokaḥ- saṅkhyā nimittaṃ prāgrūpaṃ lakṣaṇaṃ sādhyatā na  
ca|  
unmādānāṃ nidāne'smin kriyāsūtraṃ ca bhāṣitam||24||

### **Causes and observance of wholesome regimens:**

The man should not blame the gods, ancestors or Rakshasa for diseases caused by his own misdeeds due to intellectual blasphemy. One should hold himself responsible for his happiness and miseries. Therefore without apprehension one should follow the path of propitiousness.

Prayer to the Gods etc and resorting to wholesome regimens act as antidotes to the misdeeds to the misdeeds of the individual. Thus, the power either to avert or invite the attack of insanity rests with the individual himself [22-23]

### **Contents:**

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते निदान स्थाने उन्माद निदानं नाम  
सप्तमोऽध्यायः||७||

ityagniveśakṛte tantre caraka pratisaṃskṛte nidāna sthāne unmāda  
nidānaṃ nāma saptamo'dhyāyaḥ||7||

Number, etiology, premonitory symptoms, curability or otherwise and the principles of treatment of various types of insanity are described in this chapter. [24]

Thus, ends the 7th chapter on the "Unmada Nidana" of section of Nidana Sthana of Agnivesha's work as redacted by Charaka.



## Unmada Chikitsa – Charaka 9th Chapter

9th chapter of Charaka Samhita Chikitsa Sthana deals with Unmada – symptoms, types, treatment, therapies and medicines for insanity or psychosis. It also explains importance of old ghee – Purana ghritham in the treatment of neurological and psychiatric disorders.

### Chapter 9

Unmad Chikitsa – Treatment of psychosis, insanity

अथात उन्माद चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta unmāda cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Unmada (insanity).

Thus, said Lord Atreya. [1-2]

बुद्धि स्मृति ज्ञानतपोनिवासः पुनर्वसुः प्राणभृतां शरण्यः।

उन्मादहेत्वाकृतिभेषजानि कालेऽग्निवेशाय शशंस पृष्ठः॥३॥

buddhi smṛti jñānataponivāsaḥ punarvasuḥ prāṇabhṛtāṃ śaraṇyaḥ।

unmādahetvākṛtibheṣajāni kāle’gniveśāya śaśaṃsa pṛṣṭaḥ॥3॥

Punarvasu, the abode of intellect, memory, knowledge and penance and the protector (Sharanya) of living beings while replying to questions, explained to Agnivesha the etiology, signs, symptoms, and treatment of Unmada [3]

### **Causes – Unmad Nidana:**

विरुद्ध दुष्टाशुचि भोजनानि प्रधर्षणं देव गुरु द्विजानाम्।

उन्माद हेतुर्भय हर्ष पूर्वो मनोऽभिघातो विषमाश्च चेष्टाः॥४॥

viruddha duṣṭāśuci bhojanāni pradharṣaṇaṃ deva guru dvijānām।

unmāda heturbhaya harṣa pūrvo mano'bhigāto viṣamāśca

ceṣṭāḥ॥4॥

The causative factors of Unmada (insanity) are as follows:

1) Intake of Viruddha (mutually contradictory), Dushta (polluted) and Ashuchi (impure) foods and drinks

2) Pradharsana (insult) to the gods, Guru and Dvijas (people belonging to the families of Brahmanas, Ksatriyas and Vaishyas)

3) Affliction of the mind because of fear and sudden happiness and

4) Unwholesome physical and mental activities. [4]

### **Unmada Samprapti – Pathogenesis:**

तैरल्प सत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य।

स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः॥५॥

tairalpa sattvasya malāḥ praduṣṭā buddhernivāsaṃ hr̥dayaṃ

pradūṣya।

srotāṃsyadhiṣṭhāya manovahāni pramohayantyāśu narasya

cetaḥ॥5॥

The causative factors described above vitiate the Doshas which afflict Hrudaya (heart), which is the abode of intellect of a person having less of Sattva (intellect), and while being located in the Manovaha srotas (Channels carrying Psychic impulses), they afflict the mind. [5]

## Unmada Lakshana – Signs and Symptoms

धी विभ्रमः सत्त्व परिप्लवश्च पर्याकुला दृष्टिरधीरता च।  
अबद्धवाक्त्वं हृदयं च शून्यं सामान्यमुन्मादगदस्य लिङ्गम्॥६॥  
स मूढचेता न सुखं न दुःखं नाचारधर्मो कुत एव शान्तिम्।  
विन्दत्यपास्तस्मृतिबुद्धिसञ्ज्ञो भ्रमत्ययं चेत इतस्ततश्च॥७॥

dhī vibhramahḥ sattva pariplavaśca paryākulā dr̥ṣṭīradhīratā ca।  
abaddhavāktvaṃ hr̥dayaṃ ca śūnyaṃ sāmānyamunmādagadasya  
liṅgam॥6॥

sa mūḍhacetā na sukhaṃ na duḥkhaṃ nācāradharmau kuta eva  
śāntim।

vindatyapāstasmṛtibuddhisañjño bhramatyayaṃ ceta  
itastataśca॥7॥

### General signs and symptoms of Unmada:

Dhee Vibhrama – Intellectual confusion,

Satva pariplava – Fickleness of mind,

Paryakula – impatience,

Drushti adhirta – unsteadiness of eyes

Abaddha vaktavam – irrelevant speech and

Hrudaya Shunya – a sensation of vacuum in the heart (Vacant mindedness)

Other symptoms include:

He will have bewildered mind becomes incapable of experiencing pleasure and sorrow.

He becomes incapable of conducting himself appropriately.

Therefore, he loses peace of the mind altogether and becomes devoid of memory, intellect and recognition.

His mind wavers here and there. [6-7]

### **Unmada – definition:**

समुद्भ्रमं बुद्धिमनःस्मृतीनामुन्मादमागन्तुनिजोत्थमाहुः।८।

samudbhramam

buddhimanahsmṛtīnāmumādamaāgantunijotthamāhuḥ।8।

The term Unmada stands for Samudbhrama i.e perversion. Because, in this ailment, the intellect, mind and memory get perverted.

It is of 2 types, viz,

Agantu (exogenous) and

Nijottha (Endogenous) [8]

### **Unmada Bheda – types:**

तस्योद्भवं पञ्चविधं पृथक् तु वक्ष्यामि लिङ्गानि चिकित्सितं च॥८॥

tasyodbhavam pañcavidham pṛthak tu vakṣyāmi liṅgāni cikitsitam ca॥8॥

Now, the signs, symptoms and treatment of the 5 varieties of Unmada will be described separately. [1/2]

Vataja,

Pittaja

Kaphaja

Sannipatika – combined vitiation of all the three Doshas

Agantuja – due to exogenous causes

### **Causes, signs and Symptoms of Vatika Unmada:**

रूक्षाल्प शीतान्न विरेक धातु क्षयोपवासैरनिलोऽतिवृद्धः।

चिन्तादि जुष्टं हृदयं प्रदूष्य बुद्धिं स्मृतिं चाप्युपहन्ति शीघ्रम्॥९॥

अस्थानहासस्मितनृत्यगीतवागङ्गविक्षेपणरोदनानि।

पारुष्यकाश्यारुण वर्णताश्च जीर्णे बलं चानिलजस्य रूपम्॥१०॥

rūkṣālpā śītānna vireka dhātu kṣayopavāsairanilo'tivṛddhaḥ|  
cintādi juṣṭaṃ hṛdayaṃ pradūṣya buddhiṃ smṛtiṃ cāpyupahanti  
śīghram॥9॥

asthānahāsasmitanṛtyagītavāgaṅgavikṣepaṅarodanāni|  
pāruṣya kārsyāruṇa varṇatāśca jīrṇe balaṃ cānilajasya rūpam॥10॥

### **Nidana: Vata gets exceedingly aggravated by**

Ruksha ahara – The intake of unctuous food,  
Alpa ahara and Shitanna – less of food and cold food,  
Dhatu vireka – excessive elimination of Doshas by excess  
Panchakarma treatment  
Dhatu kshaya – depletion of tissue elements and  
And  
Upavasa – fasting.

The aggravated Vata adversely affects the heart afflicted with mental agony (including worry, passion and anger) and instantaneously afflicts intellect and memory.

### **Signs and symptoms of Vatik Unmada:**

1. Laughing, smiling, dancing, singing, speaking, moving limbs of the body and weeping in inappropriate place and
2. Parushya, Karshya and Aruna Varna skin – Roughness of skin, emaciation and reddish coloration of the skin

These signs and symptoms become more conspicuous after the suggestion of food (when normally Vayu gets aggravated). [9-10]

## **Pittaja Unmada Nidana, Lakshana**

अजीर्ण कट्वम्ल विदाह्यशीतैर्भोज्यैश्चितं पित्तमुदीर्णवेगम्।

उन्मादमत्युग्रमनात्मकस्य हृदि श्रितं पूर्ववदाशु कुर्यात्॥११॥

अमर्ष संरम्भ विनग्नभावाः सन्तर्जनातिद्रवणौष्ण्यरोषाः ।

प्रच्छायशीतान्नजलाभिलाषाः पीता च भाः पित्तकृतस्य लिङ्गम्॥१२॥

ajīrṇa kaṭvamlā vidāhyaśītairbhojyaiścitaṃ pittamudīrṇavegam।

unmādamatyugramanātmakasya hṛdi śritaṃ pūrvavadāśu

kuryāt॥11॥

amarṣa saṃrambha vinagnabhāvāḥ santarjanātidravaṇauṣṇyaroṣāḥ

|

pracchāyaśītānnajalābhilāṣāḥ pītā ca bhāḥ pittakṛtasya liṅgam॥12॥

The pitta gets aggravated by

Ajirna – indigestion,

Katu, amla ahara – intake of pungent, sour,

Vidahi (which causes burning sensation) and hot food

This aggravated Pitta afflicts the heart of a patient devoid of self-control and leads to serious type of Unmada.

## **Paittik Unmad lakshana – symptoms:**

1. Intolerance, over daring, nakedness, intimidation, running about, excessive heat in the body and anger,
2. Desire for shady place, cold food and cold water and anger
3. Yellow complexion. [11-12]

## **Kaphaja Unmada Nidan Lakshan:**

सम्पूरणैर्मन्द विचेष्टितस्य सोष्मा कफो मर्मणि सम्प्रवृद्धः।

बुद्धिं स्मृतिं चाप्युपहत्य चित्तं प्रमोहयन् सञ्जनयेद्विकारम्॥१३॥

वाक्चेष्टितं मन्दमरोचकश्च नारीविविक्तप्रियताऽतिनिद्रा।

छर्दिश्च लाला च बलं च भुङ्क्ते नखादिशौक्यं च कफात्मकस्य॥१४॥

sampūraṇairmanda viceṣṭitasya soṣmā kapho marmaṇi  
sampravṛddhaḥ|

buddhiṃ smr̥tiṃ cāpyupahatya cittaṃ pramohayan  
sañjanayedvikāram||13||

vākceṣṭitaṃ mandamarocakaśca nārīviviktapriyatā'tinidrā|  
chardiśca lālā ca balaṃ ca bhun̄kte nakhādīśauklyaṃ ca  
kaphātmakasya||14||

Kapha, along with Ushma (Pitta) gets aggravated because of Sampurna (over nourishment) and lethargy.

This aggravated Kapha afflicts the vital organ (heart), adversely affects intellect and memory, and vitiates mind leading to morbidity (Kaphaja Unmada).

### **Signs and symptoms of Kaphaja Unmada**

1. Manda vak chestitam – Sluggishness in speech and activities
2. Aruchi – Anorexia
3. Nari vivikta priyata – Liking for women and lonely places
4. Ati nidra – Excessive sleep
5. Chardi – vomiting and
6. Lala srava – excessive salivation
7. Aggravation of the condition immediately after taking food (when Kapha gets normally aggravated) and
8. Nakhadi shauklam – Whitening of nails etc. [ 13-14]

### **Sannipatika Type of Unmada – Schizophrenia:**

यः सन्निपात प्रभवोऽतिघोरः सर्वैः समस्तैः स च हेतुभिः स्यात्|  
सर्वाणि रूपाणि बिभर्ति तादृग्विरुद्धभैषज्यविधिर्विवर्ज्यः॥१५॥

yaḥ sannipāta prabhavo'tighoraḥ sarvaiḥ samastaiḥ sa ca hetubhiḥ  
syāt|

sarvāṇi rūpāṇi bibharti tādr̥gvirudghabhaisajyavidhirvivarjyaḥ||15||

Sannipatika type of Unmada (where all the 3 Doshas, Viz. Vata, Pitta and Kapha get simultaneously aggravated) is a serious ailment.

It is caused by the (simultaneous) vitiation of all the 3 Doshas by their (respective) causative factors (as listed above)

In this condition, signs and symptoms of all 3 Doshas are manifested. Such a condition needs the therapeutic measures which are mutually contradictory; therefore, the physician should not attend to such a patient. [15]

### **Agantuja Unmada – due to exogenous causes:**

देवर्षि गन्धर्व पिशाच यक्ष रक्षःपितृणामभिधर्षणानि|

आगन्तु हेतुर्नियमव्रतादि मिथ्याकृतं कर्म च पूर्वदेहे||१६||

devarṣi gandharva piśāca yakṣa rakṣaḥpitṛṇāmabhidharṣaṇāni|

āgantu heturniyamavratādi mithyākṛtaṃ karma ca pūrvadehe||16||

Exogenous types of Unmada are caused by improper observance of Niyama (spiritual disciplines) in the present life and improper conduct of the past life which leads to seizures by the Gods, Rishis (Sages), Gandharvas, Pisachas, Yakshas, Rakshas (demons) and Pitrus (manes) [16]

### **Agantu Unmada Lakshana:**

अमर्त्यवाग्विक्रम वीर्यचेष्टो ज्ञानादिविज्ञानबलादिभिर्यः|



उन्माद कालोऽनियतश्च यस्य भूतोत्थमुन्मादमुदाहरेत्तम्॥१७॥  
amartyavāgvikrama vīryaceṣṭo jñānādivijñānabalādibhīryaḥ|  
unmāda kālo'niyataśca yasya  
bhūtotthamunmādamudāharetam||17||

**Bhutonmada** (Seizures by supernatural being), in general is characterized by the following

1. Supernatural speech, valor, potency and activities manifested as a result of Supernatural knowledge (Jnana) and intellectual excellence (Vijnana) as well as strength etc, and
2. Undeterminability of the time of occurrence. [17]

### **Modes of Seizure**

अदूषयन्तः पुरुषस्य देहं देवादयः स्वैस्तु गुणप्रभावैः।  
विशन्त्यदृश्यास्तरसा यथैव च्छायातपौ दर्पणसूर्यकान्तौ॥१८॥  
adūṣayantaḥ puruṣasya dehaṃ devādayaḥ svaistu guṇaprabhāvaiḥ|  
viśantyaadr̥śyāstarasā yathaiva cchāyātapau  
darpaṇasūryakāntau||18||

The Gods, etc, because of their own qualities and powers, cause seizures of the individual without afflicting his physique  
Like one can see his reflection instantaneously in Suryakanta mani (a gem), these supernatural beings are invisible and they afflict the human being instantaneously. [18]

आघातकालो हि स पूर्वरूपः प्रोक्तो निदानेऽथ सुरादिभिश्च।  
उन्माद रूपाणि पृथङ्निबोध कालं च गम्यान् पुरुषांश्च तेषाम्॥१९॥  
āghātakālo hi sa pūrvarūpaḥ prokto nidāne'tha surādibhiśca|

unmāda rūpāṇi pṛthahnibodha kālaṃ ca gamyān puruṣāṃśca  
teṣām||19||

The time of seizure, premonitory signs and and actual signs and symptoms of Bhutonmada are already described, in general, in Nidana Sthana. Now, the signs and symptoms of seizures by the gods etc are being specially described in respect of each of these varieties. [19]

### **Specific Signs and Symptoms of Agantuja Unmada**

#### **Devonmada – Insanity Caused by the Gods:**

तद्यथा- सौम्यदृष्टिं गम्भीरमधृष्यम कोपनम स्वप्न भोजनाभिलाषिणमल्प स्वेद  
मूत्र पुरीष वातं शुभगन्धं फुल्ल पद्मवदनमिति देवोन्मत्तं विद्यात्;

tadyathā- saumyadr̥ṣṭiṃ gambhīramadhṛṣyama kopanama svapna  
bhojanābhilāṣiṇamalpa sveda mūtra purīṣa vātaṃ śubhagandhaṃ  
phulla padmavadanamiti devonmattaṃ vidyāt;

The patient is of gentle look, earnest, invincible, free from anger, sleep and desire for food, having less of sweat, urine, stool and flatus. He emits good aroma from the body and having the face like a blooming lotus.

#### **Guru unmada:**

गुरुवृद्धसिद्धर्षिणामभिशापाभिचाराभिध्यानानुरूपचेष्टाहारव्याहारं तैरुन्मत्तं विद्यात्;  
guruvr̥ddhasiddhar̥ṣiṇāmabhiśāpābhicārābhidhyānānurūpaceṣṭāhāra  
vyāhāraṃ tairunmattaṃ vidyāt;

A person having the activities and speech as ordained by the Abhisapa (cure), Abhichara (spell) and Abhidhyana (desire to

transform on the basis of will- power) of preceptors, senior persons, Siddhas (those who have obtain spiritual perfection) and Rsis (Sages) is to be diagnosed as suffering from Unmada (insanity) caused by the seizure of preceptors. Etc.

**Pitru Unmada:** Caused by Manes:

अप्रसन्न दृष्टिमपश्यन्तं निद्रालुं प्रतिहत वाचमनन्नाभिलाषमरोचकाविपाकपरीतं  
च पितृभिरुन्मतं विद्यात्;

aprasanna dr̥ṣṭimapaśyantam̐ nidrāluṃ pratihata  
vācamanannābhilāṣamarocakāvīpākaparītam̐ ca pitṛbhirunmattam̐  
vidyāt;

characterized by in happy look, inability to see, sleepiness, interrupted speech, lack of desire for food, anorexia and indigestion.

**Gandharva Unmada: by Gandharva (celestial musicians)**

(चण्डं साहसिकं तीक्ष्णं गम्भीरमधृष्यं) मुखवाद्य नृत्य  
गीतान्नपानस्नानमाल्यधूपगन्धरतिं रक्तवस्त्रबलिकर्महास्यकथानुयोगप्रियं  
शुभगन्धं च गन्धर्वोन्मतं विद्यात्;

(caṇḍam̐ sāhasikam̐ tīkṣṇam̐ gambhīramadhṛṣyam̐) mukhavādya  
nṛtya gītānnapānasnānamālyadhūpagandharatiṃ  
raktavastrabalikarmahāsyakathānuyogapriyam̐ śubhagandham̐ ca  
gandharvonmattam̐ vidyāt;

Characterised by violent acts, over bravery, sharpness, seriousness, invincibility and liking for Mukhavadya (Vocal music or musical instruments played with mouth), dancing, singing, good food, good drinks, Garlands, incense, perfume, red apparel, Bali (offering of

Sacrifices), laughing and talking (engagement in humorous talks). Pleasuring aroma comes out from his body.

### **Yakshonmada – semi-divine celestial beings, attendants of Kubera, the god of wealth:**

असकृत्स्वप्नरोदनहास्यं नृत्य गीत वाद्य पाठ  
कथान्नपानस्नानमाल्यधूपगन्धरतिं रक्तविप्लुताक्षं द्विजातिवैद्यपरिवादिनं  
रहस्यभाषिणं च यक्षोन्मतं विद्यात्;

asakṛtsvapnarodanahāsyam nṛtya gīta vādya pāṭha  
kathānnapānasnānamālyadhūpagandharatiṃ raktaviplutākṣam  
dvijātivaidyaparivādinam rahasyabhāṣiṇam ca yakṣonmattam  
vidyāt;

Characterized by frequent sleep, cry and laugh, liking for dancing, singing, playing musical instruments, reciting sacred scriptures, telling stories, good food, drinks, bath, garlands, incense and perfumes. His eyes are red and tearful. He despises dvija (persons belonging to the families of Brahmanas, Ksatriyas and Vaisyas) and Physicians. He discloses the secrets of others.

### **Rakshasonmada Caused by Demons**

नष्टनिद्रमन्नपानद्वेषिणमनाहारमप्यतिबलिनं शस्त्र शोणित मांस  
रक्तमाल्याभिलाषिणं सन्तर्जकं च राक्षसोन्मतं विद्यात्;

naṣṭanidramannapānadveṣiṇamanāhāramapyatibalinam śastra  
śoṇita māṃsa raktamālyābhilāṣiṇam santarjakam ca  
rākṣasonmattam vidyāt;

Characterized by sleeplessness, hatred for food and drinks, excessive strength of patient in spite of his a version for food, liking for weapons, blood, meat and red garlands and ferociousness.

### **Brahma Rakshasa Unmada: By senior devil**

प्रहासनृत्यप्रधानं देवविप्रवैद्यद्वेषावजाभिः स्तुतिवेदमन्त्रशास्त्रोदाहरणैः  
काष्ठादिभिरात्मपीडनेन च ब्रह्मराक्षसोन्मतं विद्यात्;

prahāsanṛtyapradhānaṃ devavipravaidyadveṣāvajñābhiḥ  
stutivedamantraśāstrodaḥaraṇaiḥ kāṣṭhādibhirātmapīḍanena ca  
brahmarākṣasonmattaṃ vidyāt;

Characterized by excessive laughter, dance, hatred and disobedience to the Gods, Vipras (persons belonging to the family of Brahmins) and Physicians. He recites illustrations from hymns, the Vedas, Mantras and other scriptures. He injures himself by pieces of wood etc.

### **Pishachonmada – a type of demons**

अस्वस्थचित्तं स्थानमलभमानं नृत्यगीतहासिनं बद्धाबद्धप्रलापिनं  
सङ्करकूटमलिनरथ्याचेलतृणाशमकाष्ठाधिरोहणरतिं भिन्नरूक्षस्वरं नग्नं  
विधावन्तं नैकत्र तिष्ठन्तं दुःखान्यावेदयन्तं नष्टस्मृतिं च पिशाचोन्मतं  
विद्यात्||२०||

Characterized by fickle mindedness. He complains of having place to stay. He engages himself in dancing, singing, laughing and incoherent speech. He likes climbing over uneven places, entering into caves, walking in dirty streets and over dirty cloths, and climbing over heaps of grass, stones and woods. His voice is broken and hoarse. He remains naked and runs here and there. He does

not stick to one place. He always complains of his miseries before other and he suffers from loss of memory. [20]

### **Time of affliction of Unmada:**

तत्र चौक्षाचारं तपःस्वाध्यायकोविदं नरं प्रायः शुक्लप्रतिपदि त्रयोदश्यां च  
छिद्रमवेक्ष्याभिधर्षयन्ति देवाः, स्नानशुचिविविक्तसेविनं  
धर्मशास्त्रश्रुतिवाक्यकुशलं प्रायः षष्ठ्यां नवम्यां चर्षयः,  
मातृपितृगुरुवृद्धसिद्धाचार्योपसेविनं प्रायो दशम्याममावस्यायां च पितरः, गन्धर्वाः  
स्तुतिगीतवादित्ररतिं परदारगन्धमाल्यप्रियं चौक्षाचारं प्रायो द्वादश्यां चतुर्दश्यां च,  
सत्त्वबलरूपगर्वशौर्ययुक्तं माल्यानुलेपनहास्यप्रियमतिवाक्करणं प्रायः  
शुक्लैकादश्यां सप्तम्यां च यक्षाः,  
स्वाध्यायतपोनियमोपवासब्रह्मचर्यदेवयतिगुरुपूजाऽरतिं भ्रष्टशौचं ब्राह्मणमब्राह्मणं  
वा ब्राह्मणवादिनं शूरमानिनं देवागारसलिलक्रीडनरतिं प्रायः शुक्लपञ्चम्यां  
पूर्णचन्द्रदर्शने च ब्रह्मराक्षसाः, रक्षःपिशाचास्तु हीनसत्त्वं पिशुनं स्रैणं लुब्धं शठं  
प्रायो द्वितीयातृतीयाष्टमीषु; इत्यपरिसङ्ख्येयानां ग्रहाणामाविष्कृततमा ह्यष्टावेते  
व्याख्याताः॥२१॥

tatra cauṣācāraṃ tapaḥsvādhyāyakovidam naram prāyaḥ  
śuklapratipadi trayodaśyām ca chidramavekṣyābhidharṣayanti  
devāḥ, snānaśuciviviktasevinam dharmasāstraśrutivākyakuśalam  
prāyaḥ ṣaṣṭhyām navamyām carṣayaḥ,  
mātrpitr̥guruvṛddhasiddhācāryopasevinam prāyo  
daśamyāmamāvasyāyām ca pitarah, gandharvāḥ  
stutigītavāditraratiṃ paradāragandhamālyapriyam cauṣācāraṃ  
prāyo dvādaśyām caturdaśyām ca,  
sattvabalarūpagarvaśaurayayuktam  
mālyānulepanahāsyapriyamativākkaraṇam prāyaḥ śuklaikādaśyām  
saptamyām ca yakṣāḥ,  
svādhyāyataponiyamopavāsabrahmacaryadevayatigurupūjā'ratim

bhraṣṭaśaucam brāhmaṇamabrāhmaṇam vā brāhmṇavādinam  
śūramāninaṃ devāgārasalilakrīḍanaratim prāyaḥ śuklapañcamyām  
pūrṇacandradarśane ca brahmarākṣasāḥ, rakṣaḥpiśācāstu  
hīnasattvam piśunaṃ straiṇam lubdham śaṭham prāyo  
dvitīyātrtīyāṣṭamīṣu; ityaparisaṅkhyeyānām grahāṇāmāviṣkṛtatamā  
hyaṣṭāvete vyākhyātāḥ||21||

**Devonmada:** The gods possess a person of purity, good conduct, penance and study of religious scriptures, generally on the 1st and 13th days of the bright fortnight (Shukla Paksha) in an opportune moment (at the sight of some of his weak points).

**Rushi Unmada:** Rsis possess a person fond of bath, purity and lonely place, and conversant with the sayings of the religious scriptures and the Vedas, generally on the 6th or 9th day of the fortnight (Paksha) in an opportune moment (at the sight of some of his weak points).

**Pitru Unmada:** Pitrus (manes) possess a person devoted to the service of his parents, Gurus Vriddhas (senior persons), Siddhas (those who have accomplished spiritual perfection) and Acharyas (spiritual teachers), generally on the tenth day of the fortnight (Paksha) or on the new moon day [in an opportune moment, i.e at the sight of some of his weak points].

**Gandharva Unmada:** Gandharvas (celestial musicians) possess a person fond of Hymns, perfumes, garlands, purity and good conduct, generally on the twelfth or fourteenth day of a fortnight (Paksha) in an opportune moment.

**Yaksha Unmada:**n possess a person endowed with mental strength, physical strength, good complexion, ego and valour, having liking for garlands, unction and laughter and who is talkative, generally during the 7th or 11th day of the bright fortnight (Sukla Paksa) [in an opportune moment, i.e at the sight of some of his weak points]

### **Brahma rakshasa Unmada:**

Brahmaraksasa (a class of evil demons) possess a Brahmin or a non Brahmin claiming to be a Brahmin who has abhorrence for the study of religious scriptures, penance, observance of Scriptural rules, Upavasa (fasting), Brahmacharya (celibacy), respect for the Gods, Yatis (recluses) and Gurus (preceptors), and purify, who claims to be brave and who likes a temple and aquatic games, generally on the fifth day of the bright fortnight (Sukla paksa) or on the full moon day [ in n opportune moment, i.e. at the sight of some of his weak points]

### **Raksasa and Pishacha Unmada:**

Raksasa and Pisacas (types of evil demons) possess a person who is devoid of will power, who is a backbiter who is fond of women and who is greedy and a cheat, generally on the 2nd, 3rd or 8th day of the fortnight [in an opportunity moment, i.e at the sight of some of his weak points]

These Grahas (celestial beings) are innumerable. The seizures by the 8 most conspicuous ones among them are described above.

[21]



### **Asadhya Lakshana- Signs of in-curability:**

सर्वेष्वपि तु खल्वेषु यो हस्तावुद्यम्य रोषसंरम्भाग्निःशङ्कमन्येष्वात्मनि वा  
निपातयेत् स ह्यसाध्यो ज्ञेयः; तथा यः साश्रुनेत्रो मेढ्रप्रवृत्तरक्तः क्षतजिह्वः  
प्रसृतनासिकशिछिद्यमानचर्माऽप्रतिहन्यमानवाणिः सततं विकूजन् दुर्वर्णस्तृषार्तः  
पूतिगन्धश्च स हिंसार्थिनोन्मतो ज्ञेयः; तं परिवर्जयेत्||२२||

sarveṣvapi tu khalveṣu yo hastāvudyamya  
roṣasaṃrambhāñniḥśaṅkamanyeṣvātmani vā nipātayet sa  
hyasādhyo jñeyah; tathā yah sāśrunetro meḍhrapravṛttaraktaḥ  
kṣatajihvaḥ prasrutanāsikaśchidyamānacarmā'pratihanyamānavāñiḥ  
satataṃ vikūjan durvarṇastrṣārtah pūtigandhaśca sa  
hiṃsārthinonmatto jñeyah; taṃ parivarjayet||22||

In the above mentioned varieties of Unmada, if the patient has raised his hand in a fit anger, daringly thrashes others or himself, he is considered as incurable. Similarly, if the patient, with tears in the eyes, passes blood from the genitals, if he has injuries in his tongue, running nostrils, excised skin, uninterrupted (long) speech, constant mumbling, discoloration of body, excessive thirst and putrid smell of body, he is to be considered as suffering from Unmada (insanity) as a result of possession of violent spirit, and hence, he should not be treated. [22]

### **Management of Ratyarthi Unmada:**

रत्यर्चनाकामोन्मादिनौ तु भिषगभिप्रायाचाराभ्यां बुद्ध्वा  
तदङ्गोपहारबलिमिश्रेण।  
मन्त्रभैषज्यविधिनोपक्रमेत्||२३||

ratyarcana kāmonmādinau tu bhiṣagabhiprāyācārābhyāṃ buddhvā  
tadaṅgopahārabalimiśreṇa|  
mantrabhaiṣajyavidhinopakramet||23||

If the Unmada (insanity) is cured by the possession of evil spirits desirous of pleasure or worship, the physician should ascertain the nature of possession through the intentions and behavior of the patient, and treat him by the administration of appropriate Mantras and medicines along with the requisite presents and sacrifices. [23]

तत्र द्वयोरपि निजागन्तु निमित्तयोरुन्मादयोः समासविस्तराभ्यां भेषज  
विधिमनुव्याख्यास्यामः॥२४॥

tatra dvayorapi nijāgantu nimittayorunmādayoḥ  
samāsavistarābhyāṃ bheṣaja vidhimanuvyākhyāsyāmaḥ॥24॥

Now we shall expound therapeutic measures for both endogenous (nija) and exogenous (Agantuja) types of Unmada in brief as well as in detail [24]

### **Unmada Chikitsa Sutra – Line of Treatment**

उन्मादे वातजे पूर्वं स्नेहपानं विशेषवित्।  
कुर्यादावृतमार्गं तु सस्नेहं मृदु शोधनम्॥२५॥  
कफ पित्तोद्भवेऽप्यादौ वमनं सविरेचनम्।  
स्निग्ध स्विन्नस्य कर्तव्यं शुद्धे संसर्जन क्रमः॥२६॥  
निरूहं स्नेहबस्तिं च शिरसश्च विरेचनम्।  
ततः कुर्याद्यथादोषं तेषां भूयस्त्वमाचरेत्॥२७॥  
हृदिन्द्रिय शिरःकोष्ठे संशुद्धे वमनादिभिः।  
मनःप्रसादमाप्नोति स्मृतिं सञ्जां च विन्दति॥२८॥  
शुद्धस्याचार विभ्रंशे तीक्ष्णं नावनमञ्जनम्।  
ताडनं च मनो बुद्धि देह संवेजनं हितम्॥२९॥  
यः सक्तोऽविनये पट्टैः संयम्य सुदृढैः सुखैः।  
अपेत लोह काष्ठाद्ये संरोध्यश्च तमोगृहे॥३०॥

तर्जनं त्रासनं दानं हर्षणं सान्त्वनं भयम्|

विस्मयो विस्मृतेर्हेतोर्नयन्ति प्रकृतिं मनः||३१||

प्रदेहोत्सादनाभ्यङ्गधूमाः पानं च सर्पिषः|

प्रयोक्तव्यं मनोबुद्धिस्मृतिसञ्ज्ञाप्रबोधनम्||३२||

सर्पिःपानादिरागन्तोर्मन्त्रादिश्चेष्यते विधिः|३३|

unmāde vātaḥ pūrvam snehapānam viśeṣavit|

kuryādāvṛtamārge tu sasneham mṛdu śodhanam||25||

kaphapittodbhave'pyādau vamanam savirecanam|

snigdhasvinnasya kartavyam śuddhe saṃsarjanakramah||26||

nirūham snehabastiṃ ca śirasaśca virecanam|

tataḥ kuryādyathādoṣam teṣāṃ bhūyastvamācaret||27||

hr̥dindriyaśiraḥkoṣṭhe saṃśuddhe vamanādibhiḥ|

manaḥprasādamāpnoti smṛtiṃ sañjñāṃ ca vindati||28||

śuddhasyācāravibhramśe tikṣṇam nāvanamañjanam|

tāḍanam ca manobuddhidehasaṃvejanam hitam||29||

yaḥ sakto'vinaye paṭṭaiḥ saṃyamya sudṛḍhaiḥ sukhaiḥ|

apetalohakāṣṭhādye saṃrodhyaśca tamogr̥he||30||

tarjanam trāsanam dānam harṣaṇam sāntvanam bhayam|

vismayo vismṛterhetornayanti prakṛtiṃ manaḥ||31||

pradehotsādanābhyaṅgadhūmāḥ pānam ca sarpiṣaḥ|

prayoktavyam manobuddhismṛtisañjñāprabodhanam||32||

sarpiḥpānādirāgantormantrādiśceṣyate vidhiḥ|33|

In Vataja Unmada, the physician should first of all ascertain in the nature of Vata, and in the beginning, administer Sneha (oil, Ghee, etc).

If the passage of Vata is obstructed, (Avruta Marga), then the patient is given laxative along with Sneha (oil, ghee etc) only in small quantities. – Sasneha Mrudu Shodhana.

If caused by Kapha or Pitta, Vamana and Virechana treatments are given, after Snehana and Swedana. These therapies are followed up with Samsarjana Krama (from lighter to heavier diet gradually according to the prescribed procedure).

Thereafter, he is given Niruha (decoction enema), Sneha Basti (oil / fat enema) and Nasya therapy (therapies for the elimination of Doshas from the head).

Depending upon the predominance of Doshas, these elimination therapies are required to be administered repeatedly.

### **Benefits of Panchakarma treatment:**

हृदिन्द्रियशिरःकोष्ठे संशुद्धे वमनादिभिः।

मनःप्रसादमाप्नोति स्मृतिं सञ्ज्ञां च विन्दति॥२८॥

hṛdindriyaśiraḥkoṣṭhe saṁśuddhe vamanādibhiḥ।

manaḥprasādamāpnoti smṛtiṁ sañjñāṁ ca vindati॥28॥

By the administration of Vamana etc therapies, the heart, sense organs, head and Koshta (Gastro- intestinal tract) gets cleaned as a result of which, the mind gets refreshed and the patient gains memory as well as consciousness.

If, even after the body is cleansed, the patient exhibits perversion of conduct, then he is given Teekhsna navana Nasya – strong inhalation therapy,

Teekshna Anjana – collieries and even beatings which are useful for stimulating his mind, intellect and the body.

If the patient has a strong physique, and he is disobedient, then he is tied tightly without hurting his body, with pieces of cloth, and

kept confined to a dark room devoid of iron (rods) and wooden pieces.

Shouting with anger, terrorizing (with the help of police men), and donation (presents), exhilaration, consolation, fear and exhibition of surprising acts bring back the natural state of the mind by counteracting the causes of his loss of memory.

The patient suffering from Unmada is administered Pradeha (application of thick ointments), Utsadana (unction), Abhyanga (massage), Dhuma (fumigation) and ghee for taking internally to stimulate his mind, intellect, memory and consciousness.

The patient suffering from Agantuja Unmada (insanity) is given Pana (to be taken internally) etc, and Mantras etc is recited for his benefit. [25-33 1/3]

अतः सिद्धतमान्योगाञ्छृणून्मादविनाशनान्||३३||

ataḥ siddhatamānyogāñchrṇūnmādavinaśānān||33||

Now, we shall described the most efficacious recipes for the cure of Unmada (insanity) [33 ½ ]

### **Kalyanaka ghrita:**

हिङ्गु सौवर्चल व्योषैर्द्विपलांशैर्घृताढकम्|

चतुर्गुणे गवां मूत्रे सिद्धमुन्मादनाशनम्||३४||

विशाला त्रिफला कौन्ती देवदार्वेलवालुकम्|

स्थिरा नतं रजन्यौ द्वे सारिवे द्वे प्रियङ्गुका||३५||

नीलोत्पलैला मञ्जिष्ठा दन्ती दाडिम केशरम्|

तालीशपत्रं बृहती मालत्याः कुसुमं नवम्||३६||

विडङ्गं पृश्निपर्णी च कुष्ठं चन्दन पद्मकौ।  
 अष्टाविंशतिभिः कल्कैरेतैरक्षसमन्वितैः॥३७॥  
 चतुर्गुणे जले सम्यग्घृतप्रस्थं विपाचयेत्।  
 अपस्मारे ज्वरे कासे शोषे मन्देऽनले क्षये॥३८॥  
 वातरक्ते प्रतिश्याये तृतीयक चतुर्थके।  
 छर्द्यर्शो मूत्रकृच्छ्रेषु विसर्पोपहतेषु च॥३९॥  
 कण्डू पाण्ड्वामयोन्मादविषमेहगदेषु च।  
 भूतोपहतचित्तानां गद्गदानामचेसाम्॥४०॥  
 शस्तं स्त्रीणां च वन्ध्यानां धन्यमायुर्बलप्रदम्।  
 अलक्ष्मी पाप रक्षोघ्नं सर्वग्रह विनाशनम्॥४१॥  
 कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च।  
 इति कल्याणकं घृतम्।

hiṅgu sauvarcala vyoṣairdvipalāṃśairghṛtāḍhakam।  
 caturguṇe gavāṃ mūtre siddhamunmādanāśanam॥34॥  
 viśālā triphalā kauntī devadārvelavālukam।  
 sthirā nataṃ rajanyau dve sārive dve priyaṅgukā॥35॥  
 nīlotpalailāmañjiṣṭhādantīdāḍimakeśaram।  
 tālīśapatraṃ br̥hatī mālatyāḥ kusumaṃ navam॥36॥  
 viḍaṅgaṃ pṛśniparnī ca kuṣṭhaṃ candanapadmakau।  
 aṣṭāviṃśatibhiḥ kalkairetairakṣasamanvitaiḥ॥37॥  
 caturguṇe jale samyagghṛtaprasthaṃ vipācayet।  
 apasmāre jvare kāse śoṣe mande'nale kṣaye॥38॥  
 vātarakte pratiśyāye tṛtīyaka caturthake।  
 chardyarśomūtrakṛcchreṣu visarpopahateṣu ca॥39॥  
 kaṇḍū pāṇḍvāmayonmādaviṣamehagadeṣu ca।  
 bhūtopahatacittānāṃ gadgadānāmacesām॥40॥  
 śastaṃ strīṇāṃ ca vandhyānāṃ dhanyamāyurbalapradam।  
 alakṣmīpāparakṣoghnaṃ sarvagrahavināśanam॥41॥

kalyāṇakamidaṃ sarpiḥ śreṣṭhaṃ puṃsavaneṣu ca|  
iti kalyāṇakaṃ ghr̥tam|

### **Kalyanaka Ghruta:**

2 Palas (96 g) of each of

Hingu – Asa foetida,

Sauvarchala – Sochal salt

Shunthi – Ginger,

Maricha – Black pepper fruit – piper nigrum and

Pippali – Long pepper fruit – Piper longum is made to a paste and  
cooked with

1 Adhaka of ghee by adding 4 times (adhakas) of cow's urine. This  
medicated ghee is efficacious in curing Unmada (insanity) [34]

1 Aksha of each of the 28 herbs, namely

Vishala – Citrullus colocynthis

Haritaki – Terminalia chebula

Bibhitaki – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Kaunti

Devadaru -Cedrus deodara

Elavaluka -Prunus cerasus

Sthira – Desmodium gangeticum

Ela – Cardamom

Manjistha – Rubia cordifolia

Danti – Baliospermum montanum

Dadima – Pomegranate – Punica granatum

Keshara – Mesua ferrea

Talisapatra – Taxus baccata

Brihati – Solanum indicum

Fresh Malati flower – Aganosma heynei

Vidanga – Embelia ribes

Prishnaparni – Uraria picta,

Kushta – Saussurea lappa

Chandana – Sandalwood – Santalum album and

Padmaka – Prunus cerasoides is made to a paste.

This paste is added to 1 Prastha of ghee and cooked by adding 4 times (Prasthas) of water.

**Indications:**

Apasmara – epilepsy

Jwara – fever

Kasa – cough

Sosha – consumption

Suppression of the power of digestion

Phthisis

Vata Rakta – gout

Pratisyaya – coryza

Trtiyaka and Caturthaka types of Visama Jvara (irregular fever)

Chardi – vomiting

Arsha – piles

Mutra krcchra – Dysuria

Visarpa – Erysipelas

Kandu – itching

Pandu- Anaemia

Unmada – insanity

poisoning

Meha (obstinate urinary disorders including diabetes),

Seizures by supernatural beings (Bhutas)



Gadgada (lulling speech)

Achetas – unconsciousness and

Female infertility

It endows the individual with wealth, longevity and strength

It removes inauspiciousness, sins, demoniac seizures and afflictions by evil spirits.

It is most useful in Pumsavana (the second sacramental ritual or Samskara for getting a child of desired sex) this recipe is called Kalyanaka Sarpini [35-41 ½ ]

[Read more about Kalyanaka ghrita – current available product](#)

### **Mahakalyanaka Ghurta**

एभ्य एव स्थिरादीनि जले पक्त्वैकविंशतिम्॥४२॥

रसे तस्मिन् पचेत् सर्पिर्गृष्टिक्षीरे चतुर्गुणे।

वीरार्द्रमाषकाकोलीस्वयङ्गुप्तर्षभर्धिभिः॥४३॥

मेदया च समैः कल्कैस्तत् स्यात् कल्याणकं महत्।

बृहणीयं विशेषेण सन्निपातहरं परम्॥४४॥

इति महाकल्याणकं घृतम्।

ebhya eva sthirādīni jale paktvaikaviṁśatim||42||

rase tasmin pacet sarpirgrṣṭikṣīre caturguṇe|

vīrārdramāṣakākolīsvayaṅguptarṣabhardhibhiḥ||43||

medayā ca samaiḥ kalkaistat syāt kalyāṇakaṃ mahat|

brṃhaṇīyaṃ viśeṣeṇa sannipātaharaṃ param||44||

iti mahākalyāṇakaṃ ghr̥tam|

A decoction is prepared of the 21 herbs beginning with Sthira – Desmodium gangeticum, described in the earlier recipe (viz, Sthira – Desmodium gangeticum

Nata (*Valeriana wallicii*),  
Haridra (turmeric – *Curcuma longa*),  
Daru Haridra – Tree Turmeric (stem) – *Berberis aristata*,  
Sariva – Indian Sarsaparilla – *Hemidesmus indicus*,  
Krsna Sariva – Indian Sarsaparilla – *Hemidesmus indicus*,  
Priyangu (*Callicara macrophylla*),  
Nilotpala,  
Ela (*Elettaria cardamomum* Maton),  
Manjistha – *Rubia cordifolia*  
Danti – *Baliospermum montanum*  
Dadima – Pomegranate – *Punica granatum*,  
Kesara,  
Talisapatra,  
Brihati – *Solanum indicum*,  
fresh flowers of Malati,  
Vidanga – *Embelia ribes*  
Prishnaparni – *Uraria picta*,  
Kushta – *Saussurea lappa*,  
Candana (Sandalwood – *Santalum album*) and  
Padmaka – *Prunus cerasoides*

To this decoction, ghee, 4 times of Grushtiksheera (milk of Vira, green Masa, Rddhi and Meda – *Polygonatum cirrhifolium* (1/4th in quantity of ghee, all ingredients taken in equal quantities) should be added and cooked.

This is called Mahakalyanaka Ghrta. It is exceedingly nourishing and it cures diseases caused by Sannipata (simultaneous vitiation of all the three Doshas). 42 ½ 44

## Mahapaishachika Ghrita

जटिलां पूतनां केशीं चारटीं मर्कटीं वचाम्।  
त्रायमाणां जयां वीरां चोरकं कटुरोहिणीम्॥४५॥  
वयःस्थां शूकरीं छत्रामतिच्छत्रां पलङ्कषाम्।  
महापुरुषदन्तां च कायस्थां नाकुलीद्वयम्॥४६॥  
कटम्भरां वृश्चिकालीं स्थिरां चाहृत्य तैर्घृतम्।  
सिद्धं चातुर्थकोन्मादग्रहापस्मार नाशनम्॥४७॥  
महापैशाचिकं नाम घृतमेतद्यथाऽमृतम्।  
बुद्धिस्मृतिकरं चैव बालानां चाङ्गवर्धनम्॥४८॥  
इति महापैशाचिकं घृतम्।

jaṭilāṃ pūtanāṃ keśīṃ cāraṭīṃ markaṭīṃ vacām।  
trāyamāṇāṃ jayāṃ vīrāṃ corakaṃ kaṭurohiṇīm॥45॥  
vayaḥsthāṃ śūkarīm chatrāmaticchatrāṃ palaṅkaṣām।  
mahāpuruṣadantāṃ ca kāyasthāṃ nākulīdvayam॥46॥  
kaṭambharāṃ vṛścikālīm sthirāṃ cāhr̥tya tairghṛtam।  
siddham̐ cāturthakonmādagrahāpasmāranāśanam॥47॥  
mahāpaiśācikaṃ nāma ghṛtametadyathā'mṛtam।  
buddhismṛtikaraṃ caiva bālānāṃ cāṅgavardhanam॥48॥  
iti mahāpaiśācikaṃ ghṛtam।

Ghee cooked with [the paste of]

Jatila (Jatamamsi) – Nardostachys jatamamsi

Putanam (Haritaki) – Terminalia chebula

Keshi (Bhutakesi) –

Charati (Kumbhi)

Markati (Sukasimbi),

Vacha – Acorus calamus

Trayamana – Gentiana kurroo

Jaya (Jayanti)

Vira (Ksirakakoli or Salaparni),  
Choraka (Candalaka)  
Katurohini (Vayahstha (Brahmi or Guduci),  
Sukari (Varahikanda),  
Chatra (Madhurika),  
Aticchatra (Satapuspa),  
Palankasa (Guggulu)  
Maha purushadanta (Shatavari or Visnukranta)  
Kayastha (Suksmaila)  
Both the types of Nakuli (Rassna),  
Katambhara (Katabhi)  
Vrscikali (Vrscikapatri) and  
Sthira – Desmodium gangeticum

### **Indications:**

Chaturthaka (a type of Vishama Jvara or recurrent fever)

Unmada (insanity, psychosis)

Graha (Seizures by evil spirits) and

Apasmara (epilepsy)

It works like nector.

It promotes intellect and memory and helps in the development of the physique of children. [45-48]

### **Lasunadi Ghrta:**

लशुनानां शतं त्रिंशदभयारूयूषणात् पलम्।

गवां चर्म मसी प्रस्थो द्व्याढकं क्षीरमूत्रयोः॥४९॥

पुराणसर्पिषः प्रस्थ एभिः सिद्धं प्रयोजयेत्।

हिङ्गुचूर्णपलं शीते दत्त्वा च मधुमाणिकाम्॥५०॥

तद्विषागन्तुसम्भूतानुन्मादान् विषमज्वरान्।

अपस्मारांश्च हन्त्याशु पानाभ्यञ्जननावनैः॥५१॥

इति लशुनाद्यं घृतम्।

laśunānāṃ śataṃ triṃśadabhayāstryūṣaṇāt palam|  
gavāṃ carma masī prastho dvyāḍhakaṃ kṣīramūtrayoḥ||49||  
purāṇasarpīṣaḥ prastha ebhiḥ siddhamṃ prayojayet|  
hiṅgucūrṇapalaṃ śīte dattvā ca madhumāṇikām||50||  
taddoṣāgantusambhūtānunmādān viṣamajvarān|  
apasmārāṃśca hantyaśu pānābhyañjananāvanaiḥ||51||  
iti laśunādyamṃ ghr̥tam|

### **Ingredients of Lashunadi Ghrita**

100 Dehusked cloves of Lasuna – Garlic  
30 fruits of Haritaki – Terminalia chebula  
1 Pala (48 g) of Tryushana (Ginger, pepper, long pepper)  
1 Prastha (768 ml) of the ash of bovine leather, and  
2 Adhakas of each of cow's milk and  
Cow's urine is cooked with 2 Prasthas of cow's ghee (ten years old),  
after it is well cooked and cooled,  
1 Pala of the powder of Hingu (asafoetida) and 2 Manikas of honey  
is added.

Use of this medicated ghee internally and for massage as well as  
inhalation therapy cures endogenous as well as exogenous types of  
Unmada (insanity) and Visama Jvara (irregular fever). [49-51]

### **Lasunadi Ghrita (Second Recipe)**

लशुनस्याविनष्टस्य तुलार्धं निस्तुषीकृतम्।  
तदर्धं दशमूलस्य द्व्याढकेऽपां विपाचयेत्॥५२॥  
पादशेषे घृतप्रस्थं लशुनस्य रसं तथा।  
कोलमूलकवृक्षाम्लमातुलुङ्गार्द्रकै रसैः॥५३॥  
दाडिमाम्बुसुरामस्तुकाञ्जिकाम्लैस्तदर्धिकैः।

साधयेत्त्रिफलादारुलवणव्योषदीप्यकैः॥५४॥  
यवानीचव्यहिङ्गवम्लवेतसैश्च पलार्धिकैः।  
सिद्धमेतत् पिबेच्छूलगुल्मार्शोजठरापहम्॥५५॥  
ब्रध्नपाण्ड्वामयप्लीहयोनिदोषज्वरकृमीन्।  
वातश्लेष्मामयान् सर्वानुन्मादांश्चापकर्षति॥५६॥  
इत्यपरं लशुनाद्यं घृतम्।

laśunasyāvinaṣṭasya tulārdhaṃ nistuṣīkṛtam।  
tadardhaṃ daśamūlasya dvyādhake'pāṃ vipācayet॥52॥  
pādaśeṣe ghr̥taprasthaṃ laśunasya rasaṃ tathā।  
kolamūlakavr̥kṣāmlamātuluṅgārdrakai rasaiḥ॥53॥  
dāḍimāmbusurāmastukāñjikāmlaistadardhikaiḥ।  
sādhayettriphalaḍārulavaṇavyoṣadīpyakaiḥ॥54॥  
yavānīcavyahiṅgvamlavetasaiśca palārdhikaiḥ।  
siddhametat pibecchūlagulmārśojaṭharāpaham॥55॥  
bradhnapāṇḍvāmayaplihayonidoṣajvarakṛmīn।  
vātaśleṣmāmayān sarvānunmāḍāṃścāpakarṣati॥56॥  
ityaparaṃ laśunādyam ghr̥tam।

1/2 Tula (50 Palas) of dehusked and unpolluted cloves of  
Ganikarika, Salaparni, Prsniparni, Brhati, Kantakari and Goksura) is  
boiled in 4 Adhakas of water and reduced to ¼ th

To this decoction,

2 Prasthas of ghee,

2 Prasthas of garlic juice,

1 Prastha each of juice of

Kola, Mulaka (radish),

Vrukshamla, Matulunga, Ardraka and Dadima and

1 Prastha of each of Sura, Mastu and sour Kanjika is added.

This is cooked by adding the powder or paste of 1/2 Pala of each of

Triphala (Haritaki, Bibhitaki and Amalaki), Devadaru, Lavana, Amla vetasa

### **Indicated in –**

Shoola – abdominal colic

Gulma – abdominal tumor, distension

Pandu – Anemia, initial stages of liver disorders

Arsha – Hemorrhoids

Bradhna – Prolapsed rectum

Pandu – Anemia, initial stages of liver disorders

Yonidosha – Gynecological disorder

Jwara (fever)

Krumi – worm infestation (in wounds and in intestines)

Diseases caused by Vata and Kapha and all varieties of Unmada  
[52-56]

### **Recipes of Medicated Ghee**

हिङ्गुना हिङ्गुपर्ण्या च सकायस्थवयःस्थया।

सिद्धं सर्पिर्हितं तद्वद्वयःस्थाहिङ्गुचोरकैः॥५७॥

केवलं सिद्धमेभिर्वा पुराणं पाययेद्धृतम्।

पाययित्त्वोत्तमां मात्रां श्वभ्रे रुन्ध्याद्गृहेऽपि वा॥५८॥

hiṅgunā hiṅguparṇyā ca sakāyasthavayaḥsthayā।

siddham sarpirhitam tadvadvayaḥsthāhiṅgucorakaiḥ॥57॥

kevalam siddhamebhirvā purāṇam pāyayedghṛtam।

pāyayitvottamāṃ mātrāṃ śvabhre rundhyādgrhe'pi vā॥58॥

The patient suffering from Unmada is administered the following recipes of medicated ghee:

1. 10 year old ghee, cooked with Hingu and Hinguparni (according to some: Vamshapatrika)

2. 10 year old ghee cooked with Kayastha (Sukshma Ela – Lesser cardamom) and Vayahstha (Brahmi) and
3. 10 year old ghee cooked with Vayastha, Hingu and to such patients.
4. The patient is made to drink the above mentioned recipes of medicated ghee or the unprocessed ghee in a heavy dose and kept confined to an underground cellar or a house. [57-58]

### **Old Ghee and Its Therapeutic Utility:**

विशेषतः पुराणं च घृतं तं पाययेद्भिषक्।  
 त्रिदोषघ्नं पवित्रत्वाद्विशेषाद्ग्रहनाशनम्॥५९॥  
 गुण कर्माधिकं पानादास्वादात् कटुतिक्तकम्।  
 उग्रगन्धं पुराणं स्याद्दशवर्षस्थितं घृतम्॥६०॥  
 लाक्षारसनिभं शीतं तद्धि सर्वग्रहापहम्।  
 मेध्यं विरेचनेष्वग्र्यं प्रपुराणमतः परम्॥६१॥  
 नासाध्यं नाम तस्यास्ति यत् स्याद्द्वर्षशतस्थितम्।  
 दृष्टं स्पृष्टमथाघ्रातं तद्धि सर्वग्रहापहम्॥६२॥  
 अपस्मारग्रहोन्मादवतां शस्तं विशेषतः॥६३॥

viśeṣataḥ purāṇaṃ ca ghr̥taṃ taṃ pāyayedbhiṣak|  
 tridoṣaghnaṃ pavitratvādvīśeṣādgrahanāśanam||59||  
 guṇa karmādhikaṃ pānādāsvādāt kaṭutiktakam|  
 ugra gandhaṃ purāṇaṃ syāddaśavarṣasthitaṃ ghr̥tam||60||  
 lākṣārasanibhaṃ śītaṃ taddhi sarva grahāpaham|  
 medhyaṃ virecaneṣvagr̥yaṃ prapurāṇamataḥ param||61||  
 nāsādhyāṃ nāma tasyāsti yat syādvarṣaśatasthitam|  
 dr̥ṣṭaṃ spr̥ṣṭamathāghr̥tāṃ taddhi sarvagrahāpaham||62||  
 apasmāragrahonmādatāṃ śastaṃ viśeṣataḥ|63|



The patient suffering from Unmada is specially given old Ghee by the physician to alleviate all the 3 Doshas, and because of sacred nature, it specially cures demoniac seizures.

When taken internally, it has better properties and therapeutic utilities in comparison to ordinary ghee.

In taste, old ghee is pungent and bitter and it has a sharp pungent smell. Ghee stored for ten years is called Purana (old in potency) and it is like the solution of lac. It is cold in potency and it is this old ghee, which cures all types of demoniac seizures.

It promotes intellects and as a purgative it is excellent.

The ghee which is stored for more than ten years, it called Prapurana (exceedingly old) Ghrita. There is no disease which cannot be cured by the ghee which is one hundred years old.

Even the look, touch and smell of this 100 years old ghee is especially useful in curing Apasmara (epilepsy), Graha (demoniac seizures) and Unmada (insanity). [59-63 ½]

**Read more about [Purana ghrita – old ghee – how to make, how to use](#)**

एतानौषधयोगान् वा विधेयत्वमगच्छति॥६३॥

अञ्जनोत्सादनालेपनावनादिषु योजयेत्।

etānauśadhayogān vā vidheyatvamagacchati॥63॥

añjanotsādanālepanāvanādiṣu yojayet।

It is not possible to administer the above mentioned recipes orally, then these are to be administered in the form of Anjana (collyrium), Utsadana (unction), Alepa (external use of ointment) and Navana (inhalation therapy). [63 ½- 64 ½]

## Recipes for Inhalation and Collyrium:

शिरिषो मधुकं हिङ्गु लशुनं तगरं वचा॥६४॥

कुष्ठं च बस्तमूत्रेण पिष्टं स्यान्नावनाञ्जनम्।

तद्वद्व्योषं हरिद्रे द्वे मञ्जिष्ठाहिङ्गुसर्षपाः॥६५॥

शिरिषबीजं चोन्मादग्रहापस्मारनाशनम्।

śirīṣo madhukaṃ hiṅgu laśunaṃ tagaraṃ vacā॥64॥

kuṣṭhaṃ ca bastamūtreṇa piṣṭhaṃ syānnāvanāñjanam।

tadvadvyoṣaṃ haridre dve mañjiṣṭhāhiṅgusarṣapāḥ॥65॥

śirīṣabījaṃ conmādagrahāpasmāranāśanam।

Shireesha (Albizia lebeck),

Madhuka (licorice), Asafoetida, garlic,

Tagara – Valeriana wallichii

Vacha – Acorus calamus

Kushta – Saussurea lappa

The powder / paste of above herbs is triturated by adding goat's urine. This paste is used [after dilution] for inhalation therapy and collyrium.

Similarly, the paste of Vyosha (Sunthi, Pippali and Maricha), Haridra (turmeric), Daruharidra (Berberis aristata), Manjistha (Rubia cordifolia), Hingu (asafoetida), Sarshapa (mustard) and the seeds of Shireesha is used in a paste from for curing Unmada (insanity), Graha (demoniac seizures and apasmara (epilepsy) [64 ½- 66 ½ ]

## Anjana Varti:

पिष्ट्वा तुल्यमपामार्गं हिङ्गुवालं हिङ्गु पत्रिकाम्॥६६॥

वार्तिः स्यान्मरिचार्धांशा पित्ताभ्यां गोशृगालयोः।

तयाऽञ्जयेदपस्मारभूतोन्मादज्वरार्दितान्॥६७॥

भूतार्तानमरार्ताश्च नरांश्चैव दृगामये।

piṣṭvā tulyamapāmārgaṃ hiṅgvālaṃ hiṅgupatrikām||66||

vārtiḥ syāmaricārdhāṃśā pittābhyāṃ gośrgālayoḥ।

tayā'ñjayedapasmārabhūtonmādaajvarārditān||67||

bhūtārtānamarārtāṃśca narāṃścaiva dṛgāmaye।

1 Part each of

Apamarga – *Achyranthes aspera*

Hingu – *asafoetida*

Ala (Haritala) and

Hingupatrika, and

1/2 part of Maricha (black pepper) is made to a paste by adding the bile of cow and jackal.

Out of this paste, vartis (enlongated pills) is prepared.

This is used as Collyrium by the patient suffering from Apasmara (epilepsy), Bhutonmada (insanity caused by demoniac seizures) eye- diseases in the patient suffering from the seizures of demons and the Gods, [66 1/2 – 68 1/2 ]

### **Maricha Anjana:**

मरिचं चातपे मांसं सपित्तं स्थितमञ्जनम्||६८||

वैकृतं पश्यतः कार्यं दोषभूतहतस्मृतेः।

maricaṃ cātape māṃsaṃ sapittaṃ sthitamañjanam||68||

vaikṛtaṃ paśyataḥ kāryaṃ doṣabhūtahatasmr̥teḥ।

Maricha – black pepper is impregnated in the bile [of cow and Jackal] and dried in sun for one month. Application of this as collyrium cures visual perversion. Of a patient whose memory is lost as a result of vitiated Doshas and Bhutonmada [68 1/2 -69 1/2]

### **Siddharthaka Snana, Udvaartana:**

सिद्धार्थको वचा हिङ्गु करञ्जो देवदारु च॥६९॥

मञ्जिष्ठा त्रिफला श्वेता कटभीत्वक् कटुत्रिकम्।

समांशानि प्रियङ्गुश्च शिरीषो रजनीद्वयम्॥७०॥

बस्तमूत्रेण पिष्टोऽयमगदः पानमञ्जनम्।

नस्यमालेपनं चैव स्नानमुद्वर्तनं तथा॥७१॥

अपस्मारविषोन्मादकृत्यालक्ष्मीज्वरापहः।

भूतेभ्यश्च भयं हन्ति राजद्वारे च शस्यते॥७२॥

सर्पिरेतेन सिद्धं वा सगोमूत्रं तदर्थकृत्।

siddhārthako vacā hiṅgu karañjo devadāru ca॥69॥

mañjiṣṭhā triphalā śvetā kaṭabhītvak kaṭutrikam।

samāṃśāni priyaṅguśca śirīṣo rajanīdvayam॥70॥

bastamūtreṇa piṣṭo'yamagadaḥ pānamañjanam।

nasyamālepanaṃ caiva snānamudvartanaṃ tathā॥71॥

apasmāraviṣonmādakṛtyālakṣmijvarāpahaḥ।

bhūtebhyaśca bhayaṃ hanti rājadvāre ca śasyate॥72॥

sarpiretena siddham vā sagomūtraṃ tadarthakṛt।

These herbs taken in equal quantities are triturated by adding goat's urine and made to a paste:

Siddharthaka – White mustard seed

Vacha – Acorus calamus

Hingu – Asafoetida

Karanja – Pongamia pinnata

Devadaru – Cedrus deodara

Manjistha – Randia dumetorum

Triphala (Haritaka, Bibhitaka and Amalaki),

Shveta,

Bark of Katabhi

Trikatu (Ginger, pepper, black pepper),

Priyangu – Callicara macrophylla

Shireesha – Albizia lebeck

Haridra – Turmeric and

Daruharidra – Berberis aristata

Use of this antitoxic recipe, in the form of drink, collyrium, inhalation, Alepana (external application), bath and Udavartana (unction) cures Apasmara (epilepsy), Visha (Poisoning) unmada (Insanity), Krtya (evil effects of Spells), alaksmi (inauspiciousness) and fever. It removes the fear of evil spirits. A person using this recipe also earns royal favor.

With the above mentioned herbs, ghee is cooked by adding cow's urine. This medicated ghee also produces the therapeutic effects described above. [69 ½ – 73 ½]

### **Dhumapana – Smoke inhalation:**

प्रसेके पीनसे गन्धैर्धूमवर्ति कृतां पिबेत्॥७३॥

वैरेचनिकधूमोक्तैः श्वेताद्यैर्वा सहिङ्गुभिः।

praseke pīnase gandhairdhūmavartim kṛtām pibet॥73॥

vairecanikadhūmoktaiḥ śvetādyairvā sahiṅgubhiḥ।

If there is excessive salivation and Peenasa (chronic rhinitis), the patient is given Dhuma Varti (medicated Cigar) prepared of fragrant herbs for smoking.

These fragrant herbs are described in the recipe dealing with "Vairechanika Dhuma" (eliminative type of smoking) ([Charaka Sutra Sthana 5:27](#)). Similarly, he is given cigar prepared of Sveta etc. along with Hingu. [73 ½ – 74 ½]

### **Pradhamana Nasya:**

शल्लकोलूक मार्जार जम्बूक वृकबस्तजैः॥७४॥

मूत्रपित्त शकृल्लोमनखैश्चर्मभिरेव च।

सेकाञ्जनं प्रधमनं नस्यं धूमं च कारयेत्॥७५॥

वातश्लेष्मात्मके प्रायः ...॥७६॥

śallakolūka mārjāra jambūka vṛkabastajaiḥ॥74॥

mūtrapitta śakṛllomanakhaiścarmabhireva ca।

sekāñjanam pradhamanam nasyam dhūmam ca kārayet॥75॥

vātaśleṣmātmake prāyaḥ ...॥76॥

If Unmada (insanity) is caused by the predominance of Vata and Kapha, then the patient is given Seka (fomentation), Anjana (Collyrium therapy), Pradhamana (a type of inhalation therapy), Nasya (another type of Inhalation therapy) and Dhuma (fumigation therapy), with the help of urine, bile, faeces, Loma (small hair), nail and skin (as per a availability) of animals and birds like Sallaka, Uluka (owl), Marjara (cat), Jambuka (bear), Vruka and Basta (goat) [74 ½ – 76 ½]

### **Treatment of Paittik Type of Unmada:**

... पैतिके तु प्रशस्यते।

तिक्तकं जीवनीयं च सर्पिः स्नेहश्च मिश्रकः॥७६॥

शीतानि चान्नपानानि मधुराणि मृदूनि च।

... paittike tu praśasyate।

tiktakam jīvanīyam ca sarpiḥ snehaśca miśrakah॥76॥

śītāni cānnapānāni madhurāṇi mṛdūni ca।

In Paittika type of Unmada the patient is given Tiktaka Ghrta (Maha Tiktaka Ghrta- vide Cikitsa 7: 144-150), vide Cikitsa 5:149 -151)

and food as well as drinks which are cooling, sweet and light. [57 ¼ -77 1/3]

## Read more about Maha Tiktaka ghrita – uses, dose, side effects

### Raktamokshana – Blood letting:

शङ्खकेशान्तसन्धौ वा मोक्षयेज्जो भिषक् सिराम्।

उन्मादे विषमे चैव ज्वरेऽपस्मार एव च॥७७॥

śaṅkhakeśāntasandhau vā mokṣayejjñō bhiṣak sirām।

unmāde viṣame caiva jvare'pasmāra eva ca॥77॥

Blood-letting is administered by Venesection – Sira Vyadha, at the joint of the hair-line and temporal region, which is useful in the treatment of Unmada (insanity), Vishama Jvara (irregular fever) and Apasmara (epilepsy) [77 2/3]

### Diet:

घृत मांस वितृप्तं वा निवाते स्थापयेत् सुखम्।

त्यक्त्वा मतिस्मृतिभ्रंशं सञ्ज्ञां लब्ध्वा प्रमुच्यते ॥७८॥

ghṛta māṃsa vitṛptaṃ vā nivāte sthāpayet sukham।

tyaktvā matismṛtibhraṃśaṃ saññāṃ labdhvā pramucyate ॥78॥

The patient is made to drink and eat ghee and meat till his satisfaction, and thereafter, made to sleep in a house without cross-ventilation. As a result of this, he overcomes perversion of the mind and loss of memory and regains consciousness. Thus, he becomes free from the ailment. [78]

## Regimens:

आश्वासयेत् सुहृद्वा तं वाक्यैर्धर्मार्थसंहितैः।

ब्रूयादिष्टविनाशं वा दर्शयेदद्भुतानि वा॥७९॥

बद्धं सर्षपतैलाक्तं न्यसेद्वोत्तानमातपे।

कपिकच्छवाऽथवा तप्तैर्लोहतैलजलैः स्पृशेत्॥८०॥

कशाभिस्ताडयित्वा वा सुबद्धं विजने गृहे।

रुन्ध्याच्चेतो हि विभ्रान्तं व्रजत्यस्य तथा शमम्॥८१॥

सर्पेणोद्धृतदंष्ट्रेण दान्तैः सिंहैर्गजैश्च तम्।

त्रासयेच्छस्त्रहस्तैर्वा तस्करैः शत्रुभिस्तथा॥८२॥

अथवा राजपुरुषा बहिर्नीत्वा सुसंयतम्।

त्रासयेयुर्वधेनैनं तर्जयन्तो नृपाज्ञया॥८३॥

देहदुःखभयेभ्यो हि परं प्राणभयं स्मृतम्।

तेन याति शमं तस्य सर्वतो विप्लुतं मनः॥८४॥

āśvāsayet suhṛdvā taṃ vākyaairdharmārthasaṃhitaiḥ।

brūyādiṣṭavināśaṃ vā darśayedadbhutāni vā॥79॥

baddhaṃ sarṣapatailāktaṃ nyasedvottānamātape।

kapikacchvā'thavā taptairlohatailajalaiḥ spr̥śet॥80॥

kaśābhistāḍayitvā vā subaddhaṃ vijane gṛhe।

rundhyācceto hi vibhrāntaṃ vrajatyasya tathā śamam॥81॥

sarpeṇoddhṛtadamṣṭreṇa dāntaiḥ siṃhairgajaiśca tam।

trāsayecchastrahastairvā taskaraiḥ śatrubhistathā॥82॥

athavā rājapuruṣā bahirnītvā susaṃyatam।

trāsayeyurvadhanainaṃ tarjayanto nṛpājñayā॥83॥

dehaduḥkhabhayebhyo hi paraṃ prāṇabhayaṃ smṛtam।

tena yāti śamaṃ tasya sarvato viplutaṃ manaḥ॥84॥

The patient is consoled by friends with religious and moral statements. They should announce the news of loss of something



which the patient loves or exhibit surprising events. Having smeared his body with mustard oil and tied [with ropes], he is made to lie flat in the sun and his body is rubbed with Kapikacchu or Branded with hot iron rods or burnt with hot oil or water. Having beaten with a hunter and tied properly, he is kept confined to lonely house as a result of which the perturbed mind of the patient regains composure.

He is terrorized by the biting of snakes having their fangs removed with lions and elephants well tamed or by criminals as well as enemies with weapons in their hands, alternatively by police (royal personnel) having taken him outside and properly arrested with the threat of execution by the order of the king.

The danger of life is taken more seriously than the fear of injury to the body. Therefore, the weak mind of the patient suffering from Unmada gets distracted from all the sides and regains composure through the above mentioned measures. [ 79- 84]

इष्ट द्रव्य विनाशात्तु मनो यस्योपहन्यते।

तस्य तत्सदृश प्राप्तिसान्त्वाश्वासैः शमं नयेत्॥८५॥

काम शोक भय क्रोध हर्षेर्ष्यालोभसम्भवान्।

परस्परप्रतिद्वन्द्वैरेभिरेव शमं नयेत्॥८६॥

iṣṭa dravya vināśāttu mano yasyopahanyate।

tasya tatsadr̥śa prāptisāntvāśvāsaiḥ śamaṃ nayet॥85॥

kāma śoka bhaya krodha harṣeṣyālobhasambhavān।

parasparapratidvandvairēbhireva śamaṃ nayet॥86॥

If mental derangement is caused because of loss of something which the patient loved, then he is made to regain a similar object. Simultaneously, he is consoled with pleasing assurances [of friends] as a result of which he becomes free from the ailment. If Unmada (insanity) is caused by passion, grief, fear, anger, exhilaration, jealousy and greed then the exposure of the patient to mutually contradictory psychic factors will cure the ailment. [85-86]

बुद्ध्वा देशं वयः सात्म्यं दोषं कालं बलाबले।  
चिकित्सितमिदं कुर्यादुन्मादे भूतदोषजे॥८७॥

buddhvā deśaṃ vayaḥ sātmyaṃ doṣaṃ kālaṃ balābale।  
cikitsitamidaṃ kuryādunmāde bhūtadoṣaje॥87॥

Keeping in view, Desha (region or physique), ago, wholesomeness, nature of the vitiated Dosha, time of onset and aggravation of the attack and the strength as well as weakness of disease, the physician should apply therapeutic measures described earlier even in case of Unmada caused by Bhutadosha (demoniac seizure). [87]

देवर्षि पितृगन्धर्वैरुन्मत्तस्य तु बुद्धिमान्।  
वर्जयेदञ्जनादीनि तीक्ष्णानि क्रूरकर्म च॥८८॥  
सर्पिष्पानादि तस्येह मृदु भैषज्यमाचरेत्।  
पूजां बल्युपहारांश्च मन्त्राञ्जनविधींस्तथा॥८९॥  
शान्तिकर्मैष्टिहोमांश्च जपस्वस्त्ययनानि च।  
वेदोक्तान् नियमांश्चापि प्रायश्चित्तानि चाचरेत्॥९०॥

devarṣi pitṛgandharvairunmattasya tu buddhimān।  
varjayedañjanādīni tīkṣṇāni krūrakarma ca॥88॥  
sarpīṣpānādi tasyeha mṛdu bhaiṣajyamācaret।  
pūjāṃ balyupahārāṃśca mantrāñjanavidhīmstathā॥89॥

śāntikarmeṣṭihomāṃśca japasvastyanāni ca|  
vedoktān niyamāṃścāpi prāyaścittāni cācaret||90||

If the patient is suffering from Devonmada (caused by Gods), Rishi Unmada (Sages), Pitru Unmada (Manes) and Gandharvas (a group of celestial beings), then a wise physician should avoid Teekshna Anjana (sharp, strong collyrium) etc. and physical violence and torture.

Such a patient is given medicated ghee and other mild remedies. Prayers, sacrifices, presents and application of Collyrium sanctified by the recitation of incantations, propitiating rituals, Ishti Homa (Vedic Sacrifices), Japa (recitation of incantation), Svastyayana (Auspicious rituals), observance of Vedic rules and Prayaschitta (expiation, reconciliation) are useful for such patients. [88-90]

### **Prevention of Agantuja Unmada – Exogeneous Unmada – Schizophrenia:**

भूतानामधिपं देवमीश्वरं जगतः प्रभुम्|

पूजयन् प्रयतो नित्यं जयत्युन्मादजं भयम्||९१||

bhūtānāmadhipaṃ devamīśvaraṃ jagataḥ prabhum|

pūjayan prayato nityaṃ jayatyunmādajaṃ bhayam||91||

If one worships Lord Siva, the supreme controller of all Bhutas (supernatural beings) and all the omnipotent master of the universe regularly with devotion, then he becomes free from the attack of unmade (insanity). [91]

### **Daiva- Vyapashraya Cikitsa:**

रुद्रस्य प्रमथा नाम गणा लोके चरन्ति ये।

तेषां पूजां च कुर्वाण उन्मादेभ्यः प्रमुच्यते॥९२॥

बलिभिर्मङ्गलैर्होमैरोषध्यगदधारणैः।

सत्याचारतपोज्ञानप्रदाननियमव्रतैः॥९३॥

देवगोब्रह्मणानां च गुरुणां पूजनेन च।

आगन्तुः प्रशमं याति सिद्धैर्मन्त्रौषधैस्तथा॥९४॥

rudrasya pramathā nāma gaṇā loke caranti ye।

teṣāṃ pūjāṃ ca kurvāṇa unmādebhyaḥ pramucyate॥92॥

balibhirmaṅgalairhomairoṣadhyagadadhāraṇaiḥ।

satyācāratapojñānapradānaniyamavrataiḥ॥93॥

devagobrahmaṇānāṃ ca gurūṇāṃ pūjanena ca।

āgantuh praśamaṃ yāti siddhairmantrauṣadhaistathā॥94॥

The worship of Pramathas, the attendants of Lord Rudra, who roam about the universe, makes the patient free from Unmada (insanity). Exogenous type of Unmada gets cured by Bali (Sacrifices), Mangala (Recitation of auspicious Mantras), Homa (offering oblations to the fire), wearing talismans containing anti-toxic herbs, observance of truthfulness, maintenance of good conduct, practice of penance, recourse of knowledge, charity, observance of scriptural rules and religious bows, offering prayer to the Gods, cows, Brahmins and by the application of perfected Mantras and medicines [92-94]

### **Therapeutic Measures:**

यच्चोपदेक्ष्यते किञ्चिदपस्मार चिकित्सिते।

उन्मादे तच्च कर्तव्यं सामान्याद्धेतुदूष्ययोः॥९५॥

yaccopadekṣyate kiñcidapasmāra cikitsite।

unmāde tacca kartavyaṃ sāmānyāddhetudūṣyayoḥ॥95॥

Therapeutic measures, which are to be described in the next Chapter, should also be applied to a suffering from Unmada (insanity) because both Apasmara (epilepsy) and Unmada (insanity) share the same etiological factors as well as pathological process. i.e affliction of tissues elements. [95]

निवृत्तामिषमद्यो यो हिताशी प्रयतः शुचिः।  
निजागन्तुभिरुन्मादैः सत्त्ववान् न स युज्यते॥९६॥  
nivr̥ttāmiṣamadyo yo hitāśī prayataḥ śuciḥ।  
nijāgantubhirunmādaiḥ sattvavān na sa yujyate॥96॥

A person who abstains from eating meat and drinking alcohol, and takes only wholesome food, who is disciplined and pure, and who has strong will power doesn't get afflicted by either endogenous or exogenous types of Unmada (insanity) [96]

### **Vigata Unmada Lakshana – Signs of Cure:**

प्रसादश्चेन्द्रियार्थानां बुद्ध्यात्ममनसां तथा।  
धातूनां प्रकृतिस्थत्वं विगतोन्मादलक्षणम्॥९७॥  
prasādaścendriyārthanāṃ buddhyātmamanasāṃ tathā।  
dhātūnāṃ prakṛtisthatvaṃ vigatonmādalakṣaṇam॥97॥

Clarity of sense faculties in perceiving their objects, clarity of intellect, spirit as well as mind and normalcy of the tissue elements, constitute the signs and the symptoms of the person free from Unmada (insanity) [97]

### **Summary:**

तत्र श्लोकः-

उन्मादानां समुत्थानं लक्षणं सचिकित्सितम्।  
निजागन्तु निमित्तानामुक्तवान् भिषगुत्तमः॥९८॥

tatra ślokaḥ-

unmādānāṃ samutthānaṃ lakṣaṇaṃ sacikitsitam।  
nijāgantu nimittānāmuktavān bhiṣaguttamaḥ॥98॥

The etiology, signs and symptoms and treatment of endogenous and exogenous varieties of Unmada (insanity) are physician. [98]  
इत्याग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलपूरिते चिकित्सास्थाने  
उन्मादचिकित्सितं नाम नवमोऽध्यायः॥९॥

ityāgniveśakṛte tantre carakapratisaṃskṛte'prāpte dṛḍhabalapūrite  
cikitsāsthāne unmādacikitsitaṃ nāma navamo'dhyāyaḥ॥9॥

Thus, ends the ninth chapter dealing with the treatment of Unmada in Chikitsa section of Agnivesha's work as redacted by Charaka, restored by Dridhabala.



## **Unmada-Insanity: Ayurvedic Understanding And Management**

Article by – Dr. MS Krishnamurthy MD (Ayu), PhD (Ayu).

Ayurvedic understanding of Unmada is too difficult to explain in a single co-related term in modern science as 'Insanity'. Ayurveda explains the condition of insanity with respect to three important entities like buddhivikara (deformity of will), manovikara (deformity of mind) and atmavikara. (deformity of intellect).

Buddhivikara refers to impairment in will and thinking pattern. Cognition of thinking and paranoid reactions are commonly found in this category of illness.

Mano vikara refers to the impairment of mind. Due to this, inaction and passivity is found.

Atmavikara causes impairment of feelings. Due to this, depressive psychosis is found.

Insanity (unmada) is a condition where according to the Dosha dominance, all the above features are found in gradable variation.

### **Origin of insanity (Unmada):**

Acharya Sushruta explained the origin of insanity as below:

Due to favorable causative factors, the morbidity (vitiating Dosha) ascends upwards to the mind, from the main site of heart. This leads to functional disturbance in its main location (heart) as well as disposed areas like brain and its various relative compartments. Due to this, the individual gets false belief or delusions and person appears as if intoxicated due to the unawareness or the situation. This condition is called Unmad, a kind of psychosis.

### **Reasons:**

Viruddhahara (incompatible foods)

Dushta ahara (infected/contaminated food)

Ashuchi ahara (polluted food)

Deva-guru-dwija pragarshana (insult towards teachers and elders)

Mano abhighata (mental shock)

Bhaya (fear)



Harsha (unusual/ unnatural pleasure due to accidental happening)  
etc.

**Types:**

Vataja, Pittaja, Kaphaja, Tridoshaja, Shokaja (Caused due to grief)  
and Vishaja (originated due to toxicity).

**Prodromal symptoms:**

Moha (delusion)  
Udvega (anxiety)  
Karna swana (auditory hallucination)  
Gatrapakarshana (general debility)  
Atyutsaha (occasional unnatural enthusiasm, iasm)  
Aruchi (tastelessness)  
Swapne kalushabhojana (dream of having contaminated food)  
Vayunonmathana (sensation of being taken by the wind) etc.

**General clinical features:**

Illusion of intellect (buddhivibrama)  
Satwapariplava (dilemma of the mind)  
Akuladrishti (biased willing and thinking)  
Adheerata (loss of confidence)  
Abaddhava (irrelevant talk)  
Hridayashoonya (emptiness of the mind)  
Moodhachetana (disorganized consciousness) etc.

**Specific features:**

**Vataja Unmada –**

Undue laughing, dancing, singing, irrelevant talk, waving the body parts, crying, roughness, emaciation, reddish discolouration of the face, elevated mood, impaired thought etc.

**Pittaja Unmad:**

Impatience, agitation, naked emotions, excessive actions, hot temperament, desire to have rest under shade, like towards the cold food and drink, yellow lustre etc.

### **Kaphaja Unmada:**

Reduced speech and actions, tastelessness, inclination for women, sleepiness, vomiting, excess of salivation, pallor of the nails etc.

### **Sannipatic (Tridoshaja) Unmada:**

Mixed features of all the three doshic factors

### **Shokaja insanity:**

This is usually associated with the history of scaring by the thieves, officials, enemies, animals etc. Or else loss of money or relatives, mental shock due to accidental happenings etc.

### **Vishaja insanity:**

Usually possesses a history of poisoning. It is presented with redness of the eyes, debility, debilitated sense organs, helplessness, smoky appearance of the face etc.

### **Management of unmada:**

1. Snehapana (**internal oleation** with medicated ghee)
2. Mridu shodhana (mild body purification by emesis or purgation)
3. Niruha basti (decoction enema)
4. Shirovirechana (medicated errhines) and
5. Sanjna prabodhana (oral medication to stabilize the mind)

### **Single drugs recommended in insanity (unmada)**

1. Lashuna-Garlic- *Allium sativa* Linn.
2. Hingu-Asafetida- *Ferula narthex* Boiss.
3. Choraka- *Angelica glauca* Edgew.
4. Sarshapa-Mustard- *Brassica campestris* Linn.
5. Brahmi- *Bacopa monnieri* (Linn.) Pennell.
6. **Jatamamsi**– *Nardostachys jatamansi* Dc.
7. Jyotishmati- *Celastrus paniculata* Linn.
8. **Shankhapushpi**– *Convolvulus pluricaulis* Chosis.
9. Kooshmanda-Ash gourd- *Benincasa hispida* (Thunb.) Cogn.
10. Sarpagandha- *Rauwolfia serpentine* Benth. Ex Kurz.
11. Rudraksha- *Elaeocarpus ganitrus* Roxb.
12. Vacha- *Acorus calamus* Linn.
13. Yastimadhu- *Glycyrrhiza glabra* Linn.

## **Formulations recommended in insanity (unmada):**

1. [Kalyanaka ghrita](#)
2. [Mahakalyanaka ghrita](#)
3. Mahapaishacha ghrita
4. Lashunadya ghrita
4. Unmade gajanakusha rasa
6. [Saraswata choorna](#)
7. [Sarsawatarishta](#)
8. [Sarpagandha ghanavati](#)
9. [Brihatvata chintamani](#)
10. [Yogendra rasa](#) etc

## **Wholesome diet and habits:**

Light and easily digestible food

All measures which give mental pleasure

Assurance in case of depression

Memory tonics (medhya rasayana)

Cow's milk, cow's ghee etc

Good sleep

Red rice, older wheat, green gram, dry grapes, meat of rabbit and koel etc.

## **Unwholesome diet and habits:**

Alcohol

Pungent and spicy food

Penetrative and irritant food

Irritating, insulting or provocative incidences and activities

Suppression of natural urges

Incompatible and polluted food

Sleeplessness etc.

## **Last drop:**

Modern science explains psychiatric diseases under two headings like major psychological disorders and minor psychoneurosis conditions. Even though, Ayurvedic explanation related to insanity (unmada) presents with all the features of minor psycho-neurosis few of the symptoms of functional psychosis are also found here. So, Ayurvedic way of treatment covers varied kinds of therapeutic

procedures which help to normalise the condition both in psychological and neurological levels.

Even though few of the measures referred in Ayurvedic classics like oblation, worship, sacred bathing, sacred offerings to the personal deities are still today in practice in various parts of the world, their scientific validity is not get proved which needs to be explored much with various possible dimensions.



## Charaka Apasmara Nidana: 8th chapter

The 8th chapter of Charaka Samhitha Nidana Sthana is called Apasmara Nidana. It deals with the causes, pathology, types and symptoms of Apasmara – Epilepsy, as per Ayurveda.

अथातोऽपस्मार निदानं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'pasmāra nidānaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the Apasmara – Diagnosis of Epilepsy. Thus, said Lord Atreya [1-2]

### Types of Apasmara (epilepsy):

इह खलु चत्वारोऽपस्मारा भवन्ति वात पित्त कफ सन्निपात निमित्ताः॥३॥

iha khalu catvāro'pasmārā bhavanti vāta pitta kapha sannipāta nimittāḥ॥3॥

There are 4 types of epilepsy, viz,

Vataja

Pittaja

Kaphaja and

Sannipataja [3]

### Subjects of epilepsy:

त एवंविधानां प्राणभृतां क्षिप्रमभिनिर्वर्तन्ते; तद्यथा-

रजस्तमोभ्यामुपहतचेतसामुद्भ्रान्त विषम बहु दोषाणां स मल

विकृतोपहितान्यशुचीन्यभ्यवहारजातानि वैषम्य युक्तेनोपयोग

विधिनोपयुञ्जानानां तन्त्र प्रयोगमपि च विषममाचरतामन्याश्च शरीरचेष्टा

विषमाः समाचरतामत्युपक्षयाद्वा दोषाः प्रकुपिता

रजस्तमोभ्यामुपहतचेतसामन्तरात्मनः श्रेष्ठ तममायतनं हृदयमुपसृत्योपरि

तिष्ठन्ते, तथेन्द्रियायतनानि च।

तत्र चावस्थिताः सन्तो यदा हृदयमिन्द्रियायतनानि चेरिताः काम क्रोध भय लोभ  
मोह हर्ष शोक चिन्तोद्वेगादिभिः सहसाऽभिपूरयन्ति, तदा जन्तुरपस्मरति॥४॥

ta evaṃvidhānāṃ prāṇabhṛtāṃ kṣipramabhinirvartante; tadyathā-  
rajastamobhyāmupahata cetasāmudbhrānta viṣama bahu doṣāṅnāṃ  
sa mala vikṛtopahitānyaśucīnyabhyavahārajātāni vaiṣamya  
yuktenopayoga vidhinopayauñjānānāṃ tantra prayogamapi ca  
viṣamamācaratāmanyāśca śarīraceṣṭā viṣamāḥ  
samācaratāmatyupakṣayādvā doṣāḥ prakupitā  
rajastamobhyāmupahatacetasāmantarātmanāḥ śreṣṭha  
tamamāyatanāṃ hr̥dayamupasṛtyopari tiṣṭhante,  
tathendriyāyatanāni ca|

tatra cāvasthitāḥ santo yadā hr̥dayamindriyāyatanāni ceritāḥ kāma  
krodha bhaya lobha moha harṣa śoka cintodvegādibhiḥ  
sahasā'bhipūrayanti, tadā janturapasmarati||4||

### **Epilepsy manifests itself quickly in the following types of individuals:**

Rajastamobhyāmupahata – When the mind of an individual is overshadowed by Rajas and Tamas

Chetasāmudbhrānta viṣama bahu doṣāṅnāṃ – When the Doshas get exceedingly aggravated and their equilibrium is disturbed

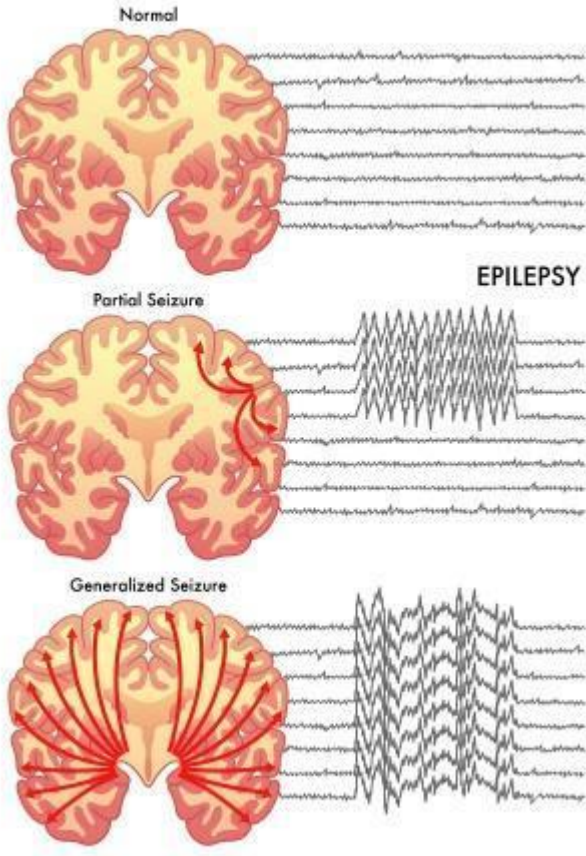
Mala vikṛtopahitānyaśucīnyabhyavahārajātāni vaiṣamya  
yuktenopayoga vidhinopayauñjānānāṃ – When an individual takes food consisting of unclean and unwholesome ingredients possessing mutually contradictory (or touched by the unclean hands of persons suffering from contagious diseases like Leprosy), neglecting the prescribed deictic rules;

When he resorts to unhealthy regimens and behavior and

When he suffers from excessive debility.

In the situations mentioned above, the Doshas get aggravated and attach the persons whose minds are overshadowed by Rajas and Tamas. The Doshas (so aggravated) permeate the heart, organs.

While staying there, the Doshas aggravated by force of etc, perturbation etc. all of a sudden, spread throughout the heart and the sense organs. Then an individual fall a victim to epilepsy. [4]



### Definition of Epilepsy:

अपस्मारं पुनः स्मृति बुद्धि सत्त्व सम्प्लवाद्बीभत्सचेष्टमावस्थिकं तमः  
प्रवेशमाचक्षते||५||

apasmāraṃ punaḥ smṛti buddhi sattva  
samplavādbībhatsaceṣṭamāvasthikaṃ tamaḥ  
praveśamācakṣate||5||

Epilepsy is characterized by occasional unconsciousness associated with loathsome activities (like vomiting of froth and abnormal postures of the body), due to the perversion of memory, intellect and other psychic faculties. [5]

### Purvarupa (Premonitory symptoms) of Apasmara:

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- भूव्युदासः सततमक्षणोर्वैकृतम शब्द



श्रवणं लाला सिङ्घाण प्रस्रवणमनन्नाभिलषणमरोचकाविपाकौ हृदयग्रहः  
कुक्षेराटोपो दौर्बल्यमस्थिभेदोऽङ्गमर्दो मोहस्तमसो दर्शनं मूर्च्छा भ्रमश्चाभीक्षणं  
स्वप्ने च मदनर्तनव्यधनव्यथन वेपन पतनादीनीति॥६॥

ततोऽनन्तरमपस्माराभिनिर्वृत्तिरेव॥७॥

tasyemāni pūrvarūpāṇi bhavanti; tadyathā- bhrūvyudāsaḥ  
satatamakṣṇorvaikṛtama śabda śravaṇaṃ lālā siṅghāṇa  
prasravaṇamanannābhilaṣaṇamarocakāvīpākau hr̥dayagrahaḥ  
kukṣerāṭopo daurbalyam asthibhedo'ṅgamardo mohas tamaso  
darśanaṃ mūrccchā bhramaścābhīkṣṇaṃ svapne ca  
madanartanavyadhanavyathana vepana patanādīnīti॥6॥  
tato'nantaramapasmārābhīnīrvṛttireva॥7॥

### **Purvarupa (Premonitory symptoms) of Apasmara:**

The following are its Purvarupa (premonitory symptoms):

Bhrūvyudāsaḥ – Contraction of eye- brows

Satatamakṣṇorvaikṛtama – Irregular movement of eyes constantly

Shabda śravaṇaṃ – Hearing of such sounds as are non- existent

Lālā siṅghāṇa prasravaṇaman – Excessive discharge of saliva and nasal- excreta

Annābhilaṣaṇamarocakāvīpākau hr̥dayagrahaḥ – Disinclination for food, anorexia and indigestion cardiac spasm

Kukṣerāṭopo – Distension of the lower abdomen with gurgling sound

Daurbalyam asthibhedo'ṅgamardo – Weakness, cracking pain in bones and malaise

Mohas tamaso darśanaṃ mūrccchā bhrama – Unconsciousness, entering into darkness, fainting and giddiness and

Abhīkṣṇaṃ svapne ca madanartanavyadhanavyathana vepana patanādīnīti – Frequent appearance of scenes of intoxication, dancing, murdering, aching, shivering and falling in the dreams

Thereafter the epilepsy is manifested. [6-7]

### **Visesha rupa – Characteristic features of Apasmara (epilepsy):**

तत्रेदमपस्मारविशेषविज्ञानं भवति; तद्यथा- अभीक्षणमपस्मरन्तं, क्षणेन सञ्जां

प्रतिलभमानम्, उत्पिण्डिताक्षम्, असाम्ना विलपन्तम्, उद्वमन्तं फेनम्,  
 अतीवाध्मातग्रीवम्, आविद्धशिरस्कं, विषमविनताङ्गुलिम्, अनवस्थित पाणि  
 पादम्, अरुण परुष श्याव नख नयन वदन त्वचम्, अनवस्थित चपल परुष रूक्ष  
 रूप दर्शिनं, वातलानुपशयं, विपरीतोपशयं च वातेनापस्मरन्तं विद्यात् (१)||८||  
 अभीक्षणमपस्मरन्तं क्षणेन सञ्जां प्रतिलभमानम्, अवकूजन्तम्, आस्फालयन्तं  
 भूमिं, हरित हारिद्र ताम्र नख नयन वदन त्वचं, रुधिरोक्षितोग्रभैरवादीसरुषितरूप  
 दर्शिनं, पित्तलानुपशयं, विपरीतोपशयं च पित्तेनापस्मरन्तं विद्यात् (२)||८||  
 चिरादपस्मरन्तं, चिराच्च सञ्जां प्रतिलभमानं, पतन्तम्, अनतिविकृतचेष्टं,  
 लालामुद्वमन्तं, शुक्ल नख नयन वदन त्वचं, शुक्ल गुरु स्निग्ध रूप दर्शिनं,  
 श्लेष्मलानुपशयं, विपरीतोपशयं च श्लेष्मणाऽपस्मरन्तं विद्यात् (३)||८||  
 समवेत सर्वलिङ्गमपस्मारं सान्निपातिकं विद्यात्, तमसाध्यमाचक्षते (४)||८||  
 इति चत्वारोऽपस्मारा व्याख्याताः||८||

tatredamapasmarāviśeṣavijñānaṃ bhavati; tadyathā-  
 abhikṣṇamapasmarantaṃ, kṣaṇena sañjñāṃ pratilabhamānam,  
 utpiṇḍitākṣam, asāmnā vilapantaṃ, udvamantaṃ phenam,  
 atīvādhmātagrīvam, āviddhaśīraskaṃ, viṣamavinatāṅgulim,  
 anavasthita pāṇi pādamaṃ, aruṇa paruṣa śyāva nakha nayana vadana  
 tvacamaṃ, anavasthita capala paruṣa rūkṣa rūpa darśinaṃ,  
 vātalānupaśayaṃ, viparītopaśayaṃ ca vātenāpasmarantaṃ vidyāt  
 (1)||8||

abhikṣṇamapasmarantaṃ kṣaṇena sañjñāṃ pratilabhamānam,  
 avakūjantaṃ, āsphālayantaṃ bhūmiṃ, harita hāridra tāmra nakha  
 nayana vadana tvacamaṃ, rudhirokṣitograbhairavādīptaruṣitarūpa  
 darśinaṃ, pittalānupaśayaṃ, viparītopaśayaṃ ca  
 pittenāpasmarantaṃ vidyāt (2)||8||

cirādapasmarantaṃ, cirācca sañjñāṃ pratilabhamānam, patantaṃ,  
 anativikṛtaceṣṭaṃ, lālāmudvamantaṃ, śukla nakha nayana vadana  
 tvacamaṃ, śukla guru snigdha rūpa darśinaṃ, śleṣmalānupaśayaṃ,  
 viparītopaśayaṃ ca śleṣmaṇā'pasmarantaṃ vidyāt (3)||8||

samaveta sarvaliṅgamapasmarāṃ sānnipātikaṃ vidyāt,  
 tamasādhyamācakṣate (4)||8||

iti catvāro'pasmārā vyākhyātāḥ||8||

## **The following are the characteristic features of different types of epilepsy:**

### **Vataja Apasmara Vishesha Rupa:**

Abhīkṣṇamapasmarantaṃ – Losing and regaining consciousness instantaneously  
Kṣaṇena sañjñāṃ pratilabhamānam utpiṇḍitākṣam – Projection of eye balls;  
Asāmnā vilapantaṃ – Incoherent speech  
Udvamantaṃ phenam – Vomiting of frothy matter  
Atīvādhmātagrīvam – Excessive heaviness and rigidity of neck  
Aavidhaśiraskaṃ – Bending of the head to one side  
Viṣamavinatāṅgulim – Irregularly contacted fingers  
Anavasthita pāṇi pādāṃ – Instability of upper and lower limbs  
Aruṇa paruṣa śyāva nakha nayana vadana tvacam – Reddishness, dryness and brownishness of nails, eyes face and skin  
Anavasthita capala paruṣa rūkṣa rūpa darśinaṃ – Vision (aura) of unstable, fickle, coarse and dry objects  
Vātālānupaśayaṃ – Aggravation of the condition by such regimens as are aggravators of Vata and  
Viparītopaśayaṃ ca vātenāpasmarantaṃ vidyāt – Alleviation of the condition by such regimens are alleviations of Vata.

### **Pittaja Apasmara Vishesha Rupa:**

Abhīkṣṇamapasmarantaṃ kṣaṇena sañjñāṃ pratilabhamānam – Losing and regaining consciousness instantaneously  
Avakūjantaṃ – Sertorius breathing  
Aasphālayantaṃ bhūmiṃ – Rubbing the earth  
Harita hāridra tāmra nakha nayana vadana tvacaṃ – Green, yellow or coppery color of nails, eyes, face and skin  
Rudhīrokṣitograbhairavādīptaruṣitarūpa darśinaṃ – Vision (Aura) of bleeding, terrifying (which is also injurious), frightful, burning and angry looking objects  
Pittālānupaśayaṃ, viparītopaśayaṃ ca pittenāpasmarantaṃ vidyāt – Aggravation of the condition by such regimens as are aggravators of pitta and

### **Kaphaja Apasmara Vishesha Rupa:**

Cirādapasmarantaṃ – Delay in losing and regaining consciousness  
Cirācca sañjñāṃ pratilabhamānaṃ, patantaṃ – falling down  
Anativikṛtaceṣṭaṃ – Absence of much distortion of activities  
Lālāmudvamantaṃ śukla nakha nayana vadana tvacaṃ – Dribbling of saliva white color of nails, eyes, face and skin  
Shukla guru snigdha rūpa darśinaṃ – Vision (aura) of white, heavy and unctuous objects  
Shleṣmalānupaśayaṃ – Aggravation of the condition by such regimens as are aggravators of kapha and  
Viparītopaśayaṃ ca śleṣmaṇā'pasmarantaṃ vidyāt – Alleviation of the condition by such regimens is alleviators of Kapha.

### **Sannipatika Apasmara Vishesha Rupa:**

Epilepsy of Sannipatika type (caused by the simultaneous vitiation of all the 3 Doshas) shares the symptoms of all the 3 Doshas (described above). This condition is incurable.  
Thus, the 4 types of epilepsy are explained. [8]

### **Extrinsic causative factors:**

तेषामागन्तुरनुबन्धो भवत्येव कदाचित्, तमुत्तरकालमुपदेक्ष्यामः।  
तस्य विशेष विज्ञानं यथोक्तलिङ्गैर्लिङ्गाधिक्यमदोषलिङ्गानुरूपं च  
किञ्चित्॥९॥

teṣāmāganturanubandho bhavatyeva kadācit,  
tamuttarakālamupadekṣyāmaḥ।  
tasya viśeṣavijñānaṃ yathoktaliṅgairliṅgādhikyamadoṣa  
liṅgānurūpaṃ ca kiñcit॥9॥

At times these condition are associated with extrinsic causative factors which will be described later (in Chikitsa 10: 53). Their specific characteristic are the association of additional symptoms which are not manifested due to the various dosha already described. [9]

### **Types of treatment:**

हितान्यपस्मारिभ्यस्तीक्षणानि संशोधनान्युपशमनानि च यथास्वं, मन्त्रादीनि

चागन्तुसंयोगे||१०||

hitānyapasmāribhyastīkṣṇāni saṃśodhanānyupaśamanāni ca  
yathāsvaṃ, mantrādīni cāgantusaṃyoge||10||

Strong elimination and alleviation therapies depending upon the specific requirements are useful for patients suffering from epilepsy. When this is associated with extrinsic causative factors, then Mantras etc., will be useful. [10]

### **Mythological origin of diseases, line of treatment and prognosis of epilepsy:**

तस्मिन् हि दक्षाध्वरध्वंसे देहिनां नानादिक्षु विद्रवतामभिद्रवणतरण धावन  
प्लवन लङ्घनाद्यैर्देहविक्षोभणैः पुरा गुल्मोत्पत्तिरभूत्, हविष्प्राशात् प्रमेहकुष्ठानां,  
भय त्रास शोकैरुन्मादानां, विविधभूता शुचिसंस्पर्शादपस्माराणां, ज्वरस्तु खलु  
महेश्वर ललाट प्रभवः, तत्सन्तापाद्रक्तपित्तम्, अतिव्यवायात् पुनर्नक्षत्रराजस्य  
राजयक्ष्मेति||११||

भवन्ति चात्र- अपस्मारो हि वातेन पित्तेन च कफेन च।

चतुर्थः सन्निपातेन प्रत्याख्येयस्तथाविधः||१२||

साध्यांस्तु भिषजः प्राजाः साधयन्ति समाहिताः।

तीक्ष्णैः संशोधनैश्चैव यथास्वं शमनैरपि||१३||

यदा दोष निमित्तस्य भवत्यागन्तुरन्वयः।

तदा साधारणं कर्म प्रवदन्ति भिषग्विदः||१४||

tasmin hi dakṣādhvaradhvaṃse dehināṃ nānādikṣu  
vidravatāmabhidravaṇatarāṇa dhāvana plavana  
laṅghanādyairdehavikṣobhanaiḥ purā gulmotpattirabhūt,  
haviṣprāsāt pramehakuṣṭhānām, bhaya trāsa śokairunmādānām,  
vividhabhūtā śucisaṃsparsādapasmārāṇām, jvarastu khalu  
maheśvara lalāṭa prabhavaḥ, tatsantāpādraktapittam, ativyavāyāt  
punarnakṣatrarājasya rājayakṣmeti||11||

bhavanti cātra- apasmāro hi vātena pittena ca kaphena ca।

caturthaḥ sannipātena pratyākhyeyastathāvidhaḥ||12||

sādhyāṃstu bhiṣajaḥ prājñāḥ sādhayanti samāhitāḥ।

tīkṣṇaiḥ saṃśodhanaiścaiva yathāsvaṃ śamanairapi||13||

yadā doṣa nimittasya bhavatyāganturanvayaḥ|  
tadā sādharmaṇaṃ karma pravādanti bhiṣagvidah||14||

### **Mythological origin:**

During the destruction of Dakshas' sacrifice, Gulma first due to the aggravation in their body because of fleeing, swimming running, flying, jumping etc., Pramehas (obstinacy urinary disorders including diabetes) and Kusthas (obstinate skin diseases including leprosy manifested themselves due to intake of ghee, various types of Unmada (insanity) due to fear, apprehension and grief, and Apasmara (epilepsy) due to coming into contact with various types of unclean objects. Fever came out of the forehead of Lord Shiva. Raktapitta (a condition characterized by bleeding from different parts of the body) due to its heart and Rajayaksma (Tuberculosis) occurred in the moon, the king of stars, due to excessive sexual indulgence.

Thus, it is said: – epilepsy manifests itself due to the vitiation of Vata, Pitta and Kapha as well as due to Sannipata (combined vitiation of all the 3 Doshas). The last one is incurable. The curable varieties of epilepsy are carefully treated by the physician with strong elimination and alleviation therapies according to the Doshas vitiated.

When the epilepsy caused by the vitiation of Doshas gets associated with extrinsic causative factors then therapies as would bring the Doshas into normalcy and also correct the affectation of extrinsic causative factors- say the wise physicians. [11-14]

### **Physician's merits:**

सर्वरोग विशेषज्ञः सर्वौषध विशारदः|

भिषक् सर्वामयान् हन्ति न च मोहं निगच्छति ||१५||

sarvaroga viśeṣajñāḥ sarvauśadha viśāradaḥ|

bhiṣak sarvāmāyān hanti na ca moham nigacchati ||15||

The physician, well versed in the specific characteristics of all diseases and the properties of all medicines cures all diseases and do not get confused. [15]

इत्येतदखिलेनोक्तं निदान स्थानमुत्तमम्|१६|

ityetadakhilenoktaṃ nidāna sthānamuttamam|16|

Thus, the section par excellence on the "Diagnosis of Diseases" are described in its entirety.

### **Diseases as causative factors for other diseases:**

निदानार्थकरो रोगो रोगस्याप्युपलभ्यते||१६||

तद्यथा- ज्वर सन्तापाद्रक्तपित्तमुदीर्यते|

रक्तपित्ताज्ज्वरस्ताभ्यां शोषश्चाप्युपजायते ||१७||

प्लीहाभिवृद्ध्या जठरं जठराच्छोथ एव च|

अर्शोभ्यो जठरं दुःखं गुल्मश्चाप्युपजायते||१८||

प्रतिश्यायाद्भवेत् कासः कासात् सञ्जायते क्षयः|

क्षयो रोगस्य हेतुत्वे शोषस्याप्युपलभ्यते||१९||

nidānārthakaro rogo rogasyāpyupalabhyate||16||

tadyathā- jvara santāpādraktapittamudīryate|

raktapittājjvarastābhyāṃ śoṣāścāpyupajāyate ||17||

plīhābhivrddhyā jaṭharam jaṭharācchotha eva ca|

arśobhyo jaṭharam duḥkhaṃ gulmaścāpyupajāyate||18||

pratiśyāyādbhavet kāsaḥ kāsāt sañjāyate kṣayah|

kṣayo rogasya hetutve śoṣasyāpyupalabhyate||19||

### **Diseases as causative factors for other diseases:**

Diseases act as causative factors for other diseases as well; for example,

Raktapitta (the disease characterized by bleeding from different parts of the body) is produced by the heat of the Jvara (fever);

Jvara is also produced by Raktapitta

Ascitis is caused by the enlargement of spleen;

Shotha (General oedema) due to ascites, painful ascitis and Gulma due to piles:

Kasa (coughing) due to Coryza;

Kshaya (Wasting) of tissue elements due to Kasa and

Sosha (Consumption) due to wasting of tissue elements. [16-19]

### **Causative factors as diseases in stages:**

ते पूर्वं केवला रोगाः पश्चाद्धेत्वर्थकारिणः।

उभयार्थकरा दृष्टास्तथैवैकार्थकारिणः ॥२०॥

te pūrvam kevalā rogāḥ paścāddhetvarthakāriṇaḥ।

ubhayārthakarā dr̥ṣṭāstathaivaikārthakāriṇaḥ ॥20॥

These conditions in the primary stage manifest themselves as diseases and subsequently they act as causative factors of other diseases. They are found acting both as the disease and causative factor: some of them act in one way also –either as a disease or as a causative factor: [20]

### **Nature of disease:**

कश्चिद्धि रोगो रोगस्य हेतुर्भूत्वा प्रशाम्यति।

न प्रशाम्यति चाप्यन्यो हेत्वर्थं कुरुतेऽपि च॥२१॥

kaściddhi rogo rogasya heturbhūtvā praśāmyati।

na praśāmyati cāpyanyo hetvarthaṃ kurute'pi ca॥21॥

Some disease gets subsided after causing another disease and some others even after causing another disease do not subside. For example, coryza may continue to exit along with Kasa (coughing) after causing the latter; and at times after causing Kasa, coryza itself may get subsided. In the former case, coryza is considered both as a disease as well as a causative factor, in the latter case it acts only as a causative factor. [21]

### **Difficulty in cure:**

एवं कृच्छ्रतमा नृणां दृश्यन्ते व्याधि सङ्कराः।

प्रयोगापरिशुद्धत्वात्तथा चान्योन्यसम्भवात्॥२२॥

evaṃ kṛcchratamā nṛṇāṃ dr̥śyante vyādhi saṅkarāḥ।

prayogāparišuddhatvāttathā cānyonyasambhavāt॥22॥

Such combination of diseases due to the incorrect administration of therapies or production of one disease out of the other, makes the condition difficult of cure. [22]



### Correctness of therapy:

प्रयोगः शमयेद्व्याधिं योऽन्यमन्यमुदीरयेत्।

नासौ विशुद्धः, शुद्धस्तु शमयेद्यो न कोपयेत्॥२३॥

prayogaḥ śamayedyādhiṃ yo'nyamanyamudīrayet।

nāsau viśuddhaḥ, śuddhastu śamayedyo na kopayet॥23॥

The therapy which while curing one disease provokes another is not the correct one, the correct therapy, is the one which while curing a disease does not provoke the manifestation of other diseases. [23]

### Productivity of Causative factors:

एको हेतुरनेकस्य तथैकस्यैक एव हि।

व्याधेरेकस्य चानेको बहूनां बहवोऽपि च॥२४॥

ज्वर भ्रम प्रलापाद्या दृश्यन्ते रूक्ष हेतुजाः।

रूक्षेणैकेन चाप्येको ज्वर एवोपजायते॥२५॥

हेतुभिर्बहुभिश्चैको ज्वरो रूक्षादिभिर्भवेत्।

रूक्षादिभिर्ज्वराद्याश्च व्याधयः सम्भवन्ति हि॥२६॥

eko heturanekasya tathaikasyaika eva hi।

vyādherekasya cāneko bahūnāṃ bahavo'pi ca॥24॥

jvara bhrama pralāpādyā drśyante rūkṣa hetujāḥ।

rūkṣeṇaikena cāpyeko jvara evopajāyate॥25॥

hetubhirbahubhiścaiko jvaro rūkṣādibhirbhavet।

rūkṣādibhirjvarādyāśca vyādhayaḥ sambhavanti hi॥26॥

One causative factor may produce many disease, e. g due to dry causative factors many diseases like fever, giddiness and delirium are manifested. One causative factor may produce fever alone. Many causative factors may produce only one disease e.g fever alone may be caused by many causative factors may produce many diseases, e.g many diseases, viz ununctuous hot and saline substances. [24-26]

### Relation of Symptoms with disease:

लिङ्गं चैकमनेकस्य तथैवैकस्य लक्ष्यते।

बहून्येकस्य च व्याधेर्बहूनां स्युर्बहूनि च॥२७॥  
 विषमारम्भमूलानां लिङ्गमेकं ज्वरो मतः।  
 ज्वरस्यैकस्य चाप्येकः सन्तापो लिङ्गमुच्यते॥२८॥  
 विषमारम्भमूलैश्च ज्वर एको निरुच्यते।  
 लिङ्गैरेतैर्ज्वर श्वास हिक्काद्याः सन्ति चामयाः॥२९॥  
 liṅgaṃ caikamanekasya tathaivaikasya lakṣyate।  
 bahūnyekasya ca vyādherbahūnāṃ syurbahūni ca॥27॥  
 viṣamārambhamūlānāṃ liṅgamekaṃ jvaro mataḥ।  
 jvarasyaikasya cāpyekaḥ santāpo liṅgamucyate॥28॥  
 viṣamārambhamūlaiśca jvara eko nirucyate।  
 liṅgairretairjvara śvāsa hikkādyāḥ santi cāmayāḥ॥29॥

One symptom may be common to many diseases; e.g fever may be the common symptom of many diseases having irregularity as their onset. One symptom may be related to only one disease. E.g hyperpyrexia is the symptom of fever alone. Many symptoms may be common to many diseases, e.g many symptoms like irregularity in onset may be common to many diseases, like fever, asthma and hiccup. [27-29]

### **Effect of therapy on disease:**

एका शान्तिरनेकस्य तथैवैकस्य लक्ष्यते।  
 व्याधेरेकस्य चानेका बहूनां बहव्य एव च॥३०॥  
 शान्तिरामाशयोत्थानां व्याधीनां लङ्घनक्रिया।  
 ज्वरस्यैकस्य चाप्येका शान्तिर्लङ्घनमुच्यते॥३१॥  
 तथा लघ्वशनाद्याश्च ज्वरस्यैकस्य शान्तयः।  
 एताश्चैव ज्वर श्वास हिक्कादीनां प्रशान्तयः॥३२॥  
 ekā śāntiraneekasya tathaivaikasya lakṣyate।  
 vyādherekasya cānekā bahūnāṃ bahvya eva ca॥30॥  
 śāntirāmāśayotthānāṃ vyādhīnāṃ laṅghanakriyā।  
 jvarasyaikasya cāpyekā śāntirlaṅghanamucyate॥31॥  
 tathā laghvaśanādyāśca jvarasyaikasya śāntayah।  
 etāścaiva jvara śvāsa hikkādīnāṃ praśāntayah॥32॥

One single therapy may cause many diseases, e.g diseases having their origin from Amashaya (stomach including small intestine) are cured by fasting. There may be one single therapy only for one disease e.g fasting is a therapy for the cure of fever alone. There may be many therapies for one disease, e.g intake of light diet etc., cures only one disease, viz fever. There may be many therapies for many diseases, e.g intake of light diet etc. may cure many diseases viz, fever, asthma, hiccup etc. [30-32]

### **Definition of curable, Palliable and incurable diseases:**

सुखसाध्यः सुखोपायः कालेनाल्पेन साध्यते।

साध्यते कृच्छ्रसाध्यस्तु यत्नेन महता चिरात्॥३३॥

याति नाशेषतां व्याधिरसाध्यो याप्यसञ्जितः।

परोऽसाध्यः क्रियाः सर्वाः प्रत्याख्येयोऽतिवर्तते॥३४॥

नासाध्यः साध्यतां याति साध्यो याति त्वसाध्यताम्।

पादापचाराद्वाद्वा यान्ति भावान्तरं गदाः॥३५॥

sukhasādhyah sukhopāyah kālenālpēna sādhyate।

sādhyate kṛcchrasādhyastu yatnena mahatā cirāt॥33॥

yāti nāśeṣatām vyādhirasādhyo yāpyasañjītaḥ।

paro'sādhyah kriyāḥ sarvāḥ pratyākhyeyo'tivartate॥34॥

nāsādhyah sādhyatām yāti sādhyo yāti tvasādhyatām।

pādāpacārāddaivādvā yānti bhāvāntaram gadāḥ॥35॥

Easily curable diseases are cured by simple measures in a short time. Disease which are difficult of cure involve much of effort and they take a long time for cure. The palliable variety of incurable diseases can never be eradicated from the root. The irremediable variety of an incurable disease is not amenable to any type of treatment.

The incurable varieties never become curable; the curable variety may on the other hand become incurable. Due to the defects in the four agents of therapeutic or due to misfortune, the easily curable variety may become difficult of cure: diseases which are difficult of cure may become palliable and palliable variety may become irremediable. [33-35]

### Observation on the states of disease:

वृद्धि स्थान क्षयावस्थां रोगाणामुपलक्षयेत् ।  
सुसूक्ष्मामपि च प्राज्ञो देहाग्नि बल चेतसाम्॥३६॥  
व्याध्यवस्था विशेषान् हि ज्ञात्वा ज्ञात्वा विचक्षणः।  
तस्यां तस्यामवस्थायां चतुःश्रेयः प्रपद्यते॥३७॥

vṛddhi sthāna kṣayāvasthāṃ rogāṇāmupalakṣayet |  
susūkṣmāmapi ca prājño dehāgni bala cetasām||36||  
vyādhyavasthā viśeṣān hi jñātvā jñātvā vicakṣaṇaḥ|  
tasyāṃ tasyāmavasthāyāṃ catuḥśreyaḥ prapadyate||37||

A wise physician should closely observe the subtleties of aggravated, normal and diminished states of diseases, body, and power of digestion, strength and mental faculties. Having close acquaintance with the various states of the disease, an intelligent physician should prescribe for these difficult states such therapies as would help attainment of the four- fold blessings. [36-37]

### Principles of treatment:

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम्।

तेषु न त्वरया कुर्याद्देहाग्निबलवित् क्रियाम्॥३८॥

प्रयोगैः क्षपयेद्वा तान् सुखं वा कोष्ठमानयेत्।

ज्ञात्वा कोष्ठ प्रपन्नांस्तान् यथासन्नं हरेद्बुधः॥३९॥

prāyastiryaggatā doṣāḥ kleśayantyāturāṃściram|

teṣu na tvarayā kuryāddehāgnibalavit kriyām||38||

prayogaiḥ kṣapayedvā tān sukhaṃ vā koṣṭhamānayet|

jñātvā koṣṭhaprapannāṃstān yathāsannaṃ haredbudhaḥ||39||

If the aggravated Doshas spread sideward's then the patient continues to be afflicted with the disease foe a longtime. One acquainted with nature of the body, power of digestion and strength of the individual should not administer strong therapies for the treatment of this condition.

By administering slow acting therapies in small Doshas, such diseases should either be suppressed or brought to the Kosta (alimentary tract) with ease. Having known of their arrival in the Kosta, the wise Physician should eliminate these Doshas from their

respective abodes by the administration of appropriate therapies.  
[38-39]

### **Difference between symptoms and disease:**

ज्ञानार्थं यानि चोक्तानि व्याधि लिङ्गानि सङ्ग्रहे।

व्याधयस्ते तदात्वे तु लिङ्गानीष्टानि नामयाः॥४०॥

jñānārthaṃ yāni cōktāni vyādhi liṅgāni saṅgrahe।

vyādhayaste tadātve tu liṅgāniṣṭhāni nāmayaḥ॥40॥

In this section on the "Diagnosis of Diseases" Jvara (fever) etc., are described to have some symptoms, viz Aruchi (anorexia) etc. these symptoms in themselves also constitute diseases. But here, because of their subordinate nature, they are only symptoms and not diseases. [40]

### **Dependence of causes:**

विकारः प्रकृतिश्चैव द्वयं सर्वं समासतः।

तद्धेतुवशं हेतोरभावान्नानुवर्तते॥४१॥

vikāraḥ prakṛtiścaiva dvayaṃ sarvaṃ samāsataḥ।

taddhetuvaśagaṃ hetorabhāvānnānuvartate॥41॥

All manifestations relating to the body and soul can briefly be categorized into two, viz. normal and abnormal, and both of them are dependent upon causative agents- none of these manifestations can continue in the absence of these causative agents. [41]

### **Conclusion:**

तत्र श्लोकाः- हेतवः पूर्वरूपाणि रूपाण्युपशयस्तथा।

सम्प्राप्तिः पूर्वमुत्पत्तिः सूत्रमात्रं चिकित्सितात्॥४२॥

ज्वरादीनां विकाराणामष्टानां साध्यता न च।

पृथगेकैकशश्वोक्ता हेतु लिङ्गोपशान्तयः॥४३॥

हेतु पर्याय नामानि व्याधीनां लक्षणस्य च।

निदान स्थानमेतावत् सङ्ग्रहेणोपदिश्यते॥४४॥

tatra ślokāḥ- hetavaḥ pūrvarūpāṇi rūpāṅyupaśayastathā।

samprāptiḥ pūrvamutpattiḥ sūtramātraṃ cikitsitāt॥42॥

jvarādīnāṃ vikārāṇāmaṣṭānāṃ sādhyatā na ca |  
pṛthagekaikaśaścoktā hetu liṅgopaśāntayah||43||  
hetu paryāya nāmāni vyādhīnāṃ lakṣaṇasya ca |  
nidāna sthānametāvāt saṅgrahēṇopadiśyate||44||

**To sum up:** Causes, premonitory, symptoms, actual symptoms, homologation, pathogenesis, first origin (mythological) and the brief line of treatment of epilepsy are described in this chapter. Curability or otherwise of the 8 diseases, viz fever etc., description of etiology, symptomatology including premonitory symptoms and treatment including homologation of all diseases in common and individually, symptoms of etiology, disease and symptoms- these are described in brief in this section on the Diagnosis of Diseases. [42-44]

इत्यग्निवेशकृते तन्त्रे चरक प्रति संस्कृते निदान स्थाने अपस्मार निदानं  
नामाष्टमोऽध्यायः||८||

इति चरकसंहितायां द्वितीयं निदानस्थानं समाप्तम्।

ityagniveśakṛte tantre caraka prati saṃskṛte nidāna sthāne  
apasmāra nidānaṃ nāmāṣṭamo'dhyāyah||8||

iti carakasamhitāyāṃ dvitīyaṃ nidānasthānaṃ samāptam।

Thus, ends the 8th chapter on the "diagnosis of Epilepsy" of the section on "Diagnosis of Diseases" (Nidana sthana) of Agnivesha's work as redacted by Charaka. Thus, ends the "section on Diagnosis of Diseases".

## Charaka – Apasmara Chikitsa – 10th chapter

10th chapter of Charaka Samhita Chikitsa Sthana is Apasmara Chikitsa Adhyaya. Deals with causes, symptoms, types and Ayurvedic treatment of epliepsy.

### Treatment of Epilepsy

अथातोऽपस्मार चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'pasmāra cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us expound the chapter on the treatment of Apasmara (Epilepsy). Thus, said Lord Atreya [1-2]

**Related:** [Ayurvedic treatment for epilepsy](#)

### Definition of Apasmara

स्मृतेरपगमं प्राहुरपस्मारं भिषग्विदः।

तमःप्रवेशं बीभत्स चेष्टं धी सत्त्व सम्प्लवात्॥३॥

smṛterapagamaṃ prāhurapasmāraṃ bhiṣagvidaḥ।

tamaḥpraveśaṃ bībhatsa ceṣṭaṃ dhī sattva samplavāt॥3॥

According to the experts in the science of medicine, the term “Apasmara” implies ‘loss of memory’, characterized by Tamah pravesha – loss of consciousness (entering into darkness) and

Beebhasta chestam – fearful – disgusting movements of limbs caused by

Dhi sattva samplavat – derangement of intellect and the mind [3]

### **Apasmara Nidana – Causes:**

विभ्रान्त बहुदोषाणामहिताशुचि भोजनात् ।

रजस्तमोभ्यां विहते सत्त्वे दोषावृते हृदि॥४॥

चिन्ता काम भय क्रोध शोकोद्वेगादिभिस्तथा।

मनस्यभिहते नृणामपस्मारः प्रवर्तते॥५॥

vibhrānta bahudoṣāṅāmahitāśuci bhojanāt ।

rajastamobhyāṃ vihate sattve doṣāvṛte hr̥di॥4॥

cintā kāma bhaya krodha śokodvegādibhistathā।

manasyabhihate nṛṇāmapasmāraḥ pravartate॥5॥

### **Causes:**

Attacks of epilepsy, in a person, are caused by the upward movement of excessively accumulated Doshas as a result of the following:

1. Habitual intake of unwholesome and unclean food;
2. Suppression of the Sattva (one of the attributes of mind representing purity and consciousness) by Rajas (attribute of the mind representing energy, attraction and dynamism) and Tamas (the third attribute of mind representing passiveness, inaction, darkness and ignorance);
3. Occlusion of the heart by the aggravated Doshas; and
4. Affliction of mind by worry, passion, fear, anger, grief, anxiety etc. [ 4-5]

### **Pathogenesis, Signs and Symptoms:**

धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि।

सम्पीड्यमानो व्यथते मूढो भ्रान्तेन चेतसा॥६॥

पश्यत्यसन्ति रूपाणि पतति प्रस्फुरत्यपि।



जिह्वाक्षिभ्रूः स्रवल्लालो हस्तौ पादौ च विक्षिपन्॥७॥  
दोषवेगे च विगते सुसवत् प्रतिबुद्ध्यते॥८॥

dhamanībhiḥ śritā doṣā hr̥dayaṃ pīḍayanti hi|  
sampīḍyamāno vyathate mūḍho bhrāntena cetasā||6||  
paśyatyasanti rūpāṇi patati prasphuratyapi|  
jihvākṣibhrūḥ sravallālo hastau pādau ca vikṣipan||7||  
doṣavege ca vigate suptavat pratibuddhyate|8|

By the above mentioned factors Doshas located in the Vessels (Dhamani= Artery) afflict the heart and cause disturbances in the functions. The person, Thus, affected, is afflicted with stupor and malfunctioning of mental activities.

### **The signs and symptoms:**

He visualizes non-existent forms, falls down and gets tremors.  
Akshi bhru vikshepa – His eyes and eyebrows become distorted  
Lala srava – Saliva comes out from his mouth and  
Hasta pada vikshepa – His hands and legs become convulsed.  
When the fits are over, he regains consciousness as if he were getting up from sleep. [6-8 ½]

### **Apasmara Bheda – Lakshana:**

पृथग्दोषैः समस्तैश्च वक्ष्यते स चतुर्विधः॥८॥

pr̥thagdoṣaiḥ samastaiśca vakṣyate sa caturvidhaḥ||8||

### **Types of Apasmara, their Signs & Symptoms**

Apasmara (epilepsy) is of 4 types, namely

i) Vatika – Due to Vata Dosha

- ii) Paittika – Due to Pitta Dosha
- iii) Shlaimika – Due to Kapha Dosha
- iv) Sannipatika – Due to simultaneous imbalance of all the three Doshas.

### **Vataja Apasmara Lakshana:**

कम्पते प्रदशेद्वन्तान् फेनोद्वामी श्वसित्यपि।

परुषारुण कृष्णानि पश्येद्रूपाणि चानिलात्॥९॥

kampate pradaśeddantān phenodvāmī śvasityapi।

paruṣāruṇa kṛṣṇāni paśyedrūpāṇi cānilāt॥9॥

characterized by:

Kampa – trembling

Pradeshad dantan – Gnashing of teeth,

Phenodvami – vomiting froth

Shvasa – panting, rigorous breathing

The patient gets visual aura of forms which are rough, pink or black in color

### **Pittaja Apasmara Lakshana:**

पीत फेनाङ्गवक्त्राक्षः पीतासृग्रूपदर्शनः।

सत्ृष्णोष्णानलव्याप्तलोकदर्शी च पैत्तिकः॥१०॥

pīta phenāṅgavaktrākṣaḥ pītāsṛgrūpadarśanaḥ।

satṛṣṇoṣṇānalavyāptalokadarśī ca paittikaḥ॥10॥

Paittika type of epilepsy is characterized by:

Yellowness of the form, limbs, face and eyes

He gets visual aura of yellow or blood- red objects.

He suffers from morbid thirst and heat

He visualizes the whole world as if set in flames

### **Kaphaja Apasmara Lakshana:**

शुक्ल फेनाङ्ग वक्त्राक्षः शीतो हृष्टाङ्गजो गुरुः।

पश्यञ्छुक्लानि रूपाणि श्लैष्मिको मुच्यते चिरात्॥११॥

सर्वैरतैः समस्तैस्तु लिङ्गैर्जयस्त्रिदोषजः।

śuklaphenāṅgavaktrākṣaḥ śīto hr̥ṣṭāṅgajo guruḥ।

paśyañchuklāni rūpāṇi ślaiṣmiko mucyate cirāt॥11॥

sarvairetaiḥ samastaistu liṅgairjñeyastridoṣajaḥ।

The Slaishmika type of epilepsy characterized by:

Shukla Phenanga Vaktra Aksha – White color of the foam from the mouth, body, face and eyes,

Sheeta – feeling of cold,

Hrushtanga – horripilation

Guru – feeling of heaviness

Pashyan Shuklani Roopani – patient visualizes the aura of white objects.

Muchyate Chiraat – He recovers from the fit after a long time.

### **Apasmar Asadhya Lakshana:**

अपस्मारः स चासाध्यो यः क्षीणस्यानवश्च यः॥१२॥

apasmāraḥ sa cāsādhyo yaḥ kṣīṇasyānavaśca yaḥ॥12॥

In the Sannipatika type of epilepsy:

Signs and symptoms of all the above mentioned 3 varieties are manifested. This type of epilepsy is incurable.

Epilepsy, which occurs in emaciated persons or which is of long standing is also incurable.

## Frequency of Fits – Apasmara Vega:

पक्षाद्वा द्वादशाहाद्वा मासाद्वा कुपिता मलाः।

अपस्माराय कुर्वन्ति वेगं किञ्चिदथान्तरम्॥१३॥

pakṣādvā dvādaśāhādvā māsādvā kupitā malāḥ।

apasmārāya kurvanti vegaṃ kiñcidathāntaram॥13॥

The aggravated Doshas cause attacks of epilepsy once in 15 days, 12 days or a month. The attack may, however, takes place even after a shorter period. [13]

## Apsmar Chikitsa Sutra –

तैरावृतानां हृत्स्रोतोमनसां सम्प्रबोधनम्।

तीक्ष्णैरादौ भिषक् कुर्यात् कर्मभिर्वमनादिभिः॥१४॥

वातिकं बस्तिभूयिष्ठैः पैतं प्रायो विरेचनैः।

श्लैष्मिकं वमनप्रायैरपस्मारमुपाचरेत्॥१५॥

tairāvṛtānāṃ hṛtsrotomanasāṃ samprabodhanam।

tīkṣṇairādau bhiṣak kuryāt karmabhirvamanādibhiḥ॥14॥

vātikam bastibhūyiṣṭhaiḥ paittam prāyo virecanaiḥ।

ślaiṣmikaṃ vamanaprāyairapasmāramupācaret॥15॥

## Line of Treatment:

The physician should first restore the activities of the heart, channels (vessels) and the mind which are occluded by Doshas by the use of sharp (strong) remedial measures like Vamana (emetic therapy) etc.

The patient suffering from Vatika epilepsy is administered mainly with Basti (medicated enema) therapy;

One suffering from the Paittika type of epilepsy is mainly given Virechana (purgation) therapy and

The one suffering from the Slaismika type of epilepsy is given Vamana (emetic) therapy. [14-15]

### **Ayurvedic medicines for Epilepsy:**

सर्वतः सुविशुद्धस्य सम्यगाश्वासितस्य च।

अपस्मार विमोक्षार्थं योगान् संशमनाञ्छृणु॥१६॥

sarvataḥ suviśuddhasya samyagāśvāsitasya ca।

apasmāra vimokṣārthaṃ yogān saṃśamanāñchr̥ṇu॥16॥

After the patient is cleansed of impurities from his body by the administration of emetic therapy, etc and after he is well consoled, he should be given alleviation therapies for the cure of Apasmara (Epilepsy). The recipes for this purpose are furnished in subsequent verses. [16]

### **Panchagavya Ghruta:**

गोशकृद्रसदध्यम्ल क्षीरमूत्रैः समैर्घृतम्।

सिद्धं पिबेदपस्मार कामला ज्वर नाशनम्॥१७॥

इति पञ्चगव्यं घृतम्।

gośakṛdrasadadhyamla kṣīramūtraiḥ samairghṛtam।

siddhaṃ pibedapasmāra kāmālā jvara nāśanam॥17॥

iti pañcagavyaṃ ghṛtam।

Cow ghee is cooked by adding the

Juice of cow dung,

Sour curd prepared out of cow milk and cow urine, each of them taken in equal quantities.

The medicated ghee, Thus, prepared, cures

Apasmara – epilepsy

Kamala – Jaundice and

Jwara – fever [17]

Read more about side effects, [shelf life, manufacturer etc of Panchagavya Ghritam](#)

### **Maha panchagavya Ghritam:**

द्वे पञ्चमूल्याौ त्रिफला रजन्यौ कुटज त्वचम्।  
सप्तपर्णमपामार्ग नीलिनीं कटुरोहिणीम्॥१८॥  
शम्पाकं फल्गुमूलं च पौष्करं सदुरालभम्।  
द्विपलानि जलद्रोणे पक्त्वा पादावशेषिते॥१९॥  
भार्गी पाठां त्रिकटुकं त्रिवृतां निचुलानि च।  
श्रेयसीमाढकीं मूर्वा दन्तीं भूनिम्ब चित्रकौ॥२०॥  
द्वे सारिवे रोहिषं च भूतीकं मदयन्तिकाम्।  
क्षिपेत्पिष्ट्वाऽक्षमात्राणि तेन प्रस्थं घृतात् पचेत्॥२१॥  
गोशकृद्रसदध्यम्लक्षीरमूत्रैश्च तत्समैः।  
पञ्चगव्यमिति ख्यातं महत्तदमृतोपमम्॥२२॥  
अपस्मारे तथोन्मादे श्वयथावदरेषु च।  
गुल्मार्शःपाण्डुरोगेषु कामलायां हलीमके॥२३॥  
शस्यते घृतमेतत्तु प्रयोक्तव्यं दिने दिने।  
अलक्ष्मी ग्रहरोगघ्नं चातुर्थक विनाशनम्॥२४॥  
इति महापञ्चगव्यं घृतम्।

dve pañcamūlyau triphalā rajanyau kuṭaja tvacam।  
saptaparṇam apāmārgaṃ nīliniṃ kaṭurohiṇiṃ॥18॥  
śampākaṃ phalgumūlaṃ ca pauṣkaraṃ sadurālabham।  
dvipalāni jaladroṇe paktvā pādāvaśeṣite॥19॥  
bhārgiṃ pāṭhāṃ trikaṭukaṃ trivṛtāṃ niculāni ca।  
śreyasī māḍhakīṃ mūrvāṃ dantiṃ bhūnimba citrakau॥20॥  
dve sārive rohiṣaṃ ca bhūtīkaṃ madayantikām।

kṣipet piṣṭvā'kṣamātrāṇi tena prasthaṃ ghṛtāt pacet||21||  
gośakṛdrasadadhyamlakṣīramūtraīśca tatsamaiḥ|  
pañcagavyamiti khyātaṃ mahattadamṛtopamam||22||  
apasmāre tathonmāde śvayathāvudareṣu ca|  
gulmārśaḥ pāṇḍu rogeṣu kāmālāyāṃ halīmake||23||  
śasyate ghṛtametattu prayoktavyaṃ dine dine|  
alakṣmī graha rogaghnaṃ cāturthaka vināśanam||24||  
iti mahāpañcagavyaṃ ghṛtam|

2 Palas of each of

Bilva – *Aegle marmelos*

Agnimantha – *Premna mucronata*

Shyonaka – *Oroxylum indicum*

Gambhari – *Gmelina arborea*

Patala – *Stereospermum suaveolens*

Shalaparni – *Desmodium gangeticum*

Prinshnaparni – *Urarica picta*

Gokshura – *Tribulus terrestris*

Brihati – *Solanum indicum*

Kantakari – *Solanum xanthocarpum*,

Haritaki – *Terminalia chebula*

Bibhitaki – *Terminalia bellerica*

Amalaka – *Phyllanthus emblica*

Haridra – turmeric – *Curcuma longa*

Daru Haridra – Tree Turmeric (stem) – *Berberis aristata*

Bark of kutaja – *Holarhena dysentrica*

Saptaparna – *Alstonia scholaris*

Apamarga – *Achyranthes aspera*

Neelini – *Indigofera tinctoria*

Katurohini – *Picrorhiza kurroa*

Shampaka (Aragvadha) – *Cassia fistula*

Root of Phalgu (Kasthodumbarika) – *Phalgumoola* – *Ficus carica*

Puskaramula – *Inula racemosa* and

Duralabha – should be added with

1 Drona – 12.288 liters of water, boiled and reduced to 1/4th, filtered.

Along with this decoction, 2 Prasthas (1.536 kg) of cow ghee is cooked by adding 2 Prasthas (1.536 liter) of each of the juice of Cowdung

Sour curd prepared of cow milk, cow milk and cow urine and

The paste of 1 Aksha (12 g) of each of

Bharangi – *Clerodendrum serratum*

Patha – *Cyclea peltata*

Shunthi – *Zingiber officinale*

Maricha – *Piper nigrum*

Pippali – Long pepper fruit – *Piper longum*

Trivrtta – *Operculina turpethum*

Nicula [ Hijjala] – *Barringtonia acutangula*

Shreyasi (Hastipippali) – *Scindapsus officinalis*

Adhaki – Pigeon Pea – *Cajanus indicus* / *Cajanus cajan*

Murva – *Marsdenia tenacissima*

Danti – *Baliospermum montanum*

Bhunimba – *Phyllanthus niruri*

Chitraka – Leadword – *Plumbago zeylanica*

Sveta Sariva – Indian Sarsaparilla – *Hemidesmus indicus*,

Krsna Sariva – Indian Sarsaparilla – *Hemidesmus indicus*

Rohisha – *Cymbopogon martinii*

Bhutika – *Trachyspermum ammi*



Madayantika – Lawsonia inermis

**Indications:**

This medicated ghee, known as Maha pancha gavya is like ambrosia in the treatment of

Apasmara – epilepsy

Unmada – insanity

Svayathu – oedema

Udara – obstinate abnormal diseases including ascites

Gulma – Phantom tumor

Arshas – piles

Pandu – Anemia

Kamala – Jaundice and

Halimaka – a serious type of Jaundice

This medicated ghee is used regularly every day to dispel inauspiciousness and evil effects of bad planets.

It also cures Chaturthaka (Quartan) type of Vishama Jvara (Irregular fever) [18-24]

[Read more about Mahapanchagavya ghrita manufacturer, side effect etc](#)

**Brahmi Ghritam**

ब्राह्मीरस वचा कुष्ठशङ्खपुष्पीभिरेव च।

पुराणं घृतमुन्मादालक्ष्म्यपस्मारपापनुत् ॥२५॥

brāhmīrasa vacā kuṣṭhaśaṅkhapuṣpībhireva ca।

purāṇaṃ ghr̥tamunmādālakṣmyapasmārapāpanut ॥25॥

Old cow ghee (1 part) is cooked with 4 parts of Brahmi Juice (Bacopa monnieri) and

The paste of  
Vacha – Acorus calamus Linn.),  
Kushta – Saussurea lappa and  
Shankhapuspi – (1/4th part in total)  
This medicated ghee is indicated in –  
Unmada – insanity  
Alaksmi – inauspiciousness  
Apsmara – epilepsy and  
Papa – effects of devil deeds [25]

[Read more about Brahmi Ghritham](#)

### **Hingu Saindhava Ghrita:**

घृतं सैन्धव हिङ्गुभ्यां वार्षे बास्ते चतुर्गुणे।

मूत्रे सिद्धमपस्मारहृद्ग्रहामयनाशनम्॥२६॥

ghṛtaṃ saindhava hiṅgubhyāṃ vārṣe bāste caturguṇe।

mūtre siddhamapasmarāhṛdgrahāmayanāśanam॥26॥

1 part of Cow ghee is cooked by adding [in total] 4 parts of the urine of bull and [goat urine](#) and the paste of rock salt and asafoetida (1/4 the part in total).

This medicated ghee cures

Apsmara (epilepsy)

Hrud roga – Heart diseases and

Diseases caused by the evil effects of bad planets. [26]

### **Vachadi Ghritam:**

वचा शम्पाक कैटर्यवयःस्थाहिङ्गुचोरकैः।

सिद्धं पलङ्कषायुक्तैर्वातश्लेष्मात्मके घृतम्॥२७॥

vacā śampāka kaiṭaryavayaḥsthāhiṅucorakaiḥ|  
siddham palāṅkaṣāyuktairvātaśleṣmātmake ghr̥tam||27||

Ghee (1 part) is cooked with the paste of  
Vacha – *Acorus calamus*  
Shampaka – *Cassia fistula*  
Kaitarya – *Myrica nagi* (Parvata)  
Nimba – *Neem (Azadirachta indica)*,  
Vayashtha (Guduchi) – *Tinospora cordifolia*  
Hingu – *Asa foetida*  
Choraka (*Angelica glauca*) and  
Palankasha or Guggulu (*Commifora mukul*) (1/4th part in total) [4  
parts of water is added according to the general rule, because in  
present recipe, there is no liquid].  
This medicate ghee is useful in the treatment of Vatika and  
Slaismika type of epilepsy. [27]

### **Jivaniya yamaka:**

तैलप्रस्थं घृतप्रस्थं जीवनीयैः पलोन्मितैः|

क्षीरद्रोणे पचेत् सिद्धमपस्मारविनाशनम्||२८||

tailaprastham ghr̥taprastham jīvanīyaiḥ palonmitaiḥ|

kṣīradroṇe pacet siddhamapasmāravinaśanam||28||

1 Prasthas of each oil and cow ghee is added with the paste of 1  
Pala (48 g) of each Jeevaneeya Gana herbs  
Jeevaka – *Malaxis acuminata*  
Rishabhaka – *Manilkara hexandra*  
Meda – *Polygonatum cirrhifolium*  
Mahameda – *Polygonatum verticillatum*

Kakoli – Fritillaria roylei

Kshira Kakoli – Roscoea purpurea / Liliium polyphyllum

Mudgaparni – Phaseolus trilobus,

Mashaparni – Teramnus labialis,

Jivanti – Leptadenia reticulata and

Madhuka– Licorice – Glycyrrhiza glabra

and 1 Drona (12.288 liters) of milk and cooked.

This medicated ghee is an effective recipe for the cure of Apasmara (epilepsy) [28]

### **Recipes for medicated Ghee:**

कंसे क्षीरेक्षुरसयोः काश्मर्येऽष्टगुणे रसे।

कार्षिकैर्जीवनीयैश्च घृतप्रस्थं विपाचयेत्॥२९॥

वातपित्तोद्भवं क्षिप्रमपस्मारं नियच्छति।

तद्वत् काश विदारीक्षुकुश क्वाथ शृतं घृतम्॥३०॥

kaṁse kṣīrekṣurasayoḥ kāśmarye'ṣṭaguṇe rase|

kārṣikairjīvaniyaisca ghr̥taprasthaṁ vipācayet||29||

vātapittodbhavaṁ kṣipramapasmāraṁ niyacchati|

tadvat kāśa vidārikṣukuśakvāthaśṛtaṁ ghr̥tam||30||

2 Prasthas of ghee is added with

1 Kamsa of each of milk and sugarcane juice,

16 Prasthas of the decoction of Kashmarya (Gmelina arborea) and

1 Karsha of each of the 10 drugs belonging to Jeevaniya Group (vide Sutra 4: 9) and cooked.

This medicated ghee instantaneously cures epilepsy caused by Vata and Pitta.

Similarly, ghee cooked by adding

Decoction of Kasha and Kusa (Desmostachya bipinnata) and

Juice of Vidari (Ipomoea paniculata / Pueraria tuberosa) and Sugarcane is useful in the treatment of this ailment. [29-30]

### **Madhukadi Ghrita:**

मधुक द्विपले कल्के द्रोणे चामलकीरसात्।

तद्वत् सिद्धो घृतप्रस्थः पित्तापस्मारभेषजम्॥३१॥

madhuka dvipale kalke droṇe cāmalakīrasāt।

tadvat siddho ghr̥taprasthaḥ pittāpasmārabheṣajam॥31॥

2 Prasthas of ghee is cooked by adding

2 Dronas of Juice of Amalaki – Indian gooseberry and

2 palas of the paste of Madhuka– Licorice – Glycyrrhiza glabra

This medicated ghee instantaneously the Paittika type of Apasmara (epilepsy). [31]

### **Recipe of medicated Oil:**

अभ्यङ्गः सार्षपं तैलं बस्तमूत्रे चतुर्गुणे।

सिद्धं स्याद्गोशकृन्मूत्रैः स्नानोत्सादनमेव च॥३२॥

abhyāṅgaḥ sārṣapaṃ tailaṃ bastamūtre caturguṇe।

siddhaṃ syādgōśakṛṇmūtraiḥ snānotsādanameva ca॥32॥

Mustard oil cooked with 4 times of goat urine is useful for massage for a patient suffering from epilepsy.

Such a patient should use cow-dung for the purpose of unction and cow urine for the purpose of Snana (bath) [32]

### **Katabhyadi Taila:**

कटभी निम्ब कट्वङ्ग मधु शिग्रु त्वचां रसे।

सिद्धं मूत्रसमं तैलमभ्यङ्गार्थं प्रशस्यते॥३३॥

kaṭabhī nimba kaṭvaṅga madhu śigru tvacāṃ rase|  
siddham mūtrasamaṃ tailamabhyaṅgārthe praśasyate||33||

Sesame oil (1 part) is cooked with goat's urine (1 part) and the decoction of the barks of  
Katabhi – *Celastrus paniculatus*  
Nimba – *Neem (Azadirachta indica)*  
Katvanga – *Oroxylum indicum* and  
Madhushigru – *Acorus calamus* (3 parts)  
This medicated oil is used for massage, effective in the treatment of epilepsy. [33]

### **Palankashadi taila:**

पलङ्कषा वचा पथ्या वृश्चिकाल्यर्क सर्षपैः|  
जटिला पूतना केशीनाकुली हिङ्गु चोरकैः||३४||  
लशुनातिरसाचित्रा कुष्ठैर्विड्भिश्च पक्षिणाम्|  
मांसाशिनां यथालाभं बस्तमूत्रे चतुर्गुणे||३५||  
सिद्धमभ्यञ्जनं तैलमपस्मारविनाशनम्|  
एतैश्चैवौषधैः कार्यं धूपनं सप्रलेपनम्||३६||

palaṅkaṣā vacā pathyā vṛścikālyarka sarṣapaiḥ|  
jaṭilā pūtanā keśīnākulī hiṅgu corakaiḥ||34||  
laśunātirasācitrā kuṣṭhairviḍbhiśca pakṣiṇām|  
māṃsāśināṃ yathālābhaṃ bastamūtre caturguṇe||35||  
siddhamabhyañjanaṃ tailamapasmāravinaśanam|  
etaiścaivauśadhaiḥ kāryaṃ dhūpanaṃ sapralepanam||36||

Sesame oil is cooked by adding 4 times of goat's urine and paste (1/4th of oil) of  
Palankasa

Vacha (Acorus calamus Linn.),  
Pathya – Haritaki  
Vrischikali – Tragia involucrata  
Arka – Calotropis gigantea  
Sarsapa – Brassica campestris  
Jatila (Nardostachys jatamansi D C.)  
Putanakesi (Golomi),  
Nakuli  
Hingu – Asa foetida,  
Coraka (Angelica glauca),  
Lasuna – Garlic (Allium sativum Linn.),  
Atirasa – Asparagus root – Asparagaus racemosus,  
(Jalaja Yastimadh)  
Chitra – Baliospermum montanum,  
Kustha – Saussurea lappa and  
The stool of meat- eating birds according their availability  
This medicated oil is very effective curing Apasmara (Epilepsy).  
The above mentioned drugs (ingredients prescribed to be used as  
paste) should also be used for Dhupana (fumigation) and Pralepana  
(external application in paste form) [for curing patients suffering  
from epilepsy] [34-36]

### **Recipe for ointment and Fumigation:**

पिप्पलीं लवणं चित्रां हिङ्गु हिङ्गुशिवाटिकाम्।

काकोलीं सर्षपान् काकनासां कैटर्य चन्दने॥३७॥

शुनःस्कन्धास्थिनखरान् पर्शुकां चेति पेषयेत्।

बस्तमूत्रेण पुष्यर्क्षे प्रदेहः स्यात् सधूपनः॥३८॥

pippaliṃ lavaṇaṃ citrāṃ hiṅgu hiṅguśivāṭikām।

kākolīṃ sarṣapān kākanāsāṃ kaiṭaryacandane॥37॥

śunaḥskandhāsthinakharān parśukāṃ ceti peṣayet|  
bastamūtreṇa puṣyarkṣe pradehaḥ syāt sadhūpanaḥ||38||

Pippali – piper longum

Lavanam – rock-salt,

Chitra – Baliospermum montanum (danti),

Hingu – Asa foetida,

Hingusivatika (Vamsapatrika),

Kakoli – Fritillaria roylei

Sarsapa – Mustard

Kakanasa

Kaitarya – Myrica nagi

Chandana (Sandalwood – Santalum album) and

Shoulder bones, nails and ribs of the dog is made to a paste by tritulating with goat's urine in the constellation of Pusya (8th nakshatra).

Use of this for Pradeha (external application in the form of thick paste) and Dhupana (fumigation) [cures epilepsy]. [37-38]

### **Recipes for Unction:**

अपेतराक्षसी कुष्ठ पूतनाकेशि चोरकैः|

उत्सादनं मूत्रपिष्टैर्मूत्रैरेवावसेचनम्||३९||

जलौकःशकृता तद्वद्गधैर्वा बस्तरमभिः|

खरास्थिभिर्हस्तिनखैस्तथा गोपुच्छलोमभिः||४०||

apetarākṣasī kuṣṭha pūtanākeśi corakaiḥ|

utsādanam mūtrapiṣṭairmūtrairevāvasecanam||39||

jalaukaḥśakṛtā tadvaddagdhairvā bastaromabhiḥ|

kharāsthibirhastinakhaistathā gopucchalomabhiḥ||40||\]=



Apetaraksasi

Kushta – Saussurea lappa

Putanakesii and

Choraka (Angelica glauca) is triturated by adding cow or goat's urine and made to a paste.

This is used as unction for the treatment of epilepsy

The body of the patient is sprinkled with the urine of cow or goat

Similarly, unction is done with the help of the following recipes:

1. Stool of leech
2. Ashes of the small hair of the goat
3. Ashes of the bone of ass
4. Ashes of the nails of elephant and
5. Ashes of the hair in the tail of the cow. [39-40]

### **Dhumapana – Recipe for Inhalation:**

कपिलानां गवां मूत्रं नावनं परमं हितम्।

श्वशृगालबिडालानां सिंहादीनां च शस्यते॥४१॥

भार्गी वचा नागदन्ती श्वेता श्वेता विषाणिका।

ज्योतिष्मती नागदन्ती पादोक्ता मूत्रपेषिताः॥४२॥

योगास्त्रयोऽतः षड् बिन्दून् पञ्च वा नावयेद्भिषक्।

kapilānām gavām mūtram nāvanam paramam hitam।

śvaśṛgālabiḍālānām siṃhādīnām ca śasyate॥41॥

bhārgī vacā nāgadantī śvetā śvetā viṣāṇikā।

jyotiṣmatī nāgadantī pādoktā mūtrapeṣitāḥ॥42॥

yogāstrayo'taḥ ṣaḍ bindūn pañca vā nāvayedbhiṣak।

Inhalation of the urine of cow having reddish brown (Kapila) color is exceedingly useful for the cure of epilepsy.

Similarly inhalation of the urine of the dog, jackal, cats etc, is useful

in this condition.

Inhalation of 5 or 6 drops of the following 3 recipes is useful in the treatment of epilepsy:

1. Bhargi, Vacha (Acorus calamus Linn.) and Nagadanti (Kasthapatala) triturated with cow urine
2. Sveta (Sveta Aparajita) and veta Visanika (Satavari) triturated with cow urine
3. Jyotismati (Celastrus paniculatus) and Nagadanti triturated with cow urine. [41- 1/2 43]

### **Medicated Oil for Navana Nasya:**

त्रिफला व्योष पीतद्रुयवक्षार फणिज्झकैः॥४३॥

श्यामापामार्ग कारञ्जफलैर्मूत्रेऽथ बस्तजे।

साधितं नावनं तैलमपस्मारविनाशनम्॥४४॥

triphalā vyoṣa pītadruyavakṣāra phaṇijjhakaiḥ॥43॥

śyāmāpāmārga kārañjaphalairmūtre'tha bastaje।

sādhitaṃ nāvanaṃ tailam apasmāra vināśanam॥44॥

1 part Oil is cooked with 4 parts Goat's urine and the paste of

Haritaki – Terminalia chebula

Bibhitaki –Terminalia bellerica

Amalaki – Phyllanthus, emblica

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum

Maricha – Black pepper fruit – piper nigrum,

Pitadru (Devadaru (Cedrus deodara)),

Yavaksara

Phanijjhaka

Shyama Trivrit

Apamarga – Achyranthes aspera and  
Fruits of Karanja (Pongamia pinnata) (1/4th part in total)  
Inhalation of this medicated oil Apasmara (epilepsy) is cured [43  
1/3 -44]

### **Dhuma Yoga – Recipes for inhalation:**

पिष्ट्वा कृत्वा च तां वर्तिमपस्मारे प्रयोजयेत्।

किलासे च तथोन्मादे ज्वरेषु विषमेषु च॥४९॥

piṣṭvā kṛtvā ca tāṃ vartimapasmarē prayojayet।

kilāse ca tathonmāde jvareṣu viṣameṣu ca॥49॥

The powder of

Pippali – Piper nigrum

Vruschikali

Kushta – Saussurea lappa

Saindhava Lavana

Sauvarcala Lavana

Samudra lavana

Vida Lavana

Audbhida Lavana (vid Sutra 1: 88-89) and

Bharga is administrated and blown into the nostrils of the patient.

This is an excellent recipe for curing epilepsy [45]

### **Kayasathadya Varti:**

कायस्थां शारदान्मुद्गान्मुस्तोशीरयवांस्तथा।

सव्योषान् बस्तमूत्रेण पिष्ट्वा वर्तीः प्रकल्पयेत्॥४६॥

अपस्मारे तथोन्मादे सर्पदष्टे गरार्दिते।

विषपीते जलमृते चैताः स्युरमृतोपमाः॥४७॥

Kayastha

Sharada

Mudga (Harita Mudga)

Musta (Cyperus rotundus)

Ushira – Vetiver – Vetiveria zizanioides

Yava – Barley (Hordeum vulgare)

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum and

Maricha – Black pepper fruit – piper nigrum is made to a paste by triturating with Goat's urine.

From out of this paste, Vartis (elongated pills) is prepared.

Application of this thin paste prepared by rubbing with water in the eyes [as collyrium] works like ambrosia in curing

Apsmara – epilepsy

Unmada – insanity

Snake bite

Afflictions by poisons

Maladies caused by taking poisons internally (lying unconscious like a dead person). [46-47]

### **Mustadya Varti:**

मुस्तं वयःस्थां त्रिफलां कायस्थां हिङ्गु शाद्वलम्।

व्योषं माषान् यवान्मूत्रैर्बास्तमैषार्षभैस्त्रिभिः॥४८॥

पिष्ट्वा कृत्वा च तां वर्तिमपस्मारे प्रयोजयेत्।

किलासे च तथोन्मादे ज्वरेषु विषमेषु च॥४९॥

mustaṃ vayahsthāṃ triphalāṃ kāyasthāṃ hiṅgu śādvalam।

vyoṣaṃ māṣān yavānmūtraibāstamaīṣāṛṣabhaīstriḥiḥ॥48॥

piṣṭvā kṛtvā ca tāṃ vartimapasmāre prayojayet।

kilāse ca tathonmāde jvareṣu viṣameṣu ca॥49॥

These are made to a paste by triturating with the urine of goat, sheep and bull:

Musta – Cyperus rotundus

Vayastha [Daru Haridra – Tree Turmeric (stem) – Berberis aristata]

Haritaki – Terminalia chebula

Bibhitaki – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Kayastha [ela] – Elettaria cardamom

Hingu – Asa foetida

Sadvala [Durva (Cynodon dactylon)]

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum

Maricha – Black pepper fruit – piper Nigrum

Musa and

Yava – Barley (Hordeum vulgare)

From this paste, Vartis (enlongated pills) is prepared.

These Vartis are rubbed over a stone by adding water, and the thin paste, Thus, obtained, is used as collyrium.

These cures

Apasmara – epilepsy

Kilasa – a type of leucoderma

Unmada – insanity and

Vishama Jvara – irregular fever [48-49]

### **Dhupana – Recipes for Collyrium and Fumigation:**

पुष्योद्धृतं शुनः पित्तमपस्मारघ्नमञ्जनम्।

तदेव सर्पिषा युक्तं धूपनं परमं मतम्॥५०॥

नकुलोलूक मार्जार गृध्र कीटाहिकाकजैः।

तुण्डैः पक्षैः पुरीषैश्च धूपनं कारयेद्भिषक्॥५१॥

आभिः क्रियाभिः सिद्धाभिर्हृदयं सम्प्रबुध्यते।  
स्रोतांसि चापि शुध्यन्ति ततः सञ्जां स विन्दति॥५२॥  
puṣyoddhṛtaṃ śunaḥ pittamapasmāraghnamañjanam।  
tadeva sarpiṣā yuktaṃ dhūpanaṃ paramaṃ matam॥50॥  
nakulolūka mārjāra ḡṛdhra kīṭāhikākajaiḥ।  
tuṇḍaiḥ pakṣaiḥ puriṣaiśca dhūpanaṃ kārayedbhiṣak॥51॥  
ābhiḥ kriyābhiḥ siddhābhirhṛdayaṃ samprabudhyate।  
srotāṃsi cāpi śudhyanti tataḥ sañjñāṃ sa vindati॥52॥

Dog-bile, collected during Pusya constellation, is used as collyrium for the cure of Apasmara (epilepsy).

This bile mixed with ghee is used for fumigation which is excellent for curing epilepsy

For the treatment of epilepsy, the physician gives fumigation therapy with the help of the beaks, feather and stool of mongoose, owl bird, cat, vulture, Kita (scorpion etc) snake and crow.

With the help of these therapies, the heart of the patient gets stimulated and the channels get cleansed as a result of which the patient regains consciousness. [50-52]

### **Treatment of Exogenous Epilepsy:**

यस्यानुबन्धस्त्वागन्तुर्दोषलिङ्गाधिकाकृतिः।  
दृश्येत तस्य कार्यं स्यादागन्तून्मादभेषजम्॥५३॥  
yasyānubandhastvāganturdoṣaliṅgādhikākṛtiḥ।  
drśyeta tasya kāryaṃ syādāgantūnmādabheṣajam॥53॥

In some patients of epilepsy, exogenous factors [like seizures by evil spirits] are secondarily involved and in such cases signs and symptoms [of these exogenous factors] are manifested over and

above those of the Doshas (endogenous factors).

Treatment of such patients should be on the lines suggested for exogenous types of Unmada (insanity) vide chapter 9. [53]

### **Atattvabhinivesha or Psychic Pervasion:**

अनन्तरमुवाचेदमग्निवेशः कृताञ्जलिः।  
भगवन्! प्राक् समुद्दिष्टः श्लोकस्थाने महागदः॥५४॥  
अतत्त्वाभिनिवेशो यस्तद्धेत्वाकृतिभेषजम्।  
तत्र नोक्तमतः श्रोतुमिच्छामि तदिहोच्यताम्॥५५॥  
शुश्रूषवे वचः श्रुत्वा शिष्यायाह पुनर्वसुः।  
महागदं सौम्य! शृणु सहेत्वाकृतिभेषजम्॥५६॥  
मलिनाहारशीलस्य वेगान् प्राप्साम्निगृह्यतः।  
शीतोष्ण स्निग्ध रूक्षायैर्हेतुभिश्चातिसेवितैः॥५७॥  
हृदयं समुपाश्रित्य मनोबुद्धिवहाः सिराः।  
दोषाः सन्दूष्य तिष्ठन्ति रजोमोहावृतात्मनः॥५८॥  
रजस्तमोभ्यां वृद्धाभ्यां बुद्धौ मनसि चावृते।  
हृदये व्याकुले दोषैरथ मूढोऽल्पचेतनः॥५९॥  
विषमां कुरुते बुद्धिं नित्यानित्ये हिताहिते।  
अतत्त्वाभिनिवेशं तमाहुराप्सा महागदम्॥६०॥  
स्नेहस्वेदोपपन्नं तं संशोध्य वमनादिभिः।  
कृत संसर्जनं मेध्यैरन्नपानैरुपाचरेत्॥६१॥  
ब्राह्मी स्वरस युक्तं यत् पञ्चगव्यमुदाहृतम्।  
तत् सेव्यं शङ्खपुष्पी च यच्च मेध्यं रसायनम्॥६२॥  
सुहृदश्चानुकूलास्तं स्वाप्सा धर्मार्थवादिनः।  
संयोजयेयुर्विज्ञानधैर्यस्मृतिसमाधिभिः॥६३॥  
anantaramuvācedamagniveśaḥ kṛtāñjaliḥ।  
bhagavan! prāk samuddiṣṭaḥ ślokasthāne mahāgadaḥ॥54॥  
atattvābhiniveśo yastaddhetvākṛtibheṣajam।

tatra noktamataḥ śrotumicchāmi tadihocyatām||55||  
 śúsrūṣave vacaḥ śrutvā śiṣyāyāha punarvasuḥ|  
 mahāgadam saumya! śṛṇu sahetvākṛtibheṣajam||56||  
 malināhāraśīlasya vegān prāptānigrhṇataḥ|  
 śītoṣṇa snigdha rūkṣādyairhetubhiścātisevitaiḥ||57||  
 hr̥dayaṃ samupāśritya manobuddhivahāḥ sirāḥ|  
 doṣāḥ sandūṣya tiṣṭhanti rajomohāvṛtātmanah||58||  
 rajastamobhyāṃ vṛddhābhyāṃ buddhau manasi cāvṛte|  
 hr̥daye vyākule doṣairatha mūḍho'lpacetanaḥ ||59||  
 viṣamāṃ kurute buddhiṃ nityānitye hitāhite|  
 atattvābhiniveśaṃ tamāhurāptā mahāgadam||60||  
 snehasvedopapannaṃ taṃ saṃśodhya vamanādibhiḥ|  
 kṛta saṃsarjanaṃ medhyairannapānairupācaret||61||  
 brāhmī svarasa yuktaṃ yat pañcagavyamudāhṛtam|  
 tat sevyam śaṅkhapuṣpī ca yacca medhyaṃ rasāyanam||62||  
 suhr̥daścānukūlāstaṃ svāptā dharmārthavādinaḥ|  
 saṃyojayeyurvijñānadhairyasmṛtisamādhibhiḥ ||63||

Thereafter, Agnivesha with folded hands said, 'O Lord! In Sutra section ([Charaka Samhita Sutratana 19/3](#)) you have mentioned in brief Atativabhinivesha (physic perversion) as Mahagada (serious disease). But its etiology, signs and symptoms and treatment are not described. I want to hear descriptions. Kindly narrate them in the present context".

Having heard this Lord Punarvasu addressed his disciple "My child, hear about this Mahagada (serious disease) along with its etiology, signs and symptoms and treatment."



In a person indulging in habitual intake of impure food, suppression of the manifested natural urges, excessively indulging in diet, which are cold, hot, unctuous etc; and having his soul occluded by Rajas (one of the attributes of the mind) and Moha or Tamas (another attribute of mind), the vitiated Doshas afflict the Manobuddivaha Sira (channels carrying the impulses of the mind and intellect) and get lodged in the heart.

With predominant Rajas and Tamas occluding the intellect and the mind and the aggravated Doshas disturbing the function of the heart, the person who is ignorant and mentally weak, makes perverted judgments regarding eternal and ephemeral events and wholesome and unwholesome objects. This Mahagada (serious disease) according to expert physicians is called Atattvabhinivesha (Pervasion of the mind).

Such a patient should be administered with Snehana, Swedana therapies followed by Panchakarma treatments like Vamana and then Samsarjana Krama (gradual administration of lighter to heavier food). Thereafter, diet and drinks which are promoters of intellect should be given to him.

Panchagavya Ghruta and Maha Panchagavya Ghrut described above is given to such a patient along with the juice of Brahmi.

Similarly, other Medhya Rasayanas (promotes of intellect) like Sankhapushpi is given to him

His friends and sympathizers and preceptors preaching religious sermons should instill into him understanding, patience, memory and the power of concentration (Samadhi). [54-63]

## Treatment of Chronic Epilepsy

प्रयुञ्ज्यात्तैलशुनं पयसा वा शतावरीम्।  
ब्राह्मीरसं कुष्ठरसं वचां वा मधुसंयुताम्॥६४॥  
दुश्चिकित्स्यो ह्यपस्मारश्चिरकारी कृतास्पदः ।  
तस्माद्रसायनैरेनं प्रायशः समुपाचरेत्॥६५॥

prayuñjyāttailalaśunam payasā vā śatāvarīm।  
brāhmīrasam kuṣṭharasam vacāṃ vā madhusaṃyutām॥64॥  
duścikitsyo hyapasmāraścirakārī kṛtāspadaḥ ।  
tasmādrasāyanairenam praayaśaḥ samupācaret॥65॥

If the disease epilepsy is resistant to conventional modes of treatment, if it is chronic and if it has acquired a firm footing, then it is generally treated with the following recipes of elixirs:

1. Garlic with oil
2. Shatavari (Asparagus racemosus) with milk
3. Juice of Brahmi (Bacopa monnieri) with Honey
4. Juice of decoction of Kushta – Saussurea lappa with honey and
5. Powder of Vaca (Acorus calamus Linn.) with honey

## Precautions

जलाग्निद्रुमशैलेभ्यो विषमेभ्यश्च तं सदा।  
रक्षेदुन्मादिनं चैव सद्यः प्राणहरा हि ते॥६६॥  
jalāgnidrumaśailebhyo viṣamebhyaśca taṃ sadā।  
rakṣedunmādinam caiva sadyaḥ prāṇaharā hi te॥66॥

The patient suffering from Apasmara (epilepsy) and unmada (insanity) is specially protected from water, fire, trees, mountains and uneven places. These may cause instantaneous death of the patient. [66]

तत्र श्लोकौ-

हेतुं कुर्वन्त्यपस्मारं दोषाः प्रकुपिता यथा।  
सामान्यतः पृथक्त्वाच्च लिङ्गं तेषां च भेषजम्॥६७॥  
महागदसमुत्थानं लिङ्गं चोवाच सौषधम्।  
मुनिर्व्याससमासाभ्यामपस्मारचिकित्सिते ॥६८॥

tatra ślokau-

hetuṃ kurvantyapasmāraṃ doṣāḥ prakupitā yathā।  
sāmānyataḥ pṛthaktvācca liṅgaṃ teṣāṃ ca bheṣajam॥67॥  
mahāgadasamutthānaṃ liṅgaṃ covāca sauśadham।  
munirvyāśasamāsābhyāmapasmāracikitsite ॥68॥

In this chapter on the treatment of Apasmara (epilepsy), the sage has described in brief as well as in detail the following topics:

1. Etiological factors of epilepsy
2. The ode of vitiation of Doshas
3. Signs and symptoms in general and of different varieties of epilepsy
4. Treatment of different types of epilepsy and.
5. Epilepsy, signs and symptoms of Mahagada (serious Disease or Mental Perversion).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते  
चिकित्सा स्थानेऽपस्मार चिकित्सितं नाम दशमोऽध्यायः॥१०॥

ityagniveśakṛte tantre carakapratisaṃskṛte'prāpte  
dṛḍhabalasampūrite  
cikitsā sthāne'pasmāra cikitsitaṃ nāma daśamo'dhyāyaḥ॥10॥

Thus, ends the 10th chapter dealing with the treatment of Apasmara (epilepsy) in the section on therapeutics of Agnivesha's work as redacted by Charaka, completed by Drudhabala.

## **Epilepsy – Ayurvedic Understanding And Its Treatment**

Article by – Dr. MS Krishnamurthy MD (Ayu), PhD (Ayu).

Epilepsy is a condition where transient loss of consciousness is found for certain period of time which may last from few seconds to few minutes. An epileptic attack is an abrupt and excessive electric discharge of cerebral neurons. Ayurveda explains epileptic attacks as Akshepaka (convulsions) and the syndrome is termed as 'Apsmara'.

Acharya Charaka defined this condition as a disorder with the characteristic features of occasional loss of consciousness associated with suspended memory, intellect and mind. It is presented with the cardinal features of loss of memory (consciousness) by feeling or entering into darkness with involuntary movements.

### **Causative factors:**

1. Consumption of unwholesome food and habits for a longer period by person who has delusional mind
2. Long term grief, passion and anger
3. Subconscious fear
4. Subconscious hatredness
5. Unethical regimens and celebrations
6. Unethical recreations
7. Debilitated mind
8. Irregularly over excited doshas etc.

### **Origin of the disease:**

Aggravated doshas get accumulated in brain and produce the features based upon Doshic predominance. Then it exerts illusion of the mind and visual hallucination and seizures (tonic spasms and clonic jerks). Often it is presented with out warding tongue, deviation of the eyes, dribbling of saliva with froth, tonic and clonic movements of limbs etc. Usually, this attack phase lasts for few

seconds to few minutes. Later it passes on to relaxation phase where the person goes to normal sleep.

### **Premonitory symptoms:**

1. Contracted eyebrows
2. Continuous deviation of the eyes
3. Auditory hallucination
4. Salivation and nasal discharge
5. Loss of interest in food
6. Sensation of spasm or congestion of heart
7. Gurgling sound in the abdomen
8. Fatigue
9. Pain all over the body muscles and joints
10. Hallucination
11. Feeling of darkness
12. Fainting
13. Giddiness
14. Dreams of intoxication, dancing, stabbing, falling etc.

### **Important features of epilepsy (apasmara)**

1. Convulsions with teeth biting
2. Dribbling of frothy saliva
3. Expiratory dyspnea
4. Roughness of the body
5. Red or black discoloration of the body surface
6. Involuntary speech or murmuring
7. Head retraction to one side
8. Constriction of the fingers
9. Unstable movements of the limbs etc.

### **Classification:**

Based up on the doshic features, vataja, pittaja, kaphaja and sannipataja (mixed features of all the three doshas) varieties can be found in the practice. Based upon the doshic dominance, symptoms are produced.

### **herbal treatment of epilepsy (apasmara):**

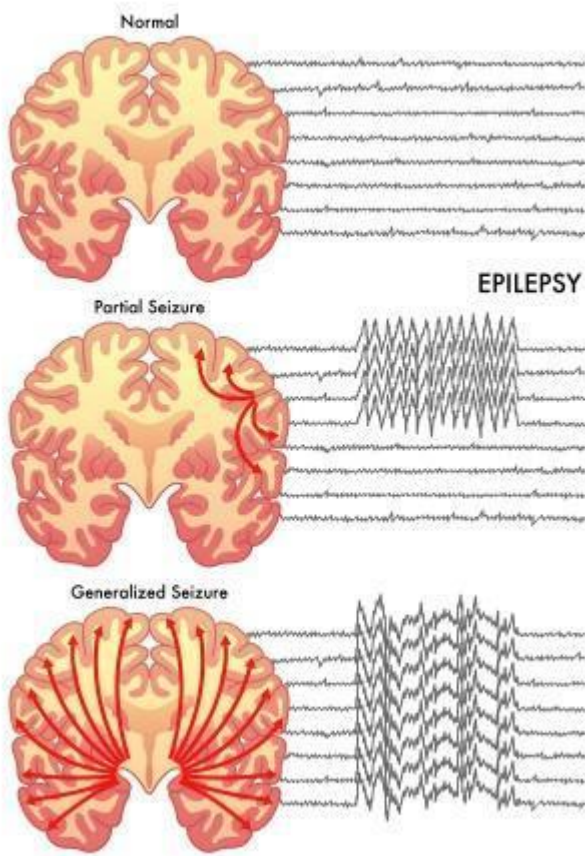
Severe purgation, emesis and errhines (vamana, virechana and nasya)

Assurance (Ashwasana)

Specific formulations to strengthen the body and mind (balakaraka oushadha)

Rejuvenatory therapy (rasayana)

### Single drugs referred for apasmara:



1. Vacha- *Acorus calamus* Linn.
2. Shankhpushpi- *Convolvulus pluricaulis* Chosis.
3. Kooshmanda- **Ash gourd**– *Benincasa hispida* (Thunb.) Cogn.
4. Jyotishmati- ***Celastrus paniculata*** Linn.
5. Yastimadhu- *Glycyrrhiza glabra* Linn.
6. Jatamansi- *Nardostachys jatamansi* Dc.
7. Tagara- *Valeriana jatamansi* Jones.
8. Lashuna-Garlic- *Allium sativa* Linn.
9. Amalaki-Gooseberry- ***Emblica officinalis*** Gaertn.
10. Rasna- *Pluchea lanceolata* C. B. Clarke.
11. Hingu-Asafetida- *Ferula narthex* Boiss.

12. Choraka- *Angelica glauca* Edgew.
13. Kushta- *Saussurea costus* (Fale.) Lipsch.
14. Phalgu-Fig- *Ficus carica* Linn.
15. Brahmi- *Bacopa monnieri* (Linn.) Pennell.

### **Formulations recommended for apasmara:**

1. Panchagavya ghrita
2. Mahapanchagavya ghrita
3. Kalyanaka ghrita
4. Kooshmandaka ghrita
5. Brahmi ghrita
6. Saraswatarishta
7. Smritisagara rasa
8. Brahma rasayana etc.

### **Wholesome diet and habits**

1. Old rice (purana shali)
2. 60 days rice (shashtika shali)
3. Wheat (godhuma)
4. Green gram soup (mudga yusha)
5. Drum stick (shigru)
6. Cow's milk (goksheera)
7. Cow's ghee (goghrita)
8. Grapes (draksha)
9. Fig (phalgu)
10. Pomegranate (dadima)
11. Gooseberry (amalaki)
12. Rest (vishrama)
13. Wholesome and fresh food (pathyaahara)
14. Cold water bath (sheetala jala snana)
15. Smoothing music (manohiatakarani) etc.

### **Unwholesome food and habits**

1. Heavy food (guru ahara)
2. Incompatible food (viruddhahara)
3. Alcohol (madya)
4. Fish (matsya)
5. Suppression of thirst and appetite (vega-kshutvega dharana)
6. Insult of teachers and elders (guru-vriddhapachara)



7. Unethical activities (abhichara)
8. Sleeplessness (anidra)
9. Tiredness (shrama)
10. Excess work (ativyayama)
11. Mental irritation (chinta) etc.

### **Last drop**

Epilepsy is a diseased condition which needs long term medication. People often take the medicine for few weeks to few months and suddenly withdraw on their own, thinking that their complaint is cured. But, underlying pathology will not be checked completely. This leads to sudden manifestation of the attacks and hence the patient restarts the medication. So, it is an illness which requires constant supervision by the psychiatrists and physicians. Also, it is mandatory to take the medicines for few years of time. Half knowledge about the disease is dangerous to the individual and the family as well.

## Charaka Kshatasheena Chikitsa 11th chapter

Kshataksheena refers to injury or excessive exertion such as swimming, running, wrestling for long hours, leading to respiratory symptoms and depletion of body tissues. Charaka Sanhita explains this condition in the 11th chapter of Chikitsa Sthana. This condition is correlated by a few as phthisis and even with tuberculosis.

अथातः क्षतक्षीण चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ kṣataksṣīṇa cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Kshata Ksheena (Phthisis)

Thus, said lord Atreya [1-2]

उदार कीर्ति ब्रह्मर्षिरात्रेयः परमार्थवित्।

क्षतक्षीण चिकित्सार्थमिदमाह चिकित्सितम्॥३॥

udāra kīrti rbrahmarṣirātreyaḥ paramārthavit।

kṣataksṣīṇa cikitsārthamidamāha cikitsitam॥3॥

Kind and famous sage Atreya herewith started explaining about Kshataksheena.

### Ksata Ksheena Nidana – causes:

धनुषाऽऽयस्यतोऽत्यर्थं भारमुद्धहतो गुरुम्।

पततो विषमोच्चेभ्यो बलिभिः सह युध्यतः॥४॥

वृषं हयं वा धावन्तं दम्यं वाऽन्यं निगृह्यतः।

शिला काष्ठाश्म निर्घातान् क्षिपतो निघ्नतः परान्॥५॥

अधीयानस्य वाऽत्युच्चैर्दूरं वा व्रजतो द्रुतम्।

महानदीं वा तरतो हयैर्वा सह धावतः॥६॥

सहसोत्पततो दूरं तूर्णं चातिप्रनृत्यतः।

तथाऽन्यैः कर्मभिः क्रूरैर्भृशमभ्याहतस्य च॥७॥

विक्षते वक्षसि व्याधिर्बलवान् समुदीर्यते।

स्त्रीषु चातिप्रसक्तस्य रूक्षाल्पप्रमिताशिनः॥८॥

dhanuṣā'yasyato'tyartham bhāramudvahato gurum।

patato viṣamoccebhyo balibhiḥ saha yudhyataḥ॥4॥

vṛṣam hayaṃ vā dhāvantaṃ damyaṃ vā'nyam nigṛhṇataḥ।

śilā kāṣṭhāśma nirghātān kṣipato nighnataḥ parān॥5॥

adhīyānasya vā'tyuccairdūram vā vrajato drutam।

mahānadīṃ vā tarato hayairvā saha dhāvataḥ॥6॥

sahasotpatato dūram tūrṇam cātipranṛtyataḥ।

tathā'nyaiḥ karmabhiḥ krūrainbhṛṣamabhyāhatasya ca॥7॥

vikṣate vakṣasi vyādhirbalavān samudīryate।

strīṣu cātiprasaktasya rūkṣālpapramitāśinaḥ॥8॥

### Causes:

1. Straining in excess with a bow. Injury due to continuous use of bow
2. Bhara – Lifting heavy weight.
3. Falling while walking over uneven place or from high altitudes
4. Fighting with stronger persons
5. Stopping an enraged bull, stallion or any other strong animals requiring control
6. Throwing heavy stone, wooden blocks or equipments made of stone
7. Killing powerful animals
8. Reciting scriptures, verses on a very high tone
9. Walking for long distances, walking too fast
10. Crossing a big river by swimming

11. Running along with a running horse
  12. Sudden high and long jump
  13. Practicing violent dance for a long time and
  14. Being excessively injured by other violent and cruel acts.
- Kshatakshina is caused because of the above activities by a person who indulges too much in sexual activities, who takes dry food stuffs (causes Vata increase), who takes less food at irregular intervals.

These activities lead to exertion in such a person and leads to injury of chest and lungs. [4-8]

### **Kshat Ksheen Samprapti –**

उरो विरुज्यते तस्य भिद्यतेऽथ विभज्यते।

प्रपीड्येते ततः पार्श्वे शुष्यत्यङ्गं प्रवेपते॥९॥

क्रमाद्वीर्यं बलं वर्णो रुचिरग्निश्च हीयते।

ज्वरो व्यथा मनोदैन्यं विड्भेदोऽग्निवधादपि॥१०॥

दुष्टः श्यावः सुदुर्गन्धः पीतो विग्रथितो बहुः।

कासमानस्य च श्लेष्मा सरक्तः सम्प्रवर्तते॥११॥

स क्षतः क्षीयतेऽत्यर्थं तथा शुक्रौजसोः क्षयात्॥१२॥

uro virujyate tasya bhidyate'tha vibhajyate।

prapīdyete tataḥ pārśve śuṣyatyaṅgaṃ pravepate॥9॥

kramādvīryaṃ balaṃ varṇo ruciragniśca hīyate।

jvaro vyathā manodainyaṃ viḍbhedo'gnivadhādapi॥10॥

duṣṭaḥ śyāvaḥ sudurgandhaḥ pīto vigrathito bahuḥ।

kāsamānasya ca śleṣmā saraktaḥ sampravartate॥11॥

sa kṣataḥ kṣīyate'tyartham tathā śukrauasoḥ kṣayāt॥12॥

### **Pathogenesis**

Because of the above-mentioned causative factors,  
The chest gets broken, punctured and cracked;

Sides of the chest get pressed and  
Pravepana -emaciation with tremor in limbs.  
Gradually it leads to  
Veerya hani – loss of potency, loss of fertility  
Balahani – loss of strength and immunity  
Varnahani – loss of complexion  
Ruchi hani – Loss of taste, anorexia  
Agnihani – loss of digestion strength.

The person suffers with  
Jwara – fever,  
Vyatha – worries  
Manodainya – mental debility, depression  
Vid bheda – diarrhea, IBS  
Agnivadha – lack of hunger, absence of digestion strength.

While coughing, the patient spits out phlegm which is Dusta (putrid), Shyava (gray colored sputum), Durgandha (foul smelling), Peeta (yellow) and Vigrathita (knotty), in large quantities along with blood.

The person suffering from Kshatakseena becomes excessively emaciated due to further wastage of semen and Ojas (vital essence). [9- ½ 12].

### **Kshataksheena Poorvaroopa:**

अव्यक्तं लक्षणं तस्य पूर्वरूपमिति स्मृतम्॥१२॥

उरोरुक्शोणितच्छर्दिः कासो वैशेषिकः क्षते|

क्षीणे सरक्त मूत्रत्वं पार्श्वपृष्ठकटिग्रहः॥१३॥

avyaktaṃ lakṣaṇaṃ tasya pūrvarūpamiti smṛtaṃ||12||

urorukṣonītacchardih kāso vaiśeṣikah kṣate|  
kṣīṇe sarakta mūtratvaṃ pārśvapṛṣṭhakaṭigrahaḥ||13||

### **Premonitory Signs and symptoms:**

Less manifested symptoms constitute premonitory signs and symptoms in Kshataksheena.

If there is Kshata (Injury) patient exhibit below symptoms.

Uro ruk – Pain in the chest,

Shonita chardi – Blood- vomiting and

Kasa – Cough are specially manifested, and

If there is Ksaya (diminution of tissue elements), then

Sa rakta mutratva – Hematuria and

Parshva Prstha kati graha – Stiffness of the sides of tissue

elements, chest, back and lumbar region are specially manifested.

[12 ½- 13]

### **Sadhya Asadhyatva – Prognosis:**

अल्प लिङ्गस्य दीप्ताग्नेः साध्यो बलवतो नवः|

परिसंवत्सरो याप्यः सर्वलिङ्गं तु वर्जयेत्||१४||

alpa liṅgasya dīptāgneḥ sādhyo balavato navah|

parisaṃvatsaro yāpyaḥ sarvaliṅgaṃ tu varjayet||14||

If the signs and symptoms are manifested in lesser quantities, if the power of digestion (of the patient) is strong, if the patient has good strength and if the disease is new (freshly occurred), then it is curable.

If the disease lasts for more than a year, then it is Yapya (palliable – Cannot be completely cured).

If all the signs and symptoms of the disease are simultaneously manifested, then such a patient should not be treated, because the condition is incurable. [14]

### **Treatment based on symptoms:**

उरो मत्वा क्षतं लाक्षां पयसा मधु संयुताम्।  
सद्य एव पिबेज्जीर्णे पयसाऽद्यात् सशर्करम्॥१५॥  
पार्श्वं बस्ति रुजी चाल्प पित्ताग्निस्तां सुरायुताम्।  
भिन्न विट्कः समुस्तातिविषा पाठां सवत्सकाम्॥१६॥  
लाक्षां सर्पिर्मधूच्छिष्टं जीवनीय गणं सिताम्।  
त्वक्क्षीरीं समितां क्षीरे पक्त्वा दीप्तानलः पिबेत्॥१७॥  
इक्ष्वालिका बिस ग्रन्थि पद्म केशर चन्दनैः।  
शृतं पयो मधुयुतं सन्धानार्थं पिबेत् क्षती॥१८॥  
यवानां चूर्णमादाय क्षीर सिद्धं घृत प्लुतम्।  
ज्वरे दाहे सिता क्षौद्र सक्तून् वा पयसा पिबेत्॥१९॥  
मधूक मधुक द्राक्षा त्वक्क्षीरी पिप्पली बलाः।  
कासी पार्श्वास्थि शूली च लिह्यात्सघृत माक्षिकाः॥२०॥  
uro matvā kṣataṃ lākṣāṃ payasā madhu saṃyutām।  
sadya eva pibejjīrṇe payasā'dyāt saśarkaram॥15॥  
pārśva basti rujī cālpa pittāgnistāṃ surāyutām।  
bhinna viṭkaḥ samustātiviṣā pāṭhāṃ savatsakām॥16॥  
lākṣāṃ sarpirmadhūcchiṣṭaṃ jīvanīya gaṇaṃ sitām।  
tvakṣīrīṃ samitāṃ kṣīre paktvā diptānalaḥ pibet॥17॥  
ikṣvālikā bisa granthi padmakeśara candanaiḥ।  
śṛtaṃ payo madhuyutaṃ sandhānārthaṃ pibet kṣatī॥18॥  
yavānāṃ cūrṇamādāya kṣīrasiddhaṃ ghṛtaplutam।  
jvare dāhe sitā kṣaudra saktūn vā payasā pibet॥19॥

madhūka madhuka drākṣā tvakṣīrī pippalī balāḥ|  
kāsi pārśvāsthīśūlī ca lihyātsaghr̥tamākṣikāḥ||20||

If there is fresh injury to the chest, the patient is given:

Laksha (lac – Laccifer lacca) along with milk and honey

After Laksha is digested, digested, he is given food along with milk and sugar.

If there is Parshva basti ruja (pain in the sides of the chest or in kidney region) and if there is Alpa Pitta, Agni [less of Pitta and digestion strength], then the patient is given

Laksa (lac) along with Sura (alcoholic Drink)

If there is diarrhea, then patient is given

Laksha (lac) along with Musta (Cyperus rotundus), Tinisha, Patha (Cissampelos parriera) and Vatsaka (Wrightia antidysenterica).

If the patient has strong digestion strength, then he is given

Milk cooked with Laksha (Lac), ghee, bee's wax, drugs belonging to Jeevvaniya group, sugar and Tavakksiri.

For the healing of injury, the patient should take

Milk boiled with Ikshuvalika, Bisagranthi (lotus stalk knot), Padma Kesara (Lotus stamen) and Chandana (Sandalwood), by adding honey.

If there is fever and burning sensation in the body, then the patient is given

Barley powder cooked with milk and added with ghee



Alternatively, such a patient should take sugar, honey and Saktu (roasted corn- flour) mixed with milk.

If the patient is suffering from cough and pain in the sides of the chest as well as bones, then he should take Linctus prepared of the powder of Madhuka– Licorice, Draksha – Raisin, Tavaksheeri, pippali – Piper nigrum and Bala – Country mallow (root) mixed with ghee and honey. [15-20]

### Eladi Gutika

एलापत्र त्वचोऽर्धाक्षाः पिप्पल्यर्धपलं तथा।  
सिता मधुक खर्जूर मृद्वीकाश्च पलोन्मिताः॥२१॥  
सञ्चूर्ण्य मधुना युक्ता गुटिकाः सम्प्रकल्पयेत्।  
अक्षमात्रां ततश्चैकां भक्षयेन्ना दिने दिने॥२२॥  
कासं श्वासं ज्वरं हिक्कां छर्दिं मूर्च्छां मदं भ्रमम्।  
रक्त निष्ठीवनं तृष्णां पार्श्वशूलमरोचकम्॥२३॥  
शोष प्लीहाद्यवातांश्च स्वरभेदं क्षतं क्षयम्।  
गुटिका तर्पणी वृष्या रक्तपित्तं च नाशयेत्॥२४॥  
इत्येलादिगुटिका।

elāpatra tvaco'rdhākṣāḥ pippalyardhapalaṃ tathā।  
sitā madhuka kharjūra mṛdvīkāśca palonmitāḥ॥21॥  
sañcūrṇya madhunā yuktā guṭikāḥ samprakalpayet।  
akṣamātrāṃ tataścaikāṃ bhakṣayennā dine dine॥22॥  
kāsaṃ śvāsaṃ jvaraṃ hikkāṃ chardiṃ mūrccchāṃ madaṃ  
bhramam।  
rakta niṣṭhīvanam trṣṇāṃ pārśvaśūlamarocakam॥23॥  
śoṣa plihādyavātāṃśca svarabhedaṃ kṣataṃ kṣayam।  
guṭikā tarpaṇī vṛṣyā raktapittaṃ ca nāśayet॥24॥

ityelādiguṭikā|

1/2 Aksha of each of

Ela – Elattaria cardamum,

Patra – Cinnamomum tamala Nees and Eberum

Tvak,

1/2 Pala of Pippali – Piper nigrum,

1 pala each of

Sita – white variety of Cynodon dactylon

Madhuka– Licorice – Glycyrrhiza glabra

Kharjura – Phoenix sylvestris and

Mrudvika – Vitis vinifera is made to a powder.

This powder is added with honey to make a paste.

From out of this paste, pills of 1 Aksa each are prepared. 1 such pill is taken every day.

**It is indicated in –**

Kasa – cough

Svasa – Asthma

Jvara – fever

Hikka – hiccup

Chardi – vomiting

Murccham – fainting

Rakta nisthivanam – hemoptysis

Trshunam – morbid thirst

Parshva shula – pain in the sides of the chest

Aruchi – anorexia

Sosha – consumption

Pliha – splenic enlargement

Adhyavata – Rheumatic disorders

Svara bheda – hoarseness of voice

Ksata – Injury to the chest

Ksaya – diminution of tissue elements and

Raktapitta – condition characterized by bleeding from different parts of the body.

This pill is improves energy and acts as aphrodisiac. [21-24]

### **Treatment of Excessive Bleeding**

रक्तेऽतिवृत्ते दक्षाण्डं यूषैस्तोयेन वा पिबेत्।

चटकाण्डरसं वाऽपि रक्तं वा छागजाङ्गलम्॥२५॥

चूर्णं पौनर्नवं रक्तशालितण्डुलशर्करम्।

रक्तष्ठीवी पिबेत् सिद्धं द्राक्षारसपयोघृतैः॥२६॥

rakte'tivṛtte dakṣāṇḍaṃ yūṣaistoyena vā pibet।

caṭakāṇḍarasam vā'pi raktaṃ vā chāgajāṅgalam॥25॥

cūrṇaṃ paunarnavaṃ raktaśālitaṇḍulaśarkaram।

raktaṣṭhīvī pibet siddham drākṣārasapayoghṛtaiḥ॥26॥

If there is excessive bleeding (hemoptysis), then the patient should eat eggs of Daksha (wild hen) along with juice (vegetable soup) or water.

He may also take the soup of the eggs of sparrow or (preparations) of the blood of goat or wild animals (like deer, etc).

The patient having hemoptysis (blood spitting) should take the powder of Punarnava, red variety of Shali rice and sugar cooked along with grape juice, milk and ghee. [25-26]

### **Symptomatic treatment:**

मधूक मधुक क्षीर सिद्धं वा तण्डुलीयकम्।

मूढवातस्त्वजामेदः सुराभृष्टं ससैन्धवम्॥२७॥

क्षामः क्षीणः क्षतोरस्कस्त्व निद्रः सबलेऽनिले।

शृत क्षीरसरेणाघात् सक्षौद्र घृत शर्करम्॥२८॥

शर्करां यवगोधूमौ जीवकर्षभकौ मधु।

शृतक्षीरानुपानं वा लिह्यात् क्षीणः क्षती कृशः॥२९॥

क्रव्याद मांस निर्यूहं घृतभृष्टं पिबेच्च सः।

पिप्पली क्षौद्र संयुक्तं मांस शोणित वर्धनम्॥३०॥

न्यग्रोधोदुम्बराश्वत्थ प्लक्ष शाल प्रियङ्गुभिः।

ताल मस्तक जम्बूत्वक्प्रियालैश्च सपद्मकैः॥३१॥

साश्वकर्णैः शृतात् क्षीरादद्याज्जातेन सर्पिषा।

शाल्योदनं क्षतोरस्कः क्षीणशुक्रश्च मानवः॥३२॥

यष्ट्याह नागबलयोः क्वाथे क्षीरसमं घृतम्।

पयस्या पिप्पली वांशी कल्क सिद्धं क्षते शुभम्॥३३॥

कोल लाक्षा रसे तद्वत् क्षीराष्ट गुण साधितम्।

कल्कैः कट्वङ्ग दार्वीत्वग्वत्सकत्वक्फलैर्घृतम्॥३४॥

madhūka madhuka kṣīra siddham vā taṇḍulīyakam।

mūḍhavātastvajāmedaḥ surābhr̥ṣṭam sasaindhavam॥27॥

kṣāmaḥ kṣīṇaḥ kṣatoraskastva nidraḥ sabale'nile।

śṛta kṣīrasareṇādyāt sakṣaudra ghr̥ta śarkaram॥28॥

śarkarāṃ yavagodhūmau jīvakarṣabhakau madhu।

śṛtakṣīrānupānaṃ vā lihyāt kṣīṇaḥ kṣatī kṛśaḥ॥29॥

kravyāda māṃsa niryūhaṃ ghr̥tabhr̥ṣṭam pibecca saḥ।

pippalī kṣaudra saṃyuktaṃ māṃsa śoṇita vardhanam॥30॥

nyagrodhodumbarāśvattha plakṣa śāla priyaṅgubhiḥ।

tāla mastaka jambūtvakprijālaisca sapadmakaiḥ॥31॥

sāśvakarṇaiḥ śṛtāt kṣīrādadyājātena sarpiṣā।

śālyodanaṃ kṣatoraskaḥ kṣīṇaśukraśca mānavah॥32॥

yaṣṭyāhva nāgabalayoḥ kvāthe kṣīrasamaṃ ghr̥tam।

payasyā pippalī vāṃśī kalka siddham kṣate śubham॥33॥

kola lākṣā rase tadvat kṣīrāṣṭa guṇa sādhitam|  
kalkaiḥ kaṭvaṅga dārvītvagvatsakatvakphalairghṛtam||34||

Milk is boiled the paste of Madhuka– Licorice and madhuka –  
Madhuka longifolia. With this milk, Tanduliyaka is cooked – useful  
in hemoptysis – blood spitting from mouth.

If there is Mudhavata (muscle cramping), the patient should take  
the fat of goat fried with Sura type of alcohol and mixed with  
Saindhava – rock salt.

If the patient is weak, emaciated and has chest injury,  
sleeplessness and excessive aggravation of Vata, then he should  
take goat's fat boiled with the cream of milk and added with honey,  
ghee and sugar.

If the patient is emaciated, having injury in the chest and  
diminution of body tissues, he is given sugar, barley, wheat, Jivaka  
– Malaxis acuminata, Rishabhaka – Manilkara hexandra and honey  
in a linctus form. This potion promotes muscle tissue and blood.

The patient having injury to the chest and diminution of semen,  
should eat Shali – rice mixed with ghee prepared with milk boiled  
with Nyagrodha (Ficus benghalensis), Udumbara (Ficus racemosa),  
Ashvattha (Ficus religiosa), Plaksa, Sala (Shorea robusta) Priyangu  
(Callicara macrophylla), Tuft of Tala, Bark of Jambu (Syzygium  
cumini), Priyala (Buchanania lanzan), Padmaka – Prunus cerasoides  
and Asvakarna.

## Yastvahvadi Ghrita

Ghee is cooked with equal quantity of milk, decoction of Madhuyasti (licorice) and Nagabala [4 times of ghee in total of ghee]. This medicated ghee is useful in the treatment of Kshata (injury to the chest).

## Koladi Ghrita

Similarly, ghee is cooked with the decoction of [Kola \(ber fruit\)](#) and Laksha [4 times in total of ghee], 8 times of milk, and the paste of the bark of Katvanga, bark of Darvi, bark of Kutaja – Connessi (Holarrhena antidysenterica Wall.) and fruit of Kutaja – Connessi (Holarrhena antidysenterica Wall.) 1/4th fourth in total of ghee This medicated ghee is useful in the treatment of Ksata (injury to the chest) [27-34]

## Amruta Prasha Ghruta

जीवकर्षभकौ वीरां जीवन्तीं नागरं शटीम्।  
चतस्रः पर्णिनीर्मेदे काकोल्यौ द्वे निदिग्धिके॥३५॥  
पुनर्नवे द्वे मधुकमात्मगुप्तां शतावरीम्।  
ऋद्धिं परुषकं भार्गीं मृद्धीकां बृहतीं तथा॥३६॥  
शृङ्गाटकं तामलकीं पयस्यां पिप्पलीं बलाम्।  
बदराक्षोट खर्जूर वातामाभिषुकाण्यपि॥३७॥  
फलानि चैवमादीनि कल्कान् कुर्वीत कार्षिकान्।  
धात्री रस विदारीक्षुच्छाग मांस रसं पयः॥३८॥  
कुर्यात् प्रस्थोन्मितं तेन घृतप्रस्थं विपाचयेत्।  
प्रस्थार्धं मधुनः शीते शर्करार्धतुलां तथा॥३९॥  
द्विकार्षिकाणि पत्रैलाहेमत्वञ्जरिचानि च।  
विनीय चूर्णितं तस्माल्लिह्यान्मात्रां सदा नरः॥४०॥

अमृतप्राशमित्येतन्नराणाममृतं घृतम्।  
 सुधामृतरसं प्राश्यं क्षीरमांसरसाशिना॥४१॥  
 नष्टशुक्र क्षतक्षीण दुर्बल व्याधि कर्शितान्।  
 स्त्री प्रसक्तान् कृशान् वर्ण स्वर हीनांश्च बृंहयेत्॥४२॥  
 कास हिक्का ज्वर श्वास दाह तृष्णास्र पित्तनुत्।  
 पुत्रदं वमि मूर्च्छा हृद्योनिमूत्रामयापहम्॥४३॥  
 इत्यमृतप्राशघृतम्।

jivakarṣabhakau vīrāṃ jīvantīm nāgaram śatīm।  
 catasraḥ parṇinīrmede kākolyau dve nidigdhike॥35॥  
 punarnave dve madhukamātmaguptāṃ śatāvarīm।  
 ṛddhiṃ parūṣakam bhārgīm mṛdvīkām bṛhatīm tathā॥36॥  
 śṛṅgāṭakam tāmalakīm payasyām pippalīm balām।  
 badarākṣoṭa kharjūra vātāmābhiṣukāṇyapi॥37॥  
 phalāni caivamādīni kalkān kurvīta kārṣikān।  
 dhātrī rasa vidārīkṣucchāga māṃsa rasam payah॥38॥  
 kuryāt prasthonmitam tena ghṛtaprastham vipācayet।  
 prasthārdham madhunaḥ śīte śarkarārdhatulām tathā॥39॥  
 dvikārṣikāni patrailāhematvanmaricāni ca।  
 viniya cūrṇitam tasmāllihyānmātrām sadā narah॥40॥  
 amṛtaprāśamityetannarāṇāmamṛtam ghṛtam।  
 sudhāmṛtarasam prāśyam kṣīramāṃsarasāsīnā॥41॥  
 naṣṭaśukra kṣatakṣīṇa durbala vyādhi karśitān।  
 strī prasaktān kṛśān varṇa svara hīnāṃśca bṛṃhayet॥42॥  
 kāsa hikkā jvara śvāsa dāha tṛṣṇāsrappittanut।  
 putradam vami mūrccchā hṛdyonimūtrāmayāpaham॥43॥  
 ityamṛtaprāśaghṛtam।

2 Prasthas of ghee is cooked with 2 Prasthas each of  
 Juice of Dhatri

Juice of Vidari (Ipomoea paniculata / Pueraria tuberosa),

Sugarcane juice  
Soup of the meat of the goat  
Milk and  
1 Karsha each of the paste of  
Jivaka – *Malaxis acuminata*,  
Rishabhaka – *Manilkara hexandra*,  
Veera – *Desmodium gangeticum*  
Jivanti – *Leptadenia reticulata*,  
Nagara – *Zingiber officinale*  
Shati – *Hedychium spicatum*  
Shalaparni – *Desmodium gangeticum*  
Prishniparni – *Uraria picta*  
Mashaparni – *Teramnus labialis*  
Mudgaparni – *Vigna trilobata*  
Meda – *Polygonatum cirrhifolium*  
Mahameda – *Polygonatum cirrhifolium*  
Kakoli – *Fritillaria roylei*  
Ksheerakakoli – *Lilium polyphyllum*  
Kantakari – *Solanum xanthocarpum*  
Brihati – *Solanum indicum*  
Sveta Punarnava – *Boerhavia diffusa*  
Rakta punarnava – *Boerhavia diffusa*  
Madhuka– Licorice – *Glycyrrhiza glabra*  
Atmagupta – *Mucuna pruriens*  
Shatavari – *Asparagus racemosus*  
Riddhi – *Habenaria intermedia*  
Parushaka – *Grewia asiatica*  
Bharngi – *Clerodendrum serratum*  
Mrudvika – *Vitis vinifera*



Brhati – Solanum indicum

Shringataka – Trapa natans

Tamalaki – Bhui amla

Payasya (Ksheera vidari)

Pippali – Long pepper fruit – Piper longum,

Badara – Zizyphus jujube,

Akshota – Juglans regia

Kharjura – Phoenix sylvestris

Vatama,

Abhisuka (Pishta) and

Such other fruits (which are alleviators of Vata and Pitta)

After cooking, when the recipe is cooled,

1 Prastha (768 ml) of honey,

1/2 Tula (2.4 kg) of Sugar, and

The powder [2 karsha each] of

Patra – Cinnamomum tamala Nees and Eberum

Ela (Elettaria cardamomum Maton)

Hema (Mesua ferrea)

Tvak – Cinnamon and

Maricha – Black pepper is added to it.

This medicated ghee is taken by a person in appropriate dose regularly.

This is called 'Amruta Prasa ghritam' and it is like ambrosia for human beings. This linctus is like Sudha (ambrosia worth the consumption of wordily creatures) and Amruta (nectar worth the consumption of the gods).

It is taken along with milk and meat soup.

It promotes

Nourishment of persons who had meat soup  
Nourishment of persons, who had wasted semen  
Who are suffering from phthisis  
Who are weak  
Who are emaciated because of chronic diseases  
Who are cachectic and  
Who have lost their complexion and voice  
It cures  
Kasa – cough  
Hikka – hiccup  
Jwara – fever  
Svasa – Asthma  
Daha – burning sensation  
Trushna – morbid thirst  
Rakta pitta – an ailment characterized by bleeding from different  
parts of the body  
Chardi – vomiting,  
Bhrama – fainting, and  
Hrudi vyadhi – diseases of the heart,  
Female genital tract and urinary tract  
It helps in the procreation of a male child. [35-43]

### **Svadamshtadi Ghrita:**

श्वदंष्ट्रोशीर मञ्जिष्ठा बला काश्मर्य कतृणम्।  
दर्भमूलं पृथक्पर्णी पलाशर्षभकौ स्थिराम्॥४४॥  
पलिकं साधयेत्तेषां रसे क्षीरचतुर्गुणे।  
कल्कः स्वगुप्ता जीवन्ती मेदर्षभक जीवकैः॥४५॥  
शतावर्युद्धि मृद्धीका शर्करा श्रावणी बिसैः।  
प्रस्थः सिद्धो घृताद्वात पित्तहृद्द्र (द्भ)वशूलनुत्॥४६॥

मूत्रकृच्छ्र प्रमेहार्शःकास शोष क्षयापहः।

धनुःस्त्रीमद्यभाराध्वखिन्नानां बलमांसदः॥४७॥

इति श्वदंष्ट्रादिघृतम्।

śvadamṣṭrośīra mañjiṣṭhā balā kāśmarya katṭṛṇam।

darbhamūlam pṛthakparṇīm palāśarṣabhakau sthirām॥44॥

palikaṃ sādhayetteṣāṃ rase kṣīracaturguṇe।

kalkaḥ svaguptā jīvantī medarṣabhaka jīvakaiḥ॥45॥

śatāvaryṛddhi mṛdvīkā śarkarā śrāvaṇī bisaiḥ।

prasthaḥ siddho ghṛtādvāta pittahr̥ddra (dbha)vaśūlanut॥46॥

mūtrakṛcchra pramehārśahkāsa śoṣa kṣayāpahaḥ।

dhanuḥstrīmadyabhārādhvakhinnānām balamāṃsadaḥ॥47॥

iti śvadamṣṭrādighṛtam।

1 Pala of each of

Svadamstra – Tribulus terrestris

Ushira – Vetiver – Vetiveria zizanioides

Manjistha – Rubia cordifolia

Bala – Country mallow (root) – Sida cordifolia

Kashmarya -Gmelina arborea

Katrana – Cymbopogon schoenanThus,

The root of Darbha – Demostachya bipinnata

Pruthak Parni

Palasa – Butea monosperma

Rishabhaka – Manilkara hexandra and

Sthira – Desmodium gangeticum is made to decoction.

2 Prasthas of ghee is mixed with the above mentioned decoction

8 Prasthas of milk, and the paste of

Svagupta – Mucuna pruriens

Jivanti – Leptadenia reticulata

Meda – Polygonatum cirrhifolium  
Rishabhaka – Manilkara hexandra  
Jivaka – Malaxis acuminata  
Shatavari – Asparagus racemosus  
Riddhi  
Mrdvika – Vitis vinifera  
Sarkara – unrefined sugar  
Shravani and

Bisa (lotus Stalk) [1/2 Prastha in total] and cooked

This medicated ghee cures:

Hruddrava (Palpitation of heart) caused by Vayu and Pitta

Hrudaya Shoola (pain in cardiac region) caused by Vata and Pitta

Mutrakrucchra (dysuria), piles, bronchitis, consumption and phthisis

It promotes strength and muscle tissues of persons emaciated because of indulgence in archery, women, alcoholic, carrying heavy weight and walking a long distance. [44-47]

### **Samasaktu Ghruta**

मधुकाष्ठ पल द्राक्षा प्रस्थ क्वाथे घृतं पचेत्।

पिप्पल्यष्टपले कल्के प्रस्थं सिद्धे च शीतले॥४८॥

पृथगष्टपलं क्षौद्र शर्कराभ्यां विमिश्रयेत्।

समसक्तु क्षतक्षीणे रक्तगुल्मे च तद्धितम्॥४९॥

madhukāṣṭha pala drākṣā prastha kvāthe ghr̥taṃ pacet।

pippalyaṣṭapale kalke prasthaṃ siddhe ca śītale॥48॥

pr̥thagāṣṭapalaṃ kṣaudra śarkarābhyāṃ vimīśrayet।

samasaktu kṣatakṣīṇe raktagulme ca taddhitam॥49॥

2 Prasthas of ghee is cooked by adding the decoction of

8 Palas Madhuka– Licorice – Glycyrrhiza glabra and

1 Prastha Draksha – Raisin – Vitis vinifera and

8 Palas of paste of Pippali – Long pepper fruit – Piper longum

After it is cooked and cooled, 8 Palas of each of honey and sugar is added and mixed well

This medicated ghee is administered by adding Saktu (roasted barely flour) in equal quantity.

It is useful in the treatment of

Ksataksina (Phthisis) and

Rakta Gulma (Phantom tumor in ladies resembling pregnancy). [48-49]

### **Sarpirguda (First recipe)**

धात्रीफल विदारीक्षु जीवनीय रसै घृतम्।

अजागोपयसोश्चैव सप्त प्रस्थान् पचेद्भिषक्॥५०॥

सिद्धशीते सिता क्षौद्र द्विप्रस्थं विनयेच्च तत्।

यक्ष्मापस्मार पित्तासृक्कास मेह क्षयापहम्॥५१॥

वयःस्थापनमायुष्यं मांस शुक्र बलप्रदम्।

घृतं तु पित्तेऽभ्यधिके लिह्याद्वातेऽधिके पिबेत्॥५२॥

लीढं निर्वापयेत् पित्तमल्पत्वाद्धन्ति नानलम्।

आक्रामत्यनिलं पीतमूष्माणं निरुणद्धि च॥५३॥

क्षाम क्षीण कृशाङ्गानामेतान्येव घृतानि तु।

त्वक्क्षीरी शर्करा लाज चूर्णेः स्त्यानानि योजयेत्॥५४॥

सर्पिर्गुडान् समध्वंशाञ्जग्ध्वा चानु पयः पिबेत्।

रेतो वीर्यं बलं पुष्टिं तैराशुतरमाप्नुयात्॥५५॥

इति सर्पिर्गुडाः।

dhātrīphala vidārikṣu jīvanīya rasai rghṛtam।

ajāgopayasoścaiva sapta prasthān pacedbhiṣak॥50॥

siddhaśīte sitā kṣaudra dviprasthaṃ vinayecca tat।

yakṣmāpasmāra pittāsṛkkāsa meha kṣayāpaham||51||

vayaḥsthāpanamāyusyaṃ māṃsa śukra balapradam|

ghṛtaṃ tu pitte'bhyadhike lihyādvāte'dhike pibet||52||

līdhaṃ nirvāpayet pittamalpatvāddhanti nānalam|

ākṛāmatyanilaṃ pītamūṣmāṇaṃ niruṇaddhi ca||53||

kṣāma kṣīṇa kṛśāṅgānāmetānyeva ghṛtāni tu|

tvakṣīrī śarkarā lāja cūrṇaiḥ styānāni yojayet||54||

sarpirguḍān samadhvaṃśāñjagdhvā cānu payaḥ pibet|

reto vīryaṃ balaṃ puṣṭiṃ tairāśutaramāpnuyāt||55||

iti sarpirguḍāḥ|

Ingredients to be cooked: 2 Prasthas of ghee is added with

2 Prasthas each of

Juice of Amalaki – Phyllanthus, emblica

Vidari (Ipomoea paniculata / Pueraria tuberosa) and

Iksu – Sugar cane

Decoction of drugs belonging to Jivaniya group

Goat milk

Cow milk

After the cooking is over and the recipe is cooled

1 Prastha (768 g) of sugar and 2 prasthas of honey is added and mixed well.

This medicated ghee is useful in the treatment of

Tuberculosis,

Epilepsy,

Raktapitta (an ailment characterized by bleeding from different parts of the body),

Prameha (obstinate urinary disorders including diabetes) and

Ksaya (consumption)

It prevents

Aging,

Promotes longevity and

Endows the person with muscle tissue, semen as well as strength

If the diseases are caused by excess of pitta, then this recipe is used as linctus.

If however, the diseases are caused by the excess of Vayu, then it should be taken as a drink.

When this medicated ghee is used (licked) in the form of a linctus, it alleviates Pitta. Since it is in small quantity, it however, doesn't suppress the Agni (power of digestion).

When it is used in the form of a drink, it alleviates Vata and obstructs heat.

This and such others medicated ghee is made to a thick paste by adding the powder of Tvakksiri, sugar and Laja (fried paddy) which is then be given to persons who are tired, weak and emaciated.

This and such other recipes of Sarpiguda [recipes of medicated ghee in which sugar, honey etc, are added] is added with honey (which is equal in quantity with the powder of Tvakksiri, etc) and taken. Thereafter, the patient should drink milk. This instantaneously promotes semen, potency, strength and nourishment. [50-55]

### **Sarpiguda (Second recipe)**

बला विदारी ह्रस्वा च पञ्चमूली पुनर्नवा।

पञ्चानां क्षीरि वृक्षाणां शृङ्गा मुष्ट्यंशका अपि॥५६॥

एषां कषाये द्विक्षीरे विदार्याजरसांशिके।

जीवनीयैः पचेत् कल्कै रक्ष मात्रैर्घृताढकम्॥५७॥

सितापलानि पूते च शीते द्वात्रिंशतं क्षिपेत्।

गोधूम पिप्पली वांशी चूर्णं शृङ्गाटकस्य च॥५८॥

समाक्षिकं कौडविकं तत् सर्वं खजमूर्च्छितम्।  
 स्त्यानं सर्पिर्गुडान् कृत्वा भूर्जपत्रेण वेष्टयेत्॥५९॥  
 ताञ्जग्ध्वा पलिकान् क्षीरं मद्यं वाऽनुपिबेत् कफे।  
 शोषे कासे क्षते क्षीणे श्रमस्त्रीभारकर्शिते॥६०॥  
 रक्तनिष्ठीवने तापे पीनसे चोरसि स्थिते।  
 शस्ताः पार्श्वशिरःशूले भेदे च स्वरवर्णयोः॥६१॥  
 इति द्वितीयसर्पिर्गुडाः।

balā vidārī hrasvā ca pañcamūlī punarnavā।  
 pañcānām kṣīri vṛkṣāṅgām śuṅgā muṣṭyaṃśakā api॥56॥  
 eṣām kaṣāye dvikṣīre vidāryājarasāmśike।  
 jīvanīyaiḥ pacet kalkai rakṣa mātrairghṛtāḍhakam॥57॥  
 sitāpalāni pūte ca śīte dvātriṃśataṃ kṣipet।  
 godhūma pippalī vāṃśī cūrṇam śṛṅgāṭakasya ca॥58॥  
 samākṣikaṃ kauḍavikaṃ tat sarvaṃ khajamūrcchitam।  
 styānam sarpirguḍān kṛtvā bhūrjapatreṇa veṣṭayet॥59॥  
 tāñjagdhvā palikān kṣīraṃ madyaṃ vā'nupibet kaphe।  
 śoṣe kāse kṣate kṣīṇe śramastrībhārakarśite॥60॥  
 raktaniṣṭhīvane tāpe pīnase corasi sthite।  
 śastāḥ pārśvaśiraḥśūle bhede ca svaravarṇayoḥ॥61॥  
 iti dvitīyasarpirguḍāḥ।

1 Pala of each of these drugs is made to a decoction:

Bala – Country mallow (root) – *Sida cordifolia*

Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*)

Hrsva Panchamula (*Shalaparni*, *Prishnaparni* – *Uraria picta*, *Brihati* – *Solanum indicum*, *Kavtakari* and *Goksura* – *Tribulus terrestris*)

Punarnava – *Boerhavia diffusa*

And the Sungas (terminal buds) of five *Ksirivrksha* (*Nyagarodha* – *Ficus bengalensis*, *Udumbara* – *Ficus racemosa*, *Asvatha* – *Ficus religiosa*, *Madhuka*– *Licorice* – *Glycyrrhiza glabra* and *Plaksa*)



To this

2 parts milk

1 part juice of Vidari (Ipomoea paniculata / Pueraria tuberosa),

1 part soup of goat meat,

2 Adhakas ghee [in the text, actually 1 Adhaka is mentioned. But in practice, it is to be taken double the quantity according to the general rule (Praibhasa)], and

1 Aksa each of paste of drugs belonging to Jivaniya group is added and cooked.

When it is well cooked and cooled 32 Palas of Sugar is added

Thereafter, 1 Kudava of each of the powder of

Godhuma – wheat – Triticum sativum

Pippali – Long pepper fruit – Piper longum

Vamsa Locana,

Srngataka and

Honey is added

All of them are stirred with the help of a stirrer (Khaja)

When it becomes dense, cakes (Sarpirgudas) is prepared and each of them is wrapped with Bhurjapatra (thin barks of Bhuja tree)

Having taken this cake 1 Pala in weight, the patient should take milk or alcohol as post- prandial drink.

These are useful in the treatment phthisis.

These are also useful for persons who are

Emaciated because of excessive exertion,

Over – indulgence in sex and

Exhaustion by lifting excessive weight

These cakes are efficacious in the treatment of

Rakta-Nisthivana — Hemoptysis

Daha -Burning sensation

Pinasa – chronic rhinitis having residual infection in the chest

Parshva shoola — pain in the sides of the chest

Shira shoola – headache

Svara bheda – hoarseness of voice and

Varna nasha – loss of complexion [56-61]

### **Sarpigudah (Third recipe)**

त्वक्क्षीरी श्रावणी द्राक्षामूर्वर्षभक जीवकैः।

वीरर्धि क्षीरकाकोली बृहती कपिकच्छुभिः॥६२॥

खर्जूर फलमेदाभिः क्षीरपिष्टैः पलोन्मितैः।

धात्री विदारीक्षु रस प्रस्थैः प्रस्थं घृतात् पचेत्॥६३॥

शर्करार्ध तुलां शीते क्षौद्रार्ध प्रस्थमेव च।

दत्त्वा सर्पिर्गुडान् कुर्यात्कास हिक्का ज्वरापहान्॥६४॥

यक्ष्माणं तमकं श्वासं रक्तपित्तं हलीमकम्।

शुक्रनिद्राक्षयं तृष्णां हन्युः कार्श्यं सकामलम्॥६५॥

इति तृतीयाः सर्पिर्गुडाः।

Tvak kṣīrī śrāvaṇī drākṣāmūrvarṣabhaka jīvakaiḥ।

vīrardhi kṣīrakākolī br̥hatī kapikacchubhiḥ॥62॥

kharjūra phalamedābhiḥ kṣīrapīṣṭaiḥ palonmitaiḥ।

dhātrī vidārikṣu rasa prasthaiḥ prasthaṃ ghṛtāt pacet॥63॥

śarkarārdha tulāṃ śīte kṣaudrārdha prasthameva ca।

dattvā sarpigudān kuryātkāsa hikkā jvarāpahān॥64॥

yakṣmāṇaṃ tamakaṃ śvāsaṃ raktapittaṃ halīmakam।

śukranidrākṣayaṃ tṛṣṇāṃ hanyuḥ kārśyaṃ sakāmalam॥65॥

iti tṛtīyāḥ sarpigudāḥ।

1 Pala of each of

Tavaksheeri

Sravani (Muditika) – sphaeranThus, indicus

Draksha – Raisin – *Vitis vinifera*

Murva – *Marsdenia tenacissima*

Rishabhaka

Jivaka – *Malaxis acuminata*

Vira kanda (Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*))

Riddhi

Ksheerakakoli – *Lilium polyphyllum*

Brihati – *Solanum indicum*

Kapikacchu – *Mucuna pruriens*

Fruit of kharjura – *Phoenix sylvestris* and

Meda is made to a paste by triturating with milk.

To this paste 2 prasthas of each of these are cooked together:

Juice of Dhatri

Juice of Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*)

Sugarcane juice and

Ghee

After the ghee is well cooked and cooled:

1/2 Tula of sugar and

1 Prastha of honey is added, out of which cakes (Sarpirgudas) is prepared.

These cakes cure

Kasa — cough

Hikka – hiccup

Jwara – fever

Yakshma – tuberculosis

Shvasa – bronchial asthma

Rakta Pitta – an ailment characterized by bleeding from different parts of the body

Halimaka – a serious type of jaundice

Shukra Ksaya – diminution of semen, oligospermia

Insomnia

Trushna – morbid thirst

Karshya – emaciation and

Kamala – Jaundice [in translation, liquids, ghee and honey are taken double the prescribed quantity according rules (Paribhasa), ]  
[62-65]

### **Sarpirgudah (Fourth recipe)**

नवमामलकं द्राक्षामात्मगुप्तां पुनर्नवाम्।

शतावरीं विदारीं च समङ्गां पिप्पलीं तथा॥६६॥

पृथग्दशपलान् भागान् पलान्यष्टौ च नागरात्।

यष्ट्याह सौवर्चलयो द्विपलं मरिचस्य च॥६७॥

क्षीर तैल घृतानां च त्र्याढके शर्कराशते।

क्वथिते तानि चूर्णानि दत्त्वा बिल्वसमान् गुडान्॥६८॥

कुर्यात्तान् भक्षयेत् क्षीणः क्षतः शुष्कश्च मानवः।

तेन सद्यो रसादीनां वृद्ध्या पुष्टिं स विन्दति॥६९॥

इति चतुर्थसर्पिर्गुडाः।

navamāmalakam drākṣāmātmaguptām punarnavām।

śatāvarīm vidārīm ca samaṅgām pippalīm tathā॥66॥

prthagdaśapalān bhāgān palānyaṣṭau ca nāgarāt।

yaṣṭyāhva sauvarcalayo rdvipalaṃ maricasya ca॥67॥

kṣīra taila ghṛtānām ca tryāḍhake śarkarāśate।

kvathite tāni cūrṇāni dattvā bilvasamān guḍān॥68॥

kuryāttān bhakṣayet kṣīṇaḥ kṣataḥ śuṣkaśca mānavaḥ।

tena sadyo rasādīnām vṛddhyā puṣṭiṃ sa vindati॥69॥

iti caturthasarpirguḍāḥ।

All these drugs is made to powders: 10 palas of each of  
Freshly collected and dried Amalaki – Phyllanthus, emblica

Draksha – Raisin – Vitis vinifera

Atmagupta – Mucuna pruriens

Punarnava – Boerhavia diffusa

Shatavari – Asparagus racemosus

Vidari – Ipomoea paniculata / Pueraria tuberosa

Samanga – Rubia cordifolia

Pippali – Long pepper fruit – Piper longum

8 Palas of Nagara – Zingiber officinale

1 Pala of Madhuyasti – Licorice

1 Pala sauvarcala

And

2 Palas of Maricha – Black pepper fruit – piper nigrum

2 Adhakas each of

Milk

Tila Taila – sesame oil

Ghee and

100 Palas of Sugar is cooked together.

Thereafter, the above mentioned powders is added be prepared.

These cakes are taken by persons suffering from phthisis and  
consumption.

Intake of these cakes instantaneously promotes tissue elements like  
Rasa (Chyle) etc, as a result of which the individual gets nourished.

[66-69]

### **Sarpir modakah (Fifth recipe)**

गो क्षीरार्धाढकं सर्पिः प्रस्थमिक्षु रसाढकम्।

विदार्याः स्वरसात्प्रस्थं रसात्प्रस्थं च तैत्तिरात्॥७०॥

दद्यात् सिध्यति तस्मिंस्तु पिष्टानिक्षु रसैरिमान्।  
 मधूक पुष्पकुडवं प्रियाल कुडवं तथा॥७१॥  
 कुडवार्धं तुगाक्षीर्याः खर्जूराणां च विंशतिम्।  
 पृथग्बिभीतकानां च पिप्पल्याश्च चतुर्थिकाम्॥७२॥  
 त्रिंशत्पलानि खण्डाच्च मधुकात् कर्षमेव च।  
 तथाऽर्धं पलिकान्यत्र जीवनीयानि दापयेत्॥७३॥  
 सिद्धेऽस्मिन् कुडवं क्षौद्रं शीते क्षिप्वाऽथ मोदकान्।  
 कारयेन्मरिचाजाजीपलचूर्णावचूर्णितान्॥७४॥  
 वातासृक्पित्तरोगेषु क्षत कासक्षयेषु च।  
 शुष्यतां क्षीणशुक्राणां रक्ते चोरसि संस्थिते॥७५॥  
 कृश दुर्बल वृद्धानां पुष्टिवर्णबलार्थिनाम्।  
 योनि दोष कृतस्रावहतानां चापि योषिताम्॥७६॥  
 गर्भार्थिनीनां गर्भश्च स्रवेद्यासां म्रियेत वा।  
 धन्या बल्या हितास्ताभ्यः शुक्रशोणितवर्धनाः॥७७॥  
 इति पञ्चमसर्पिर्मोदकाः।

go kṣīrārdhāḍhakam sarpiḥ prasthamikṣu rasāḍhakam।  
 vidāryāḥ svarasātprastham rasātprastham ca taittirāt॥70॥  
 dadyāt sidhyati tasmimstu piṣṭānikṣu rasairimān।  
 madhūka puṣpakuḍavam priyāla kuḍavam tathā॥71॥  
 kuḍavārdham tugākṣīryāḥ kharjūrāṇām ca viṃśatim।  
 pṛthagbibhītakānām ca pippalyāśca caturthikām॥72॥  
 triṃśatpalāni khaṇḍācca madhukāt karṣameva ca।  
 tathā'rdha palikānyatra jīvanīyāni dāpayet॥73॥  
 siddhe'smin kuḍavam kṣaudram śīte kṣiptvā'tha modakān।  
 kārayenmaricājājīpalacūrṇāvacūrṇitān॥74॥  
 vātāsr̥kpittarogeṣu kṣata kāsakṣayeṣu ca।  
 śuṣyatām kṣīṇaśukrāṇām rakte corasi samsthite॥75॥  
 kṛśa durbala vṛddhānām puṣṭivarnabalārthinām।

yoni doṣa kṛtasrāvahatānām cāpi yoṣitām||76||  
garbhārthinīnām garbhaśca sravedyāsām mriyeta vā|  
dhanyā balyā hitāstābhyaḥ śukraṣṇitavardhanāḥ||77||  
iti pañcamasarpirmodakāḥ|

1 Adhaka of Cow's milk

2 Prasthas ghee

2 Adhakas Sugarcane Juice

2 Prasthas Juice of Vidari and

2 Prasthas soup of the meat of Tittiri is cooked together

During the final stage of cooking

1 Kudava each of

Paste of Madhuka– Licorice – Glycyrrhiza glabra Puspa

Priyala (Buchanania lanzan)

½ kudava Tugaksiri

20 fruits of kharjura

20 fruits bibhitaki

1 pala Pippali – Long pepper fruit – Piper longum

30 Palas Sugar

1 Karsa Madhuka– Licorice – Glycyrrhiza glabra and

1/2 Pala Drugs belonging to Jivaniya group each is added.

The above mentioned drugs are made to a paste by triturating with sugar cane juice before adding to the recipe.

After the recipe is fully cooked and cooled, 2 kudavas of honey is added.

From out of this, Modakas 1 Pala of the powder of Maricha – Black pepper fruit and Ajaji (cumin) are sprinkled.

These Modakas cures

Vatasruk (gout)

Diseases caused by Pitta

Phthisis

Cough and

Kshaya – body tissue depletion.

These are useful for persons suffering from emaciation, who are reduced of semen, whose blood is locked up in the chest, who are thin, weak and old, and also for those desires of having nourishment, complexion and strength.

These Modakas are also useful for ladies suffering from exudations through the vitiated genital tract, who ring from exudations through the vitiated genital tract, who desire conception and who suffer from miscarriages and death of the fetus in womb. By the use of these pills, ladies are endowed with auspiciousness strength and wholesomeness. These are promoters of Shukra (sperm) and Sonita (ovum) [70-77]

### Recipes

बस्तिदेशे विकुर्वाणे स्त्री प्रसक्तस्य मारुते।  
वातघ्नान् बृंहणान् वृष्यान् योगांस्तस्य प्रयोजयेत्॥७८॥  
शर्करा पिप्पली चूर्णैः सर्पिषा माक्षिकेण च।  
संयुक्तं वा शृतं क्षीरं पिबेत् कास ज्वरापहम्॥७९॥  
फलाम्लं सर्पिषा भृष्टं विदारीक्षुरसे शृतम्।  
स्त्रीषु क्षीणः पिबेद्यूषं जीवनं बृंहणं परम्॥८०॥  
सक्तूनां वस्त्रपूतानां मन्थं क्षौद्रं घृतान्वितम्।  
यवान्न सात्म्यो दीप्ताग्निः क्षतक्षीणः पिबेन्नरः॥८१॥  
जीवनीयोपसिद्धं वा जाङ्गलं घृतभर्जितम्।  
रसं प्रयोजयेत् क्षीणे व्यञ्जनार्थं सशर्करम्॥८२॥



गोमहिष्यश्चनागाजैः क्षीरैर्मासरसैस्तथा।

यवान्नं भोजयेद्यूषैः फलाम्लैर्घृतसंस्कृतैः॥८३॥

दीप्तेऽग्नौ विधिरेषः स्यान्मन्दे दीपनपाचनः।

यक्ष्मिणां विहितो ग्राही भिन्ने शकृति चेष्यते॥८४॥

bastideśe vikurvāṇe strī prasaktasya mārute।

vātaghnān br̥mhaṇān vr̥ṣyān yogāmstasya prayojayet॥78॥

śarkarā pippalī cūrṇaiḥ sarpiṣā māksikeṇa ca।

saṃyuktaṃ vā śṛtaṃ kṣīraṃ pibet kāsa jvarāpaham॥79॥

phalāmlaṃ sarpiṣā bhr̥ṣṭaṃ vidārikṣurase śṛtaṃ।

strīṣu kṣīṇaḥ pibedyūṣaṃ jīvanaṃ br̥mhaṇaṃ param॥80॥

saktūnāṃ vastrapūtānāṃ manthaṃ kṣaudra ghr̥tānvitam।

yavāna sātmyo dīptāgniḥ kṣatakṣīṇaḥ pibennaraḥ॥81॥

jīvanīyopasiddhaṃ vā jāṅgalaṃ ghr̥tabharjitam।

rasaṃ prayojayet kṣīṇe vyañjanārthaṃ saśarkaram॥82॥

gomahiṣyaśvanāgājaiḥ kṣīrairmāṃsarasaistathā।

yavānaṃ bhojayedyūṣaiḥ phalāmlairghṛtasamskṛtaiḥ॥83॥

dīpte’gnau vidhireṣaḥ syānmande dīpanapācanaḥ।

yakṣmiṇāṃ vihito grāhī bhinne śakṛti ceṣyate॥84॥

In persons indulging in women, [vitiated] Vata afflicts Bestrides (Pelvic region). To such patients, recipes which are alleviators of Vayu, prompters of nourishment and aphrodisiacs are to be administered.

Sugar, powder of Pippali – Long pepper fruit – Piper longum, ghee and or honey is added to milk and given to patient to drink for the cure of cough and fever.

These ingredients can be added to milk after or before boiling, appropriately. Whenever honey is to be used, it is added to the milk when it is boiled and cooled.

Phalamla is fried in ghee and boiled with the juice of Vidari (Ipomoea paniculata / Pueraria tuberosa) and sugarcane.

The vegetable soup, Thus, prepared, is useful for a patient who is emaciated because of the excessive indulgence in women this is an excellent recipe for the promotion of longevity and nourishment.

Roasted barley flour is sieved through a cloth, and Mantha (thin gruel) is prepared out of it. This gruel is added with honey and ghee, and given to a patient suffering from phthisis, provided that he is accustomed to taken barley as one of the ingredients of the food and if he has strong of digestion.

Alternatively, meat of animals of arid zone (Jangala) is boiled with drugs belonging to Jivaniya group. The meat soup, Thus, prepared, should be sizzled with ghee, added, with sugar and used as a dish (Vyanjana) for a patient suffering from phthisis.

Boiled barley is given to a patient suffering from phthisis along with milk of she- buffalo, mare, she – elephant and she goat or with meat soup or with vegetable soup or with Phalamla sizzled with ghee.

The above mentioned recipes are given to patient having strong power of digestion. If power of digestion is suppressed, then the patient should e given recipes which are stimulants of digestion (Dipana) and carminative (Pacana). If there is Diarrhoea in a patient suffering from phthisis, then the bowel binding recipes prescribed for the treatment of tuberculosis (Chapter 8) is used. [78-84]\

## Saindhavadi Churna

पलिकं सैन्धवं शुण्ठी द्वे च सौवर्चलात् पले।  
कुडवांशानि वृक्षाम्लं दाडिमं पत्रमर्जकात्॥८५॥  
एकैकं मरिचाजाज्योर्धान्यकाद्वे चतुर्थिके।  
शर्करायाः पलान्यत्र दश द्वे च प्रदापयेत्॥८६॥  
कृत्वा चूर्णमतो मात्रामन्नपाने प्रयोजयेत्।  
रोचनं दीपनं बल्यं पार्श्वार्तिश्वासकासनुत्॥८७॥  
इति सैन्धवादिचूर्णम्।

palikaṃ saindhavaṃ śuṅṭhī dve ca sauvarcalāt pale|  
kuḍavāṃśāni vṛkṣāmlaṃ dāḍimaṃ patramarjakāt||85||  
ekaikaṃ maricājājyordhānyakāddve caturthike|  
śarkarāyāḥ palānyatra daśa dve ca pradāpayet||86||  
kṛtvā cūrṇamato mātrāmannapāne prayojayet|  
rocanam dīpanam balyam pārsvārtiśvāsakāsanut||87||  
iti saindhavādicūrṇam|

1 Pala each of Saindhava and sunthi

2 Palas of Sauvarchala

1 Kudava of Vrksamla (Dadima – Pomegranate)

1 Kuduva of leaf of Arjaka

1 Pala of Maricha – Black pepper fruit

1 Pala of Ajaji – cumin

2 Palas of Dhanyaka – coriander and

12 Palas of sugar is made to powders and mixed together.

In appropriate quantity, this powder is added to food and drinks.

It is appetizer, stimulant of digestion and promoter of strength; it

cures pain in the sides of the chest, asthma and cough. [85-87]

## Shadava

एका षोडशिका धान्याद्द्वे द्वेऽजाज्यजमोदयोः।  
ताभ्यां दाडिम वृक्षाम्लं द्विद्विः सौवर्चलात्पलम्॥८८॥  
शुण्ठ्याः कर्षं दधित्थस्य मध्यात् पञ्च पलानि च।  
तच्चूर्णं षोडशपले शर्कराया विमिश्रयेत्॥८९॥  
षाडवोऽयं प्रदेयः स्यादन्नपानेषु पूर्ववत्।  
मन्दानले शकृद्भेदे यक्ष्मिणामग्निवर्धनः॥९०॥  
इति षाडवः।

ekā ṣoḍaśikā dhānyāddve dve'jāyajamodayoḥ।  
tābhyāṃ dāḍima vṛkṣāmlaṃ dvirdviḥ sauvarcalātpalam॥88॥  
śuṅṭhyāḥ karṣaṃ dadhitthasya madhyāt pañca palāni ca।  
taccūrṇaṃ ṣoḍaśapale śarkarāyā vimīśrayet॥89॥  
ṣāḍavo'yam pradeyaḥ syādannapāneṣu pūrvavat।  
mandānale śakṛdbhede yakṣmiṇāmagnivardhanaḥ॥90॥  
iti ṣāḍavaḥ।

Powders of

1 Pala Dhanyaka

2 Pala Ajaji

2 Pala of Ajamoda

4 Palas of Dadima – Pomegranate – Punica granatum

1 Pala of [Sauvarchala \(Black salt\)](#)

1 karsa of Sunti – Zingiber officinale

5 Palas of pulp of Kapittha (Feronia limonia) and

16 Palas of sugar is mixed together.

Like the earlier recipe, the present Sadava [delicious recipe having sweet and sour tastes] is administered along with food and drinks for the treatment of mandanala (suppression of the powder of

digestion) and diarrhoea

It promoted the promotes the digestive power of patients suffering from tuberculosis [88-90]

### **Nagabala Kalpa**

पिबेन्नागबलामूलमर्धकर्षविवर्धितम् ।

पलं क्षीरयुतं मासं क्षीरवृत्तिरन्नभुक्॥९१॥

एष प्रयोगः पुष्ट्यायुर्बलारोग्यकरः परः।

मण्डूकपर्ण्याः कल्पोऽयं शुण्ठीमधुकयोस्तथा॥९२॥

pibennāgabalāmūlamardhakarṣavivardhitam |

palaṃ kṣīrayutaṃ māsaṃ kṣīravṛttiranannabhuk||91||

eṣa prayogaḥ puṣṭyāyurbalārogyakaraḥ paraḥ|

maṇḍūkaparṇyāḥ kalpo'yaṃ śuṅṭhīmadhukayostathā||92||

1/2 Karsha of the root (bark) of Nagabala (Grewia populifolia, Sida spinosa, Urena lobata, Grewia hirsuta) is boiled with milk and given to the patient on the first day.

Thereafter, the powder of Nagabala- root- (bark) is increased by 1/2 Karsha every day, and given by boiling with milk.

On 8th day, the quantity of Nagabala- root will be 1 Pala (48 g).

Thereafter, the patient should continue to take this drug in the dose of 1 Pala for 1 month.

While taking this drug boiled milk, the patient should refrain from taking any cereals. Whenever he feels hungry, he should take only milk.

The recipe is excellent for the promotion of nourishment, longevity, strength and immunity to diseases.

In the above mentioned manner, Mandukaparni, Sunthi (ginger)

and Madhuka– Licorice is administered for therapeutic effects described above. [91-92]

### **Diet and drink**

यद्यत् सन्तर्पणं शीतमविदाहि हितं लघु।  
अन्नपानं निषेव्यं तत्क्षतक्षीणैः सुखार्थिभिः॥९३॥  
यच्चोक्तं यक्ष्मिणां पथ्यं कासिनां रक्तपित्तिनाम्।  
तच्च कुर्यादवेक्ष्याग्निं व्याधिं सात्म्यं बलं तथा॥९४॥

yadyat santarpaṇaṃ śītama vidāhi hitaṃ laghu।  
annapānaṃ niṣevyaṃ tatksataksīṇaiḥ sukhārthibhiḥ॥93॥  
yaccoktaṃ yakṣmiṇāṃ pathyaṃ kāsināṃ raktapittinām।  
tacca kuryādavekṣyāgniṃ vyādhiṃ sātmyaṃ balaṃ tathā॥94॥

Food and drinks which are nourishing, cooling, Vidahi (which do not cause burning sensation), wholesome and light, is used by the patient suffering from phthisis and who is desirous of regaining health.

With due regard to the Agni (digestion strength), nature of disease, wholesomeness and strength, the patient of Phthisis should resort to wholesome diet, and regimens prescribed for tuberculosis, Kasa (cough) and Raktapitta (a disease for characterized by bleeding from different parts of the body). [93-94]

### **Need for Prompt Attention**

उपेक्षिते भवेत्स्मिन्ननुबन्धो हि यक्ष्मणः।  
प्रागेवागमनात्तस्य तस्मात् त्वरया जयेत्॥९५॥

upekṣite bhavettasminnanubandho hi yakṣmaṇaḥ|  
prāgevāgamanāttasya tasmāttaṃ tvarayā jayet||95||

If the patient suffering from phthisis is not given appropriate treatment on time, then this may lead to Rajayakshma – tuberculosis. Therefore well before the arrival of this ailment (attack of tuberculosis), the phthisis should be treated, subdued (Cured). [95]

तत्र श्लोकौ-

क्षतक्षय समुत्थानं सामान्य पृथगाकृतिम्|  
असाध्ययाप्यसाध्यत्वं साध्यानां सिद्धिमेव च||९६||  
उक्तवाञ्ज्येष्ठशिष्याय क्षतक्षीणचिकित्सिते|  
तत्त्वार्थविद्वीतरजस्तमोदोषः पुनर्वसुः||९७||

tatra ślokau-

kṣatakṣaya samutthānaṃ sāmānya pṛthagākṛtim|  
asādhyayāpyasādhyatvaṃ sādhyānāṃ siddhimeva ca||96||  
uktavāñjyēṣṭhaśiṣyāya kṣatakṣīṇacikitsite|  
tattvārthavidvītarajastamodoṣaḥ punarvasuḥ||97||

In this chapter, on the treatment of phthisis, Lord Punarvasu who is conversant with Truth and is free from Rajas (1 of the 3 attributes representing fickle mindedness including passion) and Tamas (1 of the 3 attributes representing slackness including ignorance) imparted instructions to the senior disciple on the following points:

1. Etiology of Phthisis;
2. Signs and symptoms of phthisis in general and of each variety
3. Incurability, Pliability and curability of phthisis and
4. Successful treatment of curable variety of phthisis. [ 96-97]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबल पूरिते चिकित्सित स्थाने  
क्षतक्षीण चिकित्सितं नामैकादशोऽध्यायः॥११॥

ityagniveśakṛte tantre'prāpte dr̥ḍhabala pūrite cikitsita sthāne  
kṣatakṣīṇa cikitsitaṃ nāmaikādaśo'dhyāyaḥ॥11॥

Thus, ends the 11th chapter dealing with the treatment of Phthisis (Ksata Ksina) in the section on therapeutics of Agnivesa's work as redacted by Charaka and not being available, restored by Drdhabala.



## Charaka – Shotha Chikitsa 12th Chapter

12th Chapter of Charaka Samhita Chikitsa Sthana – Shvayathu chikitsa deals with symptoms and treatment of different types of inflammation. The term Shotha, Sotha, Shoth are used as synonyms of Shvayathu.

अथातः श्वयथु चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ śvayathu cikitsitaṁ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now we shall expound the chapter on the treatment of Svayatu (oedema).

Thus, said Lord Atreya. [1-2]

भिषग्वरिष्ठं सुर सिद्धजुष्टं मुनीन्द्रमत्र्यात्मजमग्निवेशः।

महागदस्य श्वयथोर्यथावत् प्रकोपरूप प्रशमान पृच्छत्॥३॥

bhiṣagvariṣṭhaṁ sura siddhajusṭhaṁ

munīन्द्रamatryātmajamagniveśaḥ।

mahāgadasya śvayathoryathāvat prakoparūpa praśamāna

prcchat॥3॥

Agnivesha enquired from the great sage Atreya, the excellent physician and the one respected by the gods and Siddhas (those who have attained special spiritual powers) about complete description of etiology, signs and symptoms and treatment. [3]

तस्मै जगादागदवेदसिन्धु प्रवर्तनाद्रिप्रवरोऽत्रिजस्तान्।

वातादि भेदात्त्रिविधस्य सम्यङ्निजानिजैकाङ्गजसर्वजस्य॥४॥

tasmai jagādāgadavedasindhu pravartanādripravaro'trijastān|  
vātādi bhedātrividhasya samyañnijānijaikāṅgajasarvajasya||4||

Lord Atreya, the original source of science of medicine, appropriately explained to Agivesha the Etiology etc. of the diseases which is classified into 3 categories, namely Vataja, Pittaja and Kaphaja, and also classified differently as exogenous (Agantuja), endogenous (Agantuja), Ekangaja (located in only one limb) and Sarvaja (swelling all over the body). [4]

### **Nija Shotha Nidana – Causes of Endogenous Variety:**

शुद्ध्यामयाभक्तकृशाबलानां क्षाराम्ल तीक्ष्णोष्ण गुरूपसेवा|

दध्याममृच्छाक विरोधि दुष्टगरोपसृष्टान्ननिषेवणं च||५||

अर्शास्यचेष्टा न च देहशुद्धिर्मर्मोपघातो विषमा प्रसूतिः|

मिथ्योपचारः प्रतिकर्मणां च निजस्य हेतुः श्वयथोः प्रदिष्टः||६||

śuddhyāmayābhaktakṛśābalānāṃ kṣārāmla tīkṣṇoṣṇa gurūpasevā|

dadhyāmamṛcchāka virodhi duṣṭagaropasṛṣṭānnaniṣevaṇaṃ ca||5||

arśāṃsyaceṣṭā na ca dehaśuddhirmarmopaghāto viṣamā prasūtiḥ|

mithyopacāraḥ pratikarmaṇāṃ ca nijasya hetuḥ śvayathoḥ

pradiṣṭaḥ||6||

### **Following are the causative factors of endogenous type of edema:**

Intake of Kshara (Alkaline preparation),

Amla (sour food and drinks),

Teekshna (strong, piercing food articles)

Guru (heavy food) by a person who has become emaciated and weak because of Shuddhi (Panchakarma therapies)

Intake of Dadhi (curd), uncooked food, Mrut (Mud), Shaka (leafy

vegetable),

Virodhi Anna (**wrong food combinations**),

Dushta Anna (Polluted food and water)

food afflicted with Gara (artificially prepared poison);

Afflictions with piles and lack of exercise;

Not administering Panchakarma purification therapies in appropriate times;

Marma upaghata – Afflictions of vital organs because of endogenous diseases (such as kidney disorders, heart disorders etc)

Irregular delivery, abortion and miscarriages and

Inappropriate administration of Panchakarma elimination therapies and improper care of the patient after the administration of these therapies [5-6]

### **Agantuja Shotha Nidana – Etiology of Exogenous Oedema**

बाह्यास्त्वचो दूषयिताऽभिघातः काष्ठाश्मशस्त्राग्निविषायसाद्यैः ।

आगन्तुहेतुः, ...|७|

bāhyāstvaco dūṣayitā'bhigātaḥ kāṣṭhāśmaśastrāgniviṣāyasādyaiḥ ।  
āgantuhetuḥ, ...|7|

Affliction of skin by the impact of wood, stone, weapon, fire, poison and iron gives rise to exogenous type of oedema. [7 ½]

### **Types of Nija and Agantuja Shotha (endogenous)**

... त्रिविधो निजश्च सर्वार्धगात्रावयवाश्रितत्वात्|७||

... trividho nijaśca sarvārdhagātrāvayavāśritatvāt|7||

The endogenous and exogenous edema are of 3 types, viz, Sarva Gatra – oedema pervading the whole body, Ardha Gatra – oedema pervading the half of the body, and Avayava Ashraya – oedema afflicting only one limb of the body. [7 ½]

### **Shotha samprapti: Pathogenesis**

बाह्याः सिराः प्राप्य यदा कफासृक्पित्तानि सन्दूषयतीह वायुः।  
तैर्बद्धमार्गः स तदा विसर्पन्नुत्सेधलिङ्गं श्वयथुं करोति॥८॥

bāhyāḥ sirāḥ prāpya yadā kaphāsṛkpittāni sandūṣayatiha vāyuh|  
tairbaddhamārgaḥ sa tadā visarpannutsedhalingam śvayathum  
karoti||8||

Because of the above-mentioned factors, Kapha, Asrik (blood) and Pitta enter the external vessels (Bahya Sira) and afflict Vata Dosh. As a result, the channel of circulation gets obstructed which spreads to the nearby areas, leading to Shotha. Shotha/ Shvayatu is characterized by swelling. [8]

### **Pathogenesis**

उरःस्थितैरूर्ध्वमधस्तु वायोः स्थान स्थितैर्मध्यगतैस्तु मध्ये।

सर्वाङ्गगः सर्वगतैः क्वचित्स्थैर्दोषैः क्वचित् स्याच्छ्वयथुस्तदाख्यः॥९॥

uraḥsthitairūrdhvamadhastu vāyoḥ sthāna sthitairmadhyagataistu  
madhye|

sarvāṅgagaḥ sarvagataiḥ kvacitsthairdoṣaiḥ kvacit syācchvayaThus,  
tadākhyah||9||

**Urdhva Svayathu:** If the afflictions take place in the chest, then edema occurs in the upper part of the body

**Adhah Svayathu:** If these afflictions take place in the colon or pelvic region, which is the location of Vata, then oedema occurs in the lower part of the body.

**Madhya shvayathu:** If these afflictions take place in the middle of the body, i. e between the chest and the pelvic region, then oedema occurs in the middle of the body, and

**Sarvaanga Shotha:** If these afflictions take place in the whole body, then swelling occurs in the entire body.

If however, these afflictions are located in any particular viscera, such as throat and palate, then oedema takes place in that locality and it is named after the viscera where it occurs (e.g Gala Shotha) [9]

### **Shotha Purvaroopam:**

ऊष्मा तथा स्याद्वथुः सिराणामायाम इत्येव च पूर्वरूपम्|१०|

ūṣmā tathā syāddavathuḥ sirāṇāmāyāma ityeva ca pūrvarūpam|10|

### **Premonitory signs and symptoms of Sotha Roga**

Ushma – Hyper pyrexia, increased temperature

Davathu – burning sensation and

Siranam Ayama – dilatation of the vessels of the locality (10 ½)

सर्वस्त्रिदोषोऽधिक दोष लिङ्गैस्तच्छब्दमभ्येति भिषग्जितं च||१०||

sarvastridoṣo'dhika doṣa liṅgaistacchabdamabhyeti bhiṣagjitam  
ca||10||

Though all the 3 Doshas are involved in the manifestation of all the types of Shotha, it is on the basis of the predominance of the respective Doshas that

Vatika,

Pattika and

Slaismika (Kaphaja) varieties are determined and therapies are prescribed accordingly. [10]

### **Shoth Samanya lakshana:**

सगौरवं स्यादन्वस्थितत्वं सोत्सेधमुष्माऽथ सिरातनुत्वम्।

सलोमहर्षाऽङ्गविवर्णता च सामान्यलिङ्गं श्वयथोः प्रदिष्टम्॥११॥

sagauravam syādanavasthitatvam sotsedhamuṣmā'tha  
sirātanutvam|

salomaharṣā'ṅgavivarṇatā ca sāmānyaliṅgaṃ śvayathoḥ  
pradiṣṭam||11||

### **The general signs and symptoms of Svayathu:**

Sa gauravam – Heaviness

Anavasthitatvam – instability,

Utsedha – swelling

Ushma – rise in temperature,

Sira tanutvam – thinning of vessels,

Loma harsha – horrification and

Anga vivarnata – discoloration of the skin over the limbs [11]

### **Vataja Shotha Lakshana:**

चलस्तनु त्वक्परुषोऽरुणोऽसितः प्रसुप्ति हर्षार्तियुतोऽनिमित्ततः।

प्रशाम्यति प्रोन्नमति प्रपीडितो दिवाबली च श्वयथुः समीरणात्॥१२॥

calastanu tvakparuṣo'ruṇo'sitaḥ prasupti harṣārtiyuto'nimittataḥ|  
praśāmyati pronnamati prapīḍito divābalī ca śvayathuḥ

samīraṇāt||12||

### **Signs and Symptoms of Vatika Svayathu:**

Chala – The nature of the oedema changes very often

Tanu Twak – The skin over the odematous part becomes thin,

Parusha – rough to touch

Aruna, Asita – red or black in color;

Prasupti – numbness,

Harsha – tingling sensation, horripilation

Arti – Pain

The oedema gets subsided without any reason

When pressed, the swelling disappears but it appears again after the pressure is withdrawn and

Divā Bali – The swelling is more during day time. [12]

### **Pittaj Shotha Lakshana:**

मृदुः सगन्धोऽसित पीत रागवान् भ्रम ज्वर स्वेद तृषामदान्वितः।

य उष्यते स्पर्शरुगक्षि रागकृत् स पित्तशोथो भृश दाह पाकवान्॥१३॥

mṛduḥ sagandho'sita pīta rāgavān bhrama jvara sveda  
tṛṣāmadānvitah|

ya uṣyate sparśarugakṣi rāgakṛt sa pittāśoṭho bhṛśa dāha  
pākavān||13||

### **Signs and Symptoms of Paittik Svayathu:**

Mrudu – swelling is soft to touch and

Sagandha – emits odor

Asita Peeta Raagavaan – black, yellow or red in color

Bhrama, Jwara, Sweda, Trushna, Mada – associated with giddiness, fever, sweating, thirst and intoxication

Ushyate – local rise of temperature

Sparsha Ruk – local tenderness

Akshiragakrut – Eyes of the patient become red and

Brhusa Daha pakavan – Excess and swift burning sensation and suppuration in the affected part. [13]

### **Kaphaja Shoth Lakshan:**

गुरुः स्थिरः पाण्डुररोचकान्वितः प्रसेक निद्रावमि वह्नि मान्द्यकृत्|

स कृच्छ्र जन्म प्रशमो निपीडितो न चोन्नमेद्रात्रिबली कफात्मकः||१४||

guruḥ sthiraḥ pāṇḍurarocakānvitaḥ praseka nidrāvami vahni māndyakṛt|

sa kṛcchra janma praśamo nipīḍito na connamedrātribalī kaphātmakaḥ||14||

### **Signs and Symptoms of Kaphaja Svayathu:**

Guru – heaviness in the affected limb/ local area

Sthira – oedema remains stable and confined to one area

Pandu, Arochaka – patient suffers from anemia and anorexia,

Praseka – to excessive salivation,

Nidra – excessive sleep,

Vami – vomiting and

Vahnimandya – suppression of the power of digestion

This type of oedema takes a long time to appear and its cure also takes a long time

Upon pressing and releasing the pressure, the pit doesn't get filled up immediately and

Ratribali – the condition gets aggravated at night. [14]

### **Asadhyata – Bad prognosis**

कृशस्य रोगैरबलस्य यो भवेदुपद्रवैर्वा वमि पूर्वैर्युतः|



स हन्ति मर्मानुगतोऽथ राजिमान् परिस्रवेद्धीनबलस्य सर्वगः॥१५॥

kṛśasya rogairabalasya yo bhavedupadravairvā vami  
pūrvakairyutaḥ|

sa hanti marmānugato'tha rājimān parisraveddhīnabalasya  
sarvagaḥ||15||

### **Bad prognosis**

The patient of Svayathu succumbs to death because of the following:

If oedema occurs in a person who is emaciated and afflicted by other diseases

Vami – If the patient of oedema develops complications, like vomiting, etc

Marmanugata – If the oedema has afflicted the vital organs of the body

Rajiman – If stripes appears over the oedematous part

Parisrava – If there is exudation of fluid from this oedematous part

Heenabalasya Sarvanuga – If there is general edema all over the body (anasarca) in a weak patient [15]

### **Sadhyata –**

अहीन मांसस्य य एकदोषजो नवो बलस्थस्य सुखः स साधने॥१६॥

ahīna māṃsasya ya ekadoṣajo navo balasthasya sukhaḥ sa  
sādhane|16|

### **Good prognosis – curability:**

Aheena mamsa – if there is no muscle wasting in the patient,

Eka Doshaja – if only one Dosha is involved

Nava – edema of recent origin

Balasthasya – if the patient has good strength then the condition is curable. [16 ½]

**Shotha Chikitsa Sutra: Line of Treatment:**

निदान दोषर्तुविपर्यय क्रमैरुपाचरेत्तं बल दोष कालवित्||१६||

nidāna doṣartuviparyaya kramairupācārettaṃ bala doṣa  
kālavit||16||

The physician, after ascertaining –

Bala – strength of the patient,

Dosha – Doshas involved

Kala – time, season, stage of disease, should treat the ailment by administering therapies, contradicting the etiological factors,

Doshas and season. [16]

**Treatment of Shotha in its different stages:**

अथामजं लङ्घन पाचन क्रमै विशोधनैरुल्बण दोषमादितः|

शिरोगतं शीर्ष विरेचनैरधो विरेचनैरूर्ध्वहरैस्तथोर्ध्वजम्||१७||

उपाचरेत् स्नेहभवं विरूक्षणैः प्रकल्पयेत् स्नेहविधिं च रूक्षजे|

विबद्ध विट्केऽनिलजे निरूहणं घृतं तु पित्तानिलजे सतिक्तकम्||१८||

पयश्च मूर्च्छारति दाह तर्षिते विशोधनीये तु समूत्रमिष्यते|

कफोत्थितं क्षार कटूष्ण संयुतैः समूत्र तक्रासव युक्ति भिर्जयेत्||१९||

athāmajaṃ laṅghana pācana kramai vīśodhanairulbaṇa  
doṣamāditaḥ|

śirogataṃ śīrṣa virecanairadho

virecanairūrdhvaharaistathordhvajam||17||

upācāret snehabhavaṃ virūkṣaṇaiḥ prakalpayet snehavidhiṃ ca  
rūkṣaje|

vibaddha viṭke’nilaje nirūhaṇaṃ ghr̥taṃ tu pittānilaje

satiktakam||18||

payaśca mūrccārati dāha tarṣite viśodhanīye tu samūtramīṣyate|  
kaphotthitaṃ kṣāra kaṭuṣṇa saṃyutaiḥ samūtra takrāsava yukti  
bhirjayet||19||

If Shvayathu is caused by Ama, then the patient is given

[Langhana – fasting therapy](#)

**Pachana therapy** – to get rid of ama, to improve digestion strength

Shodhana – elimination Panchakarma therapies to alleviate the predominant, Dosha involved.

**If Sotha is located in the head,**

Seersha Virechana (therapies, like inhalation, nasal drops, meant for the elimination of the Doshas from the head) is administered.

If located in the lower body part,

Virechana – Purgation therapy is given, and

If located in the upper part of the body,

Vamana – emetic therapy is administered.

If Shotham is caused by improper administration of the

Snehakarma – oleation therapy, then drugs having dryness qualities are administered.

If Svayathu is caused by excessive intake of dry foods and drinks, then Sneha – oleation therapy is given.

If there is constipation and if Svayathu is caused by Vata, then Niruha (decoction enema) is administered.

If Svayathu is caused by the simultaneous aggravation of Pitta and Vata, then [Tiktaka Ghrita](#) is administered.

If the patient is suffering from fainting (Murcha), Arati (dislike for everything), burning sensation and morbid thirst, then he is given milk.

If, however, such a patient is to be given elimination therapy, then a suitable recipe along with cow's urine is used.

If Shwayathu is caused by Kapha, then Takrasava mixed with cow's urine and added with Kshara, pungent and hot drugs, is administered. [17-19]

### **Apathya –**

ग्राम्याब्जानूपं पिशितमबलं शुष्कशाकं नवान्नं  
गौडं पिष्टान्नं दधि तिलकृतं विज्जलं मद्यमम्लम्।  
धाना वल्लूरं समशनमथो गुर्वसात्म्यं विदाहि  
स्वप्नं चारात्रौ श्वयथुगदवान् वर्जयेन्मैथुनं च॥२०॥

grāmyābjānūpaṃ piśitamabalaṃ śuṣkaśākaṃ navānnaṃ  
gauḍaṃ piṣṭānnaṃ dadhi tilakṛtaṃ vijjalaṃ madyamamlam।  
dhānā vallūraṃ samaśanamatho gurasātmyaṃ vidāhi  
svapnaṃ cārātrau śvayathugadavān varjayenmaithunaṃ ca॥20॥

### **Unwholesome diet and regimen:**

The Svayathu patient should avoid:

Gramya, Abja, Anupa – Meat of domesticated, aquatic and marsh place animals

Abala – meat that do not promote strength

Shushka shaka: Dried vegetables

Navanna – newly harvested grains

Gauda – Preparations of jaggery,

Pishtanna – pastries, starchy foods

Dadhi – curd,

Tila – sesame, slimy food and drinks, sour alcoholic preparations,

Dhana (germinated barley after frying) and dried meat;

Wrong food combinations

Heavy, unwholesome and Vidahi (which cause burning sensation) food and drink

Sleep during day time and

Sexual intercourse

### **Treatment of kaphaja Type of Svayathu (Oedema):**

व्योषं त्रिवृत्तिकक रोहिणी च सायोरजस्का त्रिफला रसेन।

पीतं कफोत्थं शमयेत्तु शोफं गव्येन मूत्रेण हरीतकी च॥२१॥

vyoṣaṃ trivṛt tiktaka rohinī ca sāyorajaskā triphalā rasena।

pītaṃ kaphotthaṃ śamayettu śophaṃ gavyena mūtreṇa haritakī

ca॥21॥

Trikatu (Ginger, black pepper and long pepper),

Trivrt –Operculina turpethum and

Katukarohini – Picrorhiza kurroa

mixed with the powder of Ayoraja – iron is taken along with the decoction Triphala (haritaki, Vibhitaki, Amalaki) which cures

Svayathu caused by Kapha.

Similarly, intake of Haritaki along with Cow's urine cures Kaphaja type of oedema. [21]

### **Treatment of all the 3 types of Svayatu:**

हरीतकी नागर देवदारु सुखाम्बुयुक्तं सपुनर्नवं वा।  
सर्वं पिबेत्त्रिष्वपि मूत्रयुक्तं स्नातश्च जीर्णे पयसाऽन्नमद्यात्॥२२॥  
सशुण्ठि पीतद्रुसं प्रयोज्यं श्यामोरुबूकोषणसाधितं वा।  
त्वग्दारुवर्षाभुमहौषधैर्वा गुडूचिकानागर दन्तिभिर्वा॥२५॥  
सप्ताहमौष्ट्रं त्वथवाऽपि मासं पयः पिबेद्भोजनवारिवर्जी।  
गव्यं समूत्रं महिषीपयो वा क्षीराशनो मूत्रमथो गवां वा॥२६॥  
तक्रं पिबेद्वा गुरुभिन्नवर्चाः सव्योष सौवर्चल माक्षिकं च।  
गुडाभयां वा गुडनागरं वा सदोष भिन्नामविबद्धवर्चाः॥२७॥  
विड्वातसङ्गे पयसा रसैर्वा प्राग्भक्तमद्यादुरुबूकतैलम् ।  
स्रोतो विबन्धेऽग्निरुचिप्रणाशे मद्यान्यरिष्टांश्च पिबेत् सुजातान्॥२८॥  
haritakī nāgara devadāru sukhāmbuyuktaṃ sapunarnavaṃ vā।  
sarvaṃ pibettriṣvapi mūtrayuktaṃ snātaśca jīrṇe  
payasā'nnamadyāt॥22॥  
saśuṅṭhi pītadrurasamṃ prayojyaṃ śyāmorubūkoṣaṇasādhitaṃ vā।  
tvagdaruvarṣābhumahauṣadhairvā guḍūcikanāgara  
dantibhīrvā॥25॥  
saptāhamauṣṭraṃ tvathavā'pi māsaṃ payaḥ pibedbhojanavāriverjī।  
gavyaṃ samūtraṃ mahiṣīpayo vā kṣīrāśano mūtramatho gavāṃ  
vā॥26॥  
takraṃ pibedvā gurubhinnavarcāḥ savyoṣa sauvarcala mākṣikaṃ  
ca।  
guḍābhayāṃ vā guḍanāgaramṃ vā sadoṣa  
bhinnānavibaddhavarcaḥ॥27॥  
viḍvātasaṅge payasā rasairvā prāgbhaktamadyādurubūkatailam ।

sroto vibandhe'gnirucipraṇāṣe madyānyariṣṭāṃśca pibet  
sujātān||28||

In all 3 varieties of oedema, viz., Vataja, Pittaja and Kaphaja  
Svayathu, the Patient is given the paste of  
Haritaki – Terminalia chebula  
Nagara – Zingiber officinale and  
Devadaru – Cedrus deodara along with luke- warm water  
alternatively.

The patient is given the paste of  
Haritaki – Terminalia chebula  
Nagara – Zingiber officinale  
Devadaru – Cedrus deodara and

Punarnava – Boerhavia diffusa along with cow's urine

After taking these recipes, the patient should take bath, and after  
the recipe is digested, he should take food (cereals) along with  
milk. [22]

### **Treatment of Vataja Shotha:**

पुनर्नवा नागर मुस्त कल्कान् प्रस्थेन धीरः पयसाऽक्षमात्रान्।

मयूरकं मागधिकां समूलां सनागरां वा प्रपिबेत् सवाते॥२३॥

punarnavā nāgara musta kalkān prasthena dhīraḥ

payasā'kṣamātrān।

mayūrakam māgadhikāṃ samūlāṃ sanāgarāṃ vā prapibet

savāte॥23॥

Punarnava – Boerhavia diffusa

Nagara – Ginger

Musta – Cyperus rotundus

paste of the above, in the dose of 12 grams (Aksha) each, is processed with 1 Prastha (768 ml) of milk, aded with Mayuraka

Magadhika – Long pepper fruit

Pippalimoola – Long pepper root

Nagara – ginger

### **Treatment of Vata- Pittaja Svayathu:**

दन्ती त्रिवृत्त्र्यूषण चित्रकैर्वा पयः शृतं दोषहरं पिबेन्ना।

द्वि प्रस्थ मात्रं तु पलार्धिकैस्तैरर्धावशिष्टं पवने सपित्ते॥२४॥

dantī trivr̥t tryūṣaṇa citrakairvā payaḥ śr̥taṃ doṣaharaṃ pibennā|

dvi prastha mātraṃ tu palārdhikaistairardhāvaśiṣṭaṃ pavane

sapitte||24||

1/2 Pala (24 g) of the paste of

Danti – Baliospermum montanum

Trivrut – Operculina turpethum

Trikatu (Ginger, pepper and long pepper fruit) and

Chitraka – Leadword – Plumbago zeylanica is boiled in 2 Prasthas (768 X 2 ml) of milk and reduced to half.

Intake of this liquid is indicated in Vata Paittika type of Svayathu

[24]

Recipes:

सशुण्ठी पीतद्रुसं प्रयोज्यं श्यामोरुबूकोषणसाधितं वा।

त्वग्दारुवर्षाभुमहौषधैर्वा गुडूचिका नागर दन्तिभिर्वा॥२५॥

saśuṅṭhi pītadrurasam prayojyaṃ śyāmorubūkoṣaṇasādhitam vā|

tvagdāruvarṣābhumahauṣadhairvā guḍūcikā nāgara

dantibhirvā||25||



The patient of oedema should take milk boiled the following recipes.

- Decoction of Sunthi – Zingiber officinale and Pitadaru (Deva Daru or Daru Haridra
- Shyama (Trivrit), castor and black pepper fruit, cinnamon, Devadaru (Cedrus deodara) Varsabhu (Punarnava) and ginger and Danti – Baliospermum montanum [25]

### **Camel milk:**

सप्ताहमौष्ट्रं त्वथवाऽपि मासं पयः पिबेद्भोजनवारिवर्जी।

गव्यं समूत्रं महिषी पयो वा क्षीराशनो मूत्रमथो गवां वा॥२६॥

saptāhamauṣṭraṃ tvathavā'pi māsaṃ payaḥ pibedbhojanavāriverjī|

gavyaṃ samūtraṃ mahiṣī payo vā kṣīrāśano mūtramatho gavāṃ

vā||26||

The patient should avoid taking food (cereals) and water, but take only camel milk either for a week or for a month [depending upon the strength of the patient and the stage of the disease].

He may also take cow's milk added with cow's urine or buffalo milk added with cow's urine. The patient can take either cow's milk or urine alone during this period. [26]

### **Treatment of Shoth associated with Diarrhoea and**

#### **Constipation:**

तक्रं पिबेद्वा गुरु भिन्न वर्चाः सव्योष सौवर्चल माक्षिकं च।

गुडाभयां वा गुडनागरं वा सदोष भिन्नाम विबद्ध वर्चाः॥२७॥

takraṃ pibedvā guru bhinna varcāḥ savyoṣa sauvarcala māḥṣikaṃ

ca|

guḍābhayāṃ vā guḍanāgaram vā sadoṣa bhinnāma vibaddha  
varcāḥ||27||

If the patient of oedema suffers from diarrhea, then he should take butter- milk along with Trikatu (Ginger, pepper, Long pepper), black salt and honey.

If he is suffering from constipation or passage of Ama including Doshas with the stool, then he should be given jaggery and Haritaki or Jaggery added with Nagara – Zingiber officinale [27]

### **Svayathu with Constipation etc:**

विड्वात सङ्गे पयसा रसैर्वा प्राग्भक्त मद्यादुरुबूकतैलम् ।

स्रोतो विबन्धेऽग्निरुचिप्रणाशे मद्यान्यरिष्टांश्च पिबेत् सुजातान्॥२८॥

viḍvāta saṅge payasā rasairvā prāgbhakta madyādurubūkatailam |  
sroto vibandhe'gnirucipraṇāśe madyānyariṣṭāṃśca pibet  
sujātān||28||

If the patient of oedema suffers from constipation and bloating, he is given castor oil along with milk or meat soup. This recipe is given before taking food.

If there is obstruction to the channels of circulation, if there is suppression of digestion strength with anorexia, then the edema patient is given well fermented Madyas (a variety of alcoholic preparation containing self- generated alcohol) [28]

### **Gandiradyarista:**

गण्डीर भल्लातक चित्रकांश्च व्योषं विडङ्गं बृहतीद्वयं च।

द्वि प्रस्थिकं गोमय पावकेन द्रोणे पचेत् कूर्चिक मस्तुनस्तु ॥२९॥

त्रिभागशेषं च सुपूतशीतं द्रोणेन तत् प्राकृत मस्तुना च।  
सितोपलायाश्च शतेन युक्तं लिप्ते घटे चित्रक पिप्पलीनाम्॥३०॥  
वैहायसे स्थापितमादशाहात् प्रयोजयंस्तद्विनिहन्ति शोफान्।  
भगन्दरार्शःक्रिमि कुष्ठमेहान् वैवर्ण्य कार्श्यानिल हिक्कनं च॥३१॥  
इति गण्डीराद्यरिष्टः।

gaṇḍīra bhallātaka citrakāṁśca vyosaṁ viḍaṅgaṁ brhatīdvayaṁ ca।  
dvi prasthikaṁ gomaya pāvakena droṇe pacet kūrcika mastunastu  
॥29॥

tribhāgaśeṣaṁ ca supūtaśītaṁ droṇena tat prākṛta mastunā ca।  
sitopalāyāśca śatena yuktaṁ lipte ghaṭe citraka pippalīnām॥30॥  
vaihāyase sthāpitamādaśāhāt prayojayaṁstadvinihanti śophān।  
bhagandarārśaḥ krimi kuṣṭhamehān vaivarṇya kārsyānila hikkanaṁ  
ca॥31॥  
iti gaṇḍīrādyariṣṭaḥ।

### **Gandeeradyarista:**

2 Prasthas (768 X 2) of

Gandira – Coleus Forskohlii / Cayratia carnosia

Chitraka – leadwort – Plumbago zeylanica

Vyosa (Ginger, pepper and long pepper),

Vidanga – Embelia ribes

Brhati – Solanum indicum and

Kantakari – Yellow berried nightshade (whole plant) – Solanum  
xanthocarpum is added with

2 Dronas of Kurchika and cooked over cow dung fuel till 1/3rd  
remains.

After it is well cooked and cooled, 2 Dronas (2 X12.288 ml) of

Prakruta Mastu – Supernatant liquid of curds and

100 Palas of Sitopala (Crystal sugar) is added and be kept in an

earthen jar, the inside wall of which is smeared with the powder of Chitraka – Plumbago zeylanica and Pippali – Long pepper fruit – Piper longum.

This Jar is hung from the roof with help of net of ropes for 10 days and thereafter, used in medicine.

It is indicated in –

Shopha – oedema,

Bhagandara – Fistula in ano

Arsha – Piles

Krumi – intestinal parasites

Kustha – obstinate skin diseases and

Meha – urinary disorders

Vaivarnya – discoloration of the skin

Karsya – emaciation and

Hikka – Hiccup caused by vayu [29-31]

### **Astashatarishta**

काश्मर्य धात्री मरिचाभयाक्ष द्राक्षा फलानां च स पिप्पलीनाम्।

शतं शतं जीर्णगुडात्तुलां च सङ्क्षुद्य कुम्भे मधुना प्रलिप्ते॥३२॥

सप्ताहमुष्णे द्विगुणं तु शीते स्थितं जलद्रोणयुतं पिबेन्ना।

शोफान् विबन्धान् कफवातजांश्च निहन्त्यरिष्टोऽष्टशतोऽग्निकृच्च॥३३॥

इत्यष्टशतोऽरिष्टः।

kāśmarya dhātrī maricābhayākṣa drākṣā phalānāṃ ca sa  
pippalīnām।

śataṃ śataṃ jīrṇa guḍāttulāṃ ca saṅkṣudya kumbhe madhunā  
pralipte॥32॥

saptāhamuṣṇe dviguṇaṃ tu śīte sthitaṃ jaladroṇayutaṃ pibennā।  
śophān vibandhān kaphavātajāṃśca

nihantyarīṣṭo'ṣṭaśato'gnikṛcca||33||  
ityaṣṭaśato'riṣṭaḥ|

### **Astasatarishta**

100 Palas of each of

Kashmarya – Gmelina arborea

Dhatri – Indian gooseberry fruit – Emblica officinalis Gaertn.,

Maricha – Piper nigrum

Abhaya – haritaki

Aksha – Vibhitaki

Fruits of Draksha – Vitis vinifera and

Pippali – Long pepper fruit – Piper longum is made to a coarse powder.

To this, old jaggery and 2 Droni of water is added and kept in a jar, the inside wall of which is smeared with honey.

In summer season, this Jar is kept sealed for 1 week and in winter for 2 weeks [to facilitate fermentation].

Intake of this cures different types of oedema and constipation caused by Kapha and Vayu.

This is called "Astasata Arista". It promotes the powder of digestion. [32-33]

### **Punarnavadyarista:**

पुनर्नवे द्वे च बले सपाठे दन्तीं गुडूचीमथ चित्रकं च|

निदिग्धिकां च त्रिपलानि पक्त्वा द्रोणावशेषे सलिले ततस्तम्||३४||

पूत्वा रसं द्वे च गुडात् पुराणात्तुले मधुप्रस्थयुतं सुशीतम्|

मासं निदध्याद्धृतभाजनस्थं पल्ले यवानां परतस्तु मासात्||३५||

चूर्णीकृतैरर्धपलांशिकैस्तं पत्रत्वगेलामरिचाम्बुलोहैः |

गन्धान्वितं क्षौद्रघृतप्रदिग्धे जीर्णे पिबेद् व्याधिबलं समीक्ष्य||३६||

हृत्पाण्डुरोगं श्वयथुं प्रवृद्धं प्लीहज्वरारोचकमेहगुल्मान्।  
भगन्दरं षड्जठराणि कासं श्वासं ग्रहण्यामयकुष्ठकण्डूः॥३७॥  
शाखानिलं बद्धपुरीषतां च हिककां किलासं च हलीमकं च।  
क्षिप्रं जयेद्वर्णबलायुरोजस्तेजोन्वितो मांस रसान्नभोजी॥३८॥  
इति पुनर्नवाद्यरिष्टः।

punarnave dve ca bale sapāṭhe dantiṃ guḍūcīmatha citrakam ca।  
nidigdhikāṃ ca tripalāni paktvā droṇāvaśeṣe salile tatastam॥34॥  
pūtvā rasam dve ca guḍāt purāṇāttule madhu prasthayutam।  
suśītam।

māsam nidadhyādghṛtabhājanastham palle yavānām paratastu  
māsāt॥35॥

cūrṇīkṛtairardhapalāmśikaistam patra tvagelāmaricāmbulohaiḥ।  
gandhānvitam kṣaudraghṛtapradigdhe jīrṇe pibed vyādhibalam।  
samīkṣya॥36॥

hṛt pāṇḍu rogam śvayatham pravṛddham plīha jvarārocaka meha  
gulmān।

bhagandaram ṣaḍjaṭharāṇi kāsam śvāsam।  
grahaṇyāmayakuṣṭhakaṇḍūḥ॥37॥

śākhānilam baddhapurīṣatām ca hikkām kilāsam ca halīmakam ca।  
kṣipram jayedvarṇabalāyurojastejonvito māṃsa rasānnabhojī॥38॥  
iti punarnavādyariṣṭaḥ।

### **Punarnavadyarishtam:**

3 Palas of each

Sveta Punarnava – Spreading Hogweed – Boerhavia diffusa

Rakta Punarnava – Spreading Hogweed – Boerhavia diffusa

Bala – Country mallow (root) – Sida cordifolia

Atibala – Abutilon indicum

Patha – Cyclea peltata

Danti – *Baliospermum montanum*

Guduchi – *Tinospora cordifolia*

Chitraka – *Plumbago zeylanica* and

Nidigdhika – Brinjal Eggplant – *Solanum melongena* [is made to coarse powder, boiled with 4 Dronas of water] is reduced to 1 Drona.

To this decoction, 2 Tulas of old jaggery is added.

After it is cooled, 2 Prasthas of honey is added.

The recipe is then be kept in a jar, the inside a heap of barley for over 1 month.

After fermentation, the liquid is strained out, and to this, 1/2 Pala of each of the powder of

Patra – *Cinnamomum tamala*

Tvak – cinnamon

Ela – Cardamom – *Elettaria cardamom*

Maricha – *Piper nigrum*

Hriversa – *Pavonia odorata* and

Aguru – *Aquallria agallocha* is added.

This liquid is kept in a jar smeared with honey and ghee till it becomes aromatic

This is given to the patient after the digestion of the food, in a suitable dose depending upon the seriousness of the disease.

It immediately cures

Hrud roga – heart disease

Pandu – anaemia

Serious type of oedema

Pliha – splenic enlargement

Jwara – fever

Aruchi – anorexia

Meha – obstinate urinary disorders

Gulma – tumour

Bhagandara – Fistula- in- ano

The six varieties of Jathara Rogas (obstinate abdominal disease)

Kasa – cough

Svasa – Asthma

Grahani – sprue syndrome

Kushta – obstinate skin diseases,

Kandu – itching

Aggravation of vayu in the limbs

Constipation

Hikka – hiccup

Kilasa – a type of leucoderma and

Halimaka – a serious type of Jaundice

It endows the patient with complexion, strength, longevity, Ojas (essence of all the 7 Dhatus and Tejas (Lustre).

The patient while using this recipe should take food along with meat soup. [34-38]

### **Triphaladyarishta [Phalatrikadyarista]**

फल त्रिकं दीप्यक चित्रकौ च स पिप्पली लोह रजो विडङ्गम्।

चूर्णीकृतं कौडविकं द्विरंशं क्षौद्रं पुराणस्य तुलां गुडस्य॥३९॥

मासं निदध्याद्धृतभाजनस्थं यवेषु तानेव निहन्ति रोगान्।

ये चार्शसां पाण्डु विकारिणां च प्रोक्ता हिताः शोफिषु तेऽप्यरिष्टाः॥४०॥

इति त्रिफलाद्यरिष्टः।

phala trikaṃ dīpyaka citrakau ca sa pippalī loha rajo viḍaṅgam।

cūrṇīkṛtaṃ kauḍavikaṃ dviraṃśaṃ kṣaudraṃ purāṇasya tulāṃ guḍasya॥39॥

māsaṃ nidadhyādghṛtabhājanasthaṃ yaveṣu tāneva nihanti rogān।



ye cārśasām pāṇḍu vikāriṇām ca proktā hitāḥ śopḥiṣu  
te'pyariṣṭāḥ||40||  
iti triphalādyariṣṭaḥ|

1 Kudava (192 g) of each of the powder of  
Triphala (Haritaki – Terminalia chebula, Bibhitaki – Terminalia  
bellerica and Amalaki – Phyllanthus, emblica)  
Dipyaka – Yavani  
Chitraka – Plumbago zeylanica  
Pippali – Piper longum  
Lauha Bhasma – Iron calx and  
Vidanga – Embelia ribes is added with  
2 Kudavas of honey and Tula of old Jaggery [to this, 2 Dronas of  
water is added and fixed well]. This is kept in a jar smeared with  
ghee [and sealed]. This jar is kept in a heap of barley for month.  
Intake of this recipe cures all the diseases described in  
Punarnavadyarishta – (see above)  
Arishtas (fermented liquids containing self-generated alcohol)  
prescribed for the treatment of piles and Pandu – anemia (anemia)  
are also useful in the treatment of Svayathu [39-40]

### **Krushnadya Churna**

कृष्णा स पाठा गजपिप्पली च निदिग्धिका चित्रक नागरे च|  
स पिप्पलीमूलरजन्यजाजी मुस्तं च चूर्णं सुखतोयपीतम्||४१||  
हन्यात्त्रिदोषं चिरजं च शोफं कल्कश्च भूनिम्ब महौषधस्य|  
अयोरजरूयूषण याव शूक चूर्णं च पीतं त्रिफला रसेन||४२||

kṛṣṇā sa pāṭhā gajapippalī ca nidigdhikā citraka nāgare ca|  
sa pippalimūlarajanyajājī mustaṃ ca cūrṇaṃ sukhato yapītam||41||  
hanyātridoṣaṃ cirajaṃ ca śophaṃ kalkaśca bhūnimba

mahaushadhasya|

ayorajas tryūṣaṇa yāva śūka cūrṇaṃ ca pītaṃ triphalā rasena||42||

### **Krushnadi Churna:**

The powder of

Krushna – Long pepper – Pipr longum

Patha – Cyclea peltata

Gaja pippali –

Nidigdhika – Brinjal Egg plant – Solanum melongena

Chitraka – Plumbago zeylanica

Nagara – Zingiber officinale

Pippali mula – Piper nigrum

Haridra – Curcuma longa

Ajaji – Cumin and

Musta – Cyperus rotundus is taken along with luke- warm.

Cures: Oedema caused by the vitiation of all the 3 Doshas jointly and chronic oedema.

Similar therapeutic effect is obtained by taking the paste of

Bhunimba – Andrographis paniculata and

Shunthi – Zingiber officinale along with the decoction of

Triphala (Haritaki – Terminalia chebula, Bibhitaki – Terminalia bellerica and Amalaki – Phyllanthus, emblica) or

By louha Bhasma and the powder of

Sunthi – Zingiber officinale

Pippali – Piper nigrum and

Yavaksara along with

Triphala decoction [41-42]

## Kshara Gudika:

क्षार द्वयं स्याल्लवणानि चत्वार्य योरजो व्योष फलत्रिके च।  
सपिप्पलीमूल विडङ्ग सारं मुस्ताजमोदामरदारु बिल्वम्॥४३॥  
कलिङ्गकाश्चित्रकमूलपाठे यष्ट्याह्वयं सातिविषं पलांशम्।  
सहिङ्गुकर्षं त्वणुशुष्कचूर्णं द्रोणं तथा मूलक शुण्ठकानाम्॥४४॥  
स्याद्भस्मनस्तत् सलिलेन साध्यमालोड्य यावद्धनमप्रदग्धम्।  
स्त्यानं ततः कोलसमां तु मात्रां कृत्वा सुशुष्कां विधिनोपयुञ्ज्यात्॥४५॥  
प्लीहोदर श्चित्र हलीमकार्शःपाण्ड्वामयारोचक शोष शोफान्।  
विसूचिका गुल्मगराश्मरीश्च सश्वास कासाः प्रणुदेत् सकुष्ठाः॥४६॥  
इति क्षारगुडिका।

kṣāra dvayaṃ syāllavaṇāni catvārya yorajo vyoṣa phalatrike ca।  
sapippalīmūla viḍaṅga sāraṃ mustājamodāmaradāru bilvam॥43॥  
kaliṅgakāścitrakamūlapāṭhe yaṣṭyāhvayaṃ sātiviṣaṃ palāṃśam।  
sahiṅgukarṣaṃ tvaṇuśuṣkacūrṇaṃ droṇaṃ tathā mūlaka  
śuṅṭhakānām॥44॥  
syādbhasmanastat salilena sādhyamāloḍya  
yāvadghanamapradagdham।  
styānaṃ tataḥ kolasamāṃ tu mātrāṃ kṛtvā suśuṣkāṃ  
vidhinopayun̄jyāt॥45॥  
plīhodara śvitra halīmakārśaḥpāṇḍvāmayārocaka śoṣa śophān।  
visūcikā gulmagarāśmarīśca saśvāsa kāsāḥ pranudet  
sakuṣṭhāḥ॥46॥  
iti kṣāraguḍikā।

## Kshara Gutika:

1 Pala (48 g) of each of

[Yava kshara](#)

Svarji Ksara

[sauvarcala – Black salt](#)

Saindhava,

Vida and

Audbhida type of Salt

### Lauha Bhasma

Sunthi – Zingiber officinale

Pippali – Piper longum

Marica – Piper nigrum

Haritaki – Terminalia chebula

Bibhitaki – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Pippali mula – Piper longum

Dehusked fruits of Vidanga – Embelia ribes

Musta – Cyperus rotundus

Ajamoda – Trachyspermum ammi

Devadaru – Cedrus deodara

Bilva – Aegle marmelos

Kalingaka – Holarrhena antidysenterica

Chitraka mula – Plumbago zeylanica

Patha – Cyclea peltata

Yastimadhu – Glycyrrhiza glabra and

Ativisa – Aconitum heterophyllum and

1 Karsha of Hingu is dried and made to fine powders.

These powders is added to Ksaratoya (alkaline water) prepared from ashes. 1 Drona of these ashes of 1 Drona of Mulaka [For this purpose Mulaka is dried and burnt to ashes]

1 Drona of these ashes is boiled by adding 8 times of water and reduced to 1/4th. This is then being strained through a cloth for 21

times.

The water, Thus, obtained, is to be added to the powders of Yava – Barley (Hordeum vulgare) Ksara etc

The recipe is thereafter boiled till it becomes condensed but does not get burnt. From this semi-solid paste pills of 1 Tola is prepared and dried.

Intake of these pills according to the prescribed procedure, cures Plihodara – splenic enlargement

Svitra – Leucoderma

Halimaka – a serious type of Jaundice

Arsha – piles

Pandu – anaemia,

Aruchi – anorexia,

Kshya – consumption

Shotha – oedema,

Visucika – chronic Diarrhoea

Gulma – tumor

Poisoning

Asmari – urinary stone

Asthma – cough and

Kushta –obtained skin diseases including leprosy [43-46]

### **Gudardaka Yoga:**

प्रयोजयेदार्द्रक नागरं वा तुल्यं गुडेनार्धपलाभिवृद्ध्या।

मात्रा परं पञ्च पलानि मासं जीर्णे पयो यूषरसाश्च भक्तम्॥४७॥

गुल्मोदरार्शःश्वयथु प्रमेहाञ् श्वास प्रतिश्यालसका विपाकान्।

स कामला शोष मनोविकारान् कासं कफं चैव जयेत् प्रयोगः॥४८॥

prayojayedārdraka nāgaram vā tulyam guḍenārdhapalābhivṛddhyā।

mātrā paraṃ pañca palāni māsam jirṇe payo yūṣarasāśca  
bhaktam||47||

gulmodarārśaḥśvayathu pramehāñ śvāsa pratiśyālasakā vipākān|  
sa kāmālā śoṣa manovikārān kāsam kapham caiva jayet  
prayogaḥ||48||

Jaggery and green ginger taken in equal quantities is given to a patient in a dose of 1/2 Pala on the first day.

On subsequent days, both of the Jaggery and ginger taken together is increased by 1/2 Pala till it reaches the dose of 5 Palas on the 10th day.

In this dose the recipe is given to the patient for 1 month.

After the digestion of this recipe, the patient is give milk, vegetable soup and meat soup to consume.

It cures

Gulma – tumour

Udara – obstinate abdominal diseases including ascites

Arshas – piles

Shotha – oedema

Prameha – obstinate urinary disorders including diabetes

Svasa – Asthma

Pinasa – chronic cold

Alasaka – a type of digestive disorder

Vipaka – indigestion

Kamala – Jaundice

Sosha – consumption

Mano vikara – psychic disorders

Kasa – cough and

Other diseases caused by Kapha Dosha [47-48]

## Use of Ginger Juice

रसस्तथैवाद्रक नागरस्य पेयोऽथ जीर्णे पयसाऽन्नमद्यात्

rasastathaivādraka nāgarasya peyo'tha jīrṇe payasā'nnamadyāt

Similarly, the juice of ginger [mixed with jaggery] is given to the patient [by gradually increasing dose as described above] for the treatment of the above diseases.

After the liquid is digested, the patient should take food along with milk. [49 ½]

## Use of Shilajatu:

जत्वश्मजं च त्रिफलारसेन हन्यात्त्रिदोषं श्वयथुं प्रसह्य॥४९॥

इति शिलाजतुप्रयोगः।

jatvaśmajam ca triphalārasena hanyātridoṣam śvayathum

prasahya||49||

iti śilājatuprayogaḥ।

Intake of Silajatu along with the decoction of Triphala effectively cures oedema caused by the vitiation of all the 3 Doshas. [49 ½]

## Kamsa Haritaki

द्विपञ्चमूलस्य पचेत् कषाये कंसेऽभयानां च शतं गुडस्य।

लेहे सुसिद्धेऽथ विनीय चूर्णं व्योषं त्रिसौगन्ध्यमुषास्थिते च॥५०॥

प्रस्थार्धमात्रं मधुनः सुशीते किञ्चिच्च चूर्णादपि यावशूकात्।

एकाभयां प्राश्य ततश्च लेहाच्छुक्तिं निहन्ति श्वयथुं प्रवृद्धम्॥५१॥

श्वास ज्वरारोचक मेह गुल्म प्लीह त्रिदोषोदर पाण्डु रोगान्।

काश्यामवातावसृगम्लपित्त वैवर्ण्य मूत्रानिलशुक्रदोषान्॥५२॥

इति कंसहरीतकी।

dvipañcamūlasya pacet kaṣāye kaṁse'bhayānām ca śatam

guḍasya|

lehe susiddhe'tha viniya cūrṇaṃ vyoṣaṃ trisaugandhyamuṣāsthite  
ca||50||

prasthārdhamātraṃ madhunaḥ suśīte kiñcicca cūrṇādapi yāvaśūkāt|  
ekābhayāṃ prāśya tataśca lehācchuktiṃ nihanti śvayathuṃ  
pravṛddham||51||

śvāsa jvarārocaka meha gulma plīha tridoṣodara pāṇḍu rogān|  
kāśyāmavātāvasṛgamlapitta vaivarṇya mūtrānilaśukradoṣān||52||  
iti kaṃsaharītakī|

In 1 Kamsa of the decoction of

Dvipanchamula or

Dashamula (Bilva – Aegle marmelos, Syonaka, Gambhari – Gmelina  
arborea, Patali – Stereospermum suaveolens, Ganikarika –  
Clerodendrum phlomidis, Shalaparni – Desmodium gangeticum,  
Prsniparni, Brhati – Solanum indicum, Kantakari – Solanum  
xanthocarpum and Goksura – Tribulus terrestris)

100 Palas of jaggery is cooked till linctus is formed.

To this, 4 Palas of the powder of

Trikatu (Ginger, pepper, long pepper) and

2 Palas of the powder of Trisugandhi (Tvak – Cinnamon, ela –  
cardamom and and Patra – Cinnamomum tamala) is added when it  
is luke- warm.

After it is cooled down, 1/2 Prastha of honey [in actual practice, 1  
Prastha is added according to the general rule of Paribhasa] and 2  
Palas of yavaksara is added.



The patient should take 1 fruit of Abhaya (Haritaki) and 1 Shukti of the linctus.

This cures aggravated form of

Shotha – oedema

Svasa – Asthma

Jwara – fever

Aruchi – anorexia

Prameha – obstinate urinary disorders including diabetes

Plihodara – enlargement of spleen

Udara – obstinate abdominal diseases caused by the simultaneous vitiation of all the 3 Doshas

Pandu – anemia

Karshya – emaciation

Amavata – rheumatism

Raktapitta – an ailment characterized by bleeding from different parts of the body

Amlapitta – hyperacidity

Vaivarnya – discolouration of the skin and the

Diseases of urine, Vayu as well as semen [50-52]

### **Patolamuladi Kasaya**

पटोलमूलामर दारु दन्तीत्रायन्ति पिप्पल्यभयाविशालाः।

यष्ट्याह्वयं तिक्तकरोहिणी च सचन्दना स्यान्नचुलानि दार्वी॥५३॥

कर्षोन्मितैस्तैः क्वथितः कषायो घृतेन पेयः कुडवेन युक्तः।

वीसर्प दाह ज्वर सन्निपात तृष्णा विषाणि श्वयथुं च हन्ति॥५४॥

paṭolamūlāmara dāru dantītrāyanti pippalyabhayāviśālāḥ।

yaṣṭyāhvayaṃ tiktakarohiṇī ca sacandanā syānniculāni dārvī॥53॥

karṣonmitaistaiḥ kvathitaḥ kaṣāyo ghr̥tena peyaḥ kuḍavena yuktaḥ |  
vīsarpa dāha jvara sannipāta tr̥ṣṇā viṣāṇi śvayathuṃ ca hanti||54||

1 Karsa of each

Patolamula – *Tricosanthes dioca*

Devadaru – *Cedrus deodara*

Danti – *Baliospermum montanum*

Trdyanti

Pippali – *Piper nigrum*

Abhaya – *Terminalia chebula*

Visala

Madhuyasti – Licorice

Tiktaka rohini – *Picrorhiza kurroa*

Chandana – *Santalum album*

Nichula and

Darvi – *Berberis aristata* is made to a decoction.

This decoction is added with 1 Kudava of Ghee and given to the patient.

It is indicated in

Visarpa – Erysipelas

Daha – Burning syndrome

Jwara – fever caused by the simultaneous vitiations of an the 3

Doshas,

Trusna – morbid thirst

Poisoning and

Halimaka – A serious type of Jaundice [53-54]

### **Chitrakadi Ghrutam:**

सचित्रकं धान्ययवान्यजाजी सौवर्चलं त्र्यूषणवेतसाम्लम्।

बिल्वात् फलं दाडिम यावशूकौ सपिप्पलीमूलमथापि चव्यम्॥५५॥

पिष्ट्वाऽक्षमात्राणि जलाढकेन पक्त्वा घृतप्रस्थमथ प्रयुञ्ज्यात्।

अर्शांसि गुल्मं श्वयथुं च कृच्छ्रं निहन्ति वह्निं च करोति दीप्तम्॥५६॥

sacitrakam dhānyayavānyajājī sauvarcalam tryūṣaṇavetasāmlam।

bilvāt phalam dāḍima yāvaśūkau sapippalīmūlamathāpi

cavyam॥55॥

piṣṭvā'kṣamātrāṇi jalāḍhakena paktvā ghr̥taprasthamatha

prayuñjyāt।

arśāṃsi gulmaṃ śvayathuṃ ca kṛcchraṃ nihanti vahniṃ ca karoti

dīptam॥56॥

### **Chitrakadi Ghrita:**

2 Prasthas of ghee is cooked by adding the paste of

Chitraka – Plumbago zeylanica

Dhanya – Coriander

Yavani – Carum copticum

Ajaji – cumin

Sauvarcala – Sochal salt

Tryusana (Trikatu – Pepper, long pepper and ginger)

Vetasamla

Fruit of

Bilva – Aegle marmelos

Dadima – Punica granatum

Yavakshara

Pippali mula – Piper nigrum and

Chavya – Piper chaba 1 Aksha (12 gram) each

And 2 Adhakas of water

It cures

Arsha – Piles,

Gulma – Tumor

Shotha – Oedema and

Mutra krchrra – Dysuria

It stimulates the power of digestion. [55-56]

### **Chitrakadi Ghrita:**

पिबेद्धृतं वाऽष्टगुणाम्बुसिद्धं स चित्रक क्षारमुदारवीर्यम्।

कल्याणकं वाऽपि स पञ्चगव्यं तिक्तं महद्वाऽप्यथ तिक्तकं वा॥५७॥

pibedghṛtaṃ vā'ṣṭaguṇāmbusiddhaṃ sa citraka

kṣāramudāravīryam।

kalyāṇakaṃ vā'pi sa pañcagavyaṃ tiktam mahadvā'pyatha tiktakaṃ

vā॥57॥

Ghee boiled with 8 times of water and the Alkali preparation of Chitraka – Plumbago zeylanica [as paste] can also be given to the patient suffering from oedema.

Alternatively, he is given "Kalyanaka Ghrita" (Chikitsa 9: 33-42) or Pancha Gavya (144-150) or 'Tiktaka Ghrita' (Cikitsa 7: 140- 143) [57]

### **Chitraka Ghritam:**

क्षीरं घटे चित्रक कल्क लिप्ते दध्यागतं साधु विमथ्य तेन।

तज्जं घृतं चित्रक मूल गर्भं तक्रेण सिद्धं श्वयथुघ्नमग्र्यम्॥५८॥

अर्शोऽतिसारानिल गुल्म मेहांश्चैतन्निहन्त्यग्निबलप्रदं च।

तक्रेण चाद्यात् सघृतेन तेन भोज्यानि सिद्धामथवा यवागूम्॥५९॥

इति चित्रकघृतम्।

kṣīraṃ ghaṭe citraka kalka lipte dadhyāgataṃ sādhu vimathya tena।

tajjamaṃ ghṛtaṃ citraka mūla garbhaṃ takreṇa siddhaṃ

śvayathughnamagryam||58||

arśo'tisārānila gulma mehāṃścaitannihantyagnibalapradam ca|  
takreṇa cādyāt sa ghr̥tena tena bhojyāni siddhāmathavā  
yavāgūm||59||  
iti citrakaghr̥tam|

An earthen jar is smeared with the paste of Chitraka—Plumbago zeylanica

In this Jar, milk is kept and made to curd.

This curd is churned and ghee is prepared out of the butter which comes out.

This ghee is cooked with the paste of Chitraka mula and butter milk (which is already prepared during the process of curing).

This medicated Ghee is an excellent recipe for curing

Svayathu – oedema

Arshas – piles

Atisara – diarrhea

Gulma – tumor caused by Vayu and

Prameha – obstinate urinary disorders including diabetes

It promotes the powder of digestion.

Food ingredients are taken along with butter milk and the above mentioned ghee.

Yavagu (thick Gruel) prepared by adding this medicated ghee is administered to the patient suffering from oedema. [58-59]

### **Yavagu (Thick Gruel):**

जीवन्त्यजाजी शटि पुष्कराहैः स कारवी चित्रक बिल्व मध्यैः|

सयावशूकैर्बदर प्रमाणैर्वृक्षाम्लयुक्ता घृत तैलभृष्टा||६०||

अर्शोऽतिसारानिलगुल्मशोफहृद्रोगमन्दाग्निहिता यवागूः|

या पञ्चकोलैर्विधिनैव तेन सिद्धा भवेत् सा च समा तथैव॥६१॥

jīvantyajājī śaṭi puṣkarāhvaiḥ sa kāravī citraka bilva madhyaiḥ|  
sayāvaśūkairbadara pramāñairvrkṣāmlayuktā ghr̥ta tailabhr̥ṣṭā||60||  
arśo'tisārānilagulmaśophahr̥drogamandāgnihitā yavāgūḥ|  
yā pañcakolairvidhinaiva tena siddhā bhavet sā ca samā  
tayaiva||61||

Yavagu (thick Gruel) is prepared by adding 1 Kola of each

Jivanti – *Leptadenia reticulata*

Ajaji – cumin seeds

Shati – *Hedychium spicatum*

Puskara mula – *Inula racemosa*

Karavi – Black cumin

Chitraka – *Plumbago zeylanica*

Rind of Bilva – *Aegle marmelos* and

Yava Ksara.

To this, small quantity of Vrksamla is added and it is sizzled with ghee and oil.

This medicated gruel cures

Arsha – piles,

Atisara – diarrhea,

Gulma – tumor caused by Vayu,

Shyavathu – Oedema,

Hrud roga – heart diseases and

Manda agni -suppression of the power of digestion

Yavagu prepared by adding Pancha Kola (*Pippali* – *Piper longum*, *Pippalimula*, *Chavya* – *Piper retrofractum*, *Chitraka* – *Plumbago zeylanica* and *Nagara* – *Zingiber officinale*), in the above mentioned manner has also the above mentioned properties. [60-61]

## Yusha:

कुलत्थ यूषश्च सपिप्पलीको मौद्गश्च सत्र्यूषण यावशूकः।

रसस्तथा विष्किर जाङ्गलानां सकूर्म गोधा शिखि शल्लकानाम्॥६२॥

kulattha yūṣaśca sapippalīko maudgaśca satryūṣaṇa yāvaśūkaḥ।

rasastathā viṣkīra jāṅgalānāṃ sakūrma godhā śikhi

śallakānām॥62॥

The soup of Kulattha – Horse gram along with Pippali –Piper longum or the soup of Mudga along with Trikatu (Sunthi—Zingiber officinale, Pippali – Piper longum and Marica – Piper nigrum) and Yava is useful for the patient suffering from oedema.

Similarly, the meat soup of Vishkiras (group of Gallinacious birds) and Jangala group of animals dwelling in dry land forests) and other animals, like Kurma (Tortoise), Godha (Iguana) Sikhi (Peacock) and Sallaka of Sallaki (Pangoline) in wholesome for the patient suffering from oedema. [62]

## Vegetables and Cereals:

सुवर्चला गृञ्जनकं पटोलं सवायसीमूलक वेत्र निम्बम्।

शाकार्थिनां शाकमिति प्रशस्तं भोज्ये पुराणश्च यवः सशालिः॥६३॥

suvarcalā grñjanakam paṭolaṃ savāyasīmūlaka vetra nimbam।

śākārthināṃ śākamiti praśastam bhojye purāṇaśca yavaḥ

saśāliḥ॥63॥

For those who are desirous of taking vegetables, Suvarcala or Suvarcika (Suryavarta) Grnjanaka (a type of vegetable similar to garlic) or Sobhanjana, Patola – Tricosanthes dioica, Vayasi (Kakamachi – Solanum nigrum), Mulaka – Raphanus sativus, Vetra and Nimba – Azadirachta indica are useful.

Rice prepared of old Sali (a Variety of Paddy which is prepared after harvesting for more than 1 year) or barley is very useful for such patients. [63]

### **External Therapies for Vatika Oedema:**

आभ्यन्तरं भेषज मुक्तमेतद्वर्हिर्हितं यच्छृणु तद्यथावत्।

स्नेहान् प्रदेहान् परिषेचनानि स्वेदांश्च वात प्रबलस्य कुर्यात्॥६४॥

शैलेय कुष्ठागुरुदारु कौन्तीत्वक्पद्मकैलाम्बु पलाश मुस्तैः।

प्रियङ्गु थौणेयक हेम मांसी तालीशपत्र प्लव पत्र धान्यैः॥६५॥

श्रीवेष्टकध्यामक पिप्पलीभिः स्पृक्कानखैश्चैव यथोपलाभम्।

वातान्वितेऽभ्यङ्गमुशन्ति तैलं सिद्धं सुपिष्टैरपि च प्रदेहम्॥६६॥

जलैश्च वासार्क करञ्ज शिग्रु काश्मर्य पत्रार्जकजैश्च सिद्धैः।

स्विन्नो मृदूष्णै रवितप्ततोर्यैः स्नातश्च गन्धैरनुलेपनीयः॥६७॥

ābhyantaram bheṣaja muktametadbarhirhitam yacchr̥ṇu  
tadyathāvat|

snehān pradehān pariṣecanāni svedāṃśca vāta prabalasya  
kuryāt||64||

śaileya kuṣṭhāgurudāru kauntītvakpadmakailāmbu palāśa mustaiḥ|  
priyaṅgu thauṇeyaka hema māṃsī tālīśapatra plava patra  
dhānyaiḥ||65||

śrīveṣṭakadhyāmaka pippalībhiḥ spr̥kkānakhaiścaiva  
yathopalābham|

vātānvite'bhyaṅgamuśanti tailaṃ siddhaṃ supiṣṭairapi ca  
pradeham||66||

jalaiśca vāsārka karañja śigru kāśmarya patrārjakajaiśca siddhaiḥ|  
svinno mṛdūṣṇai ravitaptatoyaiḥ snātaśca  
gandhairanulepanīyaḥ||67||

In the above mentioned verses, recipes for internal use are



prescribed. Now recipes for external use will be appropriately discussed.

If oedema is caused by the aggravation of Vayu, then the patient is given

Oleation

Pradeha – application of thick ointments

Parisechana – sprinkling of mentioned liquids and

Fermentation therapies

Oil is cooked with

Shaileya

Mustha – *Cyperus rotundus*

Aguru – *Aquallaria agallocha*

Devadaru—*Cedrus deodara*

Kaunti

Tvak – Cinnamon

Padmaka

Ela – *Elattaria cardamom*

Ambu

Palasa—*Butea monosperma*

Priyangu – *Callicarpa macrophylla*

Thauneyaka

Hema

Mamsi – *Jatamansi*

Talisapatra – *Taxus baccata*

Plava

Patra – Cinnamon leaf

Dhanya – Coriander

Srivestaka

Dhyanaka

Pippali – Piper longum

Sprukka and

Nakha, whichever is readily available.

This medicated oil is used for oedema caused by Vayu.

The fine paste of the above mentioned drugs can also be used as ointment (Pradeha) externally.

The patient should take fermentations therapy in a bath tub filled with water boiled by adding Vasa – Adhatoda vasica, aksa, Karanja – Pongamia pinnata, Shigru – Moringa oleifera, Kasmarya, Patra, and Arjaka. Thereafter, he should take bath with water which is made warm by exposing to the rays of the sun.

At the end, he is smeared with the ointment of aromatic drugs. [64-67]

### **External Therapies for Paittika Oedema**

सवेतसाः क्षीरवतां द्रुमाणां त्वचः समञ्जिष्ठलतामृणालाः।

सचन्दनाः पद्मकवालकौ च पैत्ते प्रदेहस्तु सतैलपाकः॥६८॥

आक्तस्य तेनाम्बु रविप्रतप्तं सचन्दनं साभयपद्मकं च।

स्नाने हितं क्षीरवतां कषायः क्षीरोदकं चन्दनलेपनं च॥६९॥

savetasāḥ kṣīravatāṃ drumāṇāṃ tvacaḥ samañjiṣṭhalatāmṛṇālāḥ।

sacandanāḥ padmakavālakau ca paitte pradehastu

satailapākaḥ॥68॥

āktasya tenāmbu raviprataptaṃ sacandanam sābhayapadmakaṃ  
ca।

snāne hitaṃ kṣīravatāṃ kaṣāyaḥ kṣīrodakaṃ candanalepanam

ca॥69॥

Vetasa – Amla vetasa

Bark of Ksiri vrukshas (Nyagrodha—Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Parusaka, and Plaksa)

Manjistha – Rubia cordifolia

Mrunala – lotus stalk

Chandana – Santalum album

Padmaka and

Balaka- Hriversa –

these drugs is made to a paste and applied over the body of the patient suffering from Paittika type of oedema.

Oil is cooked with the paste and the decoction of the above mentioned drugs and used for massage.

Having applied the above mentioned medicated oil, the patient should take bath with water which is boiled by adding Chandana – Santalum album; abhaya, Usira – Vetiveria zizanoides and Padmaka and which is further heated through its exposure to the rays of the sun.

The decoction of Ksirivrkshas (Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Parisa – and Plaksa) and milk added with water are useful for the bath of the patient suffering from Paittika type of oedema after bath he should apply sandal- wood paste over his body. [68-69]

### **External Therapies for Kaphaja Shotha:**

कफे तु कृष्णा सिकता पुराण पिण्याक शिग्रुत्वगुमा प्रलेपः।

कुलत्थ शुण्ठी जल मूत्रसेकश्चण्डागुरुभ्यामनुलेपनं च॥७०॥

kaphe tu kṛṣṇā sikatā purāṇa piṇyāka śigrutvagumā pralepaḥ।

kulattha śuṅṭhī jala mūtrasekaścaṇḍāgurubhyāmanulepanaṃ  
ca||70||

Paste of these ingredients is applied to relive oedema caused by  
Kapha:

Pippali – Piper longum

Sand – Sikata

Pinyaka – old oil cake,

Bark of Sigru – Moringa oliefera and

Atasi – Linum usitaissimum

For this purpose, the body of the patient is sprinkled with the  
decoction of Kulattha and Sunthi as well as cow's urine.

After taking bath, the patient is anointed with the paste of  
chandana – Santalum album and Aguru – Aquallaria agallocha [70]

### **External Therapies for All Types of Oedema in General:**

बिभीतकानां फल मध्यलेपः सर्वेषु दाहार्तिहरः प्रदिष्टः।

यष्ट्याह्वमुस्तैः स कपित्थ पत्रैः स चन्दनैस्तत्पिडकासु लेपः॥७१॥

रास्ना वृषार्क त्रिफला विडङ्गं शिग्रु त्वचो मूषिक पर्णिका च।

निम्बार्जकौ व्याघ्रनखः सदूर्वा सुवर्चला तिक्तक रोहिणी च॥७२॥

स काकमाची बृहती सकुष्ठा पुनर्नवा चित्रक नागरे च।

उन्मर्दनं शोफिषु मूत्रपिष्टं शस्तस्तथा मूलक तोय सेकः॥७३॥

bibhītakānāṃ phala madhyalepaḥ sarveṣu dāhārtiharaḥ pradiṣṭaḥ।

yaṣṭyāhvamustaiḥ sa kapittha patraiḥ sa candanaistatpīḍakāsu  
lepaḥ॥71॥

rāsnā vṛṣārka triphalā viḍaṅgaṃ śigru tvaco mūṣika parṇikā ca।

nimbārjakau vyāghra nakhaḥ sadūrvā suvarcalā tiktaka rohiṇī  
ca॥72॥

sa kākamācī bṛhatī sakuṣṭhā punarnavā citraka nāgare ca।

unmardanaṃ śophiṣu mūtrapīṣṭaṃ śastastathā mūlaka toya  
sekaḥ||73||

The read pulp of Bibhitaka – Terminalia bellerica is made to a paste and applied externally. This cures burning sensation and pain in all types of oedema.

If this patient of oedema is suffering from pimples associated with burning sensation, etc, then the paste of Madhuciated with burning sensation, etc then the paste of Madhuyasti – Glycyrrhiza glabra, Musta – Cyperus rotundus, leaves of Kapittha and Chandana – Santalum album is applied.

Rasna – Pluchea lanceolata

Vasa – Adhatoda vasica

Arka – Calotropis procera

Triphala (Haritaki – Terminalia chebula, Bibhitaki – Terminalia bellerica and Amalaki – Phyllanthus, emblica),

Arjaka

Vyaghranakha (Nakhi)

Durva – Cynodon dactylon

Suvarchala – Black salt

Tiktaka rohini

Kakamachi

Brihati – Solanum indicum

Kushta – Saussurea lappa

Punarnava – Boerhavia diffusa

Chitraka – Plumbago zeylanica and

Nagara – Zingiber officinale the powder of these drugs is made to a paste by triturating with cow's urine and used for unction

(Unmardana), which cures [all types of] oedema.

In this condition, sprinkling with the juice or decoction of Mulaka – Raphanus sativus is useful. [71-73]

### **Localized Oedema:**

शोफास्तु गात्रावयवाश्रिता ये ते स्थान दूष्याकृति नाम भेदात्|

अनेक सङ्ख्याः कतिचिच्च तेषां निदर्शनार्थं गदतो निबोध||७४||

śophāstu gātrāvayavāśritā ye te sthāna dūṣyākṛti nāma bhedāt|

aneka saṅkhyāḥ katicicca teṣāṃ nidarśanārthaṃ gadato

nibodha||74||

Sometimes oedema is localized in a particular part or organ of the body. Depending upon their locations, tissue elements involved shape and nomenclatures, these are of innumerable types. By way of example, some of these are being described here. [74]

### **Sirah Shotha (cellulitis / swelling of the head):**

दोषास्त्रयः स्वैः कुपिता निदानैः कुर्वन्ति शोफं शिरसः सुघोरम्|७५|

doṣāstrayaḥ svaiḥ kupitā nidānaiḥ kurvanti śopham śīrasaḥ

sughoram|75|

All the 3 Doshas get aggravated by their respective causative factors and caused oedema in the head which is of very serious nature. [75]

### **Kantha Saluka (Quinsy):**

अन्तर्गले घुर्घुरिकान्वितं च शालूक मुच्छवास निरोधकारि||७५||

antargale ghurghurikānviṭam ca śālūka mucchvāsa

nirodhakāri||75||

Sometimes oedema occurs inside the throat.

In shape, it is like 'saluka' (rhizome of lotus) because of this the patient gets sternous breathing. It obstructs inspiration. [75/ ½]

### **Bidalika (Ludwig's Angina)**

गलस्य सन्धौ चिबुके गले च सदाहरागः श्वसनासु चोग्रः।

शोफो भृशार्तिस्तु बिडालिका स्याद्धन्याद्गले चेद्वलयीकृता सा॥७६॥

galasya sandhau cibuke gale ca sadāharāgaḥ śvasanāsu cograḥ।

śopho bhṛśārtistu biḍālikā syāddhanyādgale cedvalayīkṛtā sā॥76॥

Bidalika is characterized by oedema in the joint between the neck and the face, chin and throat.

The swelling is associated with Daha-burning sensation and Raga-redness.

It causes serious impairment of respiration and excruciating pain.

If it surrounds the neck, then the patient succumbs to this disease.

[76]

### **Talu Vidradhi (Palatal Abscess):**

स्यात्तालु विद्रध्यपि दाह राग पाकान्वितस्तालुनि सा त्रिदोषात्।

syāttālu vidradhyapi dāha rāga pākānvitastāluni sā tridoṣāt।

Talu Vidradhi is characterized by an abscess associated with Daha-burning sensation, Raga- redness and Talu pakva – suppuration in the throat.

It is caused by the aggravation of the 3 Doshas. [½ 77]

### **Upajihvika and Adhijihvika:**

जिह्वोपरिष्ठादुप जिह्विका स्यात् कफादधस्तादधि जिह्विका च॥७७॥

jihvopariṣṭādupa jihvikā syāt kaphādadhastādadhī jihvikā ca॥77॥

Upajihvika – acute superficial glossitis is located in the exterior of

the tongue and Adhijihvika (sub-lingual abscess) which is caused by Kapha afflicts the lower part of the tongue. [77 ½]

### **Upakusha (Gingivitis):**

यो दन्त मांसेषु तु रक्त पित्तात् पाको भवेत् सोपकुशः प्रदिष्टः।

yo danta māṃseṣu tu rakta pittāt pāko bhavet sopakuśaḥ  
pradiṣṭaḥ|

Because of the aggravation Rakta and Pitta, there is inflammation in gum muscles which is called Upakusa (Gingivitis) [78 1/2]

### **Danta vidradhi (Dental Abscess)**

स्याद्दन्तविद्रध्यपि दन्त मांसे शोफः कफाच्छोणित सञ्चयोत्थः॥७८॥

Syād danta vidradhyapi danta māṃse śophaḥ kaphācchoṇita  
sañcayotthaḥ||78||

Inflammation in the muscles surrounding the teeth is called Danta Vidradhi (dental abscess)

It is caused by the accumulation of aggravated Kapha and blood in that locality. [78 ½]

### **Galaganda (Goitre) and Gandamala (Cervical adenitis):**

गलस्य पार्श्वे गलगण्ड एकः स्याद्गण्डमाला बहुभिस्तु गण्डैः।

साध्याः स्मृताः पीनस पार्श्व शूल कास ज्वरच्छर्दियुतास्त्वसाध्याः॥७९॥

तेषां सिरा काय शिरो विरेका धूमः पुराणस्य घृतस्य पानम्।

स्याल्लङ्घनं वक्त्रभवेषु चापि प्रघर्षणं स्यात् कवलग्रहश्च॥८०॥

galasya pārśve galagaṇḍa ekaḥ syādgāṇḍamālā bahubhistu  
gaṇḍaiḥ|

sādhyāḥ smṛtāḥ pīnasa pārśva śūla kāsa

jvaracchardiyutāstvasādhyāḥ||79||

teṣāṃ sirā kāya śiro virekā dhūmaḥ purāṇasya gṛtasya pānam|



syāllaṅghanaṃ vaktra bhaveṣu cāpi pragharṣaṇaṃ syāt kavala  
grahaśca||80||

If there is a single swelling in the side of the throat. It is called Galaganda (Goitre) and if there is a chain of swellings, then it is called Gandamala (cervical adenitis).

These their treatment Sira Vyadha (Venesection), Kaya Vireka (elimination of the Doshas, Rhinitis), Partva Sula (pain in the sides of the chest), bronchitis, fever and vomiting then they are incurable.

For their treatment Sira Vyadha (Venesection), Kaya Vireka (Elimination of the Doshas from the head), Dhuma (therapeutic smoking), intake of old ghee and fasting therapy is administered. If the swelling occurs inside the mouth, then Pragharsana (rubbing) and Kavalagraha (keeping the paste of drugs in the mouth for a specific period) is administered. [79- 80]

### **Granthi (Hard Tumour)**

अङ्गैकदेशेष्वनिलादिभिः स्यात् स्वरूपधारी स्फुरणः सिराभिः।

ग्रन्थिर्महान्मांसभवस्त्वनर्तिर्मदोभवः स्निग्धतमश्चलश्च॥८१॥

संशोधिते स्वेदितमश्म काष्ठैः साङ्गुष्ठदण्डैर्विलयेदपक्वम्।

विपाट्य चोद्धृत्य भिषक् सकोशं शस्त्रेण दग्ध्वा व्रणवच्चिकित्सेत्॥८२॥

अदग्ध ईषत् परिशेषितश्च प्रयाति भूयोऽपि शनैर्विवृद्धिम्।

तस्मादशेषः कुशलैः समन्ताच्छेद्यो भवेद्वीक्ष्य शरीरदेशान्॥८३॥

शेषे कृते पाकवशेन शीर्यात्ततः क्षतोत्थः प्रसरेद्विसर्पः।

उपद्रवं तं प्रविचार्य तज्जस्तैर्भेषजैः पूर्वतरैर्यथोक्तैः॥८४॥

निवारयेदादित एव यत्राद्विधानवित् स्वस्वविधिं विधाय।

ततः क्रमेणास्य यथाविधानं व्रणं व्रणजस्त्वरया चिकित्सेत्॥८५॥

विवर्जयेत् कुक्ष्युदराश्रितं च तथा गले मर्मणि संश्रितं च।

स्थूलः खरश्चापि भवेद्विवर्ज्यो यश्चापि बालस्थविराबलानाम्॥८६॥

aṅgaikadeśeṣvanilādibhiḥ syāt svarūpadhārī sphuraṇaḥ sirābhiḥ |  
granthirmahānmāṃsabhavastvanartirmedobhavaḥ  
snigdhatamaścalaśca॥81॥

saṃśodhite sveditamaśma kāṣṭhaiḥ

sāṅguṣṭhadaṇḍairvilayedapakvam |

vipāṭya coddhṛtya bhiṣak sakośaṃ śastreṇa dagdhvā

vraṇavaccikitset॥82॥

adagdha īṣat pariśeṣitaśca prayāti bhūyo'pi śanairvivṛddhim |

tasmādaśeṣaḥ kuśalaiḥ samantācchedyo bhavedvīkṣya

śarīradeśān॥83॥

śeṣe kṛte pākavaśena śīryāttataḥ kṣatotthaḥ prasaredvisarpaḥ |

upadravaṃ taṃ pravicārya tajjñastairbheṣajaiḥ

pūrvatarairiyathoktaiḥ॥84॥

nivārayedādita eva yatnādvidhānavit svasvavidhiṃ vidhāya |

tataḥ krameṇāśya yathāvidhānaṃ vraṇaṃ vraṇajñastvarayā

cikitset॥85॥

vivarjayet kukṣyudarāśritaṃ ca tathā gale marmaṇi saṃśritaṃ ca |

sthūlaḥ kharaścāpi bhavedvivarjyo yaścāpi

bālasthvirābalānām॥86॥

Granthi (hard Tumour) occurs in a particular part of the body because of vitiated Vayu, etc it is associated with the signs and symptoms of the concerned aggravated Dosha.

If surrounded by vessels, it pulsates.

Granthi in muscles tissue is large in size.

If it is of Medas (fat tissue), then it is free from pain and it is unctuous as well as mobile

First of all, the body of the patient is purified [by the administration of elimination therapies].

Tumour is then fomented with the help of a stone, wood, thumb or a rod.

The physician should dissolve (Vilayana) the tumor if it is not suppured.

After suppuration, it is excised and removed along with the help of a stone, wood, thumb or a rod.

The physician should dissolve (Vilayana) the tumor if it is not suppured.

After suppuration, it is excised and removed along with its covering capsule with the help of a sharp instrument.

Thereafter, the stump of the tumour is cauterized. Then the resultant ulcer is treated on the lines suggested for the treatment of urinary Vrana (Ulcer).

If it is not cauterized, and if even a little amount of the tumor tissue remains there, it is likely to grow again gradually even to large size.

\Therefore, an expert surgeon should, keeping in view the anatomy of the locality excise it from all sides without any residual tissue left.

If any residual tissue is left, then it is likely to cause suppuration, which may spread from this ulcer to the nearby tissues, if such a complication arises, the physician, with proper consideration should apply medicines described earlier and prevent such a spread of suppuration right in the beginning by careful administration of the appropriate therapies.

Thereafter, by the application of appropriate therapies, the skilful should make effort quickly heat the ulcer.

If the tumour is located in Pelvic region, abdomen, throat or in any vital organ, if it is large in size and rough to touch and if it occurs in children, persons of Over-dosage or taking this medicine for longer period than prescribed may cause age and in persons with a weak physique, then treatment of such tumour should not be attempted. [81-86]

### **Granthi – tumour, fibroid, Arbuda:**

ग्रन्थ्यर्बुदानां च यतोऽविशेषः प्रदेश हेत्वाकृति दोष दूष्यैः।

ततश्चिकित्सेद्भिषगर्बुदानि विधान विद्ग्रन्थि चिकित्सितेन॥८७॥

granthyarbudānām ca yato'viśeṣaḥ pradeśa hetvākṛti doṣa dūṣyaiḥ।  
tataścikitsedbhiṣagarbudāni vidhāna vidgranthi cikitsitena॥87॥

Since in Granthi (hard tumors) and Arbuda (ordinary tumor), Shape, Doshas and dusyas (vitiating of tissue elements), therefore, the skilful physician should treat cases Arbuda (Ordinary tumor) according to the line of treatment suggested for Granthi (hard tumor). [87]

### **Alaji:**

ताम्रा सशूला पिडका भवेद्या सा चालजी नाम परिस्रुताग्रा।

tāmrā saśūlā piḍakā bhavedyā sā cālajī nāma parisrutāgrā।

Copper colored and painful eruptions associated with discharge from their mouth are called Alaji. [88 ½]

### **Charma nakhantara Sotha (Whitlow)**

शोफोऽक्षत श्चर्म नखान्तरे स्यान्मांसास्रदूषी भृश शीघ्र पाकः॥८८॥

śopho'kṣata ścarma nakhāntare syānmāṃsāśradūṣī bhṛśa śīghra pākah॥88॥

The oedema appearing to the joint of the skin and the nail without

any ulcer is caused by the vitiation of Mamsa (Muscle tissue) and blood.

It gets serious and becomes quickly suppurated. [88 ½]

[Read related: Whitlow – Ayurvedic treatment and remedies](#)

### **Vidarika (Inguinal and Axillary Lymphadenitis)**

ज्वरान्विता वङ्क्षण कक्षजा या वर्तिर्निरर्तिः कठिनायता च।

विदारिका सा कफमारुताभ्यां

jvarānvitā vaṅkṣaṇa kakṣajā yā vartirnirartih kaṭhināyatā ca।

vidārikā sā kaphamārutābhyāṃ

The elongated swelling in the inguinal and axillary regions which is associated with fever, which is painless [some scholars interpret “Nirarti” as having pain], which is hard to touch and which is expansive, is called Vidarika. This condition is caused by the vitiation of both Kapha and Vayu. [89 ¾]

### **Treatment:**

तेषां यथा दोषमुपक्रमः स्यात्॥८९॥

विस्रावणं पिण्डिकयोपनाहः पक्वेषु चैव व्रणवच्चिकित्सा।९०।

teṣāṃ yathā doṣamupakramaḥ syāt॥89॥

visrāvaṇaṃ piṇḍikayopanāhaḥ pakveṣu caiva vraṇavaccikitsā।90।

For the treatment of above mentioned ailment (Alaji etc) therapies according to the Doshas involved, is administered.

The patient is given blood- letting therapy by venesection, etc.

Upanaha type of fomentation is given with the help of drugs, tied to a bolus (Pindika).

After suppuration, these ailments are treated like an ordinary Vrana (Ulcer). [89 ½ – ½ 90]

## Visphotaka – Boils

विस्फोटकाः सर्व शरीरगास्तु स्फोटाः सराग ज्वर तर्ष युक्ताः॥९०॥

visphoṭakāḥ sarva śarīragāstu sphoṭāḥ sarāga jvara tarṣa  
yuktāḥ॥90॥

In postural eruptions (Sphota) eruptions appear all over the body. These eruptions are red in color and the patient suffers from fever and morbid thirst. [90 ½]

## Kaksha (herpes Zoster):

यज्ञोपवीत प्रतिमाः प्रभूताः पित्तानिलाभ्यां जनितास्तु कक्षाः ।

याश्चापराः स्युः पिडकाः प्रकीर्णाः स्थूलाणुमध्या अपि पित्तजास्ताः॥९१॥

yajñopavīta pratimāḥ prabhūtāḥ pittānilābhyāṃ janitāstu kakṣāḥ |  
yāścāparāḥ syuḥ piḍakāḥ prakīrṇāḥ sthūlāṇumadhyā api  
pittajāstāḥ॥91॥

In Kaksha, large number of eruption appear on the line where the Yajnopavita (Sacred thread of Hindus) is worn [i.e the line connecting the lateral part of the left shoulder with the bottom of the right side chest and then round the back up to the top of the shoulder).

These eruptions are caused by Pitta and Vayu

Some other miscellaneous varieties of eruptions of big, small and medium size also appear on the body. These are all caused by Pitta. [91]

## Romantika:

क्षुद्र प्रमाणाः पिडकाः शरीरे सर्वाङ्गगाः सज्वर दाह तृष्णाः।

कण्डूयुताः सारुचिस प्रसेका रोमान्तिकाः पित्तकफात् प्रदिष्टाः॥९२॥

kṣudra pramāṇāḥ piḍakāḥ śarīre sarvāṅgagāḥ sajvara dāha tṛṣṇāḥ|

kaṇḍū yutāḥ sārucisa prasekā romāntikāḥ pittakaphāt  
pradiṣṭāḥ||92||

Romantika is caused by aggravated Pitta and Kapha, but is characterized by the Pidaka – appearance of small eruptions all over the body and association with

Jwara-fever

Daha – burning sensation

Aruchi – anorexia and

Praseka – excessive salivation [92]

### **Masurika:**

याः सर्व गात्रेषु मसूर मात्रा मसूरिकाः पित्त कफात् प्रदिष्टाः।

वीसर्प शान्त्यै विहिता क्रिया या तां तेषु कुष्ठे च हितां विदध्यात्||९३||

yāḥ sarva gātreṣu masūra mātrā masūrikāḥ pitta kaphāt pradiṣṭāḥ|  
vīsarpa śāntyai vihitā kriyā yā tāṃ teṣu kuṣṭhe ca hitāṃ  
vidadhyāt||93||

Masurika is caused by aggravated Pitta and Kapha, but is Visarpa – herpes (erysipelas)- vide Chikitsa 21st chapter and has been prescribed for the treatment of Kustha (skin diseases including leprosy) are useful for the treatment of the above mentioned diseases, namely Visphota, Kaksha, Romantika, Masurika. [93]

### **Bradhna (Hernia and Scrotal Tumor):**

ब्रध्नोऽनिलाद्यैर्वृषणे स्व लिङ्गैरन्त्रं निरेति प्रविशेन्मुहुश्च।

मूत्रेण पूर्णं मृदु मेदसा चेत् स्निग्धं च विद्यात् कठिनं च शोथम्||९४||

विरेचनाभ्यङ्ग निरूह लेपाः पक्वेषु चैव व्रणव च्चिकित्सा।

स्यान्मूत्रसेकः कफजं विपाट्य विशोध्य सीव्येद्व्रणवच्च पक्वम्||९५||

bradhno'nilādyairvr̥ṣaṇe sva liṅgairantraṃ nireti praviśenmuhuśca|  
mūtreṇa pūrṇaṃ mṛdu medasā cet snigdhaṃ ca vidyāt kaṭhinaṃ ca  
śoṭham||94||

virecanābhyaṅga nirūha lepāḥ pakveṣu caiva vraṇava ccikitsā|  
syānmūtrasekaḥ kaphajaṃ vipāṭya viśodhya sīvyedvraṇavacca  
pakvam||95||

Bradhna is a swelling in the inguinal and scrotal regions caused by aggravated Vayu, Pitta and Kapha.

These are characterized by the signs and symptoms of aggravated Doshas.

Antravrdhi is characterized by frequent entry of the intestines from abdomen into the scrotum and their exit [through the inguinal canal].

Medoja Vrddhi: is characterized by the swelling is caused by fat, and then it is unctuous and hard to touch

For their treatment, purgation therapy, massage, Niruha (a type of medicated enema) and Lepa (external application of drugs in a paste form) should be administered. If the swelling suppurated, then it should be treated like any other ulcer.

Mutra Vrddhi and Bradhna caused by Kapha is incised, cleansed of morbid material and sutured. If these are suppurated, then treatment on the lines of ordinary ulcers should be sutured. [94-95]

### **Bhagandara (Fistula in ano):**

क्रिम्यस्थि सूक्ष्म क्षणन व्यवाय प्रवाहणान्युत्कटकाश्च पृष्ठैः |

गुदस्य पार्श्वे पिडका भृशार्तिः पक्व प्रभिन्ना तु भगन्दरः स्यात्||९६||

विरेचनं चैषण पाटनं च विशुद्ध मार्गस्य च तैलदाहः|

स्यात् क्षार सूत्रेण सुपाचितेन छिन्नस्य चास्य व्रणवच्चिकित्सा||९७||



krimiyasthi sūkṣma kṣaṇana vyavāya pravāhaṇānyutkaṭakāśva  
prṣṭhaiḥ |  
gudasya pārśve piḍakā bhr̥śārtiḥ pakva prabhinnā tu bhagandaraḥ  
syāt||96||  
virecanaṃ caiṣaṇa pāṭanaṃ ca viśuddha mārḡasya ca tailadāhaḥ|  
syāt kṣāra sūtreṇa supācitenā chinnasya cāsya  
vraṇavaccikitsā||97||

**Causes:** Because of injury caused by parasites or small pieces of bone, Vyavaya-excessive sexual intercourse, Pravhana-excessive straining for passing stool, Utkata ashva -use of hard seat and riding on horse back abscess appears in the sides of the anal orifice which is exceedingly painful. When abscess gets suppurated and bursts, the condition is known as Bhagandara (fistula- in –ano)

For its treatment, purgation therapy is administered and probing as well as incision is performed.

When the tract cleansed, it is cauterized with the help of hot oil. Thereafter with alkaline preparations), the tract is cut open. Then, this is treated like an ordinary ulcer. [96-97]

[Read related: Fistula – Ayurvedic treatment, remedies and tips](#)

### **Shleepada [Elephantiasis]:**

जङ्घासु पिण्डीप्रपदोपरिष्ठात् स्याच्छ्लीपदं मांस कफास्र दोषात्|  
सिरा कफघ्नश्च विधिः समग्रस्तत्रेष्यते सर्षपलेपनं च||९८||  
jaṅghāsu piṇḍīprapadopariṣṭāt syācchlipadaṃ māṃsa kaphāśra  
doṣāt|

sirā kaphaghnaśca vidhiḥ samagrastatreṣyate sarṣapalepanaṃ  
ca||98||

Slipada (elephantiasis) is caused because of the vitiation of muscle tissue by Kapha and Rakta (blood).

It causes swelling in calf groin and Pindi (lower part of the leg), and the swelling begins from Prapada (front portion of the leg), all vessel are suitable for the treatment of this ailment.

Application of mustard paste over the swelling part it very useful  
[98]

[Read related: Ayurvedic treatment possibilities for elephantiasis](#)

### **Jalakagardabha:**

मन्दास्तु पित्त प्रबलाः प्रदुष्टा दोषाः सुतीव्रं तनु रक्त पाकम्।

कुर्वन्ति शोथं ज्वर तर्ष युक्तं विसर्पणं जालकगर्दभाख्यम्॥९९॥

विलङ्घनं रक्त विमोक्षणं च विरूक्षणं काय विशोधनं च।

धात्री प्रयोगाञ् शिशिरान् प्रदेहान् कुर्यात् सदा जालकगर्दभस्य॥१००॥

mandāstu pitta prabalāḥ praduṣṭā doṣāḥ sutivraṃ tanu rakta  
pākam|

kurvanti śoṭhaṃ jvara tarṣa yuktaṃ visarpaṇaṃ

jālakagardabhākhyam||99||

vilaṅghanaṃ rakta vimokṣaṇaṃ ca virūkṣaṇaṃ kāya viśodhanaṃ  
ca|

dhātrī prayogāñ śīśirān pradehān kuryāt sadā

jālakagardabhasya||100||

**Nidana:** Mildly aggravated Doshas with the predominance of Pitta causes serious Doshas with the predominance of Pitta cause serious

type of swelling with mild suppuration of blood. This condition is associated with fever and morbid thirst. It spreads from one place to the other. This condition is called 'Jalakagardabha'.

**Treatment:** Langhanam – fasting, Rakta mokshana -blood- letting, application of unctuous ointment, elimination of the Doshas from the body (by emesis, purgation, etc) is performed.

Amalaki in different forms is administered to such a patient and cooling ointment should be variably be applied for the treatment of 'Jalakagardabha'. [99-100]

### **Management of Miscellaneous types of swelling:**

एवंविधांश्चाप्यपरान् परीक्ष्य शोथ प्रकाराननिलादि लिङ्गैः।

शान्तिं नयेद्दोषहरैर्यथास्वमालेपनच्छेदनभेददाहैः॥१०१॥

evamvidhāṃścāpyaparān parīkṣya śoṭha prakārānaniḷādi liṅgaiḥ|  
śāntiṃ

nayeddoṣaharairiyathāsvamālepanacchedanabhedadāhaiḥ||101||

Similar other varieties of swelling is examined with reference to their signs and symptoms of the concerned aggravated Doshas and appropriate therapies including Alepana (external application of ointment), Chedana (excision), Bhedana (Puncturing) and Daha (Cauterisation) is administered to cure them. [101]

### **Agantuja Shotha – Exogenous Swelling:**

प्रायोऽभिघातादनिलः सरक्तः शोथं सरागं प्रकरोति तत्र।

वीसर्पनुन्मारुत रक्तनुच्य कार्यं विषघ्नं विषजे च कर्म॥१०२॥

prāyo'bhigātādanilaḥ saraktaḥ śoṭhaṃ sarāgaṃ prakaroti tatra|

vīsarpanunmāruta raktanucca kāryaṃ viṣaghnaṃ viṣaje ca  
karma||102||

Generally (external) injury aggravated Vayu along with vitiated blood which in turn causes localized swelling with red color. Therapies indicated for the treatment of Visarpa – herpes (vide Cikitsa 21) and those helpful in the alleviation of aggravated Vayu and Vitiated blood is administered.

If the swelling is caused by the contact with [poisonous substance, then appropriate anti- toxic therapies is administered. [102]

Summary:

तत्र श्लोकः-

त्रिविधस्य दोषभेदात् सर्वार्धाव यव गात्रभेदाच्च।  
श्वयथोर्द्विविधस्य तथा लिङ्गानि चिकित्सितं चोक्तम्॥१०३॥

tatra ślokaḥ-

trividhasya doṣabhedāt sarvārdhāva yava gātrabhedācca।  
śvayathordvividhasya tathā liṅgāni cikitsitaṃ coktam||103||

In this chapter the following topics are discussed:

1. These 3 varieties of oedema, depending upon the aggravation of 3 Doshas
2. The varieties of oedema extending all over the body, half of the body or specific parts of the body
3. The two varieties of oedema, viz endogenous and exogenous
4. The signs and symptoms of oedema and
5. The treatment of different varieties of oedema [103]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबल सम्पूरिते चिकित्सा स्थाने  
श्वयथु चिकित्सितं नाम द्वादशोऽध्यायः॥१२॥

ityagniveśakṛte tantre'prāpte dṛḍhabala sampūrite cikitsā sthāne  
śvayathu cikitsitaṃ nāma dvādaśo'dhyāyaḥ॥12॥

Thus, ends the 12th Chapter dealing with the treatment of oedema (Svayathu), in the section on therapeutics of Agnivesha's work as redacted by Charaka, restored by Drudhabala.

## **Edema – Ayurvedic Understanding, Treatment, Home Remedies**

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Edema is explained as Shotha or Shopha in Ayurveda. We come across the edema conditions in different local areas such as face, feet etc or throughout the body or half of the body. Even though it usually appears as a symptom, in so many diseases related to vital organs like kidney, liver, heart, lungs, brain, uterus etc,

It may appear as individual disease itself due to imbalanced Dosha. Ayurvedic understanding and treatment options for edema are explained below.

### **Causes factors for Shotha (oedema):**

Improper evacuation of doshas from the body by Panchakarma procedures like Vamana (emesis), Virechana (purgation) etc

Due to fever

Due to anemia

Long term fasting

Improper diet

Excess intake of alkaline or acidic food

Warm, spicy, and heavy food intake

Intake of curd, lousy, vitiated food etc

Incompatible food

Food poisoning

Sedentary life etc

### **Onset of Shopha – oedema**

Due to the causative factors, the Vata Dosha, rakta [blood], Pitta and Kapha are vitiated and they are lodged in the veins which circulate in the body and extremities. Due to defect in the circulation, the mamsa (muscle) and twak (skin) are also badly affected and ultimately hard and elevated oedema is resulted.

### **General features of Shotha (oedema)**

Heaviness of the body

Disorientation

Oedema over any of the body surface

Warmth  
Debility in the veins  
Horripilation  
Discoloration etc

**Features of Vatika Shoptha – oedema due to Vata Dosha:**

Unstable oedema  
Thinning of the affected skin surface  
Roughness  
Red or black discoloration  
Numbness  
Horripilation  
Occasional pain  
Pitting oedema  
Oedema during day time etc

**Features of Pittaja Shotha – Due to Pitta Dosha imbalance**

Soft oedematous lesions  
Oedematous lesions appearing with smell  
Black or yellow coloured lesions  
Fever  
Vertigo  
Perspiration  
Thirst  
Sepsis  
Tenderness  
Conjunctivitis /redness of the eyes  
Severe burning  
Instant ulceration etc

**Features of Kaphaja oedema:**

Stable and thick oedema  
Anaemia / palor  
Tastelessness  
Nausea  
Excess sleep  
Vomiting  
Indigestion

Non pitting oedema

Oedema worsening during night time etc

### **Oedema caused due to injury (abhighata)**

Due to injury caused by sharp instruments, frost, chilling wind, contact of Bhallataka [marking nut ], Kapikacchu [cowhage ] etc also oedema is caused. These exhibit the qualities of Paittic oedema.

### **Features of Poison affected oedema**

Due to the contact or bite of various poisonous insects, birds, animals or snakes these are caused. These are associated with severe burning and ulceration. They are of instant spreading nature.

Complications of oedema

Breathlessness, thirst, vomiting, debility, fever, hiccup, diarrherea, tastlessness are the complications of oedema.

### **Ayurvedic Treatment for oedema**

According to the doshic dominance, dosha pacifying measures are undertaken. In case of severe mal digestion, fasting (langhana) and digestive medicines (pachana) are advised. All measures are undertaken to reduce the swelling by application, tub bath and oral medication.

### **Single drug recommended in Shotha (Oedema)**

Ginger – Shunthi- Zingiber officinale Rose.

Castor root – Eranda- Ricinus communis Linn.

Punarnava- Boerhavia diffusa Linn.

Tribulus – Gokshura- Tibulus terrestris Linn.

Guggulu- Commiphora mukul (Hook. Ex. Stocks.) Engl.

Aragwadha- Cassia fistula Linn.

Cumin seeds – Jeeraka- Cuminum cyminum Linn.

Turmeric – Haridra- Curcuma longa Linn.

Shilajit -Asphaltum punjabinum

Devadaru- Cedrus deodara (Roxb.) Loud.

Haritaki- Terminalia chebula Retz.

Shallaki- Boswellia serrata Roxb.



## **Ayurvedic medicines for edema management:**

1. Shunthyadi kashaya
2. **Punarnavasava**
3. Gomutra mandoora
4. Kamsahareetaki
5. Dashamoola hareetaki
6. Vasakasava
7. **Gokshradi guggulu**
8. Shothari Rasa

## **Simple home remedies for oedema**

Regular consumption of a mixture of one pinch of turmeric along with half a teaspoon of ginger along with honey relieves edema.

The herbs – one teaspoon of Punarnava, ginger and turmeric are taken in a vessel. Added with two cups of water, boiled and reduced to half a cup filtered. This in a dose of 20 ml, two times a day before food along with a small piece of jaggery is useful to relieve edema.

Erandamoola, Gokshura and Jeeraka are taken in equal quantity and a decoction is prepared. This is capable of pacifying oedema.

## **Wholesome diet and habits for oedema**

Purana shali [old rice]  
Yava [barley]  
Kulattha [horse gram]  
Mudga [green gram]  
Tamr chooda rasa [chicken soup]  
Koorma [flesh of tortoise]  
Purana ghrita [old ghee]  
Takra [butter milk]  
Madhu [honey]  
Shigru [drumstick]  
Rasona [garlic]  
Bala moolaka [tender raddish]  
Amalaki [goose berry] etc

## **Unwholesome diet and habits for oedema**

Lavana [salty diet]

Shushka shaka [dry vegetables]  
Navanna [newer grains]  
Madhya [alcohol]  
Amla rasa [sour substances]  
Shimbi dhanya [pulses]  
Guru ahara [heavy food]  
Vidahi ahara [spicy food]  
Adhwa [long walk]  
Shrama [exhaustion]  
Dadhi [curd] etc

Swelling is a simple health complaint if it is localised one or if is of recent origin; whereas the generalised oedema or oedema with chronic history surely denotes serious underlying pathology. So, one should be careful and take immediate attention towards such problems.

## Charaka Udara Roga Chikitsa – 13th Chapter

13th Chapter of Charaka Samhita Chikitsa Sthana deals with treatment of Udara. The disease Udara encompasses many diseases including ascites, intestinal obstruction, gaseous distension of abdomen etc.

अथात उदर चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta udara cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Udara.

### Agnivesha's query to Atreya Punarvasu:

सिद्ध विद्याधराकीर्णं कैलासे नन्दनोपमे।

तप्यमानं तपस्तीव्रं साक्षाद्धर्ममिव स्थितम्॥३॥

आयुर्वेद विदां श्रेष्ठं भिषग्विद्या प्रवर्तकम्।

पुनर्वसुं जितात्मानमग्निवेशोऽब्रवीद्वचः॥४॥

भगवन्ननुदरैर्दुःखैर्दृश्यन्ते ह्यर्दिता नराः।

शुष्क वक्त्राः कृशैर्गात्रैराध्मातोदरकुक्षयः॥५॥

प्रनष्टाग्नि बलाहाराः सर्वचेष्टा स्वनीश्वराः।

दीनाः प्रतिक्रिया भावाज्जहतोऽसूननाथवत्॥६॥

तेषामायतनं सङ्ख्यां प्राग्रूपाकृति भेषजम्।

यथावच्छ्रोतुमिच्छामि गुरुणा सम्यगीरितम्॥७॥

सर्वभूत हितायर्षिः शिष्येणैवं प्रचोदितः।

सर्वभूतहितं वाक्यं व्याहर्तुमुपचक्रमे॥८॥

siddha vidyādhārākīrṇe kailāse nandanopame।

tapyamānaṃ tapastīvraṃ sākṣāddharmamiva sthitam॥3॥

āyurveda vidāṃ śreṣṭhaṃ bhiṣagvidyā pravartakam।

punarvasuṃ jitātmānamagniveśo'bravīdvacaḥ॥4॥

bhagavannudarairduḥkhaidrśyante hyarditā narāḥ।

śuṣkavaktrāḥ kṛśairgātrairādhmātodarakukṣayaḥ॥5॥

pranaṣṭāgnibalāhārāḥ sarvaceṣṭāsvanīśvarāḥ|  
dīnāḥ pratikriyābhāvājjahato'sūnanāthavat||6||  
teṣāmāyatanam saṅkhyāṃ prāgrūpākṛtibheṣajam|  
yathāvacchrotumicchāmi guruṇā samyagīritam||7||  
sarvabhūtahitāyarṣiḥ śiṣyeṇaivam pracoditaḥ|  
sarvabhūtahitam vākyam vyāhartumupacakrame||8||

Thus, said Lord Atreya [1-2]

Once upon a time, Lord Punarvasu was dwelling on mount Kailasa which was the abode of the Siddhas and Vidyadhars and which was charming like Nandana (celestial garden). Punarvasu was dazzling with the practice of severe penance and looking like incarnate. He was the original propounder of the science of medicine, and he was the first and foremost of the physicians proficient in the science of the life, having full control over his senses.

**Agnivesha inquired with Atreya as below:**

'O Lord! People are seen suffering with maladies of Udara (abdomen) having

Shushka vaktra – dryness of mouth,

Krusha Gatra – emaciation of the body, weight loss

Adhmana Udara Kukshayaha – distension of the abdomen and pelvis

Pranashta Agni, Bala, Ahara – Loss of digestion fire, appetite and strength

Incapability of doing any work;

They are helpless for want of effective remedy and they are breathing their last breath like an orphan. For the welfare of all living beings, I want to hear about the causative factor, types, premonitory signs and symptoms, manifested signs and symptoms and effective therapies of this malady as appropriately instructed by my preceptor like you”.

Being Thus, asked by the disciple, the sage initiated his discourse as follows for the welfare of living beings. [3-8]

### **Udara Samprapti:**

अग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः।

मलवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु॥९॥

मन्देऽग्नौ मलिनैर्भुक्तैरपाकाद्दोषसञ्चयः।

प्राणाग्न्यपानान् सन्दूष्य मार्गान्नुद्ध्वाऽधरोत्तरान्॥१०॥

त्वङ्मांसान्तरमागम्य कुक्षिमाध्मापयन् भृशम्।

जनयत्युदरं तस्य हेतुं शृणु सलक्षणम्॥११॥

agnidoṣānmanuṣyāṅāṃ rogasaṅghāḥ pṛthagvidhāḥ।

malavṛddhyā pravartante viśeṣeṇodarāṇi tu॥9॥

mande’gnau malinairbhuktairapākāddoṣasañcayah।

prāṅagnyapānān sandūṣya mārgānruddhvā’dharottarān॥10॥

tvaṅmāṃsāntaramāgamyā kukṣimādhmāpayan bhr̥ṣam।

janayatyudaram tasya hetuṃ śṛṇu salakṣaṇam॥11॥

### **Pathogenesis: of Udara:**

Agnidosha – defective digestion strength and

Mala Vruddhi – increase in waste products / morbid matter – These two are the reasons for diseases like Udara (abdominal diseases including ascites).

If there is suppression of Agni (power of digestion and metabolism), and if the person takes Polluted food, this leads to indigestion as a result of which Doshas get accumulated.

This causes vitiation of Prana (a variety of Vata Dosha), Agni (digestive enzymes) and Apana (another variety of Vata, related to expulsion of feces, flatus, urine etc) and obstruction to the upward and downward channels of circulation.

Thereafter, the vitiated Doshas get lodged between the skin and the muscle tissue and cause extensive distension of lower part of abdomen.

This gives rise to Udara (obstinate abdominal diseases including Ascites). Now, hear the causative factors, signs and symptoms of this ailment [9-11]

### **Udara Nidana – Causes:**

अत्युष्ण लवण क्षार विदाह्यम्लगराशनात्|

मिथ्या संसर्जनाद्रूक्ष विरुद्धा शुचि भोजनात्||१२||

प्लीहाशो ग्रहणी दोष कर्शनात् कर्मविभ्रमात्|

क्लिष्टानाम प्रतीकाराद्रौक्ष्याद्वेगविधारणात्||१३||

स्रोतसां दूषणादामात् सङ्क्षोभादतिपूरणात्|

अशोबालशकृद्रोधादन्त्रस्फुटनभेदनात्||१४||

अतिसञ्चितदोषाणां पापं कर्म च कुर्वताम्|

उदराण्युपजायन्ते मन्दाग्नीनां विशेषतः||१५||

atyuṣṇa lavaṇa kṣāra vidāhyamlagarāśanāt|

mithyā saṁsarjanādrūkṣa viruddhā śuci bhojanāt||12||

plīhārśo grahaṇī doṣa karśanāt karmavibhramāt|

kliṣṭānāma pratīkāradraukṣyādvegavidhāraṇāt||13||

srotasām dūṣaṇādāmāt saṅkṣobhādatipūraṇāt|

arśobālaśakṛdrodhādantrasphuṭanabhedanāt||14||

atisañcita doṣāṇām pāpaṃ karma ca kurvatām|  
udarāṅyupajāyante mandāgnīnām viśeṣataḥ||15||

### **Etiology:**

1. Intake of excessively hot, saline, Alkaline, Vidahi (which causes burning sensation), sour and poisonous food and drinks (Gara visha)
2. Mithya Samsarjana – Improper Samsarjana krama (diet, drinks and other regimens given to the patient after the administration of Pancha karma therapy)
3. Rooksha, Viruddha, Ashuchi Bhojana – Intake of dry, mutually contradictory and unclean food
4. Pleeha Arsha Grahani Dosha Karshana – Emaciation as a consequence of diseases, like Pliha Splenic disorders), Arsas (piles) and Grahani Dosha (sprue syndrome)
5. Improper administration of Pana Karma therapy, namely emesis, purgation etc.
6. Negligence of treatment of diseases, like Pliha Roga (splenic disorder) and the consequential unctuousness in the body.
7. Karma Vibhramaat – Suppression of the manifested natural urges
8. Vitiating of the channels of circulation
9. Continued presence of Ama (product of improper digestion and metabolism) in the body
10. Intake of irritating food and drinks
11. Over nourishment
12. Obstruction by piles, hair and hard stool masses
13. Ulceration and perforation of intestines
14. Excessive accumulation of vitiated Doshas and
15. Indulgences in serious sinful acts.

Because of the above mentioned factors, different varieties of Udara are manifested, especially in those having Mandagni (low digestion strength) [12-15]

### **Udara Poorvaroopā: Premonitory Signs and Symptoms**

क्षुन्नाशः स्वाद्वतिस्निग्धगुर्वन्नं पच्यते चिरात्|

भुक्तं विदह्यते सर्वं जीर्णाजीर्णं न वेत्ति च||१६||

सहते नाति सौहित्यमीषच्छोफश्च पादयोः|

शश्वद्वलक्षयोऽल्पेऽपि व्यायामे श्वासमृच्छति||१७||

वृद्धिः पुरीष निचयो रूक्षोदावर्तहेतुका|

बस्ति सन्धौ रुगाध्मानं वर्धते पाट्यतेऽपि च||१८||

आतन्यते च जठरमपि लघ्वल्प भोजनात्|

राजी जन्म वलीनाश इति लिङ्गं भविष्यताम्||१९||

kṣunnāśaḥ svādvatisnigdghagurvannaṃ pacyate cirāt|

bhuktaṃ vidahyate sarvaṃ jīrṇājīrṇaṃ na veti ca||16||

sahate nāti sauhityamīṣacchophaśca pādayoḥ|

śāśvadbalaḥkṣayo'lope'pi vyāyāme śvāsamṛcchati||17||

vṛddhiḥ purīṣa nicayo rūkṣodāvartahetukā|

basti sandhau rugādhmānaṃ vardhate pātyate'pi ca||18||

ātanyate ca jaṭharamapi laghvalpa bhojanāt|

rājī janma valināśa iti liṅgaṃ bhaviṣyatām||19||

### **Premonitory Signs and Symptoms**

1. Khsut Nasha – Low digestion strength
2. Belated digestion of food, which is sweet, excessively unctuous and heavy
3. Vidaha (burning of, indigestion) of all the food and drinks taken by the patient
4. Inability to determine between the digestion and indigestion of



the food

5. Inability to tolerate a little excess of food
6. Slight swelling in the legs
7. Constant loss of strength
8. Shortness of breath even with slight exercise
9. Excessive accumulation of stool because of unctuousness and Udavarta (bloating, upward movement of the wind in the abdomen)
10. Pain and Adhmana (distension) in the Basti- Sandhi (lower part of abdomen)
11. Even if patient takes a small quantity of food, the size of his abdomen considerably increases. The patient experience bursting pain and the abdomen becomes considerably distended.
12. Raji Janma – Appearance of network of veins and
13. Vali nasha – Disappearance of folds in the abdomen and creases due to swelling [16-19]

### **Udara Samprapti: Pathogenesis**

रुद्ध्वा स्वेदाम्बु वाहीनि दोषाः स्रोतांसि सञ्चिताः।

प्राणाग्न्यपानान् सन्दूष्य जनयन्त्युदरं नृणाम्॥२०॥

ruddhvā svedāmbu vāhīni doṣāḥ srotāṃsi sañcitāḥ।

prāṇāgnyapānān sandūṣya janayantyudaram nṛṇām॥20॥

Accumulated Doshas obstruct the channels of sweat and water (Ambuvaha srotas and Swedavaha Srotas) and vitiate Prana Vata, Agni (powder of digestion and metabolism) and Apana Vayu, as a result of which Udara (obstinate abdominal diseases including ascites) is manifested in human beings [20]

## **Udara Samana Lakshana – General Symptoms:**

कुक्षेराध्मानमाटोपः शोफः पादकरस्य च।

मन्दोऽग्निः श्लक्ष्णगण्डत्वं कार्श्यं चोदरलक्षणम्॥२१॥

Kukshe adhmana – Distension in the side of the abdomen,

Aatopa – gurgling noise

Pada shopa – oedema in the leg and hands,

Suppression of the power of digestion,

Slakshna gandatva – smoothness of the chin and

Karshya – emaciation [21]

## **Udara Bheda – Types:**

पृथग्दोषैः समस्तैश्च प्लीह बद्ध क्षतोदकैः।

सम्भवन्त्युदराण्यष्टौ तेषां लिङ्गं पृथक् शृणु॥२२॥

prthagdoṣaiḥ samastaiśca plīha baddha kṣatodakaiḥ।

sambhavantyyudarāṇyaṣṭau teṣāṃ liṅgaṃ pṛthak śṛṇu॥22॥

8 types –

Vatodara

Pittodara

Kaphodara

Sannipatikodara

Plihodara

Baddhodara

Kshatodara and

Udakodara (Jalodara).

Signs and symptom of each of these varieties will hereafter be described. [22]

## **Vatodara – Nidana, Samprapti**

रूक्षाल्प भोजनायास वेगोदावर्त कर्शनैः।

वायुः प्रकुपितः कुक्षि हृद्वस्ति गुद मार्गगः॥२३॥

हत्वाऽग्निं कफमुद्धूय तेन रुद्धगतिस्ततः।

आचिनोत्युदरं जन्तोस्त्वङ्मांसान्तरमाश्रितः॥२४॥

rūkṣālpā bhojanāyāsa vegodāvarta karśanaiḥ।

vāyuh prakupitaḥ kukṣi hr̥dbasti guda mārgagaḥ॥23॥

hatvā'gniṃ kaphamuddhūya tena rūddhagatistataḥ।

ācinotyudaraṃ jantostvaṅmāṃsāntaramāśritaḥ॥24॥

### **Vataja Udara causes and pathogenesis:**

Vata gets aggravated because of the intake of dry food, less quantity of food,

Ayasa – exertion,

Vega – suppression of natural urges,

Udavarta (upward movement of the wind in the abdomen) and emaciation (fasting, etc which are responsible for emaciation).

This aggravated Vayu, while passing through Kukshi (sides of the abdomen), cardiac region, urinary bladder and anus, suppresses digestion strength and stimulates Kapha.

The Kapha arrests the movement of Vata Dosha, as a result of which the latter gets located between the skin and muscle tissue of the abdomen and causes swelling of the abdomen. [23-24]

### **Vatodara Lakshana:**

तस्य रूपाणि- कुक्षि पाणि पाद वृषण श्वयथुः, उदरविपाटनम्, अनियतौ च वृद्धिहासौ, कुक्षि पार्श्व शूलोदावर्ताङ्गमर्द पर्वभेद शुष्ककास कार्श्य दौर्बल्यारोचकाविपाकाः, अधोगुरुत्वं, वातवर्चोमूत्रसङ्गः, श्यावारुणत्वं च नख नयन वदनत्वङ्मूत्र वर्चसाम्, अपि चोदरं तन्वसितराजी सिरा सन्ततम्, आहतमाध्मातदृतिशब्दवद्भवति, वायुश्चोर्ध्वमधस्तिर्यक् च सशूलशब्दश्चरति, एतद्वातोदरमिति विद्यात्॥२५॥

tasya rūpāṇi- kukṣi pāṇi pāda vṛṣaṇa śvayathuḥ, udaravipāṭanam,  
aniyatau ca vṛddhihrāsau, kukṣi pārśva śūlodāvartāṅgamarda  
parvabheda śuṣkakāsa kārśya daurbalyārocakāvīpākāḥ,  
adhogurutvaṃ, vātavarcomūtrasaṅgaḥ, śyāvāruṇatvaṃ ca nakha  
nayana vadanatvaṅmūtra varcasām, api codaraṃ tanvasitarājī sirā  
santatam, āhatamādhmātadṛṭisābdavadbhavati,  
vāyūścordhvamadhastiryak ca saśūlaśabdaścarati, etadvātodaramiti  
vidyāt||25||

### **Signs and symptoms of Vatodara:**

The following are the signs and symptoms of Vatika type of Udara

1. Kukshi, Pani, pada vrshana svayathu – Swelling in sides of the abdomen, hands, legs and scrotum
2. Udara vipatanam – Appearance of cracks in the abdomen
3. Increase and decrease of the swelling in the abdomen without any appreciable cause
4. Kukshi parshva shoola -Colic pain in the sides of the abdomen and in the sides of the chest
5. Udavarta (upward movement of wind in the abdomen)
6. Anga marda, Parva bheda, Sushka kasa, Karshya, Daurbalya, Arochaka, Avipaka – Malaise, cracking pain in the phalanges, dry cough, emaciation, weakness, anorexia and indigestion
7. Adho gurutvam – Heaviness in the lower part of the abdomen
8. Vata varcho mutra sanga – Non- elimination (blockage) of flatus, stool and urine
9. Shyava aruna cha nakha nayana vadana tvak mutra varchas – Greyishness and reddishness of nails, eyes, face, skin, urine, and stool
10. Appearance of thin and black net- work of veins over the

abdominal wall

11. The best of the abdomen sounds like the beat of an inflated leather bag and

12. Movement of Vayu upwards, downwards and sideward along with colic pain and sound. [25]

### **Pittodara Nidana, Samprapti:**

कट्वम्ल लवणात्युष्ण तीक्ष्णाग्न्यातप सेवनैः।

विदाह्यध्यशनाजीर्णैश्चाशु पित्तं समाचितम्॥२६॥

प्राप्यानिलकफौ रुद्ध्वा मार्गमुन्मार्गमास्थितम्।

निहन्त्यामाशये वह्निं जनयत्युदरं ततः॥२७॥

kaṭvamla lavaṇātyuṣṇa tīkṣṇāgnyātapa sevanaīḥ।

vidāhyadhyāśanājīrṇaiścāśu pittam samācitam॥26॥

prāpyānilakaphau ruddhvā mārgamunmārgamāsthitam।

nihantyāmāśaye vahniṃ janayatyudaram tataḥ॥27॥

### **Etiology and Pathogenesis of pittodara:**

Pitta gets immediately excessively accumulated because of intake of

Katu-pungent, Amla – sour, Lavana -saline, Ati ushna and Tikсна ahara -excessively hot and sharp food,

Atapa sevana – exposure to the heat of the fire and sun,

Intake of Vidahi (which causes burning sensation) type of food and intake of food before the previous meal is digested.

Having reached the locations of Vata and Kapha, it supreme the Agni (power of digestion and metabolism) in the stomach as a result of which Pitta type of Udara is manifested. [26-27]

### **Pittodara Lakshana:**

तस्य रूपाणि- दाह ज्वर तृष्णा मूर्च्छातीसार भ्रमाः, कटुकास्यत्वं, हरित  
हारिद्रत्वं च नख नयन वदन त्वङ्मूत्र वर्चसाम्, अपि चोदरं नील पीत हारिद्र हरित  
ताम्रराजी सिरावनद्धं, दह्यते, दूयते, धूप्यते, ऊष्मायते, स्विद्यते, क्लिद्यते,  
मृदुस्पर्श क्षिप्रपाकं च भवति; एतत् पित्तोदरमिति विद्यात्||२८||

tasya rūpāṇi- dāha jvara tṛṣṇā mūrccchātīsāra bhramāḥ,  
kaṭukāsyatvaṃ, harita hāridratvaṃ ca nakha nayana vadana  
tvaṅmūtra varcasām, api codaraṃ nīla pīta hāridra harita tāmrarājī  
sirāvanaddhaṃ, dahyate, dūyate, dhūpyate, ūṣmāyate, svidyate,  
klidyate, mṛdusparśaṃ kṣiprapākaṃ ca bhavati; etat pittodaramiti  
vidyāt||28||

### **Signs and symptoms of Pittodara:**

The following are the signs and symptoms of Paittika type of Udara:

1. Daha – Burning sensation, jwara -fever, Trushna – thirst, Murcha -fainting, Atisara -diarrhoea and Bhrama – giddiness
2. Katukasyatvam – Pungent taste in the mouth
3. Harita haridratvam cha nayana, vadana, tvak mutra varchasam – Green and yellowish of nails, eyes, face, skin, urine and stool
4. Nila pita harita tamra raji sira on Udara – Appearance of the network of vein with blue, yellow, Haridra (yellowish like the colour of turmeric), green and coppery colour
5. Daha – Burning sensation, Duyate -sensation of pain as of smoke is coming out, Dhupyate -heating sensation, Usmayate – perspiration, Svidyate – stickiness and Klidyate-softness to touch and
6. The condition gets converted to Jalodara (Ascites) because of swiftness (Kshiprapaka). [28]

### **Kaphodara Nidana and Samprapti:**

अव्यायाम दिवास्वप्न स्वाद्वति स्निग्ध पिच्छिलैः।

दधि दुग्धौदकानूपमांसैश्चाप्यति सेवितैः॥२९॥

क्रुद्धेन श्लेष्मणा स्रोतःस्वावृतेष्वावृतोऽनिलः।

तमेव पीडयन् कुर्यादुदरं बहिरन्त्रगः ॥३०॥

avyāyāma divāsvapna svādvati snigdha picchilaiḥ।

dadhi dugdhaudakānūpamāṃsaiścāpyati sevitaiḥ॥29॥

kruddhena śleṣmaṇā srotaḥsvāvṛteṣvāvṛto'nilaḥ।

tameva pīḍayan kuryādudaraṃ bahirantragaḥ ॥30॥

### **Etiology and Pathogenesis of kaphodara:**

Kapha gets excessively aggravated

Avyayama – owing to lack of exercise

Diva swapna – sleep during day time

Svadati snigdha picchila – intake of sweet, unctuous and slimy food

Dadhi, dugdha Anupa mamsa sevana – curd, milk, and aquatic meat of animals inhabiting marshy land in excess

This aggravated Kapha obstructs the channels of circulation as a result of which Vayu located in the exterior of the intestines gets obstructed. This Vata on its part exercises pressure on Kapha as a result of which [kaphaja type of] Udara is manifested. [29-30]

### **Kaphodara Lakshana:**

तस्य रूपाणि- गौरवारोचका विपाकाङ्गमर्दाः, सुप्तिः, पाणिपादमुष्कुरुशोफः,

उत्क्लेश निद्रा कास श्वासाः, शुक्लत्वं च नख नयन वदन त्वङ्मूत्र वर्चसाम्; अपि

चोदरं शुक्लराजी सिरा सन्ततं, गुरु, स्तिमितं, स्थिरं, कठिनं च भवति;

एतच्छ्लेष्मोदरमिति विद्यात्॥३१॥

tasya rūpāṇi- gauravārocakā vipākāṅgamardāḥ, sūptiḥ,

pāṇipādamuṣkorusōphaḥ, utkleśa nidrā kāsa śvāsāḥ, śuklatvaṃ ca

nakha nayana vadana tvaṅmūtra varcasām; api codaraṃ śuklarājī  
sirā santataṃ, guru, stimitaṃ, sthiraṃ, kaṭhinaṃ ca bhavati;  
etacchleṣmodaramiti vidyāt||31||

### **The following are the signs and symptoms of Kaphaja type of Udara:**

1. Gaurava – Heaviness, aruchi- anorexia, Avipaka -indigestion and Anga marda -Malaise
2. Supti – Numbness
3. Pani pada mushka sophā – Appearance of swelling in hands, legs, scrotum
4. Utklesha -Nausea, Ati nidra -excessive sleep, Kasa – cough and Svasa -dyspnoea
5. Suklatvam of nakha, nayana, vadana, tvak and mutra varchas-Whiteness of nails, eyes, face, skin, urine and stool
6. Udaram sukla raji sira santatam – Appearance of the net- work of veins white in colour and
7. Guru – The abdomen becomes heavy, Stimita (timid or fixed), Sthira -immobile and Kathinam -hard. [31]

### **Sannipatodara Nidana and Samprapti:**

दुर्बलाग्नेरपथ्यामविरोधि गुरु भोजनैः|

स्त्रीदत्तैश्च रजो रोम विण्मूत्रास्थि नखादिभिः||३२||

विषैश्च मन्दैर्वाताद्याः कुपिताः सञ्चयं त्रयः|

शनैः कोष्ठे प्रकुर्वन्तो जनयन्त्युदरं नृणाम्||३३||

durbalāgnerapathyāmavirodhi guru bhojanaiḥ|

strīdattaiśca rajo roma viṅmūtrāsthi nakhādibhiḥ||32||

viṣaiśca mandairvātādyāḥ kupitāḥ sañcayaṃ trayaḥ|

śanaiḥ koṣṭhe prakurvanto janayantyudaraṃ nṛṇām||33||



## **Etiology and Pathogenesis of Sannipatikodara:**

All the 3 Doshas, namely Vata, Pitta and Kapha get simultaneously aggravated because of the following

1. When a person with a weak power of digestion indulges in unwholesome, uncooked, mutually contradictory and heavy food.
2. When unwholesome ingredients, like menstrual blood, hair, stool, urine, bone, nails etc. Are administered by women etc and
3. Slow poisoning

These 3 Doshas get accumulated gradually in the Kostha (viscera of the alimentary tract) as a result of which [Sannipatika type of] Udara (obstinate abdominal disease) is caused. [32-33]

## **Signs and symptoms of Sannipatodara:**

तस्य रूपाणि- सर्वेषामेव दोषाणां समस्तानि लिङ्गान्युपलभ्यन्ते, वर्णाश्च सर्वे नखादिषु, उदरमपि नाना वर्णं राजी सिरा सन्ततं भवति; एतत् सन्निपातोदरमिति विद्यात्||३४||

tasya rūpāṇi- sarveṣāmeva doṣāṇāṃ samastāni liṅgānyupalabhyante, varṇāśca sarve nakhādiṣu, udaramapi nānā varṇa rājī sirā santataṃ bhavati; etat sannipātodaramiti vidyāt||34||

The following are the signs and symptoms of Sannipatika type of Udara:

1. Appearance of signs and symptoms of all the 3 Doshas
2. Affliction of nails etc, with all the types of colour described in respect of the Udaras caused by all 3 Doshas and
3. Appearance of net- work veins over the abdomen having varieties of colours (described in respect of Vatodara, Pittodara and Kaphodara) [34]

## **Pleehodara Nidana and Samprapti:**

अशितस्यातिसङ्क्षोभाद्यानयानातिचेष्टितैः।

अतिव्यवाय भाराध्व वमन व्याधि कर्शनैः॥३५॥

वाम पार्श्वश्रितः प्लीहा च्युतः स्थानात् प्रवर्धते।

शोणितं वा रसादिभ्यो विवृद्धं तं विवर्धयेत्॥३६॥

तस्य प्लीहा कठिनोऽष्ठीलेवादौ वर्धमानः कच्छपसंस्थान उपलभ्यते; स

चोपेक्षितः क्रमेण कुक्षिं जठरमग्न्यधिष्ठानं च

परिक्षिपन्नुदरमभिनिर्वर्तयति॥३७॥

aśitasyātisankṣobhādyānāyānāticeṣṭitaiḥ।

ativyavāya bhārādhva vamaṇa vyādhi karśanaiḥ॥35॥

vāma pārśvāśritaḥ plīhā cyutaḥ sthānāt pravardhate।

śoṇitaṃ vā rasādibhyo vivṛddhaṃ taṃ vivardhayet॥36॥

tasya plīhā kaṭhino'ṣṭhīlevādaḥ vardhamānaḥ kacchapasaṃsthāna

upalabhyate; sa copekṣitaḥ krameṇa kuṁkṣiṃ

jaṭharamagnyadhiṣṭhānaṃ ca

parikṣipannudaramabhinirvartayati॥37॥

## **Etiology and Pathogenesis of Plihodara:**

Spleen which is located in the left side [of the abdomen] gets displaced and enlarged because of intake of excessively irritating food, travelling in excess, riding a vehicle, strenuous exercise, over indulgence in sex, lifting heavy weight, walking a long distance and emaciation caused by excessive administration of emetic therapy or by suffering from chronic diseases.

Spleen also gets enlarged because of increase in the quantity of blood as a result of increase in the quantity of Rasa (chyle) etc.

The spleen becomes stony- hard in the beginning of the process of enlargement and [on palpation] feels like a tortoise.

If the treatment of this condition is neglected, it gradually puts pressure and expands over the Kukshi (sides and lower abdomen) and Agni Adhithana (pancreas) as a result of which Pihodara is manifested. [35-37]

### **Signs and symptoms of Plihodara**

तस्य रूपाणि- दौर्बल्यारोचका विपाक वर्चोमूत्रग्रह तमःप्रवेश पिपासाङ्गमर्द  
च्छर्दि मूर्च्छाङ्गसाद- कास श्वास मृदुज्वरानाहाग्निनाश काश्यास्य वैरस्य  
पर्वभेद कोष्ठवात शूलानि, अपि चोदरमरुणवर्णं विवर्णं वा नील हरित  
हारिद्रराजिमद्भवति; एवमेव यकृदपि दक्षिण पार्श्वस्थं कुर्यात्, तुल्य  
हेतुलिङ्गौषधत्वात्तस्य प्लीह जठर एवावरोध इति; एतत् प्लीहोदरमिति  
विद्यात्||३८||

tasya rūpāṇi- daurbalyārocakā vipāka varcomūtragraha  
tamaḥpraveśa pipāsāṅgamarda cchardi mūrcchāṅgasāda- kāsa  
śvāsa mṛdujvarānāhāgnināśa kārśyāsyā vairasya parvabheda  
koṣṭhavāta śūlāni, api codaramaruṇavarṇaṃ vivarṇaṃ vā nīla harita  
hāridrarājimadbhavati; evameva yakṛdapi dakṣiṇa pārśvasthaṃ  
kuryāt, tulya hetuliṅgauṣadhatvāttasya plīha jaṭhara evāvarodha iti;  
etat plīhodaramiti vidyāt||38||

### **Signs and symptoms of Plihodara (splenic enlargement) and Yakrutodara (liver enlargement):**

1. Daurbalya -Weakness, Aruchi -anorexia,  
Vipaka-indigestion, Varcha mutra graha – retention of stool and  
urine,  
Tamah pravesha – entering into darkness,  
Pipasa -excessive thirst, Anga marda -malaise,  
Chardi -vomiting, Murchha -fainting,  
Anga sada- prostration, Kasa -cough,

Shwasa-dyspnoea, Mrudu jwara -mild fever,  
Anaha (immobility of wind in the abdomen),  
Agni nasha -loss of the power of digestion,  
Karshya – emaciation, Aasya vairasya – distaste in the mouth,  
Parva bheda -pain in finger joints, Kosta vata shula -distension of  
alimentary tract by wind and colic pain.

2. Shyava aruna udara -Reddishness or discolouration of the  
abdomen and

3. Appearance of net-work of veins having blue, green or yellow  
colour

Similarly signs and symptoms are manifested by the enlargement of  
liver (Yakrddalyudara) which is located in the right side of  
abdomen. Since its etiology, signs and symptoms and treatment are  
similar to those of Plihodara (splenic enlargement), it is included in  
the description of the latter.

Thus, the ailment Pleehodar (splenic enlargement) is described [38]

### **Baddhagudodara – Nidana and Samprapti:**

पक्ष्मबालैः सहान्नेन भुक्तैर्बद्धायने गुदे।

उदावर्तैस्तथाऽशीभिरन्त्रसम्मूर्च्छनेन वा॥३९॥

अपानो मार्गं संरोधाद्धत्वाऽग्निं कुपितोऽनिलः।

वर्चःपित्तकफान् रुद्ध्वा जनयत्युदरं ततः॥४०॥

pakṣmabālaiḥ sahānnena bhuktairbaddhāyane gude|

udāvartaistathā'rsobhirantrasammūrccchanena vā||39||

apāno mārga saṁrodhāddhatvā'gniṁ kupito'nilaḥ|

varcaḥpittakaphān ruddhvā janayatyudaraṁ tataḥ||40||

### **Etiology and Pathogenesis of Baddhagudodara – intestinal obstruction**

Vata gets aggravated as a result of obstruction in the passage of the rectum because of:

1. Intake of small hair, like eye – lashes along with food
2. Udavarta – upward movement of the wind in the abdomen
3. Arshas – Piles
4. Antra sammurcchana (Intussusception) or intrusion of the intestine into its lumen and
5. Obstruction to the passage of Apana vayu (flatus)

This aggravated Vayu suppresses Agni (activities of enzymes responsible for digestion and metabolism and obstructs the movement of faeces, Pitta and Kapha as a result of which Baddhagudodara (abdominal swelling caused by obstruction in the intestines) is manifested. [39-40]

### **Signs and symptoms of Baddhagudodara**

तस्य रूपाणि- तृष्णा दाह ज्वर मुख तालु शोषोरुसाद कास श्वास दौर्बल्यारोचका  
विपाक- वर्चो मूत्र सङ्गाध्मान च्छर्दि क्षवथु शिरोहन्नाभिगुदशूलानि, अपि चोदरं  
मूढवातं स्थिरमरुणं नील राजि सिरावनद्धराजिकं वा प्रायो नाभ्युपरि गोपुच्छ  
वदभिनिर्वर्तत इति; एतद्बद्धगुदोदरमिति विद्यात्||४१||

tasya rūpāṇi- ṭṛṣṇā dāha jvara mukha tālu śoṣorusāda kāsa śvāsa  
daurbalyārocakā vipāka- varco mūtra saṅgādhmāna cchardi  
kṣavathu śirohṛnnābhigudaśūlāni, api codaraṃ mūḍhavātaṃ  
sthiramaruṇaṃ nīla rāji sirāvanaddharājikaṃ vā prāyo nābhyupari  
gopuccha vadabhinirvartata iti; etadbaddhagudodaramiti  
vidyāt||41||

### **Signs and symptoms of Baddhagudodara (intestinal obstruction)**

1. Trushna – Morbid thirst, Daha -burning sensation, Jwara -fever,

Mukha talu sosha – dryness of mouth and Palate,  
Uru sada -prostration in the thighs,  
Kasa – cough, Shvasa – dyspnea,  
Daurbalya -weakness, Aruchi -anorexia, Vipaka – indigestion,  
Varcho mutra sanga – stoppage of excretion of stool and urine,  
Adhmana (abdominal distension), Chardi – vomiting, Ksavathu -  
sneezing

Shiro shola -headache andHrut Guda shoola – colic pain in the  
regions of the heart, umbilicus and anus

2. Mudha vata in udara – Absence of peristaltic movement in the  
abdomen.

3. Appearance of stable and blue net – work of veins and

4. Appearance of an elongated swelling of the size and shape of the  
tail of the cow over the umbilical region.

This is called Baddhagudodara (abdominal swelling caused by  
obstruction in the intestines) [41]

### **Etiology and Pathogenesis of Chidrodera: Intestinal perforation**

शर्करा तृण काष्ठास्थि कण्टकैरन्नसंयुतैः।

भिद्येतान्त्रं यदा भुक्तैर्जृम्भयाऽत्यशनेन वा॥४२॥

पाकं गच्छेद्रसस्तेभ्यश्छिद्रेभ्यः प्रस्रवद्वहिः।

पूरयन् गुदमन्त्रं च जनयत्युदरं ततः॥४३॥

śarkarā trṇa kāṣṭhāsthi kaṇṭakairannasamyutaiḥ।

bhidyetāntram yadā bhuktairjṛmbhayā'tyaśanena vā॥42॥

pākam gacchedrasastebhyaśchidrebhyaḥ prasravadbahiḥ।

pūrayan gudamantram ca janayatyudaram tataḥ॥43॥

The intestine gets perforated because of following

1. Piercing of the intestine of the intake of sand, grass, pieces of wood, bone or nails along with food.
2. Yawning (deeply) and
3. Intake of food in large quantity

The wound in the intestine, Thus, caused, gets suppurated, and from the wounds the juice (thin paste of food) comes to the exterior of the intestine. The rectum and the intestines get filled up with this juice as a result of which Chidrodara (acute abdominal swelling caused by intestinal perforation) is manifested. [42-43]

### **Signs and symptoms of Chidrodara:**

तस्य रूपाणि- तदधो नाभ्याः प्रायोऽभिवर्धमानमुदकोदरं भवति, यथाबलं च दोषाणां रूपाणि दर्शयति, अपि चातुरः सलोहित नील पीत पिच्छिल कुणपगन्ध्यामवर्च उपवेशते, हिक्का श्वास कास तृष्णा प्रमेहारोचका विपाक दौर्बल्य परीतश्च भवति; एतच्छिद्रोदरमिति विद्यात्||४४||

tasya rūpāṇi- tadadho nābhyāḥ prāyo'bhivardhamānamudakodaram bhavati, yathābalaṃ ca doṣāṇāṃ rūpāṇi darśayati, api cāturaḥ salohita nīla pīta picchila kuṇapagandhyāmavarca upaveśate, hikkā śvāsa kāsa tṛṣṇā pramehārocakā vipāka daurbalya parītaśca bhavati; etacchidrodaramiti vidyāt||44||

The following are the signs and symptoms of Chidrodara (acute abdominal swelling caused by intestinal perforation):

1. The abdomen gets woollen generally below the Umbilical region; it subsequently grows to cause Udakodara (Ascites)
2. Manifestation of the signs and symptoms of Doshas according to the nature of their affliction
3. Passing of food stool which is either red, blue, yellow slimy or

having the odour of a dead body and

4. Manifestation of hiccup, dyspnoea, cough, excess thirst, Prameha (obstinate urinary disorders), anorexia, indigestion and weakness.

This condition is called Chidrodera (acute abdominal swelling caused by intestinal perforation). [44]

### **Etiology and Pathogenesis of Udakodara (Ascites):**

स्नेहपीतस्य मन्दाग्नेः क्षीणस्यातिकृशस्य वा।

अत्यम्बुपानान्नष्टेऽग्नौ मारुतः क्लोम्नि संस्थितः॥४५॥

स्रोतःसु रुद्धमार्गेषु कफश्चोदकमूर्च्छितः।

वर्धयेतां तदेवाम्बु स्वस्थानादुदराय तौ॥४६॥

snehapītasya mandāgneḥ kṣīṇasyātikṛśasya vā।

atyambupānānnaṣṭe'gnau mārutaḥ klomni samsthitaḥ॥45॥

srotaḥsu ruddhamārgēṣu kaphaścodakamūrcchitaḥ।

vardhayetāṃ tadevāmbu svasthānādudarāya tau॥46॥

Agni (digestion strength) loses its power because of excessive intake of water after administration of Snehana treatment (oleation) or by a person suffering from Mandagni (suppressed power of digestion) or by an individual who is suffering from Rajayakshma or excessively emaciated.

As a result of this, Vayu located in Kloman (viscera located adjacent to the heart, i.e right lung) gets interrupted with Kapha and Udaka Dhatu (a liquid element of the body) increases the quantity of that water in the obstructed channels of circulations. The vitiated Kapha and Vayu from their own locations assist in increasing this water as a result of which Udakodara (ascites) is caused. [45-46]

### **Signs and Symptoms of Udakodara (Ascites):**

तस्य रूपाणि- अनन्नकाङ्क्षा पिपासा गुदस्राव शूल श्वास कास दौर्बल्यानि, अपि



चोदरं नाना वर्णराजि सिरा सन्ततमुदकपूर्णं दृति क्षोभ संस्पर्शं भवति,  
एतदुदकोदरमिति विद्यात्॥४७॥

tasya rūpāṇi- anannakāṅkṣā pipāsā gudasrāva śūla śvāsa kāsa  
daurbalyāni, api codaraṃ nānā varṇarāji sirā santatamudakapūrṇa  
dṛti kṣobha saṃsparśaṃ bhavati, etadudakodaramiti vidyāt॥47॥

The following are the signs and symptoms of Udakodara (Ascites):

1. Loss of appetite, morbid thirst, discharge from the anus, colic pain, Dyspnoea, cough and general debility
2. Appearance of net-work of veins having different colours over abdomen and
3. In percussion and Palpation, the physician feel as if the abdomen is a leather bag filled with water.

This is called Udakodara (Ascites). [47]

### Prognosis:

तत्र अचिरोत्पन्नमनुपद्रवमनुदकम प्राप्तमुदरं त्वरमाणश्चिकित्सेत्; उपेक्षितानां  
ह्येषां दोषाः स्वस्थानादपवृत्ता परिपाकाद्द्रवीभूताः सन्धीन् स्रोतांसि  
चोपक्लेदयन्ति, स्वेदश्च बाह्येषु स्रोतःसु प्रतिहत  
गतिस्तिर्यगवतिष्ठमानस्तदेवोदकमाप्याययति; तत्र पिच्छोत्पत्तौ मण्डलमुदरं गुरु  
स्तिमितमाकोठितमशब्दं मृदुस्पर्शमपगतराजीकमाक्रान्तं नाभ्यामेवोपसर्पति।  
ततोऽनन्तरमुदकप्रादुर्भावः।  
तस्य रूपाणि- कुक्षेरतिमात्रवृद्धिः, सिरान्तर्धानगमनम्,  
उदकपूर्णदृतिसङ्क्षोभसंस्पर्शत्वं च॥४८॥

tatra acirotpannamanupadravamanudakamaprāptamudaraṃ  
tvaramāṅśchikitset; upekṣitānāṃ hyeṣāṃ doṣāḥ svasthānādapavṛttā  
paripākāddravībhūtāḥ sandhīn srotāṃsi copakledayanti, svedaśca  
bāhyeṣu srotaḥsu  
pratihatagatistiryagavatiṣṭhamānastadevodakamāpyāyayati; tatra

picchotpattau maṇḍalamudaraṃ guru stimitamākoṭhitamaśabdaṃ  
mṛdusparśamapagatarājīkamākrāntaṃ nābhyāmevopasarpati|  
tato'nantaramudakaprādurbhāvaḥ|  
tasya rūpāṇi- kukṣeratimātravṛddhiḥ, sirāntardhānagamanam,  
udakapūrṇadṛtisaṅkṣobhasaṃsparśatvaṃ ca||48||

The physician should immediately treat this condition before the appearance of complications and before water accumulates in the abdomen.

If the treatment is neglected, then the vitiated Doshas get displaced and become liquefied as a result of Paripaka (maturation), causes stiffness in the joints and channels of circulation and divert sweat from the external channels. The water element moves sideways (Tiryak). It collects in abdominal cavity. This zigzag- moving sweat adds to the quantity of water already accumulated in the abdomen.

The appearance of this sticky liquid makes the abdomen dull in percussion and soft to touch. The abdomen becomes dull in percussion and soft to touch. Thereafter, the net-work of veins disappears.

During this period, the umbilical region is primarily afflicted, and from there the disease spreads in the remaining parts of the abdomen. Thereafter, states accumulating in the abdomen.

**The signs and symptoms of this condition are as follows:**

1. Excessive enlargement of the sides of the abdomen
2. Disappearance of the network of the veins and

3. In palpation and percussion, the physician feels as if the abdomen is a leather sack filled with water. [48]

### Upadrava – Complications

तदाऽऽतुरमुपद्रवाः स्पृशन्ति- छर्द्यतीसार तमक तृष्णा श्वास कास हिक्का दौर्बल्य  
पार्श्वशूलारुचि स्वरभेद मूत्रसङ्गादयः; तथा विधमचिकित्स्यं विद्यादिति॥४९॥

Thereafter, the patient gets afflicted with complications, like  
Chardi -vomiting, Atisara – diarrhoea,  
Tamaka type of Asthma, |Trushna – Morbid thirst, Svasa –  
dyspnoea, Kasa – cough, Hikka- hiccup, Daurbalya- debility,  
Parshva shoola – pain in the sides of the chest, Aruchi -anorexia,  
Svara bheda -hoarseness of voice and Mutra sanga—anuria  
(suppression of urine). A patient with these complications is  
incurable. [49]

भवन्ति चात्र-

वातात्पित्तात्कफात् प्लीहः सन्निपातात्तथोदकात्|

परं परं कृच्छ्रतरमुदरं भिषगादिशेत्॥५०॥

पक्षाद्धृद्गुदं तूर्ध्वं सर्वं जातोदकं तथा|

प्रायो भवत्यभावाय च्छिद्रान्त्रं चोदरं नृणाम्॥५१॥

bhavanti cātra-

vātātpittātkaphāt plihnaḥ sannipātāttathodakāt|

param param kṛcchratarāmudaram bhiṣagādiśet||50||

pakṣādbaddhagudaṃ tūrdhvaṃ sarvaṃ jātodakaṃ tathā|

prāyo bhavatyabhāvāya cchidrāntram codaram nṛṇām||51||

Thus, it is said: of the 6 types of Udara, Viz

Vatodara

Pitodara

Kaphodara

Plihodara

Sannipatodara and

Udakodara, the subsequent ones are more and more difficult for treatment than the previous ones.

After a fortnight, Baddhagudodara (abdominal swelling caused by the obstruction in the intestine) becomes incurable.

Udakodara (ascites) in its Jata Udaka stage (when water accumulates in the abdomen) and Chidrodara (acute abdominal swelling caused by intestinal perforation) are generally incurable right from the beginning [50-51]

### **Bad Prognosis**

शूनाक्षं कुटिलोपस्थमुपक्लिन्न तनु त्वचम्।

बल शोणित मांसाग्नि परिक्षीणं च वर्जयेत्॥५२॥

श्वयथुः सर्वमर्मोत्थः श्वासो हिककाऽरुचिः सत्तृट्।

मूर्च्छा च्छर्दिरतीसारो निहन्त्युदरिणं नरम्॥५३॥

जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम्।

बलिनस्तदजाताम्बु यत्नसाध्यं नवोत्थितम्॥५४॥

śūnākṣaṃ kuṭilopasthamupaklinna tanu tvacam।

bala śoṇita māṃsāgni parikṣiṇaṃ ca varjayet॥52॥

śvayathuḥ sarvamarmotthaḥ śvāso hikkā'ruciḥ satṛṭṭ।

mūrcchā cchardiratīsāro nihantyuadariṇaṃ naram॥53॥

janmanaivodaraṃ sarvaṃ prāyaḥ kṛcchrataṃ matam।

balinastadajātāmbu yatnasādhyam navotthitam॥54॥

Shoonakshi – Swollen eyes,

Kutula Upastha – curvded pudendum, sticky and thin skin and

diminished strength, blood, muscle tissue as well as Agni (Power of digestion and metabolism) – appearance of these signs and symptoms incurability of the condition [even if the patient is otherwise curable].

Occurrence of complications, like swelling in all the vital organs, dyspnoea, hiccup, anorexia, morbid thirst, fainting, vomiting and diarrhoea lead to the death of the patient suffering from Udara (obstinate abdominal disease).

All varieties of Udara, right from the time of their manifestation, are generally considered difficult to cure; however it can be cured with adequate care soon after its appearance. If the patient is otherwise strong and if water has not started accumulating in the abdomen [52-54]

### **Signs and symptoms of Ajatodaka Stage of Udara – Ascites**

अजात शोथमरुणं सशब्दं नातिभारिकम्।  
सदा गुडगुडायच्च सिरा जाल गवाक्षितम्॥५५॥  
नाभिं विष्टभ्य पायौ तु वेगं कृत्वा प्रणश्यति।  
हन्नाभि वङ्क्षण कटी गुद प्रत्येक शूलिनः॥५६॥  
कर्कशं सृजतो वातं नातिमन्दे च पावके।  
लोलस्या विरसे चास्ये मूत्रेऽल्पे संहते विषि॥५७॥  
अजातोदकमित्येतैर्लिङ्गैर्विजाय तत्त्वतः।  
उपाक्रमेद्विषग्दोषबलकालविशेषवित्॥५८॥

ajāta śoṭhamaruṇaṃ saśabdaṃ nātibhārikam।  
sadā guḍaguḍāyacca sirā jāla gavākṣitam॥55॥  
nābhiṃ viṣṭabhya pāyau tu vegam kṛtvā praṇāśyati।

hṛnnābhi vaṅkṣaṇa kaṭī guda pratyeka śūlinaḥ||56||  
karkaśaṃ srjato vātaṃ nātimande ca pāvake|  
lolasyā virase cāsyē mūtre'lpe saṃhate viṣi||57||  
ajātodakamityetairliṅgairvijñāya tattvataḥ|  
upākramēdbhiṣagdoṣabalakālaviśeṣavit||58||

Ajata means not yet appeared, Udaka means water.

### **Signs and symptoms indicate Ajatodaka (non-appearance of water) stage of Udara Roga**

1. There will be either no swelling or less of Swelling in the abdomen and legs
2. The colour of the abdomen will be reddish
3. There will be tympanic sound on percussion
4. The abdomen is not very heavy
5. always having gurgling sound in the abdomen
6. The abdomen will be covered with the network of veins
7. There will be movement of wind from rectum to the umbilicus and distension of the umbilical region; third will be suppressed after the elimination of stool and flatus
8. There will be colic pain in each of the heart region, umbilicus, inguinal region, lumber region and anus
9. Flatus will be eliminated with force
10. The powder of the digestion of the patient will not be very weak;
11. Because of excessive salivation, there will be imperceptibility of taste in the mouth and
12. There will be scanty urine and hard stool

The above mentioned signs and symptoms indicate Ajatodaka (non-appearance of water in the abdomen) stage of Udara Roga.

Having ascertained it with care, the physician well acquainted and the time of the treatment, should initiate remedial measures for the patient. [55-58]

### **Vatodara Chikitsa:**

वातोदरं बलमतः पूर्वं स्नेहैरुपाचरेत्|  
स्निग्धाय स्वेदिताङ्गाय दद्यात् स्नेह विरेचनम्||५९||  
हृते दोषे परिम्लानं वेष्टयेद्वाससोदरम्|  
तथाऽस्यानवकाशत्वाद्वायुर्नाध्मापयेत् पुनः||६०||  
दोषातिमात्रोपचयात् स्रोतोमार्गनिरोधनात्|  
सम्भवत्युदरं तस्मान्नित्यमेव विरेचयेत्||६१||  
शुद्धं संसृज्य च क्षीरं बलार्थं पाययेत् तम्|  
प्रागुत्क्लेशान्निवर्त्य च बले लब्धे क्रमात् पयः||६२||  
यूषै रसैर्वा मन्दाम्ल लवणैरेधितानलम्|  
सोदावर्तं पुनः स्निग्धं स्विन्नमास्थापयेन्नरम्||६३||  
स्फुरणाक्षेप सन्ध्यस्थि पार्श्व पृष्ठ त्रिकार्तिषु|  
दीप्ताग्निं बद्धविड्वातं रूक्षमप्यनुवासयेत्||६४||  
तीक्ष्णाधोभागयुक्तोऽस्य निरूहो दाशमूलिकः|  
वातघ्नाम्लशृतैरण्ड तिलतैलानुवासनम्||६५||  
अविरेच्यं तु यं विद्याद्बुर्बलं स्थविरं शिशुम्|  
सुकुमारं प्रकृत्याऽल्पदोषं वाऽथोल्बणानिलम्||६६||  
तं भिषक् शमनैः सर्पि र्यूष मांस रसौदनैः|  
बस्त्यभ्यङ्गानुवासैश्च क्षीरैश्चोपाचरेद्बुधः||६७||  
vātodaramḥ balamataḥ pūrvam snehairupācaret|  
snigdhāya sveditāṅgāya dadyāt snehavirecanam||59||  
hr̥te doṣe parimlānaṁ veṣṭayedvāsasodaram|  
tathā'syānavakāśatvādvāyurnādhmāpayet punaḥ||60||  
doṣātimātropacayāt srotomārganirodhanāt|

sambhavatyudaram tasmānnyameva virecayet||61||  
śuddham saṁsrjya ca kṣīram balārtham pāyayettu tam|  
prāgutkleśānnivartyam ca bale labdhe kramāt payaḥ||62||  
yūṣai rasairvā mandāmla lavaṇairedhitānalam|  
sodāvartam punaḥ snigdham svinnamāsthāpayennaram||63||  
sphuraṇākṣepa sandhyasthi pārśva pṛṣṭha trikārtiṣu|  
dīptāgniṁ baddhavidvātam rūkṣamapyanuvāsayet||64||  
tikṣṇādhobhāgayukto'sya nirūho dāśamūlikaḥ|  
vātaghnāmlaśṛtairaṇḍatilatānuvāsanam||65||  
avirecyam tu yaṁ vidyāddurbalam sthaviram śīsum|  
sukumāram prakṛtyā'lpadoṣam vā'tholbaṇānilam||66||  
tam bhiṣak śamanaiḥ sarpiryūṣamāṁsarasaudanaiḥ|  
bastyabhyaṅgānuvāsaiśca kṣīraiścopācaredbudhaḥ||67||

### **Treatment of Vatodara:**

If the patient is suffering from Udara Roga caused by the aggravation of Vayu, and if he is strong, then in the beginning, he is given

**Snehana – oleation therapy** followed by

**Swedana – sweating treatment** and

Snigdha virechana – Purgation by oils such as castor oil.

After the Doshas (morbid matter are removed by Virechana treatment, the abdomen of the patient becomes flaccid. Then the abdomen is tightly wrapped with the help of a cloth, so that the Vayu (wind), in view of the empty space in the abdomen, may not cause distension again.



Udara Roga is caused because of excessive accumulation of Doshas (morbid matter) in the gastro- intestinal tract and also because of the obstruction to the opening of channels of circulation (Srotas).

Therefore, the patient is given purgation therapy every day. After the body is cleansed, the patient is given Samsarjana Krama (administration of heavier diet gradually). Thereafter, he is made to drink milk for the promotion of strength.

If milk is given continuously for a long time, then the patient is likely to get nausea. Therefore, after he has regained strength and prior to the occurrence of nausea, milk is withdrawn.

The patient is then be given vegetable soup or meat soup added with small quantities of sour and salt foods to promote his appetite. If he gets flatulence, then again oleation and fomentation (swedana) therapies are administered. This is followed by Asthapana (decoction enema)

If the patient has itching sensation, cramps, pain in joints, bones, sides of the chest, back and lumbar region, if he has strong power of digestion; and if there is retention of stool and flatus, then even without oleation therapy, the patient is given Anuvasana type of enema (fat enema)

For the purpose of Niruha and Asthapana Basti, the decoction of Dashamoola and such other drugs having Teekshna (sharp) qualities are used.

For the purpose of Anuvasana Basti, **castor oil** or **Sesame oil** boiled with sour drugs which help in the

alleviation of Vata is used.

If the patient is not suitable for Virechana, if he is weak, old, too young or of tender nature; if there is slight aggravation of Doshas, and if Vayu is aggravated much in excess, then the wise physician should treat home with alleviation therapies. Such a patient is given medicated ghee, vegetable soup and meat soup along with rice, and he should be given massage therapy, anuvasana type of enema and milk (boiled with Vata balancing herbs) [59-67]

### **Treatment of Pittodara**

पित्तोदरे तु बलिनं पूर्वमेव विरेचयेत्।  
दुर्बलं त्वनुवास्यादौ शोधयेत् क्षीरबस्तिना॥६८॥  
सञ्जातबलकायाग्निं पुनः स्निग्धं विरेचयेत्।  
पयसा सत्रिवृत्कल्केनोरुबूकशृतेन वा॥६९॥  
सातलात्रायमाणाभ्यां शृतेनारग्वधेन वा।  
सकफे वा समूत्रेण सवाते तिक्तसर्पिषा॥७०॥  
पुनः क्षीरप्रयोगं च बस्तिकर्म विरेचनम्।  
क्रमेण ध्रुवमातिष्ठन् युक्तः पित्तोदरं जयेत्॥७१॥

pittodare tu balinaṃ pūrvameva virecayet।  
durbalaṃ tvanuvāsyādau śodhayet kṣīrabastinā॥68॥  
sañjātabalakāyāgniṃ punaḥ snigdhaṃ virecayet।  
payasā satrivr̥tkalkenorubūkaśṛtena vā॥69॥  
sātalātrāyamāṇābhyāṃ śṛtenāragvadhena vā।  
sakaphe vā samūtreṇa savāte tiktasarpiṣā॥70॥  
punaḥ kṣīraprayogaṃ ca bastikarma virecanam।  
krameṇa dhruvamātiṣṭhan yuktaḥ pittodaram jayet॥71॥

If the patient is suffering from Paittika type of Udar Rog and if he is strong, then in the beginning, he is given Virechana – purgation

therapy.

If he is weak, then he is given elimination therapies, like Anuvasana Basti or medicated enema prepared by boiling drugs with milk (Ksheera Basti).

After the patient regains his strength, and after the promotion of his digestion strength, he is again given Snehana followed by Virechana therapy for which the following recipes is used:

1. Milk boiled with the paste of Trivrit and **castor seed**
2. Milk boiled with Satala and Trayamana
3. Milk boiled with **fruit- pulp of Aragvadha (Cassia fistula)**
4. If Udara Roga is caused by Kapha and Pitta, then for the purpose of purgation, milk is used with cow's urine and
5. If Udara Roga is caused by Pitta and Vata Dosha, then for the purpose of purgation, **Tiktaka Ghrita** (vide Cikista 7: 140- 150) added with Trivrit etc. is administered.
6. The patient is given milk, medicated enema and purgation therapy repeatedly. The Paittika type of Udara Roga can be certainly cured by Virechana treatment. [68-71]

### **Treatment of Kaphodara**

स्निग्धं स्विन्नं विशुद्धं तु कफोदरिणमातुरम्।

संसर्जयेत् कटु क्षार युक्तैरन्नैः कफापहैः॥७२॥

गोमूत्रारिष्टपानैश्च चूर्णायस्कृतिभिस्तथा।

सक्षारैस्तैलपानैश्च शमयेत्तु कफोदरम्॥७३॥

snigdham svinnaṃ viśuddham tu kaphodariṇamāturam।

saṃsarjayet kaṭuḥkṣārayuktairannaiḥ kaphāpaiḥ॥72॥

gomūtrāriṣṭapānaiśca cūrṇāyaskṛtibhistathā।

sakṣāraistailapānaiśca śamayettu kaphodaram॥73॥

The patient with Kaphaja type of Udara Roga is given Snehana, Swedana, Vamana treatment. Thereafter, Samsarjana Krama (administration of lighter to heavier food gradually) is given by adding pungent drugs and alkalies to cereals.

He is then given other Kapha mitigating herbs, **Ayaskriti** (special preparations of iron) and medicated oils added with Alkalies. These therapies alleviated Udara Roga caused by Kapha. [72-73]

### **Treatment of Sannipatodara**

सन्निपातोदरे सर्वा यथोक्ताः कारयेत् क्रियाः।

सोपद्रवं तु निर्वृत्तं प्रत्याख्येयं विजानता।७४।

sannipātodare sarvā yathoktāḥ kārayet kriyāḥ।

sopadravaṃ tu nirvṛttaṃ pratyākhyeyaṃ vijānatā।74।

If the patient is suffering from Sannipatik Udar (caused by vitiation of all 3 Doshas) then all the therapies prescribed above for the treatment of Vatodara, Pittodara and Kaphodara are to be suitably employed. If this condition is associated with complications, then the patient is treated keeping in view the incurability of the condition. [74]

### **Treatment of Pleehodara and Yakruddalyudara:**

उदावर्त रुजानाहैर्दाह मोह तृषा ज्वरैः।

गौरवारुचि काठिन्यैश्चानिलादीन् यथाक्रमम्।७५।

लिङ्गैः प्लीहन्यधिकान् दृष्ट्वा रक्तं चापि स्वलक्षणैः।

चिकित्सां सम्प्रकुर्वीत यथादोषं यथाबलम्।७६।

स्नेहं स्वेदं विरेकं च निरूहमनुवासनम्।

समीक्ष्य कारयेद्वाहौ वामे वा व्यधयेत् सिराम्।७७।

षट्पलं पाययेत् सर्पिः पिप्पलीर्वा प्रयोजयेत्।

सगुडामभयां वाऽपि क्षारारिष्टगणांस्तथा॥७८॥  
एष क्रियाक्रमः प्रोक्तो योगान् संशमनाञ्छृणु|  
पिप्पली नागरं दन्ती चित्रकं द्विगुणाभयम्॥७९॥  
विडङ्गांशयुतं चूर्णमेतदुष्णाम्बुना पिबेत्|  
विडङ्गं चित्रकं शुण्ठीं सघृतां सैन्धवं वचाम्॥८०॥  
दग्ध्वा कपाले पयसा गुल्मप्लीहापहं पिबेत्|  
रोहीतकलतानां तु काण्डकानभयाजले॥८१॥  
मूत्रे वा सुनूयात्तच्च सप्तरात्रस्थितं पिबेत्|  
कामलागुल्ममेहार्शःप्लीहसर्वोदरक्रिमीन्॥८२॥  
स हन्याज्जाङ्गलरसैर्जीर्णे स्याच्चात्र भोजनम्|  
रोहीतकत्वचः कृत्वा पलानां पञ्चविंशतिम्॥८३॥  
कोलद्विप्रस्थसंयुक्तं कषायमुपकल्पयेत्|  
पलिकैः पञ्चकोलैस्तु तैः सर्वैश्चापि तुल्यया॥७४॥  
रोहीतकत्वचा पिष्टैर्घृतप्रस्थं विपाचयेत्|  
प्लीहाभिवृद्धिं शमयत्येतदाशु प्रयोजितम्॥८५॥  
तथा गुल्मोदरश्वासक्रिमिपाण्डुत्वकामलाः|  
अग्निकर्म च कुर्वीत भिषग्वातकफोल्बणे॥८६॥  
पैतिके जीवनीयानि सर्पीषि क्षीरबस्तयः|  
रक्तावसेकः संशुद्धिः क्षीरपानं च शस्यते॥८७॥  
यूषैर्मांसरसैश्चापि दीपनीयसमायुतैः|  
यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम्॥८८॥  
लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक्॥८९॥  
udāvarta rujānāhai rdāha moha tṛṣā jvaraiḥ|  
gauravāruci kāṭhinyaiścānilādīn yathākramam॥75॥  
liṅgaiḥ plīhnyadhikān dr̥ṣṭvā raktaṃ cāpi svalakṣaṇaiḥ|  
cikitsāṃ samprakurvīta yathādoṣaṃ yathābalaṃ॥76॥  
snehaṃ svedaṃ virekaṃ ca nirūhamanuvāsanam|  
samikṣya kārayedbāhau vāme vā vyadhayet sirām॥77॥

ṣaṭpalaṃ pāyayet sarpiḥ pippalīrvā prayojayet|  
 saguḍāmabhayāṃ vā'pi kṣārāriṣṭagaṇāmstathā||78||  
 eṣa kriyākramaḥ prokto yogān saṃśamanāñchr̥ṇu|  
 pippalī nāgaramḥ dantī citrakamḥ dviguṇābhayam||79||  
 viḍaṅgāṃśayutamḥ cūrṇametaduṣṇāmbunā pibet|  
 viḍaṅgamḥ citrakamḥ śuṅṭhīmḥ saghr̥tāmḥ saindhavamḥ vacām||80||  
 dagdhvā kapāle payasā gulmaplīhāpahaṃ pibet|  
 rohītakalatānāmḥ tu kāṇḍakānabhayājale||81||  
 mūtre vā sunuyāttacca saptarātrasthitamḥ pibet|  
 kāmalāgulmamehārśaḥplīhasarvodarakrimīn||82||  
 sa hanyājṅgalarasairjīrṇe syāccātra bhojanam|  
 rohītakatvacaḥ kṛtvā palānāmḥ pañcaviṃśatim||83||  
 koladviprasthasaṃyuktamḥ kaṣāyamupakalpayet|  
 palikaiḥ pañcakolaistu taiḥ sarvaiścāpi tulyayā||84||  
 rohītakatvacā piṣṭairghṛtaprasthamḥ vipācayet|  
 plīhābhivṛddhiṃ śamayatyetaḍāśu prayojitam||85||  
 tathā gulmodaraśvāsakrimipāṇḍutvakāmalāḥ|  
 agnikarma ca kurvīta bhiṣagvātakapholbaṇe||86||  
 paittike jīvanīyāni sarpīmṣi kṣīrabastayaḥ|  
 raktāvasekaḥ saṃśuddhiḥ kṣīrapānaṃ ca śasyate||87||  
 yūṣairmāṃsarasaiścāpi dīpanīyasamāyutaiḥ|  
 yakṛti plīhavat sarvamḥ tulyatvādbheṣajamḥ matam||88||  
 laghūnyannāni saṃsr̥jya dadyāt plīhodare bhiṣak||89||

**Plihodara splenomegaly** with Vata Dosha dominance exhibits Udavarta (bloating, upward movement of wind in the abdomen), pain and Anaha (abdominal distension).

Pleehodar with Pitta dominance exhibits – burning sensation, unconsciousness, thirst and fever

With Kapha dominance, heaviness, anorexia as well as hardness.

Based on the dominance of Dosha and with keeping blood vitiation in mind, suitable treatment is adopted.

The patient is given oleation, fomentation, purgation, Niruha Basti, and Anuvasana Basti, as suitable.

The patient can also be given Siravyadha treatment (blood letting) on the left arm.

The patient is given the following recipes:

1. Shatpala Ghrita (vide Cikitsa 5: 147 – 148)
2. Pippali Rasayana
3. **Abhaya (Terminalia chebula)** mixed with **Jaggery** and
4. Recipes of Kshara and Aristas (Alcoholic Preparations) which are described later below, and in chapter 14 and 15.

### **The following herbal blends are useful in Pleehodar:**

1. 1 part Powder of each of Long pepper, Ginger, Danti, Chitraka, 2 parts of Haritaki and 1 prt of Vidanga is given to the patient with hot water.

2. Vidanga – Embelia ribes, Chitraka – Plumbago zeylanica, Sunthi – Ginger, Ghee, Rock-salt and Vacha (Acorus calamus Linn.)- All these herbs are taken in equal quantities, kept over an earthen plates, covered with another earthen plate and the joints is sealed. This is placed over fire to reduce the ingredients into ashes. Intake

of this with milk cures Gulma (tumour) and Plihodar (splenic enlargement).

3. Stems of Rohitaka are cut into small pieces. To this, the crushed pulp of Haritaki is added. These ingredients is soaked in adequate quantity of either water or cow's urine and followed to ferment for 7 nights. Intake of this liquid cures Kamala (Jaundice), Gulma (tumor), Meha (urinary diseases including diabetes), Arsha (piles), Plihodar (splenic enlargement), all the remaining type of Udara rogas and Krimi Roga (parasitic infestation) after this potion is digested, the patient is given the soup of meat of animals inhabiting arid zone, (Jangala mamsarasa).

4. 25 Palas of bark of Rohitaka and 2 Prasthas Kala is boiled with [8 times of] water [and reduced to 1/4th]. To this, 1 pala paste of pippali – Piper longum 1 Pala Pippali Mula, 1 Pala Ginger 5 Palas of the bark of Rohitaka and 1 Prastha (768 g) ghee is added and cooked this medicated ghee instantaneously cures Pleeha (splenic enlargement), Gulma (Phantom tumor), Udara (obstinate abdominal disorder), Asthma, Krmi (Parasitic infestation), Pandu (anaemia) and Kamala (jaundice).

If there is predominance of aggravated Vayu and Kapha in the patient suffering from splenic enlargement then Agni Karma (cauterisation therapy) is administered. If Pitta is aggravated then Jeevaneeya Ghruta, Ksheera, blood- letting, elimination therapies, light purgation therapy and intake of milk are useful.

Such a patient is given food mixed with vegetable soup and meat soup prepared by boiling with digestive stimulants.

In Yakrdudara (enlargement of liver), all the therapies prescribed



for plihodara (enlargement of spleen) is administered because of the similarity between these 2 conditions.

After the administrations of therapies, the patient is given Samsarjana Krama (administration of lighter to heavier food gradually) with the help of food ingredients which are easily digestible [75- 1/2 89]

### **Treatment of Baddhodara: Intestinal obstruction**

स्विन्नाय बद्धोदरिणे मूत्र तीक्ष्णौष धान्वितम्||८९||

स तैल लवणं दद्यान्निरूहं सानुवासनम्|

परिस्रंसीनि चान्नानि तीक्ष्णं चैव विरेचनम्||९०||

उदावर्तहरं कर्म कार्यं वातघ्नमेव च|

svinnāya baddhodariṇe mūtra tikṣṇauṣadhānvitam||89||

sa taila lavaṇaṃ dadyānnirūhaṃ sānuvāsanam|

parisraṃsīni cānnāni tikṣṇaṃ caiva virecanam||90||

udāvartaharaṃ karma kāryaṃ vātaghnameva ca|

To the patient suffering from Baddhodara (intestinal obstruction), fomentation therapy is given thereafter, Niruha (type of medicated enema) and Anuvasana (another type of medicated enema) is given adding **cows urine** drugs having Tikсна (sharp) attributes, oil and Salt.

The patient is given such food as would help in the downward movement of Vayu in the abdomen. He is given strong purgative therapies indicated for the treatment of udavarta (upward movement of wind in the abdomen) and such other therapies which

are responsible for alleviation of Vayu are administered. [89 ½ – ½ 91]

### **Treatment of Chidrodara:**

छिद्रोदरमृते स्वेदाच्छलेष्मोदरवदाचरेत्||९१||

जातं जातं जलं स्राव्यमेवं तद्यापयेद्विषक्|

तृष्णा कास ज्वरार्तं तु क्षीण मांसाग्नि भोजनम्||९२||

वर्जयेच्छवासिनं तद्वच्छूलिनं दुर्बलेन्द्रियम्|९३|

chidrodaramṛte svedācchleṣmodaravadācaret||91||

jātaṃ jātaṃ jalaṃ srāvyaṃmevaṃ tadyāpayedbhiṣak|

tr̥ṣṇā kāsa jvarārtaṃ tu kṣīṇamāṃsāgni bhojanam||92||

varjayecchvāsinaṃ tadvacchūlinaṃ durbalendriyam|93|

Chidrodara (abdominal swelling caused by the perforation of intestine) is treated on the lines suggested for Kaphodara (vide verses 72- 73) above. However, Swedana is not administered to the patient.

In the patient of Chidrodara suffers from morbid thirst, cough and fever; if there is depletion of his muscle tissue; if his power of digestion and the quantity of food intake are diminished; if he suffers from dyspnoea and colic pain; and if his sense organs become weak, then such a patient is not to be treated [91 ½ – ½ 93]

### **Treatment of Udakodara:**

अपां दोषहराण्यादौ प्रदद्यादुदकोदरे||९३||

मूत्र युक्तानि तीक्ष्णानि विविधक्षारवन्ति च|

दीपनीयैः कफघ्नैश्च तमाहारैरुपाचरेत्||९४||

द्रवेभ्यश्चोदकादिभ्यो नियच्छेदनु पूर्वशः|९५|

apāṃ doṣaharāṇyādaḥ pradadyādudakodare||93||  
mūtrayuktāni tīkṣṇāni vividhakṣāravanti ca|  
dīpanīyaiḥ kaphaghnaīśca tamāhārairupācaret||94||  
dravebhyaścodakādibhyo niyacchedanupūrvaśaḥ|95|

In Udakodara (Ascites), the patient is given therapies to correct the defects of the liquid elements (Apam Doshaharani) in the beginning.

The patient is given therapies containing cow's urine, drugs having Tikсна (sharp) attributes and different types of Alkalies. He is given food which is digestive stimulant and which alleviates Kapha. Gradually, the patient is prohibited to take water and other liquids [93 ½ – ½ 95]

### **Involvement of all the 3 Doshas**

सर्वमेवोदरं प्रायो दोषसङ्घातजं मतम्||९५||  
तस्मात्त्रिदोषशमनीं क्रियां सर्वत्र कारयेत्|  
sarvamevodaramḥ prāyo doṣasaṅghātajamḥ matam||95||  
tasmātridoṣaśamanīmḥ kriyāmḥ sarvatra kārayet|

All the varieties of Udara are generally caused by the involvement of all the three Doshas. Therefore, therapies which cause alleviation of all the 3 Doshas are administered for the treatment of all the varieties of Udara. [95 ½ – ½ 96]

### **Diet and regimen**

दोषैः कुक्षौ हि सम्पूर्णे वह्निर्मन्दत्वमृच्छति||९६||  
तस्माद्भोज्यानि भोज्यानि दीपनानि लघूनि च|  
रक्तशालीन् यवान्मुद्गाञ्जाङ्गलांश्च मृगद्विजान्||९७||

पयो मूत्रासवारिष्टान्मधुसीधुं तथा सुराम्।  
 यवागूमोदनं वाऽपि यूषैरद्याद्रसैरपि॥९८॥  
 मन्दाम्ल स्नेह कटुभिः पञ्चमूलोप साधितैः।  
 औदकानूपजं मांसं शाकं पिष्टकृतं तिलान्॥९९॥  
 व्यायामाध्व दिवा स्वप्नं यानयानं च वर्जयेत्।  
 तथोष्ण लवणाम्लानि विदाहीनि गुरुणि च॥१००॥  
 नाद्यादन्नानि जठरी तोयपानं च वर्जयेत्॥१०१॥  
 doṣaiḥ kuṣṣau hi sampūrṇe vahnirmandatvamṛcchati॥96॥  
 tasmādbhojyāni bhojyāni dīpanāni laghūni ca।  
 raktaśālīn yavānmudgāñjāṅgalāṃśca mṛgadvijān॥97॥  
 payomūtrāsavāriṣṭānmadhusīdhum tathā surām।  
 yavāgūmodanaṃ vā'pi yūṣairadyādrasairapi॥98॥  
 mandāmlasnehakaṭubhiḥ pañcamūlopasādhitaiḥ।  
 audakānūpajaṃ māṃsaṃ śākaṃ piṣṭakṛtaṃ tilān॥99॥  
 vyāyāmādhvadivāsvapnaṃ yānayānaṃ ca varjayet।  
 tathoṣṇalavaṇāmlāni vidāhīni gurūṇi ca॥100॥  
 nādyādannāni jaṭharī toyapānaṃ ca varjayet॥101॥

Since the abdomen is filled with vitiated Doshas, the power of digestion gets diminished. Therefore, the patient should take such food which is light to digest. (Laghu ahara)

He should take Raktashali – red rice, Barley, moong dal – green gram, meat of animals and birds inhabiting arid zone (Jangala mamsa), milk, cow's urine, Asava (alcoholic preparation in which drugs are generally added without boiling), Arista (alcoholic preparation), honey, Seedhu (a type of alcohol) and Sura (another type of alcohol).

He may also take Yavagu (thick gruel) and boiled rice prepared by boiling with the decoction of Panchamula (roots of Bilva, Syonaka,

Gambhari, Patali and Ganikarika) and added with slightly sour ingredients, unctuous substances, like ghee and oil, and pungent drugs along with vegetable soup or meat soup.

He should avoid aquatic meat and animals inhabiting marshy land; leafy vegetables; pastries, preparations of sesame seeds, exercise, walking long distance, and sleep during day time and travelling by fast moving vehicles.

He should also avoid hot, saline and sour things, ingredients which cause burning sensation (Vidahi) and heavy food. This type of patient should strictly avoid taking water. [96 ½ – ½ 101]

### Use of butter milk

नाति सान्द्रं हितं पाने स्वादु तक्रमपेलवम्||१०१||

त्र्यूषण क्षार लवणैर्युक्तं तु निचयोदरी|

वातोदरी पिबेत्तक्रं पिप्पली लवणान्वितम्||१०२||

शर्करा मधुकोपेतं स्वादु पित्तोदरी पिबेत्|

यवानी सैन्धवाजाजी व्योष युक्तं कफोदरी||१०३||

पिबेन्मधुयुतं तक्रं कवोष्णं नातिपेलवम्|

मधु तैल वचा शुण्ठी शताह्वा कुष्ठ सैन्धवैः||१०४||

युक्तं प्लीहोदरी जातं सव्योषं तूदकोदरी|

बद्धोदरी तु हपुषा यवान्यजाजि सैन्धवैः||१०५||

पिबेच्छिद्रोदरी तक्रं पिप्पलीक्षौद्रसंयुतम्|

गौरवारोचकार्तानां समन्दाग्न्यतिसारिणाम्||१०६||

तक्रं वात कफार्तानाममृतत्वाय कल्पते|१०७|

nāti sāndraṃ hitaṃ pāne svādu takramapelavam||101||

tryūṣaṇa kṣāra lavaṇairyuktaṃ tu nicayodarī|

vātodarī pibettakraṃ pippalī lavaṇānvitam||102||  
śarkarā madhukopetaṃ svādu pittodarī pibet|  
yavānī saindhavājāji vyoṣa yuktaṃ kaphodarī||103||  
pibenmadhuyutaṃ takraṃ kavoṣṇaṃ nātipelavam|  
madhu taila vacā śuṅṭhī śatāhvā kuṣṭha saindhavaiḥ||104||  
yuktaṃ plīhodarī jātaṃ savyoṣaṃ tūdakodarī|  
baddhodarī tu hapuṣā yavānyajāji saindhavaiḥ||105||  
pibecchidrodarī takraṃ pippalī kṣaudra saṃyutam|  
gauravārocakārtānāṃ samandāgnyatisāriṇām||106||  
takraṃ vāta kaphārtānāmamṛtatvāya kalpate|107|

### **Buttermilk of Udara roga:**

Buttermilk, which is not very thick, which is sweet (not sour) and which is free from fat is useful for the patient suffering from Udara Roga.

If the patient is suffering from Sannipatika Udara Roga, then he should take buttermilk along with **Tryusana (ginger, pepper, long pepper)** Alkalies and Rock salt

The patient of Vatika type of Udara Roga should take

- Buttermilk along with Pippali – Piper longum and Rock- salt.

In Paittika type of Udara Roga, the patient should take

- Buttermilk which is freshly churned and sweet and added with sugar and the powder of Madhuka (licorice).

For the patient suffering from Kaphaja type of Udara Roga, buttermilk added with Yavani, Rock salt, cumin seeds and Trikatu (ginger, pepper and long pepper) and it should not contain much of

fat.

The patient of Plihodara (abdominal swelling caused by the enlargement of spleen) should take

- Butter milk along with honey, oil and the powder of Vata, Sunthi, Shatahva (dill), Kustha and rock salt.

The patient suffering from Udakodara (Ascites) should take

- Buttermilk prepared of well formed curd along with the powder of Trikatu (ginger, pepper and long pepper).

For the patient suffering from Baddhodara (enlargement of abdomen because of intestinal strangulation), butter- milk added with Hapusha, Yavani, cumin seeds and rock salt is useful.

The patient suffering from Chidrodara (abdominal swelling caused by intestinal perforation) should take

- butter milk along with Pippali and honey

Butter milk is like nectar for people suffering from heaviness, anorexia, suppression of the power of digestion, diarrhoea and diseases caused by aggravated Vata and Kapha. [101 ½ – ½ 107]

[Click to read more about buttermilk benefits](#)

### Use of milk

शोफानाहार्तितृण्मूर्च्छा पीडिते कारभं पयः॥१०७॥

शुद्धानां क्षामदेहानां गव्यं छागं समाहिषम्।

śophānāhārtitr̥ṇmūrccchā pīḍite kārabhaṃ payah॥107॥

śuddhānāṃ kṣāmadehānāṃ gavyaṃ chāgaṃ samāhiṣam।

If the patient of Udara is suffering from oedema, Anaha (bloating, abdominal distension because of wind), pain, thirst and fainting,

then **camel milk** is useful. After administration of Panchakarma treatment, when it has become emaciated, cow milk, goats milk and buffalo milk are useful [ 107 ½ – ½ 108]

### **Recipes for External Use:**

देवदारु पलाशार्क हस्तिपिप्पलि शिग्रुकैः॥१०८॥

साश्वगन्धैः सगोमूत्रैः प्रदिह्यादुदरं समैः।

वृश्चिकालीं वचां कुष्ठं पञ्चमूलीं पुनर्नवाम्॥१०९॥

भूतीकं नागरं धान्यं जले पक्त्वाऽवसेचयेत्।

पलाशं कत्तृणं रास्नां तद्वत् पक्त्वाऽवसेचयेत्॥११०॥

devadāru palāśārka hastipippali śigrukaiḥ॥108॥

sāśvagandhaiḥ sagomūtraiḥ pradihyādudaram samaiḥ।

vṛścikālīm vacāṃ kuṣṭhaṃ pañcamūlīm punarnavām॥109॥

bhūtikaṃ nāgaram dhānyam jale paktvā'vasecayet।

palāśam kattrṇam rāsnām tadvat paktvā'vasecayet॥110॥

The paste of Devadaru – Cedrus deodara, Palasa – Butea monosperma, Arka – Calotropis procera, Gaja Pippali, Shigru— Moringa oliefera and Ashvagandha- Withania somnifera taken in equal quantities, prepared by triturating with cow's urine is applied over the abdomen of the patient suffering from Udara Roga.

Vrushchikali, Vacha – Acorus calamus, Kustha – Saussurea lappa, Panchamula (Bilva – Aegle marmelos, Syonaka – Oroxyllum indicum, Gambhari – Gmelina arborea, Patali, and Ganikarika), Punarnava – Boerhavia diffusa, Bhutika, Nagara – Zingiber officinale and Dhanyaka is boiled in water and this decoction is used for sprinkling over the abdomen of the patient suffering from Udara Roga.

Similarly the decoction of Palasa – Butea monosperma, Kattrna and Rasna is used for sprinkling [108 ½ -110]



## Use of Urine

मूत्राण्यष्टावदुरिणां सेके पाने च योजयेत्॥१११॥

mūtrāṇyaṣṭāvudariṇāṃ seke pāne ca yojayet|111|

8 type of urine [described in Sutra 1/92-104] is used in sprinkling (over the abdomen) and drinking by the patient suffering from Udara Roga. [½ 111]

## Use of Medicated Ghee

रूक्षाणां बहु वातानां तथा संशोधनार्थिनाम्॥१११॥

दीपनीयानि सर्पिषि जठरघ्नानि चक्ष्महे॥११२॥

rūkṣāṇāṃ bahu vātānāṃ tathā saṃśodhanārthinām||111||

dīpanīyāni sarpīṃṣi jaṭharaghnāni cakṣmahe|112|

If the patient of Udara Roga has Ruksha-dryness and Bahu vata-excess of Vayu in his body, and if he needs elimination therapy, then medicated ghee which is stimulant of digestion and which cures Udara Roga is administered. These recipes will be described hereafter. [111 ½ – ½ 112]

## Panchakola Ghirta:

पिप्पली पिप्पलीमूल चव्य चित्रक नागरैः॥११२॥

सक्षारैरर्धपलिकैर्द्विप्रस्थं सर्पिषः पचेत्।

कल्कैर्द्विपञ्चमूलस्य तुलार्धं स्वरसेन च॥११३॥

दधि मण्डाढकोपेतं तत् सर्पिर्जठरापहम्।

श्वयथुं वात विष्टम्भं गुल्मार्शांसि च नाशयेत्॥११४॥

pippalī pippalīmūla cavya citraka nāgaraiḥ||112||

sakṣārairardhapalikairdviprasthaṃ sarpīṣaḥ pacet|

kalkai rdvipañcamūlasya tulārdha svarasena ca||113||

dadhi maṇḍāḍhakopetaṃ tat sarpi rjaṭharāpaham|

śvayathuṃ vāta viṣṭambhaṃ gulmārsāṃsi ca nāśayet||114||

2 Prasthas of ghee is cooked by adding the following:

1. Paste of ½ Pala each of Pippali – Piper longum, Pippali Mula, Chavya – Piper retrofractum, Chitraka – Plumbago zeylanica, Nagara – Zingiber officinale and Yavaksara

2. ½ Tula of the decoction of Dashamula (Bilva – Aegle marmelos, Syonaka – Oroxylum indicum, Gambhari – Gmelina arborea, Patali, Agnimantha – Clerodendrum phlomidis, prsniparni, Shalaparni, Brhati, Kantakari – Solanum surattense and Goksura – Tribulus terrestris) and

3. 1 Adhaka of Dadhimanda (liquid portion of the curd)

This medicated ghee cures Udara Rogas, oedema, Vatavistambha (immobility of wind in the abdomen), Gulma (Phantom tumour) and piles. [112 ½ – 114]

## Read more about Panchakola ghrita

### Nagara Ghruta

नागर त्रिफला प्रस्थं घृत तैलात्तथाऽऽढकम्।

मस्तुनः साधयित्वैतत् पिबेत् सर्वोदरापहम्॥११५॥

कफ मारुत सम्भूते गुल्मे चैतत् प्रशस्यते॥११६॥

nāgara triphalā prasthaṃ ghr̥ta tailāttathā”ḍhakam।

mastunaḥ sādhayitvaitat pibet sarvodarāpaham॥115॥

kapha māruta sambhūte gulme caitat praśasyate॥116॥

1 Prastha Ghee and 1Prastha til oil is cooked by adding [the paste of] Nagara and Triphala (Haritaki – Terminalia bellerica, Bibhitaka – Terminalia chebula and Amalaki – Phyllanthus, emblica) [2 palas each] and 2 Adhakas of Mastu (thin butter- milk).

This medicated ghee cures all types of Udara rogas. It is also useful in the treatment of Gulma caused by the vitiation of kapha and vayu. [115 ½ – ½ 116]

### **Chitraka Ghrta**

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकात् पले||११६||

कल्के सिद्धं घृतप्रस्थं सक्षारं जठरी पिबेत्|

caturguṇe jale mūtre dviguṇe citrakāt pale||116||

kalke siddham ghr̥taprastham sakṣāram jaṭharī pibet|

2 Prasthas Ghee, 8 Prasthas water, 4 prasthas cow's urine, 1 Pala paste of Citraka and 1 Pala Yavaksara is cooked together.

This medicated ghee is used by the patient suffering from Udara Roga. [116 ½- ½ 117]

### **Yavadi Ghruta**

यव कोल कुलत्थानां पञ्चमूल रसेन च||११७||

सुरा सौवीरकाभ्यां च सिद्धं वाऽपि पिबेद्घृतम्|११८|

yava kola kulatthānām pañcamūla rasena ca||117||

surā sauvīrakābhyāṃ ca siddham vā'pi pibedghṛtam|118|

Ghee cooked with the decoction of Yava, Kola, Kulattha and Panchamula (Bilva – Aegle marmelos, Syonaka – Oroxylum indicum, Gambhari – Gmelina arborea, Patali and Agnimantha – Clerodendrum phlomidis) and Sura (a type of alcohol) as well as Savira (a type of vinegar) is useful for a patient suffering from udara Roga (obstinate abdominal disorders) 117 ½- ½ 118]

### **Virechana – Purgation Therapy**

एभिः स्निग्धाय सञ्जाते बले शान्ते च मारुते||११८||

स्रस्ते दोषाशये दद्यात् कल्पदिष्टं विरेचनम्|११९|

ebhiḥ snigdghāya sañjāte bale śānte ca mārute||118||

sraste doṣāśaye dadyāt kalpadiṣṭam virecanam|119|

By the administration of the above mentioned recipes of medicated ghee, the patient becomes oleated; he regains strength; aggravated Vayu in his body gets alleviated and the adhesiveness of the Doshas in various Asayas (visceras) is diminished. Therafter, the patient of Udara Roga is given purgation therapy described in Kalpa section. [118 ½ – ½ 119]

### Patoladi Churna

पटोल मूलं रजनीं विडङ्गं त्रिफला त्वचम्||११९||

कम्पिल्लकं नीलिनीं च त्रिवृतां चेति चूर्णयेत्|

षडाद्यान् कार्षिकानन्त्यांस्त्रींश्च द्वित्रिचतुर्गुणान्||१२०||

कृत्वा चूर्णमतो मुष्टिं गवां मूत्रेण ना पिबेत्|

विरिक्तो मृदु भुञ्जीत भोजनं जाङ्गलै रसैः||१२१||

मण्डं पेयां च पीत्वा ना सव्योषं षडहं पयः|

शृतं पिबेत्ततश्चूर्णं पिबेदेवं पुनः पुनः||१२२||

हन्ति सर्वोदराण्येतच्चूर्णं जातोदकान्यपि|

कामलां पाण्डुरोगं च श्वयथुं चापकर्षति||१२३||

पटोलाद्यमिदं चूर्णमुदरेषु प्रपूजितम्|१२४|

paṭola mūlam rajanīm viḍaṅgam triphalā tvacam||119||

kampillakam nilinīm ca trivṛtām ceti cūrṇayet|

ṣaḍādyān kārṣikānantyāmstrīmśca dvitricaturguṇān||120||

kṛtvā cūrṇamato muṣṭim gavām mūtreṇa nā pibet|

virikto mṛdu bhujjīta bhojanam jāṅgalai rasaiḥ||121||

maṇḍam peyām ca pītvā nā savyoṣam ṣaḍahaṃ payaḥ|

śṛtaṃ pibettataścūrṇaṃ pibedevaṃ punaḥ punaḥ||122||  
hanti sarvodarāṇyetaccūrṇaṃ jātodakānyapi|  
kāmalāṃ pāṇḍurogaṃ ca śvayathuṃ cāpakarṣati||123||  
paṭolādyamidaṃ cūrṇamudareṣu prapūjitam|124|

1 Karsa Root of Patola, 1 Karsa Rajani, 1 Karsa Vidanga – Embelia ribes, 1 Karsa fruit Pulp of Haritaki, 1 Karsa fruit Pulp of Amalaki, 2 Karsas Kampillaka, 3 Karsa Nilini and 4 Karsas Trivrt all these drugs is made to powders and given to the patient along with 1 Musti (Pala) of cow's urine.

This causes purgation.

Thereafter, the patient is given light diet along with meat soup of animals inhabiting arid zone.

For 6 days, thereafter, depending upon the power of digestion, the patient is given Manda (exceedingly thin gruel) or Peya (thin gruel) along with milk boiled by adding Trikatu (Sunthi, Pippli and Marica).

**The above mentioned powder is given again and again.**

It cures all types of Udara Rogas even in their Jatodaka Stage (when water starts accumulating in the abdomen). It is also useful in the treatment of Jaundice, anemia and oedema.

This is called Patoladya churna, and it is very effective in the treatment of all types of udara Rogas. [119 ½ – ½ 124]

**Read more about Patoladi Choornam**

Recipe

गवाक्षीं शङ्खिनीं दन्तीं तिल्वकस्य त्वचं वचाम्||१२४||

पिबेद्द्राक्षाम्बु गोमूत्रकोल कर्कन्धु सीधुभिः।

gavākṣiṃ śaṅkhiniṃ dantiṃ tilvakasya tvacaṃ vacāṃ||124||

pibeddrākṣāmbu gomūtrakola karkandhu sīdhubhiḥ।

The patient of Udara Roga should take the powder of Gavaksi, Sankhini (Sveta Bhallataki), Danti, Bark of Tilvaka and Vacha – Acorus calamus along with Cow's urine, decoction of Draksa – Vtis vinifera, juice of Kola, Juice of Karkandhu or Sidhu (a type of alcoholic preparation). [124 ½ – ½ 125]

### **Narayana Churna**

यवानी हपुषा धान्यं त्रिफला चोपकुञ्चिका||१२५||

कारवी पिप्पलीमूलमजगन्धा शटी वचा।

शताह्वा जीरकं व्योषं स्वर्णक्षीरी सचित्रका||१२६||

द्वौ क्षारौ पौष्करं मूलं कुष्ठं लवण पञ्चकम्।

विडङ्गं च समांशानि दन्त्या भागत्रयं तथा||१२७||

त्रिवृद्विशाले द्विगुणे सातला स्याच्चतुर्गुणा।

एतन्नारायणं नाम चूर्णं रोगगणापहम्||१२८||

नैनत् प्राप्यातिवर्तन्ते रोगा विष्णुमिवासुराः।

तक्रेणोदरिभिः पेयं गुल्मिभिर्बदराम्बुना||१२९||

आनद्धवाते सुरया वातरोगे प्रसन्नया।

दधिमण्डेन विट्सङ्गे दाडिमाम्बुभिरशसैः||१३०||

परिकर्ते सवृक्षाम्लमुष्णाम्बुभिरजीर्णके।

भगन्दरे पाण्डुरोगे श्वासे कासे गलग्रहे||१३१||

हृद्रोगे ग्रहणीदोषे कुष्ठे मन्देऽनले ज्वरे।

दंष्ट्राविषे मूलविषे सगरे कृत्रिमे विषे||१३२||

यथार्हं स्निग्धकोष्ठेन पेयमेतद्विरेचनम्।

इति नारायणचूर्णम्।

yavānī hapuṣā dhānyam triphalā copakuñcikā||125||

kāravī pippalīmūlamajagandhā śaṭī vacā|  
 śatāhvā jīrakam vyoṣam svarṇakṣīrī sacitrakā||126||  
 dvau kṣārau pauṣkaram mūlam kuṣṭham lavaṇa pañcakam|  
 vīdaṅgam ca samāṃśāni dantyā bhāgatrayam tathā||127||  
 trivṛdviśāle dviguṇe sātālā syāccaturguṇā|  
 etannārāyaṇam nāma cūrṇam rogagaṇāpaham||128||  
 nainat prāpyātivartante rogā viṣṇumivāsuraḥ|  
 takreṇodaribhiḥ peyam gulmibhirbadarāmbunā||129||  
 ānaddhavāte surayā vātaroge prasannayā|  
 dadhimaṇḍena viṭsaṅge dāḍimāmbubhirarśasaiḥ||130||  
 parikarte savṛkṣāmlamuṣṇāmbubhirajīrṇake|  
 bhagandare pāṇḍuroge śvāse kāse galagrahe||131||  
 hṛdroge grahaṇīdoṣe kuṣṭhe mande'nale jvare|  
 daṃṣṭrāviṣe mūlaviṣe sagare kṛtrime viṣe||132||  
 yathārham snigdha koṣṭhena peyametadvirecanam|  
 iti nārāyaṇacūrṇam|

Yavani, Hapusa, Dhanya, Triphala, (Haritaki –Terminalia chebula, Bibhitaka – Terminalia belerica and Amalaki – Phyllanthus, emblica), Upakuncika (Krsna Jiraka), Karvi (small variety of Jiraka), Pippali Mula, Ajagandha [see commentary], Shati – Hedychium spicatum, Vacha – Acorus calamus, satahva, Jiraka (large variety of Jiraka), Trikatu (Sunthi – Zingiber officinale, Pippali- Piper longum and Marica – Piper nigrum), Svarnaksiri, Chitraka – Plumbago zeylanica, Yavaksara, Svarajiksara, Puskaramula, Kustha – Sauussera lappa, Lavana Panchaka (Sauvarcala, Saindhava, Vida, Audmula, Kustha, Lavana Pancaka (Sauvarcala, Saindhava, Vida, audbhida and Samudra) and Vidanga – all taken one part each, Dani (three parts), Trivrt – Operculina turpethum (2 parts), Visala

(2 Parts) and Satala (4 parts) is made to a powder. This is called Narayana Churna. Like Lord Narayana, the destroyer along with the following Anupanas depending on the nature of the diseases concerned:

Disease Vehicle

1. Udara Roga Butter Milk
2. Gulma (Phantom Tumor) Juice of Badara
3. Anaddhavata (Immobility of wind in the abdomen) Sura (alcoholic drink)
4. Diseases caused by Vayu Prasanna (another type of alcoholic drink)
5. Vidsanga (fecal obstruction) Dadhimanda (water which is squeezed out of the curd)
6. Piles Juice of Dadima
7. Parikartika (sawing pain in the abdomen) Vrksamla
8. Indigestion Hot water

In Bhagandara (fistula- in- ano) Pandu Roga (anemia), Asthma, bronchitis, Galagraha (obstruction in the throat), heart diseases, spue syndrome, Kustha (obstinate skin diseases including leprosy), suppression of the powder of digestion, fever, Damstra visa (biting by an animal having poisonous teeth), Mula Visa (root poisons) Garavisa (a type of Poison artificially prepared by combining different ingredients), and Krtrima Visa (artificial Poison), the patient should first of all be given oleation therapy followed by this recipes for the purpose of purgation [124 ½ – ½ 113]

### **Hapushadya Churna**

हपुषां काञ्चन क्षीरीं त्रिफलां कटुरोहिणीम्॥१३३॥



नीलिनीं त्रायमाणां च सातलां त्रिवृतां वचाम्।  
 सैन्धवं काललवणं पिप्पलीं चेति चूर्णयेत्॥१३४॥  
 दाडिम त्रिफला मांसरस मूत्र सुखोदकैः।  
 पेयोऽयं सर्वगुल्मेषु प्लीहि सर्वोदरेषु च॥१३५॥  
 श्वित्रे कुष्ठे सरुजके सवाते विषमाग्निषु।  
 शोथार्शःपाण्डुरोगेषु कामलायां हलीमके॥१३६॥  
 वातं पित्तं कफं चाशु विरेकात् सम्प्रसाधयेत्।  
 इति हपुषाद्यं चूर्णम्।

hapuṣāṃ kāñcana kṣīrīm triphalāṃ kaṭurohiṇīm॥133॥  
 nīlinīm trāyamāṇāṃ ca sātālāṃ trivṛtām vacām।  
 saindhavaṃ kālalavaṇaṃ pippalīm ceti cūrṇayet॥134॥  
 dāḍima triphalā māṃsarasa mūtra sukhodakaiḥ।  
 peyo'yaṃ sarvagulmeṣu plīhni sarvodaṛeṣu ca॥135॥  
 śvitre kuṣṭhe sarujake savāte viṣamāgniṣu।  
 śothārśaḥ pāṇḍu rogeṣu kāmalāyām halīmake॥136॥  
 vātaṃ pittaṃ kaphaṃ cāśu virekāt samprasādhayet।  
 iti hapuṣādyam cūrṇam।

Hapusa, Kancanaksiri, Triphala (Haritaki – Terminalia chebula, Bibhitaki – Terminalia chebula, and Amalaki – Phyllanthus emblica), Katurohini, Nilini, Trayamana, Satala, Trivrt – Operculina turpethum, Saindhava, Kala lavana (Bida Lavana) and Pippali – Piper longum is made to powder.

This powder is taken along with juice of Dadima – Punica granatum, Decoction of Triphala, meat soup, cow's urine or hot water.

It is useful in the treatment of all types of Gulma (phantom tumour), Plihodara (splenic enlargement), all other forms of Udara roga, Svitra (leucoderma), Kustha (obstinate skin diseases including

leprosy), Visamagni (irregular power of digestion) associated with pain and flatulence, Shotha – oedema, Arsha -piles, Pandu – anemia, Kamala – Jaundice and Halimaka (A serious type of Jandice) by causing purgation, this recipe instantaneously corrects aggravated Vayu, Pitta and kapha. [133 ½ – ½ 137]

### **Nilinyadya Curna:**

नीलिनीं निचुलं व्योषं द्वौ क्षारौ लवणानि च॥१३७॥

चित्रकं च पिबेच्चूर्णं सर्पिषोदरगुल्मनुत्।

इति नीलिन्याद्यं चूर्णम्।

nīlinīm niculaṃ vyoṣaṃ dvau kṣārau lavaṇāni ca॥137॥

citrakaṃ ca pibeccūrṇaṃ sarpiṣodaragulmanut।

iti nīlinyādyam cūrṇam।

Nilini, Nicula, Trikatu (Sunthi – Zingiber officinale, Pippali –Piper longum and Maricha – Piper nigrum), Yava, Ksara, Svarjiksara, Pancha Lavana (Sauvarcala, Saindhava, Vida, Audbhida and Samudra) and Chitraka – Plumbago zeylanica is made to a powder. Intake of this potion along with ghee cures Udara (obstinate abdominal disorders including ascetics) and Gulma (Phantom tumour) [137 ½ – ½ 138]

### **Recipes of Snuhi ksheera Ghrta**

क्षीरं द्रोणं सुधा क्षीरं प्रस्थार्धसहितं दधि॥१३८॥

जातं विमथ्य तद्युक्त्या त्रिवृत्सिद्धं पिबेद्धृतम्।

तथा सिद्धं घृतप्रस्थं पयस्यष्टगुणे पिबेत्॥१३९॥

स्नुक्क्षीरं पलं कल्केन त्रिवृता षट्पलेन च।

गुल्मानां गरं दोषाणामुदराणां च शान्तये॥१४०॥

इति स्नुही क्षीरघृतम्।

दधिमण्डाढके सिद्धात् स्नुक्क्षीरपल कल्कितात्।  
 घृतप्रस्थात् पिबेन्मात्रां तद्वज्जठरशान्तये॥१४१॥  
 एषां चानु पिबेत् पेयां पयो वा स्वादु वा रसम्।  
 घृते जीर्णे विरिक्तस्तु कोष्णं नागरकैः शृतम्॥१४२॥  
 पिबेदम्बु ततः पेयां यूषं कौलत्थकं ततः।  
 पिबेद्रूक्षस्यहं त्वेवं भूयो वा प्रतिभोजितः॥१४३॥  
 पुनः पुनः पिबेत् सर्पिरानुपूर्व्या तयैव च।  
 घृतान्येतानि सिद्धानि विदध्यात् कुशलो भिषक्॥१४४॥  
 गुल्मानां गरदोषाणामुदराणां च शान्तये।

kṣīra droṇaṃ sudhā kṣīra prasthārdhasahitaṃ dadhi॥138॥  
 jātaṃ vimathya tadyuktyā trivṛtsiddhaṃ pibedghṛtam।  
 tathā siddhaṃ ghṛtaprasthaṃ payasyaṣṭagaṇe pibet॥139॥  
 snukksīra pala kalkena trivṛtā ṣaṭpalena ca।  
 gulmānāṃ gara doṣāṇāmudarāṇāṃ ca śāntaye॥140॥  
 iti snuhī kṣīraghṛtam।  
 dadhimaṇḍāḍhake siddhāt snukksīrapala kalkitāt।  
 ghṛtaprasthāt pibenmātrām tadvajjatharaśāntaye॥141॥  
 eṣāṃ cānu pibet peyām payo vā svādu vā rasam।  
 ghṛte jīrṇe viriktastu koṣṇaṃ nāgarakaiḥ śṛtam॥142॥  
 pibedambu tataḥ peyām yūṣaṃ kaulatthakaṃ tataḥ।  
 pibedrūksastryahaṃ tvevaṃ bhūyo vā pratibhojitaḥ॥143॥  
 punaḥ punaḥ pibet sarpirānupūrvyā tayaiva ca।  
 ghṛtānyetāni siddhāni vidadhyāt kuśalo bhiṣak॥144॥  
 gulmānāṃ garadoṣāṇāmudarāṇāṃ ca śāntaye।

2 Dronas of Cow's milk and 1 Prastha milky latex of Sunhi is mixed together and converted into curd.

It is churned and the ghee that comes out of it is appropriately

cooked by adding Trivrt – Operculina turpethum

2 Prasthas of Cow's ghee and 16 Prasthas cow's milk is cooked by adding the paste prepared of 1 Pala of the milky latex of Snuhi and 6 Palas of Trivrt.

The above mentioned 2 recipes are useful in the treatment of Gulma (Phantom tumour), poisoning by artificially poisons and Udara Rogas (obstinate abdominal disorders including ascites).

2 Prasthas of Ghee is cooked along with 2 Adhakas of Dadhimanda (water squeezes out of curd) and 1 pala paste of the milky latex of Snuhi. This is taken by the patient in appropriate dose for the cure of Udara Roga (obstinate abdominal disorders including ascites).

After the intake of these recipes, either

Peya (thin gruel) or

Milk or

Juice of sweet fruits (Kapha, Pitta and Vayu respectively) is taken as post – prandial drink.

When the ghee is digested and the purgation is over, the patient is given luke- warm water boiled with ginger (prepared according to the procedure laid down for Sadanga Paniya (vide Cikitsa 1: 3: 145).

Thereafter, the patient is given Peya or thin gruel (on the second day) and soup of Kulattha (on the third day). If necessary, these food ingredients can be given for a longer period the Patient will, Thus, become Ruksha (unctuous and dry). The course of medicated ghee along with the food preparations prescribed above is administered to him repeatedly by an expert physician.

These cures:

Gulma (Phantom Tumour),

Poisoning by artificial poisons and

Udara Rogas (obstinate abdominal disorders including ascites) (138 ½ – ½ 145)

### Other recipes of Medicated Ghee

पीलु कल्कोपसिद्धं वा घृतमानाह भेदनम्॥१४५॥

गुल्मघ्नं नीलिनी सर्पिः स्नेहं वा मिश्रकं पिबेत्॥१४६॥

pīlu kalkopasiddham vā ghr̥tamānāha bhedanam॥145॥

gulmaghnam nīlinī sarpiḥ sneham vā miśrakam pibet॥146॥

Ghee cooked with the paste of Pilu cures anaha (abdominal distension).

Nilini Ghrta (Nilinyadya Ghrta- vide Cikitsa 5: 105- 109) cures Gulma (Phantom Tumour). The patient of Udara (obstinate abdominal disorders including ascites) may also take Misraka Sneha- vide Cikitsa 5: 149: 151. [145 ½ – 146 ½]

### Other medicines:

क्रमान्निर्हृतदोषाणां जाङ्गल प्रति भोजिनाम् ॥१४६॥

दोष शेष निवृत्त्यर्थं योगान् वक्ष्याम्यतः परम्।

चित्रकामर दारुभ्यां कल्कं क्षीरेण ना पिबेत्॥१४७॥

मांसं युक्तस्तथा हस्ति पिप्पली विश्वभेषजम्।

विडङ्गं चित्रकं दन्ती चव्यं व्योषं च तैः पयः॥१४८॥

कल्कैः कोलसमैः पीत्वा प्रवृद्धमुदरं जयेत्।

पिबेत् कषायं त्रिफला दन्ती रोहितकैः शृतम्॥१४९॥

व्योष क्षारयुतं जीर्णं रसैरद्यात्तु जाङ्गलैः।

मांसं वा भोजनं भोज्यं सुधा क्षीर घृतान्वितम्॥१५०॥

क्षीरानुपानां गोमूत्रेणाभ्यां वा प्रयोजयेत्।

सप्ताहं माहिषं मूत्रं क्षीरं चानन्नभुक् पिबेत्॥१५१॥

मासमौष्टं पयश्छागं त्रीन्मासान् व्योषसंयुतम्।  
 हरीतकी सहस्रं वा क्षीराशी वा शिलाजतु॥१५२॥  
 शिलाजतु विधानेन गुग्गुलुं वा प्रयोजयेत्।  
 शृङ्गवेरार्द्रकरसः पाने क्षीरसमो हितः॥१५३॥  
 तैलं रसेन तेनैव सिद्धं दशगुणेन वा।  
 दन्ती द्रवन्ती फलजं तैलं दूष्योदरे हितम्॥१५४॥  
 शूलानाह विबन्धेषु मस्तु यूष रसादिभिः।  
 सरला मधु शिग्रूणां बीजेभ्यो मूलकस्य च॥१५५॥  
 तैलान्यभ्यङ्गपानार्थं शूलघ्नान्यनिलोदरे।  
 स्तैमित्यारुचिहृल्लासे मन्देऽग्नौ मद्यपाय च॥१५६॥  
 अरिष्टान् दापयेत् क्षारान् कफस्त्यानस्थिरोदरे।  
 क्षेष्मणो विलयार्थं तु दोषं वीक्ष्य भिषग्वरः॥१५७॥  
 पिप्पलीं तिल्वकं हिङ्गु नागरं हस्तिपिप्पलीम्।  
 भल्लातकं शिग्रुफलं त्रिफलां कटुरोहिणीम्॥१५८॥  
 देवदारु हरिद्रे द्वे सरलातिविषे वचाम् ।  
 कुष्ठं मुस्तं तथा पञ्च लवणानि प्रकल्प्य च॥१५९॥  
 दधि सर्पिं र्वसा मज्ज तैल युक्तानि दाहयेत्।  
 अन्नादूर्ध्वमतः क्षाराद्विडालकपदं पिबेत्॥१६०॥  
 मदिरा दधि मण्डोष्णजलारिष्ट सुरासवैः।  
 हृद्रोगं श्वयथुं गुल्मं प्लीहाशौं जठराणि च॥१६१॥  
 विसूचिकामुदावर्तं वाताष्टीलां च नाशयेत्।  
 क्षारं चाजकरीषाणां स्रुतं मूत्रैर्विपाचयेत्॥१६२॥  
 कार्षिकं पिप्पलीमूलं पञ्चैव लवणानि च।  
 पिप्पलीं चित्रकं शुण्ठीं त्रिफलां त्रिवृतां वचाम्॥१६३॥  
 द्वौ क्षारौ सातलां दन्तीं स्वर्णक्षीरीं विषाणिकाम्।  
 कोलप्रमाणां वटिकां पिबेत् सौवीरसंयुताम्॥१६४॥  
 श्वयथावविपाके च प्रवृद्धे च दकोदरे।

भावितानां गवां मूत्रे षष्टिकानां तु तण्डुलैः॥१६५॥  
 यवागूं पयसा सिद्धां प्रकामं भोजयेन्नरम्।  
 पिबेदिक्षुरसं चानु जठराणां निवृत्तये॥१६६॥  
 स्वं स्वं स्थानं व्रजन्त्येवं तथा पित्तकफानिलाः।  
 शङ्खिनीस्नुक्त्रिवृद्धन्तीचिरबिल्वादिपल्लवैः॥१६७॥  
 शाकं गाढपुरीषाय प्राग्भक्तं दापयेद्भिषक् ।  
 ततोऽस्मै शिथिली भूत वर्चोदोषाय शास्त्रवित्॥१६८॥  
 दद्यान्मूत्रयुतं क्षीरं दोष शेषहरं शिवम्।  
 पार्श्वशूलमुपस्तम्भं हृद्ग्रहं चापि मारुतः॥१६९॥  
 जनयेद्यस्य तं तैलं बिल्वक्षारेण पाययेत्।  
 तथाऽग्निमन्थस्योनाक पलाश तिलनालजैः॥१७०॥  
 बलाकदल्यपामार्गक्षारैः प्रत्येकशः स्रुतैः।  
 तैलं पक्त्वा भिषग्दद्यादुदराणां प्रशान्तये॥१७१॥  
 निवर्तते चोदरिणां हृद्ग्रहश्चानिलोद्भवः॥१७२॥  
 कफे वातेन पित्तेन ताभ्यां वाऽप्यावृतेऽनिले॥१७२॥  
 बलिनः स्वौषधयुतं तैलमेरण्डजं हितम्।  
 सुविरिक्तो नरो यस्तु पुनराध्मापितो भवेत्॥१७३॥  
 सुस्निग्धैरम्ललवणैर्निरुहैस्तमुपाचरेत्।  
 सोपस्तम्भोऽपि वा वायुराध्मापयति यं नरम्॥१७४॥  
 तीक्ष्णैः सक्षारगोमूत्रैर्बस्तिभिस्तमुपाचरेत्॥१७५॥

kramānnirhṛtadoṣāṅām jāṅgala prati bhojinām ||146||  
 doṣa śeṣa nivṛttyartham yogān vakṣyāmyataḥ param।  
 citrakāmara dārubhyām kalkam kṣīreṇa nā pibet||147||  
 māsam yuktastathā hasti pippalī viśvabheṣajam।  
 viḍaṅgam citrakam dantī cavyam vyoṣam ca taiḥ payah||148||  
 kalkaiḥ kolasamaiḥ pītvā pravṛddhamudaram jayet।  
 pibet kaṣāyam triphalā dantī rohitakaiḥ śṛtam||149||

vyōṣa kṣārayutaṃ jīrṇe rasairadyāttu jāṅgalaiḥ|  
 māṃsaṃ vā bhojanaṃ bhojyaṃ sudhā kṣīra ghr̥tānvitam||150||  
 kṣīrānupānāṃ gomūtrenābhayāṃ vā prayojayet|  
 saptāhaṃ māhiṣaṃ mūtraṃ kṣīraṃ cānannabhuk pibet||151||  
 māsamauṣṭraṃ payaśchāgaṃ trīnmāsān vyōṣasaṃyutam|  
 harītakī sahasraṃ vā kṣīrāśī vā śīlājatu||152||  
 śīlājatu vidhānena guggulum vā prayojayet|  
 śṛṅgaverārdrakarasaḥ pāne kṣīrasamo hitaḥ||153||  
 tailaṃ rasena tenaiva siddhaṃ daśaguṇena vā|  
 dantī dravantī phalajaṃ tailaṃ dūṣyodare hitam||154||  
 sūlānāha vibandheṣu mastu yūṣa rasādibhiḥ|  
 saralā madhu śigrūṇāṃ bījebhyo mūlakasya ca||155||  
 tailānyabhyaṅgapānārthaṃ sūlaghnānyanilodare|  
 staimityāruciḥllāse mande'gnau madyapāya ca||156||  
 ariṣṭān dāpayet kṣārān kaphastyānasthirodare|  
 śleṣmaṇo vilayārthaṃ tu doṣaṃ vīkṣya bhiṣagvaraḥ||157||  
 pippalīṃ tilvakaṃ hiṅgu nāgaram hastipippalīm|  
 bhallātakam śigruphalaṃ triphalāṃ kaṭurohiṇīm||158||  
 devadāru haridre dve saralātiviṣe vacām |  
 kuṣṭhaṃ mustaṃ tathā pañca lavaṇāni prakalpya ca||159||  
 dadhi sarpi rvasā majja taila yuktāni dāhayet|  
 annādūrdhvamataḥ kṣārādbidālakapadaṃ pibet||160||  
 madirā dadhi maṇḍoṣṇajalāriṣṭa surāsavaiḥ|  
 hṛdrogaṃ śvayathuṃ gulmaṃ plīhārśo jaṭharāṇi ca||161||  
 visūcikāmudāvartaṃ vātāṣṭhīlāṃ ca nāśayet|  
 kṣāraṃ cājakarīṣāṇāṃ srutaṃ mūtraivipācayet||162||  
 kārṣikaṃ pippalīmūlaṃ pañcaiva lavaṇāni ca|  
 pippalīṃ citrakaṃ śuṅṭhīm triphalāṃ trivṛtāṃ vacām||163||  
 dvau kṣārau sātālāṃ dantiṃ svarṇakṣīrīm viṣāṇikām|



kolapramāṇāṃ vaṭikāṃ pibet sauvīrasaṃyutām||164||  
 śvayathāvavipāke ca pravṛddhe ca dakodare|  
 bhāvitānāṃ gavāṃ mūtre ṣaṣṭikānāṃ tu taṇḍulaiḥ||165||  
 yavāgūṃ payasā siddhāṃ prakāmaṃ bhojayennaram|  
 pibedikṣurasam cānu jaṭharāṇāṃ nivṛttaye||166||  
 svaṃ svaṃ sthānaṃ vrajantyevaṃ tathā pittakaphānilāḥ|  
 śaṅkhinīsruktrivṛddantīcirabilvādipallavaiḥ||167||  
 śākaṃ gāḍhapuriṣāya prāgbhaktaṃ dāpayedbhiṣak |  
 tato'smai śithilī bhūta varcodoṣāya śāstravit||168||  
 dadyānmūtrayutaṃ kṣīraṃ doṣa śeṣaharaṃ śivam|  
 pārśvaśūlamupastambhaṃ hṛdgṛahaṃ cāpi mārutaḥ||169||  
 janayedasya taṃ tailaṃ bilvakṣāreṇa pāyayet|  
 tathā'gnimanthasyonāka palāśa tilanāljaiḥ||170||  
 balākadalyapāmārgakṣāraiḥ pratyekaśaḥ srutaiḥ|  
 tailaṃ paktvā bhiṣagdadyādudarāṇāṃ praśāntaye||171||  
 nivartate codariṇāṃ hṛdgṛahaścānilodbhavaḥ|172|

kaphe vātena pittena tābhyāṃ vā'pyāvṛte'nile||172||  
 balinaḥ svausadhayutaṃ tailameraṇḍajaṃ hitam|  
 suvirikto naro yastu punarādhmāpito bhavet||173||  
 susnigdhairamlalavaṇairnirūhaistamupācaret|  
 sopastambho'pi vā vāyurādhmāpayati yaṃ naram||174||  
 tīkṣṇaiḥ sakṣāragomūtraibastibhistamupācaret|175|

After the vitiated Doshas are gradually eliminated, the patient is given the meat of animals inhabiting arid zone. For the elimination of the residual Doshas, following recipes is administered to the patient:

1. The paste of Devadaru – Cedrus deodara along with milk is

taken for 1 month

2. The powder of Gajapippali and Sunthi along with milk

3. Milk boiled with 1 Kola each of Vidanga – Embelia ribes, Chitraka – Plumbago zeylanica, Danti, Chavya – Piper retrofractum and Trikatu (Sunthi – zingiber officinale, Pippali – Piper longum and Marica – Piper nigrum); intake of this medicated milk cures an acute form of Udara (obstinate abdominal disorders including Ascites) for the preparation of this recipe, the powder of above mentioned drugs is boiled by adding 8 Palas of milk and 32 Palas of water)

4. **Decoction of Triphala** (Haritaki – Terminalia chebula, Bibhitaka – Terminalia bellerica and Amalaki—Phyllanthus, emblica), Danti and Rohitaka along with Trikatu (Sunthi – Zingiber officinale, Pippali – Piper longum, and Marica -Piper nigrum) and Yavaksara take food along with the soup of meat of animals inhabiting arid zone

5. Meat along with the recipes of Sudhaksira Ghrta or Snuhiksira Ghrta- vde verses 138- 145 above;

6. Harithaki along with cow's urine followed by milk as post prandial drink; the patient should not take any cereal while taking this recipe.

7. Buffalo – urine; this should be taken for one week; during this period the patient should not take any cereal

8. Buffalo milk, to be taken for 1 week; during this period the patient should not eat any cereal.

9. Camel- milk along with the powder of Trikatu (Sunthi – Zingiber officinale, Pippali – Piper longum and Marica – Piper nigrum) to be taken for 1 month.

10. Goat- milk along with the powder of trikatu (sunthi, Pippali and Marica) to be taken for 3 months.

11. 1000 fruits of haritaki (to be taken according to the procedure prescribed for Pippali Vardhamana Rasayana- (vide Cikitsa 1: 3: 36-40).
12. Shilajit along with milk
13. Guggulu according to the procedure prescribed above for Silajatu, i.e along with milk
14. Juice of green ginger along with milk
15. Til oil cooked with ten times of ginger- juice
16. Oil of the fruits of Danti and Dravanti ; this is useful in Dusodara (sannipatika Udara); if there is Colic Pain, abdominal distension and constipation, then this oil should be taken along with Mastu (thin butter- milk) vegetable soup, meat soup etc
17. Oils collected from the seeds of Sarala, Madhusigru and Mulaka; these are useful for massage as well as for taking internally; these oils cure colic pain in the patient suffering from Vatodara;
18. Aristas (alcoholic preparations) these recipes are useful if there is Staimitya (a feeling as if a person is covered with a wet cloth or leather), anorexia and nausea; if there is suppression of the powder of digestion, and if the patient is accustomed to alcoholic drinks
19. Ksharas (Alkaline preparations); these recipes are useful if kapha has become thick and sticky in the patient suffering from Udara Roga it liquefies the Kapha;
20. **[Pippalyadi Ksara]** Pippali – Piper longum, Tilvaka, Hingu, Sunthi – Zingiber officinale, Gajapippali, Bhallataka – Randia dumetrum, fruit of Sigru – Moringa oliefera, Triphala (Haritaki – Terminalia chebula, Bibhitaki – Terminalia bellerica and Amalaki – Phyllanthus, emblica), katurhini, Devadaru – Cedrus deodara, Haridra, Daruharidra — Berberis aristata, Sarala, Ativisa, Dhava, Vida, Audbhida and samudra) – all these drugs are mixed with curd,

ghee, muscle fat, bone marrow and oil and burnt over the fire [ the quantity of curd, etc. Should be such enable to powders of drugs to take the shape of bolus; this bolus is kept in an earthen vessel and covered with an earthen plate; the joint between the earthen vessel and earthen plate is sealed with the help of mud seared cloth; this is placed over fire for reducing the ingredients into ashes. 1 Karsa of this powder is taken after food along with Madira (alcoholic drink), Dadhimanda (water squeezed out of curd), hot water, Arista (a type of alcoholic preparation), Sura (alcohol) and Asava (another type of alcoholic preparation). It cures heart disease, oedema, Gulma, (Phantom tumour), enlargement of spleen, piles, various types of Udara Rogas, Visucika (choleric diarrhoea), Udavarta (upward movement of wind) and Vatasthila (stone like growth in the abdomen caused by vayu).

21. Ksara Vatika- Stool of the goat is burnt, reduced to ashes, diluted with 6 times cow's urine and strained through a cloth for twenty one times to prepare Ksara (Alkaline preparation). This Alkaline preparation is cooked till it becomes thick in consistency. To this, Pippali – Mula, panca lavana (Sauvarcala, Saindhava, Vida, Audbhida and Samudra), Pippali, Chitraka –Plumbago zeylanica, Sunthi, Triphala (Haritaki, Bibhitaka and Amalaki), Trivrt, Avca, Yavaksara, Svarjiksara, Satala, Danti, Svarnaksiri and Visanika – 1 Karsa each is added and cooked (the quantity of liquid Ksara should be eight times of the powder). From out of this paste, pills of 1 Kola each are prepared. Intake of this pill along with Sauvira (a type of vinegar) cures oedema, indigestion and acute form of jalodara oedema, indigestion and acute form of Jalodara (Ascites)

22. Shastika type of rice is impregnated with cow's urine. This rice is cooked with milk and given to the patient as much as he could take. Thereafter, he is given sugar- cane juice which cures Udara Rogas. By the administration of this recipe, the aggravated Vayu, Kapha and Pitta get restored to their own locations

23. To the patient having costive bowels, vegetables preparation of the leaves of Sankhini, Snuhi, Trivrt, Danti Cirabilva etc. is given before food. By the administration of this recipe, the stool becomes soft and the physician well versed in medical texts should administere milk along with cow's urine for the elimination of the residual Doshas

24. If the patient suffer from Sula (pain in the sides of the chest) Hrdgraha (stiffness and pain in the cardiac region) because of aggravate Vayu, then he is given oil cooked with Bilva Ksara (fruits of Bilva should be burnt for the preparation of ksara or Alkali preparation and the oil is cooked with this Kshara preparation

25. Similarly, oil cooked with the Ksara (Alkali preparation) of either agnimantha, Syonaka, Palasa, Stems of Tila, Bala, Kadali or Apamarga should be given to the patient for the cure of Udara Rogas (obstinate abdominal disorders) by the administration of this medicated oil, Hrdgaha) stiffness and pain in the cardiac region caused by vayu in the patient suffering from Udara Roga gets subsided

26. If Kapha gets occluded (Avrtta) either by Vayu or by Pitta and if Vayu gets afflicted (Avrttta) by Kapha and Pitta, then castor oil added with Drugs appropriate for the alleviation of the respective

Doshas is administered.

27. If the patient gets flatulence even after proper purgation, then he is given Niruha basti (a type of enema prepared of Unctuous, sour and saline drugs) and

28. If the patient suffers from flatulence and there is occlusion of Vayu, then he is given medicated enema therapy prepared of Tikсна (having sharp attributes) drugs, alkalies and cow's urine. [ 145 1/2- 1/2 175]

### **Administration of Snake- venom**

क्रियातिवृत्ते जठरे त्रिदोषे चा प्रशाम्यति॥१७५॥  
जातीन् ससुहृदो दारान् ब्राह्मणान् नृपतीन् गुरुन्।  
अनुज्ञाप्य भिषक् कर्म विदध्यात् संशयं ब्रुवन्॥१७६॥  
अक्रियायां ध्रुवो मृत्युः क्रियायां संशयो भवेत्।  
एवमाख्याय तस्येदमनुज्ञातः सुहृद्गणैः॥१७७॥  
पान भोजन संयुक्तं विषमस्मै प्रयोजयेत्।  
यस्मिन् वा कुपितः सर्पो विसृजेद्धि फले विषम्॥१७८॥  
भोजयेत्तदुदरिणं प्रविचार्य भिषग्वरः।  
तेनास्य दोषसङ्घातः स्थिरो लीनो विमार्गगः॥१७९॥  
विषेणाशुप्रमाथित्वादाशु भिन्नः प्रवर्तते।  
विषेण हृतदोषं तं शीताम्बुपरिषेचितम्॥१८०॥  
पाययेत् भिषग्दुग्धं यवागूं वा यथाबलम्।  
त्रिवृन्मण्डूकपर्ण्योश्च शाकं सयववास्तुकम्॥१८१॥  
भक्षयेत् कालशाकं वा स्वरसोदकसाधितम्।  
निरम्ललवणस्नेहं स्विन्नास्विन्नमनन्नभुक्॥१८२॥  
मासमेकं ततश्चैव तृषितः स्वरसं पिबेत्।  
एवं विनिर्हते दोषे शाकैर्मासात् परं ततः॥१८३॥  
दुर्बलाय प्रयुञ्जीत प्राणभृत् कारभं पयः॥१८४॥

kriyātivṛtte jaṭhare tridoṣe cā praśāmyati||175||  
 jñātīn sasuhṛdo dārān brāhmaṇānṛpatīn gurūn|  
 anujñāpya bhiṣak karma vidadhyāt saṃśayaṃ bruvaṇ||176||  
 akriyāyāṃ dhruvo mṛtyuḥ kriyāyāṃ saṃśayo bhavet|  
 evamākhyāya tasyedamanujñātaḥ suhṛdgaṇaiḥ||177||  
 pāna bhojana saṃyuktaṃ viṣamasmai prayojayet|  
 yasmin vā kupitaḥ sarpo visṛjeddhi phale viṣam||178||  
 bhojayettadudariṇaṃ pravicārya bhiṣagvaraḥ|  
 tenāsyā doṣasaṅghātaḥ sthīro līno vimārgagaḥ||179||  
 viṣeṇāśupramāthitvādāśu bhinnāḥ pravartate|  
 viṣeṇa hṛtadoṣaṃ taṃ śītāmbupariṣecitam||180||  
 pāyayeta bhiṣagdugdhaṃ yavāgūṃ vā yathābalaṃ|  
 trivṛṇmaṇḍūkaparṇyośca śākaṃ sayavavāstukam||181||  
 bhakṣayet kālaśākaṃ vā svarasodakasādhitam |  
 niramla lavaṇa snehaṃ svinnāsvinnamanannabhuk||182||  
 māsamekaṃ tataścaiva tṛṣitaḥ svarasaṃ pibet|  
 evaṃ vinirhṛte doṣe śākairmāsāt paraṃ tataḥ||183||  
 durbalāya prayuñjīta prāṇabhṛt kārabhaṃ payaḥ|184|

If the Udara Roga caused by the simultaneous vitiation of all the 3  
 Doshas does not yield to the above mentioned treatment, then the  
 physician should call for patient's relatives, friends, wife  
 Brahmanas, the kin (authorities of the state) and preceptors, and  
 inform them of his doubts about the curability of the disease in  
 normal course they should also be informed that patient will  
 certainly die if the risk of toxic therapy is not permit, after this  
 statement, if the friends, etc, of the patient permit, then he is given  
 snake- venom mixed with his food and drinks.

A (Cobra) snake should be enraged and made to bite a fruit to

ejaculate its venom he physician after due consideration, should ask the patient to eat that fruit.

The snake- venom is Pramathi [ the drug which by its own potency drains out the accumulated Doshas from the channels of circulation is called Pramathi) because of this, the compact Doshas which are stabilized and completely submerged in the tissues and which have gone astray to channels other than their own, get instantaneously separated from tissues and come out.

When the aggravated Doshas are eliminated, then the patient is sprinkled with cold water and the physician should give him either milk or Yavagu (thick gruel) inadequate quantity depending upon his strength.

Then for 1 month, the patient should not take any cereal and depend upon the leaves of Trivrit – Operculina turpethum, Mandukaparni –, Barley, Vastuka and Kalasaka. These leafy vegetables can be either boiled or taken in un boiled form.

No sour drug, salt or fat is added to these vegetables. These are to be prepared along with the own juice or by adding water.

If during this 1 month, the patient feels thirsty, then he is given the juice of above mentioned plants, specially or Kalasaka to drink.

Intake of these leafy vegetables will eliminate the accumulative Doshas, and after 1 month, the patient who has already become weak is given camel- milk to restore his vitality. [175 ½ – 183 ½]

### **Surgical Measures**

इदं तु शल्यहर्तृणां कर्म स्याद्दृष्टकर्मणाम्॥१८४॥

वामं कुक्षिं मापयित्वा नाभ्यधश्चतुरङ्गुलम्।

मात्रा युक्तेन शस्त्रेण पाटयेन्मतिमान् भिषक्॥१८५॥



विपाट्यान्त्रं ततः पश्चाद्वीक्ष्य बद्ध क्षतान्त्रयोः।  
 सर्पिषाऽभ्यज्य केशादीनवमृज्य विमोक्षयेत्॥१८६॥  
 मूर्च्छनाद्यच्च सम्मूढमन्त्रं तच्च विमोक्षयेत्।  
 छिद्राण्यन्त्रस्य तु स्थूलैर्दशयित्वा पिपीलिकैः॥१८७॥  
 बहुशः सङ्गृहीतानि ज्ञात्वा च्छित्वा पिपीलिकान्।  
 प्रतियोगैः प्रवेश्यान्त्रं प्रेयैः सीव्येद्व्रणं ततः॥१८८॥

idaṃ tu śalyahartṛṇāṃ karma syāddṛṣṭakarmanāṃ॥184॥  
 vāmaṃ kuṣiṃ māpayitvā nābhyadhaścaturaṅgulaṃ।  
 mātrā yuktena śastreṇa pāṭayenmatimān bhiṣak॥185॥  
 vipāṭyāntraṃ tataḥ paścādvikṣya baddha kṣatāntrayoḥ।  
 sarpiṣā'bhyajya keśādīnavamṛjya vimokṣayet॥186॥  
 mūrcchanādyacca sammūḍhamantraṃ tacca vimokṣayet।  
 chidrāṅyantrasya tu sthūlairdaṃśayitvā pipīlikaiḥ॥187॥  
 bahuśaḥ saṅgrhitāni jñātvā cchitvā pipīlikān।  
 pratiyogaiḥ praveśyāntraṃ preyaiḥ sīvyedvraṇaṃ tataḥ॥188॥

The following surgical measures are performed by the physician having practical experience for the removal/ correction of Shalya (foreign bodies including perforation etc).

An expert surgeon should do an incision in the left pelvic region below the umbilicus leaving 4 fingers breadth of space (from the level of the umbilicus) with the help of an appropriate surgical instrument.

After opening the abdomen, the physician should carefully examine the intestines for strangulation and perforation. The afflicted part is anointed with ghee and foreign bodies, like hair etc, is removed from the intestine. Thereafter, the afflicted are put in its appropriate place.

If there is morbidity in the intestine is made to be Bitten by big-

black- ants (Pipilikas). Having ascertained the cut off then these intestines is placed back into their appropriate place and the incised abdominal skin is sutured with the help of a needle. [184 ½- 188]

### **Abdominal Tapping**

तथा जातोदकं सर्वमुदरं व्यधयेद्विषक्।

वाम पार्श्वे त्वधो नाभेर्नाडीं दत्त्वा च गालयेत्॥१८९॥

विस्राव्य च विमृद्यैतद्वेष्टयेद्वाससोदरम्।

तथा बस्ति विरेकाद्यैर्म्लानं सर्वं च वेष्टयेत्॥१९०॥

tathā jātodakam sarvamudaram vyadhayedbhiṣak।

vāma pārśve tvadho nābhernāḍiṃ dattvā ca gālayet॥189॥

visrāvya ca vimṛdyaitadveṣṭayedvāsasodaram।

tathā basti virekādyairmlānaṃ sarvaṃ ca veṣṭayet॥190॥

If liquid is already accumulated in the abdomen (Jatodaka stage) in all types of Udara – Ascites Rogas, the physician should tap in the left side of the abdomen below the umbilicus (with the help of torchar and canula), later, with the help of the canula all the fluid by applying pressure, the abdomen is tied tightly with the help of a cloth- bandage, the retraced abdomen is required to be similarly tied with the help of a cloth- bandaged after the administration of enema or purgation therapy and after similar other measures. [189-190]

### **Diet**

निःस्रुते लङ्घितः पेयामस्नेहलवणां पिबेत्।

अतः परं तु षण्मासान् क्षीरवृत्तिर्भवेन्नरः॥१९१॥

त्रीन् मासान् पयसा पेयां पिबेत्त्रींश्चापि भोजयेत्।

श्यामाकं कोरदूषं वा क्षीरेणा लवणं लघु॥१९२॥

नरः संवत्सरेणैवं जयेत् प्राप्तं जलोदरम्।

niḥsrute laṅghitaḥ peyāmasnehalavaṇām pibet।

ataḥ paraṃ tu ṣaṅmāsān kṣīravṛttirbhavennaraḥ॥191॥

trīn māsān payasā peyām pibettrīṃścāpi bhojayet।

śyāmākam koradūṣam vā kṣīreṇā lavaṇam laghu॥192॥

naraḥ saṃvatsareṇaivam jayet prāptam jalodaram।

After the fluid from the abdomen is drained out, the patient is made to fast and thereafter, he is given (thin gruel) which is prepared without adding fat and salt. Thereafter, for 6 months, the patient should live only on milk.

Thereafter, for 3 months, the patient should take Peya (thin Gruel) prepared of milk. For 3 months, thereafter, he is given cereals like Syamaka or Koradusa along with milk. These are light for digestion and no salt is given to the patient during this period.

Thus, the patient having reached the Jatodaka stage of ascites should overcome the ailment in 1 year. [191- 1/2 193]

### Utility of Milk

प्रयोगाणां च सर्वेषामनु क्षीरं प्रयोजयेत्॥१९३॥

दोषानु बन्धरक्षार्थं बलस्थैर्यार्थमेव च।

प्रयोगापचिताङ्गानां हितं ह्युदरिणां पयः।

सर्वधातुक्षयार्तानां देवानाममृतं यथा॥१९४॥

prayogāṇām ca sarveṣāmanu kṣīram prayojayet॥193॥

doṣānu bandharakṣārtham balasthairyārthameva ca।

prayogāpacitāṅgānām hitam hyudariṇām payaḥ।

sarvadhātuḥkṣayārtānām devānāmamṛtam yathā॥194॥

After the administration of all therapies, the patient should invariably be given milk to take for maintaining the harmony of

Doshas and for promoting strength as well as stability in the body. By the administration of different therapies, the body of the patient becomes emaciated and all the tissue elements in his body get diminished.

For such patient, milk is very useful. It is as good as the ambrosia for the gods. [193 ½- 194]

Thus, it is said:

तत्र श्लोकौ-

हेतुं प्राग्रूपमष्टानां लिङ्गं व्याससमासतः।

उपद्रवान् गरीयस्त्वं साध्यासाध्यत्वमेव च॥१९५॥

जाता जाताम्बु लिङ्गानि चिकित्सां चोक्तवानृषिः।

समासव्यास निर्देशैरुदराणां चिकित्सिते॥१९६॥

tatra ślokau-

hetuṃ prāgrūpamaṣṭānāṃ liṅgaṃ vyāśasamāśataḥ।

upadravān garīyastvaṃ sādhyāsādhyatvameva ca॥195॥

jātā jātāmbu liṅgāni cikitsāṃ cuktavānṛṣiḥ।

samāsavvyāsa nirdeśairudarāṇāṃ cikitsite॥196॥

In this chapter dealing with the treatment of Udara Rogas the Sage Atreya has described in brief as well as in detail the following topics.

1. Causative factors
2. Premonitory signs and symptoms
3. Signs and symptoms of eight varieties of Udara Roga (obstinate abdominal diseases including ascities) in detail as well as in brief;
4. Complications and their seriousness
5. Curability and incurability
6. Signs and symptoms of Jatodaka (where fluid has started accumulating in the abdomen) and Ajatodaka abdomen) stages of

this disease and

## 7. Treatment [195- 196]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबल पूरिते चिकित्सा स्थाने  
उदर चिकित्सितं नाम त्रयोदशोऽध्यायः॥१३॥

ityagniveśakṛte tantre'prāpte dṛḍhabala pūrite cikitsā sthāne  
udara cikitsitaṃ nāma trayodaśo'dhyāyaḥ॥13॥

Thus, ends the 13th chapter dealing with the treatment of Udara Roga (obstinate abdominal disorders including ascites) in the section on therapeutics of Agnivesha's work as redacted by Charaka, restored by Drudhabala.

## **Ascites: Ayurvedic Treatment, Remedies, Medicines**

Article by Dr. Mahesh Annapure M.Sc., D. N., M.D. (A.M.)

Ascites is a gastro-enterological term to describe the accumulation of a fluid in the peritoneal cavity which leads to abdominal distension. It is called Jaodar in Sanskrit.

Jal means water or fluid.

Udar means abdomen.

Fluid secreted by the liver is exceeded on large scale and the abdominal cavity is distended with such fluid. A severe liver cirrhosis and heart failure is a common cause for this disease. If not cured in proper time, this disease may lead to severe complications.

### **Signs and symptoms / Lakshanas:**

In different stages the symptoms differs.

In **mild ascites** it is hard to notice the disease externally. The presence of free fluid in the abdominal cavity can only be detected by ultrasound examination.

In **moderate ascites**, slight progressive distention of the abdominal flanks is seen. This leads to enlarged abdominal cavity. It may be noticed externally by examining the abdominal structure, visible bulging of the flanks. In the patient with reclining situation, difference in the percussion note in the flanks which shifts at the time when the patient turns on the other side.

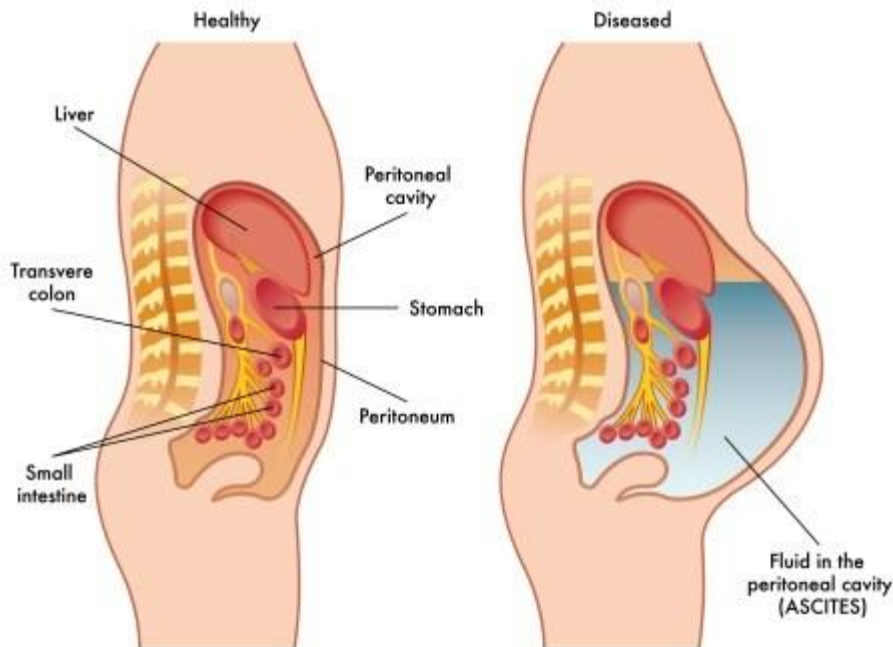
In severe or **massive ascites** patient complains progressive abdominal heaviness, he feels pressure and stiffness of the abdomen, shortness of breath due to pressure on the diaphragm (muscle layer between chest and abdomen. When the abdomen is pressed slightly on one side, it will generate a wave like movement through the fluid which can be noticed on the other side. Edema of feet – *Padashotha* is also seen.

Dilated veins (blood pipes) are seen on either side of abdomen.

Due to liver cirrhosis, leg swelling and bruising with slight changes in mental behaviour may be noted.

Sudden weight loss may be due to carcinogenic ascites.

Wheezing and shortness of breath may be due to ascites arising due to heart failure.



### **Risk factors leading to ascites:**

Heart failure

Excess alcohol consumption

Sitting work, without any exercise

Sleeping in daytime

Irregular salt water balance of body/ osmoregulatory disorder.

### **Causes of ascites:**

Depending on the accumulation of abdominal fluid and its water level, it may be described in three ways.

The most common cause is of two types, due to the high *Serum Ascites Albumin Gradient (SAAG)*. It is **transudate** type, means, a fluid that passes through a membrane, which filters out of the cells and much proteins yielding watery solution. It has considerable low proteins.

The another type is of due to **low SAAG**, which is extrude type in which a fluid with high proteins and cellular debris including pus cells, blood, plasma protein, blood cells, white blood cells and platelets may be present, which escapes from vessels and

deposited in tissues or tissue surface. It has considerably high proteins.

### **High SAAG –**

Viral, cryptogenic or alcoholic cirrhosis.

Heart failure

Veno – occlusive disease

### **Low SAAG:**

Carcinogenesis of liver

Diseases like pancreatitis, tuberculosis, nephritic disease,

### **Other rare causes:**

Thyroid disorder

Dialysis

Vascular disorder

### **Diagnosis:**

It can be detected by the Blood, Urine examinations and ultrasound sonography.

### **Blood tests fo ascites:**

Complete Blood Count for basic metabolism, liver enzymes, protein, albumin, cell count, SGOT, SGPT, SAAG etc.

Liver function tests will show high serum bilirubin, low HB, RBC/WBC, enzymes test.

### **Complete Urine Examination:**

CUE for sugar, minerals, sodium level, etc.

### **Ultrasound examination:**

Ultrasound examination for abdomen and related organs is performed.

The ultrasound diagnosis may show-

Liver – Shrunken with coarse ecotexture, irregular borders, may appear smaller in size, intrahepatic undilated biliary radicals.

Gall bladder – Distended with thickened walls, sometimes stones inside.

Spleen – Splenomegaly, focal lesions, disturbed splenic vein.

Pancreas – Obscured.



Kidneys – Calculus or focal lesion, pelvicalceal system dilated.  
Urinary bladder – Distended.  
Floating bowel loops in peritoneal cavity in the free fluid.

### **Precautions in ascites:**

Drink minimum water  
Get proper sleep at night, avoid sleeping in day time.  
Be active, don't be lazy.  
Completely avoid alcohol, tobacco, salts.

### **Ayurvedic Treatment:**

Treatment given for ascites is of three types.

### **Diet Management:**

It is only way of prevention in liver is to strictly follow the rules of avoidable and take proper food.

### **Avoid**

Avoid alcohol, medicines preserved by alcohol, tobacco,  
Avoid excess use of salts, oils, excess starch like rice- wheat,  
potato, etc,  
Limit on fried foods, oils and its derivatives like ghee, vanaspati  
ghee- dalda, Milk – as it contains animal fats and is hard to digest,  
milk derivatives like chass, curd, lassi, paneer, shrikhand, ice  
creams, deserts, cakes, chocklets, milk cream, etc.  
Flatulent foods, rice flakes- Poha, etc.  
Sour and tangy fruits like tomato, kokam, mango, termerind,  
orange, citrus fruits, etc as it may cause cough and trouble to  
breathing.  
Potato, corn, pearl sago sabudana, it contains starch.  
Pulses/ lentils like pigeon pea or red gram- increases acidity. Bengal  
gram- Chanadal produces gases.  
Seeds like ground-nuts, sesame, coconut- contains oil.  
Fast foods- contains excess oil/ preservatives/ synthetic colour and  
essences.

### **Take–**

Breakfast- Germinated green gram- Moong, and fruits.  
Lunch- jowar- sorghum, wheat roti without oil. Vegetables boiled  
with little garlic, karela.

Dinner- sorghum- jowar, wheat roti without oil. Vegetables boiled with little garlic, karela. Moong, Masoor dal, little Rice.

### **Diuretics:**

Restriction of salt is a basic concept to remove the abdominal fluid.

Stage 1 – Gokhru (puncture spine)/ Kulthi (horse gram)/ Arjuna, (any one)

Stage 2 – Gokhru (puncture spine)/ Kulthi (horse gram)/ Arjuna, punarnava, (any two)

Stage 3 – Gokhru (puncture spine)/ Kulthi (horse gram)/ Arjuna, Punarnava (any two)

### **Laxatives:**

Laxatives are remedies that loosens stool and increase bowel movement.

Stage 1 – Amalaki powder

Stage 2 – Triphala powder

Stage 3 – Gandharvaharitaki, Gomutraharitaki. Or in addition Behada, Amala, Hيراد, Haritaki any one

### **Digestives:**

These are essential for proper digestion of food.

Cumin seeds, Black pepper, sunthi, aamla, hirad, chitrak, lavana, Cummins etc

### **Liver supportive therapy:**

These are essential for generating liver cells and maintaining liver function.

For all stages combinations of above may be given. Behda, Katuki, Kalmegh, Punarwasu, Guduchi, Kamdudha ras, Praval panchamrut, yashad bhasm, Akik Pishti, Giloy satva, Arjuna, Bhrangaraj, fumaria indica, kasni, vidanga, milk thistle, goji berry etc.

Heeng – Asafoetida, himsra,

Kutki – Picrorrhiza kurroa,

kateli, black nightshade, are also useful in ascites.

## **Ayurvedic medicines useful in the treatment of ascites:**

(Click on the medicine name to know more about them)

### **Medicines to improve liver functions:**

**Punarnavasavam** – It is a liquid Ayurvedic medicine useful in gastritis, edema, fiver and liver diseases

**Yakrit Pilhari Loha** – used in the treatment of liver and spleen disorders.

**Kottakkal Chitraka Leham**

**Arogyavardhini Vati** – It is used in the treatment of liver diseases, fever, skin diseases, etc.

### **Medicines used for Nitya Virechana therapy – daily purgation –**

**Ichhabhedi Ras** – used in the treatment of ascites, constipation and bloating.

**Jalodarari Ras** – used exclusively in treatment of ascites.

**Gandharvahasthadi Thailam** – oil used in the treatment of bloating, abdominal pain, etc.

### **Naturopathy treatment for ascites:**

Take fresh air bath

Avoid darkness.

Take vitamin A rich diet.

Drink magnetic water twice a day.

Little walking and little movements of body parts regularly.

### **Paracentesis:**

It is a process of letting out the accumulated fluids from the body.

It is also known as tapping.

Read more about indications and contra indications of paracentesis [here](#)

### **Conclusions and clinical experience:**

Ayurveda had proper best effective remedies for ascites.

Ascites may be cured by Ayurveda without tapping or dialysis, if the treatment is started in early stage.

Proper remedies may be prescribed according to the patient.

Time duration for getting cure is mostly depends on the strong will

power and response of the patient and experience of the practitioner.

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## Charaka Samhita Chikitsa Sthana 14 – Arsha Chikitsa

14th chapter of Charaka Samhita Chikitsa Sthana is Arsha Chikitsa, explains in detail about causes, types, signs and symptoms and treatment of hemorrhoids.

अथातोऽर्शचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'rsaścikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the treatment of Arsas (piles). Thus, said Lord Atreya [1-2]

आसीनं मुनिमव्यग्रं कृतजाप्यं कृतक्षणम्।

पृष्ठवानर्शसां युक्तमग्निवेशः पुनर्वसुम्॥३॥

āsīnaṃ munimavyagraṃ kṛtajāpyaṃ kṛtakṣaṇam।

prṣṭavānarśasāṃ yuktamagniveśaḥ punarvasum॥3॥

To Punarvasu, who was seated without any anxiety after completing his religious and secular duties, Agnivesha inquired about various aspects of Arshas (hemorrhoids) [3]

### Topics covered in this chapter:

प्रकोप हेतुं संस्थानं स्थानं लिङ्गं चिकित्सितम्।

साध्यासाध्य विभागं च तस्मै तन्मुनिरब्रवीत्॥४॥

prakopa hetuṃ saṃsthānaṃ sthānaṃ liṅgaṃ cikitsitam।

sādhyāsādhya vibhāgaṃ ca tasmai tanmunirabravit॥4॥

Lord Punarvasu explained to Agnivesha, the following topics relating to Arsa:

1. Causative and aggravating factors
2. Different forms (Samsthana)
3. The places of manifestation
4. Signs and symptoms
5. Treatment and
6. Classification of the disease depending upon its curability and incurability [4]

### **Classification**

इह खल्वग्निवेश! द्विविधान्यर्शांसि- कानिचित् सहजानि,  
कानिचिज्जातस्योत्तरकालजानि।

तत्र बीजं गुदवलि बीजोप तप्तमायतनमर्शसां सहजानाम्।

तत्र द्विविधो बीजोपतप्तौ हेतुः- मातापित्रोरपचारः, पूर्वकृतं च कर्म;  
तथाऽन्येषामपि सहजानां विकाराणाम्।

तत्र सहजानि सह जातानि शरीरेण, अर्शासीत्यधिमांसविकाराः॥५॥

iha khalvagniveśa! dvididhānyarśāṃsi- kānicit sahajāni,  
kānicijjātasyottarakāljāni।

tatra bījaṃ gudavali bījopa taptamāyatanamarśasāṃ sahajānām।

tatra dvididho bījopataptau hetuḥ- mātāpitrōrapacārah, pūrvakṛtaṃ  
ca karma; tathā'nyeṣāmapī sahajānāṃ vikārāṇām।

tatra sahajāni saha jātāni śarīreṇa,  
arśāṃsītyadhīmāṃsavikārāḥ॥5॥

### **Types of hemorrhoids as per Ayurveda:**

O Agnivesha! Piles are of 2 types;  
Sahaja Arsas – congenital or hereditary

Jatasya Uttara Kalaja Arsas – acquired which are manifested after birth.

### **Sahaja Arsha – Congenital Piles:**

Caused by vitiation of seeds (sperm and ovum), specially the part of the seed responsible for the formation of the anal sphincters,

The cause for Sahaja Arshas are –

- (i) wrong diet and regimen of father and mother, and
- (ii) Sinful acts of past life.

These two categories of causative factors are applicable to all the other hereditary diseases also.

Sahaja means which is manifested (Jata) along with (Saha) the appearance of body (birth)

Arshas is a disease characterized by Adhimamsa Vikara – morbid growth in the muscle tissue [5]

### **Locations of Piles – Utpatti Kshetra:**

सर्वेषां चार्शसां क्षेत्रं- गुदस्यार्ध पञ्चमाङ्गुलावकाशे त्रिभागान्तरास्तिस्रो  
गुदवलयः क्षेत्रमिति; केचित्तु भूयांसमेव देशमुपदिशन्त्यर्शसां- शिश्रमपत्यपथं  
गल तालु मुख नासिका कर्णाक्षि वर्त्मानि त्वक् चेति।

तदस्त्यधि मांस देशतया, गुदवलिजानां त्वर्शासीति सञ्ज्ञा तन्त्रेऽस्मिन्।

sarveṣāṃ cārśasāṃ kṣetraṃ- gudasyārdha pañcamāṅgulāvakāśe  
tribhāgāntarāstisro gudavalayaḥ kṣetramiti; kecittu bhūyāṃsameva  
deśamupadiśantyarśasāṃ- śiśnamapatyapathamḥ gala tālu mukha  
nāsikā karṇākṣi vartmāni tvak ceti।

tadastyadhi māṃsa deśatayā, gudavalijānāṃ tvarśāṃsīti sañjñā  
tantre'smin।

## Locations of Piles

All types of piles are located in the space of 4 ½ Angulas (8-10 cm. approx) in the lower part of the colon. This area has 3 sphincters dividing the space into 3 parts- Guda valaya.

According to some other physicians, Arshas has several other locations in the body, like pudendum, female genital tract, throat, palate, mouth, nose, ears, eyelids and skins because in the above mentioned locations, excessive and unnatural growth of the muscle tissue also take place. However, in the present text, those occurring in the anal region are specifically considered as Arshas.

## Arsha Adhishtana: Tissues involved:

सर्वेषां चार्शसामधिष्ठानं- मेदो मांसं त्वक् च॥६॥

sarveṣāṃ cārśasāmadhiṣṭhānaṃ- medo māṃsaṃ tvak ca॥6॥

Adhishtana – tissues involved in Arsham are –

Medas – fat tissue

Mamsa – muscle tissue and

Tvak – skin including mucous membrane [6]

## Forms and structures of Congenital Piles

तत्र सहजान्यर्शांसि कानिचिदणूनि, कानिचिन्महान्ति, कानिचिद्दीर्घाणि,

कानिचिद्ध्रस्वानि, कानिचिद्वृत्तानि, कानिचिद्विषमविसृतानि,

कानिचिदन्तःकुटिलानि, कानिचिद्वहिःकुटिलानि, कानिचिज्जटिलानि,

कानिचिदन्तर्मुखानि, यथास्वं दोषानुबन्धवर्णानि॥७॥

tatra sahajānyarśāṃsi kānicidaṇūni, kānicinmahānti,

kāniciddīrghāṇi, kāniciddhrasvāni, kānicidvṛttāni,

kānicidviṣamavisṛtāni, kānicidantaḥkuṭilāni, kānicidbahiḥkuṭilāni,



kānicijjaṭilāni, kānicidantarmukhāni, yathāsvaṃ  
doṣānubandhavarṇāni||7||

Among the congenital piles, some are small, some are large, some are long, some are short, some are round, some are irregularly spread, some are curved internally, some are curved externally, some are matted together, and some are introverted. Their characteristic colors are based on Dosha aggravation. [7]

### Signs and symptoms of Congenital Piles

तैरुपहतो जन्म प्रभृति भवत्यतिकृशो विवर्णः क्षामो दीनः प्रचुर विबद्ध वात मूत्र  
पुरीषः शर्कराश्मरीमान्, तथाऽनियतविबद्धमुक्तपक्वामशुष्कभिन्नवर्चा  
अन्तराऽन्तरा श्वेत पाण्डु हरित पीत रक्तारुण तनु सान्द्र पिच्छिल कुणपगन्ध्याम  
पुरीषोपवेशी, नाभि बस्ति वङ्क्षणोद्देशे प्रचुर परिकर्तिकान्वितः, सगुदशूल  
प्रवाहिका परिहर्ष प्रमेह प्रसक्त विष्टम्भान्त्रकूजोदावर्त हृदयेन्द्रियोपलेपः प्रचुर  
विबद्ध तित्ताम्लोद्गारः, सुदुर्बलः, सुदुर्बलाग्निः, अल्पशुक्रः, क्रोधनो,  
दुःखोपचारशीलः, कास श्वास तमक तृष्णा हृल्लास च्छर्द्यरोचका विपाक पीनस  
क्षवथु परीतः, तैमिरिकः, शिरःशूली, क्षामभिन्नसन्नसक्तजर्जरस्वरः, कर्णरोगी,  
शून पाणिपाद वदनाक्षिकूटः, सज्वरः, साङ्गमर्दः, सर्व पर्वास्थि शूली च,  
अन्तराऽन्तरा पार्श्व कुक्षि बस्ति हृदय पृष्ठ त्रिकग्रहोपतप्तः, प्रध्यानपरः,  
परमालसश्चेति; जन्म प्रभृत्यस्य गुदजैरावृतो मार्गोपरोधाद्वायुरपानः प्रत्यारोहन्  
समानव्यानप्राणोदानान् पित्तक्षेष्माणौ च प्रकोपयति, एते सर्व एव प्रकुपिताः  
पञ्च वायवः पित्तक्षेष्माणौ चार्शसमभिद्रवन्त एतान् विकारानुपजनयन्ति;  
इत्युक्तानि सहजान्यर्शांसि||८||

tairupahato janma prabhṛti bhavatyatikṛśo vivarṇaḥ kṣāmo dīnaḥ  
pracura vibaddha vāta mūtra puriṣaḥ śarkarāśmarīmān,  
tathā'niyatavibaddhamuktapakvāmaśuṣkabhinnavarcā antarā'ntarā  
śveta pāṇḍu harita pīta raktāruṇa tanu sāndra picchila

kuṇapagandhyāma purīṣopaveśī, nābhi basti vañkṣaṇoddeśe  
 pracura parikartikānvitaḥ, sagudaśūla pravāhikā pariharṣa prameha  
 prasakta viṣṭambhāntrakūjodāvarta hṛdayendriyopalepaḥ pracura  
 vibaddha tiktāmlodgāraḥ, sudurbalaḥ, sudurbalāgniḥ, alpaśukraḥ,  
 krodhano, duḥkhopacāraśīlaḥ, kāsa śvāsa tamaka tṛṣṇā hṛllāsa  
 cchardyarocakā vipāka pīnasa kṣavathu parītaḥ, taimirikaḥ,  
 śiraḥśūlī, kṣāmabhinnasannasaktajarjarasvaraḥ, karṇarogī, śūna  
 pāṇipāda vadanākṣikūṭaḥ, sajvaraḥ, sāṅgamardaḥ, sarva parvāsthi  
 śūlī ca, antarā'ntarā pārśva kukṣi basti hṛdaya pṛṣṭha  
 trikagrahopataptaḥ, pradhyānaparaḥ, paramālasaśceti; janma  
 prabhṛtyasya gudajairāvṛto mārgoparodhādvāyurapānaḥ  
 pratyārohan samānavyānaprāṇodānān pittaśleṣmāṇau ca  
 prakopayati, ete sarva eva prakupitāḥ pañca vāyavaḥ  
 pittaśleṣmāṇau cārśasamabhidravanta etān vikārānupajanayanti;  
 ityuktāni sahajānyarśāṃsi||8||

**Person afflicted with congenital piles** has the following signs and symptoms

1. Right from the birth, he is lean and thin, discolored, emaciated, weak, having flatus, urine and stool in excessive quantity and sometimes having their obstruction, and having urinary gravels and stone in the urinary tract.
2. His stool is irregular- sometimes it is constipated and sometimes it is normal; sometimes it is Pakva (free from Ama) and sometimes it is associated with Ama (Mucus or products of improper digestion) and sometimes it is dry and sometimes it is loose;
3. His stool, at times, is white, pale yellow, green, yellow, red, reddish, thin, dense, slimy, having the smell of dead body and

associated with Ama (Mucus or products of improper digestion)

4. He suffers severe type of sawing pain in umbilicus, urinary bladder region and pelvis

5. He suffers from pain in anus, dysentery, horripilation, Prameha (urinary disorders including diabetes), continuous constipation, gurgling sound in the intestine, abdominal distension and a feeling as if the heart and the sense organs are covered with sticky material. (Hrudaya Indriya Upalepa)

6. He gets excessive eructation, which are often obstructed and associated with bitter and sour taste

7. He is extremely weak and has a very weak digestion strength, he has very little semen; he is irritable and he is difficult to treat.

8. He frequently gets cough, dyspnoea, asthma, morbid thirst, nausea, vomiting, anorexia, indigestion, chronic rhinitis and sneezing

9. He gets fits, fainting and headache

10. His voice is weak, broken of low pitch, impeded and hoarse

11. He suffers from fever, Malaise and pain in all the joints and bones

12. Occasional chest stiffness, stiffness in the sides of the abdomen, region of urinary bladder, cardiac region, back and lumber region.

13. Dizziness and extremely lazy

14. Right from the birth, his Apana Vayu gets obstructed by the piles- mass. Because of this obstruction to the passage, the Apana Vayu moves upwards and causes aggravation of Samana Vayu, Prana Vayu, Vyana Vayu, Pitta and Kapha. When all these 5 varieties of Vayu, pitta and Kapha get aggravated the individual

succumbs to the above mentioned symptoms.

Thus, ends the description of the congenital type of piles. [8]

### **Etiology and Pathogenesis of Acquired Piles:**

अत ऊर्ध्वं जातस्योत्तरकालजानि व्याख्यास्यामः- गुरु मधुर शीताभिष्यन्दि  
विदाहि विरुद्धाजीर्णं प्रमिताशना सात्म्य भोजनाद्रव्य मात्स्य वाराह माहिषा  
जाविक पिशित भक्षणात् कृश शुष्क पूतिमांस पैष्टिक परमान्न क्षीर दधि मण्ड  
तिलगुड विकृति सेवनान्माषयूषेक्षुरस पिण्याक पिण्डालुक शुष्क शाक- शुक्ल  
शुन किलाट तक्र पिण्डक बिस मृणाल शालूक क्रौञ्चादन कशेरुक शृङ्गाटकतरूट  
विरूढ नव शूक शमी- धान्याममूलकोपयोगाद्गुरु फल शाक राग हरितक मर्दक  
वसा शिरस्पद पर्युषित पूति शीत सङ्कीर्णान्नाभ्यवहारान्मन्द- कातिक्रान्त  
मद्यपानाद्व्यापन्न गुरु सलिलपानादति स्नेहपानादसंशोधनाद्वस्तिकर्म विभ्रमाद  
व्यायामाद व्यवायाद्विवास्वप्नात् सुख शयनासन स्थान  
सेवनाच्चोपहताग्नेर्मलोपचयो भवत्यतिमात्रं, तथोत्कटक विषम  
कठिनासनसेवनादुद्भ्रान्तयानोष्ट्रयानादति व्यवायाद्वस्तिनेत्रा  
सम्यक्प्रणिधानाद्गुदक्षणाद भीक्षणं शीताम्बु संस्पर्शाच्चेललोष्ट तृणादि घर्षणात्  
प्रतताति निर्वाहणाद्वातमूत्रपुरीषवेगोदीरणात् समुदीर्ण वेग विनिग्रहात् स्त्रीणां  
चामगर्भभ्रंशाद्गर्भोत्पीडनाद्विषमप्रसूतिभिश्च प्रकुपितो वायुरपानस्तं  
मलमुपचितमधोगमासाद्य गुदवलिष्वाधत्ते, ततस्तास्वर्शांसि प्रादुर्भवन्ति।।९।।  
ata ūrdhvaṃ jātasyottarakārajāni vyākhyāsyāmaḥ- guru madhura  
śītābhiṣyandi vidāhi viruddhājīrṇa  
pramitāśanāsātmyabhojanādgavyamātsya vārāha māhiṣājāvika  
piśita bhakṣaṇāt kṛśa śuṣka pūtimāṃsa paiṣṭika paramāna kṣīra  
dadhi maṇḍa tilaguḍa vikṛti sevanānmāṣayūṣekṣurasa piṇyāka  
piṇḍāluka śuṣka śāka- śuktalaśunakilāṭa takra piṇḍaka bisa mṛṇāla  
śālūka krauñcādana kaśeruka śṛṅgāṭakatarūṭa virūḍha  
navaśūkaśamī- dhānyāmamūlakopayogādguruphalaśāka rāga

haritakamardakavasāsīraspadaparyuṣitapūtiśītasāṅkīrṇānnābhyavah  
ārānmanda-

kātikrāntamadyapānādvyāpannagurusalilapānādatisnehapānādasam  
śodhanādbastikarmavibhramādavyāyāmādavyavāyādivāsrapnāt  
sukhaśayanāsanasthānasevanāccopahatāgnermalopacayo  
bhavatyatimātram,  
tathotkaṭakaviṣamakāṭhināsanasevanādudbhrāntayānoṣṭrayānādāti  
vyavāyādbastinetrā samyakpraṇidhānādgudakṣaṇanādabhīkṣṇam  
śītāmbu samṣparśāccelaloṣṭa trṇādi gharṣaṇāt pratatāti  
nirvāhaṇādvātāmūtrapurīṣavegodīraṇāt samudīrṇavegavinigrahāt  
strīṇām cāmagarbhabhramṣādgarbhoptīdanādviṣamaprasūtibhiśca  
prakupito vāyurapānastam malamupacitamadhogamāsādyā  
gudavaliṣvādhatte, tatastāsvarśāṃsi prādurbhavanti||9||

### **Hemorrhoids which occur after birth (acquired):**

In a person whose power of digestion is afflicted, Mala (waste products) get accumulated in excess because of the following:

1. Intake of heavy, sweet, cold, Abhisyandi (which causes obstruction in the channels), Vidahi (causes burning sensation) and Viruddha (mutually contradictory) food; intake of food before the previous meal is digested; intake of small quantity of food and intake of unwholesome food.
2. Excess intake of flesh of cattle, fish, pig buffalo, goat and sheep
3. Intake of the meat of emaciated animals, dried meat and spoilt milk; Excess intake of pastries, Paramanna or Payasa (a preparation of milk, rice and sugar), milk, Dadhimanda (whey) preparations of sesame seed and jaggery- products.
4. Excess intake of Masha (black gram), sugarcane juice, oil cake, Pindaluka, dry vegetables, vinegar, garlic, Kilata (cream of milk),

- butter milk, Pindaka (cream of curd), Bisa (thick lotus stalk), Mrinala (thin lotus Stalk), Shaluka, Kraunchadana, Kasheruka (Scripus grossus), Sringataka, Taruta, germinated corns and pulses, freshly harvested corns and cereals and tender radish;
5. Intake of heavy fruits, vegetables, pickles, haritaka (vegetables used uncooked), Mardaka, Vasa (muscle fat), meat of head and legs of animals, stale, putrid and sankeerna anna (food prepared by the mixture of different items, like rice and meat)
  6. Intake of Mandaka (immature, thick curds) and wrongly fermented alcohol preparations;
  7. Drinking of polluted and heavy water
  8. Excess intake of Sneha (oleation therapy)
  9. Non-use or elimination of Basti Karma (enema therapy)
  10. Wrong application of Basti Karma (enema therapy)
  11. Lack of exercise
  12. Avyavaya or Ativyavaya (lack of sexual act or excess of it)
  13. Sleep during day time and
  14. Habitually resorting to pleasant beds, seats and location.

**Following factors are responsible for the aggravation of Apana Vayu:**

1. Use of rough, irregular and hard seats
2. Use of vehicles carried by improperly trained animals or vehicles carried by camels
3. Excessive indulgence in sex
4. Improper insertion of enema nozzle and frequent injury in the anal region
5. Frequent application of cold water.
6. Use of rags, colds of grass etc, for rubbing [ the anus]

7. Continuous and excessive straining during defecation
8. Forcible attempt for passing flatus, urine and stool
9. Suppression of manifested strain / urges
10. Miscarriage, pressure of the pregnant uterus and abnormal delivery in case of women.

The Apana Vayu aggravated by the above-mentioned factors, brings down the accumulated waste products [reasons for their accumulations are already described above] and so afflict the anal sphincters. Because of this, piles are manifested in the sphincters. [9]

### **Different Shapes of the Piles**

सर्षप मसूर माष मुद्गमकुष्ठ कयव कलाय पिण्डिटिण्टिकेर केबुक तिन्दुक कर्कन्धु  
काकणन्तिका बिम्बी बदर करीरोदुम्बर- खर्जूर जाम्बव गोस्तनाङ्गुष्ठ कशेरु  
शृङ्गाटक शृङ्गीदक्ष शिखि शुकतुण्ड जिह्वा पद्ममुकुलकर्णिका संस्थानानि  
सामान्याद्वात पित्त कफ प्रबलानि||१०||

sarṣapa masūra māṣa mudgamakuṣṭha kayava kalāya piṇḍiṭiṅṭikera  
kebuka tinduka karkandhu kākaṇantikā bimbī badara  
karīrodumbara- kharjūra jāmbava gostanāṅguṣṭha kaśeru śṛṅgāṭaka  
śṛṅgīdakṣa śikhi śukatuṇḍa jihvā padmamukulakarṇikā saṁsthānāni  
sāmānyādvāta pitta kapha prabalāni||10||

Piles have different shapes in as much as they look like mustard, Masura, Masha (black gram), Makustha – Phaseolus aconitifolius, Yava – Barley, Kalaya – green pea, Pindi, Tintikera (fruit of Karira), Kebuka, Tinduka, Karkandhu Kakanantika, Bimbi –Coccinia indica, Badara – (ber fruit), Kareera, Udumbara – Ficus racemosa, Kharjura- Phoenix sylvestris, Jambu (Jamun fruit), Gostana (cow's udder), Thumb, Kaseruka – Scripus grossus, Sringataka, Srungi,

beaks or tongues of cock, peacock or parrot, and buds of lotus or Karnika (ra).

These are, in general the characteristic shapes of piles caused by excessive aggravation of vayu, Pitta and Kapha. [10]

### **Vataja Arshas – Signs and symptoms:**

तेषामयं विशेषः- शुष्कम्लान कठिन परुष रूक्ष श्यावानि, तीक्ष्णाग्राणि, वक्राणि, स्फुटित मुखानि, विषम विसृतानि, शूलाक्षेपतोदस्फुरण चिमिचिमासंहर्ष परीतानि, स्निग्धोष्णोपशयानि, प्रवाहिका ध्मान शिश्र वृषण बस्ति वङ्क्षण हृद्ग्रहाङ्गमर्द हृदय द्रव प्रबलानि, प्रतत विबद्ध वात मूत्र वर्चासि, ऊरु कटी पृष्ठ त्रिक पार्श्व कुक्षि बस्ति शूल शिरोऽभिताप क्षवथूद्गार प्रतिश्याय कासोदावर्तायाम शोष शोथ- मूर्च्छारोचक मुखवैरस्य तैमिर्य कण्डू नासा कर्ण शङ्ख शूल स्वरोपघातकराणि, श्यावारुण परुष नख नयन वदन त्वङ्मूत्र पुरीषस्य वातोल्बणान्यर्शासीति विद्यात्||११||

teṣāmayam viśeṣaḥ- śuṣkamlāna kaṭhina paruṣa rūkṣa śyāvāni, tīkṣṇāgrāṇi, vakrāṇi, sphuṭita mukhāni, viṣama visṛtāni, śūlākṣepatodasphuraṇa cimicimāsamharṣaparītāni, snigdhoṣṇopaśayāni, pravāhikā dhmana śīsna vṛṣaṇa basti vaṅkṣaṇa hr̥dgrahāṅgamarda hr̥daya drava prabalāni, pratata vibaddha vāta mūtra varcāmsi, ūru kaṭī pṛṣṭha trika pārśva kukṣi basti śūla śiro'bhitāpa kṣavathūdgāra pratiśyāya kāsodāvartāyāma śoṣa śoṭha- mūrccchārocaka mukhavairasya taimirya kaṇḍū nāsā karṇa śaṅkha śūla svaropaghātakarāṇi, śyāvāruṇa paruṣa nakha nayana vadana tvaṅmūtra puriṣasya vātolbaṇānyarśāmsīti vidyāt||11||

### **Piles caused by the predominance of aggravated Vata**

#### **Dosha:**



1. The mass of piles is dry, wrinkled, hard, rough and grayish in colour; these masses have sharp tips; curved, have cracks, spread irregularly.
2. The pile is associated with pain, cramps, Toda (Piercing pain), itching, numbness and tingling sensation in excess.
3. Oily and hot things give relief to the patient
4. The patient suffers dysentery, abdominal distension and stiffness of genitals, testicles, the region of urinary bladder, pelvis and cardiac region; he also suffers from malaise and palpitation in excess.
5. His flatus, urine and stool are constantly obstructed – constipation and dysuria
6. He suffers from pain in thighs, lumbar region, back, Trika (Sacral region), Parshva (sides of the chest), Kukshi (sides of abdomen) and in the region of urinary bladder.
7. He has burning sensation in the heart; suffers from sneezing, coryza, cough, Udavarta, (upward movement of wind in the abdomen), Ayama, Ayasa, odema, fainting, anorexia, distaste in mouth Timira (impairment of vision) itching pain in the nose, ears and temporal region, and impairment of the voice and
8. Greyishness, reddishness and roughness of nails, eyes, face, skin, urine and stool. [11]

### **Vataja Arsha Causes:**

भवतश्चात्र-

कषाय कटु तिक्तानि रुक्ष शीत लघूनि च।

प्रमिताल्पाशनं तीक्ष्ण मद्य मैथुन सेवनम्॥१२॥

लङ्घनं देशकालौ च शीतौ व्यायामकर्म च।

शोको वातातपस्पर्शो हेतुर्वातार्शसां मतः॥१३॥

bhavataścātra-

kaṣāya kaṭu tiktāni rūkṣa śīta laghūni ca|

pramitālpāśanam tikṣṇa madya maithuna sevanam||12||

laṅghanam deśakālau ca śītau vyāyāmakarma ca|

śoko vātātapasparśo heturvātārśasām mataḥ||13||

### **Etiology of Vatik type of Piles:**

1. Intake of astringent, pungent, bitter, unctuous, cold and light food
2. Habitual intake of food in extremely small quantities  
(Pramitashana) intake of less quantities of food, intake of alcoholic drinks having sharp quality and indulgence in sexual acts
3. Fasting, residing in cold climate, excess physical exercise and
4. Grief and exposure to sun and wind [ 12-13]

### **Pittaja Arsha Lakshana:**

मृदु शिथिल सुकुमाराण्य स्पर्शसहानि, रक्त पीत नील कृष्णानि, स्वेदोपक्लेद बहुलानि, विस्र गन्धि तनु पीत रक्त स्रावीणि, रुधिरवहानि, दाह कण्डू शूल निस्तोद पाकवन्ति, शीतोपशयानि, सम्भिन्नपीत हरित वर्चासि, पीत विस्रगन्धि प्रचुर विण्मूत्राणि, पिपासा ज्वर तमक सम्मोह भोजन द्वेषकराणि पीत नख नयन त्वङ्मूत्र पुरीषस्य पित्तोल्बणान्यर्शासीति विद्यात्||१४||

mṛdu śīthila sukumārāṅya sparśasahāni, rakta pīta nīla kṛṣṇāni, svedopakleda bahulāni, visra gandhi tanu pīta rakta srāvīṇi, rudhiravahāni, dāha kaṇḍū śūla nistoda pākavanti, śītopaśayāni, sambhinnapīta harita varcāṃsi, pīta visragandhi pracura viṅmūtrāṇi, pipāsā jvara tamaka sammoha bhojana dveṣakarāṇi pīta nakha nayana tvaṅmūtra puriṣasya pittolbaṅānyarśāmsīti vidyāt||14||

## **Signs and symptoms of Pittaja Arsh:**

1. Pile mass is Mrudu – soft, Shithila – flabby, fragile, Sukumara - delicate and tender touch
2. Pile mass isiRakta – red, Pita – yellow, Neela – blue or Krishna – black in colour
3. The mass of piles is associated with Sveda upakleda – excessive sweating and sticky discharge
4. The discharges from the piles mass is Visra (smelling like raw-meat), thin, yellow or red
5. Blood discharge
6. Associated with burning sensation, itching colic pain, pricking pain and suppuration
7. There will be relief by resorting to cold things
8. The stool of the patient is loose yellow or green
9. Increased volume of urine and stool and these are yellow in color and smell like raw meat
10. The individual suffers from excess thirst, fever Asthma, fainting and disliking for food
11. Nails, eyes, skin urine and stool of the patient are yellow in color [14]

## **Pittaja Arsha Nidana:**

भवतश्चात्र-

कटूष्ण लवण क्षार व्यायामाग्न्यातप प्रभाः |

देश कालावशिशिरौ क्रोधो मद्यमसूयनम् || १५ ||

विदाहि तीक्ष्णमुष्णं च सर्वं पानान्नभेषजम् |

पित्तोल्बणानां विज्ञेयः प्रकोपे हेतुरर्शसाम् || १६ ||

bhavataścātra-

kaṭūṣṇa lavaṇa kṣāra vyāyāmāgnyātapa prabhāḥ |

deśa kālāvaśīśirau krodho madyamasūyanam||15||  
vidāhi tīkṣṇamuṣṇaṃ ca sarvaṃ pānānnabheṣajam|  
pittolbaṇānāṃ vijñeyaḥ prakope heturarśasām||16||

### **Paittik piles is caused by the following:**

1. Intake of pungent, hot, saline and alkaline food
2. Exercise in a place and season which are not cold
3. Intake of alcohol and envy, jealousy and
4. Intake of all types of drinks, food and drugs which are Vidahi (causing burning sensation), sharp and hot. [15-16]

### **Kaphaja Arsha Lakshana:**

तत्र यानि प्रमाणवन्ति, उपचितानि, श्लक्ष्णानि, स्पर्शसहानि, स्निग्ध श्वेत पाण्डु पिच्छिलानि, स्तब्धानि, गुरुणि, स्तिमितानि, सुप्त सुप्तानि, स्थिर श्वयथूनि, कण्डू बहुलानि, बहुप्रतत पिञ्जर श्वेतरक्त पिच्छा स्रावीणि, गुरु पिच्छिल श्वेत मूत्र पुरीषाणि, रूक्षोष्णोपशयानि, प्रवाहिकातिमात्रोत्थानवङ्क्षणानाहवन्ति, परिकर्तिका हल्लास निष्ठीविका कासारोचक प्रतिश्याय गौरव च्छर्दि मूत्रकृच्छ्र शोष शोथ- पाण्डु रोग शीतज्वराश्मरी शर्करा हृदयेन्द्रियोपलेपास्य माधुर्य प्रमेहकराणि, दीर्घकालानुबन्धीनि, अतिमात्रमग्निमार्दव क्लैब्यकराणि, आम विकार प्रबलानि, शुक्ल नख नयन वदन त्वङ्मूत्रपुरीषस्य श्लेष्मोल्बणान्यर्शासीति विद्यात्||१७||

tatra yāni pramaṇavanti, upacitāni, ślakṣṇāni, sparśasahāni, snigdha śveta pāṇḍu picchilāni, stabdhāni, gurūṇi, stimitāni, supta suptāni, sthira śvayathūni, kaṇḍū bahulāni, bahupratata piñjara śvetarakta picchā srāvīṇi, guru picchila śveta mūtra purīṣāṇi, rūkṣoṣṇopaśayāni, pravāhikātimātrothhānavanḱṣaṇānāhavanti, parikartikā hṛllāsa niṣṭhīvikā kāsārocaka pratiśyāya gaurava cchardi mūtrakṛcchra śoṣa śoṭha- pāṇḍu roga śitajvarāśmarī śarkarā hṛdayendriyopalepāsya mādhurya pramehakarāṇi,

dīrghakālānubandhīni, atimātramagnimārdava klaibyakarāṇi, āma vikāra prabalāni, śukla nakha nayana vadana tvaṅmūtrapurīṣasya śleṣmolbaṅānyarśāṃsīti vidyāt||17||

### **Signs and symptoms of Kaphaja types of piles:**

1. The mass of piles is large in size, swollen, smooth, painless to touch, unctuous, white, slimy, having stiffness, heavy, rigid, benumbed, having constant edema with severe itching
2. Large and continuous discharge from the piles mass, reddish, white or red color, slimy.
3. Urine and stool of the patient are heavy, slimy and white
4. The disease gets alleviated by dry and hot therapies
5. The patient has excessive desire to pass stool with gurgling sound
6. There is distension in the lower pelvic region
7. The patient suffers from sawing pain, nausea, excessive spitting, cough, anorexia, cold, heaviness, vomiting, dysuria, consumption, oedema, anaemia, fever associated with cold, stone and gravels in genitourinary tract, feeling as if the heart and sense organs are covered with sticky material, sweet taste in the mouth and Prameha (urinary disorders including diabetes)
8. Symptoms are chronic
9. Low digestion strength, impotence
10. Associated with acute disease caused by Ama (product of improper digestion and metabolism)
11. The nails eyes, skin, urine and stool are white in color. [17]

### **Kaphaja Arsha Nidana:**

भवत्श्चात्र-

मधुर स्निग्ध शीतानि लवणाम्ल गुरूणि च।  
अव्यायामो दिवास्वप्नः शय्यासनसुखे रतिः॥१८॥  
प्राग्वातसेवा शीतौ च देशकालावचिन्तनम्।  
श्लैष्मिकाणां समुद्दिष्टमेतत् कारणमर्शसाम्॥१९॥

bhavataścātra-

madhura snigdha śītāni lavaṇāmla gurūṇi ca।  
avyāyāmo divāsvapnaḥ śayyāsanasukhe ratiḥ॥18॥  
prāgvātasevā śītau ca deśakālāvacintanam।  
ślaiṣmikāṇāṃ samuddiṣṭametāt kāraṇamarśasām॥19॥

### **Causes for Kaphaja type of Arsha:**

1. Intake of Madhura – Sweet, Snigdha – unctuous, Shita – cold, Lavana – saline, Amla – sour and Guru – heavy food, Avyayama – lack of exercise, Diva swapna – sleeping during day time and Shayyana sukha – indulgence in the pleasure of beds and seats.
2. Prag vata sevana – Exposure to easterly wind
3. Shitau desha kala – Residing in cold place and burning a cold season and
4. Chintanam – Mental inactivity [18-19]

### **Dwandwaja and Sannipataja Arsha – Piles caused by aggravations of 2 Doshas and all the 3 Doshas:**

हेतु लक्षण संसर्गाद्विद्याद्वन्द्वोल्बणानि च।  
सर्वो हेतुस्त्रिदोषाणां सहजैर्लक्षणैः समम्॥२०॥  
hetu lakṣaṇa saṃsargādvidyādvandvolbaṇāni ca।  
sarvo hetustridoṣāṇāṃ sahajairlakṣaṇaiḥ samam॥20॥

Dvandvolbana types of Arshas (in which 2 doshas are predominantly aggravated) is caused by the combination of 2 types

of etiological factors. Here, a combination of symptoms of the two Doshas are exhibited.

In Sannipataja Arshas, all the three Doshas are aggravated. The symptoms resemble Sahaja Arsha symptoms that have been explained above. [20]

### **Arsha Poorvaroopta – Primonitory symptoms:**

विष्टम्भोऽन्नस्य दौर्बल्यं कुक्षेराटोप एव च।

काश्यमुद्गारबाहुल्यं सक्थिसादोऽल्पविट्कता॥२१॥

ग्रहणीदोषपाण्ड्वर्तेराशङ्का चोदरस्य च।

पूर्वरूपाणि निर्दिष्टान्यर्शसामभिवृद्धये॥२२॥

viṣṭambho'nnasya daurbalyaṃ kukṣerāṭopa eva ca।

kāśyamudgārabāhulyaṃ sakthisādo'lpaviṭkatā॥21॥

grahaṇīdoṣapāṇḍvarterāśāṅkā codarasya ca।

pūrvarūpāṇi nirdiṣṭānyarśasāmabhivṛddhaye॥22॥

### **Primonitory symptoms:**

Vistambha – constipation,

Daurbalya – weakness

Kukshi aatopa – gurgling sound in the lower abdomen

Karshya – emaciation

Bahula udgara – frequent eructation,

Sakti sada – weakness in the thighs,

Alpa vit kata – voiding less of stool,

Grahani – sprue syndrome, IBS

Pandu – anemia,

Udara shanka – apprehension of the manifestation of Udara Roga

(abdominal disorders including ascites) [21-22]

### **Involvement of 3 Doshas:**

अर्शांसि खलु जायन्ते नासन्नपतितैस्त्रिभिः।

दोषैर्दोषविशेषात्तु विशेषः कल्प्यतेऽर्शसाम्॥२३॥

arśāṁsi khalu jāyante nāsannipatitaistribhiḥ।

doṣairdoṣaviśeṣāttu viśeṣaḥ kalpyate'rsasām॥23॥

Piles never occur without the aggravation of all the 3 Doshas. It is because of the predominance of one or all the Doshas that different types of piles are determined. [23]

### **Reason for bad Prognosis:**

पञ्चात्मा मारुतः पित्तं कफो गुदवलित्रयम्।

सर्व एव प्रकुप्यन्ति गुदजानां समुद्भवे॥२४॥

तस्मादर्शांसि दुःखानि बहुव्याधिकराणि च।

सर्वदेहोपतापीनि प्रायः कृच्छ्रतमानि च॥२५॥

pañcātmā mārutaḥ pittam kapho gudavalitrayam।

sarva eva prakupyanti gudajānāṁ samudbhave॥24॥

tasmādarśāṁsi duḥkhāni bahuvyādhikarāṇi ca।

sarvadehopatāpīni prāyaḥ kṛcchrata māni ca॥25॥

5 kinds of Vayu (Prana, Apana, Vyana, Udana and Samana) Pitta and Kapha- all these morbid factors in their aggravated form afflict the 3 anal sphincters, as a result of which piles are manifested. Therefore these piles are painful and are associated with several complications. They afflict the entire body, and generally, these are difficult to cure. [24-25]

### **Prognosis: Arsha Upashaya**

हस्ते पादे मुखे नाभ्यां गुदे वृषणयोस्तथा।



शोथो हृत्पार्श्वशूलं च यस्यासाध्योऽर्शसो हि सः॥२६॥  
 हृत्पार्श्वशूलं सम्मोहश्छर्दिरङ्गस्य रुग् ज्वरः।  
 तृष्णा गुदस्य पाकश्च निहन्यर्गुदजातुरम्॥२७॥  
 सहजानि त्रिदोषाणि यानि चाभ्यन्तरां वलिम्।  
 जायन्तेऽर्शांसि संश्रित्य तान्यसाध्यानि निर्दिशेत्॥२८॥  
 शोषत्वादायुषस्तानि चतुष्पादसमन्विते।  
 याप्यन्ते दीप्तकायाग्नेः प्रत्याख्येयान्यतोऽन्यथा॥२९॥  
 द्वन्द्वजानि द्वितीयायां वलौ यान्याश्रितानि च।  
 कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च॥३०॥  
 बाह्यायां तु वलौ जातान्येकदोषोल्बणानि च।  
 अर्शांसि सुखसाध्यानि न चिरोत्पाततानि च॥३१॥  
 तेषां प्रशमने यत्नमाशु कुर्याद्विचक्षणः।  
 तान्याशु हि गुदं बद्ध्वा कुर्युर्बद्धगुदोदरम्॥३२॥  
 haste pāde mukhe nābhyāṃ gude vṛṣaṇayostathā।  
 śoṭho hr̥tpārśvaśūlaṃ ca yasyāsādhyo'rsaso hi saḥ॥26॥  
 hr̥tpārśvaśūlaṃ sammohaśchardiraṅgasya rug jvaraḥ।  
 tṛṣṇā gudasya pākaśca nihanyargudajāturam॥27॥  
 sahajāni tridoṣāṇi yāni cābhyantarāṃ valim।  
 jāyante'rsāṃsi saṃśritya tānyasādhyāni nirdiśet॥28॥  
 śoṣatvādāyūṣastāni catuṣpādasamanvite।  
 yāpyante dīptakāyāgneḥ pratyākhyeyānyato'nyathā॥29॥  
 dvandvajāni dvitīyāyāṃ valau yānyāśritāni ca।  
 kṛcchrasādhyāni tānyāhuḥ parisamvatsarāṇi ca॥30॥  
 bāhyāyāṃ tu valau jātānyekadoṣolbaṇāni ca।  
 arśāṃsi sukhasādhyāni na cirotpātātāni ca॥31॥  
 teṣāṃ praśamane yatnamāśu kuryādvicakṣaṇaḥ।  
 tānyāśu hi gudaṃ baddhvā kuryurbaddhagudodaram॥32॥

**Prognosis of Arshas:**

If the patient suffering from piles develops oedema in hands, legs, face, umbilicus, anus and testicles, and if he suffers from pain in cardiac region and in the sides of the chest, then he is incurable. Pain in the cardiac region and sides of the chest, fainting vomiting, pain in the limbs, fever, excess thirst and inflammation of the anus- these complications lead to the death of the patient suffering from piles.

Hereditary piles caused by the simultaneous aggravation of all the three Doshas and piles located in the internal sphincter of the anus is incurable.

Considering residual life span, the piles may become palliative (Yapya) if all the four constituents of treatment (physician, drugs, attendants and patient) are in the state of their excellence and if the patient has strong Kayagni (power of digestion and metabolism). Otherwise, such patient should not be entertained because they are incurable.

**Kashta Sadhya:** If piles are caused by the simultaneous vitiation of 2 Doshas (Dwandwaja), if they are located in second anal-sphincter and if these are one year old, then such patients are difficult of cure – Kashta Sadhya

**Sukha Sadhya:** If piles are located in the external anal sphincter, if they are caused by the dominance of one aggravated Dosha, and and if they are not very chronic, then such a patient is easily curable. A wise physician should immediately take necessary steps

for the cure of such patients. Otherwise, the piles mass will cause obstruction in the passage of the rectum. [25- 32]

### **Indication of Shastra, Kshara and Agnikarma:**

तत्राहुरेके शस्त्रेण कर्तनं हितमर्शसाम्।

दाहं क्षारेण चाप्येके, दाहमेके तथाऽग्निना॥३३॥

अस्त्येतद्भूरितन्त्रेण धीमता दृष्टकर्मणा।

क्रियते त्रिविधं कर्म भ्रंशस्तत्र सुदारुणः॥३४॥

पुंस्त्वोपघातः श्वयथुर्गुदे वेगविनिग्रहः।

आध्मानं दारुणं शूलं व्यथा रक्तातिवर्तनम्॥३५॥

पुनर्विरोहो रूढानां क्लेदो भ्रंशो गुदस्य च।

मरणं वा भवेच्छीघ्रं शस्त्रक्षाराग्निविभ्रमात्॥३६॥

यत्तु कर्म सुखोपायमल्पभ्रंशमदारुणम्।

तदर्शसां प्रवक्ष्यामि समूलानां विवृत्तये॥३७॥

tatrāhureke śastreṇa kartanaṃ hitamarśasām।

dāhaṃ kṣāreṇa cāpyeke, dāhameke tathā'gninā॥33॥

astyetadbhūritantreṇa dhīmatā drṣṭakarmanā।

kriyate trividhaṃ karma bhraṃśastatra sudāruṇaḥ॥34॥

pumstvopaghātaḥ śvayathurgude vegavinigrahaḥ।

ādhmānaṃ dāruṇaṃ sūlaṃ vyathā raktātivartanam॥35॥

punarviroho rūḍhānāṃ kledo bhraṃśo gudasya ca।

maranaṃ vā bhavecchīghraṃ śastrakṣārāgnivibhramāt॥36॥

yattu karma sukhopāyamalpabhraṃśamadāruṇam।

tadarśasām pravakṣyāmi samūlānāṃ vivṛttaye॥37॥

### **Indication of Shastra, Kshara and Agnikarma:**

Some physicians advocate surgical excision of pile mass as a useful therapy. Some others recommended cauterization (Agnikarma) and some – application of alkalies (Kshara);

These 3 types of therapies are administered only by a physician who is wise and who has previous experience of performing such surgical operations. If there is any mistake in these operative processes, then the consequences can be serious.

### **Complications of Shashtra, Kshara and AgniKarma:**

Pumsatvahara – Impotency,

Shvayathu – swelling in the anus,

Vega vinigraha – lack of urge for defecation,

Adhamanam – abdominal distension

Shoolam – excruciating pain,

Vyatha – feeling of discomfort

Rakta ati vartanam – excessive bleeding,

Punar viho vrudhdhanam – recurrence of the piles mass after these are healed, sticky discharge,

Guda bhramsha – prolapsed of the rectum or

Maranam – even instant death.

Hence, alternative methods are explained below [33-37]

### **Classification of Piles**

वातश्लेष्मोल्बणान्याहुः शुष्काण्यर्शांसि तद्विदः।

प्रस्रावीणि तथाऽऽर्द्राणि रक्तपित्तोल्बणानि च॥३८॥

vātaśleṣmolbaṇānyāhuḥ śuṣkāṇyarśāṃsi tadvidah|

prasrāvīṇi tathā”rdrāṇi raktapittolbaṇāni ca||38||

Piles are broadly classified into 2 groups, namely

(i) dry piles, which are caused by predominance of aggravated Vayu and Kapha, and

(ii) Exudation or wet piles, which are caused by predominance of aggravated Rakta (blood) and Pitta. [38]

### Treatment of Dry Piles:

तत्र शुष्कार्शसां पूर्वं प्रवक्ष्यामि चिकित्सितम्।

tatra śuṣkāśāsāṃ pūrvam pravakṣyāmi cikitsitam।

### Swedana Yogas:

स्तब्धानि स्वेदयेत् पूर्वं शोफशूलान्वितानि च॥३९॥

चित्रक क्षार बिल्वानां तैलेनाभ्यज्य बुद्धिमान्।

यव माष कुलत्थानां पुलाकानां च पोट्टलैः॥४०॥

गोखराश्वशकृत्पिण्डैस्त्तिलकल्कैस्तुषैस्तथा।

वचाशताह्वापिण्डैर्वा सुखोष्णैः स्नेहसंयुतैः॥४१॥

शक्तूनां पिण्डिकाभिर्वा स्निग्धानां तैलसर्पिषा।

शुष्कमूलकपिण्डैर्वा पिण्डैर्वा कार्ष्णगन्धिकैः॥४२॥

रास्नापिण्डैः सुखोष्णैर्वा सस्नेहैर्हापुषैरपि।

इष्टकस्य खराहायाः शाकैर्गृञ्जनकस्य वा॥४३॥

अभ्यज्य कुष्ठतैलेन स्वेदयेत् पोट्टलीकृतैः।

stabdhāni svedayet pūrvam śophaśūlānvitāni ca॥39॥

citraka kṣāra bilvānāṃ tailenābhyajya buddhimān।

yava māṣa kulatthānāṃ pulākānāṃ ca poṭṭalaiḥ॥40॥

gokharāśvaśakṛtpiṇḍaistilakalkaistuṣaistathā।

vacāśatāhvāpiṇḍairvā sukhoṣṇaiḥ snehasamyutaiḥ॥41॥

śaktūnāṃ piṇḍikābhirvā snigdhānāṃ tailasarpīṣā।

śuṣkamūlakapiṇḍairvā piṇḍairvā kārṣṇagandhikaiḥ॥42॥

rāsnāpiṇḍaiḥ sukhoṣṇairvā sasnehairhāpuṣairapi।

iṣṭakasya kharāhvāyāḥ śākairgrñjanakasya vā||43||  
abhyajya kuṣṭhatailena svedayet poṭṭalīkṛtaiḥ|

### **Swedana for Arsha:**

If there is numbness, oedema and pain in the piles, then first of all, the mass is smeared with oil prepared by boiling with Chitraka – Leadword – Plumbago zeylanica, Kshara and Bilva – Aegle marmelos.

Thereafter, Swedana (sweating) therapy is administered with below methods.

1. Pottali (medicines tied in a piece of clothing the form of a bolus) containing Yava – Barley, Black gram, Horse gram and and Pulaka (Tuccha dhanya).
2. Pinda (lump) containing the dung of cow, donkey or horse:
3. Pinda (Lump) prepared of the cake of the sesame seed
4. Pinda (Lump) of Vacha (Acorus calamus Linn.) and Shatahva
5. Pinda (Lump) containing husk of Paddy

The above mentioned recipes of Pottali and Pindas are tolerably warm and should be added with fat.

6. Pinda (Lump) containing the pulp of dry radish
7. Pinda (Lump) containing Saktu (Roasted corn flour) added with unctuous substances, like oil an ghee
8. Pinda (Lump) containing Krsnagandha (sobhanjana)
9. Panda (Lump) containing Rasna (Vanda roxburghi / Pluchea lanceolata)
10. Pinda (Lump) containing Hapusha.

The above mentioned recipes (nos. 6 – 10) should be luke- warm and is added with fat.

11. The piles mass should be smeared with oil prepared by boiling with Kushta – Saussurea lappa. Thereafter, it is fomented. With the help of a Pottali (medicines tied in a piece of cloth in the form of a bolus) containing brick powder, Kharahva (Ajamoda – Ajowan (fruit) – Trachyspermum roxburghianum) and the pulp of Grunjanaka. [39 ½ – ½ 44]

### Recipe for Sprinkling – Sechana

वृषार्कैरण्डबिल्वानां पत्रोत्क्वाथैश्च सेचयेत्||४४||

vr̥ṣārkairanḍabilvānāṃ patrotkvāthaiśca secayet||44||

The piles mass is sprinkled with decoction of the leaves of Vrusha (Adhatoda vasica), Arka – Calotropis gigantea, Castor and Bilva. [44 ½]

### Recipes for Bath:

मूलक त्रिफलार्काणां वेणूनां वरुणस्य च|

अग्निमन्थस्य शिग्रोश्च पत्राण्यश्मन्तकस्य च||४५||

जलेनोत्क्वाथ्य शूलार्तं स्वभ्यक्तमवगाहयेत्|

कोलोत्क्वाथेऽथवा कोष्णे सौवीरक तुषोदके||४६||

बिल्वक्वाथेऽथवा तक्रे दधिमण्डाम्लकाञ्जिके|

गोमूत्रे वा सुखोष्णे तं स्वभ्यक्तमवगाहयेत्||४७||

mūlaka triphalārkāṇāṃ veṇūnāṃ varuṇasya ca|

agnimanthasya śigrośca patrāṇyaśmantakasya ca||45||

jalenotkvāthya śūlārtam svabhyaktamavagāhayet|

kolotkvāthe'thavā koṣṇe sauvīraka tuṣodake||46||

bilvakvāthe'thavā takre dadhimaṇḍāmlakāñjike|

gomūtre vā sukhoṣṇe taṃ svabhyaktamavagāhayet||47||

If there is pain in piles mass, then it is well smeared with medicated oil and the patient is given sitz- bath with the help of decoction prepared by boiling with leaves of Radish, triphala (Haritaki, Bibhitaki, and Amalki), Arka – Calotropis gigantea, Venu, Varuna (Crataeva nurvala), Agnimantha – Clerodendrum phlomidis, Shigru – Moringa oliefera and Ashmantaka – Ficus rumphii.

The patient can also be given sitz bath with the decoction of Kola (ber) or Sauviraka or Tushodaka or decoction of Bilva or butter milk or Dadhimanda (Whey) or Sour kanjika or cow's urine. Before giving sitz bath, the piles mass is well smeared with medicated oil, and the decoction should be tolerably by warm. [45-47]

### **Abhyanga and Dhoopana – Smearing and Fumigation:**

कृष्ण सर्प वराहोष्ठ्र जतुकावृषदंशजाम्।  
वसामभ्यञ्जने दद्याद्धूपनं चार्शसां हितम्॥४८॥  
नृकेशाः सर्पनिर्मोको वृषदंशस्य चर्म च।  
अर्कमूलं शमीपत्रमर्शोभ्यो धूपनं हितम्॥४९॥  
तुम्बुरुणि विडङ्गानि देवदार्वक्षता घृतम्।  
बृहती चाश्वगन्धा च पिप्पल्यः सुरसा घृतम्॥५०॥  
वराहवृषविट् चैव धूपनं सक्तवो घृतम्।  
कुञ्जरस्य पुरीषं तु घृतं सर्जरसस्तथा॥५१॥

kr̥ṣṇa sarpa varāhoṣṭra jatukāvṛṣadamśajām।  
vasāmabhyañjane dadyāddhūpanaṃ cārśasāṃ hitam॥48॥  
nr̥keśāḥ sarpanirmoko vṛṣadamśasya carma ca।  
arkamūlaṃ śamīpatramarśobhyo dhūpanaṃ hitam॥49॥  
tumburūṇi viḍaṅgāni devadārvakṣatā ghṛtam।  
br̥hatī cāśvagandhā ca pippalyaḥ surasā ghṛtam॥50॥



varāhavr̥ṣaviṭ caiva dhūpanaṃ saktavo ghr̥tam|  
kuñjarasya purīṣaṃ tu ghr̥tam sarjarasastathā||51||

### **Abhyanga and Dhoopana – Smearing and Fumigation:**

The fat of Krisna Sarpa (black snake), pig, camel, Jatuki (Carma Catika) and cat is smeared over piles mass. These fats are used for fumigation of piles also.

Fumigation with human hair, serpent's slough, cat's skin, root of Arka – Calotropis gigantea and leaf of Shami – Prosopis cineraria is useful for piles.

Fumigation is given with Tumburu—Xanthoxylum alatum, Vidanga – Embelia ribes, Devadaru – Cedrus deodara and Aksata (Barley) mixed with ghee.

Brihati – Solanum indicum, Ashwagandha – Withania somnifera, Pippali – Long pepper fruit and Surasa (Tulsi) mixed with ghee is used for fumigation.

Dung of pig or goat, Saktu (roasted corn- flour) and ghee is used for fumigation.

Fumigation with the dung of elephant mixed with ghee and Sarjarasa is also useful for piles. [48-51]

### **Recipes for Ointment:**

हरिद्रा चूर्णं संयुक्तं सुधा क्षीरं प्रलेपनम्|  
गोपित्त पिष्टाः पिप्पल्यः सहरिद्राः प्रलेपनम्||५२||  
शिरीष बीजं कुष्ठं च पिप्पल्यः सैन्धवं गुडः|  
अर्क क्षीरं सुधा क्षीरं त्रिफला च प्रलेपनम्||५३||  
पिप्पल्यश्चित्रकः श्यामा किण्वं मदन तण्डुलाः|  
प्रलेपः कुक्कुट शकृद्धरिद्रा गुडसंयुतः||५४||  
दन्ती श्यामाऽमृतासङ्गः पारावतशकृद्गुडः|

प्रलेपः स्याद्द्रजास्थीनि निम्बो भल्लातकानि च॥५५॥

प्रलेपः स्यादलं कोष्णं वासन्तकवसायुतम्।

शूलश्वयथुहृद्युक्तं चुल्कीवसयाऽथवा॥५६॥

आर्कं पयः सुधाकाण्डं कटुकालाबुपल्लवाः।

करञ्जो बस्तमूत्रं च लेपनं श्रेष्ठमर्शसाम्॥५७॥

haridrā cūrṇa saṃyuktaṃ sudhā kṣīraṃ pralepanam।

gopitta piṣṭāḥ pippalyaḥ saharidrāḥ pralepanam॥52॥

śirīṣa bījaṃ kuṣṭhaṃ ca pippalyaḥ saindhavaṃ guḍaḥ।

arka kṣīraṃ sudhā kṣīraṃ triphalā ca pralepanam॥53॥

pippalyaścitrakaḥ śyāmā kiṅvaṃ madana taṇḍulāḥ।

pralepaḥ kukkuṭa śakṛddharidrā guḍasaṃyutaḥ॥54॥

dantī śyāmā'mṛtāsaṅgaḥ pārāvataśakṛdguḍaḥ।

pralepaḥ syādgajāsthīni nimbo bhallātakāni ca॥55॥

pralepaḥ syādalaṃ koṣṇaṃ vāsantakavasāyutam।

śūlaśvayathuhr̥dyuktaṃ culūkīvasayā'thavā॥56॥

ārkaṃ payāḥ sudhākāṇḍaṃ kaṭukālābupallavāḥ।

karañjo bastamūtraṃ ca lepanaṃ śreṣṭhamarśasām॥57॥

### **Ointment recipes:**

The following recipes for is used as ointments in the treatment of piles:

1. Latex of Snuhi – Euphorbia nerifolia mixed with the powder of turmeric
2. Fruits of long pepper and turmeric made to a paste by adding cow's bile
3. Paste prepared of the seeds of Sirisha (Albizzi lebbeck Benth.), Kushta – Saussurea lappa, Pippali – Long pepper fruit – Piper longum, Saindhava, Jaggery, latex of Arka – Calotropis gigantea

and Snuhi – Euphorbia nerifolia and Triphala (Haritaki – Terminalia chebula, Bibhitaka – Terminalia bellaerica and Amalaka – Embelica officinalis)

4. Paste prepared of Pippali – Long pepper fruit – Piper longum, Chitraka – Leadword – Plumbago zeylanica, Syamaka, Kinva (yeast), fruit Pulp of Madana – Randia dumetorum, droppings of cock, turmeric and jaggery

5. Paste of **Danti – Baliospermum montanum**, Shyama (Trivrit), Mrutasanga (Mayuratuttha – Copper sulphate) droppings of pigeon and jaggery

6. Paste prepared of elephant bone, Nimba – Neem (Azadirachta indica) and Bhallataka – Semecarpus anacardium.

7. Paste prepared of Ala (Haritala) mixed with the fat of camel or the fat of Culuki is applied when lukewarm. It cures pain and oedema in the piles mass and

8. Paste of the latex of Arka, stem of Snuhi – Euphorbia nerifolia, leaf of bitter variety of Alabu, and urine of goat is excellent for curing piles. [52-57]

अभ्यङ्गाद्याः प्रदेहान्ता य एते परिकीर्तिताः।

स्तम्भ श्वयथु कण्ड्वर्ति शमनास्तेऽर्शां मताः॥५८॥

abhyāṅgādyāḥ pradehāntā ya ete parikīrtitāḥ।

stambha śvayathu kaṇḍvarti śamanāste'ṛśasāṃ matāḥ॥58॥

All the recipes enumerated above beginning with Abhyanga (recipes for smearing) and ending with Pradeha (recipes for preparing ointment) are useful for curing piles associated with stiffness, odema, itching and pain. [58]

प्रदेहान्तैरुपक्रान्तान्यर्शांसि प्रस्रवन्ति हि।

सञ्चितं दुष्टरुधिरं ततः सम्पद्यते सुखी॥५९॥

pradehāntairupakrāntānyarśāṃsi prasravanti hi।

sañcitaṃ duṣṭarudhiraṃ tataḥ sampadyate sukhī॥59॥

By the application of the above recipes the vitiated blood which is accumulated in the pile mass oozes out which gives relief to the patient [59]

### **Raktamokshana – Blood letting:**

शीतोष्णा स्निग्ध रुक्षैर्हि न व्याधि रुपशाम्यति।

रक्ते दुष्टे भिषक् तस्माद्रक्तमेवावसेचयेत्॥६०॥

जलौकोभिस्तथा शस्त्रैः सूचीभिर्वा पुनः पुनः।

अवर्तमानं रुधिरं रक्ताशोभ्यः प्रवाहयेत्॥६१॥

śītoṣṇā snigdha rūkṣairhi na vyādhi rupaśāmyati।

rakte duṣṭe bhiṣak tasmādraktamevāvasecayet॥60॥

jalaukobhistathā śastraiḥ sūcībhirvā punaḥ punaḥ।

avartamānaṃ rudhiraṃ raktāśobhyaḥ pravāhayet॥61॥

If the disease doesn't subside by the application of cold, hot and oily recipes, then it is determined to be caused by vitiated blood. To such patients, Raktamokshana therapy is administered.

In the case of Raktaja type of piles, if blood doesn't come out on its own, then it is taken out by the repeated leech therapy or sharp edged instruments or needles. [60-61]

### **Trayushanadi Curna:**

गुद श्वयथु शूलार्तं मन्दाग्निं पाययेत्तु तम्।

त्र्यूषणं पिप्पलीमूलं पाठां हिङ्गु सचित्रकम्॥६२॥

सौवर्चलं पुष्कराख्यमजार्जीं बिल्वपेषिकाम्।  
बिडं यवानीं हपुषां विडङ्गं सैन्धवं वचाम्॥६३॥  
तिन्तिडीकं च मण्डेन मद्येनोष्णोदकेन वा।  
तथाऽर्शोग्रहणीदोषशूलानाहाद्विमुच्यते॥६४॥  
पाचनं पाययेद्वा तद्यदुक्तं ह्यातिसारिके।

guda śvayathu śūlārtam mandāgniṃ pāyayettu tam।  
tryūṣaṇam pippalīmūlam pāṭhām hiṅgu sacitrakam॥62॥  
sauvarcalam puṣkarākhyamajājīṃ bilvapeṣikām।  
biḍam yavānīṃ hapuṣām viḍaṅgam saindhavam vacām॥63॥  
tintiḍīkam ca maṇḍena madyenoṣṇodakena vā।  
tathā'rsograhaṇīdoṣaśūlānāhādvimucyate॥64॥  
pācanam pāyayedvā tadyaduktam hyātisārike।

If the patient suffers from oedema and pain in the anus, and if there is suppression of the power of the digestion, then he is given Trayushanadi Churna –

powder of Tryusana (Ginger, pepper and long pepper fruit), Pippali Mula, Patha – *Cyclea peltata*, Hingu – *Asa foetida*, Chitraka – Leadword – *Plumbago zeylanica*, Sauvarcala, Puskara – *Inula racemosa*, Ajaji – *Nigella sativa*, Pulp of Bilva – *Aegle marmelos*, Bida, Yavani – *Carum copticum*, Hapusa – *Juniperus communis*, Vidanga – *Embelia ribes*, Saindhava, Vacha (*Acorus calamus* Linn.) and Tintidika along with heavy, alcoholic drinks or hot water.

This recipe also cures piles, Grahani (Sprue syndrome), colic pain and Anaha (constipation).

The above mentioned patient can also be given recipes for Pachana (which help in the digestion of undigested food), which are

described for the treatment of Atisara (Diarrhoea) in Chikitsa 19th chapter [62- ½ 65]

### Recipes:

सगुडामभयां वाऽपि प्राशयेत् पौर्वभक्तिकीम्॥६५॥

पाययेद्वा त्रिवृच्चूर्णं त्रिफलारससंयुतम्।

हृते गुदाश्रये दोषे गच्छन्त्यर्शांसि सङ्क्षयम्॥६६॥

गोमूत्राध्युषितां दद्यात् सगुडां वा हरीतकीम्।

हरीतकीं तक्रयुतां त्रिफलां वा प्रयोजयेत्॥६७॥

सनागरं चित्रकं वा सीधुयुक्तं प्रयोजयेत्।

दापयेच्चव्ययुक्तं वा सीधुं साजाजिचित्रकम्॥६८॥

सुरां सहपुषापाठां दद्यात् सौवर्चलान्विताम्।

दधित्थ बिल्व संयुक्तं युक्तं वा चव्यचित्रकैः॥६९॥

भल्लातक युतं वाऽपि प्रदद्यात्क्रतर्पणम्।

बिल्व नागर युक्तं वा यवान्या चित्रकेण च॥७०॥

चित्रकं हपुषां हिङ्गुं दद्याद्वा तक्रसंयुतम्।

पञ्चकोल युतं वाऽपि तक्रमस्मै प्रदापयेत्॥७१॥

saguḍāmabhayāṃ vā'pi prāśayet paurvabhaktikīm॥65॥

pāyayedvā trivṛccūrṇaṃ triphalārasasaṃyutam।

hr̥te gudāśraye doṣe gacchantyarśāṃsi saṅkṣayam॥66॥

gomūtrādhyuṣitāṃ dadyāt saguḍāṃ vā harītakīm।

harītakīm takrayutāṃ triphalāṃ vā prayojayet॥67॥

sanāgaram̐ citrakam̐ vā sīdhuyuktaṃ prayojayet।

dāpayeccavyayuktaṃ vā sīdhum̐ sājājicitrakam॥68॥

surāṃ sahapuṣāpāṭhāṃ dadyāt sauvarcalānvitām।

dadhiththa bilva saṃyuktaṃ yuktaṃ vā cavyacitrakaiḥ॥69॥

bhallātaka yutaṃ vā'pi pradadyāttakratarpaṇam।

bilva nāgara yuktaṃ vā yavānyā citrakeṇa ca॥70॥

citrakaṃ hapuṣāṃ hiṅguṃ dadyādvā takrasaṃyutam|  
pañcakola yutaṃ vā'pi takramasmai pradāpayet||71||

The patient of piles is given following recipes

1. Abhaya along with Jaggery is given before taking food
2. Powder of Trivrt along with decoction of Triphala (Haritaki, Bibhitaki and Amalaka)

With the above mentioned two recipes, the accumulated Doshas [in the anal region get eliminated as a result of which piles subside]

3. Haritaki – Terminalia chebula soaked over night. It is given along with Jaggery
4. Haritaki – Terminalia chebula along with buttermilk
5. **Triphala** (Haritaki, Vibhitaki and Amalaki) along with buttermilk
6. Chitraka – Plumbago zeylanica and Nagara – Zingiber officinale along with Sidhu (a type of alcoholic drink)
7. Ajaji – Nigella sativa, Chitraka – Leadword – Plumbago zeylanica and Chavya – Piper retrofractum along with Sidhu (a type of alcoholic drink)
8. Sura (a type of alcoholic drink) added with Hapusa – Juniperus communis and Patha – Cyclea peltata mixed with Sauvarcala salt.
9. Taphana (refreshing drink prepared of roasted corn- flour) mixed with butter- milk and added with either Kapitha and Bilva – Aegle marmelos or Chavya – Piper retrofractum and Chitraka – Leadword – Plumbago zeylanica or Bhallataka (Semecarpus anacardium Linn.) or Bilva – Aegle marmelos and Nagara or Chitraka – Leadword – Plumbago zeylanica
10. **Chitraka – Plumbago zeylanica**, Hapusa – Juniperus communis and Hingu mixed Butter- milk and
11. Butter added with Panchakola (Sunthi – Zingiber officinale,

Pippali – Long pepper fruit – Piper longum, Pippali – Long pepper fruit – Piper longum Mula, Chavya – Piper retrofractum and Chitraka – Plumbago zeylanica. [65 ½ – 71]

### **Takrarista:**

हपुषां कुञ्चिकां धान्यमजार्जी कारवीं शटीम्।  
पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्॥७२॥  
यवानीं चाजमोदां च चूर्णितं तक्रसंयुतम्।  
मन्दाम्लकटुकं विद्वान् स्थापयेद्धृतभाजने॥७३॥  
व्यक्ताम्लकटुकं जातं तक्रारिष्टं मुखप्रियम्।  
प्रपिबेन्मात्रया कालेष्वन्नस्य तृषितस्त्रिषु॥७४॥  
दीपनं रोचनं वर्ण्यं कफवातानुलोमनम्।  
गुद श्वयथु कण्ड्वर्तिनाशनं बलवर्धनम्॥७५॥  
इति तक्रारिष्टः।

hapuṣāṃ kuñcikāṃ dhānyamajājīṃ kāravīm śaṭīm।  
pippalīm pippalīmūlaṃ citrakam hastipippalīm॥72॥  
yavānīm cājamodāṃ ca cūrṇitaṃ takrasaṃyutam।  
mandāmlakaṭukam vidvān sthāpayeddhṛtabhājane॥73॥  
vyaktāmlakaṭukam jātam takrāriṣṭam mukhapriyam।  
prapibenmātrayā kāleṣvannasya tṛṣitastriṣu॥74॥  
dīpanam rocanam varṇyam kaphavātānulomanam।  
gudaśvayathukaṇḍvartināśanam balavardhanam॥75॥  
iti takrāriṣṭaḥ।

In a jar, the inside wall of which is smeared with ghee, butter- milk is kept. To this, the powder of Hapusa –Juniperus communis, Kuncika, Dhanya, Ajaji – Nigella sativa, Karavi, Shati – Hedychium spicatum, Pippali – Long pepper fruit – Piper longum mula – Long pepper fruit – Piper longum, Chitraka – Leadword – Plumbago



zeylanica, Gajapippali, Yavani and Ajamoda – Ajowan (fruit) – Trachyspermum roxburghianum is added.

The paste of the ingredients to keep in jar will be slightly sour and pungent. When it is well fermented, the sour and pungent tastes become well manifested. This is called Takararista, which is very delicious. This drink is taken in appropriate dose during the beginning, middle and end of meals, to overcome thirst.

It stimulates digestion, improves appetite for food, promotes complexion, helps in downward movement of Kapha and Vayu, cures swelling, itching and pain in anus and promotes strength.

[72-75]

### **Buttermilk for hemorrhoids:**

त्वचं चित्रक मूलस्य पिष्ट्वा कुम्भं प्रलेपयेत्|  
तक्रं वा दधि वा तत्र जातमर्शोहरं पिबेत्||७६||  
वातक्षेष्मार्शांसां तक्रात् परं नास्तीह भेषजम्|  
तत् प्रयोज्यं यथादोषं सस्नेहं रूक्षमेव वा||७७||  
सप्ताहं वा दशाहं वा पक्षं मासमथापि वा|  
बलकालविशेषज्ञो भिषक् तक्रं प्रयोजयेत्||७८||  
अत्यर्थमृदुकायाग्नेस्तक्रमेवावचारयेत्|  
सायं वा लाजशक्नूनां दद्यात्तक्रावलेहिकाम्||७९||  
जीर्णे तक्रे प्रदद्याद्वा तक्रपेयां ससैन्धवाम्|  
तक्रानुपानं सस्नेहं तक्रौदनमतः परम्||८०||  
यूषैर्मांसरसैर्वाऽपि भोजयेत्तक्रसंयुतैः|  
यूषै रसेन वाऽप्यूर्ध्वं तक्रसिद्धेन भोजयेत्||८१||  
कालक्रमज्ञः सहसा न च तक्रं निवर्तयेत्|  
तक्रप्रयोगो मासान्तः क्रमेणोपरमो हितः||८२||  
अपकर्षो यथोत्कर्षो न त्वन्नादपकृष्यते|

शक्त्यागमनरक्षार्थं दार्ढ्यार्थमनलस्य च॥८३॥

बलोपचयवर्णार्थमेष निर्दिश्यते क्रमः।

रूक्षमर्धोद्धृतस्नेहं यतश्चानुद्धृतं घृतम्॥८४॥

तक्रं दोषाग्निबलवित्त्रिविधं तत् प्रयोजयेत्।

हतानि न विरोहन्ति तत्रेण गुदजानि तु॥८५॥

भूमावपि निषिक्तं तद्दहेत्तक्रं तृणोलुपम्।

किं पुनर्दीप्तकायाग्नेः शुष्काण्यर्शासि देहिनः॥८६॥

स्रोतःसु तक्रशुद्धेषु रसः सम्यगुपैति यः।

तेन पुष्टिर्बलं वर्णः प्रहर्षश्चोपजायते॥८७॥

वातश्लेष्मविकाराणां शतं चापि निवर्तते।

नास्ति तक्रात् परं किञ्चिदौषधं कफवातजे॥८८॥

tvacaṃ citraka mūlasya piṣṭvā kumbhaṃ pralepayet।

takraṃ vā dadhi vā tatra jātamarsōharaṃ pibet॥76॥

vātasleṣmārsāsāṃ takrāt paraṃ nāstīha bheṣajam।

tat prayojyaṃ yathādoṣaṃ sasnehaṃ rūkṣameva vā॥77॥

saptāhaṃ vā daśāhaṃ vā pakṣaṃ māsamathāpi vā।

balakālaviśeṣajño bhiṣak takraṃ prayojayet॥78॥

atyarthamṛdukāyāgnestakramevāvacārayet।

sāyaṃ vā lājaśaktūnāṃ dadyāttakrāvalehikām॥79॥

jirṇe takre pradadyādvā takrapeyāṃ sasaindhavām।

takrānupānaṃ sasnehaṃ takraudanamataḥ param॥80॥

yūṣairmāṃsarasarvā'pi bhojayettakrasaṃyutaiḥ।

yūṣai rasena vā'pyūrdhvaṃ takrasiddhena bhojayet॥81॥

kālakramajñāḥ sahasā na ca takraṃ nivartayet।

takraprayogo māsāntaḥ krameṇoparamo hitaḥ॥82॥

apakarṣo yathotkarṣo na tvannādapakṣyate।

śaktyāgamanarakṣārthaṃ dārḍhyārthamanalasya ca॥83॥

balopacayavarnārthameṣa nirdiśyate kramaḥ।

rūkṣamardhoddhṛtasnehaṃ yataścānuddhṛtaṃ ghṛtaṃ||84||  
 takraṃ doṣāgnibalavittrividhaṃ tat prayojayet|  
 hatāni na virohanti takreṇa gudajāni tu||85||  
 bhūmāvapi niṣiktaṃ taddahettakraṃ tṛṇolupam|  
 kiṃ punardīptakāyāgneḥ śuṣkāṇyarsāṃsi dehinah||86||  
 srotaḥsu takraśuddheṣu rasaḥ samyagupaiti yaḥ|  
 tena puṣṭirbalaṃ varṇaḥ praharṣaścopajāyate||87||  
 vātaśleşmavikārāṇāṃ śataṃ cāpi nivartate|  
 nāsti takrāt paraṃ kiñcidauśadhaṃ kaphavātaje||88||

The inside wall of an earthen jar is smeared with the paste of the rootbark of Chitraka – *Plumbago zeylanica*, and in this Jar, curd is prepared. Intake of this curd or the butter milk prepared out of it cures piles.

There is no medicine, better than butter- milk for the cure of piles caused by the predominance of aggravated Vayu and kapha depending upon the Dosha involved, it is taken along with fat (for Vayu) or in an unctuous form (for Kapha).

The physician acquainted with the specifications of the strength of the patient as well as the nature of the season is given butter-milk for either on week or for 10 days or for 15 days or for a month.

If the Kayagni (power of digestion and metabolism) of the patient is very weak, then he is given only butter- milk [both morning and evening], otherwise Takravalehika (linctus prepared by adding butter- milk to the flour of fried paddy) is given in the evening. After the butter- milk (taken in the morning) is digested, [in the evening] the patient is given Takrapeya (thin gruel prepared by adding butter-milk) along with rock- salt, thereafter, Takraudana (rice mixed with butter- milk) added with fat is given and butter-

milk is given to such a patient as post- prandial drink. As food, he may be given vegetable soup or meat soup along with butter- milk. Alternatively, vegetable soup and meat soup prepared by boiling with butter- milk can be given to him.

The physician acquainted with the time (Kala) and procedure of administration (Krama) is discontinuing butter- milk all of a sudden. Butter milk is administered up to 1 month, and thereafter, it is gradually withdrawn. It is withdrawn gradually in the same quantity in which it was increased [in the beginning].

While reducing butter- milk, the patient total food intake is reduced. Adoption of this procedure will promote and maintain his energy, maintain the strength of his digestive powder and promote his strength, plumpness as well as completion.

Butter- milk is of 3 types. Viz

- 1) From which fat is completely removed
- 2) From which half of the fat is removed and
- 3) From which fat is not at all removed.

The physician acquainted with the nature of the Doshas involved in the causation of the disease, Agni (power of digestion and metabolism) of the patient and his strength should administer any of the above mentioned 3 types of butter – milk appropriately.

Piles in the anus, once cured by the administration of butter- milk, do not recur. When sprinkled over the ground butter- milk burns all grass thereon let alone the dry type of piles in a patient who's Agni (power of digestion and metabolism) has been kindled through this therapy.

Butter- milk cleanses the channels of circulation as a result of which Rasa (end product of the food after digestion) reaches [the tissue elements] appropriately. This produces proper nourishment,

strength, completion and exhilarations, and cures 100 diseases including those caused by Vayu (80 in number) and Kapha (20 in number). There is no medicine better than butter- milk, for the treatment of piles caused by Vayu and Kapha. [76- 88]

## Read more about **buttermilk benefits as per Ayurveda**

Recipes:

पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्।  
शृङ्गवेरमजार्जीं च कारवीं धान्यतुम्बुरु॥८९॥  
बिल्वं कर्कटकं पाठां पिष्ट्वा पेयां विपाचयेत्।  
फलाम्लां यमकैर्भृष्टां तां दद्याद्गुदजापहाम्॥९०॥  
एतैश्चैव खडान् कुर्यादेतैश्च विपचेज्जलम्।  
एतैश्चैव घृतं साध्यमर्शसां विनिवृत्तये॥९१॥

pippalīm pippalīmūlaṃ citrakam hastipippalīm।  
śṛṅgaveramajājīṃ ca kāravīm dhānyatumburu॥89॥  
bilvaṃ karkatakam pāṭhāṃ piṣṭvā peyāṃ vipācayet।  
phalāmlāṃ yamakairbhrṣṭāṃ tāṃ dadyādgudajāpahām॥90॥  
etaiścaiva khaḍān kuryādetaiśca vipacejjalam।  
etaiścaiva ghr̥taṃ sādhyamarśasāṃ vinivṛttaye॥91॥

Peya (thin gruel) is prepared by cooking with Pippali – Long pepper fruit – Piper longum, **Pippali Moola**, Chitraka – Plumbago zeylanica, Gaja Pippali, Srngavera, Ajaji – Nigella sativa, Karavi, Dhanya, Tumburu – Xanthoxylum alatum, Bilva (unripe fruit), Karkataka and Patha – Cyclea peltata.

It is made sour by adding [the juice of] sour fruits and sizzled with ghee and oil. Intake of this Peya (thin gruel) cures piles.

With the above mentioned ingredients, Khada (a type of sour drink)

is prepared and given to the patient. Water boiled with the above mentioned ingredients is useful for the patient suffering from piles. Ghee boiled with the above ingredients is also useful in curing piles [89-91]

### **Yavagu (thick Gruel):**

शटी पलाश सिद्धां वा पिप्पल्या नागरेण वा।

दद्याद्यवागूं तक्राम्लां मरिचैरवचूर्णिताम्॥९२॥

śaṭī palāśa siddhāṃ vā pippalyā nāgareṇa vā।

dadyādyavāgūṃ takrāmlāṃ maricairavacūrṇitām॥92॥

Yavagu (thick gruel) prepared by boiling with either Shati – Hedychium spicatum and Palasha – Butea monosperma or Pippali – Piper longum and Nagara – Zingiber officinale made sour by adding buttermilk and sprinkled with the powder of Maricha – Piper nigrum is useful for the patient suffering from piles. [92]

### **Yusha (Vegetable soup):**

शुष्क मूलक यूषं वा यूषं कौलत्थमेव वा।

दधित्थ बिल्व यूषं वा सकुलत्थमकुष्ठकम्॥९३॥

छागलं वा रसं दद्याद्यूषैरेभिर्विमिश्रितम्।

लावादीनां फलाम्लं वा सतक्रं ग्राहिभिर्युतम्॥९४॥

रक्तशालिर्महाशालिः कलमो लाङ्गलः सितः।

शारदः षष्टिकश्चैव स्यादन्नविधिरर्शसाम्॥९५॥

इत्युक्तो भिन्नशकृतामर्शसां च क्रियाक्रमः॥९६॥

śuṣka mūlaka yūṣaṃ vā yūṣaṃ kaulatthameva vā।

dadhittha bilva yūṣaṃ vā sakulatthamakusṭhakam॥93॥

chāgalaṃ vā rasaṃ dadyādyūṣairebhirvimiśritam।

lāvādīnāṃ phalāmlaṃ vā satakraṃ grāhibhiryutam॥94॥

raktaśālirmahāśāliḥ kalamo lāṅgalaḥ sitaḥ|  
śāradaḥ ṣaṣṭikaścaiva syādannavidhiraśasām||95||  
ityukto bhinnaśakṛtāmarśasām ca kriyākramaḥ|96|

Vegetable soup prepared of dried radish or horsegram or Kapittha, Bilva – Aegle marmelos, horse gram and Makustha – Phaseolus aconitifolius is useful for piles. This soup can be added with the soup of goat-meat. The soup of the meat of lava etc. added with the juice of sour fruit, butter milk or astringent drugs is given to such a patient.

Rakta Sali, Maha Sali, Kalama, Langala, Sita, Sarada and Sustika types of rice can be given as food to the patient suffering from piles.

Thus, the therapeutic measures for the patients of piles having loose motions are described. [93-96 1/2]

### **Treatment of piles with bulky Bowels:**

येऽत्यर्थं गाढशकृतस्तेषां वक्ष्यामि भेषजम्||९६||  
सस्नेहैः शक्तुभिर्युक्तां प्रसन्नां लवणी कृताम्|  
दद्यान्मत्स्यण्डिकां पूर्वं भक्षयित्वा सनागराम्||९७||  
गुडं सनागरं पाठां फलाम्लं पाययेच्च तम्|  
गुडं घृतं यवक्षारं युक्तं वाऽपि प्रयोजयेत्||९८||  
यवानीं नागरं पाठां दाडिमस्य रसं गुडम्|  
सतक्रं लवणं दद्याद्वातवर्चोऽनुलोमनम्||९९||  
दुःस्पर्शकेन बिल्वेन यवान्या नागरेण वा|  
एकैकेनापि संयुक्ता पाठा हन्त्यर्शां रुजम्||१००||  
प्राग्भक्तं यमके भृष्टान् सक्तुभिश्चावचूर्णितान्|  
करञ्जं पल्लवान् दद्याद्वातवर्चोऽनुलोमनान्||१०१||

मदिरां वा सलवणां सीधुं सौवीरकं तथा।

गुड नागरसंयुक्तं पिबेद्वा पौर्वभक्तिकम्॥१०२॥

ye'tyartham gādhaśakṛtasteṣām vakṣyāmi bheṣajam॥96॥

sasnehaiḥ śaktubhiryuktām prasannām lavaṇī kṛtām।

dadyānmatsyaṇḍikām pūrvaṃ bhakṣayitvā sanāgarām॥97॥

guḍam sanāgaram pāṭhām phalāmlam pāyayecca tam।

guḍam ghr̥ta yava kṣāra yuktaṃ vā'pi prayojayet॥98॥

yavānīm nāgaram pāṭhām dāḍimasya rasam guḍam।

satakra lavaṇam dadyādvātavarco'nulomanam॥99॥

duḥsparśakena bilvena yavānyā nāgareṇa vā।

ekaikenāpi samyuktā pāṭhā hantyarśasām rujam॥100॥

prāgbhaktaṃ yamake bhr̥ṣṭān saktubhiścāvacūrṇitān।

karañja pallavān dadyādvātarco'nulomanān॥101॥

madirām vā salavaṇām sīdhum̐ sauvīrakam̐ tathā।

guḍa nāgarasamyuktaṃ pibedvā paurvabhaktikam॥102॥

Now, recipes for the treatment of patients suffering from piles and having excessively costive bowels will be described, these are as follows:

i) Prasanna (a type of alcoholic drink) mixed with Saktu (Roasted corn- flour) and salt before administering this potion, the patient is given matsyandika (a preparation of sugar-cane juice) along with Nagara (dry ginger)

ii) Jaggery along with Nagara (dry Ginger), Patha – Cyclea peltata and Juice of sour fruit. this is given as a drink

iii) jaggery mixed with the ghee and Yava Ksara (Alkali preparation of Barley)

iv) Yavani – Carum copticum, Ginger, Patha – Cyclea peltata, Pomegranate juice and jaggery along with butter milk and salt (in



adequate quantity to make it saline in taste). this potion helps in the downward movement of flatus and stool

v) Patha – *Cyclea peltata* along with either *Duhsparsa* or *Bilva Yavani* or *Nagara*. This cures pain in the piles.

vi) Tender leaves of *Karanja – Pongamia pinnata* fried with ghee and oil, and sprinkled with the powder of *Saktu* (Roasted corn flour). This is given before food. it helps in the downward movement of flatus and stool

vii) *Madira* (a type of alcohol) or *Sauvira* (a type of Vinegar) along with *Jaggery* and *Nagara* (dry ginger). This is administered before food. [96 ½ – 102]

### **Pippalyadi Ghrita:**

पिप्पली नागर क्षार कारवी धान्य जीरकैः।

फाणितेन च संयोज्य फलाम्लं दापयेद्धृतम्॥१०३॥

pippalī nāgara kṣāra kāravī dhānya jīrakaiḥ।

phāṇitena ca saṃyojya phalāmlaṃ dāpayedghṛtam॥103॥

Ghee added with Pippali—Piper longum, Nagara – Zingiber officinale, Ksara (alkali preparation), Karavi, Dhanya, Jiraka – Cuminum cyminum and Phanita (penidium) and juice of sour fruits is given [to the patient suffering from piles. [103]

### **Pippalyadya Ghruta:**

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली।

शृङ्गवेरयवक्षारौ तैः सिद्धं वा पिबेद्धृतम्॥१०४॥

pippalī pippalīmūlaṃ citrako hastipippalī।

śṛṅgaverayavakṣārau taiḥ siddhaṃ vā pibedghṛtam॥104॥

Ghee cooked with Pippali – Piper longum, Pippali Mula, Chitraka – Plumbago zeylanica, Gaja Pippali, Srngavera and Yavaksara (Alkali preparation of Barley) is taken by the patient suffering from piles [104]

Recipes of Medicated Ghee:

चव्य चित्रक सिद्धं वा गुड क्षार समन्वितम्।

पिप्पलीमूल सिद्धं वा सगुडक्षार नागरम् ॥१०५॥

cavya citraka siddham vā guḍa kṣāra samanvitam।

pippalīmūla siddham vā saguḍakṣāra nāgaram ॥105॥

Ghee cooked with the paste of Chavya – Piper retrofractum and Chitraka – Plumbago zeylanica and added (at the final stage of cooking) with jaggery, Ksara (Alkali preparation) and Nagara (Dry ginger powder) is given to the patient suffering from piles

Ghee cooked with the paste of Pippali Mula and added (at the final stage of cooking) with jaggery, Ksara (Alkali preparation) and Nagara (dry ginger powder) is given to the patient suffering from piles [105]

### **Pippalyadya Ghritham**

पिप्पली पिप्पलीमूल दधि दाडिम धान्यकैः ।

सिद्धं सर्पि विधातव्यं वात वर्चो विबन्धनुत् ॥१०६॥

pippalī pippalīmūla dadhi dāḍima dhānyakaiḥ ।

siddham sarpi rvidhātavyam vāta varco vibandhanut ॥106॥

Ghee cooked with the paste of Pippali – Piper longum, Pippali Mula, Dadima –Punica granatum and Dhanyaka – Oryza sativa and curd

(which is to be used as liquid) is given to the patient suffering from piles. It helps in the movement of flatus and stool. [106]

### **Chavyadya Ghrita:**

चव्यं त्रिकटुकं पाठां क्षारं कुस्तुम्बुरुणि च।  
यवानीं पिप्पलीमूलमुभे च विडसैन्धवे॥१०७॥  
चित्रकं बिल्वमभयां पिष्ट्वा सर्पिर्विपाचयेत्।  
शकृद्वातानुलोम्यार्थं जाते दधि चतुर्गुणे॥१०८॥  
प्रवाहिकां गुदभ्रंशं मूत्रकृच्छ्रं परिस्रवम्।  
गुदवङ्क्षणशूलं च घृतमेतद्व्यपोहति॥१०९॥

cavyaṃ trikaṭukaṃ pāṭhāṃ kṣāraṃ kustumburūṇi ca।  
yavānīm pippalīmūlamubhe ca viḍasaindhave॥107॥  
citraṅkaṃ bilvamabhayāṃ piṣṭvā sarpirvipācayet।  
śakṛdvātānulomyārthaṃ jāte dadhni caturguṇe॥108॥  
pravāhikāṃ gudabhraṅśaṃ mūtrakṛcchraṃ parisravam।  
gudavaṅkṣaṇaśūlaṃ ca gṛtametadvypohati॥109॥

Ghee is cooked with the paste of Chavya – Piper retrofractum, Trikatuka (Sunthi – Zingiber officinale, Pippali – Long pepper fruit – Piper longum and Maricha – Black pepper fruit – piper nigrum), Patha – Cyclea peltata, Ksara (Alkali preparation), Dhanyaka, Yavani, Pippali Mula – Long pepper fruit – Piper longum, Vida, Saindhava (Rock- Salt) Chitraka – Leadword – Plumbago zeylanica, Bilva and Abhaya – Terminalia chebula. To this, well fermented curd (4 times the quantity of ghee) is added while cooking.

It helps in

Pravahika – downward movement of stool with tenesmus,  
Guda bhramsha – prolapse of rectum,

Mutra krchrra – dysuria,  
Parisravam – incontinence of urine and  
Guda vankshana shoolam – pain in the anus as well pelvic region  
[107-109]

### **Nagaradya Ghruta:**

नागरं पिप्पलीमूलं चित्रको हस्तिपिप्पली।  
श्वदंष्ट्रा पिप्पली धान्यं बिल्वं पाठा यवानिका॥११०॥  
चाङ्गेरीस्वरसे सर्पिः कल्कैरेतैर्विपाचयेत्।  
चतुर्गुणेन दध्ना च तद्धृतं कफवातनुत्॥१११॥  
अर्शांसि ग्रहणीदोषं मूत्रकृच्छ्रं प्रवाहिकाम्।  
गुदभ्रंशार्तिमानाहं घृतमेतद्व्यपोहति॥११२॥

nāgaram pippalīmūlam citrako hastipippalī|  
śvadamṣṭrā pippalī dhānyam bilvam pāṭhā yavānikā||110||  
cāngerīsvarase sarpiḥ kalkairetairvipācayet|  
caturguṇena dadhnā ca tadghṛtaṃ kaphavātanut||111||  
arśāmsi grahaṇīdoṣam mūtrakṛcchram pravāhikām|  
gudabhramśārtimānāham ghṛtametadvyapohati||112||

Ghee is cooked with the paste of Nagara – Zingiber officinale,  
Pippali – Long pepper fruit – Piper longum Mula, Chitraka –  
Leadword – Plumbago zeylanica, Gaja Pippali – Long pepper fruit –  
Piper longum, Svadamstra, Pippali – Long pepper fruit – Piper  
longum, Dhanya, Bilva – Aegle marmelos, Patha – Cyclea peltata  
and Yavani – Carum copticum, juice of Changeri (4 times the  
quantity of ghee)

This medicated ghee alleviates Kapha and Vayu and cures piles,  
Grahani Dosa (sprue syndrome), Dysuria, Pravahika (Passage of

stool with Tenesmus), prolapsed of rectum, pain in the anal region and constipation. [110-112]

### **Pippalyadya Ghrita:**

पिप्पलीं नागरं पाठां श्वदंष्ट्रां च पृथक् पृथक्।  
भागांस्त्रिपलिकान् कृत्वा कषायमुपकल्पयेत्॥११३॥  
गण्डीरं पिप्पलीमूलं व्योषं चव्यं च चित्रकम्।  
पिष्ट्वा कषाये विनयेत् पूते द्विपलिकं भिषक्॥११४॥  
पलानि सर्पिषस्तस्मिंश्चत्वारिंशत् प्रदापयेत्।  
चाङ्गेरीस्वरसं तुल्यं सर्पिषा दधि षड्गुणम्॥११५॥  
मृद्वग्निना ततः साध्यं सिद्धं सर्पिर्निधापयेत्।  
तदाहारे विधातव्यं पाने प्रायोगिके विधौ॥११६॥  
ग्रहण्यर्शोविकारघ्नं गुल्महृद्रोगनाशनम्।  
शोथप्लीहोदरानाहमूत्रकृच्छ्रज्वरापहम्॥११७॥  
कासहिक्कारुचिश्वाससूदनं पार्श्वशूलनुत्।  
बलपुष्टिकरं वर्ण्यमग्निसन्दीपनं परम्॥११८॥

pippalīm nāgaram pāṭhām śvadamṣṭrām ca pṛthak pṛthak।  
bhāgāmstripalikān kṛtvā kaṣāyamupakalpayet॥113॥  
gaṇḍīram pippalīmūlam vyoṣam cavyam ca citrakam।  
piṣṭvā kaṣāye vinayet pūte dvipalikam bhiṣak॥114॥  
palāni sarpiṣastasmimścatvāriṃśat pradāpayet।  
cāṅgerīsvarasam tulyam sarpiṣā dadhi ṣaḍguṇam॥115॥  
mṛdvagninā tataḥ sādhyam siddham sarpirnidhāpayet।  
tadāhāre vidhātavyam pāne prāyogike vidhau॥116॥  
grahaṇyārśovikāraghnam gulmahṛdroganāśanam।  
śothapliīhodarānāhamūtrakṛcchrajvarāpaham॥117॥  
kāśahikkāručiśvāsasūdanam pārśvaśūlanut।  
balapuṣṭikaram varṇyamagnisandīpanam param॥118॥

Decoction is prepared of Pippali – Long pepper fruit – Piper longum, Nagara – Zingiber officinale, Patha – Cyclea peltata and Svadamstra, taken 3 Palas of each (for the preparation of decoction, these drugs is boiled by adding 160 palas of water and reduced to 1/4th, i.e 40 Palas). In this decoction, the paste of Gandira, Pippali – Long pepper fruit – Piper longum Mula, Vyosa (Sunthi Pippali – Long pepper fruit – Piper longum and Maricha – Black pepper fruit – piper nigrum), Chavya – Piper retrofractum and Chitraka – Leadword – Plumbago zeylanica, taken 2 Palas of each, is added, to this, 40 Palas of ghee, 40 Palas of juice of Changeri and 240 Palas of curd is kept in kept in a clean jar and used in food and as a drink regularly.

It cures

Grahani (Sprue syndrome)

Arshas – piles

Gulma (Phantom tumor),

Hrd roga – heart diseases,

Shotha – Oedema,

Plihodara – splenic disorders,

constipation,

Mutra krchra – dysuria,

Jwara – fever,

Kasa – cough,

Hikka – hiccup,

Aruchi – anorexia,

Shvasa – asthma and

Parshva shoola – pain in the sides of the chest

It is an excellent promoter of strength, plumpness of the body,

complexions and the power of digestion as well as metabolism  
[113- 118]

### **Administration of Haritaki:**

सगुडां पिप्पली युक्तां घृतभृष्टां हरीतकीम्।  
त्रिवृद्धन्तीयुतां वाऽपि भक्षयेदानुलोमिकीम्॥११९॥  
विड्वात कफ पित्तानामानुलोम्येऽथ निर्वृते।  
गुदेऽर्शांसि प्रशाम्यन्ति पावकश्चाभिवर्धते॥१२०॥

saguḍāṃ pippalī yuktāṃ ghr̥tabhr̥ṣṭāṃ harītakīm।  
trivṛddantīyutāṃ vā'pi bhakṣayedānulomikīm॥119॥  
viḍvāta kapha pittānāmānulomye'tha nirvṛte।  
gude'rśāṃsi praśāmyanti pāvakaścābhivardhate॥120॥

For the downward movement of Vayu, the patient is given Haritaki fried in ghee along with either Jaggery and Pippali – Long pepper fruit – Piper longum, or Trivrt – Operculina Turpethum and Danti. By the downward movement of stool, flatus, Kapha and Pitta and by their elimination, piles of the anal region are cured and the power of digestion is increased. [119-120]

### **Read more about Haritaki uses**

#### **Meat Soup:**

बर्हि तित्तिरि लावानां रसानम्लान् सुसंस्कृतान्।  
दक्षाणां वर्तकानां च दद्याद्विड्वातसङ्ग्रहे॥१२१॥  
barhi tittiri lāvānāṃ rasānamlān susaṃskṛtān।  
dakṣāṇāṃ vartakānāṃ ca dadyādvīdvātasaṅgrāhe॥121॥

If there is obstructed to the movement of stool and flatus, then the patient is given the meat- soup of peacock, partridge, grey quail, cock and bustard quail. This meat soup is made sour and well sizzled. [121]

### **Leafy Vegetables:**

त्रिवृद्धन्तीपलाशानां चाङ्गेर्याश्चित्रकस्य च।

यमके भर्जितं दद्याच्छाकं दधि समन्वितम्॥१२२॥

उपोदिकां तण्डुलीयं वीरां वास्तुक पल्लवान्।

सुवर्चलां सलोणीकां यव शाकमवलगुजम्॥१२३॥

काकमाचीं रुहापत्रं महापत्रं तथाऽम्लिकाम्।

जीवन्तीं शटिशकं च शाकं गृञ्जनकस्य च॥१२४॥

दधि दाडिम सिद्धानि यमके भर्जितानि च।

धान्य नागर युक्तानि शाकान्येतानि दापयेत्॥१२५॥

trivṛddantīpalāśānāṃ cāṅgeryāścitrakasya ca।

yamake bharjitaṃ dadyācchākaṃ dadhi samanvitaṃ॥122॥

upodikāṃ taṇḍulīyaṃ vīrāṃ vāstuka pallavān।

suvarcalāṃ saloṇīkāṃ yava śākamavalgujam॥123॥

kākamācīṃ ruhāpatraṃ mahāpatraṃ tathā'mlikāṃ।

jīvantīṃ śaṭīśākaṃ ca śākaṃ grñjanakasya ca॥124॥

dadhi dāḍima siddhāni yamake bharjitāni ca।

dhānya nāgara yuktāni śākānyetāni dāpayet॥125॥

[Leaves of] Trivrt – Operculina turpethum, Danti – Baliospermum montanum, Palasa – Butea monosperma, Changeri – Oxalis corniculata and Chitraka – Leadword – Plumbago zeylanica is fried with ghee and oil. This is given along with curd [to the patient suffering from piles].

[Leaves of] Upodika, Tanduliya, Vira, Vastuka, Suvarcala, Lonika,



Yava – Barley (*Hordeum vulgare*), Avalguja, Kakamaci, Ruha Patra – Cinnamomum tamala Nees and Eberum. (Udagra Saka) Maha Patra – Cinnamomum tamala Nees and Eberum. (Syonaka), Amlika, Jivanti – *Leptadenia reticulata*, Sati and Grnjanaka is cooked with curd and fried with ghee as well as oil. This is given [to the patient suffering from piles] mixed with Dhanya and Nagara. [122- 125]

### **Other food ingredients**

गोधालोपाक मार्जार श्वाविदुष्ट्रगवामपि।

कूर्म शल्लकयोश्चैव साधयेच्छाकवद्रसान्॥१२६॥

रक्त शाल्योदनं दद्याद्रसैस्तैर्वात शान्तये।१२७।

godhālopāka mārjāra śvāviduṣṭragavāmapi।

kūrma śallakayoścaiva sādhayecchākavadrasān॥126॥

rakta śālyodanaṃ dadyādrasaistairvāta śāntaye।127।

This meat soup of Godha, Lopaka, Marjara, Svavit, Ustro, cow Kurma and Sallaka is prepared on the line suggested above for leafy vegetables.

Along with this meat soup, red variety of Sali rice is given [to the patient suffering from piles] for the alieviation of Vayu. [ 126- ½ 127]

### **Anupana after drink**

ज्ञात्वा वातोल्बणं रूक्षं मन्दाग्निं गुदजातुरम्॥१२७॥

मदिरां शार्करं जातं सीधुं तक्रं तुषोदकम्।

अरिष्टं दधिमण्डं वा शृतं वा शिशिरं जलम्॥१२८॥

कण्टकार्या शृतं वाऽपि शृतं नागरधान्यकैः।

अनुपानं भिषग्दद्याद्वातवर्चोऽनुलोमनम्॥१२९॥

jñātvā vātolbaṇaṃ rūkṣaṃ mandāgniṃ gudajāturam॥127॥

madirāṃ śārkaraṃ jātaṃ sīdhuṃ takraṃ tuṣodakam|  
ariṣṭaṃ dadhimaṇḍaṃ vā śṛtaṃ vā śísiraṃ jalam||128||  
kaṇṭakāryā śṛtaṃ vā'pi śṛtaṃ nāgaradhānyakaiḥ|  
anupānaṃ bhiṣagdadyādvātavarco'nulomanam||129||

The patient having piles caused by the predominance of aggravated vayu, having unctuousness and having less power of digestion is given Madira (a type of alcoholic drink), butter- milk, Tusodaka (a type of Vinegar prepared of barley), Arista (recipes to be described in verses 138- 1680, whey, boiled, and cooled water, decoction of Kantakari – Solanum xanthocarpum or decoction of Nagara – Zingiber officinale and Dhanyaka as Anupana (post prandial drink) for the downward movement of flatus and stool. [127 ½ – 129]

### **Anuvasana type of Enema**

उदावर्त परीता ये ये चात्यर्थं विरूक्षिताः|  
विलोमवाताः शूलार्तास्तेष्विष्टमनुवासनम्||१३०||

udāvarta parītā ye ye cātyartham virūkṣitāḥ|  
vilomavātāḥ śūlārtāsteṣviṣṭamanuvāsanam||130||

It is desirable to administer Anuvasana type of enema to the patient suffering from Udavarta (upward movement of wind in the abdomen), who is extremely devoid of unctuousness whose wind in the stomach moves in the opposite direction and who is suffering from colic pain. [130]

### **Pippalyadya Taila**

पिप्पलीं मदनं बिल्वं शताह्वं मधुकं वचाम्|

कुष्ठं शटीं पुष्कराख्यं चित्रकं देवदारु च॥१३१॥  
पिष्ट्वा तैलं विपक्तव्यं पयसा द्विगुणेन च।  
अर्शसां मूढवातानां तच्छ्रेष्ठमनुवासनम्॥१३२॥  
गुदनिःसरणं शूलं मूत्रकृच्छ्रं प्रवाहिकाम्।  
कट्यूरुपृष्ठदौर्बल्यमानाहं वङ्क्षणाश्रयम्॥१३३॥  
पिच्छास्रावं गुदे शोफं वातवर्चोविनिग्रहम्।  
उत्थानं बहुशो यच्च जयेत्तच्चानुवासनात्॥१३४॥

Oil is cooked with the paste of pippali – Piper longum, Madana –  
Randia dumetorum, Bilva – Aegle marmelos, Satahva, Madhuka –  
Terminalia madhuca, Vaca—Acorus calamus, Kustha – Saussurea  
lappa, Sati – hedychium spicatum, Pushkaramula, Citraka –  
Plumbago zeylanica and Devadaru – Cedrus deodara by adding milk  
(taken in double the quantity of oil).

This is an excellent recipe for the administration of Anuvasana type  
of medicated enema for piles and Mudha Vata (immobility of wind  
in abdomen).

This cure:

Guda nissarana – prolapsed of rectum,

Shoola – colic pain,

Mutra kruchra – dysuria,

Kati, uru, Prushta Daurbalya – distension in the pelvic region, thighs  
and back,

Pravahika -slimy discharge from the annual oedema,

Anaha – non- elimination of flatus and stool and

Vata varcho vinigraha – frequent desire for passing stool [131-134]

### **Paste for External Application**

आनुवासनिकैः पिष्टैः सुखोष्णैः स्नेहसंयुतैः।

दार्वन्तैः स्तब्ध शूलानि गुदजानि प्रलेपयेत्॥१३५॥  
 दिग्धास्तैः प्रस्रवन्त्याशु श्लेष्म पिच्छां सशोणिताम्।  
 कण्डूः स्तम्भः सरुक् शोफः सुतानां विनिवर्तते॥१३६॥  
 ānuvāsanikaiḥ piṣṭaiḥ sukhoṣṇaiḥ snehasamyutaiḥ।  
 dārvantaiḥ stabdha śūlāni gudajāni pralepayet॥135॥  
 digdhāstaiḥ prasravantyaśu śleṣma picchāṃ saśoṇitām।  
 kaṇḍūḥ stambhaḥ saruk śophaḥ srutānāṃ vinivartate॥136॥

The above mentioned drugs ending with Devadaru – cedrus deodara (vide verse 131) is made to a paste.

This paste is mixed with fat, made luke-warm and applied over piles having numbness and pain. By its application, slimy Kapha along with blood will ooze out, and because of this pile will be free from itching, stiffness, pain and oedema [135-136]

### **Niruha Type of Enema:**

निरूहं वा प्रयुञ्जीत सक्षीरं दाशमूलिकम्।  
 समूत्र स्नेह लवणं कल्कैर्युक्तं फलादिभिः॥१३७॥  
 nirūhaṃ vā prayuñjīta sakṣīraṃ dāśamūlikam।  
 samūtra sneha lavaṇaṃ kalkairyuktaṃ phalādibhiḥ॥137॥

Enema should contain milk, decoction of Dashamula (Bilva – Aegle marmelos, syonaka, Gambhari – Gmelina arborea, Patali, Ganikarika, Shalaparni, Prsniparni, Brhati – Solanum indicum, Kantakari – Solanum surattense and Goksura – Tribulus terrestris), cow’s urine, fat, salt and the paste of Madana Phala – Randia dumetrom, etc (vide Sutra 4:13). [137]

## Abhayarista:

हरीतकीनां प्रस्थार्धं प्रस्थमामलकस्य च।  
स्यात् कपित्थाद्दशपलं ततोऽर्धा चेन्द्रवारुणी॥१३८॥  
विडङ्गं पिप्पली लोध्रं मरिचं सैलवालुकम्।  
द्विपलांशं जलस्यैतच्चतुर्द्रोणे विपाचयेत्॥१३९॥  
द्रोणशेषे रसे तस्मिन् पूते शीते समावपेत्।  
गुडस्य द्विशतं तिष्ठेत्तत् पक्षं घृतभाजने॥१४०॥  
पक्षादूर्ध्वं भवेत् पेया ततो मात्रा यथाबलम्।  
अस्याभ्यासादरिष्टस्य गुदजा यान्ति सङ्क्षयम्॥१४१॥  
ग्रहणी पाण्डु हृद्रोग प्लीह गुल्मोदरापहः।  
कुष्ठ शोफारुचिहरो बलवर्णाग्निवर्धनः॥१४२॥  
सिद्धोऽयमभयारिष्टः कामलाश्वित्रनाशनः।  
कृमिग्रन्थ्यर्बुद व्यङ्ग राजयक्ष्म ज्वरान्तकृत्॥१४३॥  
इत्यभयारिष्टः।

harītakīnāṃ prasthārdhaṃ prasthamāmalakasya ca।  
syāt kapitthāddaśapalaṃ tato'rdhā cendravāruṇī॥138॥  
viḍaṅgaṃ pippalī lodhraṃ maricaṃ sailavālukam।  
dvipalāṃśaṃ jalasyaitaccaturdroṇe vipācayet॥139॥  
droṇaśeṣe rase tasmin pūte śīte samāvapet।  
guḍasya dviśataṃ tiṣṭhettat pakṣaṃ ghṛtabhājane॥140॥  
pakṣādūrdhvaṃ bhavet peyā tato mātrā yathābalam।  
asyābhyāsādarīṣṭasya gudajā yānti saṅkṣayam॥141॥  
grahaṇī pāṇḍu hṛdroga plīha gulmodarāpahaḥ।  
kuṣṭha śophāruciharo balavarṇāgnivardhanaḥ॥142॥  
siddho'yamabhayāriṣṭaḥ kāmālāśvitranāśanaḥ।  
kṛmigranthyarbuda vyaṅga rājayaḥkṣma jvarāntakṛt॥143॥  
ityabhayāriṣṭaḥ।

½ Prastha Haritaki—Terminalia chebula, 1 Prastha Amalaki – Phyllanthus, emblica, 10 Palas Kapittha – Limonia acidissima, 5 Pala Indra Varuni – Citrullus colocynthis, 2 Palas Vidanga – Embelia ribes, 2 Palas Pippali – Piper longum, 2 Palas Lodhra – Symplocos racemosa, 2 Palas Maricha – Piper nigrum and 2 Palas Elavaluka is added with 8 Dronas of water and boiled till 2 Dronas remain.

The decoction is filtered and allowed to cool. To this, 200 Palas of Jaggery is given in an appropriate dose depending upon the strength of the patient.

By the regular intake of this Arista, Piles get cured. This effective recipe is called Abhayarista.

It cures

Grahani dosha (sprue syndrome)

Pandu – anemia,

Hrudi roga – heart diseases,

Pliha – splenic disorders,

Gulma – Tumors of the abdomen (Phantom tumour),

Udara – ascites, enlargement of the abdomen (obstinate abdominal diseases including Ascites),

Kustha (obstinate skin diseases including leprosy),

Shotha – oedema,

Anorexia,

Kamala – Jaundice

Leucoderma,

Krmi – infestation with intestinal parasites,

Granthi (adenitis) Tumour

Vyanga – discoloured patch on face (Freckles),

Raja yakshma – Tuberculosis and

Jwara – fever.

It promotes strength, complexion and the power of digestion [ 138-143]

### **Dantyarista**

दन्ती चित्रक मूलानामुभयोः पञ्चमूलयोः।  
भागान् पलांशानापोथ्य जलद्रोणे विपाचयेत्॥१४४॥  
त्रिपलं त्रिफलायाश्च दलानां तत्र दापयेत्।  
रसे चतुर्थे शेषे तु पूते शीते समावपेत्॥१४५॥  
तुलां गुडस्य तत्तिष्ठेन्मासार्धं घृतभाजने।  
तन्मात्रया पिबन्नित्यमर्शोभ्यो विप्रमुच्यते॥१४६॥  
ग्रहणी पाण्डु रोगघ्नं वातवर्चोऽनुलोमनम्।  
दीपनं चारुचिघ्नं च दन्त्यरिष्टमिमं विदुः॥१४७॥  
इति दन्त्यरिष्टः।

dantī citraka mūlānāmubhayoḥ pañcamūlayoḥ।  
bhāgān palāṃśānāpothya jaladroṇe vipācayet॥144॥  
tripalaṃ triphalāyāśca dalānāṃ tatra dāpayet।  
rase caturtha śeṣe tu pūte śīte samāvapet॥145॥  
tulāṃ guḍasya tattiṣṭhenmāsārdhaṃ ghr̥tabhājane।  
tanmātrayā pibannityamarśobhyo vipramucyate॥146॥  
grahaṇī pāṇḍu rogaḥnaṃ vātavarco'nulomanam।  
dīpanaṃ cārucighnaṃ ca dantyarīṣṭamimaṃ viduḥ॥147॥  
iti dantyarīṣṭaḥ।

Roots of Danti – *Baliospermum montanum*, Chitraka – *Plumbago zeylanica* and Dashamula (*Bilva* – *Aegle marmelos*, *Syonaka*, *Gambhari*—*Gmelina arborea*, *Patali*, *Ganikarika*, *Sala parni*, *Prsni Parni*, *Brhati* – *Solanum indicum*, *Kantakari* and *Goksura* – *Tribulus terrestris*), taken 1 pala each is boiled by adding 2 Dronas of

water.

To this, fruits pulp of Triphala (3 Palas in total) is added.

It is boiled till 1/4th remains. The decoction is strained through a cloth and cooled.

To this, 1 Tula of Jaggery is added and kept in a ghee smeared jar for 15 days. Regular intake of this in appropriate dose makes a person free from piles. This is called Dantyarista and it cures Grahani (sprue syndrome) and Pandu – Anemia, initial stages of liver disorders.

It helps in the downward movement of flatus and stool.

It stimulates the power of digestion and cures anorexia [144-147]

Phalarista:

हरीतकी फलप्रस्थं प्रस्थमामलकस्य च।  
विशालाया दधित्थस्य पाठाचित्रकमूलयोः॥१४८॥  
द्वे द्वे पले समापोथ्य द्विद्रोणे साधयेदपाम्।  
पादावशेषे पूते च रसे तस्मिन् प्रदापयेत्॥१४९॥  
गुडस्यैकां तुलां वैद्यस्तत् स्थाप्यं घृतभाजने।  
पक्षस्थितं पिबेदेनं ग्रहण्यशौविकारवान्॥१५०॥  
हृत्पाण्डुरोगं प्लीहानं कामलां विषमज्वरम्।  
वर्चोमूत्रानिलकृतान् विबन्धानग्निमार्दवम्॥१५१॥  
कासं गुल्ममुदावर्तं फलारिष्टो व्यपोहति।  
अग्निसन्दीपनो ह्येष कृष्णात्रेयेण भाषितः॥१५२॥  
इति फलारिष्टः।

haritakī phalaprasthāṃ prasthamāmalakasya ca।  
viśālāyā dadhitthasya pāṭhācitrakamūlayoḥ॥148॥  
dve dve pale samāpothya dvidroṇe sādhayedapām।



pādāvaśeṣe pūte ca rase tasmin pradāpayet||149||  
guḍasyaikāṃ tulāṃ vaidyastat sthāpyaṃ ghṛtabhājane|  
pakṣasthitaṃ pibedenāṃ grahaṇyārśovikāravān||150||  
hr̥tpāṇḍurogaṃ plihānaṃ kāmālāṃ viṣamajvaram|  
varcomūtrānilakṛtān vibandhānagnimārdavam||151||  
kāsaṃ gulmamudāvartaṃ phalāriṣṭo vyapohati|  
agnisandīpano hyeṣa kṛṣṇātreyeṇa bhāṣitaḥ||152||  
iti phalāriṣṭaḥ|

Fruits pulp of 1 Prastha Haritaki – Terminalia chebula, 1 Prastha Amalaki – Phyllanthus, emblica; 2 Palas Visala, 2 Palas Kapittha, 2 Palas Patha – Cissampelos parriera and 2 Palas Root of Chitraka – Plumbago zeylanica is added with 4 Dronas of water and boiled till 1/4th remains.

The decoction is then strained out through a cloth. To this, 1 Tula of jaggery is added and kept in ghee.

It cures

Grahani (sprue syndrome),

Arshas – piles,

Hrt roga – heart diseases,

Pliha roga – splenic this obstruction to the passage of stool, urine and flatus, low power of digestion,

Kasa – cough,

Gulma – Phantom Tumor and

Udavarta – bloating (upward movement of wind in the abdomen), .

It stimulates the power of digestion.

It called Phalarista, and is propounded by the sage Krsuatreya.

[148- 152]

Phalarista (second Recipe)

दुरालभायाः प्रस्थः स्याच्चित्रकस्य वृषस्य च।  
 पथ्यामलकयोश्चैव पाठायानागरस्य च॥१५३॥  
 दन्त्याश्च द्विपलान् भागाञ्जलद्रोणे विपाचयेत्।  
 पादावशेषे पूते च सुशीते शर्कराशतम्॥१५४॥  
 प्रक्षिप्य स्थापयेत् कुम्भे मासार्धं घृतभाविते।  
 प्रलिप्ते पिप्पली चव्य प्रियङ्गु क्षौद्र सर्पिषा॥१५५॥  
 तस्य मात्रां पिबेत् काले शर्करस्य यथाबलम्।  
 अर्शांसि ग्रहणीदोषमुदावर्तमरोचकम्॥१५६॥  
 शकृन्मूत्रानिलोद्गारविबन्धानग्निमार्दवम्।  
 हृद्रोगं पाण्डुरोगं च सर्वमेतेन साधयेत्॥१५७॥  
 इति द्वितीयफलारिष्टः ।

durālabhāyāḥ prasthaḥ syāccitrakasya vṛṣasya ca।  
 pathyāmalakayoścaiva pāṭhāyā nāgarasya ca॥153॥  
 dantyāśca dvipalān bhāgāñjaladroṇe vipācayet।  
 pādāvaśeṣe pūte ca suśīte śarkarāśatam॥154॥  
 prakṣipya sthāpayet kumbhe māsārdham ghṛtabhāvite।  
 pralipte pippalīcavyapriyaṅguḥśaudrasarpiṣā॥155॥  
 tasya mātrāṃ pibet kāle śārkarasya yathābalam।  
 arśāṃsi grahaṇīdoṣamudāvartamarocakam॥156॥  
 śakṛṇmūtrānilodgāravibandhānagnimārdavam।  
 hṛdrogaṃ pāṇḍurogaṃ ca sarvametena sādhayet॥157॥  
 iti dvitīyaphalāriṣṭaḥ ।

1 Prastha of Duralabha – Fagonia cretica / Alhagi pseudalhagi and 2  
 Palas of each of Chitraka – Plumbago zeylanica, Ursa, Haritaki –  
 Terminalia chebula, Amalaki – Phyllanthus, emblica, Patha –  
 Cissampelos pariera, Nagara – Zingiber officinale and Danti –

Baliospermum montanum is added with 2 Dronas of water and boiled till 1/4th remains.

The decoction is strained out through a cloth and cooled. To this, 100 Palas of Sugar is added. It is kept in a jar 15 days. The inside wall of the jar is smeared with the paste containing Pippali – Piper nigrum, Chavya, Priyangu, honey and ghee.

This preparation of sugar (Sarkara) is taken in appropriate dose depending upon the strength of the patient.

It cures

Arshas – Piles,

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome (sprue Syndrome), Udavarta – bloating upward movement of wind in the stomach,

Arochaka – anorexia,

Sakrt anila mutra udgara – obstruction to the movement of stool, urine, flatus and eructation,

Agni mandya – low power of digestion,

Hrud roga – heart diseases and

Pandu – Anemia, initial stages of liver disorders (anemia) [153-157]

### **Kanakarista**

नवस्यामलकस्यैकां कुर्याज्जर्जरितां तुलाम्।

कुडवांशाश्च पिप्पल्यो विडङ्गं मरिचं तथा॥१५८॥

पाठां च पिप्पली मूलं क्रमुकं चव्य चित्रकौ।

मञ्जिष्ठैल्वालुकं लोध्रं पलिकानुपकल्पयेत्॥१५९॥

कुष्ठं दारुहरिद्रां च सुराहं सारिवाद्वयम्।

इन्द्राहं भद्रमुस्तं च कुर्यादर्धपलोन्मितम्॥१६०॥

चत्वारि नागपुष्पस्य पलान्यभिनवस्य च।

द्रोणाभ्यामम्भसो द्वाभ्यां साधयित्वाऽवतारयेत्॥१६१॥

पादावशेषे पूते च शीते तस्मिन् प्रदापयेत्।  
 मृद्वीकाद्व्याढकरसं शीतं निर्यूहसम्मितम्॥१६२॥  
 शर्करायाश्च भिन्नाया दद्याद्विगुणितां तुलाम्।  
 कुसुमस्य रसस्यैकमर्धप्रस्थं नवस्य च॥१६३॥  
 त्वगेलाप्लवपत्राम्बुसेव्यक्रमुककेशरान्।  
 चूर्णयित्वा तु मतिमान् कार्षिकानत्र दापयेत्॥१६४॥  
 तत् सर्वं स्थापयेत् पक्षं सुचौक्षे घृतभाजने।  
 प्रलिप्ते सर्पिषा किञ्चिच्छर्करागुरुधूपिते॥१६५॥  
 पक्षादूर्ध्वमरिष्टोऽयं कनको नाम विश्रुतः।  
 पेयः स्वादुरसो हृद्यः प्रयोगाद्भक्तरोचनः॥१६६॥  
 अर्शांसि ग्रहणीदोषमानाहमुदरं ज्वरम्।  
 हृद्रोगं पाण्डुतां शोथं गुल्मं वर्चोविनिग्रहम्॥१६७॥  
 कासं श्लेष्मामयांश्चोग्रान् सर्वानेवापकर्षति।  
 वलीपलितखालित्यं दोषजं च व्यपोहति॥१६८॥  
 इति कनकारिष्टः।

navasyāmalakasyaikāṃ kuryājjarjaritāṃ tulām।  
 kuḍavāṃśāśca pippalyo viḍaṅgaṃ maricaṃ tathā॥158॥  
 pāṭhāṃ ca pippalī mūlaṃ kramukaṃ cavya citrakau।  
 mañjiṣṭhailvālukam lodhraṃ palikānupakalpayet॥159॥  
 kuṣṭhaṃ dāruharidrāṃ ca surāhvam sārivādvayam।  
 indrāhvam bhadrāmustaṃ ca kuryādardhapalonmitam॥160॥  
 catvāri nāgapuṣṭasya palānyabhinavasya ca।  
 droṇābhyāmambhaso dvābhyāṃ sādhayitvā'vatārayet॥161॥  
 pādāvaśeṣe pūte ca śīte tasmin pradāpayet।  
 mṛdvikādvyāḍhakarasaṃ śītaṃ niryūhasammitam॥162॥  
 śarkarāyāśca bhinnāyā dadyāddviguṇitāṃ tulām।  
 kusumasya rasasyaikamardhaprasthaṃ navasya ca॥163॥  
 tvagelāplavapatrāmbusevyakramukakeśarān।

cūrṇayitvā tu matimān kārṣikānatra dāpayet||164||  
 tat sarvaṃ sthāpayet pakṣaṃ sucaukṣe ghr̥tabhājane|  
 pralipte sarpiṣā kiñciccharkarāgurudhūpite||165||  
 pakṣādūrdhvamariṣṭo'yaṃ kanako nāma viśrutaḥ|  
 peyaḥ svāduraso hr̥dyaḥ prayogādbhaktarocanaḥ||166||  
 arśāṃsi grahaṇīdoṣamānāhamudaraṃ jvaram|  
 hr̥drogaṃ pāṇḍutāṃ śoṭhaṃ gulmaṃ varcovinigraham||167||  
 kāsaṃ śleṣmāmayāṃścogrān sarvānevāpakarṣati|  
 valīpalitakhāliyaṃ doṣajaṃ ca vyapohati||168||  
 iti kanakāriṣṭaḥ|

1 Tula of freshly collected Amalaki – Phyllanthus, emblica is coarsely pounded. To this, 4 Palas of each Pippali – Piper nigrum, Vidanga – Embelia ribes and Maricha – Piper nigrum, 1 Pala of each of Patha – Cissampelos parieira, Pippali Mula, Kramuka (Puga or Pattika Lodhra) Chavya – Piper retrofractum, Chitraka – Plumbago zeylanica, Manjistha –Rubia cordifolia, Elvauka and Lodhra – Symplocos racemosa,

1/2 Pala of each of Kustha—Saussurea lappa, Daruharidra – Berberis aristata, Surahva (Goraksa Karkatika), Sariva – Hemidesmus indicus, Krsna sariva, indrahva and bhadramusta, and 4 Palas of freshly collected Naga Puspa is added. To this, two Dronas of water is added and boiled till 1/4th remains.

The decoction is strained out through a cloth and collected honey and the powder of Tvak, Ela, Plava patra, Ambu, Sevya, Karmuka and Kesara, taken in the quantity of 1 Karsa each, is added. This is kept in a clean and ghee-smearred with ghee and fumigated with sugar and Aguru. After 15 days, the recipe is filtered out.

This is called Kanakarista. This drink is sweet in taste and cardiac

tonic.

It produces relish in the food and cures

Arshas – piles,

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome Dosa  
(Sprue syndrome),

Anaha (flatulence),

Udara – Ascites (obstinate abdominal diseases including ascites),

Jwara – fever,

Hrud roga – heart diseases,

Pandu – Anemia, initial stages of liver disorders,

Shotha – Oedema,

Gulma – abdominal tumor, distension (Phantom tumour),

Obstruction to the Passage of Stool,

Kasa – cough and other diseases caused by Kapha.

Vali (Appearance of wrinkles in the body),

Palita (appearance of Premature grey hair) and

Khalitya caused by the vitiation of Doshas. [158-168]

### **Water for Washing**

पत्रभङ्गोदकैः शौचं कुर्यादुष्णेन वाऽम्भसा।

इति शुष्कार्शसां सिद्धमुक्तमेतच्चिकित्सितम्॥१६९॥

For cleansing the anus, the patient of piles should use the decoction of leaves (which are curative of piles) or warm water.

Thus, the effective treatment for dry type of piles is described [169]

### **Treatment of Bleeding Piles:**

चिकित्सितमिदं सिद्धं स्राविणां शृण्वतः परम् ।

तत्रानुबन्धो द्विविधः श्लेष्मणो मारुतस्य च॥१७०॥

Thereafter, the effective treatment of bleeding piles will be described. In this type of piles, kapha or Vayu remain aggravated secondarily [170]

### **Signs of Bleeding Piles Associated with Vayu**

चिकित्सितमिदं सिद्धं स्राविणां शृण्वतः परम् ।  
तत्रानुबन्धो द्विविधः श्लेष्मणो मारुतस्य च॥१७०॥  
विट् श्यावं कठिनं रूक्षं चाधो वायुर्न वर्तते।  
तनु चारुणवर्णं च फेनिलं चासृगर्शसाम्॥१७१॥  
कट्यूरुगुदशूलं च दौर्बल्यं यदि चाधिकम्।  
तत्रानुबन्धो वातस्य हेतुर्यदि च रूक्षणम्॥१७२॥

cikitsitamidaṃ siddhaṃ srāviṇāṃ śṛṇvataḥ param |  
tatrānubandho dvididhaḥ śleṣmaṇo mārutasya ca||170||  
viṭ ṣyāvaṃ kaṭhinaṃ rūkṣaṃ cādho vāyurna vartate|  
tanu cāruṇavarṇaṃ ca phenilaṃ cāsrgarśasām||171||  
kaṭyūrugudaśūlaṃ ca daurbalyaṃ yadi cādhikam|  
tatrānubandho vātasya heturyadi ca rūkṣaṇam||172||

One should determine the bleeding associated with the secondarily aggravated Vayu if uncutuous food and regimens are its causative factors and if the following signs and symptoms are manifested:

- (i) Grayish colour, hardness and unctuousness of tract,
- (ii) non-elimination of the flatus through the downward tract,
- (iii) the blood which exudes from the piles is thin, reddish in colour and foamy,
- (iv) pain in the lumber region, thighs and anus and
- (v) Excessive weakness. [171- 172]

## Signs of bleeding Piles associated with Kapha

शिथिलं श्वेतपीतं च विट् स्निग्धं गुरु शीतलम्।  
यद्यर्शासां घनं चासृक् तन्तुमत् पाण्डु पिच्छिलम्॥१७३॥  
गुदं सपिच्छं स्तिमितं गुरु स्निग्धं च कारणम्।  
श्लेष्मानुबन्धो विज्ञेयस्तत्र रक्तार्शासां बुधैः॥१७४॥  
स्निग्धशीतं हितं वाते रूक्षशीतं कफानुगे।

śithilaṃ śvetapītaṃ ca viṭṭ snigdhaṃ guru śītalam।  
yadyarśasāṃ ghaṇaṃ cāsṛk tantumat pāṇḍu picchilam॥173॥  
gudaṃ sapiccham stimitaṃ guru snigdhaṃ ca kāraṇam।  
śleşmānubandho vijñeyastatra raktārśasāṃ budhaiḥ॥174॥  
snigdhaśītaṃ hitaṃ vāte rūkṣaśītaṃ kaphānuge।

One should determine the bleeding piles as secondarily associated with Kapha if food and regimens which are heavy and unctuous are the causative factors and if the following signs and symptoms are manifested:

- (i) stool is loose, white, yellow, unctuous, heavy and cold,
- (ii) the blood which exudes from the piles is dense, therapy, pale yellow and slimy and
- (iii) The anus is smeared with slimy material and there is numbness in that region. [173-174]

## Line of Treatment

स्निग्धशीतं हितं वाते रूक्षशीतं कफानुगे।  
चिकित्सितमिदं तस्मात् सम्प्रधार्य प्रयोजयेत्॥१७५॥  
पित्तश्लेष्माधिकं मत्वा शोधनेनोपपादयेत्।  
स्रवणं चाप्युपेक्षेत लङ्घनैर्वा समाचरेत्॥१७६॥  
snigdhaśītaṃ hitaṃ vāte rūkṣaśītaṃ kaphānuge।



cikitsitamidaṃ tasmāt sampradhārya prayojayet||175||  
pittaśleṣmādhikaṃ matvā śodhanenopapādayet|  
sravaṇaṃ cāpyupekṣeta laṅghanairvā samācaret||176||

If Vayu is secondarily vitiated in this type of (bleeding) piles, then unctuous and cold things are useful. If however, Kapha is secondarily vitiated, then unctuous and cold things are useful. Therefore, therapies are administered keeping these points in view. If there is predominance of Pitta and kapha, the patient is administered elimination therapies: However, bleeding is not stopped immediately and one should wait for appropriate time. The patient can be given "fasting "therapy. [ 175-176]

### **Complications of Immediate Hemostasis**

प्रवृत्तमादावर्शोभ्यो यो निगृह्णात्यबुद्धिमान्|  
शोणितं दोषमनिलं तद्रोगाञ्जनयेद्बहून्||१७७||  
रक्तपित्तं ज्वरं तृष्णामग्निसादमरोचकम्|  
कामलां श्वयथुं शूलं गुद वङ्क्षण संश्रयम्||१७८||  
कण्ड्वरुःकोठपिडकाः कुष्ठं पाण्ड्वाह्वयं गदम्|  
वात मूत्र पुरीषाणां विबन्धं शिरसो रुजम्||१७९||  
स्तैमित्यं गुरुगात्रत्वं तथाऽन्यान् रक्तजान् गदान्|  
तस्मात् स्रुते दुष्टरक्ते रक्तसङ्ग्रहणं हितम्||१८०||  
हेतु लक्षण कालज्ञो बल शोणित वर्णवित्|  
कालं तावदुपेक्षेत यावन्नात्ययमाप्नुयात्||१८१||

pravṛttamādāvarśobhyo yo nigrhṇātyabuddhimān|  
śoṇitaṃ doṣamanilaṃ tadrogāñjanayedbahūn||177||  
raktapittaṃ jvaraṃ tṛṣṇāmaghnīsādamarocakam|  
kāmalāṃ śvayathuṃ sūlaṃ gudavaṅkṣaṇasaṃśrayam||178||

kaṇḍvaruḥkoṭhapidakāḥ kuṣṭhaṃ pāṇḍvāhvayaṃ gadam|  
vātamūtrapuriṣāṇāṃ vibandhaṃ śirasō rujam||179||  
staimityaṃ gurugātratvaṃ tathā'nyān raktajān gadān|  
tasmāt srute duṣṭarakte raktasaṅgrahaṇaṃ hitam||180||  
hetulakṣaṇakārajño balaśoṇitavarṇavit|  
kālaṃ tāvadupekṣeta yāvannātyayamāpnuyāt||181||

If the bleeding containing material polluted by Doshas, which comes out from the piles is arrested in the beginning by an unwise physician, then it gives rise to several other diseases, viz, Rakta Pitta (a diseases characterised by bleeding from various part of the body), Jwara – fever, Trushna – morbid thirst, Suppression of the power of digestion, Aruchi -Anorexia, Kamala – Jaundice, Shotha – Odema, colic pain in the Anus and pelvic region, urticaria and pimples in the lumer region and things, kustha (obstinate skin diseases including leprosy), Pandu – Anemia, initial stages of liver disorders (anemia, (arrest of the flatus, urine and stool, headache, Staimitya (a feeling as if the body is covered with a wet cloth), heaviness of the body and other diseases caused by vitiated blood. Therefore, only after the polluted blood is eliminated, haemostatic measures are useful.

The physician well acquainted with the causative factors, signs and symptoms, nature of the time, strength and colour of the blood should await an appropriate time before administering hemostatic therapies unless is an emergency. [177-181]

### **Administration of Bitter Drugs**

अग्नि सन्दीपनार्थं च रक्त सङ्ग्रहणाय च|  
दोषाणां पाचनार्थं च परं तिकैरुपाचरेत्||१८२||

agni sandīpanārthaṃ ca rakta saṅgrahaṇāya ca|  
doṣāṇāṃ pācanārthaṃ ca paraṃ tiktairupācaret||182||

The patient is given bitter drugs for stimulation of the power of digestion, hemostasis and Pachana (metabolic transformation) of Doshas. [182]

### **Use of Sneha**

यत्तु प्रक्षीणदोषस्य रक्तं वातोल्बणस्य च|  
वर्तते स्नेहसाध्यं तत् पानाभ्यङ्गानुवासनैः||१८३||  
yattu prakṣiṇadoṣasya raktaṃ vātolbaṇasya ca|  
vartate snehasādhyam tat pānābhyaṅgānuvāsanaih||183||

If in the Piles having predominance of Vayu, bleeding continues even after the aggravated Doshas are eliminated then the patient is given unctuous therapies in the form of Drinks, massage and Anuvasana type of enema. [183]

### **Indication for Hemostatic Therapy**

यत्तु पित्तोल्बणं रक्तं घर्मकाले प्रवर्तते|  
स्तम्भनीयं तदेकान्तान्न चेद्वातकफानुगम्||१८४||  
yattu pittolbaṇam raktaṃ gharmakāle pravartate|  
stambhaniyam tadekāntānna cedvātakaphānugam||184||

If Vayu and Kapha are not secondarily predominant, if piles are caused by the exclusive predominance of Pitta and if it occurs in summer, then hemostratic therapies is administered immediately to stop bleeding. [184]

## Hemostatic Recipes

कुटज त्वङ्निर्यूहः सनागरः स्निग्ध रक्त सङ्ग्रहणः।

त्वग्दाडिमस्य तद्वत् सनागरश्चन्दनरसश्च॥१८५॥

चन्दन किराततिकक धन्वयवासाः सनागराः क्वथिताः।

रक्तार्शसां प्रशमना दार्वीत्वगुशीर निम्बाश्च॥१८६॥

सातिविषा कुटज त्वक् फलं च सरसाञ्जनं मधुयुतानि।

रक्तापहानि दद्यात् पिपासवे तण्डुलजलेन॥१८७॥

kuṭaja tvañniryūhaḥ sanāgaraḥ snigdha rakta saṅgrahaṇaḥ।

tvagdāḍimasya tadvat sanāgaraścandanarasaśca॥185॥

candana kirātatiktaka dhanvayavāsāḥ sanāgarāḥ kvathitāḥ।

raktārsāsāṃ praśamanā dārvītvaguśīra nimbāśca॥186॥

sātiviṣā kuṭaja tvak phalaṃ ca sarasāñjanaṃ madhuyutāni।

raktāpahāni dadyāt pipāsave taṇḍulajalena॥187॥

The decoction of the bark of Kutaja mixed with the powder of Nagara – Zingiber officinale stops exudation of unctuous blood. Similarly, the decoction of the bark (of stem or fruit) of Dadima along with the powder of Nagara and the decoction of Candana along with the powder of Nagara are hemostatic.

Decoction of Chandana – Santalum album, Kiratatikta, Dhanvayasa and Nagara – Zingiber officinale, and the decoction of darvi, Tvak, Aguru – Aquallaria agallocha Usira and nimbi are alleviated of piles caused by the vitiation of blood (bleeding piles).

Bark and fruits of Kutaja – Hollarhena dysentrica along with Ativisa and Rasanjana is mixed with honey and used as a hemostatic. If the patient is suffering from morbid thirst, then this potion is given along with Tandulodaka (rice- wash). [185- 187]

## Kutajadi Rasakriya

कुटज त्वचो विपाच्यं पलशतमार्द्रं महेन्द्रसलिलेन।  
यावत्स्याद्गतरसं तद्द्रव्यं पूतो रसस्ततो ग्राह्यः॥१८८॥  
मोचरसः ससमङ्गः फलिनी च समांशिकैस्त्रिभिस्तैश्च ।  
वत्सकबीजं तुल्यं चूर्णितमत्र प्रदातव्यम्॥१८९॥  
पूतोत्क्वथितः सान्द्रः स रसो दर्वीप्रलेपनो ग्राह्यः।  
मात्राकालोपहिता रसक्रियैषा जयत्यसृक्सावम्॥१९०॥  
छगली पयसा पीता पेयामण्डेन वा यथाग्निबलम्।  
जीर्णौषधश्च शालीन् पयसा छागेन भुञ्जीत॥१९१॥  
रक्तार्शांस्यतिसारं रक्तं सासृगुजो निहन्त्याशु।  
बलवच्च रक्तपित्तं रसक्रियैषा जयत्युभयभागम् ॥१९२॥  
इति कुटजादिरसक्रिया।

kuṭaja tvaco vipācyam palaśatamārdram mahendrasalilena।  
yāvatsyādgatarasaṃ taddravyaṃ pūto rasastato grāhyaḥ॥188॥  
mocarasaḥ sasamaṅgaḥ phalinī ca samāṃśikaistribhistaīśca ।  
vatsakabījaṃ tulyaṃ cūrṇitamatra pradātavyam॥189॥  
pūtotkvathitaḥ sāndraḥ sa raso darvīpralepano grāhyaḥ।  
mātrākālopahitā rasakriyaiṣā jayatyasrṅksrāvam॥190॥  
chagalī payasā pītā peyāmaṇḍena vā yathāgnibalam।  
jīrṇauśadhaśca śālīn payasā chāgena bhuñjīta॥191॥  
raktārśāṃsyatisāraṃ raktaṃ sāsrṅgrujo nihantyāśu।  
balavacca raktapittaṃ rasakriyaiṣā jayatyubhayabhāgam ॥192॥  
iti kuṭajādirasakriyā।

100 Palas of the freshly collected bark of Kutaja – Hollarhena dysentrica is boiled with 1 Drona rain water till the entire essence of the bark comes to water (i.e till 1/8th remains).

This decoction is then strained out through a cloth. To this, the

powders of 1 Pala Mocarasa, 1 Pala Samanga 1 Pala Phalini and 3 Palas seeds of Kutaja is added and boiled again till it becomes semi- solid extract, administered in appropriate dose and time, stops bleeding, depending upon the strength of the patient, this recipe is administered along with goat- milk to eat.

It instantaneously cures rakta arsha – bleeding piles, Atisara - diarrhoea with bleeding, blood- diseases and serious types of Urdhvaga Raktha Tracts of the body) as well as Adhoga Rakta Pitta (a disease characterised by bleeding from downward tract of the body). [188-192]

### **Recipes for Piles**

नीलोत्पलं समङ्गा मोचरसश्चन्दनं तिला लोध्रम्।

पीत्वा च्छगलीपयसा भोज्यं पयसैव शाल्यन्नम्॥१९३॥

nīlotpalaṃ samaṅgā mocarasaścandanaṃ tilā lodhram।

pītvā cchagalīpayasā bhojyaṃ payasaiva śālyannaṃ॥193॥

Powder of Nilotpala, Samanga, Mocarasa, Chandana – Santalum album, Tila and Lodhra is taken along with goat- milk. Thereafter, the patient should eat Sali type of rice along with goat milk [193]

छागलि पयः प्रयुक्तं निहन्ति रक्तं सवास्तुकरसं च।

धन्व विहङ्ग मृगाणां रसो निरम्लः कदम्लो वा॥१९४॥

chāgali payaḥ prayuktaṃ nihanti raktaṃ savāstukarasaṃ ca।

dhanva vihaṅga mṛgāṅāṃ raso niramlaḥ kadamlo vā॥194॥

Intake of the juice of Vastuka along with goat- milk stops bleeding. The soup of the meat of birds and animals inhabiting arid zone is taken without any sour ingredient or with small quantity of sour drugs, which is useful for bleeding piles.

पाठा वत्सकबीजं रसाञ्जनं नागरं यवान्यश्च।

बिल्वमिति चार्शसैश्वूर्णितानि पेयानि शूलेषु॥१९५॥

pāṭhā vatsakabījaṃ rasāñjanaṃ nāgaram yavānyaśca।

bilvamiti cārśasaiścūrṇitāni peyāni śūleṣu॥195॥

The powder of Patha—Cissampelos parriera, seed of Kuthaja – Hollarhena dysentrica, Rasanjana, Nagara – Zingiber officinale, Yavani and Bilva – Aegle marmelos is taken in the form of a drink if there is pain in piles. [195]

दार्वी किराततिकं मुस्तं दुःस्पर्शकश्च रुधिरघ्नम्।

dārvī kirātatiktaṃ mustaṃ duḥsparśakaśca rudhiraghnam।

The powder of Darvi, Kiratatikta, Musta and Duhsparsa stops bleeding [1/2 196]

रक्तेऽतिवर्तमाने शूले च घृतं विधातव्यम्॥१९६॥

कुटजफल वल्क केशर नीलोत्पल लोध्र धातकी कल्कैः।

सिद्धं घृतं विधेयं शूले रक्तार्शसां भिषजा॥१९७॥

सर्पिः सदाडिमरसं सयावशूकं शृतं जयत्याशु।

रक्तं सशूलमथवा निदिग्धिकादुग्धिकासिद्धम्॥१९८॥

rakte'tivartamāne śūle ca ghr̥taṃ vidhātavyam॥196॥

kuṭajaphala valka keśara nīlotpala lodhra dhātakī kalkaiḥ।

siddhaṃ ghr̥taṃ vidheyam śūle raktārśasāṃ bhiṣajā॥197॥

sarpiḥ sadāḍimarasaṃ sayāvaśūkaṃ śr̥taṃ jayatyāśu।

raktaṃ saśūlamathavā nidigdhikādugdhikāsiddham॥198॥

If there is excessive bleeding and pain in the piles, then medicated ghee is administered.

If bleeding – piles are associated with pain, then ghee cooked with the paste of the fruits and barks of Kutaja – Hollarhena dysentrica,

Kesara, Nilotpala, Lodhra and Dhataki – Woodfordia floribunda is administered by the physician.

Ghee cooked with the juice of Dadima – Punica granatum and Yava Ksara (Alkali prepared of barley) instantaneously cures bleeding and piles.

Ghee cooked with Nidigdhika and Dugdhika, similarly, cures bleeding and pain in the piles instaneosly. [196 ½- 198]

### Recipes of Peya (Thin Gruel)

लाजापेया पीता सचुक्रिका केशरोत्पलैः सिद्धा।

हन्त्याश्वस्रावं तथा बला पृश्निपर्णीभ्याम्॥१९९॥

हीवेर बिल्व नागर निर्यूहे साधितां सनवनीताम्।

वृक्षाम्ल दाडिमाम्लामम्लीकाम्लां सकोलाम्लाम्॥२००॥

गृञ्जनकसुरासिद्धां दद्याद्यमकेन भर्जितां पेयाम्।

रक्ततिसार शूल प्रवाहिका शोथ निग्रहणीम्॥२०१॥

lājāpeyā pītā sacukrikā keśarotpalaiḥ siddhā|

hantyaśvasrasrāvaṃ tathā balā pṛśniparṇībhyām||199||

hrīvera bilva nāgara niryūhe sādhitāṃ sanavanītām|

vṛkṣāmla dāḍimāmlāmamlīkāmlām sakolāmlām||200||

gṛñjanakasurāsiddhāṃ dadyādyamakena bharjitāṃ peyām|

raktātisāra śūla pravāhikā śoṭha nigrahaṇīm||201||

Peya (thin gruel) of Laja (fried paddy) prepared by adding Cukrika, Kesara and Nilotpala, or Bala and Prsniparni instantaneously cures bleeding in piles.

Peya (thin gruel) prepared by adding the decotion of Haridra, Bilva – Aegle marmelos and Nagara – Zingiber officinale, added with butter and made sour by adding Vrksamula, Amulika and Kola cures raktatisara (diarrhoea with bleeding), colic pain, Pravahika



(dysentery) and oedema.

Similarly, Peya (thin Gruel) prepared by adding Grnjanaka and Sura (a type of alcohol), and sizzled with ghee and oil is taken for the cure of Raktatisara (Diarrhoea with bleeding), colic pain, Pravahika (dysentery) and oedema. [199-201]

### Recipes of Curds

काश्मर्यामलकानां सकर्बुदारान् फलाम्लांश्च।  
गृञ्जनक शाल्मलीनां क्षीरिण्याश्चुक्रिकायाश्च॥२०२॥  
न्यग्रोध शुङ्गकानां खण्डांस्तथा कोविदार पुष्पाणाम्।  
दध्नः सरेण सिद्धान् दद्याद्रक्ते प्रवृत्तेऽति॥२०३॥

kāśmaryāmalakānāṃ sakarbudārān phalāmlāṃśca।  
grñjanaka śālmalināṃ kṣīriṇyāścukrikāyāśca॥202॥  
nyagrodha śuṅgakānāṃ khaṇḍāṃstathā kovidāra puṣpāṇām।  
dadhnaḥ sareṇa siddhān dadyādrakte pravṛtte'ti॥203॥

Cream of Curds boiled with the piles of the following recipes is given if there is excessive bleeding:

- i) Kasmari, Amalaka, Karbudara and sour fruits
- ii) Grnjanaka and Shalmali – Salmalia malabarica
- iii) Kstrini and Cukrika
- iv) adventitious roots of Nyagrodha and
- v) Flowers of Kovidara

### Diet

सिद्धं पलाण्डुशाकं तक्रेणोपोदिकां सबदराम्लाम्।  
रुधिरस्रवे प्रदद्यान्मसूरसूपं च तक्राम्लम्॥२०४॥

siddham palāṇḍuśākam takreṇopodikāṃ sabadarāmlām |  
rudhirasrave pradadyānmasūrasūpaṃ ca takrāmlam ||204||

To stop bleeding, the patient is given onion cooked with butter-  
milk, Upodika along with Badaramla) sour vinegar prepared of  
Badara) or the soup of Masura made sour by adding butter-  
milk.

[204]

पयसा शृतेन यूषै र्मसूर मुद्गाढकीमकुष्ठानाम् ।  
भोजनमद्यादम्लैः शालि श्यामाक कोद्रवजम् ॥२०५॥

payasā śrtena yūṣai rmasūra mudgāḍhakīmakuṣṭhānām |  
bhojanamadyādamlaiḥ śāli śyāmāka kodravajam ||205||

The patient of bleeding piles should take the food containing Sali  
rice, Syamaka and Kodrava along with the boiled milk or the soup  
of Masura, Mudga, Adhaki and Makustha, and added with sour  
ingredients. [205]

शश हरिण लाव मांसैः कपिञ्जलैण्यकैः सुसिद्धैश्च ।  
भोजनमद्यादम्लैर्मधुरैरीषत् समरिचैर्वा ॥२०६॥

śāśa hariṇa lāva māṃsaiḥ kapiñjalaiṇyakaiḥ susiddhaiśca |  
bhojana madyādamlair madhurairīṣat samaricairvā ||206||

The patient suffering from bleeding piles should take food along  
with the meat of Sasa, Harina, Lava, Kapinjala and Ena.  
He can add sour or slightly sweet ingredients to his food or sprinkle  
powder of Marica on his food [206]

दक्ष शिखि तित्तिरि रसैर्द्विककुदलो पाकजैश्च मधुराम्लैः।  
अद्याद्रसैरतिवहेष्वर्शःस्वनिलोल्बणशरीरः॥२०७॥

dakṣa śikhi tittiri rasairdvikakudalo pākajaiśca madhurāmlaiḥ।  
adyādrasairativaheṣvarśaḥsvanilolbaṇaśarīraḥ॥207॥

If there is excessive bleeding from the piles and if there is excessive aggravation of Vayu in the body of the patient, then he should take food along with the soup of cock, peacock, Tittiri bird, camel and Jackal. This meat soup should be suitably with sweet and sour ingredients. [207]

### **Yusha of Onion**

रस खड यूष यवागू संयोगतः केवलोऽथवा जयति।  
रक्तमतिवर्तमानं वातं च पलाण्डु रूपयुक्तः॥२०८॥

rasa khaḍa yūṣa yavāgū saṃyogataḥ kevalo'thavā jayati।  
raktamativartamānaṃ vātaṃ ca palāṇḍu rupayuktaḥ॥208॥

Onion taken alone or along with Rasa (meat soup), Khada (a sour and pungent drink), Yusa (vegetable soup) and Yavagu (thick gruel) cures excessive bleeding and aggravated Vayu. [208]

छागान्तराधि तरुणं सरुधिरमुपसाधितं बहु पलाण्डु।  
व्यत्यासान्मधुराम्लं विट्शोणितसङ्क्षये देयम्॥२०९॥

chāgāntarādhi taruṇaṃ sarudhiramupasādhitam bahu palāṇḍu।  
vyatyāsānmadhurāmlaṃ viṭṣoṇitasanḅsaye deyam॥209॥

The truck of a young goat along with its blood is well cooked by adding large quantity of Onion. It is given by adding alternatively,

sweet and sour ingredients if there is diminution of stool and blood.

[209]

नवनीत तिलाभ्यासात् केशर नवनीत शर्कराभ्यासात्|

दधि सर मथिताभ्यासादर्शास्यपयान्ति रक्तानि||२१०||

navanīta tilābhyāsāt keśara navanīta śarkarābhyāsāt|

dadhi sara mathitābhyāsādarśāṃsyapayānti raktāni||210||

Bleeding piles gets cured by the habitual intake of the following recipes:

I) Navanita (Butter) and Tila (sesame seed)

II) Kesara, Navanita (Butter) and Sharkara (sugar) and

III) The cream of curd after churning [210]

नवनीतघृतं छागं मांसं च सषष्टिकः शालिः|

तरुणश्च सुरा मण्डस्तरुणी च सुरा निहन्त्यस्रम्||२११||

navanītaghr̥taṃ chāgaṃ māṃsaṃ ca saṣaṣṭikah śāliḥ|

taruṇaśca surāmaṇḍastaruṇī ca surā nihantyasram||211||

Bleeding stops if the patient takes freshly collected ghee from butter, goat meat, Sastika or Sali types of rice, the scum of freshly fermented Sura (a type of alcoholic drink) or freshly fermented Sura [211]

### **Predominance of Vayu**

प्रायेण वात बहुलान्यर्शांसि भवन्त्यतिस्रुते रक्ते|

दुष्टेऽपि च कफ पित्ते तस्मादनिलोऽधिको ज्ञेयः||२१२||

prāyeṇa vāta bahulānyarśāṃsi bhavantyaṭisrute rakte|

duṣṭe'pi ca kapha pitte tasmādanilo'dhiko jñeyah||212||

Even if Pitta and Kapha are predominantly vitiated, the piles become generally, predominant of aggravated Vayu, if there is excessive bleeding. [212]

### **Cooling therapy**

दृष्ट्वा तु रक्तपित्तं प्रबलं कफ वात लिङ्गमल्पं च।  
शीता क्रिया प्रयोज्या यथेरिता वक्ष्यते चान्या ॥२१३॥

dr̥ṣṭvā tu raktapittaṃ prabalaṃ kapha vāta liṅgamalpaṃ ca।  
śītā kriyā prayojyā yatheritā vakṣyate cānyā ॥213॥

If there is predominance of Rakta and Pitta, and there is less of the signs and symptoms of aggravated Kapha as well as Vayu, then the patient should be given cooling remedies which are already described and some of which are to be described later. [213]

### **Sprinkling**

मधुकं सपञ्चवल्कं बदरीत्वग्दुम्बरं धवपटोलम्।  
परिषेचने विदध्यादृषककुम यवास निम्बांश्च॥२१४॥

madhukaṃ sapañcavalkaṃ badarītvagudumbaraṃ dhavapaṭolam।  
pariṣecane vidadhyādṛṣakakuma yavāsa nimbāṃśca॥214॥

To stop bleeding in piles, these are sprinkled with the decoctions of Madhuka – Salmalia madhuca, Pancavalka (barks of Nyagrodha – Ficus bengalensis, Udumbara –Ficus racemosa, Asvattha, Parisha and Plaksa), Bark of Badari, Udumbara – Ficus racemosa, Dhava and Patola or Vasa – Adhathoda vasica, Kakubha, yavasaka (Duralabha) and Nimba. [ 214]

## Bath

रक्तेऽतिवर्तमाने दाहे क्लेदेऽवगाहयेच्चापि।

मधुक मृणाल पद्मक चन्दन कुश काश निष्क्वाथे॥२१५॥

इक्षुरस मधुक वेतस निर्यूहे शीतले पयसि वा तम्।

अवगाहयेत् प्रदिग्धं पूर्वं शिशिरेण तैलेन॥२१६॥

rakte'tivartamāne dāhe klede'vagāhayeccāpi।

madhuka mrṇāla padmaka candana kuśa kāśa niṣkvāthe॥215॥

ikṣurasa madhuka vetasa niryūhe śītale payasi vā tam।

avagāhayet pradigdham pūrvam śísireṇa tailena॥216॥

If there is Rakta ativartamaane – excessive bleeding, Daha – burning sensation and Kleda – stickiness, then the patient is given bath with the decoction of madhuka, Mrnala, padmaka, Chandana – Santalum album, Kusa and Kasa.

If there is excessive bleeding the anus of the patient is first of all anointed with cold oil and then he is given sitz bath with sugar-cane juice and the decoctions of Madhuka and Vetasa or with cold water. [285- 216]

## Hemostatic Douche

दत्त्वा घृतं सशर्करमुपस्थदेशे गुदे त्रिकदेशे च।

शिशिर जल स्पर्श सुखा धारा प्रस्तम्भनी योज्या॥२१७॥

dattvā ghr̥tam saśarkaramupasthadeśe gude trikadeśe ca।

śísira jala sparśa sukhā dhārā prastambhanī yojyā॥217॥

External application of Leaves

To stop bleeding, the mass is frequently covered with the piles is frequently covered with the tender leaves of banana, and leaves of

Puskara sprinkled with cooled water. Similarly, covering these mases with the leaves of Padma and Utapala is useful. [218]

### **Rubbing**

समङ्गा मधुकाभ्यां तिल मधुकाभ्यां रसाञ्जनवृताभ्याम्।

सर्जरस घृताभ्यां वा निम्बघृताभ्यां मधुघृताभ्यां वा॥२२०॥

दार्वीत्वक्सर्पिभ्यां सचन्दनाभ्यामथोत्पलघृताभ्याम्।

दाहे क्लेदे च गुदभ्रंशे गुदजाः प्रतिसारणीयाः स्युः॥२२१॥

samaṅgā madhukābhyāṃ tila madhukābhyāṃ rasāñjanavṛtābhyām।  
sarjarasa ghr̥tābhyāṃ vā nimbaghr̥tābhyāṃ madhughr̥tābhyāṃ  
vā॥220॥

dārvītvaksarpirbhyāṃ sacandanābhyāmathotpalaghr̥tābhyām।

dāhe klede ca gudabhraṃśe gudajāḥ pratisāraṇīyāḥ syuḥ॥221॥

If there is prolapsed of rectum, burning sensation or stickiness in the anus, then the following recipes is gently rubbed over the anus:

i) Samanga and Madhuka

ii) Tila and Madhuka

iii) Rasanjana and Ghee

iv) Sarjarasa and Ghee

v) Nimba and ghee

vi) Honey and Ghee

vii) Bark of Darvi and Ghee

viii) Chandana – Santalum album and Rakta- Chandana and

ix) Utpala and Ghee

### **Management of Continuous Bleeding**

आभिः क्रियाभिरथवा शीताभिर्यस्य तिष्ठति न रक्तम्।

तं काले स्निग्धोष्णैर्मांसरसैस्तर्पयेन्मतिमान्॥२२२॥

अवपीडक सर्पिर्भिः कोष्णै घृत तैलिकैस्तथाऽभ्यङ्गैः।

क्षीर घृत तैल सेकैः कोष्णैस्तमुपाचरेदाशु॥२२३॥

ābhiḥ kriyābhirathavā śītābhiryasya tiṣṭhati na raktam।

taṃ kāle snigdhoṣṇairmāṃsarasaistarpayenmatimān॥222॥

avapīḍaka sarpirbhiḥ koṣṇai rghṛta tailikaistathā'bhyaṅgaiḥ।

kṣīra ghr̥ta taila sekaiḥ koṣṇaistamupācaredāśu॥223॥

If bleeding continues in spite of the above mentioned remedies and cooling therapies, then a wise physician should administer at the appropriate time, meat- soup which is unctuous and hot.

Such a patient is given Avapidaka Sarpis (medicated ghee which is administered prior to taking food or which is administered in large quantity). His anus is massaged with luke- warm milk, ghee or oil. These remedies are administered instantaneously. [222-223]

### **Piccha Basti**

कोष्णेन वातप्रबले घृतमण्डेनानुवासयेच्छीघ्रम्।

पिच्छाबस्तिं दद्यात् काले तस्याथवा सिद्धम्॥२२४॥

यवास कुश काशानं मूलं पुष्पं च शाल्मलम्।

न्यग्रोधोदुम्बराश्वत्थ शुङ्गाश्च द्विपलोन्मिताः॥२२५॥

त्रिप्रस्थं सलिलस्यैतत् क्षीरप्रस्थं च साधयेत्।

क्षीरशेषं कषायं च पूतं कल्कैर्विमिश्रयेत्॥२२६॥

कल्काः शाल्मलि निर्यास समङ्गा चन्दनोत्पलम्।

वत्सकस्य च बीजानि प्रियङ्गुः पद्मकेशरम्॥२२७॥

पिच्छाबस्तिरयं सिद्धः सघृतक्षौद्रशर्करः।

प्रवाहिका गुदभ्रंश रक्तस्राव ज्वरापहः॥२२८॥

प्रपौण्डरीकं मधुकं पिच्छाबस्तौ यथेरितान्।

पिष्ट्वाऽनुवासनं स्नेहं क्षीरद्विगुणितं पचेत्॥२२९॥



इति पिच्छाबस्तिः|`

koṣṇena vātaprabale ghr̥tamaṇḍenānuvāsayecchīghram|  
picchābastiṃ dadyāt kāle tasyāthavā siddham||224||  
yavāsa kuśa kāsānaṃ mūlaṃ puṣpaṃ ca śālmalam|  
nyagrodhodumbarāśvattha śuṅgāśca dvipalonmitāḥ||225||  
triprasthaṃ salilasyaitat kṣīraprasthaṃ ca sādhayet|  
kṣīraśeṣaṃ kaṣāyaṃ ca pūtaṃ kalkairvimiśrayet||226||  
kalkāḥ śālmali niryāsa samaṅgā candanotpalam|  
vatsakasya ca bijāni priyaṅguḥ padmakeśaram||227||  
picchābastirayaṃ siddhaḥ saghr̥takṣaudraśarkaraḥ|  
pravāhikā gudabhraṃśa raktasrāva jvarāpahaḥ||228||  
prapaunḍarīkaṃ madhukaṃ picchābastau yatheritān|  
piṣṭvā'nuvāsanaṃ snehaṃ kṣīradviguṇitaṃ pacet||229||  
iti picchābastiḥ|`

If bleeding doesn't stop and there is aggravation of Vayu, then the patient is given instantaneously Anuvasana type of enema with the help of Luke- warm Ghr̥tamanda (Upper portion of the ghee). He is given the effective piccha basti (recipe of which is described below) at the appropriate hour.

In 6 prasthas of water, 2 Prasthas of milk and 2 Palas each of Duralabha, kusa, Kasa, roots and flowers of Salmali – Salmalia malabarica and adventitious roots of Nyagrodha, udumbara and Asvattha is added and boiled till 2 prasthas remain. This is strained through a cloth, and to this, the paste of the resin from Salmali, Samanga, Chandana, utpala, seeds of kutaja – Holarrhena dysentrica, Priyangu and padmakesara is added. This effective recipe is called piccha basti and it is administered along with ghee, honey and sugar. It cures dysentery, prolapsed of rectum, bleeding

and fever.

Prapaundarika and madhuka along with the drugs described in piccha basti (in verse no 227) is made to a paste.

The paste is added to oil and double the quantity of milk, and cooked. This medicated oil is used for anuvasan type of medicated enema for the patients suffering from piles. [224- 229]

### **Hriveradi Ghrta**

ह्रीवेरमुत्पलं लोधं समङ्गा चव्य चन्दनम्।  
पाठा सातिविषा बिल्वं धातकी देवदारु च॥२३०॥  
दार्वी त्वङ् नागरं मांसी मुस्तं क्षारो यवाग्रजः।  
चित्रकश्चेति पेण्याणि चाङ्गेरीस्वरसे घृतम्॥२३१॥  
ऐकध्यं साधयेत् सर्वं तत् सर्पिः परमौषधम्।  
अर्शोतिसार ग्रहणी पाण्डुरोगे ज्वरेऽरुचौ॥२३२॥  
मूत्रकृच्छ्रे गुदभ्रंशे बस्त्यानाहे प्रवाहणे।  
पिच्छास्रावेऽर्शसां शूले योज्यमेतत्त्रिदोषनुत्॥२३३॥  
इति ह्रीवेरादिघृतम्।

hrīveramutpalam lodhram samaṅgā cavya candanam।  
pāṭhā sātiviṣā bilvaṃ dhātakī devadāru ca॥230॥  
dārvī tvaṅ nāgaram māṃsī mustaṃ kṣāro yavāgrajah।  
citrakaśceti peṣyāṇi cāṅgerīsvarase ghr̥tam॥231॥  
aikadhyam sādhayet sarvaṃ tat sarpiḥ paramauśadham।  
arśotisāra grahaṇī pāṅḍuroge jvare'rucāu॥232॥  
mūtrakṛcchre gudabhraṃśe bastyānāhe pravāhaṇe।  
picchāsra've'rsasām śūle yojyametattridoṣanut॥233॥  
iti hrīverādighṛtam।

Ghee is cooked by adding the paste of Hrivera, Utpala, lodhra, Samanga, Chavya, Chandana – Santalum album, Patha –

Cisampelos parriera, Ativisa – Aconitum heterophyllum, Bilva – Aegle marmelos, Dhataki – Woodfordia floribunda, Devadaru – Cedrus deodara, bark of Daru Haridra – Berberis aristata, Nagara – Zingiber officinale, jatamamsi, Musta – Cyperus rotundus, Yavaksara and Chitraka – Plumbago zeylanica and the juice of Changeri.

It is an excellent remedy for Arshas – piles, Atisaar – diarrhoea, Grahani (sprue syndrome), Pandu (anemia) Jwara- fever, Aruchi – anorexia, Mutra krchhra- dysuria, Guda bhramsha – Prolapse of rectum, Basti anaha – distension in the region of urinary bladder, tenesmus, voiding of slimy material and pain in the piles. It alleviates all the three aggravated Doshas [230-233]

### **Suni Sannaka-cangeri- ghrta**

अवाक्पुष्पी बला दार्वी पृश्निपर्णी त्रिकण्टकः।  
 न्यग्रोधोदुम्बराश्वत्थशुङ्गाश्च द्विपलोन्मिताः॥२३४॥  
 कषाय एषां पेष्ट्यास्तु जीवन्ती कटुरोहिणी।  
 पिप्पली पिप्पलीमूलं नागरं सुरदारु च॥२३५॥  
 कलिङ्गाः शाल्मलं पुष्पं वीरा चन्दनमुत्पलम् ।  
 कट्फलं चित्रको मुस्तं प्रियङ्गवतिविषास्थिराः॥२३६॥  
 पद्मोत्पलानां किञ्जल्कः समङ्गा सनिदिग्धिका।  
 बिल्वं मोचरसः पाठा भागाः कर्षसमन्विताः॥२३७॥  
 चतुष्प्रस्थे शृतं प्रस्थं कषायमवतारयेत्।  
 त्रिंशत्पलानि प्रस्थोऽत्र विज्ञेयो द्विपलाधिकः॥२३८॥  
 सुनिषण्णकचाङ्गेर्योः प्रस्थौ द्वौ स्वरसस्य च।  
 सवैरैतैर्यथोद्धिष्टैर्घृतप्रस्थं विपाचयेत्॥२३९॥  
 एतदर्शःस्वतीसारे रक्तस्रावे त्रिदोषजे।  
 प्रवाहणे गुदभ्रंशे पिच्छासु विविधासु च॥२४०॥

उत्थाने चातिबहुशः शोथशूले गुदाश्रये।  
 मूत्रग्रहे मूढवाते मन्देऽग्नावरुचावपि॥२४१॥  
 प्रयोज्यं विधिवत् सर्पिर्बलवर्णाग्निवर्धनम्।  
 विविधेष्वन्नपानेषु केवलं वा निरत्ययम्॥२४२॥  
 इति सुनिषण्णकचाङ्गेरीघृतम्।  
 avākpuspī balā dārvī pr̥sniparnī trikaṇṭakah।  
 nyagrodhodumbarāśvatthaśuṅgāśca dvipalonmitāḥ॥234॥  
 kaṣāya eṣāṃ peśyāstu jīvantī kaṭurohiṇī।  
 pippalī pippalīmūlaṃ nāgaram suradāru ca॥235॥  
 kaliṅgāḥ śālmalaṃ puṣpaṃ vīrā candanamutpalam ।  
 kaṭphalaṃ citrako mustaṃ priyaṅgvativiṣāsthiraḥ॥236॥  
 padmotpalānāṃ kiñjalkaḥ samaṅgā sanidigdrikā।  
 bilvaṃ mocarasaḥ pāṭhā bhāgāḥ karṣasamanvitāḥ॥237॥  
 catuṣprasthe śr̥taṃ prasthaṃ kaṣāyamavatārayet।  
 triṃśatpalāni prastho'tra vijñeyo dvipalādhikaḥ॥238॥  
 suniṣaṅṅakacāṅgeryoḥ prasthau dvau svarasasya ca।  
 sarvairairyathoddiṣṭairghṛtaprasthaṃ vipācayet॥239॥  
 etadarśaḥsvatisāre raktasrāve tridoṣaje।  
 pravāhaṇe gudabhraṃśe picchāsu vividhāsu ca॥240॥  
 utthāne cātibahuśaḥ śoṭhaśūle gudāśraye।  
 mūtragrahe mūḍhavāte mande'gnāvarucāvapi॥241॥  
 prayojyaṃ vidhivat sarpirbalavarṇāgnivardhanam।  
 vividheṣvannapāneṣu kevalaṃ vā niratyayam॥242॥  
 iti suniṣaṅṅakacāṅgerīghṛtam।

Avakpuspi (Adhah Puspi), Bala, Darvi, Prsniarni, Goksura and adventitious roots of Nyagrvodha, udumbara and Asvattha these drugs is added an boiled till 1 Prastha of water remains. This decoction is strained through a cloth. In the context of preparation

of the decoction, 32 palas constitute 1 prastha.

Jivanti, Katurohini, pippali – piper longum, pippali mula, Nagara – zingiber officinale, devadaru, Kalinga, flower of Salmali, Vira, Chandana, Utpala, Katphala, Chitraka – Plumbago zeylanica, Musta – Cyperus rotundus, priyangu, Ativisa – Aconitum heterophyllum, Sthira, pollens of Padma and utpala, Samanga, kantakari, Bilva – Aegle marmelos, mocarasa and Patha- these drugs is taken in the quantity of karsa each and made to a paste.

The above mentioned decoction and paste is added with the juice of Sunisannaka and Changeri, 2 Prasthas of each and 1 Prastha of ghee and cooked. This medicated ghee cures Arshas-piles, Atisara – diarrhoea, bleeding by the simultaneous aggravation of all the 3 Doshas, tenesmus, prolapsed of rectum, voiding of different types of slimy material, excessive and frequent urge for motion, odema and pain in the anus, anuria, immobility of wind in the abdomen, suppression of the power of digestion and anorexia.

Appropriate administration of this medicated ghee helps in the Promotion of strength,

Complexion and

Agni – The power of digestion

This medicated ghee is harmless, and it can be administered alone or long with different type of food and drinks. [234-242]

भवन्ति चात्र-

व्यत्यासान्मधुराम्लानि शीतोष्णानि च योजयेत्|

नित्यमग्निबलापेक्षी जयत्यर्शःकृतान् गदान्||२४३||

bhavanti cātra-

vyatyāsānmadhurāmlāni śītoṣṇāni ca yojayet|

nityamagnibalāpekṣī jayatyarśaḥkṛtān gadān||243||

Thus, it is said

Depending upon the power of digestion and the strength, the patient is given alternatively sweet as well as sour, and cold as well as hot therapies. This cures the ailments caused by piles. [243]

### **Inter dependents of Diseases**

त्रयो विकाराः प्रायेण ये परस्परहेतवः।

अर्शांसि चातिसारश्च ग्रहणीदोष एव च॥२४४॥

एषामग्निबले हीने वृद्धिर्वृद्धे परिक्षयः।

तस्मादग्निबलं रक्ष्यमेषु त्रिषु विशेषतः॥२४५॥

trayo vikārāḥ prāyeṇa ye parasparahetavaḥ।

arśāṁsi cātisāraśca grahaṇīdoṣa eva ca॥244॥

eṣāmagṇibale hīne vṛddhirvṛddhe parikṣayaḥ।

tasmādagnibalam rakṣyameṣu triṣu viśeṣataḥ॥245॥

Arshas – Piles, Atisara – diarrhoea and Grahani – Malabsorption syndrome, Irritable Bowel Syndrome (sprue syndrome) – these 3 diseases are interdependent in as much as one of them can cause the other. They get aggravated if there is reduction in the power of digestion is increased, they get cure. Therefore, Agni (Enzymes responsible for digestion) is protected specifically for (keeping) these 3 ailments under control [244-245]

### **Treatment in General**

भृष्टैः शाकै र्यवागूभिर्यूषैर्मांसरसैः खडैः।

क्षीर तक्र प्रयोगैश्च विविधैर्गुदजाञ्जयेत्॥२४६॥

bhrṣṭaiḥ śākai ryavāgūbhiryūṣairmāṁsarasaiḥ khaḍaiḥ।

kṣīra takra prayogaiśca vividhairgudajāñjayet॥246॥

The physician should overcome piles by the use of different  
Bhrsta shaka – types of fried vegetables

Yavagu – thick gruel

Yusha – vegetable soup,

Mamsa rasa – meat soup,

Khada – as sour preparation

Kshira – milk and

Takra – butter- milk. [246]

Treatment in Brief

यद्वायोरानुलोम्याय यदग्निबलवृद्धये।

अन्नपानौषधद्रव्यं तत् सेव्यं नित्यमर्शसैः॥२४७॥

यदतो विपरीतं स्यान्निदाने यच्च दर्शितम्।

गुदजाभिपरीतेन तत् सेव्यं न कदाचन॥२४८॥

yadvāyorānulomyāya yadagnibalavr̥ddhaye।

annapānauṣadhadravyaṃ tat sevyam nityamarśasaiḥ॥247॥

yadato viparītaṃ syānnidāne yacca darśitam।

gudajābhiparītena tat sevyam na kadācana॥248॥

Food ingredients and drugs which cause downward movements of Vayu and which are the promoters of the power of digestion are all invariably useful for piles. Those having opposite properties and those described in the etiology of piles should never be used by the patient suffering from this diseases. [247- 248]

तत्र श्लोकाः-

अर्शसां द्विविधं जन्म पृथगायतनानि च।

स्थान संस्थानलिङ्गानि साध्यासाध्यविनिश्चयः॥२४९॥

अभ्यङ्गाः स्वेदनं धूमाः सावगाहाः प्रलेपनाः।

शोणितस्यावसेकश्च योगा दीपनपाचनाः॥२५०॥

पानान्न विधिरग्र्यश्च वातवर्चोऽनुलोमनः।  
 योगाः संशमनीयाश्च सर्पीषि विविधानि च॥२५१॥  
 बस्तयस्तक्रयोगाश्च वरारिष्टाः सशर्कराः।  
 शुष्काणामर्शासां शस्ताः स्राविणां लक्षणानि च॥२५२॥  
 द्विविधं सानुबन्धानां तेषां चेष्टं यदौषधम्।  
 रक्त सङ्ग्रहणाः क्वाथाः पेप्याश्च विविधात्मकाः॥२५३॥  
 स्नेहाहार विधिश्चाग्र्यो योगाश्च प्रतिसारणाः।  
 प्रक्षालनावगाहाश्च प्रदेहाः सेचनानि च॥२५४॥  
 अतिवृत्तस्य रक्तस्य विधातव्यं यदौषधम्।  
 तत्सर्वमिह निर्दिष्टं गुदजानां चिकित्सिते॥२५५॥

tatra ślokāḥ-

arśasām dvividham janma pṛthagāyatanāni ca।  
 sthāna saṁsthānalingāni sādhyāsādhyaviniścayaḥ॥249॥  
 abhyaṅgāḥ svedanaṁ dhūmāḥ sāvagāhāḥ pralepanāḥ।  
 śoṇitasyāvasekaśca yogā dīpanapācanāḥ॥250॥  
 pānāna vidhiragryaśca vātavarco'nulomanaḥ।  
 yogāḥ saṁśamaniyāśca sarpimṣi vividhāni ca॥251॥  
 bastayastakrayogāśca varāriṣṭāḥ saśarkarāḥ।  
 śuṣkāṅāmarśasām śastāḥ srāviṅām lakṣaṅāni ca॥252॥  
 dvividham sānubandhānām teṣām ceṣṭam yadauśadham।  
 rakta saṅgrahaṅāḥ kvāthāḥ peṣyāśca vividhātmakāḥ॥253॥  
 snehāhāra vidhiścāgryo yogāśca pratisāraṅāḥ।  
 prakṣālanāvagāhāśca pradehāḥ secanāni ca॥254॥  
 ativrṭtasya raktasya vidhātavyam yadauśadham।  
 tatsarvamiha nirdiṣṭam gudajānām cikitsite॥255॥

### Summary:

In this chapter on "The treatment of piles" all the following points pertaining to piles are discussed:



- i) 2 different way in which this diseases is produced
- ii) Location, appearance and signs as well as symptoms
- iii) Determination of curability and incurability
- iv) Recipes for massage, fomentation, fumigation, bath external application, blood- letting and digestive stimulation and of carminatives.
- v) Most useful modes of taking drinks and food
- vi) Recipes for the downward movement of flatus and stool
- vii) Alleviating recipes
- viii) Different types of medicated ghee
- ix) Recipes for medicated Enemas and butter- milk
- x) Excellent Aristas including Sarkararista
- xi) Wholesome regimes for dry piles
- xii) Signs and symptoms of bleeding piles
- xiii) 2 different types of Anubandhas (secondary aggravations of Doshas) and their appropriate remedies
- xiv) Hemostatic decoctions
- xv) Pastes of different types
- xvi) Excellent modes of giving oleation therapy and food
- xvii) Recipes for rubbing over the piles mass
- xviii) Recipes for washing, bath, ointment and sprinkling over piles and
- xix) Remedies for excessive bleeding in piles. [249- 255]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते

चिकित्सास्थानेऽर्शश्चिकित्सितं नाम चतुर्दशोऽध्यायः॥१४॥

ityagniveśakṛte tantre carakapratisaṃskṛte

cikitsāsthāne'ṛśāścikitsitaṃ nāma caturdaśo'dhyāyaḥ॥14॥

Thus, ends the 14th chapter dealing with the treatment of Arshas in Chikitsa Sthana of Agnivesha's work as redacted by Charaka.

## **Haemorrhoids: Ayurvedic Treatment, Medicines, Remedies**

Ayurvedic treatment for Haemorrhoids is classified based on Tridosha imbalance. They are commonly known as piles. It is a painful condition, causing severe discomfort to the sufferers. It starts with a simple complaint of constipation or hard stools. But in quick course of time, hemorrhoid causes difficulty during defecation. Often it causes bleeding and burning sensation as well. Gradually, due to blood loss, person may suffer from fatigue or weight loss. In the long run, anemia may be caused. So, the patient should be serious from the beginning of the complaint itself.

### **Reason for haemorrhoids –**

Excess intake of pungent, dry, cold and light food, repeated intake of food, spicy food, alcohol, prolonged fasting, excess of exercise, weight lifting, grief, hot climate, oily and fried food, **day sleep**, horse or camel riding, two wheeler riding etc.

### **Origin of the disease-**

Due to the above said reasons, the Doshas are aggravated and lodged in the blocked anal region. Thus, exerts pressure over the anal region and ultimately the blood vessels supplying to the anal region are dilated. It results in hemorrhoids.

### **Premonitory symptoms:**

Constipation, debility, gurgling sound in the abdomen, emaciation, regurgitation, tiredness in the legs, reduced quantity of feces.

### **Common clinical features:**

#### **Hemorrhoids due to Vata increase –**

Small to large (a pea sized to a date fruit sized) pile mass in the anal region,  
excess flatus,  
dryness of the anus,  
tingling sensation, numbness, bluish or reddish discoloration,  
stiffness, roughness in the anal orifice, curved orifice,  
the pile mass similar to the Bimbi (coccine fruits), karkandu (jujube fruit), kharjura (date fruit), karpasa phala (cotton fruit), kadamba pushpa (anthocephalus fruit), siddharthaka phala (mustard seed)

etc.

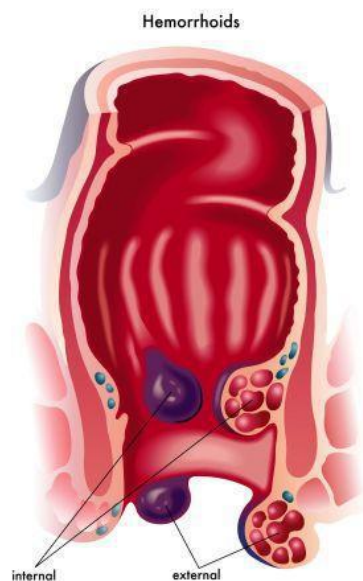
Severe headache, pain in the flanks, scapular region beneath the shoulder, back/hip, thigh, inguinal region etc may be found.

Often it may be associated with sneezing, regurgitation, constipation, chest congestion, tastelessness, cough, breathlessness, indigestion, tinnitus, vertigo etc

Frequently during the defecation, sound may be heard.

Frothy bleeding or unctuous blood discharge may be complained in the severity of the condition. Black discoloration of the skin, feces, urine, mouth etc may be observed in its critical condition.

Gaseous tumor, enlargement of spleen, abdominal disorders, calculi etc may be found in few of the worsening conditions.



### **Haemorrhoids due to Pitta increase –**

Blue or yellow colored pile mass,  
thin bleeding associated with foul smell,  
soft and unctuous pile mass, pile mass with the color of liver or the mouth of the leech,  
associated with burning, ulceration, fever, perspiration, thirst,  
syncope, fatigue, hallucination,  
blue -yellow or red colored feces etc.

In its severity, yellow or green discoloration is found in skin and nails.

### **Kaphaja hemorrhoids-**

Broad based thick soft white colored pile mass, associated with mild pain, elevated, unctuous, oily, stiff (firm), stable, larger, slimy, associated with itching.

Often the pile mass will be similar to the sprouted bamboo (tender), jack fruit or cow's udder.

Frequently the patient will complain pain in the inguinal region, genitalia, bladder or umbilicus.

Cough, breathlessness, nausea, regurgitation, tastelessness, rhinitis, dysuria, headache, cold, fever, loss of libido, indigestion, vomiting etc.

The feces appears oily and associated with phlegm. Often diarrhea may be found. In its severity, skin and eyes may be pallor.

### **Ayurvedic Treatment For Haemorrhoids – Line of treatment:**

In general, laxative medicines are advised so as to facilitate the free flow of flatus and feces. Thus, the pressure over the blood vessels is decreased and gradually the symptoms are brought to control.

All kinds of cooling measures are also undertaken so as to arrest bleeding. As indigestion is the important characteristic feature of the disease, measures are taken so as to restore good digestive fire. Other than this, according to the Dosha dominance, medicines are chosen.

### **Home remedies for Piles –**

1. A teaspoon of Haritaki (Harad) is made into paste with a teaspoon of jaggery and is consumed before food, once or twice a day.
2. Powder of Trivrt along with decoction of Triphala (Haritaki, Bibhitaki and Amalaka) is told as a remedy for piles.
3. Haritaki – Terminalia chebula along with buttermilk is administered at night.
4. Haritaki – Terminalia chebula soaked over night. It is given along

with Jaggery

5. [Buttermilk home remedy for piles](#)

6. [Apamarga home remedy for bleeding piles](#)

### **Single herbs recommended for hemorrhoids:**

Tila – **Sesame seeds**

Bhallataka – *Semecarpus anacardium* Linn.

Nagakesara – *Mesua ferrea* Linn.

Haritaki – *Terminalia chebula* Retz.

Trivrit – *Operculina turpathum* (Linn.) Silva Manso.

Aragwadha – *Cassia fistula* Linn.

Soorana – Elephant Yam – *Amorphophallus campanulatus* Blume.

Chitraka – Leadwort – *Plumbago zeylanica* Linn.

Amalaki – Amla – *Emblica officinalis* Gaertn.

Mulaka – Radish – *Raphanus sativus* Linn.

Danti – *Baliospermum montanum* (Willd.) Muell. Arg.

Draksha – Raisins

### **Formulations:**

[Kankayana gutika](#)

Soorana modaka

Bahushula guda

Bhallataka lehya

[Abhayarishta](#)

[Drakshasava](#)

[Avipattikara churna](#)

[Arshakutar ras](#)

Chavyadi ghrita

Hapushadi Ghrita,

Takrarishta

[Samasharkara churna](#)

[Triphala guggulu](#)

### **Wholesome diet for natural healing of piles:**

Kulattha (horse gram)

Yava (barley)

Godhuma (wheat)

Raktashali (red rice)  
Soorana (Elephant foot)  
Takra (buttermilk)  
Dhatri (goose berry)  
Navanita (butter)  
Vastuka (cucumber)  
**Patola** ([pointed gourd](#))  
Maricha (pippali)  
Ajadugdha (**goat milk**)  
Vrintaka (brinjal)  
Kanjika (sour gruel)  
Vegetable soup prepared of dried radish or horsegram

### **Unwholesome habits and diet for hemorrhoids:**

Sexual indulgence (*vyavaya*)  
Riding the horses or two wheelers (*ashwa yana*)  
Squatting posture (*kukkutasana*)  
Dosha aggravating food (*dooshita ahara*)  
Heavy and spicy food (*guru-vidaahi ahara*)  
Pungent food (*katu ahara*)  
Bitter gourd (*karavellaka*)  
Sleepless nights (*nidrahani*)  
Chilly (*lanka*)  
Suppression of the urges (*vegavarodha*) etc.

### **Use of sitz bath for hemorrhoids:**

**For reducing itchiness, secretions, pain and size of pile mass, Triphala water sitz bath is very useful.**

Take a sitz bath tub

Add a tablespoon of Triphala powder (easily available anywhere in the world) to half a bucket of water, heat it for 2 minutes till it becomes lukewarm.

Fill the sitz bath tub with the Triphala water and before bath, for 5 minutes sit in it. After 5 minutes, throw away the Triphala water and start bathing.

If itching is severe, you may consider doing this twice or even

thrice a day (not the bathing. I mean you can use the sitz bath with Triphala bath twice or thrice a day).

2. Prepare [Khadira water – like I have explained here](#). Use it for sitz bath.

3. Prepare [Triphala Kashaya, like I have explained here](#) and use it for sitz bath.

### **Application of sesame seed paste for hemorrhoids:**

If there are no secretions from hemorrhoids, sesame oil is applied over the mass. Then, sesame seeds are taken in a cloth pack and local fomentation is given. This is done to relieve pain, swelling and the size of the mass. (Charaka Samhita Chikitsa Sthana, 14th chapter)

### **Buttermilk for hemorrhoids:**

Master Charaka has mentioned that, people with hemorrhoids should regularly consume Buttermilk.

There is no medicine, better than butter- milk for the cure of piles caused by the predominance of aggravated Vayu and kapha depending upon the Dosha involved, it is taken along with fat (for Vayu) or in an unctuous form (for Kapha).

The physician acquainted with the specifications of the strength of the patient as well as the nature of the season is given butter-milk for either on week or for 10 days or for 15 days or for a month.

If the Kayagni (power of digestion and metabolism) of the patient is very weak, then he is given only butter- milk [both morning and evening], otherwise Takravalehika (linctus prepared by adding butter- milk to the flour of fried paddy) is given in the evening.

After the butter- milk (taken in the morning) is digested, [in the evening] the patient is given Takrapeya (thin gruel prepared by adding butter-milk) along with rock- salt, thereafter, Takraudana (rice mixed with butter- milk) added with fat is given and butter-milk is given to such a patient as post- prandial drink. As food, he may be given vegetable soup or meat soup along with butter- milk. Alternatively, vegetable soup and meat soup prepared by boiling with butter- milk can be given to him.

The physician acquainted with the time (Kala) and procedure of



administration (Krama) is discontinuing butter- milk all of a sudden. Butter milk is administered up to 1 month, and thereafter, it is gradually withdrawn. It is withdrawn gradually in the same quantity in which it was increased [in the beginning].

While reducing butter- milk, the patient total food intake is reduced. Adoption of this procedure will promote and maintain his energy, maintain the strength of his digestive powder and promote his strength, plumpness as well as completion.

Butter- milk is of 3 types. Viz

- 1) From which fat is completely removed
- 2) From which half of the fat is removed and
- 3) From which fat is not at all removed.

The physician acquainted with the nature of the Doshas involved in the causation of the disease, Agni (power of digestion and metabolism) of the patient and his strength should administer any of the above mentioned 3 types of butter – milk appropriately.

Piles in the anus, once cured by the administration of butter- milk, do not recur. When sprinkled over the ground butter- milk burns all grass thereon let alone the dry type of piles in a patient who's Agni (power of digestion and metabolism) has been kindled through this therapy.

Butter- milk cleanses the channels of circulation as a result of which Rasa (end product of the food after digestion) reaches [the tissue elements] appropriately. This produces proper nourishment, strength, completion and exhilarations, and cures 100 diseases including those caused by Vayu (80 in number) and Kapha (20 in number). There is no medicine better than butter- milk, for the treatment of piles caused by Vayu and Kapha. [76- 88]

### **Congenital hemorrhoids.**

Charaka explains congenital hemorrhoids as below: (Chikitsa Sthana 14th chapter):

**Person afflicted with congenital piles** has the following signs and symptoms

1. Right from the birth, he is lean and thin, discolored, emaciated, weak, having flatus, urine and stool in excessive quantity and sometimes having their obstruction, and having urinary gravels and stone in the urinary tract.

2. His stool is irregular- sometimes it is constipated and sometimes it is normal; sometimes it is Pakva (free from Ama) and sometimes it is associated with Ama (Mucus or products of improper digestion) and sometimes it is dry and sometimes it is loose;
  3. His stool, at times, is white, pale yellow, green, yellow, red, reddish, thin, dense, slimy, having the smell of dead body and associated with Ama (Mucus or products of improper digestion)
  4. He suffers severe type of sawing pain in umbilicus, urinary bladder region and pelvis
  5. He suffers from pain in anus, dysentery, horripilation, Prameha (urinary disorders including diabetes), continuous constipation, gurgling sound in the intestine, abdominal distension and a feeling as if the heart and the sense organs are covered with sticky material. (Hrudaya Indriya Upalepa)
  6. He gets excessive eructation, which are often obstructed and associated with bitter and sour taste
  7. He is extremely weak and has a very weak digestion strength, he has very little semen; he is irritable and he is difficult to treat.
  8. He frequently gets cough, dyspnoea, asthma, morbid thirst, nausea, vomiting, anorexia, indigestion, chronic rhinitis and sneezing
  9. He gets fits, fainting and headache
  10. His voice is weak, broken of low pitch, impeded and hoarse
  11. He suffers from fever, Malaise and pain in all the joints and bones
  12. Occasional chest stiffness, stiffness in the sides of the abdomen, region of urinary bladder, cardiac region, back and lumber region.
  13. Dizziness and extremely lazy
  14. Right from the birth, his Apana Vayu gets obstructed by the piles- mass. Because of this obstruction to the passage, the Apana Vayu moves upwards and causes aggravation of Samana Vayu, Prana Vayu, Vyana Vayu, Pitta and Kapha. When all these 5 varieties of Vayu, pitta and Kapha get aggravated the individual succumbs to the above mentioned symptoms.
- Thus, ends the description of the congenital type of piles.

Article written by Dr MS Krishnamurthy and Dr Hebbar

## Charaka Grahani Dosh Chikitsa 15th Chapter

The 15th chapter of Charaka Samhita Chikitsa Sthana is Grahani Dosh Chikisa. Grahani disease is correlated with Irritable bowel syndrome, sprue, malabsorption syndrome. This chapter also explains in detail about food digestion process as per Ayurveda.

अथातो ग्रहणीदोष चिकित्सितं व्याख्यास्यामः॥१॥m

इति ह स्माह भगवानात्रेयः॥२॥

athāto grahaṇīdoṣa cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us now explore the chapter on the treatment of Grahani dosha  
Thus, said lord Atreya. [1-2]

In the previous chapter (chikitsa 14), treatment of arshas (piles) is presented. Grahani dosha (sprue-syndrome) is [often] caused by arshas (piles). Therefore, the chapter on the treatment of grahani dosha follows that of arshas.

### Functions of Agni – Digestive fire:

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा।

ओजस्तेजोऽग्नयः प्राणाश्वोक्ता देहाग्निहेतुकाः॥३॥

शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः।

रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते॥४॥

āyurvarṇo balaṃ svāsthyamutsāhopacayau prabhā।

ojastejo'gnayah prāṇāścoktā dehāgnihetukāḥ॥3॥

śānte'gnau mriyate, yukte ciraṃ jīvatyanāmayaḥ।

rogi syādvikṛte, mūlamagnistasmānnirucyate॥4॥

### Functions of Agni – Digestive fire:

Dehagni or Jatharagni (power of digestion and metabolism) is the

reason for

Ayu – life,

Varna – color, complexion

Bala – strength and immunity

Swasthya – good health

Utsaha – energy, enthusiasm

Upachaya – bulk, shape, plumpness of body

**Ojas – immunity, disease resisting power (read more about Ojas)**

Tejas – aura, complexion, radiance

Maintenance of other varieties of Agni and

Prana elan vitae, Vital breath.

Extinction of Agni leads to death. Its proper maintenance helps a person to live longer and its impairment gives rise to diseases.

Therefore Jataragni is considered to be the root or the most important sustaining factor (mula) of living beings. [3-4]

### **Importance of Agni**

यदन्नं देह धात्वोजो बल वर्णादि पोषकम्।

तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्रसादयः॥५॥

yadannaṃ deha dhātvojo bala varṇādi poṣakam।

tatrāgnirheturāhārāṇna hyapakvādrasādayaḥ॥5॥

Food provides nourishment to body and tissues and it is the reason for Ojas (vital essence, immunity), strength and complexion. But in effect, it is the agni (digestive strength) that plays a vital role in this connection because tissue elements like, rasa, etc., cannot even originate from undigested food particles, if Agni is not present.

## Process of digestion

अन्नमादान कर्मा तु प्राणः कोष्ठं प्रकर्षति।

तद्द्रवैर्भिन्नसङ्घातं स्नेहेन मृदुतां गतम्॥६॥

समानेनावधूतोऽग्निरुदर्यः पवनोद्वहः।

काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये॥७॥

एवं रस मलायान्नमाशयस्थमधः स्थितः।

पचत्यग्निर्यथा स्थाल्यामोदनायाम्बु तण्डुलम्॥८॥

annamādāna karmā tu prāṇaḥ koṣṭhaṃ prakarṣati।

tadravairbhinnasaṅghātaṃ snehena mṛdutāṃ gatam॥6॥

samānenāvadhūto'gnirudaryaḥ pavanodvahaḥ।

kāle bhuktaṃ samaṃ samyak pacatyāyurvivṛddhaye॥7॥

evaṃ rasa malāyānnamāśayasthamadhaḥ sthitaḥ।

pacatyagniryathā sthālyāmodanāyāmbu taṇḍulam॥8॥

## Process of digestion:

Prana Vata, draws the ingested food into the koshta – alimentary tract. In stomach, the food gets softened by the unctuous (oily) substance after which it gets split into small particles by the liquid.

The Agni (enzymes) located in the udara (stomach), gets stimulated by Samana vata. This Agni stimulated by vata, digests the food that is taken in required quantity and in right time for the promotion of longevity.

Consider a cooking pot containing rice and water, placed on fire. As the fire, placed below the cooking pot helps in the cooking of food, similarly, Agni (enzyme) helps in the digestion of food located in the Amashaya – stomach. This leads to the production of Rasa –

chyle – nutrition rich resultant of digestion and Mala (waste products).

## **Avastha-paka – three stages of digestion process**

### **1. Madhura Avastha Paka –**

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः।

मधुराद्यात् कफो भावात् फेनभूत उदीर्यते॥९॥

annasya bhuktamātrasya ṣaḍrasasya prapākataḥ।

madhurādyāt kapho bhāvāt phenabhūta udīryate॥9॥

As soon as the food consisting of 6 rasa (tastes) is taken, it goes to stomach and sweetness (madhura-bhava) is manifested during the 1st stage of digestion. It results in the stimulation of kapha which is thin and frothy in nature.

### **2. Amla Avastha Paka**

परं तु पच्यमानस्य विदग्धस्याम्लभावतः।

आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते॥१०॥

paraṃ tu pacyamānasya vidagdhasyāmlabhāvataḥ।

āśayāccyavamānasya pittamacchamudīryate॥10॥

During the second stage of digestion, the food remains in semi digested form (vidagdhā) which results in sourness. While moving downwards from the amashaya (stomach), this (semi digested and sour stuff) stimulates the production of a transparent liquid called pitta (bile). Pitta itself has sour in taste.

### **3. Katu Avastha Paka**

पक्वाशयं तु प्राप्तस्य शोष्यमाणस्य वह्निना।

परिपिण्डितपक्वस्य वायुः स्यात् कटुभावतः॥११॥

pakvāśayaṃ tu prāptasya śoṣyamāṇasya vahninā|  
paripiṇḍitapakvasya vāyuh syāt kaṭubhāvataḥ||11||

When this food product reaches pakvashaya (large intestine), it gets further digested (cooked) and dehydrated by the agni (enzymes), and it takes a bolus-form resulting in pungent taste. This stimulates Vata Dosha. [9-11]

### **Satiation of sense organs by food:**

अन्नमिष्टं ह्युपहितमिष्टैर्गन्धादिभिः पृथक्|  
देहे प्रीणाति गन्धादीन् घ्राणादीनीन्द्रियाणि च||१२||  
annamiṣṭaṃ hyupahitamīṣṭairgandhādibhiḥ pṛthak|  
dehe prīṇāti gandhādīn ghrāṇādīnīndriyāṇi ca||12||

Intake of delicious and wholesome food that has pleasant appearance, smell, color, touch and sound nourishes and satiates the sense organs – nose, eyes, skin, tongue and ears. [12]

### **Bhutagni paka – digestion by elemental fires**

भौमाप्याग्नेय वायव्याः पञ्चोष्माणः सनाभसाः|  
पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्पचन्ति हि||१३||  
यथास्वं स्वं च पुष्णन्ति देहे द्रव्यगुणाः पृथक्|  
पार्थिवाः पार्थिवानेव शेषाः शेषांश्च कृत्स्नशः||१४||

bhaumāpyāgneya vāyavyāḥ pañcoṣmāṇaḥ sanābhasāḥ|  
pañcāhāraguṇānsvānsvānpārthivādīnchapanti hi||13||  
yathāsvaṃ svaṃ ca puṣṇanti dehe dravyaguṇāḥ pṛthak|  
pārthivāḥ pārthivāneva śeṣāḥ śeṣāṃśca kṛtsnaśaḥ||14||



There are five types of Agni (digestive factors) based on 5 basic elements.

Parthivagni – responsible for digestion of solid food matters

Apyagni – responsible for digestion of liquid foods

Tejasagni- responsible for digestion of foods with fire element

Vayuvagni – responsible for digestion of air element and

Akashagni – responsible for digestion of food with ether element

They digest the respective elements and nourish the respective elements in the body. For example, Parthivagni digests solid foods and nourishes the solid body elements. [13-14]

### **Dhatvagni- paka – absorption of digested foods at tissue level:**

सप्तभिर्देहधातारो धातवो द्विविधं पुनः।

यथास्वमग्निभिः पाकं यान्ति किट्टप्रसादवत् ॥१५॥

saptabhirdehadhātāro dhātavo dvididham punaḥ।

yathāsvamagnibhiḥ pākaṃ yānti kiṭṭaprasādat ॥15॥

Thereafter, the digested food is subjected to Dhatu Paka. Dhatu means 7 types of tissues (Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra). Each of these Dhatu have their own Agni – digestion power. With this agni, the digested food gets divided into Sara bhaga – essence part. This nourishes the respective Dhatu. Kitta bhaga – waste product – this forms the waste product (Mala) of the respective Dhatu. [15]

## Process of metabolic transformation

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च।

अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः॥१६॥

rasādraktaṃ tato māṃsaṃ māṃsānmedastato'sthi ca।

asthno majjā tataḥ śukraṃ śukrādgarbhaḥ prasādajaḥ॥16॥

The nutrient fraction of Rasa dhatu provides nourishment to Rakta (blood).

The nutrient part of Rakta (blood) nourishes mamsa (muscle tissue),

that of mamsa to medas (fat),

that of medas to asthi (bone),

that of asthi to majja (bone marrow), and

the nutrient fraction of majja nourishes Shukra (semen). The foetus (garbha) is the product of nutrient of sukra or semen (sperm). [16]

## Nourishment of upadhatus (subsidiary / secondary tissue elements)

रसात् स्तन्यं ततो रक्तमसृजः कण्डराः सिराः।

मांसाद्वसा त्वचः षट् च मेदसः स्नायुसम्भवः ॥१७॥

rasāt stanyaṃ tato raktamasrjaḥ kaṇḍarāḥ sirāḥ।

māṃsādvāsā tvacaḥ ṣaṭ ca medasaḥ snāyusambhavaḥ ॥17॥

Breast milk (Stanya) and menstrual blood (Arthava) are formed out of Rasa

Kandara (tendons) and vessels (Sira) are formed out of Rakta,

Vasa (muscle fat) and 6 layers of skin are formed out of Mamsa

and

Snayus (sinews) are formed out of medo-dhatu. [17]

### **Malas (waste-products)**

किट्टमन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः।

पित्तं, मांसस्य खमला, मलः स्वेदस्तु मेदसः॥१८॥

स्यात्किट्टं केश लोमास्थनो, मज्जः स्नेहोऽक्षि विट्त्वचाम्।

प्रसाद किट्टे धातूनां पाकादेवंविधच्छतः ॥१९॥

परस्परोपसंस्तब्धा धातु स्नेह परम्परा |२०|

kiṭṭamannasya viṇmūtram, rasasya tu kapho'srjah।

pittam, māmsasya khamalā, malaḥ svedastu medasaḥ॥18॥

syātkiṭṭam keśa lomāsthno, majjñāḥ sneho'kṣi viṭtvacām।

prasāda kiṭṭe dhātūnām pākādevaṃvidharcchataḥ ॥19॥

parasparopasaṃstabdhā dhātu sneha paramparā |20|

The following are the malas (waste products) of anna (food) and dhatus (tissue elements):

Anna/ dhatu Mala (waste product)

1. Anna (food) yields stool and urine as waste products
2. Rasa yields Kapha (phlegm) as waste products
3. Rakta (blood) gives out pitta
4. Mamsa (muscle tissue) kha-mala (waste products excreted from the cavities like ears, eyes, nose, mouth and genital organs)
5. Medas (fat tissue) – sweat
6. Asthi (bone) kesa (big hair) and loma (small hair)
7. Majja (bone-marrow) the unctuous substance present in the eyes, stool and skin

Thus, Prasada (nutrient fraction) and Kitta (waste product) these 2 categories of products arise out of the paka (metabolic transformation) of the dhatus (tissue elements). Therefore, the process of successive transformation of the dhatus is mutually inter- woven. [18-1/2 20]

### **Prabhava –**

वृष्यादीनां प्रभावस्तु पुष्णाति बलमाशु हि॥२०॥

vṛṣyādīnāṃ prabhāvastu puṣṇāti balamāśu hi||20||

Usually, for the nourishment of Shukra Dhatu (semen and female reproductive components) first, Rasa dhatu should be nourished, then Rakta etc. and at the end, the nourishment reaches Shukra. But some herbs when administered, bypass nourishing all the other Dhatus and directly nourish Shukra dhatu. They act as aphrodisiac herbs – Vrushya. This action is caused by special efficacy of that herb – called Prabhava. [20 ½]

### **Time taken for metabolic transformation**

षड्भिः केचिदहोरात्रैरिच्छन्ति परिवर्तनम्।

सन्तत्या भोज्यधातूनां परिवृत्तिस्तु चक्रवत्॥२१॥

ṣaḍbhiḥ kecidahorātraicchanti parivartanam।

santatyā bhojyadhātūnāṃ parivṛttistu cakravat||21||

According to some scholars, the transformation of dhatus from rasa to Shukra is effected in 6 days and nights. This process of transformation of the tissue elements requiring nourishment is a continuous one, like a moving wheel. [21]

## Answer to query about metabolic transformation

इत्युक्तवन्तमाचार्यं शिष्यस्त्वदमचोदयत्।  
रसाद्रक्तं विसृष्टात् कथं देहेऽभिजायते॥२२॥  
रसस्य च न रागोऽस्ति स कथं याति रक्तताम्।  
द्रवादृक्ता त्स्थिरं मांसं कथं तज्जायते नृणाम्॥२३॥  
द्रवधातोः स्थिरान्मांसान्मेदसः सम्भवः कथम्।  
श्लक्षणाभ्यां मांसं मेदोभ्यां खरत्वं कथमस्थिषु॥२४॥  
खरेष्वस्थिषु मज्जा च केन स्निग्धो मृदुस्तथा।  
मज्जश्च परिणामेन यदि शुक्रं प्रवर्तते॥२५॥  
सर्वं देहगतं शुक्रं प्रवदन्ति मनीषिणः।  
तथाऽस्थि मध्यं मज्जश्च शुक्रं भवति देहिनाम्॥२६॥  
छिद्रं न दृश्यतेऽस्थनां च तन्निःसरति वा कथम्।  
एवमुक्तस्तु शिष्येण गुरुः प्राहेदमुत्तरम्॥२७॥  
तेजो रसानां सर्वेषां मनुजानां यदुच्यते।  
पित्तोष्मणः स रागेण रसो रक्तत्वमृच्छति॥२८॥  
वाय्वम्बु तेजसा रक्तमूष्मणा चाभिसंयुतम्।  
स्थिरतां प्राप्य मांसं स्यात् स्वोष्मणा पक्वमेव तत् ॥२९॥  
स्वतेजोऽम्बुगुणस्निग्धोद्रिक्तं मेदोऽभिजायते।  
पृथिव्यग्न्यनिलादीनां सङ्घातः स्वोष्मणा कृतः॥३०॥  
खरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम्।  
करोति तत्र सौषिर्यमस्थनां मध्ये समीरणः॥३१॥  
मेदसस्तानि पूर्यन्ते स्नेहो मज्जा ततः स्मृतः।  
तस्मान्मज्जस्तु यः स्नेहः शुक्रं सज्जायते ततः॥३२॥  
वाय्वाकाशादिभिर्भावैः सौषिर्यं जायतेऽस्थिषु।  
तेन स्रवति तच्छुक्रं नवात् कुम्भादिवोदकम्॥३३॥  
स्रोतोभिः स्यन्दते देहात् समन्ताच्छुक्रवाहिभिः ।  
हर्षेणोदीरितं वेगात् सङ्कल्पाच्च मनोभवात्॥३४॥

विलीनं घृतवद्व्यायामोष्मणा स्थानविच्युतम्।  
बस्तौ सम्भृत्य निर्याति स्थलान्निम्नादिवोदकम्)।।३५।।

ityuktavantamācāryam śiṣyastvidamacodayat।  
rasādraktaṃ visadrśāt katham dehe'bhijāyate।।22।।  
rasasya ca na rāgo'sti sa katham yāti raktatām।  
dravādraktātsthiram māṃsam katham tajjāyate nṛṇām।।23।।  
dravadhātoḥ sthirānmāṃsānmedasaḥ sambhavaḥ katham।  
ślakṣṇābhyām māṃsamedobhyām kharatvam kathamasthiṣu।।24।।  
khareṣvasthiṣu majjā ca kena snigdho mṛdustathā।  
majjñāśca pariṇāmena yadi śukraṃ pravartate।।25।।  
sarvadehagataṃ śukraṃ pravadanti manīṣiṇaḥ।  
tathā'sthimadhyamajjñāśca śukraṃ bhavati dehinām।।26।।  
chidraṃ na drśyate'sthnām ca tanniḥsarati vā katham।  
evamuktastu śiṣyeṇa guruḥ prāhedamuttaram।।27।।  
tejo rasānām sarveṣām manujānām yaducyate।  
pittosmaṇaḥ sa rāgeṇa raso raktatvamṛcchati।।28।।  
vāyvambutejasā raktamūṣmaṇā cābhisamṣyutam।  
sthiratām prāpya māṃsam syāt svoṣmaṇā pakvameva tat ।।29।।  
svatejo'mbuguṇasnigdhodriktaṃ medo'bhijāyate।  
pṛthivyagnyanilādīnām saṅghātaḥ svoṣmaṇā kṛtaḥ।।30।।  
kharatvam prakarotyasya jāyate'sthi tato nṛṇām।  
karoti tatra sauṣiryamasthnām madhye samīraṇaḥ।।31।।  
medasastāni pūryante sneho majjā tataḥ smṛtaḥ।  
tasmānmajjñastu yaḥ snehaḥ śukraṃ sañjāyate tataḥ।।32।।  
vāyvākāśādibhirbhāvaiḥ sauṣiryam jāyate'sthiṣu।  
tena sravati tacchukraṃ navāt kumbhādivodakam।।33।।  
srotobhiḥ syandate dehāt samantācchukravāhibhiḥ ।  
harṣeṇodīritaṃ vegāt saṅkalpācca manobhavāt।।34।।

vilīnaṃ ghr̥tavadvyāyāmoṣmaṇā sthānavicyutam|  
bastau sambhṛtya niryāti sthalānnimnādivodakam)||35||

On hearing the discussion or discourse from Lord Punarvasu, Agnivesha enquired: "How is rakta (blood) produced out of dissimilar rasa (plasma) in the body?

Rasa is free from any colour. How does it acquire colour (redness)?

Raktha is liquid by nature and how does the compactness and stability of Mamsa (muscle tissue) come out of raktha?

How is medas (fat tissue), which is semisolid, produced out of compact Mamsa? How do the bones attain kharatva (roughness and hardness) when they are produced out of mamsa and medas, that are smooth and soft?

On the other hand, the bones being so hard, how does majja (bone-marrow) which is so smooth and soft come out of them?

How does majja (bone marrow) get transformed into Shukra (semen)? According to the wise, sukra pervades the entire body and majja from out of which it is produced is located inside the bone. No holes are visible in the bones. So, how does Shukra (semen) ooze out through the bones?

### **Lord Punarvasu replied as follows:**

"Rasa dhatu (chyle, blood plasma) represents the essence (tejas) of all the rasas (ingredients of food and drinks having six tastes). That essence of rasa gets transformed into rakta (blood) by virtue of the color (raga) imparted by the heat of Pitta.

This rakta again, accompanied by Vayu (air), Jala (water), tejas (fire) and heat (ushma) attains compactness and gets transformed into Mamsa (muscle tissue).

That mamsa cooked by its own heat (ushma = enzymes), gets transformed into medas (fat tissue) with the influence of liquidity (Ambu Guna) and Snigdha (unctuousness).

The Asthi dhatu (bone tissue) is produced by the transformation of medas (fat tissue) into a compact form. This compactness is brought about by the action of the Ushma (enzymes) of Medas. It is influenced by Pruthvi (earth), jala, and vayu elements. This enzymatic action gives rise to kharatva (hardness and roughness), with the result that asthi (bone) is manifested.

Vayu causes porosity in the interior of bones, and this porous spaces gets filled up with medas (fat). This unctuous substance is, thereafter, called majjja (bone marrow)

The unctuous substance (essence) of that majjja (bone marrow), thereafter, gives rise to Shukra (male and female reproductive system). Porosity of bones is caused by vayu, akasha etc., and through these porous holes, exudation of Shukra takes place. This can be compared to exudation of water through the porous walls of a new earthen pot. The entire body is pervaded by fine channels carrying semen.

When a person gets excited because of the sexual urge, determination and amorous mental attitude, then semen comes out from the entire body through pores to the testicle. The



displacement (ejaculation) of semen takes place because of the heat that is produced during the physical exercise involved at the time of sexual intercourse. This heat causes melting of semen. This happens on the analogy of the melting of ghee by the application of physical heat. From the testicles, semen gets ejaculated as water flows from a higher altitude to a place of lower altitude. [22-35]

### **Circulation of Rasa**

व्यानेन रस धातुर्हि विक्षेपो चित कर्मणा।  
युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा॥३६॥  
क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः।  
करोति विकृतिं तत्र खे वर्षमिव तोयदः॥३७॥  
दोषाणामपि चैवं स्यादेक देश प्रकोपणम् ।३८।

vyānena rasa dhāturhi vikṣepo cita karmaṇā।  
yugapat sarvato'jasraṃ dehe vikṣipyate sadā॥36॥  
kṣipyamāṇaḥ khavaiguṇyādrasaḥ sajjati yatra saḥ।  
karoti vikṛtiṃ tatra khe varṣamiva toyadaḥ॥37॥  
doṣāṇāmapi caivaṃ syādeka deśa prakopaṇam ।38।

### **Circulation of Rasa**

Vyana-vata (a type of Vata Dosha), which by nature stimulates the process of circulation, causes circulation of Rasa- dhatu all over the body simultaneously and continuously.

Rasa- dhatu during the process of circulation, gets stuck up due to the vitiation of the channels of circulation (Kha Vaigunya). It is at this very site of morbidity, that the disease is manifested. As the rains are caused by the (obstructed) cloud in the sky, similarly, the

Doshas get vitiated in that particular spot to cause morbidity in a part of the body. [36- 38]

### **Importance of Jatharagni – digestive fire**

इति भौतिक धात्वन्न पक्वणां कर्म भाषितम्॥३८॥  
अन्नस्य पक्ता सर्वेषां पक्वणामधिपो मतः।  
तन्मूलास्ते हि तद्वृद्धि क्षय वृद्धि क्षयात्मकाः॥३९॥  
तस्मात्तं विधि वद्युक्तैरन्नपानेन्धनैर्हितैः।  
पालयेत् प्रयतस्तस्य स्थितौ ह्ययुर्बलस्थितिः॥४०॥  
यो हि भुङ्क्ते विधिं त्याक्त्वा ग्रहणी दोषजान् गदान्।  
स लौल्याल्लभते शीघ्रं, वक्ष्यन्तेऽतः परं तु ते॥४१॥

iti bhautika dhātvanna paktṛṇām karma bhāṣitam||38||  
annasya paktā sarveṣāṃ paktṛṇāmadhipo mataḥ।  
tanmūlāste hi tadvṛddhi kṣaya vṛddhi kṣayātmakāḥ||39||  
tasmāttam vidhi vadyuktairannapānendhanairhitaiḥ।  
pālayet prayatastasya sthitau hyayurbalasthitiḥ||40||  
yo hi bhukte vidhiṃ tyāktvā grahaṇī doṣajān gadān।  
sa laulyāllabhate śīghraṃ, vakṣyante'taḥ paraṃ tu te||41||

### **Importance of Jataragni – digestive fire**

Thus, 5 Bhautikagni (elemental digestive fire), 7 Dhatvagnis (tissue level digestive fire) and 1 Jatharagni (digestive enzymes in stomach and intestines) are responsible for food digestion and assimilation.

In all these 13 types of Agnis, Jatharagni (digestive fire in the stomach and intestines) is the chief. Bhutagni and Dhatvagni s are dependent upon it.

Aggravation or diminution of Jathatagni results in the aggravation

or diminution of Bhutagni and Dhatvagni. Therefore, with appropriate types of fuel in the form of wholesome foods and drinks, the Jataragni should be carefully maintained. The strength of a person depends upon the strength of Jataragni.

If a person takes food without following appropriate procedure, then he quickly succumbs to disease caused by the vitiation of Grahani (duodenum and the upper part of the small intestine) because of this uncontrolled habits. These ailments will be described hereafter. [38 ½- 41]

### **Ajeerna Nidana and Samprapti:**

अभोजनादजीर्णाति भोजनाद्विषमाशनात्।

असात्म्य गुरु शीताति रूक्ष सन्दुष्ट भोजनात्॥४२॥

विरेक वमन स्नेह विभ्रमाद्व्याधिकर्षणात्।

देशकालर्तुवैषम्याद्वेगानां च विधारणात्॥४३॥

दुष्यत्यग्निः, स दुष्टोऽन्नं न तत् पचति लघ्वपि।

अपच्यमानं शुक्तत्वं यात्यन्नं विषरूपताम् ॥४४॥

abhojanādajīrṇāti bhojanādvīṣamāśanāt।

asātmya guru śītāti rūkṣa sanduṣṭa bhojanāt॥42॥

vireka vamaṇa sneha vibhramādvvyādhikarṣaṇāt।

deśakālartuvaiṣamyādvēgānāṃ ca vidhāraṇāt॥43॥

duṣyatyaṅniḥ, sa duṣṭo'nnam na tat pacati laghvapi।

apacyamānaṃ śuktatvaṃ yātyannaṃ viṣarūpatām ॥44॥

### **Ajeerna – Low digestion causes and pathogenesis:**

Agni (enzymes responsible for digestion and metabolism) gets vitiated of the following:

Abhojanat – Excessive fasting

Ajeernati Bhojanaat – Eating when digestion strength is low

Vishamashana – irregular eating

Asatmya – Intake of unwholesome,

Guru, Sheeta, Atirooksha Sandushta Bhojana – intake of heavy, cold excessively unctuous and polluted food

Improper administration of Vamana, Virechana, and Snehana therapies

Vyadhi Karshanat – Emaciation as a result of affliction by diseases

Residing in improper country and in inappropriate time

Seasonal perversions (raining during summer, high temperature during winter etc) and

Vega Vidharana – Suppression of manifested natural urges.

The above activities causes Vitiation of Agni. The agni becomes so weak that it cannot digest even light foods. The undigested food becomes sour and it works like poison. This leads to the manifestation of Ajeerna. [42-44]

### **Ajirna Lakshana:**

तस्य लिङ्गमजीर्णस्य विष्टम्भः सदनं तथा।

शिरसो रुक् च मूर्च्छा च भ्रमः पृष्ठकटिग्रहः॥४५॥

जृम्भाऽङ्गमर्दस्तृष्णा च ज्वरश्छर्दिः प्रवाहणम्।

अरोचको ऽविपाकश्च, घोरमन्नविषं च तत्॥४६॥

tasya liṅgamajīrṇasya viṣṭambhaḥ sadanaṃ tathā।

śirasō ruk ca mūrccā ca bhramaḥ pṛṣṭhakatigrahaḥ॥45॥

jṛmbhā'ṅgamardastrṣṇā ca jvaraśchardiḥ pravāhaṇam।

arocako `vipākaśca, ghoramannaviṣaṃ ca tat॥46॥

## General signs and symptoms of Ajeerna

Vistambha – abdominal distension

Sadana – felling of prostration,

Shira ruk – headache,

Murcchha – fainting,

Bhrama – giddiness,

Prshta kati graha -stiffness of the back and lumber region,

Jrumbha – yawning,

Anga marda – malaise,

Trshna – morbid thirst,

Jwara – fever,

Chardi – vomiting,

Pravahanam – tenesmus

Aruchi – anorexia and

Avipaka – indigestion of food

This is a serious condition called Anna – visha – food turning into poison. [45-46]

## Ajeerna Bheda Lakshana:

संसृज्यमानं पित्तेन दाहं तृष्णां मुखामयान्।

जनयत्यम्लपित्तं च पित्तजांश्चापरान् गदान्॥४७॥

यक्ष्म पीनस मेहादीन् कफजान् कफसङ्गतम्।

करोति वात संसृष्टं वातजांश्च गदान् बहून्॥४८॥

मूत्र रोगांश्च मूत्रस्थं कुक्षि रोगान् शकृद्गतम्।

रसादिभिश्च संसृष्टं कुर्याद्रोगान् रसादिजान्॥४९॥

saṁsrjyamānaṁ pittena dāhaṁ trṣṇāṁ mukhāmayān।

janayatyamlapittaṁ ca pittajāṁścāparān gadān॥47॥

yakṣma pīnasa mehādīn kaphajān kaphasaṅgatam।

karoti vāta saṁsrṣṭaṁ vātajāṁśca gadān bahūn॥48॥

mūtra rogāṃśca mūtrasthaṃ kukṣi rogān śakṛdgatam|  
rasādibhiśca saṃsrṣṭaṃ kuryādrogān rasādirjān||49||

### **Signs and symptoms of different types of Ajeerna:**

Ajeerna when associated with Pitta, causes below symptoms –

Daha -burning sensation,

Trushna – morbid thirst and

Mukha roga – **mouth ulcer**

Amla pitta – hyper acidity and such other Paittik diseases.

### **When associated with kapha it gives rise to**

Yakshma – tuberculosis,

Peenasa – chronic rhinitis, coryza

Meha – urinary diseases, diabetes and such other morbidities.

**When associated with Vata Dosha,** it gives rise to several vatika diseases.

When located in the urine, it causes urinary diseases and when located in the stools, it gives rise to diseases of the pelvic region.

When associated with tissue elements, like rasa etc. it causes diseases of the concerned tissues, viz Rasa. etc [47-49]

### **Vishamagni and Teekshnagni:**

विषमो धातुवैषम्यं करोति विषमं पचन्|

तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः||५०||

viṣamo dhātuvaiṣamyam karoti viṣamaṃ pacan|

tīkṣṇo mandendhano dhātūn viśoṣayati pāvakaḥ||50||

Vishamagni – irregular type of Agni causes irregularity in the digestion of food, leading to discordance of tissue elements.

Teekshnagni – when digestive fire is intense, but the food quantity is low, it causes emaciation of tissue elements. [50]

### **Samagni – Normal state of Agni**

युक्तं भुक्तवतो युक्तो धातुसाम्यं समं पचन्॥५१॥

yuktaṃ bhuktavato yukto dhātusāmyaṃ samaṃ pacan॥51॥

If Agni is in normal state and if the individual takes appropriate quantity of food, then there will be proper digestion of food, which leads to the maintenance of the equilibrium of all tissue elements. [1/2 51]

### **Signs of Mandagni and Grahani Gada**

दुर्बलो विदहत्यन्नं तद्यात्यूर्ध्वमधोऽपि वा॥५१॥

अधस्तु पक्वमामं वा प्रवृत्तं ग्रहणीगदः।

उच्यते सर्वमेवान्नं प्रायो ह्यस्य विदह्यते॥५२॥

अतिसृष्टं विबद्धं वा द्रवं तदुपदिश्यते।

तृष्णारोचकवैरस्यप्रसेकतमकान्वितः॥५३॥

शूनपादकरः सास्थिपर्वरुक् छर्दनं ज्वरः।

लोहामगन्धिस्तिकाम्ल उद्गारश्चास्य जायते॥५४॥

durbalo vidahatyannaṃ tadyātyūrdhvamadho'pi vā॥51॥

adhastu pakvamāmaṃ vā pravṛttaṃ grahaṇīgadaḥ।

ucyate sarvamevānnaṃ prāyo hyasya vidahyate॥52॥

atisṛṣṭaṃ vibaddhaṃ vā dravaṃ tadupadiśyate।

tr̥ṣṇārocakavairasyaprasekatamakānvitaḥ॥53॥

śūnapādakaraḥ sāsthiparvaruk chardanaṃ jvaraḥ।

lohāmagandhistiktāmla udgāraścāsyā jāyate॥54॥

Mandagni (weak digestion strength) brings about vidaha (semi-digested food) which moves upwards and downwards in gastrointestinal tract. When the digested and undigested food (Apaka) move downward, this condition is called Grahani. Here, the food remains in the state of vidagdha (partly undigested).

This leads to below symptoms:

Constipation or diarrhea.

Trushna – excess thirst

Arochaka – anorexia

Vairasya – distaste in mouth,

Praseka – excessive salivation and

Tamaka shvasa (asthma),

Parvaruk – pain in small joints,

Chardi – vomiting,

Jwara – fever and

Udgara – belching, eructation having metabolic smell, smell of ama (undigested food) and bitter and sour tastes. [51 ½- 54]

### **Grahani Poorvaroopa:**

पूर्वरूपं तु तस्येदं तृष्णाऽऽलस्यं बलक्षयः।

विदाहोऽन्नस्य पाकश्च चिरात् कायस्य गौरवम्॥५५॥

pūrvarūpaṃ tu tasyedaṃ tṛṣṇā’lasyaṃ balakṣayaḥ।

vidāho’nnasya pākaśca cirāt kāyasya gauravam॥55॥

### **Premonitory signs and symptoms**

Trushna – excess thirst

Alasya – laziness

Bala kshaya – diminution of strength



Vidaha – burning sensation

Chirat anna paka – delay in the digestion of food and

Kaya Gauravam – heaviness of the body [55]

### **Definition of Grahani:**

अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता।

नाभेरुपर्यह्यग्निबलेनोपष्टब्धोप बृंहिता ॥५६॥

अपक्वं धारत्यन्नं पक्वं सृजति पार्श्वतः।

दुर्बलाग्निबला दुष्टा त्वाममेव विमुञ्चति॥५७॥

agnyadhiṣṭhānamannasya grahaṇādgrahaṇī matā।

nābheruparyahyagnibalenopaṣṭabdhopa bṛṁhitā ॥56॥

apakvaṁ dhāratyannaṁ pakvaṁ sṛjati pārśvataḥ।

durbalāgnibalā duṣṭā tvāmameva vimuñcati॥57॥

### **Definition of Grahani:**

Grahani (duodenum, first part of intestine), which is the site of Agni (digestive enzymes), is called so, because of its power to restrain (Grahanat) the downward movement of food. It is located above the umbilical region, and is supported and nourished by the strength of Agni.

Normally, it restrains the downward movement of undigested food and after the digestion it releases the food through its Lumen. In the abnormal condition, when it gets vitiated because of weakness of Agni (power of digestion), it releases the food in undigested form only. [56-57]

### **Grahani Roga Bheda**

वातात् पित्तात् कफाच्च स्यात्तद्रोगस्त्रिभ्य एव च।

हेतुं लिङ्गं रूपभेदाञ् शृणु तस्य पृथक् पृथक्॥५८॥  
vātāt pittāt kaphācca syāttadrogastribhya eva ca|  
hetuṃ liṅgaṃ rūpabhedāñ śṛṇu tasya pṛthak pṛthak॥58॥

Grahaniroga is of 4 types, viz,

Vatika – caused by the aggravation of vata

Paittika – caused by the aggravation of pitta

Kaphaja – caused by the aggravation of kapha and

Sannipatika – caused by the simultaneous aggravation of all the 3  
Doshas

Their etiology, signs and symptoms (linga and rupa) are explained  
below. [58]

### **Vataja Grahani Nidana, Samprapti, lakshana –**

कटु तिक्त कषायातिरूक्ष शीतल भोजनैः।  
प्रमितानशनात्यध्व वेग निग्रह मैथुनैः॥५९॥  
करोति कुपितो मन्दमग्निं सञ्छाद्य मारुतः ।  
तस्यान्नं पच्यते दुःखं शुक्त पाकं खराङ्गता॥६०॥  
कण्ठास्य शोषः क्षुत्तृष्णा तिमिरं कर्णयोः स्वनः।  
पार्श्वोरुवङ्क्षण ग्रीवारुजोऽभीक्षणं विसूचिका॥६१॥  
हृत्पीडा काश्य दौर्बल्यं वैरस्यं परिकर्तिका।  
गृद्धिः सर्व रसानां च मनसः सदनं तथा॥६२॥  
जीर्णे जीर्यति चाध्मानं भुक्ते स्वास्थ्यमुपैति च।  
स वातगुल्म हृद्रोग प्लीहा शङ्की च मानवः॥६३॥  
चिरादुःखं द्रवं शुष्कं तन्वामं शब्दफेनवत्।  
पुनः पुनः सृजेद्वर्चः कास श्वासादितोऽनिलात्॥६४॥  
kaṭu tikta kaṣāyātirūkṣa śītala bhojanaiḥ|  
pramitānaśanātyadhva vega nigraha maithunaiḥ॥59॥

karoti kupito mandamagniṃ sañchādya mārutaḥ |  
tasyānnaṃ pacyate duḥkhaṃ śukta pākaṃ kharāṅgatā||60||  
kañṭhāsya śoṣaḥ kṣuttrṣṇā timiraṃ karṇayoḥ svanaḥ |  
pārśvoruvañkṣaṇa grīvārujo'bhīkṣṇaṃ visūcikā||61||  
hr̥tpīḍā kārsya daurbalyaṃ vairasyaṃ parikartikā |  
gr̥ddhiḥ sarva rasānāṃ ca manasaḥ sadanaṃ tathā||62||  
jīrṇe jīryati cādhmānaṃ bhukte svāsthyamupaiti ca |  
sa vātagulma hr̥droga plīhā śaṅkī ca mānavaḥ||63||  
cirāduḥkhaṃ dravaṃ śuṣkaṃ tanvāmaṃ śabdaphenavat |  
punaḥ punaḥ sr̥jedvarcaḥ kāsa śvāsārdito'nilāt||64||

### **Etiology, signs and symptoms of vatika grahani**

Causes:

Intake of

Katu – pungent,

Tikta – bitter,

Kashaya – astringent,

Rooksha Sheetala bhojana – dry, cold foods

Pramitashana – intake of less of food, fasting,

Atyadhva – walking long distance,

Vega nigraha – suppression of natural urges and

Ati maithuna – excessive sexual intercourse.

Because of the above mentioned factors, Vata Dosha gets aggravated and covers (Sanchadya) the suppressed Agni (power of digestion). As a result of this, the food taken by the patient does not get easily digested.

Symptoms:

This leads to acidity and roughness in the body,  
Kanta Asya Shosha – dryness of throat and mouth,  
Kshut, Trushna – excessive hunger & thirst,  
Timira – appearance of darkness in the eyes,  
Karnayo Swana – abnormal sound in the ears, tinnitus  
Parshwa ruk – frequent pain in the sides of the chest, thighs, pelvic  
region and neck, pain in the cardiac region and neck,  
Visucika – severe diarrhoea,  
pain in the cardiac region, emaciation, weakness, distaste in the  
mouth, sawing pain in the abdomen, craving for (ingredients of  
food having) all tastes, mental frustration, flatulence after and  
burning the process of digestion, and temporary feeling of relief  
immediately after the intake of food.

The patient suspects as if he is suffering from Vatik diseases and  
splenic disorder. He passes stools with difficulty. Stool is liquid  
mixed, hard stool, thin and associated with ama (mucous),  
produces gurgling sounds and forth. He voids stool frequently and  
gets afflicted with cough and dyspnoea. All these signs and  
symptoms are manifested because of the aggravated Vata Dosha.  
[59-64]

**Pittaja Granai Nidana, Lakshana:**

कट्वजीर्णं विदाह्यम्लक्षाराद्यैः पित्तमुल्बणम्|

अग्निमाप्लावयद्वन्ति जलं तसमिवानलम्||६५||

सोऽजीर्णं नीलपीताभं पीताभः सार्यते द्रवम्|

पूत्यम्लोद्गार हृत्कण्ठदाहारुचि तृडर्दितः||६६||

kaṭvajīrṇa vidāhyamlakṣārādyaiḥ pittamulbaṇam|

agnimāplāvayaddhanti jalam taptamivānalam||65||  
so'jirṇam nīlapītābham pītābhaḥ sāryate dravam|  
pūtyamlodgāra hr̥tkanṭhadāhāruci tr̥ḍarditaḥ||66||

### **Causes, signs and symptoms of paittika grahani**

Pitta gets aggravated by the intake of food ingredients which are

Katu – pungent,

Ajirna – Indigestion

vidahi – which cause burning sensation

Amla – sour

Kshara – alkaline etc.

The aggravated pitta suppresses and extinguishes agni (digestive enzymes), as hot water causes extinction of physical fire. The patient voids loose stool containing undigested material, which is bluish-yellow or yellow in colour.

He also suffers from eructation foul smell and sour taste.

Hrut Kanta Daha – Burning sensation in the cardiac region and throat,

Aruchi – anorexia as well as

Trushna – excess thirst [65-66]

### **Kaphaja Grahani – Nidana, Lakshana**

गुर्वति स्निग्ध शीतादि भोजनादतिभोजनात्|

भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः||६७||

तस्यान्नं पच्यते दुःखं हल्लास च्छर्द्यरोचकाः|

आस्योप देह माधुर्य कास श्ठीवन पीनसाः||६८||

हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरु|

दुष्टो मधुर उद्गारः सदनं स्त्रीष्वहर्षणम्||६९||

भिन्नामश्लेष्म संसृष्ट गुरु वर्चःप्रवर्तनम्।  
अकृशस्यापि दौर्बल्यमालस्यं च कफात्मके॥७०॥

gurvati snigdha śītādi bhojanādatibhojanāt।  
bhuktamātrasya ca svapnāddhantyaagniṃ kupitaḥ kaphaḥ॥67॥  
tasyānnaṃ pacyate duḥkhaṃ hr̥llāsa cchardyarocakāḥ।  
āsyopa deha mādhyura kāsa ṣṭhivana pīnasāḥ॥68॥  
hr̥dayaṃ manyate styānamudaram stimitaṃ guru।  
duṣṭo madhura udgāraḥ sadanaṃ strīṣvahaṣaṇam॥69॥  
bhinnāmaśleṣma saṃsr̥ṣṭa guru varcaḥpravartanam।  
akṛśasyāpi daurbalyamālasyaṃ ca kaphātmake॥70॥

### **Causes, signs and symptoms of Kaphaj Grahani:**

Kapha gets aggravated by the intake of food, which is

Guru – heavy,

Snigdha – excessively unctuous,

Sheeta – cold etc.

By the intake of food in excess quantity and by sleeping immediately after food, in such circumstances, does not get easily digested and the patient suffers from

Hrullasa – nausea,

Chardi – vomiting

Aruchi – anorexia

Stickiness and

Madhura aasya – sweet taste in the mouth,

Kasa – cough

Sthivana – spitting (excessive salivation) and

Pinasa – chronic rhinitis

A feeling of sluggishness in the cardiac region,

Stimita – Numbness and

Udara gurutvam – heaviness in the abdomen

Eructation with foul smell and sweet taste

Low libido.

He voids stool which is split into pieces, mixed with mucous and phlegm, and heavy. Even if not emaciated, the patient feels weak and indolent. [67-70]

यश्चाग्निः पूर्वमुद्धिष्टो रोगानीके चतुर्विधः।

तं चापि ग्रहणी दोषं समवर्जं प्रचक्ष्महे॥७१॥

yaścāgniḥ pūrvamuddiṣṭo rogānīke caturvidhaḥ।

taṃ cāpi grahaṇī doṣaṃ samavarjaṃ pracakṣmahe॥71॥

In roganika chapter (Vimana sthana 6:12), 4 types of Agni, viz,

Tiksnagni – sharp

Mandagni – mild

Vishamagni —irregular and

Samagni – regular digestive fire are explained.

The first 3 types of disorders of agni also constitute Grahani dosha.

[71]

**Signs and symptoms of sannipatika grahani –**

पृथग्वातादि निर्दिष्ट हेतु लिङ्ग समागमे।

त्रिदोषं निर्दिशेत्तेषां भेषजं शृण्वतः परम्॥७२॥

prthagvātādi nirdiṣṭa hetu liṅga samāgame।

tridoṣaṃ nirdiṣetteṣāṃ bheṣajaṃ śṛṇvataḥ param॥72॥

The sannipatika (where all the 3 doshas are simultaneously vitiated) type of grahani gada is to be determined on the basis of simultaneous manifestation of all signs and symptoms pertaining to the 3 doshas (vide verse nos. 59-70). The treatment of these varieties of agni- dosha is expounded hereafter. [72]

### **Description of Ama-grahani –**

ग्रहणीमाश्रितं दोषं विदग्धाहार मूर्च्छितम्।

सविष्टम्भ प्रसेकार्ति विदाहारुचि गौरवैः॥७३॥

आमलिङ्गान्वितं दृष्ट्वा सुखोष्णेनाम्बुनोद्धरेत्।

फलानां वा कषायेण पिप्पली सर्षपैस्तथा॥७४॥

लीनं पक्वाशयस्थं वाऽऽप्यामं स्राव्यं सदीपनैः।

शरीरानुगते सामे रसे लङ्घनपाचनम्॥७५॥

विशुद्धामाशयायास्मै पञ्चकोलादिभिः शृतम्।

दद्यात् पेयादि लघ्वन्नं पुनर्योगांश्च दीपनान्॥७६॥

grahaṇīmāśritaṃ doṣaṃ vidagdhāhāra mūrcchitam।

saviṣṭambha prasekārti vidāhārucci gauravaiḥ॥73॥

āmaliṅgānviṭaṃ drṣṭvā sukhoṣṇenāmbunoddharet।

phalānāṃ vā kaṣāyeṇa pippalī sarṣapaistathā॥74॥

līnaṃ pakvāśayasthaṃ vā”pyāmaṃ srāvyaṃ sadīpanaiḥ।

śarīrānugate sāme rase laṅghanapācanam॥75॥

viśuddhāmāśayāyāsmāi pañcakolādibhiḥ śṛtam।

dadyāt peyādi laghvannaṃ punaryogaṃśca dīpanān॥76॥

### **Ama-grahani – when Grahani disease is associated with Ama (product of altered digestion and metabolism)**

When Dosha is located in Grahani is afflicted by food, which is not fully digested (vidagdha – partly digested), then the signs of ama (product of improper digestion and metabolism) are manifested –



Vistambha – constipation  
Praseka – salivation  
Shoola – Pain  
Vidaha – burning sensation  
Aruchi – anorexia and  
Gauravam – heaviness are manifested.

Such a patient is administered emetic therapy with the help of lukewarm water.

Alternatively, the decoction of Madanaphala – *Randia dumetorum* mixed with Pippali – long pepper- *piper longum* and Sarshapa is used for Vamana – emetic therapy. (**read more about Vamana therapy**)

If the Ama (undigested food mix) moves downwards and remains adhered to the colon, then the patient is given Virechana purgation therapy with such herbs that stimulate digestion strength.

If the dosha in its ama (undigested) stage is converted into Rasa (chyle) and pervades other parts of the body, then the patient is made to fast, and should be given medicines conducive to Pachana (digestion) of the undigested material, e.g yavagu (thick gruel).

After the amashaya is cleared, by the administration of appropriate Vamana (purgation) and Langhanam (fasting) therapies, the patient is given

– Peaya (thin gruel) prepared of the decoction of **Panchakola** (pippali—*Piper longum*, pippalimula – long pepper root, Chavya – *Piper retrofractum*, chitraka – *Plumbago zeylanica* and nagara –

Zingiber officinale), etc.

He may also be given light food and such other ingredients as are stimulants of digestion. [73-76]

### **Treatment for Vataja Grahani**

ज्ञात्वा तु परिपक्वामं मारुत ग्रहणी गदम्।  
दीपनीय युतं सर्पिः पाययेताल्पशो भिषक्॥७७॥  
किञ्चित्सन्धुक्षिते त्वग््नौ सक्त विण्मूत्र मारुतम्।  
द्व्यहं त्र्यहं वा संस्नेह्य स्विन्नाभ्यक्तं निरूहयेत्॥७८॥  
तत एरण्ड तैलेन सर्पिषा तैल्वकेन वा।  
स क्षारेणानिले शान्ते स्रस्त दोषं विरेचयेत्॥७९॥  
शुद्धं रूक्षाशयं बद्धवर्चसं चानुवासयेत्।  
दीपनीयाम्ल वातघ्न सिद्धा तैलेन मात्रया॥८०॥  
निरूढं च विरिक्तं च सम्यक् चैवानुवासितम्।  
लघ्वन्नं प्रति सम्भुक्तं सर्पिरभ्यासयेत् पुनः॥८१॥

jñātvā tu paripakvāmaṃ māruta grahaṇī gadam।  
dīpanīya yutaṃ sarpiḥ pāyayetālpāśo bhiṣak॥77॥  
kiñcitsandhuḥsite tvagnau sakta viṇmūtra mārutam।  
dvyahaṃ tryahaṃ vā saṃsnehya svinnābhyaktaṃ nirūhayet॥78॥  
tata eraṇḍa tailena sarpiṣā tailvakena vā।  
sakṣāreṇānile śānte srasta doṣaṃ virecayet॥79॥  
śuddhaṃ rūkṣāśayaṃ baddhavarcaśaṃ cānuvāsayet।  
dīpanīyāmla vātaghna siddhātailena mātrayā॥80॥  
nirūḍhaṃ ca viriktaṃ ca samyak caivānuvāsitam।  
laghvannaṃ prati sambhuktaṃ sarpirabhyāsayet punaḥ॥81॥

### **Treatment for Vataja Grahani:**

Having ascertained that Vata and Grahani roga has become free from Ama, the physician should administer medicated ghee

prepared with Deepaneeya (improving digestion strength) in small quantities.

After the agni (power of digestion) is slightly stimulated, the patient becomes capable of retaining the stool, urine and flatus. To such a patient, Snehana (oleation) therapy is administered for 2 or 3 days, followed by fomentation and massage therapies. Thereafter, niruha type of medicated enema is administered.

After the Dosha has become loosened (free from adhesion, Srastha Dosha), and the Vata is eliminated or alleviated as a result of the administration of niruha enema, the patient is given purgation therapy with the help of **castor-oil** or Tilvaka- Ghrita mixed with Kshara.

Even after the colon is cleansed, stool has become well formed, the dryness of the colon might persist. For correcting this dryness, the patient is given anuvasana basti (oil / fat enema) with the help of appropriate quantity of oil cooked with drugs which stimulates digestion, which are sour in taste and which balance Vata Dosha. After the appropriate administration of Niruha, Virechana and Anuvasana therapies the patient is given light food, and a course of medicated ghee is administered. [77-81]

### **Dashamuladya Ghrita**

द्वे पञ्चमूले सरलं देवदारु सनागरम्।

पिप्पलीं पिप्पलीमूलं चित्रकं हस्ति पिप्पलीम्॥८२॥

शण्डीयं यवान् कोलन् कुलत्थान् सुषवीं तथा ।

पाचयेदारनालेन दध्ना सौवीरकेण वा॥८३॥

चतुर्भागावशेषेण पचेत्तेन घृताढकम्।

स्वर्जिकायावशूकाख्यौ क्षारौ दत्त्वा च युक्तिः॥८४॥

सैन्धवौद्धिद सामुद्र बिडानां रोमकस्य च।  
स सौवर्चल पाक्यानां भागान्द्विपलिकान् पृथक्॥८५॥  
विनीय चूर्णितान् तस्मात् पाययेत् प्रसृतं बुधः।  
करोत्यग्निं बलं वर्णं वातघ्नं भुक्तपाचनम्॥८६॥  
इति दशमूलाद्यं घृतम्।

dve pañcamūle saralaṃ devadāru sanāgaram।  
pippalīṃ pippalīmūlaṃ citrakam hasti pippalīm॥82॥  
śaṇabijaṃ yavān kolan kulatthān suṣavīm tathā ।  
pācayedāranālena dadhnā sauvīrakeṇa vā॥83॥  
caturbhāgāvaśeṣeṇa pacetena ghr̥tāḍhakam।  
svarjikāyāvaśūkākhyau kṣārau dattvā ca yuktitah॥84॥  
saindhav audbhida sāmudra biḍānām romakasya ca।  
sa sauvarcala pākyānām bhāgāndvipalikān pṛthak॥85॥  
vinīya cūrṇitān tasmāt pāyayet prasṛtam budhaḥ।  
karotyagniṃ balaṃ varṇam vātaghnam bhuktapācanam॥86॥  
iti daśamūlādyam ghr̥tam।

### **Dashamuladi Ghrita**

2 varieties of Panchamula, Sarala, Devadaru – Cedrus deodara, Nagara – Zingiber officinale, pippali – long pepper- piper longum mula, gaja-pippali, seeds of sana, Yava, kola, kulattha and Suravi is boiled in Aranala, Dadhi manda or sauvira and reduced to 1/4th. To this, 1 adhaka (2 adhakas according to general rule for manufacture) of ghee is mixed and reduced to 1/4th. To this, 1 adhaka (2 adhakas according to general rule for manufacture) palas of each of the powders of Svarjiksara, **Yavaksara**, Saindhava, Audbhida, Samudra, Vida, Romaka, Sauvarchala and pakya (pakaja) types of salt inappropriate time. After the recipe is cooked,

it is administered to the patient in the dose of 1 prastha.

It promotes Agni – power of digestion, Bala – strength and Varnam – complexion.

It alleviates vayu, and helps in the digestion of the undigested food. Thus, ends the description of Dashamuladya- ghrta. [82-86]

### **Tryusanadi- ghritam**

त्र्यूषण त्रिफला कल्के बिल्वमात्रे गुडात् पले।

सर्पिषोऽष्टपलं पक्त्वा मात्रां मन्दानलः पिबेत्॥८७॥

इति त्र्यूषणाद्यं घृतम्।

tryūṣaṇa triphalā kalke bilvamātre guḍāt pale।

sarpiṣo'ṣṭapalaṃ paktvā mātrāṃ mandānalaḥ pibet॥87॥

iti tryūṣaṇādyam ghr̥tam।

8 palas (384 g) of ghee is cooked by adding 1 pala (48 g) of the paste of Trikatu (ginger, pepper and long pepper) and Triphala (Haritaki, Vibhitaki and Amalki) taken together and 1 pala (48 g) of **guda – Jaggery**. This medicated ghee is taken by a person suffering from mandagni (suppressed power of digestion). [87]

### **Panhcamuladhya ghrta [taila] and churna**

पञ्चमूलाभया व्योष पिप्पलीमूल सैन्धवैः।

रास्ना क्षार द्वयाजाजी विडङ्ग शटिभि घृतम्॥८८॥

शुक्तेन मातुलुङ्गस्य स्वरसेनार्द्रकस्य च।

शुष्कमूलक कोलाम्बु चुक्रिका दाडिमस्य च॥८९॥

तक्र मस्तु सुरामण्ड सौवीरक तुषोदकैः।

काञ्जिकेन च तत् पक्वमग्नि दीप्तिकरं परम्॥९०॥

शूल गुल्मोदर श्वास कासानिल कफापहम्।

स बीजपूरकरसं सिद्धं वा पाययेद्धृतम्॥९१॥  
 सिद्धमभ्यञ्जनार्थं च तैलमेतैः प्रयोजयेत्।  
 एतेषामौषधानां वा पिबेच्चूर्णं सुखाम्बुना॥९२॥  
 वाते श्लेष्मावृते सामे कफे वा वायुनोद्धते।  
 दद्याच्चूर्णं पाचनार्थमग्नि सन्दीपनं परम्॥९३॥  
 इति पञ्चमूलाद्यं घृतं चूर्णं च।

pañcamūlābhayā vyoṣa pippalīmūla saindhavaiḥ।  
 rāsnā kṣāra dvayājājī viḍaṅga śaṭibhi rghṛtam॥88॥  
 śuktena mātuluṅgasya svarasenārdrakasya ca।  
 śuṣkamūlaka kolāmbu cukrikā dāḍimasya ca॥89॥  
 takra mastu surāmaṇḍa sauvīraka tuṣodakaiḥ।  
 kāñjikenā ca tat pakvamagni dīptikaraṃ param॥90॥  
 śūla gulmodara śvāsa kāsānila kaphāpaham।  
 sa bijapūrakarasam siddham vā pāyayedghṛtam॥91॥  
 siddhamabhyañjanārtham ca tailametaiḥ prayojayet।  
 eteṣāmauṣadhānām vā pibeccūrṇam sukhāmbunā॥92॥  
 vāte śleṣmāvṛte sāme kaphe vā vāyunoddhate।  
 dadyāccūrṇam pācanārthamagni sandīpanam param॥93॥  
 iti pañcamūlādyam ghṛtam cūrṇam ca।

### **Panhamuladya Ghrita, Taila and Churna**

Ghee is cooked by adding the paste of Panhamula (bilva – Aegle marmelos, Shyonaka Oroxylum indicum, Gambhari – Gmelina arborea, Patali – stereospermum suaveolens and ganikarika), Haritaki – Terminalia chebula, Trikatu (Sunthi – Zingiber officinale, pippali- Piper longum and Maricha – Piper nigrum) pippali mula – long pepper- piper longum, Saindhava, Rasna – Alpinia galangal, Svarjiksara, Yavaksara, Ajaji – Nigella sativa, Vidanga – Embelia ribes

and Sati—Hedychium spicatum and liquids, viz sukta, Matulunga (juice), Ardraka – wet ginger (rhizome) – zingiber officinalis (juice) suska- mulaka (decoction), kolambu, Chukrika, dadima – Punica granatum (juice), takra, mastu, Suramanda, Sauviraka, Tusodaka and kanjika.

It is an excellent promoter of the power of digestion.

It cures

Shoola – colic pain

Gulma – abdominal tumor distension (phantom tumor)

Udara – ascites (obstinate abdominal diseases including ascites),

Shvasa – asthma and

Kasa – cough

It also alleviates Vata and Kapha.

Alternatively, this medicated ghee can be prepared by adding the juice of Bijapuraka – Citrus medica to the above given to the patient.

Oil cooked with the above mentioned ingredients is useful for massage.

The powder of panchamula (Bilva – Aegle marmelos, Shyonaka – Oroxylum indicum, Gambhari – gmelina arborea, Patala – stereospermum suaveolens and ganikarika), haritaki – Terminalia chebula, Trikatu (Ginger, pepper and long pepper), **Pippali mula – long pepper root**, Saindhava, Rasna – Alpinia galanga, Svarji ksara, Yava ksara, Ajaji – Nigella sativa, Vidanga – Embelia ribes and Shati – Hedychium spicatum (which are mentioned to be added as paste in the above recipe) can be given to the patient along with luke- warm water.

This powder is useful for alleviating vayu occluded by kapha in its

association with ama (product of improper digestion); or kapha stimulated by vayu. This powder recipe is carminative and it is an excellent stimulator of the power of digestion.

Thus, ends the description of Panchamula- ghrta and Panchamuladya churna. [88-93]

### **Determination of Sama and nirama types of grahani roga:**

मज्जत्यामा गुरुत्वाद्विट् पक्वा तूत्प्लवते जले।

विनाऽति द्रव सङ्घात शैत्य श्लेष्म प्रदूषणात्॥९४॥

परीक्ष्यैवं पुरा सामं निरामं चामदोषिणम्।

विधिनोपाचरेत् सम्यक् पाचनेनेतरेण वा॥९५॥

majjatyāmā gurutvādvitṣ pakvā tūtplavate jale|

vinā'ti drava saṅghāta śaitya śleṣma pradūṣaṅāt||94||

parīkṣyaivaṃ purā sāmam nirāmaṃ cāmadoṣiṅam|

vidhinopācaret samyak pācanenetareṇa vā||95||

The stool associated with ama sinks in water due to its heaviness. If the stool is voided after proper digestion (pakva, i.e if it is not associated with ama), then it floats over the water.

This rule does not hold good or apply in cases where the consistency of the stool is thin or exceedingly compact, and if the stool is afflicted with excessive cold or Kapha. Therefore, the Nirama (Ama – less) or Sama nature of the stule should be tested well before administering suitable therapies.

### **Chitrakadya gutika**

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च।



व्योषं हिङ्गवजमोदां च चव्यं चैकत्र चूर्णयेत्॥९६॥  
गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा।  
कृता विपाचयत्यामं दीपयत्याशु चालनम्॥९७॥  
इति चित्रकाद्या गुटिका।

citrakaṃ pippalīmūlaṃ dvau kṣārau lavaṇāni ca।  
vyoṣaṃ hiṅgvajamodāṃ ca cavyaṃ caikatra cūrṇayet॥96॥  
guṭikā mātuluṅgasya dāḍimasya rasena vā।  
kṛtā vipācayatyāmaṃ dīpayatyāśu cālanam॥97॥  
iti citrakādyā guṭikā।

### **Chitrakadi gutika**

Chitraka – Plumbago zeylanica, Pippali mula – long pepper- piper longum, Yavaksara, Svarjiksara (5 types of) salt, Sunthi – Zingiber officinale, pippali – long pepper- piper longum, maricha – Piper nigrum, Hingu – Asaefetida, Ajamoda – ajowan seed – trachyspermum ammi and chavya – Piper retrofractum—all these drugs taken together, is made to a powder. This is then triturated by adding juice of Matulunga – Citrus medica or dadima – Punica granatum and made to pills. Intake of these pills is efficacious for the metabolic transformation (cooking) of ama (product of improper digestion and metabolism). It also stimulates agni (power of digestion and metabolism).

Thus, ends the description of Chitrakadhya –gutika [96-97]

**Read more about side effects, indication etc of Chitrakadi Vati**

## **Nagaradi Kwatha**

नागरातिविषा मुस्त क्वाथः स्यादाम पाचनः।

मुस्तान्त कल्कः पथ्या वा नागरं चोष्णवारिणा॥९८॥

nāgarātiviṣā musta kvāthaḥ syādāma pācanaḥ।

mustānta kalkaḥ pathyā vā nāgaraṃ coṣṇavāriṇā॥98॥

## **Nagaradi Kashaya, Churna**

Intake of the decoction of Nagara – Zingiber officinale, Ativisha – Aconitum hetrophyllum and Musta – cyperus rotundus (root) helps in the metabolic transformation (cooking) of ama (product of improper digestion and metabolism).

Similarly, the paste / powder of the above herbs, taken along with hot water for pachana (cooking or metabolic transformation) of ama.

Intake of the powder of **Haritaki – Terminalia chebula** or **Nagara – ginger** along with hot water also helps in the Pachana of Ama. [98]

## **Devadarvadi Churna with varuni:**

देवदारु वचा मुस्त नागरातिविषाभयाः।

वारुण्यामासुतास्तोये कोष्णे वाऽलवणाः पिबेत्॥९९॥

वर्चस्यामे सशूले च पिबेद्वा दाडिमाम्बुना।

devadāru vacā musta nāgarātiviṣābhayāḥ।

vāruṇyāmāsutāstoye koṣṇe vā'lavaṇāḥ pibet॥99॥

varcasyāme saśūle ca pibedvā dāḍimāmbunā।

Devadaru – Cedrus deodara,

Vacha –Acorus calamus,

Musta – cyperus rotundus (root),

Nagara – ginger – Zingiber officinale,  
Ativisha – Aconitum heterophyllum and  
Abhaya – harad – terminalia chebula is soaked in Varuni (an  
alcoholic preparation) and taken by the patient by adding a small  
quantity of salt along with hot water. This recipe is used if there is  
ama (mucus) in the stool and if the patient is having colic pain.  
Alternatively, the above powder is administered along with pome  
granate juice. [ 99 ½ – 100]

### **Vida lavanadi churna:**

विडेन लवणं पिष्टं बिल्वं चित्रक नागरम्॥१००॥

सामे वा सकफे वाते कोष्ठशूलकरे पिबेत्।

viḍena lavaṇaṃ piṣṭaṃ bilvaṃ citraka nāgaram॥100॥

sāme vā sakaphe vāte koṣṭhaśūlakare pibet।

If the pain in the kostha (abdomen, pelvis) is caused by Vata and is  
associated with ama (mucus) or kapha, then the patient should  
take the paste of bilva – bael – aegle marmelos, Chitraka –  
Plumbago zeylanica and Nagara – ginger which is made saline by  
adding **Vidalavana (Bida salt)**.

### **Kalingadi Churna:**

कलिङ्ग हिङ्गवतिविषा वचा सौवर्चलाभयाः॥१०१॥

छर्द्यर्शो ग्रन्थि शूलेषु पिबेदुष्णेन वारिणा।

पथ्या सौवर्चलाजाजी चूर्णं मरिचसंयुतम्॥१०२॥

kaliṅga hiṅgvatiṣā vacā sauvarcalābhayāḥ॥101॥

chardyarśo granthi śūleṣu pibeduṣṇena vāriṇā।

pathyā sauvarcalājājī cūrṇaṃ maricasaṃyutam॥102॥

If there is vomiting, piles and colic pain, then the patient should take the powder of kalinga, Hingu – Asafoetida, ativisha – Aconitum heterophyllum, Vacha – Acorus calamus, **Sauvarchala- Black salt** and Abhaya – harad – along with hot water. Alternatively, the patient having vomiting etc., (mentioned above) should take the powder of Pathya, Sauvarcala and Ajaji – Nigella sativa mixed with Maricha – Black pepper. [101 ½- 102]

### **Abhayadi kashaya / Churna:**

अभयां पिप्पलीमूलं वचां कटुक रोहिणीम्।

पाठां वत्सक बीजानि चित्रकं विश्वभेषजम्॥१०३॥

पिबेन्निष्कवाथ्य चूर्णं वा कृत्वा कोष्णेन वारिणा।

पित्त श्लेष्माभिभृतायां ग्रहण्यां शूलनुद्धितम्॥१०४॥

abhayāṃ pippalīmūlaṃ vacāṃ kaṭuka rohiṇīm।

pāṭhāṃ vatsaka bījāni citrakam viśvabheṣajam॥103॥

pibenniṣkvāthya cūrṇam vā kṛtvā koṣṇena vāriṇā।

pitta śleṣmābhibhṛtāyāṃ grahaṇyāṃ śūlanuddhitam॥104॥

### **Abhayadi kashaya / Churna:**

The patient should take the decoction or the powder of

Abhaya – harad – terminalia chebula,

Pippalimula – Long pepper root,

Vacha – Acorus calamus,

Katuka rohini – Picrorhiza kurroa,

Patha – Cyclea peltata,

seeds of Vatsaka – Kutaja beeja,

Chitraka – Plumbago zeylanica and

Vishvabheshaja – ginger along with luke warm water, which is

useful for curing colic pain in Grahani roga caused by the affliction of Pitta and kapha. [103- 104]

सामे सातिविषं व्योषं लवणक्षार हिङ्गु च।  
निःक्वाथ्य पाययेच्चूर्णं कृत्वा वा कोष्णवारिणा॥१०५॥  
sāme sātiviṣaṃ vyoṣaṃ lavaṇakṣāra hiṅgu ca।  
niḥkvāthya pāyayeccūrṇaṃ kṛtvā vā koṣṇavāriṇā॥105॥

**If grahani is associated with ama** (mucus), then the patient is given the decoction or powder of abhaya – harad – terminalia chebula, pippalimoola – long pepper root– long pepper- piper longum, Vacha, Katuka-rohini – Picrorhiza kurroa, patha – Cyclea peltata, seeds of vatsaka, chitraka – Plumbago zeylanica and visvabhesaja) along with ativisha – Aconitum heterophyllum, shunthi – Zingiber officinale, pippali – long pepper- piper longum, maricha – Piper nigrum, lavana ksara and hingu with luke-warm water. [105]

### **Pippalyadya- curna**

पिप्पलीं नागरं पाठां सारिवां बृहती द्वयम्।  
चित्रकं कौटजं बीजं लवणान्यथ पञ्च च॥१०६॥  
तच्चूर्णं सयवक्षारं दध्युष्णाम्बुसुरादिभिः।  
पिबेदग्नि विवृद्ध्यर्थं कोष्ठ वातहरं नरः॥१०७॥  
pippalīm nāgaram pāṭhām sārivām br̥hatī dvayam।  
citrakaṃ kauṭajam bījam lavaṇānyatha pañca ca॥106॥  
taccūrṇaṃ sayavakṣāraṃ dadhyuṣṇāmbusurādibhiḥ।  
pibedagni vivṛddhyartham koṣṭha vātaharam naraḥ॥107॥

The powder of  
Pippali — piper longum  
Nagara – Zingiber officinale  
Patha – Cyclea peltata  
Sariva – hemidesmus indicus  
Brhati – Solanum indicum  
Kantakari – solanum surattense  
Chitraka – Plumbago zeylanica  
Seed of kutaja – Hollarhena dysentrica  
Saindhava – rock salt  
Samudra lavana  
Vida lavana  
Audbhida  
Sauvarcala is given along with  
Yavaksara  
Yoghurt, hot water and different types of alcoholic drinks for the  
promotion of agni (power of digestion) and elimination of vayu  
(flatus) from the kostha (gastro- intestinal tract). [106-107]

### **Marichadya- curna for Vataja Grahani**

मरिचं कुञ्चिकाम्बुषा वृक्षाम्लाः कुडवाः पृथक्।  
पलानि दश चाम्लस्य वेतसस्य पलार्धिकम्॥१०८॥  
सौवर्चलं बिडं पाक्यं यवक्षारः ससैन्धवः।  
शटी पुष्कर मूलानि हिङ्गु शिवाटिका॥१०९॥  
तत् सर्वमेकतः सूक्ष्मं चूर्णं कृत्वा प्रयोजयेत्।  
हितं वाताभिभूतायां ग्रहण्यामरुचौ तथा॥११०॥  
इति मरिचाद्यं चूर्णम्।

maricaṃ kuñcikāmbaṣṭhā vṛkṣāmlāḥ kuḍavāḥ pṛthak|  
palāni daśa cāmlasya vetasasya palārdhikam||108||  
sauvarcalaṃ biḍaṃ pākyaṃ yavakṣāraḥ sasaindhavaḥ|  
śaṭī puṣkara mūlāni hiṅgu śivāṭikā||109||  
tat sarvamekataḥ sūkṣmaṃ cūrṇaṃ kṛtvā prayojayet|  
hitam vātābhibhūtāyāṃ grahaṇyāmarucau tathā||110||  
iti maricādyam cūrṇam|

1 kudava of each of

Maricha – Piper nigrum

Kunchika

Ambastha – Cyclea peltata

Vruksamla – Garcinia ambogia

10 palas of

Amla vetasa – Garcinia pedunculata

1/2 palas of each of sauvarcala

Vida salt

Pakya (pamsuja-lavana)

Yavaksara saindhava

Sati – Hedychium spicatum

Puskaramula – Inula racemosa

**Hingu – Asafoetida**

Hingu-sivatika (vamsapatri) is taken together and make to a fine powder.

Administration of this recipe is useful in grahani, caused by the affliction of vayu and in anorexia.

Thus, ends the description of marichadya – churna. [108- 110

चतुर्णां प्रस्थमम्लानां त्र्यूषणस्य पलत्रयम्।  
लवणानां च चत्वारि शर्करायाः पलाष्टकम्।  
सञ्चूर्ण्य शाक सूपान्नरागादिष्ववचारयेत्॥१११॥  
कासाजीर्णारुचि श्वासा हृत्पाण्ड्वामय शूलनुत्॥११२॥

caturṇām prasthamamlānām tryūṣaṇasya palatrayam।  
lavaṇānām ca catvāri śarkarāyāḥ palāṣṭakam।  
sañcūrṇya śāka sūpānnarāgādiṣvavacārayet॥111॥  
kāśājīrṇāruçi śvāsā hr̥tpāṇḍvāmaya śūlanut॥112॥

1 prastha (768 g) of 4 sour herbs

1 pala of

Sunthi – Zingiber officinale

Pippali – long pepper- piper longum

Maricha – Piper nigrum taken together 4 palas of salts

Saindhava

Sauvarcala

Bida

Audbhida

Samudra types of salt taken together and 8 palas of sugar is made to a powder.

This powder is added to vegetable preparations, powder. This powder is added to vegetable preparations, dals, rice, raga (pickles and preparations used as appreciations), which cures

Kasa – cough

Ajirna – indigestion

Aruchi – anorexia

Shvasa – asthma

Hrud roga – heart diseases



Pandu – anaemia and  
Shula – colic pain [111-1/2 112]

### **Yavagu for Vataja Grahani**

चव्य त्वक्पिप्पलीमूल धातकी व्योष चित्रकान्||११२||

कपित्थं बिल्वमम्बष्ठां शाल्मलं हस्ति पिप्पलीम्|

शिलोद्भेदं तथाऽजाजीं पिष्ट्वा बदर सम्मितम्||११३||

परिभर्ज्य घृते दध्ना यवागूं साधयेद्भिषक्|

रसैः कपित्थ चुक्रीका वृक्षाम्लैर्दाडिमस्य च||११४||

सर्वातिसार ग्रहणी गुल्मार्शःप्लीहनाशिनी|

cavya tvakpippalīmūla dhātakī vyoṣa citrakān||112||

kapitthaṃ bilvamambaṣṭhāṃ śālmalaṃ hasti pippalīm|

śilodbhedaṃ tathā'jājīṃ piṣṭvā badara sammitam||113||

paribharjya ghr̥te dadhnā yavāgūṃ sādhayedbhiṣak|

rasaiḥ kapittha cukrikā vṛkṣāmlairdāḍimasya ca||114||

sarvātisāra grahaṇī gulmārśaḥplīhanāśinī|

1 kola (6 g) of each of chavya – Piper retrofractum

Tvak – Cinnamomum zeylanica

Pippali mula – Piper longum

Dhataki – Woodfordia floribunda

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Piper nigrum

Chitraka – Plumbago zeylanica

Kapittha — limonia acidissima

Bilva – bael – aegle marmelos

Ambastha – Cyclea peltata

Gum of shalmali – Salmalia malabarica

Gaja pippali

Silodbheda (sailaja)

Ajaji – Nigella sativa is made to a paste.

This paste added with curd is fried by adding ghee. With the help of this paste gruel is prepared by adding the juice of

Kapittha – limonia accidisima

Cukrika (changeri) — Oxalis corniculata

Vrksamla — Garcinia ambogia

Dadima – Punica granatum

Intake of this medicated gruel cures all types of

Atisara — diarrhoea,

Grahani,

Gulma – phantom tumour

Arshas — piles and

Pliha — splenic disorders. [112 ½- ½ 115]

### **Diet and drinks for Vataja Grahani**

पञ्चकोलक यूषश्च मूलकानां च सोषणः||११५||

स्निग्धो दाडिम तक्राम्लो जाङ्गलः संस्कृतो रसः|

क्रव्याद स्वरसः शस्तो भोजनार्थे सदीपनः||११६||

तक्रारनाल मद्यानि पानायारिष्ठ एव च|११७|

pañcakolaka yūṣaśca mūlakānāṃ ca soṣaṇaḥ||115||

snigdho dāḍima takrāmlo jāṅgalaḥ saṃskṛto rasah|

kravyāda svarasaḥ śasto bhojanārthe sadīpanaḥ||116||

takrāranāla madyāni pānāyāriṣṭa eva ca|117|

### **Soup of Panchakola**

Pippali – long pepper- piper longum

Pippali mula – long pepper- piper longum

Chavya – Piper retrofractum

Chitraka – Plumbago zeylannica

Nagara – Zingiber officinale

Or the soup of mulaka prepared by adding marica and ghee or oil, or the soup of the meat of birds and animals inhabiting arid land prepared by sizzling (with ghee etc) or the soup of the meat of kravyada (meat eating) types of birds and animals prepared by adding drugs, which stimulate the power of digestion is made sour by adding dadima – punica granatum and butter- milk and administered as food to the patient suffering from grahani. He is given butter- milk, aranala (a sour drink), alcoholic drinks and arista (a type of alcoholic drink) as drinks.

### **Butter milk for Vataja Grahani**

तक्रं तु ग्रहणीदोषे दीपन ग्राहि लाघवात्॥११७॥

श्रेष्ठं मधुर पाकित्वान्न च पित्तं प्रकोपयेत्।

कषायोष्ण विकाशित्वाद्रौक्ष्याच्चैव कफे हितम्॥११८॥

वाते स्वाद्वम्ल सान्द्रत्वात् सद्यस्कम विदाहि तत्।

तस्मात् तक्र प्रयोगा ये जठराणां तथाऽर्शसाम्॥११९॥

विहिता ग्रहणीदोषे सर्व शस्तान् प्रयोजयेत्।

takraṃ tu grahaṇīdoṣe dīpana grāhi lāghavāt॥117॥

śreṣṭhaṃ madhura pākitvānna ca pittam prakopayet।

kaṣāyoṣṇa vikāśitvādraukṣyāccaiva kaphe hitam॥118॥

vāte svādvamla sāndratvāt sadyaskama vidāhi tat।

tasmāt takra prayogā ye jaṭharāṇām tathā'rsasām॥119॥

vihitā grahaṇīdoṣe sarva śastān prayojayet।

For a patient suffering from grahani, butter milk is an excellent drink because it stimulates the power of digestion, it is grahi –

absorbent, bowel binding, useful in ibs, diarrhoea (constipative) and light for digestion.

It is sweet in vipaka (the taste that emerges after digestion) and therefore, it does not cause aggravation of pitta. Because of its astringent taste, hot potency, vikasitva (which relieves the stiffness and causes looseness of joints and ununctuousness, it is useful for counteracting the aggravated kapha.

Because of the sweet and sour tastes and density, it is useful for counter-acting aggravated vayu.

When freshly prepared, it does not cause burning sensation. Therefore, all the recipes of buttermilk described for the treatment of Udara (ascites) and piles is used for the treatment of Grahani. [117 ½- ½ 120]

### **Takrarista for Vtaja Grahani**

यवान्यामलके पथ्या मरिचं त्रिपलंशिकम्॥१२०॥

लवणानि पलांशानि पञ्च चैकत्र चूर्णयेत्।

तक्रे तदासुतं जातं तक्रारिष्टं पिबेन्नरः।

दीपनं शोथ गुल्मार्शःक्रिमि मेहोदरापहम्॥१२१॥

इति तक्रारिष्टः।

yavānyāmalake pathyā maricaṃ tripalaṃśikam||120||

lavaṇāni palāṃśāni pañca caikatra cūrṇayet|

takre tadāsutaṃ jātaṃ takrāriṣṭaṃ pibennaraḥ|

dīpanaṃ śoṭha gulmārśaḥkrimi mehodarāpaham||121||

iti takrāriṣṭaḥ|

3 palas each of Yavani – Carum copticum

Amalaki (indian gooseberry fruit – emblica officinalis gaertn)

Pathya

Maricha – Piper nigrum as well as one pala each of saindhava,  
sauvarcala

Audbhida

Bida

Samudra types of salt are made to a powder.

To this, butter- milk is added and kept till it is fermented and becomes sour. This recipe is called “takrarista”.

Intake of this recipe stimulates the power of digestion and cures  
Shotha — oedema,

Gulma – abdominal tumor, distension (phantom tumor),

Arshas — piles, parasitic infestation,

Meha – urinary tract disorders, diabetes (obstinate urinary disorders including diabetes) and

Udara – ascites (obstinate abdominal disorders including ascites).

Thus, ends the description of takrarista [120 ½ – 121]

## Read more about Takrarishta

This ends the treatment for Vataja Grahani.

### Treatment for Pittaja type of Grahani:

#### Panchakarma therapy in Pittaja Grahani:

स्वस्थानगतमुत्क्लिष्टमग्नि निर्वापकं भिषक्।

पित्तं ज्ञात्वा विरेकेण निर्हरेद्वमनेन वा॥१२२॥

svasthānagatamutkliṣṭamagni nirvāpakam̐ bhiṣak|

pittam̐ jñātvā virekeṇa nirharedvamanena vā||122||

Having ascertained that the aggravated pitta is located in its natural habitat, the physician should administer Virachana treatment – Purgation or Vamana – emetic therapy for the removal of aggravated Pitta from the body. [122]

### **Diet for Paittika Grahani**

अविदाहिभिरन्नैश्च लघुभिस्तिक्त संयुतैः।

जाङ्गलानां रसै र्यूषै र्मुद्गादीनां खडैरपि॥१२३॥

दाडिमाम्लैः स सर्पिष्कैर्दीपन ग्राहि संयुतैः।

तस्याग्निं दीपयेच्चूर्णैः सर्पिर्भिश्चापि तिक्तकैः॥१२४॥

avidāhibhirannaiśca laghubhistikta saṃyutaiḥ।

jāṅgalānāṃ rasai ryūṣai rmudgādīnāṃ khaḍairapi॥123॥

dāḍimāmlaiḥ sa sarpiṣkairdīpana grāhi saṃyutaiḥ।

tasyāgniṃ dīpayeccūrṇaiḥ sarpirbhiścāpi tiktakaiḥ॥124॥

The patient suffering from Paittika grahani is given such diet which does not cause Vidaha (burning sensation), which is light and which is added with the powder of bitter ingredients.

He is given the soup of the meat of animals inhabiting an arid zone (Jangala mamsarasa), the soup of vegetable products like mudga (green gram) and khasa (a sour drink).

These food preparations are added with sour dadima – Punica granatum, ghee, herbs which cause stimulation of the digestion and which are constipative, absorbant (grahi).

His power of digestion is stimulated by the administration of the powder of bitter herbs. [123-124]

### **Chandanadya ghruta for Pittaja Grahani**

चन्दनं पद्मकोशीरं पाठां मूर्वा कुटन्नटम्।

षड्ग्रन्था सारिवास्फोता सप्तपर्णाटरूषकान्॥१२५॥  
 पटोलोदुम्बराश्वत्थ वट प्लक्ष कपीतनान्।  
 कटुकां रोहिणीं मुस्तं निम्बं च द्विपलांशिकम्॥१२६॥  
 द्रोणेऽपां साधयेत् पादशेषे प्रस्थं घृतात् पचेत्।  
 किराततिकेन्द्र यव वीरामागधिकोत्पलैः॥१२७॥  
 कल्कै रक्ष समैः पेयं तत् पित्तग्रहणीगदे।

candanaṃ padmakośiraṃ pāṭhāṃ mūrvāṃ kuṭannaṭam।  
 ṣaḍgranthā sārivāspṛotā sapṭaparnāṭarūṣakān॥125॥  
 paṭolodumbarāśvattha vaṭa plakṣa kapītanān।  
 kaṭukāṃ rohiṇīm mustaṃ nimbaṃ ca dvipalāṃśikam॥126॥  
 droṇe'pāṃ sādhayet pādaśeṣe prasthaṃ ghṛtāt pacet।  
 kirātatiktendra yava vīrāmāgadhikotpalaiḥ॥127॥  
 kalkai rakṣa samaiḥ peyaṃ tat pitta grahaṇīgade।

2 palas each of chandana – Santalum album  
 Padmaka — Prunus cerasoides  
 Ushira — Vetiveria zizanoides  
 Patha – Cyclea peltata  
 Murvakutannata (kaivarta-mustaka)  
 Shadgrantha (vacha) – Acorus calamus  
 Sariva – Hemidesmus indicus  
 Asphota (asphura-mallika)  
 Saptaparna – Alstonia scholaris  
 Atarusaka – Vasa – Adhatoda vasica  
 Patola – Trichosanthes dioica  
 Udumbara — Ficus racemosa  
 Asphura  
 Vata – Ficus bengalensis

Plaksa – Ficus religiosa

Kapitana (gandha-munda)

Asvattha – Ficus religiosa

Katuka rohini — Picrorhiza kurroa

Musta – nut grass (root) – cyperus rotundus

Nimba — Azadirachta indica is boiled in 2 dronas (double the prescribed quantity in view of mana-pribhasa) of water and reduced to 1/4th.

To this decoction, 2 prasthas (double the prescribed quantity in view of mana paribhasa) of ghee and the paste of 1 aksa of each of Kirata tikta – Swertia chirata

Indrayava – Hollarrhena dysentrica

Vira

Magadhika and

Utpala – water lily is added and cooked.

This medicated ghee is taken by a patient suffering from paittika type of grahani.

Thus, ends the description of chandanadya ghrta. [125 – ½128]

### **Tikata grtha for Pittaja Grahani**

तिक्तकं यद्धृतं चोक्तं कौष्ठिके तच्च दापयेत्॥१२८॥

इति चन्दनाद्यं घृतम्।

tiktakaṃ yadghṛtaṃ coktaṃ kauṣṭhike tacca dāpayet||128||

iti candanādyam ghṛtam|

Tikata ghrita described for the treatment of kustha (skin diseases including leprosy) may also be administered to the patient suffering from grahani. [128 ½]



## **Nagaradya Churna for Pittaja Grahani**

नागरातिविषे मुस्तं धातकीं च रसाञ्जनम्।  
वत्सक त्वक्फलं बिल्वं पाठां कटुकरोहिणीम्॥१२९॥  
पिबेत् समांशं तच्चूर्णं सक्षौद्रं तण्डुलाम्बुना।  
पैत्तिके ग्रहणी दोषे रक्तं यच्चोपवेश्यते॥१३०॥  
अर्शांसि च गुदे शूलं जयेच्चैव प्रवाहिकाम्।  
नागराद्यमिदं चूर्णं कृष्णात्रेयेण पूजितम्॥१३१॥  
इति नागराद्यं चूर्णम्।

nāgarātivīṣe mustaṃ dhātakīṃ ca rasāñjanam।  
vatsaka tvakphalaṃ bilvaṃ pāṭhāṃ kaṭukarohiṇīm॥129॥  
pibet samāṃśaṃ taccūrṇaṃ sakṣaudraṃ taṇḍulāmbunā।  
paittike grahaṇī doṣe raktaṃ yaccopaveśyate॥130॥  
arśāṃsi ca gude śūlaṃ jayeccaiva pravāhikām।  
nāgarādyamidam cūrṇaṃ kṛṣṇātreyeṇa pūjitam॥131॥  
iti nāgarādyam cūrṇam।

## **Nagaradi Churna:**

Nagara – Zingiber officinale

Ativisa – Aconitum heterophyllum

Musta – nut grass (root) – cyperus rotundus

Dhataki – Woodfordia floribunda

Rasanjana

Bark and fruit of Vatsaka

Bilva – bael – aegle marmelos

Patha – Cyclea peltata

Katuka-rohini — Picrorhiza kurroa is taken in equal quantities and made to a powder.

This powder is taken along with honey and tandulambu (rice water)

by the patient suffering from paittika type of grahani with the symptomatic voiding of blood along with stool, and suffering from piles and pain in anal region. It also cures pravahika (dysentery). This recipe is called nagaradya-curna. This is highly esteemed by lord krsnatreya.

Thus, ends the description of nagaradya- curna. [129-131]

### **Bhunimbadya churna for Pittaja Grahani**

भूनिम्ब कटुका व्योष मुस्तकेन्द्रयवान् समान्।  
द्वौ चित्रकाद्वत्सकत्वग्भागान् षोडश चूर्णयेत्॥१३२॥  
गुड शीताम्बुना पीतं ग्रहणीदोष गुल्मनुत्।  
कामला ज्वर पाण्डुत्वमेहारुच्यतिसारनुत्॥१३३॥  
इति भूनिम्बाद्यं चूर्णम्।

bhūnimba kaṭukā vyoṣa mustakendrayavān samān|  
dvau citrakādvtatsakatvaghāgān ṣoḍaśa cūrṇayet||132||  
guḍa śītāmbunā pītaṃ grahaṇīdoṣa gulmanut|  
kāmalā jvara pāṇḍutvamehārucyatisāranut||133||  
iti bhūnimbādyam cūrṇam|

1 part of each of Bhunimba – Andrographis paniculata

Katuka

Sunthi – Zingiber officinale

Pippali- long pepper fruit – piper longum

Maricha – Piper nigrum

Musta – nut grass (root) – cyperus rotundus

Indrayava

2 parts of chitraka and 16 parts of the bark of vatsaka is made to a powder.

Intake of this recipe along with cold water mixed with jaggery cures  
Grahani,  
Gulma – abdominal tumor, distension (phantom tumour)  
Kamala — Jaundice  
Jwara — Fever,  
Pandu — anemia,  
Meha — obstinate urinary disorders including diabetes),  
Aruch — anorexia and  
Atisara – diarrhoea  
Thus, ends the description of bhunimbadya — churna [132- 133]

### **Supplement to bhunimbadya- churna**

वचामतिविषां पाठां सप्तपर्णं रसाञ्जनम्।  
स्योनाकोदीच्य कट्वङ्ग वत्सक त्वग्दुरालभाः॥१३४॥  
दार्वीं पर्पटकं पाठां यवानीं मधु शिगुकम्।  
पटोलपत्रं सिद्धार्थान् यूथिकां जाति पल्लवान्॥१३५॥  
जम्ब्वाम् बिल्व मध्यानि निम्ब शाक फलानि च।  
तद्रोगशममन्विच्छन् भूनिम्बाद्येन योजयेत्॥१३६॥  
vacāmativiṣāṃ pāṭhāṃ sapṭaparṇaṃ rasāñjanam।  
syonākodīcyā kaṭvaṅga vatsaka tvagdurālabhāḥ॥134॥  
dārvīm parpaṭakaṃ pāṭhāṃ yavānīm madhu śigrukam।  
paṭolapatraṃ siddhārthān yūthikāṃ jāti pallavān॥135॥  
jambvāmra bilva madhyāni nimba śāka phalāni ca।  
tadrogaśamamanvicchan bhūnimbādyena yojayet॥136॥

Vacha – Acorus calamus  
Ativisha – Aconitum heterophyllum  
Patha – Cyclea peltata  
Saptaparna – Alstonia scholaris

Rasanjana

Shyonaka – *Oroxylum indicum*

Udichya

Katvanga (a type of syonaka having smaller fruits),

Bark of vatsaka

Duralabha – *Fagonia arabica*

Darvi – *Berberis aristata*

Parpataka

Yavani – *Carum copticum*

Madhu

Shigru – *Moringa oleifera*

Leaf of patola — *Trichosanthes dioica*

Siddhartha

Yuthika

Leaves of Jati – *Jasminum grandiflorum*

Seed pulp of jambu — *Syzygium cumini*

Seed-pulp of amra – *Mangifera indica*

Pulp of (unripe) bilva – *Aegle marmelos*

Leaves and fruits of nimba – *Azadirachta indica* is used in a powder form along with the ingredients of bhunimbadya- churna (described above) [134-136]

### **Kiratadya Churna for Pittaj Grahni:**

किराततित्तः षड्ग्रन्था त्रायमाणा कटुत्रिकम्।

चन्दनं पद्मकोशीरं दावीं त्वक् कटुरोहिणी॥१३७॥

कुटज त्वक्फलं मुस्तं यवानी देवदारु च।

पटोल निम्बपत्रैलासौराष्ट्रयतिविषा त्वचः॥१३८॥

मधु शिग्रोश्च बीजानि मूर्वा पर्पटकस्तथा।

तच्चूर्णं मधुना लेह्यं पेयं मधैर्जलेन वा॥१३९॥

हृत्पाण्डु ग्रहणीरोग गुल्म शूलारुचि ज्वरान्।  
कामलां सन्निपातं च मुखरोगांश्च नाशयेत्॥१४०॥  
इति किराताद्यं चूर्णम्।

kirātatiktaḥ ṣaḍgranthā trāyamāṇā kaṭutrikam।  
candanam padmakośiram dārvī tvak kaṭurohinī॥137॥  
kuṭaja tvakphalam mustam yavānī devadāru ca।  
paṭola nimbapatrailāsaurāṣṭrayativiṣā tvacaḥ॥138॥  
madhu śigrośca bījāni mūrvā parpaṭakastathā।  
taccūrṇam madhunā lehyam peyam madyairjalena vā॥139॥  
hr̥tpāṇḍu grahaṇīroga gulma śūlāruci jvarān।  
kāmalām sannipātam ca mukharogāmśca nāśayet॥140॥  
iti kirātādyam cūrṇam।

### **Kiratadi Churna:**

The powder of kirita-tikta — Swertia chirata  
Shadgrantha – Acorus calamus  
Trayamana – Gentiana kurroo  
Sunthi – Zingiber officinale  
Pippali – Piper longum  
Maricha – Piper nigrum  
Chandana – Santalum album  
Padmaka — Prunus cerasoides  
Ushira –Vetiveria zizanoides  
Bark of daru-haridra – Berberis aristata  
Katuka-rohini — Picrorhiza kurroa  
Bark and fruits of kutaja – Hollarhena dysentrica  
Musta – Cyperus rotundus  
Yavani – Carum copticum

Devadaru — cedrus deodara

Patola — Trichosanthes dioica

Nimba – neem (azadirachta indica)

Patra – Cinnamon leaves

Ela – Cardamom

Saurastri

Ativisha – Aconitum heterophyllum

Tvak – Cinnamomum zeylanica

Seeds of madhu-sigru – Moringa oliefera

Murva — Marsedenia tenacissima

Parpataka is made to linctus by adding honey, and taken by the patient. This recipe may also be taken along with alcohol or water.

It cures

Hrud roga — heart diseases,

Pandu — anemia,

Grahani- roga,

Gulma (phantom tumor),

Shoola — colic pain,

Aruchi — anorexia,

Jwara — fever,

Kamala — jaundice,

Sannipatika type of diarrhea and

Mukha roga — diseases of the mouth

Thus, ends the description of kiratadya — curna [137-140]

This ends the treatment for Pittaja Grahani.

### **Treatment for Kaphaja Grahani:**

#### **Elimination therapy for kaphaja grahani**

ग्रहण्यां श्लेष्मदुष्टायां वमितस्य यथाविधि।  
कट्वम्ल लवण क्षारैस्तिकैश्चाग्निं विवर्धयेत्॥१४१॥

grahaṇyāṃ śleṣmaduṣṭāyāṃ vमितस्य yathāvidhi।  
kaṭvamlā lavaṇa kṣāraistiktaiścāgniṃ vivardhayet॥141॥

If the Grahani is caused by aggravated kapha, then the patient is given Vamana – emetic therapy according to the prescribed procedure. Thereafter pungent, sour, saline, alkaline and bitter drugs are administered for the promotion of this power of digestion. [141]

### **Drinks for kaphaja grahani**

पलाशं चित्रकं चव्यं मातुलुङ्गं हरीतकीम्।  
पिप्पलीं पिप्पलीमूलं पाठां नागर धान्यकम्॥१४२॥  
कार्षिकाण्युदकप्रस्थे पक्त्वा पादावशेषितम्।  
पानीयार्थं प्रयुञ्जीत यवागूं तैश्च साधयेत्॥१४३॥

palāśaṃ citrakam cavyaṃ mātuluṅgaṃ harītakīm।  
pippalīm pippalīmūlam pāṭhām nāgara dhānyakam॥142॥  
kāṛṣikāṇyudakaprasthe paktvā pādāvaśeṣitam।  
pānīyārtham prayuñjīta yavāgūṃ taiśca sādhayet॥143॥

1 karsa (12 g) of each of

Palasha — Butea monosperma

Chitraka – leadword – plumbago zeylanica,

Chavya – Piper retrofractum

Matulunga – lemon variety – citrus decumana / citrus limon

Haritaki – Terminalia chebula

Pippali mula – long pepper fruit – piper longum

Patha – Cyclea peltata

Nagara – Zingiber officinale and

Dhanyaka is boiled in 1 prastha (2 prasthas is taken according to mana- paribhasa) of water, and reduced to 1/4th.

This decoction is given as drink to the patient. With the help of this decoction, gruel is prepared and given to the patient (suffering from kaphaja type of grahani) [142-143]

### **Diet and kaphaja grahani**

शुष्क मूलक यूषेण कौलत्थेनाथवा पुनः।

कट्वम्ल क्षारपटुना लघून्यन्नानि भोजयेत्॥१४४॥

śuṣka mūlaka yūṣeṇa kaulatthenāthavā punaḥ।

kaṭvamlā kṣārapaṭunā laghūnyannāni bhojayet॥144॥

Ingredients of food which are light for digestion, along with the soup of **dried radish** or kulattha (horse gram) mixed with pungent, sour, alkaline and saline drugs. [144]

### **Butter milk in kaphaja grahani**

अम्लं चानु पिबेत्क्रं तक्रारिष्टमथापि वा।

मदिरां मध्वरिष्टं वा निगदं सीधुमेव वा॥१४५॥

amlaṃ cānu pibettakraṃ takrāriṣṭamathāpi vā।

madirāṃ madhvariṣṭaṃ vā nigadaṃ sīdhumeva vā॥145॥



After taking light food, the patient should drink sour butter-milk or takrarista, madira (a type of alcohol), madhvarista and well-fermented sidhu (a type of alcohol). [145]

### **Madhukasava (first recipe) for Kaphaj Grahni:**

द्रोणं मधूक पुष्पाणां विडङ्गानां ततोऽर्धतः।  
चित्रकस्य ततोऽर्धं स्यात्तथा भल्लातकाढकम्॥१४६॥  
मञ्जिष्ठाष्टपलं चैव त्रिद्रोणेऽपां विपाचयेत्।  
द्रोणशेषं तु तच्छीतं मध्वर्धाढक संयुतम्॥१४७॥  
एला मृणालागुरुभिश्चन्दनेन च रूषिते।  
कुम्भे मासस्थितं जातमासवं तं प्रयोजयेत्॥१४८॥  
ग्रहणीं दीपयत्येव बृंहणः कफपित्तजित्।  
शोथं कुष्ठं किलासं च प्रमेहांश्च प्रणाशयेत्॥१४९॥  
इति मधूकासवः।

dronaṃ madhūka puṣpāṇāṃ viḍaṅgānāṃ tato'rdhataḥ।  
citrakasya tato'rdhaṃ syāttathā bhallātakāḍhakam॥146॥  
mañjiṣṭhāṣṭapalaṃ caiva tridroṇe'pāṃ vipācayet।  
dronaśeṣaṃ tu tacchītaṃ madhvardhāḍhaka saṃyutam॥147॥  
elā mṛṇālāgurubhiścandanena ca rūṣite।  
kumbhe māsasthitaṃ jātamāsavaṃ taṃ prayojayet॥148॥  
grahaṇīm dīpayatyeva br̥mhaṇaḥ kaphapittajit।  
śoṭhaṃ kuṣṭhaṃ kilāsaṃ ca pramehāṃśca praṇāśayet॥149॥  
iti madhūkāsavaḥ।

### **Madhukasav (first recipe) for Kaphaj Grahni:**

1 drona (12.288 g) of the flowers of madhuka– licorice – glycyrrhiza glabra,  
1/2 drona of vidanga – embelia ribes  
1/4th drona of chitraka – Plumbago zeylanica

1 adhaka of bhallataka – semecarpus anacardium linn

8 palas of manjistha – rubia cordifolia is boiled with 3 dronas (in actual practice 6 dronas to be used according to mana-paribhasa) of water till 1 drona (2 dronas according to manna-paribhasa) of water remains.

The decoction is cooled. To this, ½ adhaka (1 adhaka according to mana- paribhasa) of honey is added. This is kept in a jar, the interior wall of which is smeared with the paste of Ela (elettaria cardamomum maton)

Mrunala – lotus stalk

Aguru – Aquallaria agallocha

Chandana (sandalwood – santalum album) for 1 month till it is well fermented.

Administration of this asava (medicated alcoholic drink) stimulates the grahani (enzymes in the duodenum and small intestine), promotes nourishment, alleviates kapha and pitta, and cures oedema, kushta (obstinate skin diseases including leprosy), kilasa (a type of leucoderma) and prameha (obstinate urinary diabetes). Thus, ends the description of madhukasava. [146-149]

### **Madhukasava (second recipe)**

मधूकपुष्प स्वरसं शृत मर्धक्षयीकृतम्।

क्षौद्रपादयुतं शीतं पूर्ववत् सन्निधापयेत्॥१५०॥

तं पिबन् ग्रहणीदोषाञ्जयेत् सर्वान् हिताशनः।

तद्वद्द्राक्षेक्षु खर्जूर स्वरसानासुतान् पिबेत्॥१५१॥

madhūkapuṣpa svarasaṃ śṛta mardhakṣayīkṛtam।

kṣaudrapādayutaṃ śītaṃ pūrvavat sannidhāpayet॥150॥

taṃ piban grahaṇīdoṣāñjayet sarvān hitāśanaḥ|  
tadvaddrākṣekṣu kharjūra svarasānāsutān pibet||151||

The juice of the flower of madhuka – Madhuka longifolia is boiled, reduced to ½ and cooled.

To this, 1/4th in quantity of honey is added and kept in a jar as described above. Intake of this potion cures all types of grahani-dosha, while using this recipe, the patient should take wholesome food.

In the above mentioned manner, the juice of grape, sugar-cane and date-plam is got fermented and taken by the patient [150-151]

### **Duralabhasava for Kaphaja Grahani**

प्रस्थौ दुरालभाया द्वौ पस्थमामलकस्य च|  
दन्तीचित्रकमुष्ठी द्वे प्रत्यग्रं चाभयाशतम्||१५२||  
चतुर्द्रोणेऽम्भसः पक्त्वा शीतं द्रोणावशेषितम्|  
सगुडद्विशतं पूतं मधुनः कुडवायुतम्||१५३||  
तद्वत् प्रियङ्गोः पिप्पल्या विडङ्गानां च चूर्णितैः|  
कुडवैर्घृतकुम्भस्थं पक्षाज्जातं ततः पिबेत्||१५४||  
ग्रहणी पाण्डुरोगार्शःकुष्ठ वीसर्प मेहनुत्|  
स्वर वर्णकरश्चैष रक्तपित्तकफापहः||१५५||  
इति दुरालभासवः|

prasthau durālabhāyā dvau pasthamāmalakasya ca|  
dantīcitrakamuṣṭhī dve pratyagraṃ cābhayāśatam||152||  
caturdroṇe'mbhasaḥ paktvā śītaṃ droṇāvaśeṣitam|  
saguḍadviśataṃ pūtaṃ madhunaḥ kuḍavāyutam||153||  
tadvat priyaṅgoḥ pippalyā viḍaṅgānāṃ ca cūrṇitaiḥ|  
kuḍavairghṛtakumbhasthaṃ pakṣāj jātaṃ tataḥ pibet||154||  
grahaṇī pāṇḍurogārśaḥkuṣṭha vīsarpa mehanut|

svara varṇakaraścaīṣa raktapittakaphāpahaḥ||155||  
iti durālabhāsavaḥ|

### **Duralabhasav**

2 prasthas of duralabha —

2 prasthas of amalaki – Phyllanthus, emblica

1 musti of danti – Baliospermum montanum

1 musti of chitraka – Plumbago zeylanica

200 matured fruits of haritaki – Terminalia chebula is boiled by adding 4 dronas (in actual practice 8 dronas to be taken according to mana-paribhasa) of water and reduced to 1 drona (actual practice, 2 dronas according to mana-paribhasa). The decoction, Thus, obtained, is cooled. To this, 200 palas of jaggery and 1 kudava of honey are added.

1 kudava each of priyangu — Callicarpa macrophylla

Pippali – long pepper fruit – piper longum

Vidanga – false black pepper – embelia ribes in powder form is added in this and kept in a ghee- smeared jar for 15 days, till it becomes well- fermented.

Intake of this potion cures

Grahani, Pandu — anemia,

Arshas – piles,

Kustha (obstinate skin diseases including leprosy), erysipelas and Meha (obstinate urinary disorders including diabetes)

It promotes Swara – voice and Varna – complexion and cures raktapitta- bleeding disorders like nasal bleeding, ulcerative colitis and menorrhagia (a disease characterized by bleeding from different parts of the body) and diseases caused by aggravated

kapha.

Thus, ends the description of duralabhasava. [152-155]

### **Moolasava**

हरिद्रा पञ्चमूले द्वे वीरर्षभक जीवकम्।  
एषां पञ्च पलान् भागांश्चतुर्द्रोणेऽम्भसः पचेत्॥१५६॥  
द्रोणशेषे रसे पूते गुडस्य द्विशतं भिषक्।  
चूर्णितान् कुडवार्धाशान् प्रक्षिपेच्च समाक्षिकान्॥१५७॥  
प्रियङ्गु मुस्त मञ्जिष्ठा विडङ्ग मधुक प्लवान्।  
लोध्रं शाबरकं चैव मासार्धस्थं पिबेत्तु तम्॥१५८॥  
एष मूलासवः सिद्धो दीपनो रक्तपित्तजित्।  
आनाह कफ हृद्रोग पाण्डुरोगाङ्गसादनुत्॥१५९॥  
इति मूलासवः।

haridrā pañcamūle dve vīraṣabhaka jīvakam|  
eṣāṃ pañca palān bhāgāṃścaturdroṇe'mbhasaḥ pacet||156||  
droṇaśeṣe rase pūte guḍasya dviśataṃ bhiṣak|  
cūrṇitān kuḍavārdhāṃśān prakṣipecca samākṣikān||157||  
priyaṅgu musta mañjiṣṭhā viḍaṅga madhuka plavān|  
lodhraṃ śābarakaṃ caiva māsārdhasthaṃ pibettu tam||158||  
eṣa mūlāsavaḥ siddho dīpano raktapittajit|  
ānāha kapha hṛdroga pāṇḍurogāṅgasādanut||159||  
iti mūlāsavaḥ|

### **Moolasav**

5 palas each of haridra – Berberis aristata  
Bilva – bael – aegle marmelos  
Shyonaka – Oroxylum indicum  
Gambhari – Gmelina arborea

Patala – *stereospermum suaveolens*  
Ganikarika – *Clerodendrum phlomidis*  
Shalaparni – *Desmodium gangeticum*  
Prsniparni – *Uraria picta*  
Brhati – *Solanum indicum*  
Kantakari – *Solanum surratense*  
Gokshura – *Tribulus terrestris*  
Vira (shatavari) – *Asparagus racemosus*  
Rishabhaka

Jivaka is boiled by adding 4 dronas (in actual practice 8 dronas according to mana-paribhasa) of water till 1 drona (2 dronas according to mana- paribhasa) remains. To this, 200 palas of jaggery and palas (4 palas according to mana- paribhasa) of honey and 2 palas each of priyangu – *Callicarpa macrophylla*

Musta – *Cyperus rotundus*

Manjistha – *Rubia cordifolia*

Vidanga – *Embelia ribes*

Madhuka – *Madhuca longifolia*

Plava —

Lodhra — *Symplocos racemosa* in powder form is added.

This potion is then kept in an earthen jar for 15 days till well fermented. This is called mulasava.

This is an effective recipe for stimulating the power of digestion and cures

Raktapitta (a diseases characterised by bleeding) and

Anaha (abdominal tymphanitis),

Diseases caused by aggravated kapha,

Hrid roga – heart diseases

Pandu — anaemia and

Angasada — prostration of limbs

Thus, ends the description of mulasava [156- 159]

### **Pindasava for Kaphaj Grahani:**

प्रास्थिकं पिप्पलीं पिष्ट्वा गुडं मध्यं बिभीतकात्।  
उदक प्रस्थ संयुक्तं यवपल्ले निधापयेत्॥१६०॥  
तस्मात् पलं सुजातात्तु सलिलाञ्जलि संयुतम्।  
पिबेत्पिण्डासवो ह्येष रोगानीक विनाशनः॥१६१॥  
स्वस्थोऽप्येनं पिबेन्मासं नरः स्निग्ध रसाशनः ।  
इच्छंस्तेषामनुत्पत्तिं रोगाणां येऽत्र कीर्तिताः॥१६२॥  
इति पिण्डासवः।

prāsthikam pippalim piṣṭvā guḍam madhyam bibhītakāt।  
udaka prastha samyuktam yavapalle nidhāpayet॥160॥  
tasmāt palam sujātāttu salilāñjali samyutam।  
pibetpiṇḍāsavo hyeṣa rogānīka vināśanaḥ॥161॥  
svastho'pyenam pibenmāsam naraḥ snigdha rasāśanaḥ ।  
icchamsteṣāmanutpattim rogāṇām ye'tra kīrtitāḥ॥162॥  
iti piṇḍāsavaḥ।

1 prastha each of

Pippali – long pepper fruit – piper longum,

Jaggery and

Seeds of bibhitaka – Terminalia bellerica is made to a paste and added with 1 prastha (2 prasthas according to mana-pribhasa) of water.

This is broken it in a jar and covered with the grains of barely till it is well-fermented. This is called pindasava.

1 pala of this medicated alcoholic drink is mixed with 1 anjali of

water and taken.

This recipe cures all the diseases (described earlier). Even a healthy person is advised to take this potion for 1 month in order to prevent the occurrence of these diseases. While taking this medicine, he should take soups added with ghee or oil.

Thus, ends the description of pindasava. [160-162]

### **Madhvarista for Kaphaja Grahni**

नवे पिप्पलिमध्वाक्ते कलसेऽगुरुधूपिते।  
मध्वाढकं जलसमं चूर्णानीमानि दापयेत्॥१६३॥  
कुडवार्धं विडङ्गानां पिप्पल्याः कुडवं तथा।  
चतुर्थिकांशां त्वक्क्षीरीं केशरं मरिचानि च॥१६४॥  
त्वगेलापत्रक शटी क्रमुकातिविषाघनान्।  
हरेण्वेल्वालुतेजोह्वा पिप्पलीमूल चित्रकान्॥१६५॥  
कार्षिकांस्तत् स्थितं मासमत ऊर्ध्वं प्रयोजयेत्।  
मन्दं सन्दपयत्यग्निं करोति विषमं समम्॥१६६॥  
हृत्पाण्डु ग्रहणी रोग कुष्ठार्शःश्वयथु ज्वरान्।  
वातश्लेष्मामयांश्चान्यान्मध्वरिष्टो व्यपोहति॥१६७॥  
इति मध्वरिष्टः।

nave pippalimadhvākte kalase'gurudhūpite|  
madhvāḍhakam̐ jalasamaṁ cūrṇānīmāni dāpayet||163||  
kuḍavārdham̐ viḍaṅgānām̐ pippalyāḥ kuḍavam̐ tathā|  
caturthikāṁśām̐ tvakksīrīm̐ keśaram̐ maricāni ca||164||  
tvagelāpatraka śaṭī kramukātiviṣāghanān|  
hareṇvelvāalutejohvā pippalīmūla citrakān||165||  
kāṛṣikāṁstat sthitam̐ māsamata ūrdhvam̐ prayojayet|  
mandam̐ sandapayatyagniṁ karoti viṣamam̐ samam||166||



hṛtpāṇḍu grahaṇī roga kuṣṭhārśaḥśvayathu jvarān|  
vātaśleṣmāmayāṃścānyānmadhvariṣṭo vyapohati||167||  
iti madhvariṣṭaḥ|

The interior wall of a new earthen jar is smeared with the paste of pippali – Piper longum and honey, and then the inside of the jar is fumigated with the smoke of aguru – Aquallaria agallocha in this jar, 1 adhaka (2 adhakas according to mana- paribhasa) each of honey and water is kept.

To this liquid, the powders of

½ kudava of vidanga – Embelia ribes,

1 kuduva of pippali – long pepper fruit – piper longum

1/4th kuduva of vamsa-lochana

1 karsa each of

Keshara

Maricha – black pepper fruit – piper nigrum,

Tvak — Cinnamomum zeylanica

Ela – Elettaria cardamomum

Patraka,

Sati – Hedychium spicatum

Karmuka,

Ativisha – Aconitum heterophyllum

Ghana,

Harenu

Elvau,

Tejohva — Zanthoxylum alatum

Pippali mula – long pepper fruit – piper longum- and

Chitraka – leadword – plumbago zeylanica is added and kept for 1 month.

Thereafter, it is administered to the patient.

It stimulates the power of digestion, and makes the irregular agni (power of digestion) regular.

This recipe called madhvarista cures

Hrid roga — heart diseases

Pandu – anaemia

Grahani

Kushta – obstinate skin diseases including leprosy,

Arshas – piles,

Shotha – oedema,

Jwara – fever and other diseases caused by aggravated vayu and kapha.

Thus, ends the description of madhvarista [163-167]

### **Pippalyadya churna**

समूलां पिप्पलीं क्षारौ द्वौ पञ्च लवणानि च।

मातुलुङ्गाभया रास्ना शटी मरिच नागरम्॥१६८॥

कृत्वा समांशं तच्चूर्णं पिबेत् प्रातः सुखाम्बुना।

श्लेष्मिके ग्रहणीदोषे बलवर्णाग्निवर्धनम्॥१६९॥

samūlāṃ pippalīṃ kṣārau dvau pañca lavaṇāni ca।

mātuluṅgābhayā rāsnā śaṭī marica nāgaram॥168॥

kṛtvā samāṃśaṃ taccūrṇaṃ pibet prātaḥ sukhāmbunā।

śleṣmike grahaṇīdoṣe balavarṇāgnivardhanam॥169॥

Pippali – long pepper fruit – piper longum

Pippali mula – long pepper fruit – piper longum-

Yavaksara

Svarjiksara

Saindhava

Samudra

Bida

Audbhida

Sauvarcala

Matulunga – Citrus medica

Abhaya – Terminalia chebula

Rasna – Alpinia galangal

Sati – Hedychium spicatum

Marica – Piper nigrum

Nagara – Zingiber officinale taken in equal quantities is made to powder.

This recipe is taken early in the morning with luke-warm water.

It cures Kaphaja type of grahani and promotes strength, complexion and the power of digestion. [168-169]

### Recipes

एतैरेवौषधैः सिद्धं सर्पिः पेयं समारुते।

गौल्मिके षट्पलं प्रोक्तं भल्लातक घृतं च यत्॥१७०॥

etairevaushadhaih siddham sarpih peyam samarute|

gaulmike satpalam proktam bhallataka ghrtam ca yat||170||

If grahani is caused by kapha along with aggravated vayu, then the patient is given medicated ghee prepared by boiling with the above mentioned herbs.

He may also be given satpala ghrta (vide- chikitsa 5: 147- 148) and bhallataka ghrta (vide chikitsa 5: 143-146) described in the chapter dealing with the treatment of gulma – abdominal tumour, distension (phantom tumour) [170]

## **Kshara ghrita for Kaphaja grahani**

बिडं कालोत्थलवणं सर्जिका यव शूकजम्।

सप्तलां कण्टकारीं च चित्रकं चेति दाहयेत्॥१७१॥

सप्तकृत्वः स्रुतस्यास्य क्षारस्य द्व्याढकेन तु।

आढकं सर्पिषः पक्त्वा पिबेदग्निविवर्धनम्॥१७२॥

इति क्षारघृतम्।

biḍaṃ kālotthalavaṇaṃ sarjikā yava śūkajam।

saptalāṃ kaṇṭakārīṃ ca citrakam ceti dāhayet॥171॥

saptakṛtvah srutasyāsyā kṣārasya dvyāḍhakena tu।

āḍhakam sarpiṣah paktvā pibedagnivivardhanam॥172॥

iti kṣāraghṛtam।

Bida lavana

Kalottha-lavana – Sauvarchala

Svarji- ksara

Yava-ksara

Saptala –

Kantakari – yellow berried nightshade (whole plant) – solanum  
xanthocarpum

Chitraka – Plumbago zeylanica is burnt mixed with water and  
filtered for 7 times.

From out of this, ksara (alkaline part of these plants) is collected.

2 adhakas of this ksara is cooked with 1 adhaka (2 adhakas  
according to mana paribhasa) of ghee.

Intake of this medicated ghee promotes agni (power of digestion).

Thus, ends the description of ksara-ghṛta. [171- 172]

## **Pippalimooladi Yoga:**

समूलां पिप्पलीं पाठां चव्येन्द्र यव नागरम्।

चित्रकातिविषे हिङ्गु श्वदंष्ट्रां कटुरोहिणीम्॥१७३॥

वचां च कार्षिकं पञ्च लवणानां पलानि च।

दध्नः प्रस्थद्वये तैल सर्पिषोः कुडव द्वये॥१७४॥

खण्डीकृतानि निष्क्वाथ्य शनैरन्तर्गते रसे।

अन्तर्धूमं ततो दग्धवा चूर्णं कृत्वा घृताप्लुतम्॥१७५॥

पिबेत् पाणितलं तस्मिञ्जीर्णं स्यान्मधुराशनः।

वातश्लेष्मामयान्सर्वान्हन्याद्विषगरांश्च सः॥१७६॥

samūlāṃ pippalīṃ pāṭhām cavyendra yava nāgaram।

citrakātivīṣe hiṅgu śvadamṣṭrām kaṭurohiṇīm॥173॥

vacāṃ ca kārṣikaṃ pañca lavaṇānām palāni ca।

dadhnaḥ prasthadvaye taila sarpiṣoḥ kuḍava dvaye॥174॥

khaṇḍīkṛtāni niṣkvāthya śanairantargate rase।

antardhūmaṃ tato dagdhavā cūrṇaṃ kṛtvā ghṛtāplutam॥175॥

pibet pāṇitalaṃ tasmiñjīrṇe syānmadhurāśanaḥ।

vātaśleṣmāmayānsarvānhanyādviṣagarāmśca saḥ॥176॥

1 karsa each of pippali – long pepper fruit – piper longum

Pippali mula – long pepper fruit – piper longum

Patha — Cyclea peltata

Chavya – Piper retrofractum

Indra-yava

Nagara – Zingiber officinale

Chitraka – Plumbago zeylanica

Ativisha – Aconitum heterophyllum

Hingu — Asafoetida

Svadamstra – Tribulus terrestris

Katuka-rohini — Picrorhiza kurroa

Vacha – Acorus calamus is made into pieces, and 1 pala each of

Saindhava

Sauvarcala

Bida

Audbhida

Samudra types of salt are added with

2 prasthas (4 prasthas according to mana-paribhasa) of curd,  
1 kudava (2 kudavas according to mana-paribhasa) of each of oil  
and ghee

It is then boiled over mild fire till the water portion of the recipe  
gets evaporated.

The recipe is kept inside a jar and cooked according to antardhuma  
method.

After cooking, the recipe is then culled from the jar and made to a  
powder. This is then mixed with appropriate quantity of ghee and  
ghee and taken in the dose of 1 panitala.

After the recipe is digested, the patient should take sweet food.

It cures all the diseases caused by vayu and kapha. It also cures  
poisoning caused by visha (natural poison) and gara (artificially  
prepared poison). [173-176]

### **Bhallatakadya- kshara**

भल्लातकं त्रिकटुकं त्रिफलां लवणत्रयम्।

अन्तर्धूमं द्विपलिकं गोपुरीषाग्निना दहेत्॥१७७॥

स क्षारः सर्पिषा पीतो भोज्ये वाऽप्यवचूर्णितः।

हृत्पाण्डु ग्रहणीदोष गुल्मोदावर्त शूलनुत्॥१७८॥

bhallātakam trikaṭukam triphalāṃ lavaṇatrayam।

antardhūmaṃ dvipalikam gopurīṣāgninā dahet॥177॥

sa kṣāraḥ sarpiṣā pīto bhojye vā'pyavacūrṇitaḥ।

hr̥tpāṇḍu grahaṇīdoṣa gulmodāvarta śūlanut॥178॥

2 palas each of bhallataka – semecarpus anacardium

Sunthi – Zingiber officinale

Pippali – long pepper fruit – piper longum

Maricha – Piper nigrum

Haritaki – Terminalia chebula

Bibhitaka – Terminalia bellerica

Amalaki – PjyllanThus, emblica

Saindhava

Sauvarcala

Bida should be cooked by antaradhuma method with the help of the fire of cow-dug cakes.

Intake of this alkaline preparation along with ghee or by sprinkling over food-ingredients cures

Hrud roga — heart diseases,

Pandu — anaemia,

Grahani dosha

Gulma – phantom tumour

Udavarta – bloating (upward movement of wind in the abdomen) and colic pain [177-178]

### **Duralabhadya-kshara**

दुरालभां करञ्जौ द्वौ सप्तपर्णं सवत्सकम्।

षड्ग्रन्थां मदनं मूर्वा पाठामारग्वधं तथा॥१७९॥

गोमूत्रेण समांशानि कृत्वा चूर्णानि दाहयेत्।

दग्ध्वा च तं पिबेत् क्षारं ग्रहणीबलवर्धनम्॥१८०॥

durālabhāṃ karañjau dvau saptaparṇaṃ savatsakam।

ṣaḍgranthāṃ madanaṃ mūrvāṃ pāṭhāmāragvadhaṃ tathā॥179॥

gomūtreṇa samāṃśāni kṛtvā cūrṇāni dāhayet|  
dagdhvā ca taṃ pibet kṣāraṃ grahaṇībalavardhanam||180||

Duralabha — Fagonia arabica

Karanja – Pongamia pinnata

Lata-karanja

Saptaparna – Alstonia scholaris

Vatsaka

Sadgrantha

Madana – Randia dumetorum

Murva — Marsedenia tenacissima

Patha – Cyclea peltata

Aragvadha – Cassia fistula is made to a powder and triturated by adding equal quantity of cow's urine.

This is cooked.

Intake of this alkaline preparation promotes the strength of grahani (small intestine including duodenum). [179- 180]

### **Bhunimbadya kshara**

भूनिम्बं रोहिणीं तिक्तां पटोलं निम्ब पर्पटम्|

दहेन्माहिषमूत्रेण क्षार एषोऽग्निवर्धनः||१८१||

bhūnimbaṃ rohiṇīm tiktāṃ paṭolaṃ nimba parpaṭam|

dahenmāhiṣamūtreṇa kṣāra eṣo'gnivardhanaḥ||181||

Bhunimba — Andrographis paniculata

Rohini – Kutki

Tikta – Kiratatikta

Patola — Trichosanthes dioica

Nimba – Azadirachta indica



Parapata is [made to a powder] and triturated with buffalo-urine  
Thereafter, the recipe is cooked (by antardhuma method). Intake  
of this alkali preparation promotes agni (power of digestion). [181]

### **Haridradya- ksara**

द्वे हरिद्रे वचा कुष्ठं चित्रकः कटुरोहिणी।

मुस्तं च बस्तमूत्रेण दहेत् क्षारोऽग्निवर्धनः॥१८२॥

dve haridre vacā kuṣṭhaṃ citrakaḥ kaṭurohiṇī।

mustaṃ ca bastamūtreṇa dahet kṣāro'gnivardhanaḥ॥182॥

Haridra – Berberis aristata

Daru-haridra

Vacha – Acorus calamus

Kustha – Sausseria lappa

Chitraka – Plumbago zeylanica

Katuka-rohini – Picrorhiza kurroa

Musta – nut grass (root) – cyperus rotundus is [made to a powder]  
and triturated by adding goat's urine

Thereafter, the recipe is cooked by antardhuma method. Intake of  
this alkali preparation promotes agni (power of digestion). [182]

### **Kshara gutika**

चतुष्पलं सुधा काण्डात्त्रिपलं लवणत्रयात्।

वार्ताकी कुडवं चार्कादष्टौ द्वे चित्रकात् पले॥१८३॥

दग्धानि वार्ताकुरसे गुटिका भोजनोत्तराः।

भुक्तं भुक्तं पचन्त्याशु कास श्वासार्षसां हिताः॥१८४॥

विसूचिका प्रतिश्याय हृद्रोग शमनाश्च ताः।

इत्येषा क्षारगुटिका कृष्णात्रेयेण कीर्तिता॥१८५॥

इति क्षारगुडिका।

catuṣpalaṃ sudhā kāṇḍātripalaṃ lavaṇatrayāt|  
vārtākī kuḍavaṃ cārkādaṣṭau dve citrakāt pale||183||  
dagdhāni vārtākurase guṭikā bhojanottarāḥ|  
bhuktaṃ bhuktaṃ pacantyāśu kāsa śvāsārśasām hitāḥ||184||  
visūcikā pratiśyāya hr̥droga śamanāśca tāḥ|  
ityeṣā kṣāraguṭikā kṛṣṇātreyeṇa kīrtitā||185||  
iti kṣāraguḍikā|

4 palas of the stems of sudha

1 pala of each

Saindhava

Sauvarcala

Bida

2 palas of chitraka – Plumbago zeylanica is cooked by antardhuma method.

This alkali preparation is then triturated with the juice of vartaki and made to pills.

Intake of his pill after meals helps in quick digestion of food and it is beneficial for patients suffering from Kasa — coughing, Svasa — asthma and Arshas — piles.

It also cures

Visuchika — choleric diarrhoea

Pratisyaya — chronic cold and

Hrud roga — heart diseases

This is called ksara-gutika and it is propounded by Lord Krsnatreya.

Thus, ends the description of ksara- gutika. [183-185]

#### **Fourth recipe of ksara**

वत्सकातिविषे पाठां दुःस्पर्शा हिङ्गु चित्रकम्|

चूर्णीकृत्य पलाशाग्रक्षारे मूत्रस्रुते पचेत्॥१८६॥  
आयसे भाजने सान्द्रात्तस्मात् कोलं सुखाम्बुना।  
मद्यैर्वा ग्रहणीदोष शोथार्शःपाण्डुमान् पिबेत्॥१८७॥  
इति चतुर्थक्षारः।

vatsakātivīṣe pāṭhāṃ duḥsparśāṃ hiṅgu citrakam।  
cūrṇīkr̥tya palāśāgrakṣāre mūtrasrute pacet॥186॥  
āyase bhājane sāndrāttasmāt kolaṃ sukhāmbunā।  
madyairvā grahaṇīdoṣa śothārsāḥpāṇḍumān pibet॥187॥  
iti caturthakṣārah।

Vatsaka – Kutaja – Holarrhena antidysenterica

Ativisa – Aconitum heterophyllum

Patha – Cyclea peltata

Duhsparsha

Hingu and

Chitraka – Plumbago zeylanica is made to a powder

This is mixed with the alkaline liquid of palasha-ksara – Butea monosperma prepared by adding cow's urine and straining and cooked in an iron-pan till it becomes semi- solid.

1 kola of this paste is taken along with luke-warm water or alcohol by a person suffering from grahani -dosha, Shotha — oedema, Arshas — piles and Pandu — anaemia.

Thus, ends the description of the fourth recipes of ksara [186- 187]

### **Fifth recipe of ksara**

त्रिफलां कटुभीं चव्यं बिल्व मध्यमयोरजः।

रोहिणीं कटुकां मुस्तं कुष्ठं पाठां च हिङ्गु च॥१८८॥

मधुकं मुष्कक यवक्षारौ त्रिकटुकं वचाम्।

विडङ्गं पिप्पलीमूलं स्वर्जिकां निम्बचित्रकौ॥१८९॥  
 मूर्वाजमोदेन्द्रयवान् गुडूचीं देवदारु च।  
 कार्षिकं लवणानां च पञ्चानां पलिकान्पृथक्॥१९०॥  
 भागान् दधि त्रिकुडवे घृततैलेन मूर्च्छितम्।  
 अन्तर्धूमं शनैर्दग्ध्वा तस्मात् पाणितलं पिबेत्॥१९१॥  
 सर्पिषा कफवाताशौ ग्रहणी पाण्डुरोगवान्।  
 प्लीह मूत्रग्रह श्वास हिक्का कास क्रिमि ज्वरान्॥१९२॥  
 शोषातिसारौ श्वयथुं प्रमेहानाहहृद्ग्रहान्।  
 हन्यात् सर्वविषं चैव क्षारोऽग्निजननो वरः॥१९३॥  
 जीर्णे रसैर्वा मधुरैरश्रीयात् पयसाऽपि वा।  
 इति पञ्चमक्षारः।

triphalāṃ kaṭabhīṃ cavyaṃ bilva madhyamayorajaḥ।  
 rohiṇīṃ kaṭukāṃ mustaṃ kuṣṭhaṃ pāṭhāṃ ca hiṅgu ca॥188॥  
 madhukaṃ muṣkaka yavaḥkṣārau trikaṭukaṃ vacāṃ।  
 viḍaṅgaṃ pippalīmūlaṃ svarjikāṃ nimbacitrakau॥189॥  
 mūrvājamodendrayavān guḍūcīṃ devadāru ca।  
 kārṣikaṃ lavaṇānāṃ ca pañcānāṃ palikānprṥthak॥190॥  
 bhāgān dadhni trikuḍave ghr̥tatailena mūrcchitam।  
 antardhūmaṃ śanairdagdhvā tasmāt pāṇitalaṃ pibet॥191॥  
 sarpiṣā kaphavātārśo grahaṇī pāṇḍurogavān।  
 plīha mūtragraha śvāsa hikkā kāsa krimi jvarān॥192॥  
 śoṣātisārau śvayathuṃ pramehānāhahṛdgrahān।  
 hanyāt sarvaviṣaṃ caiva ḥṣāro'gnijanano varah॥193॥  
 jīrṇe rasairvā madhurairasniyāt payasā'pi vā।  
 iti pañcamakṣārah।

One karsha (12 g) of each of  
Haritaki – Terminalia chebula  
Bibhitaka – Terminalia bellerica  
Amalaka – Phyllanthus, emblica  
Katabhi  
Chavya – Piper retrofractum  
Pulp of bilva – bael – aegle marmelos  
Powder (bhasma) of iron  
Katuka rohini – Picrorhiza kurroa  
Musta – nut grass (root) – cyperus rotundus  
Kustha – Sausseera lappa  
Patha – Cyclea peltata  
Hingu  
Madhuka alkali preparations of  
Mushkaka  
Yava – Barley  
Sunthi – Zingiber officinale  
Pippali – long pepper fruit – piper longum  
Maricha – Piper nigrum  
Vacha – Acorus calamus  
Vidanga – false black pepper – embelia ribes  
Svarjika kshara  
Nimba – Azadirachta indica  
Chitraka – Plumbago zeylanica  
Murva — Marsedenia tenacissima  
Ajamoda – ajowan seed – trachyspermum ammi  
Indrayava  
Guduchi — Tinospora cordifolia  
Devadaru – Cedrus deodara

1 pala of each of the 5 kudavas of curd (yoghurt)

It is mixed with 3 small quantities of ghee and oil.

This is then cooked by air-tight (antardhuma) method over slow fire.

Intake of 1 panitala of this recipe along with ghee is useful for a patient suffering from

Kaphaja and vatika types of Arshas — piles

Grahani and pandu – anemia, initial stages of liver disorders (anaemia).

It cures

Pleeha (splenic disorders)

Mutra graha – anuria

Shvasa – asthma

Hikka – hiccup

Kasa – cough

Krimi – parasitic infection

Jwara – fever

Sosha – consumption,

Atisara – diarrhoea,

Shotha – oedema,

Prameha — obstinate urinary disorders including diabetes

Anaha – constipation

Hrd-graha – cardiac spasm and all types of toxicosis

This alkaline preparation is an excellent stimulant of gastric fire.

After this potion is digested, the patient should take food along with meat-soup, sweet ingredients or milk.

Thus, ends the description of the fifth variety of alkali preparation (ksara). [188 ½- 194]

This ends the treatment for Kaphaja Grahani.

### **Treatment of Tridoshaja grahani**

त्रिदोषे विधिविद्वैद्यः पञ्च कर्माणि कारयेत्॥१९४॥

घृतक्षारासवारिष्ठान् दद्याच्चाग्निविवर्धनान्।

क्रिया या चानिलादीनां निर्दिष्टा ग्रहणीं प्रति॥१९५॥

व्यत्यासातां समस्तां वा कुर्याद्दोषविशेषवित्॥१९६॥

tridoṣe vidhividvaidyaḥ pañca karmāṇi kārayet॥194॥

ghṛtakṣārāsavāriṣṭhān dadyāccāgnivivardhanān।

kriyā yā cānilādīnāṃ nirdiṣṭhā grahaṇīm prati॥195॥

vyatyāsāttāṃ samastāṃ vā kuryāddoṣaviśeṣavit॥196॥

### **Tridoshaja Grahani chikitsa:**

Grahani caused by the simultaneous vitiation of all the 3 Doshas is treated by the physician with the appropriate administration of **Panchakarma**.

The patient is given medicated ghee, alkalies, asavas (medicated wine) and aristas (medicated wine of another type) which stimulate the power of digestion (gastric fire).

For the patient suffering from different types of grahani various therapeutic for the alleviation of vayu, etc are described.

These are administered by the physician either separately or jointly after ascertaining the nature of the doshas involved in the causation of this ailment. [194 ½- ½ 196]

### **Summary of therapies**

स्नेहनं स्वेदनं शुद्धिर्लङ्घनं दीपनं च यत्॥१९६॥

चूर्णानि लवण क्षार मध्वरिष्ठ सुरासवाः।

विविधास्तक्रयोगाश्च दीपनानां च सर्पिषाम्||१९७||  
ग्रहणीरोगिभिः सेव्याः, ...|१९८|

snehanaṃ svedanaṃ śuddhirlaṅghanaṃ dīpanaṃ ca yat||196||  
cūrṇāni lavaṇa kṣāra madhvariṣṭa surāsavāḥ|  
vividhāstakrayogāśca dīpanānāṃ ca sarpiṣām||197||  
grahaṇīrogibhiḥ sevyāḥ, ...|198|

The patient suffering from grahani should, in brief use the following categories of therapies:

1. Snehana or oleation therapy
2. Svedana or fomentation therapy
3. Suddhi or elimination (purificatory) therapies
4. Langhana or fasting therapy
5. Dipana or the therapy for the stimulation of the power of digestion
6. Churna or recipes in the form of powder
7. Lavana or recipes containing salt
8. Kshara or recipes containing alkalies
9. Madhvarista, i.e an alcoholic preparation containing honey
10. Sura or alcohol
11. Asava or a type of alcoholic preparation or wine
12. Tarka-yoga or various recipes containing butter-milk and
13. Deepana- sarpis or recipes of medicated ghee which stimulate the power of digestion. [196 ½- ½ 198]

### **Treatment of associated conditions**

... क्रियां चावस्थिकीं शृणु|  
ष्ठीवनं क्षैष्मिके रूक्षं दीपनं तिक्त संयुतम्||१९८||



सकृद्रूक्षं सकृत्स्निग्धं कृशे बहु कफे हितम्।  
परीक्ष्यामं शरीरस्य दीपनं स्नेह संयुतम्॥१९९॥  
दीपनं बहुपित्तस्य तिक्तं मधुर संयुतम्।  
बहुवातस्य तु स्नेह लवणाम्लयुतं हितम्॥२००॥  
सन्धुक्षति तथा वह्निरेषां विधिवदिन्धनैः॥२०१॥

... kriyām cāvasthikīm śrṇu।  
ṣṭhīvanam ślaiṣmike rūkṣam dīpanam tikta saṃyutam॥198॥  
sakarūkṣam sakṛtsnigdham kṛśe bahu kaphe hitam।  
parīkṣyāmaṃ śarīrasya dīpanam sneha saṃyutam॥199॥  
dīpanam bahupittasya tiktam madhura saṃyutam।  
bahuvātasya tu sneha lavaṇāmlayutaṃ hitam॥200॥  
sandhukṣati tathā vahnireṣāṃ vidhivadindhanaiḥ॥201॥

The associated disorders of the patient suffering from grahani are the treatment as follows:

In kaphaja type of grahani steevana (spitting therapy), medicines that are dry, digestion stimulants containing bitter herbs are administered.

If kapha is excessively aggravated and the patient is weak, then alternatively **dry (rookshana treatment)** and unctuous therapies (snehana) is administered.

If the body is pervaded with ama (product of improper digestion and metabolism) then after proper examination, the patient is given digestive stimulants along with sneha (ghee / oil).

If pitta is aggravated in excess, then digestive stimulants which are bitter in taste is administered along with sweet ingredients. If vayu

is aggravated in excess, then the administered along with sweet ingredients.

If Vata is aggravated in excess, then the administration of digestive stimulants mixed with sneha (ghee) and saline as well as sour ingredients is useful.

The above recipes will work as fuel, and when appropriately administered, they will stimulate the gastric fire (power of digestion). [198 ½- ½ 201]

### Use of fats

स्नेहमेव परं विद्याद्दुर्बलानल दीपनम्॥२०१॥

नालं स्नेह समिद्धस्य शमायान्नं सुगुर्वपि।

मन्दाग्निरविपक्वं तु पुरीषं योऽतिसार्यते॥२०२॥

दीपनीयौषधैर्युक्तां घृतमात्रां पिबेत्तु सः।

तया समानः पवनः प्रसन्नो मार्गमास्थितः॥२०३॥

अग्नेः समीपचारित्वादाशु प्रकुरुते बलम्।

काठिन्याद्यः पुरीषं तु कृच्छ्रान्मुञ्चति मानवः॥२०४॥

सघृतं लवणैर्युक्तं नरोऽन्नावग्रहं पिबेत्।

रौक्ष्यान्मन्दे पिबेत्सर्पिस्तैलं वा दीपनैर्युतम्॥२०५॥

snehameva paraṃ vidyāddurbalānala dīpanam॥201॥

nālaṃ sneha samiddhasya śamāyānnaṃ sugurvapi।

mandāgniravipakvaṃ tu purīṣaṃ yo'tisāryate॥202॥

dīpanīyauṣadhairyuktāṃ ghr̥tamātrāṃ pibettu saḥ।

tayā samānaḥ pavanaḥ prasanno mārgamāsthitaḥ॥203॥

agneḥ samīpacāritvādāśu prakurute balam।

kāṭhinyādyah purīṣaṃ tu kṛcchrānmuñcati mānavaḥ॥204॥

saghṛtaṃ lavaṇairyuktaṃ nara'nnāvagrahaṃ pibet|  
rauṣyānmande pibetsarpistailaṃ vā dīpanairyutam||205||

Sneha – fat / ghee is excellent for stimulating the Jataragni – digestive fire. If Jataragni is stimulated (kindled) by the fuel in the form of fat (ghee), then it cannot be suppressed even by heavy-to-digest food.

If the patient has weak digestive power and he voids undigested stool in excess, he is given ghee cooked with Deepaniya drugs (ingredients that stimulate the power of digestion) in proper dose.

The Samana Vata is located in the abdomen regulating the functions of digestive fire in stomach). Since this samana-vayu has its functions near the gastric fire. It instantaneously promotes the strength of digestion.

If the patient finds it difficult to void stool because of the latter's hardness, then he should take his food, the middle portion (avagraha) of which is mixed with ghee and salt.

If the gastric fire is suppressed because of the excessive intake of unctuous ingredients, then the patient should drink medicated ghee or medicated oil prepared by cooking with dipaniya drugs (which stimulate the power of digestion) [201 ½ – 205]

### **Treatment of suppressed Agni**

अतिस्नेहात्तु मन्देऽग्नौ चूर्णारिष्टासवा हिताः।

भिन्ने गुदोपलेपात्तु मले तैलसुरासवाः॥२०६॥

उदावर्तात्तु मन्देऽग्नौ निरूहाः स्नेहबस्तयः।

दोषवृद्ध्या तु मन्देऽग्नौ शुद्धो दोषविधिं चरेत्॥२०७॥

व्याधि युक्तस्य मन्दे तु सर्पिरेवाग्नि दीपनम्।

उपवासाच्च मन्देऽग्नौ यवागूभिः पिबेद्धृतम्॥२०८॥  
 अन्नावपीडितं बल्यं दीपनं बृंहणं च तत्।  
 दीर्घकाल प्रसङ्गात्तु क्षाम क्षीण कृशान्नरान्॥२०९॥  
 प्रसहानां रसैः साम्लैर्भोजयेत् पिशिताशिनाम्।  
 लघु, तीक्ष्णोष्ण शोधित्वाद्दीपयन्त्याशु तेऽनलम्॥२१०॥  
 मांसोपचितमांसत्वात्तथाऽऽशुतरबृंहणाः॥२११॥

atisnehāttu mande'gnau cūrṇāriṣṭāsavā hitāḥ।  
 bhinne gudopalepāttu male tailasurāsavāḥ॥206॥  
 udāvartāttu mande'gnau nirūhāḥ snehabastayaḥ।  
 doṣavr̥ddhyā tu mande'gnau śuddho doṣavidhiṃ caret॥207॥  
 vyādhi yuktasya mande tu sarpirevāgni dīpanam।  
 upavāsācca mande'gnau yavāgūbhiḥ pibedghṛtam॥208॥  
 annāvapīḍitam balyam dīpanam br̥mhaṇam ca tat।  
 dīrghakāla prasaṅgāttu kṣāma kṣīṇa kṛśānnarān॥209॥  
 prasahānām rasaiḥ sāmlairbhojayet piśitāśinām।  
 laghu, tīkṣṇoṣṇa śodhitvāddīpayantyāśu te'nalam॥210॥  
 māṃsopacitamāṃsatvāttathā"śutarabr̥mhaṇāḥ॥211॥

If the gastric fire becomes suppressed because of excessive intake of ghee (Fat), then recipes in the form of powder, asava (medicated wine) and Arista (medicated wine) are useful. If the anus gets adhered with stool because of loose motions [and there is suppression of the gastric fire], then the patient should be given oil, sura (alcohol) and asava (medicated wine, prepared without boiling).

If the digestion strength is suppressed because of urdhva-vata (bloating, upward movement of the vayu), the patient is given niruha and anuvasana types of medicated enema.

If the Agni gets suppressed because of aggravated Doshas, then the patient is given appropriate Panchakarma and thereafter, he should take appropriate medicines for the alleviation of the aggravated Dosha.

If Agni get suppressed because of Grahani, then the patient is given medicated ghee which stimulates the power of digestion. If Agni is suppressed because of **fasting (upavasa)**, then the patient should take ghee along with yavagu (a type of gruel). The patients added to the middle portion of the gruel while taking. The recipe promotes strength, stimulates the power of digestion and enhances nourishment.

If the suppression of Agni has become chronic as a result of which the patient has become indolent, weak and emaciated, then he should be given the meat soup of Prasaha type of animals (that eat food by snatching), who are carnivorous and whose meat is light for digestion. Such meat-soups instantaneously stimulates the gastric fire because of their sharp, hot and Shodhana (which purifies the body by elimination of Doshas) properties. The meat of these carnivorous animals is nourished by the meat of other animals; hence it causes nourishment of the body more quickly.  
[206- 1/2 211]

## Food and digestion fire

नाभोजनेन कायाग्निर्दीप्यते नातिभोजनात्॥२११॥

यथा निरिन्धनो वह्निरल्पो वाऽतीन्धनावृतः।

स्नेहान्न विधिभिश्चित्रैश्चूर्णारिष्ट सुरासवैः ॥२१२॥

सम्यक्प्रयुक्तैर्भिषजा बलमग्नेः प्रवर्धते।

यथा हि सारदार्वग्निः स्थिरः सन्तिष्ठते चिरम्॥२१३॥

स्नेहान्न विधिभिस्तद्वदन्तरग्निर्भवेत् स्थिरः।

हितं जीर्णं मितं चाश्रंश्चिरमारोग्यमश्नुते॥२१४॥

अवैषम्येण धातूनामग्निवृद्धौ यतेत ना।

समैर्दोषैः समो मध्ये देहस्योष्माऽग्निसंस्थितः॥२१५॥

पचत्यन्नं तदारोग्यपुष्ट्यायुर्बलवृद्धये।

दोषैर्मन्दोऽतिवृद्धो वा विषमैर्जनयेद्गदान्॥२१६॥

वाच्यं मन्दस्य तत्रोक्तमतिवृद्धस्य वक्ष्यते॥२१७॥

nābhōjanena kāyāgnirdīpyate nātibhōjanāt||211||

yathā nirindhano vahniralpo vā'tīndhanāvṛtaḥ|

snehānna vidhibhiścitraiścūrṇāriṣṭa surāsavaiḥ ||212||

samyakprayuktairbhiṣajā balamagneḥ pravardhate|

yathā hi sārādārvagniḥ sthiraḥ santiṣṭhate ciram||213||

snehānna vidhibhistadvadantaragnirbhavet sthiraḥ|

hitam jīrṇe mitam cāśnaṃściramārogyamaśnute||214||

avaīṣamyēṇa dhātūnāmagnivṛddhau yateta nā|

samairdoṣaiḥ samo madhye dehasyoṣmā'gnisaṃsthiṭaḥ||215||

pacatyannaṃ tadārogyapuṣṭyāyurbalavṛddhaye|

doṣairmando'tivṛddho vā viṣamairjanayedgadān||216||

vācyam mandasya tatroktamativṛddhasya vakṣyate|217|

The Agni is not stimulated by fasting or by over-eating, just as the physical fire is not kindled without fuel or with too much of fuel. Intake of ghee / fat along with food according to the prescribed procedure, and with appropriate administration of the different recipes of powders, Arishtas, Asava (medicated wines), the strength of digestion is improved. As the physical fire for which hard-wood is used as fuel remains stable for a long time, similarly intake of ghee with food according to the prescribed procedure brings about stability in digestion.

Intake of wholesome food in appropriate quantity after the digestion of the previous meal helps a person to enjoy good health for long time. A person should strive to promote the gastric fire without provoking the discordance of Dhatus (tissue elements including doshas).

### **Digestion strength and Tridosha balance:**

The digestion fire remains in balanced state if the Doshas are in balance. This type of agni (gastric fire) helps in proper digestion of food resulting in good health, proper nourishment and promotion of longevity as well as strength.

If there is imbalance in Doshas, then the digestion fire becomes either weak or exceeding sharp (ati-vrddha) giving rise to several diseases.

The management of the condition caused by the weak gastric fire is already explained. The same in respect of the gastric fire which is exceedingly sharp is going to be splot out in the succeeding verses.

[211 ½- ½ 217]

## **Etiology and pathogenesis of Atyagni**

नरे क्षीणकफे पित्तं कुपितं मारुतानुगम्॥२१७॥

स्वोष्मणा पावकस्थाने बलमग्नेः प्रयच्छति।

तदा लब्धबलो देहे विरुक्षे सानिलोऽनलः॥२१८॥

परिभूय पचत्यन्नं तैक्षण्यादाशु मुहुर्मुहुः।

पक्त्वाऽन्नं स ततो धातूञ्छोणितादीन् पचत्यपि॥२१९॥

ततो दौर्बल्यमातङ्कान्मृत्युं चोपनयेन्नरम्।

nare kṣīṇakaphe pittam kupitam mārutānugam||217||

svoṣmaṇā pāvakasthāne balamagneḥ prayacchati।

tadā labdhabalo dehe virūkṣe sānilo'nalaḥ||218||

paribhūya pacatyannaṁ taikṣṇyādāśu muhurmuhuḥ।

paktvā'nnam sa tato dhātūñchoṇitādīn pacatyapi||219||

tato daurbalyamātāṅkānmṛtyuṁ copanayennaram।

## **Causes and pathogenesis of Atyagni – excess digestion strength:**

If in a person with diminished kapha, if Pitta located in the site of Agni (gastric fire) gets aggravated, then along with Vata, it makes the Agni very strong.

Because of the under-nourishment of the body along with Vayu, the strengthened Agni surrounds the food, and by its sharpness (Teekshna), immediately digests the food taken frequently. After digesting the food, it even consumes tissue elements etc.

Thereafter, the patient becomes weak and succumbs to death being afflicted by diseases. [217 ½ – ½ 220]

## **Signs and symptoms of Atyagni**

भुक्तेऽन्ने लभते शान्तिं जीर्णमात्रे प्रताम्यति॥२२०॥

तृट्श्वास दाह मूर्च्छाद्या व्याधयोऽत्यग्निसम्भवाः।



bhukte'ne labhate śāntiṃ jīrṇamātre pratāmyati||220||

tr̥ṣṭvāsa dāha mūrccchādya vyādhayo'tyagnisambhavāḥ|

A person having atyagni (excessively sharp gastric fire) feels pacified after food. But after the food is digested, he gets tremors. Because of this atyagni, he suffers from morbid thirst, dyspnoea, burning sensation in the body, fainting etc. [220 ½- ½ 221]

### Management of atyagni

तमत्यग्निं गुरु स्निग्ध शीतैर्मधुर विज्जलैः||२२१||

अन्नपानैर्नयेच्छान्तिं दीप्तमग्निमिवाम्बुभिः|

मुहुर्मुहुर् जीर्णोऽपि भोज्यान्यस्योपहारयेत्||२२२||

निरिन्धनोऽन्तरं लब्ध्वा यथैनं न विपादयेत्|

पायसं कृशरां स्निग्धं पैष्टिकं गुडवैकृतम्||२२३||

अद्यात्तथौदकानूपपिशितानि भृतानि च|

मत्स्यान्विशेषतः श्लक्ष्णान्स्थिरतोयचरांस्तथा||२२४||

आविकं च भृतं मांसमद्यादत्यग्निनाशनम् |

यवागूं स मधूच्छिष्टां घृतं वा क्षुधितः पिबेत्||२२५||

गोधूमचूर्णं मन्थं वा व्यधयित्वा सिरां पिबेत्|

पयो वा शर्करा सर्पिर्जीवनीयौषधैः शृतम्||२२६||

फलानां तैलयोनीनामुत्क्रुञ्चाश्च सशर्कराः|

मार्दवं जनयन्त्यग्नेः स्निग्धा मांसरसास्तथा||२२७||

पिबेच्छीताम्बुना सर्पिर्मधूच्छिष्टेन संयुतम्|

गोधूमचूर्णं पयसा ससर्पिष्कं पिबेन्नरः||२२८||

आनूप रस सिद्धान् वा त्रीन् स्नेहांस्तैल वर्जितान्|

पयसा सम्मितं चापि घनं त्रिस्नेहसंयुतम्||२२९||

नारिस्तन्येन संयुक्तां पिबेदौदुम्बरीं त्वचम्|

ताभ्यां वा पायसं सिद्धमद्यादत्यग्निशान्तये||२३०||

श्यामात्रिवृद्धिपक्वं वा पयो दद्याद्विरेचनम्|

असकृत् पित्तशान्त्यर्थं पायस प्रतिभोजनम्॥२३१॥  
 प्रसमीक्ष्य भिषक् प्राजस्तस्मै दद्याद्विधानवित्।  
 यत्किञ्चिन्मधुरं मेघं श्लेष्मलं गुरुभोजनम्॥२३२॥  
 सर्वं तदत्यग्निहितं भुक्त्वा प्रस्वपनं दिवा।  
 मेघान्यन्नानि योऽत्यग्नावप्रतान्तः समश्नुते॥२३३॥  
 न तन्निमित्तं व्यसनं लभते पुष्टिमेव च।  
 कफे वृद्धे जिते पित्ते मारुते चानलः समः॥२३४॥  
 समधातोः पचत्यन्नं पुष्ट्यायुर्बलवृद्धये॥२३५॥

tamatyagniṃ guru snigdha śītai rmadhura vijjalaiḥ॥221॥  
 annapānairnayeccchāntiṃ dīptamagnimivāmbubhiḥ।  
 muhurmuḥura jirṇe'pi bhojyānyasyopahārayet॥222॥  
 nirindhano'ntaraṃ labdhvā yathainaṃ na vipādayet।  
 pāyasaṃ kṛśarāṃ snigdhaṃ paiṣṭikaṃ guḍavaikṛtaṃ॥223॥  
 adyāttathaudakānūpapiśītāni bhṛtāni ca।  
 matsyānviśeṣataḥ ślakṣṇānsthira toyacarāṃstathā॥224॥  
 āvikaṃ ca bhṛtaṃ māṃsamadyādatyagnināśanam ।  
 yavāgūṃ sa madhūcchiṣṭāṃ ghr̥taṃ vā kṣudhitaḥ pibet॥225॥  
 godhūmacūrṇa manthaṃ vā vyadhayitvā sirāṃ pibet।  
 payo vā śarkarā sarpi rjīvanīyauśadhaiḥ śṛtaṃ॥226॥  
 phalānāṃ tailayonīnāmutkruñcāśca saśarkarāḥ।  
 mārdaṃ janayantyagneḥ snigdhaṃ māṃsarasāstathā॥227॥  
 pibecchītāmbunā sarpi rmadhūcchiṣṭena saṃyutaṃ।  
 godhūmacūrṇaṃ payasā sasarpīṣkaṃ pibennaraḥ॥228॥  
 ānūpa rasa siddhān vā trīn snehāṃstaila varjitān।  
 payasā sammitaṃ cāpi ghaṇaṃ trisnehasaṃyutaṃ॥229॥  
 nāri stanyena saṃyuktāṃ pibedaudumbarīṃ tvacaṃ।  
 tābhyāṃ vā pāyasaṃ siddhamadyādatyagnīśāntaye॥230॥  
 śyāmātrivṛdvipakvaṃ vā payo dadyādvirecanaṃ।

asakṛt pittaśāntyartham pāyasa pratibhojanam||231||  
prasamīkṣya bhiṣak prājñāstasmai dadyādvidhānavit|  
yatkiñcinmadhuram medyam śleṣmalam gurubhojanam||232||  
sarvam tadatyagnihitam bhuktvā prasvapanam divā|  
medyānyannāni yo'tyagnāvapratāntaḥ samaśnute||233||  
na tannimittam vyasanam labhate puṣṭimeva ca|  
kaphe vṛddhe jite pitte mārute cānalaḥ samah||234||  
samadhātoḥ pacatyannaḥ puṣṭyāyurbalavṛddhaye|235|

As a burning fire is extinguished by water, similarly Atyagni (excessively strong digestive fire) is pacified with heavy, unctuous, cold, sweet and slimy food and drinks  
Even if the previous meal is not digested, the patient of atyagni is given food by afflicting the interior of the body (tissue elements) in the absence of fuel (food).

He is given payasa (milk-pudding), krishara (thick gruel prepared of rice and lentils), pastries added with ghee (fat), preparations of jaggery and minced as well as roasted meat of aquatic and marshy land, inhabiting creatures (Jaleshaya).

He should particularly take fish (without scales, smooth skinned) inhabiting in stagnant water and minced as well as roasted of sheep which counteract the excessively sharp gastric fire.

The patient, when hungry should take Yavagu (thick gruel) mixed with bee's wax or should take ghee or should take wheat flour mixed with liberal quantity of water (Mantha) after venesection

(Raktamokshana). He may also take milk boiled with Jeevaneeya Gana herbs after adding sugar and ghee.

Intake of paste (utkrunca or utkarika) of oil- bearing seeds (fruits) along with sugar, and meat- soup mixed with ghee (fat) reduces the excessive sharpness of the agni (gastric fire)the patient should take ghee with bee's wax along with cold water. He may also take wheat-flour added with milk and mixed with ghee.

For the alleviation of atyagni (excessively sharp gastric fire), the patient may take the following recipes:

1. Excluding oil, there unctuous substance [out of the 4] viz: ghee vasa – (muscle fat) and majja (bone –marrow) boiled with the soup of the meat of the marshy- land inhabiting birds/ animals.
2. Wheat flour mixed with milk
3. Curd mixed with ghee, vasa (muscle fat) and majja (bone- marrow) powder of the bark of Udumbara – Ficus racemosa mixed with woman's milk and
4. Milk pudding (payasa) prepared with the powder of the bark of udumbara – Ficus racemosa and woman's milk.

For the alleviation of pitta, purgation therapy is administered frequently with the milk boiled by adding shyama and trivrt – Operculina turpethum.

The purgation therapy is followed by diet of milk pudding (payasa). This therapy is administered after proper examination by an expert physician who is proficient in these methods.

Intake of any of such ingredients of food such as sweet, fatty,

aggravator of kapha and heavy for digestion and sleep during the day time after meals are useful for the patient suffering from atyagni (excessively sharp gastric fire)

If a patient of atyagni, even he is hungry, takes different types of fat-producing food he does not succumb to death. On the other hand, this type of food causes robustness of such patients.

When the kapha is aggravated and pitta as well as the vata is subdued. Then the Agni (gastric fire) regains its normal (equilibrium) state. In a patient whose tissue dhatus are in a state of equilibrium, the gastric fire digests food resulting in the promotion of strength and longevity. [221 ½ – ½ 235]

### **Different types of meal**

भवन्ति चात्र-

पथ्यापथ्यमिहैकत्र भुक्तं समशनं मतम्॥२३५॥

विषमं बहु वाऽल्पं वाऽप्य प्राप्तातीत कालयोः।

भुक्तं पूर्वान्नशेषे तु पुनरध्यशनं मतम्॥२३६॥

त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा।

प्रातराशे त्वजीर्णेऽपि सायमाशो न दुष्यति॥२३७॥

दिवा प्रबुध्यतेऽर्केण हृदयं पुण्डरीकवत्।

तस्मिन्विबुद्धे स्रोतांसि स्फुटत्वं यान्ति सर्वशः॥२३८॥

व्यायामाच्च विहाराच्च विक्षिप्तत्वाच्च चेतसः।

न क्लेदमुपगच्छन्ति दिवा तेनास्य धातवः॥२३९॥

अक्लिन्नेष्वन्नमासिक्तमन्यतेषु न दुष्यति।

अविदग्ध इव क्षीरे क्षीरमन्यद्विमिश्रितम्॥२४०॥

नैव दूष्यति तेनैव समं सम्पद्यते यथा।

रात्रौ तु हृदये म्लाने संवृतेष्वयनेषु च।

यान्ति कोष्ठे परिक्लेदं संवृते देहधातवः॥२४१॥

क्लिन्नेष्वन्यदपक्वेषु तेष्वसिक्तं प्रदुष्यति।  
विदग्धेषु पयःस्वन्यत् पयस्तप्तमिवार्पितम्॥२४२॥  
नैशेष्वहारजातेषु नाविपक्वेषु बुद्धिमान्।  
तस्मादन्यत्समश्नीयात्पालयिष्यन्बलायुषी॥२४३॥

bhavanti cātra-

pathyāpathyamihaikatra bhuktaṃ samaśanaṃ matam॥235॥  
viśamaṃ bahu vā'lpam vā'pya prāptātīta kālayoḥ।  
bhuktaṃ pūrvānnaśeṣe tu punaradhyaśanaṃ matam॥236॥  
trīṇyapyetāni mṛtyuṃ vā ghorān vyādhīnsrjanti vā।  
prātarāśe tvajirṇe'pi sāyamāśo na duṣyati॥237॥  
divā prabudhyate'rkeṇa hṛdayaṃ puṇḍarīkavat।  
tasminvibuddhe srotāṃsi sphuṭatvaṃ yānti sarvaśaḥ॥238॥  
vyāyāmācca vihārācca vikṣiptatvācca cetasaḥ।  
na kledamupagacchanti divā tenāśya dhātavaḥ॥239॥  
aklinneṣvannamāsiktamanyatteṣu na duṣyati।  
avidagdha iva kṣīre kṣīramanyadvimiśritam॥240॥  
naiva dūṣyati tenaiva samaṃ sampadyate yathā।  
rātrau tu hṛdaye mlāne saṃvrteṣvayaneṣu ca।  
yānti koṣṭhe parikledaṃ saṃvrte dehadhātavaḥ॥241॥  
klinneṣvanyadapakveṣu teṣvāsiktaṃ praduṣyati।  
vidagdheṣu payaḥsvanyat payastaptamivārpitam॥242॥  
naiśeṣvāhārajāteṣu nāvipakveṣu buddhimān।  
tasmādanyatsamaśnīyātpālayiṣyanbalāyūṣī॥243॥

### **Definition of Samashana:**

When the wholesome and unwholesome ingredients of food are taken together, intake of such mixed food, according to this treatise, is called Samashna (mixed food).

**Definition of Vishamashana:**

If the food is too much or too little in quantity, and if it is taken too early or too late, then it is called Vishamashana (irregular food).

**Definition of Adhyashana** If food is taken again, even before the previous meal is digested, then it is called adhyashana (predigestion – food).

All the above mentioned three types of meal cause death or give rise to serious diseases.

However, taking food in the evening, even if the morning meal is not digested is not injurious. As the lotus flower blossoms during the day time because of the sun, similarly the heart of a person becomes awakened (more active) during the day time, and because of this awakened (stimulated) heart, all the channels in the body become more dilated. Because of exercise and physical – mental activities during day time, the Dhatus of a person do not develop stickiness (kleda). As a result of this non- stickiness, when the food components after digestion of the subsequent meal reach these tissue is on the analogy of the unspoiled milk being added with fresh milk which do not get spoiled (curdled) and gets mixed up uniformly.

In the night, however, the heart becomes sluggish (mlana) or contracted, and Thus, the channels of circulation become contracted. Therefore, the food in the kosta (abdominal and thoracic viscera) become sticky, and it surrounds (adheres to) the tissues elements. If these sticky undigested materials are further added with other similar material, then this produces injurious

effects. This is on the analogy of adding warm milk to curdled milk both of which get spoiled. Therefore, a wise person, with a view to protecting his strength and life, should avoid taking food if the night meal is not digested. [235 ½ – 243]

### Summary:

तत्र श्लोकाः-

अन्तरग्निगुणा देहं यथा धारयते च सः।  
यथाऽन्नं पच्यते यांश्च यथाऽऽहारः करोत्यपि॥२४४॥  
येऽग्नयो यांश्च पुष्यन्ति यावन्तो ये पचन्ति यान्।  
रसादीनां क्रमोत्पत्तिर्मलानां तेभ्य एव च॥२४५॥  
वृष्याणामाशुकृद्धेतुर्धातुकालोद्भवक्रमः।  
रोगैकदेशकृद्धेतुरन्तरग्निर्यथाऽधिकः॥२४६॥  
प्रदुष्यति यथा दुष्टो यान् रोगाञ्जनयत्यपि।  
ग्रहणी या यथा यच्च ग्रहणीदोषलक्षणम्॥२४७॥  
पूर्वरूपं पृथक् चैव व्यञ्जनं सचिकित्सितम्।  
चतुर्विधस्य निर्दिष्टं तथा चावस्थिकी क्रिया॥२४८॥  
जायते च यथाऽत्यग्निर्यच्च तस्य चिकित्सितम्।  
उक्तवानिह तत् सर्वं ग्रहणीदोषके मुनिः॥२४९॥

tatra ślokāḥ-

antaragniguṇā dehaṃ yathā dhārayate ca saḥ।  
yathā'nnam pacyate yāṃśca yathā'hāraḥ karotyapi॥244॥  
ye'gnayo yāṃśca puṣyanti yāvanto ye pacanti yān।  
rasādīnāṃ kramotpattirmalānāṃ tebhya eva ca॥245॥  
vṛṣyāṇāmāśukṛddheturdhātukālobhavakramaḥ।  
rogaikadeśakṛddheturantaragniryathā'dhikaḥ॥246॥  
praduṣyati yathā duṣṭo yān rogāñjanayatyapi।



grahaṇī yā yathā yacca grahaṇīdoṣalakṣaṇam||247||  
pūrvarūpaṃ pṛthak caiva vyañjanaṃ sacikitsitam|  
caturvidhasya nirdiṣṭaṃ tathā cāvasthikī kriyā||248||  
jāyate ca yathā'tyagniryacca tasya cikitsitam|  
uktavāniha tat sarvaṃ grahaṇīdoṣake muniḥ||249||

In this chapter dealing with the treatment of grahani, the topics described by the sage are as follows:

1. Attributes of antaragni (enzymes inside the body that help in the digestion and metabolism)
2. The manner in which the agni helps in the sustenance of the body
3. The process of food digestion
4. The ultimate functions of the food
5. various types of the agni and their support to different attributes in the body
6. The method of providing nourishment to different attributes in the body
7. different agnis which help in the nourishment of different tissue elements
8. The order of synthesis of tissue elements, etc. Serious
9. The waste products coming out of the tissue elements during the metabolic process
10. The reasons why aphordisiacs produce their effects instantaneously
11. The time taken for the synthesis of tissue- elements
12. The reason for the location of diseases in a particular part of the body
13. The importance of antaragni or jatharagni

14. The manner in which abnormal agni produces diseases
15. The diseases which are caused by the abnormal agni
16. Identification of grahani
17. Signs and symptoms of grahani- dosha in general
18. Premonitory signs and symptoms of grahani-dosha
19. Signs and symptoms of 4 different types of grahani dosha
20. Treatment of different types of grahani dosha
21. Treatment of different states of grahani dosha
22. Causative factors of atyagni
23. Treatment of atyagni

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबल सम्पूरिते चिकित्सास्थाने  
ग्रहणी चिकित्सितं नाम पञ्चदशोऽध्यायः॥१५॥

ityagniveśakṛte tantre'prāpte dṛḍhabala sampūrite cikitsāsthāne  
grahaṇī cikitsitaṃ nāma pañcadaśo'dhyāyaḥ॥15॥

Thus, ends the 15th chapter of Chikitsa Sthana dealing with  
Granahi, in the work of Agnivesha which was redacted by Charaka,  
and supplemented by Dridhabala.

## **IBS: Ayurvedic Treatment, Home Remedies, Lifestyle Tips**

“Doctor, whenever I get ready to go out, I’m getting the urge to defecate, whenever I finish breakfast, I get the urge”- these kinds of patient’s presentations are quite common in IBS.

Irritable bowel syndrome (IBS) is a functional disorder of the small intestine characterized by the abdominal pain, discomfort followed with altered bowel habits – hard or soft bowels.

Usually structural abnormalities cannot be detected in such instances. It is one among the commonly diagnosed functional disorder of the digestive system. Surely this will not kill the individuals; but the discomfort caused by this illness causes great distress to the patients and life becomes miserable with fatigue. Many people tend to lose weight over a period of time

In modern medicine they denote the contribution of hereditary factors, enteric infections, inflammatory action of the small intestine, altered food habits etc in this disease. Stress, depression, anxiety etc do play important role in the causation of this disease.

In Ayurveda, a similar condition is explained in the name of Grahani or Sangrahani. The name is given so because according to Ayurveda, Grahana (Retaining ability) is the function of Grahani organ (Small intestine in general and Duodenum in particular). As this function is significantly altered and bowel loses its control to retain for stipulated time period, according to ones requirement of absorption, this condition is called Grahani.

### **Causes for IBS as per Ayurveda – Grahani Hetu:**

Ayurvedic classics point out following reasons for the manifestation of Grahani-

Abhojana – excessive fasting Fasting

Ajeerna bhojana – Eating before the digestion of previously taken food. Having food during indigestion.

Ati bhojana – excessive food intake

Vishama bhojana – Improper food

Asatmya bhojana – Unwholesome food  
Guru bhojana – Heavy food intake  
Sheeta bhojana – Cold food intake  
Rooksha ahara – Dry and junk food  
Dushta bhojana – polluted food  
Vegadharana – Suppression of urges ([read more about it](#))  
Vireka vibhrama – Improper Virechana (purgation) treatment  
Sneha vibhrama (Improper [oleation therapy](#))  
Swapna viparyaya – Improper sleep, staying awake at night and sleeping during day  
Shoka – Grief  
Krodha – Anger  
Bhaya – Fear  
Vyadhi karshana – suffering due to chronic illness, leading to lowered digestion strength  
Deasha vaishamyā – Migration/Travel  
Kala Vaishamyā – Change in the season

### **Pathology of Grahani (IBS):**

Usually Irritable bowel syndrome is triggered by a stomach event – such as stomach infection, a bout of unhealthy meals, a stressful event, etc.

Due to the above said causative factors Vata is affected in intestines. (Specifically, Samana type of Vata is affected.) It hinders digestion and absorption strength of intestines.

Intestines fail to perform their normal functions of –

Anna grahana – receiving the food from stomach),

Pachana – digestion

Vivechana – Separation of nutritive matters and waste products,

Munchana – Pushing of remnants to its exterior-large intestine.

Thus, the Grahani disease is caused.

### **Prodromal features of Grahani (IBS):**

Praseka – nausea, excessive salivation

Aruchi – tastelessness, anoerxia

Annasya chirat paka – delayed digestion

Vidaha – burning sensation

Chardi – vomiting

Adhmana – bloating, distention of abdomen

Asya Vairasya – altered taste in tongue  
Trisha – excessive thirst  
Klama – fatigue  
Bhrama – giddiness  
Antra koojana – Gurgling sound in the stomach

### **Cardinal feature of Grahani (IBS):**

Muhurbaddha and muhurdrava pravritti – occasional hard and soft stools.

### **Features of Grahani (IBS):**

Ayurveda explains signs and symptoms of IBS based on Dosha dominance:

#### **Vataja Grahani:**

Abdominal pain, increased frequency of stool, altered bowel habit, distention of the abdomen, flatus, head ache, debility, chest pain etc

#### **Pittaja Grahani:**

Burning of the chest, belching, head ache etc

#### **Kaphaja Grahani:**

Stool with mucus, sensation of incomplete evacuation of the bowel, nausea, vomiting, flatus, heaviness of abdomen

**Sannipatic** – all the three Doshas are involved.

Mixed features of all the doshas, lack of concentration, severe debility. This stage is also called as Samgrahani.

In this condition, all all features of IBS like gurgling sound in the abdomen, fatigue, bowel with flatus or mucus, tenesmus (constant urge to pass stools), intermittent episodes, increased frequency of bowel in the day time are found.

IBS is classified as –

IBS D – where diarrhea is the predominant symptom

IBS C – with constipation

IBS A – alternating diarrhea and constipation

### **Complications of Grahani (IBS) according to Ayurveda:**

Jwara (fever)

Aruchi (anorexia)  
Atisara (diarrhea)  
Kasa (cough)  
Avipaka (indigestion)  
Kushtha (skin diseases)  
Pandu (anemia)  
[Gulma \(gaseous tumors\)](#)  
Shoola (abdominal pain)  
Shwayathu (edema)  
Arsha (haemorrhoids)  
Bhrama (vertigo)  
Parikartika (fissure in anus)  
Bhagandara (fistula in ano).

**Note:** Charaka Samhita, Chikitsa sthana, 19th chapter explains Shokaja Atisara. It is a type of diarrhea, due to stress and anxiety. It can be compared to IBS – D. He explains that such a type of Atisara should be treated with Vata balancing therapies and medicines.

### **Line of treatment in IBS:**

The medicines should have following qualities:

Deepana – carminative property,

Pachana – digestive,

Sangrahi – intestinal restorative, which increases absorption capacity of intestines

Laghu – lightness.

### **Herbs useful in Grahani (IBS):**

[Pomegranate](#)

[Kutaja- Holarrhena antidysenterica](#)

[Bilva- Aegle marmelos](#)

[Musta- Cyperus rotundus](#)

[Dhataki- Woodfordia fruticosa](#)

[Patha- Cissampelos pareira](#)

[Lodhra- Symplocos racemosa](#)

[Pushkaramoola-Inula racemosa](#)

[Chavya- Piper chaba](#)

[Daruharidra- Berberis aristata](#)

## Shalmali- Shalmalia malabarica

Lajjalu- Mimosa pudica

### **Ayurvedic medicines for IBS:**

**Mustakarishtha** – used to treat digestive complaints like diarrhoea, indigestion, etc.

**Kutajarishtha** – used in the treatment of diarrhoea, dysentery, IBS etc.

**Pippalyasavam** – used for a variety of conditions. It is used in the treatment of anemia, piles, digestive complaints, sprue, liver complaints. It is also used as a medicine to put on weight.

**Dantyarishtha** – used in the treatment of hemorrhoids, constipation, gastric, intestine and spleen related diseases.

**Dadimadyavaleha** – used in treating fever with diarrhea, bleeding disorders, such as ulcerative colitis, abdominal colic.

**Kutajavaleha** – used in the treatment of piles, ulcerative colitis, diarrhoea, IBS, anemia, bleeding disorders, gastritis, inflammatory conditions.

**Sanjeevani vati** – used in Ayurvedic treatment of dyspepsia, indigestion, gastro-enteritis etc.

**Kamdudha Ras** – used in treating gastritis and bleeding diseases

**Jeerakarishtham** – used post natal care, in the treatment of frequent passing of stools, diarrhoea, indigestion etc

**Bilvadi gutika** – used in Ayurvedic treatment of insect bites, rodent bites, gastro enteritis etc. It is widely used in South Indian Ayurvedic practice.

**Chitrakadi vati** – It improves digestion power.

**Brihat gangadhara choorna** – It is used in the Ayurvedic treatment for Diarrhoea and gastro intestinal conditions.

**Pushyanuga choorna** – used in the Ayurvedic treatment of Menorrhagia, Metrorrhagia, Leucorrhoea, Menstrual disorder, Excessive menstrual bleeding of various aetiology.

**Jirakadi Modak** – used in treatment of diseases of digestive tract.

Bilvarishtha

Bilvasava

Takrarishtha

### **Home remedies for Grahani (IBS):**

1. Cumin seeds and tender leaves of Guava are taken and made into

fine paste.20 gram of this is taken along with buttermilk twice daily.It helps to reduce the frequency of episodes of bowel habit.  
2.The fruit cover (epicarp) of Pome granate is rubbed well with lemon juice and fine paste is made.This is taken twice daily along with warm water.This restores the capacity of small intestine.

### **Wholesome diet and habits in Grahani (IBS):**

Regular intake of buttermilk

Cumin seeds

Pomegranate

Warm water

Easy-to-digest foods

Moderate exercise

Proper sleep

In many, fiber rich diet is very useful to relieve symptoms.

### **Unwholesome diet and habits in Grahani (IBS):**

Dadhi (Curd)

Madya (Alcohol)

Shukta (Acidic beverages)

Jagarana (Night awakening)

Vegadharana (Suppression of the urges)

Aniyata asana (Improper posture)

Upavasa (Fasting for longer period)

Sodas, junk foods, regular hotel foods.

Foods that cause excess gas production and bloating such as potato, egg plant, cabbage, broccoli, cauliflower

The patient is asked to prepare a list of foods that trigger an IBS attack and is asked to avoid them.

### **Mental aspects to IBS:**

Usually IBS is related with psychaitric aspects. A patient with IBS usually suffers from anxiety or depression. In such a case, along with efforts to restore digestive health with the above said remedies and medicines, treatment to depression /anxiety should also be given.

Hence treatments like

**Shirodhara** treatment (pouring medicated liquid over forehead in



a stream), Regular Pranayama, is very useful.

**Pranayama** ([Learn how to do pranayama](#))

Lifestyle adjustments such as – sleeping and waking up at regular intervals, moderate exercise, Yoga, stress management techniques are very useful.

Health indeed is the real wealth. When you are in the pink of health, in stead of wasting the gift with alcohol, smoking, irregular sleep and diet habits, inculcate discipline in your routine with right food choices, Yoga, Pranayama etc. These will help you to keep diseases like IBS at bay.

Article by Dr MS Krishnamurthy and Dr Hebbar

## Charaka Pandu Roga Chikitsa – 16th Chapter

The 16th chapter of Charaka Samhita Chikitsa Sthana is called Pandu Roga Chikitsa. It deals with causes, symptoms and treatment of anemia, jaundice and other liver disorders.

### Chapter 16

अथातः पाण्डुरोगचिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥athātaḥ pāṇḍurogacikitsitaṁ  
vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us explore the chapter on the Treatment of Pandurog.

Thus, said Lord Atreya [1-2]

### Types of Pandu Roga

पाण्डुरोगाः स्मृताः पञ्च वात पित्त कफैस्त्रयः।

चतुर्थः सन्निपातेन पञ्चमो भक्षणान्मृदः॥३॥

pāṇḍurogāḥ smṛtāḥ pañca vāta pitta kaphaistrayaḥ।

chaturthaḥ sannipātena pañcamo bhakṣaṇānmṛdaḥ॥3॥

Pandu – Roga is of 5 varieties as follows:

1. Vataja Pandu caused by Vata Dosha
2. Pitta Pandu caused by Pitta
3. Kaphaja Pandu caused by Kapha
4. Sannipatika PanduRoga caused by the simultaneous aggravation of all the 3 Doshas (Sannipatika) and
5. Mrut Bhaksha Janya Pandu Roga caused by eating clay or Mrttika (Geographism) [3]

Read related: Liver [Diseases: Causes, Symptoms, Treatment, Home Remedies](#)

Pandu Samanya Samprapti: General pathology:

दोषाः पित्तप्रधानास्तु यस्य कुप्यन्ति धातुषु।  
शैथिल्यं तस्य धातूनां गौरवं चोपजायते॥४॥  
ततो वर्णं बलं स्नेहा ये चान्येऽप्योजसो गुणाः।  
व्रजन्ति क्षयमत्यर्थं दोषं दूष्य प्रदूषणात्॥५॥  
सोऽल्परक्तोऽल्पमेदस्को निःसारः शिथिलेन्द्रियः।  
वैवर्ण्यं भजते, तस्य हेतुं शृणु सलक्षणम्॥६॥

doṣāḥ pittapradhānāstu yasya kupyanti dhātuṣu।  
śaithilyam tasya dhātūnāṃ gauravaṃ copajāyate॥4॥  
tato varṇa bala snehā ye cānye'pyojaso guṇāḥ।  
vrajanti kṣayamatyartham doṣa dūṣya pradūṣaṇāt॥5॥  
so'lparakto'lpamedasko niḥsāraḥ śithilendriyaḥ।  
vaivarṇyam bhajate, tasya hetuṃ śṛṇu salakṣaṇam॥6॥

### **Pandu Samanya Samprapti: General pathology:**

When the Doshas, with Pitta as the dominant one are aggravated in the Dhatus, then the Dhatus get afflicted. This results in weakening (Shithila) and heaviness (Gaurava) of Dhathu – body tissues.

Thereafter, the complexion, strength and unctuousness, and the properties of Ojas get reduced on account of the vitiation of the Doshas and Dhatus.

The patient becomes

poor in blood – Alpa Rakta

low in fat tissue – Alpa medaska

Nissara – lack of vitality:

Shithilendriya – His sense organs become weak: and he suffers from discoloration, leading to manifestation of Pandu Roga. The etiology and pathogenesis and the signs including symptoms of this disease will be explained hereafter. [4-6]

### **Pandurog Nidana and Samprapti: Causes and pathology**

क्षाराम्ल लवणात्युष्ण विरुद्धा सात्म्य भोजनात्|  
निष्पाव माष पिण्याक तिलतैल निषेवणात्||७||  
विदग्धेऽन्ने दिवा स्वप्नाद्व्यायामान्मैथुनात्तथा|  
प्रतिकर्मर्तुवैषम्याद्वेगानां च विधारणात्||८||  
काम चिन्ता भय क्रोध शोकोपहत चेतसः|  
समुदीर्णं यदा पित्तं हृदये समव स्थितम्||९||  
वायुना बलिना क्षिप्तं सम्प्राप्य धमनीर्दश|  
प्रपन्नं केवलं देहं त्वङ्मांसान्तरमाश्रितम्||१०||  
प्रदूष्य कफ वातासृक्त्वङ्मांसानि करोति तत्|  
पाण्डु हरिद्र हरितान् वर्णान् बहुविधांस्त्वचि||११||  
स पाण्डुरोग इत्युक्तः ...|१२|

kṣārāmla lavaṇātyuṣṇa viruddhā sātmya bhojanāt|  
niṣpāva māṣa piṇyākatilataila niṣevaṇāt||7||  
vidagdhe'ne divā svapnādvyaāyāmānmaithunāttathā|  
pratikarmartuvaīṣamyādvegānāṃ ca vidhāraṇāt||8||  
kāma cintā bhaya krodha śokopahata cetasaḥ|  
samudīrṇaṃ yadā pittam hṛdaye samavasthitam||9||  
vāyunā balinā kṣiptam samprāpya dhamanīrdaśa|  
prapannaṃ kevalam deham tvaṅmāṃsāntaramāśritam||10||  
pradūṣya kapha vātāsrkṭvaṅmāṃsāni karoti tat|

pāṇḍu hāridra haritān varṇān bahuvīdhāṃstvaci||11||  
sa pāṇḍuroga ityuktaḥ ...|12|

### **Causes and pathology of Pandu – Anemia / initial stages of liver disorders:**

Pitta gets aggravated by the following:

1. Excessive intake of Kshara, sour, saline hot and mutually contradictory food, unwholesome food, Nishpava (cow pea) Masha Pinyaka (oil cake) and til oil.
2. Sleeping during day time, and exercise as well as sexual intercourse when the food is not properly digested (Vidagdha Anna)
3. Improper administration of Panchakarma therapies and transgression of prescribed seasonal regimens (rutu-vaishamya) and
4. Suppression of natural urges

In a person with his mind afflicted with worry, fear, anger and grief. Such aggravation of Pitta located in the cardiac region takes place, then this Pitta being forcefully propelled by Vata Dosha, enters in to the 10 vessels [attached to the heart] and circulates in the entire body.

Being located between the skin and the muscle tissue, this aggravated Pitta vitiates Kapha, Vayu, Asruk (blood), skin and muscles as a result of which different types of coloration, like Pandu (pale yellow), Haridra (yellow) and Harita (green) appear in the skin. This is called Pandu Roga (a type of Anemia) [7-1/2 12]

## **Pandu roga purvaroopā:**

... तस्य लिङ्गं भविष्यतः।

हृदय स्पन्दनं रौक्ष्यं स्वेदाभावः श्रमस्तथा॥१२॥

... tasya liṅgaṃ bhaviṣyataḥ।

hr̥daya spandanaṃ raukṣyaṃ svedābhāvaḥ śramastathā॥12॥

## **The premonitory signs and symptoms of Pandu are:**

Hrudaya spandana – palpitation

Raukshyam – dryness

Sweda abhava – absence of sweating and

Shrama –fatigue [12 ½]

Pandu Roga Samanya Lakshana – General symptoms:

सम्भूतेऽस्मिन् भवेत् सर्वः कर्ण क्ष्वेडी हतानलः।

दुर्बलः सदनोऽन्नद्विट् श्रम भ्रम निपीडितः॥१३॥

गात्रशूल ज्वर श्वास गौरवारुचिमान्नरः।

मृदितैरिव गात्रैश्च पीडितोन्मथितैरिव॥१४॥

शूनाक्षि कूटो हरितः शीर्ण लोमा हतप्रभः।

कोपनः शिशिर द्वेषी निद्रालुः ष्ठीवनोऽल्पवाक्॥१५॥

पिण्डिकोद्वेष्ट कट्यूरु पादरुक्सदनानि च।

भवन्त्यारोहणायासैर्विशेषश्चास्य वक्ष्यते॥१६॥

sambhūte'smin bhavet sarvaḥ karṇa kṣvedī hatānalaḥ।

durbalaḥ sadano'nnadviṭ śrama bhrama nipīḍitaḥ॥13॥

gātraśūla jvara śvāsa gauravārucimānnaraḥ।

mṛditairiva gātraīśca pīḍitonmathitairiva॥14॥

śūnākṣi kūṭo haritaḥ śīrṇa lomā hataprabhaḥ।

kopanaḥ śīsira dveṣī nidrāluḥ ṣṭhīvano'lpavāk॥15॥

piṇḍikodveṣṭa kaṭyūru pādaruksadanāni ca|  
bhavantyārohaṇāyāsairviśeṣāścāsyā vakṣyate||16||

### **General symptoms:**

Any of the varieties of Pandu Roga leads to below listed general symptoms.

Karna Ksveda – tinnitus

Hata anala – suppression of the power of digestion

Durbala – weakness

Sadana – prostration

Anna divshta – repugnance against food

Shrama – fatigue

Bhrama – giddiness

Gatra shoola – pain in the body

Jwara – fever

Shwasa – dyspnoea

Gaurava – heaviness and

Aruchi – anorexia

Mrudita gatra – He feels as if all the limbs of his body are being kneaded, squeezed and churned.

Shunakshi koota – He suffers from swelling of the orbital region

Harita sheerna – His complexion becomes green.

Loma hata prabha – The small hair of his body fall out: he loses his bodily lustre:

Kopana – he becomes irritable: he avoids speaking:

Pindiko dveshtana – he suffers from cramps in the calf region: and while making efforts for climbing,

Kati ura pada ruk sadana – he suffers from pain and weakness in the lumber region, thighs and feet.

The signs and symptoms specific to each variety of Pandu will be described hereafter. [13-16]

Vatika Pandu Nidana, lakshana

आहारैरुपचारैश्च वातलैः कुपितोऽनिलः।  
जनयेत्कृष्ण पाण्डुत्वं तथा रूक्षारुणाङ्गताम्॥१७॥  
अङ्गमर्दं रुजं तोदं कम्पं पार्श्व शिरो रुजम्।  
वर्चःशोषास्य वैरस्य शोफानाह बलक्षयान्॥१८॥

āhārairupacāraiśca vātalaiḥ kupito'nilah।  
janayetkr̥ṣṇa pāṇḍutvaṃ tathā rūkṣāruṇāṅgatām॥17॥  
aṅgamardaṃ rujam todaṃ kampaṃ pārśva śiro rujam।  
varcaḥśoṣāsyā vairasya śophānāha balakṣayān॥18॥

### **Etiology, Signs and Symptoms of Vatika Pandu:**

Vata gets vitiated by the Vayu- aggravating diet and regimen which brings about

Krsihna pandu anga – black and pale-yellow complexion,

Ruksha anga – dryness,

Aruna anga – reddishness of the body,

Anga marda – malaise

Ruja – ache

Toda – pricking pain

Kampa – tremor

Parshav ruja – pain in the sides of the chest,

Shiro ruja – headache

Varcha Shosha – dryness of feces



Mukha Vairasya – distaste in the mouth,  
Shopha – swelling,  
Anaha – constipation and  
Bala kshaya – Weakness [17-18]

### **Pittaja pandu Nidana, Lakshana**

पित्तलस्याचितं पित्तं यथोक्तैः स्वैः प्रकोपणैः।  
दूषयित्वा तु रक्तादीन् पाण्डुरोगाय कल्पते॥१९॥  
स पीतो हरिताभो वा ज्वर दाह समन्वितः।  
तृष्णा मूर्च्छा पिपासार्तः पीतमूत्र शकृन्नरः॥२०॥  
स्वेदनः शीत कामश्च न चान्नमभिनन्दति।  
कटुकास्यो न चास्योष्णमुपशेतेऽम्लमेव च॥२१॥  
उद्गारोऽम्लो विदाहश्च विदग्धेऽन्नेऽस्य जायते।  
दौर्गन्ध्यं भिन्नवर्चस्त्वं दौर्बल्यं तम एव च॥२२॥

pittalasyācitaṃ pittaṃ yathoktaiḥ svaiḥ prakopāṇaiḥ।  
dūṣayitvā tu raktādīn pāṇḍurogāya kalpate॥19॥  
sa pīto haritābho vā jvara dāha samanvitaḥ।  
tr̥ṣṇā mūrccā pipāsārtaḥ pītamūtra śakṛnnaraḥ॥20॥  
svedanaḥ śīta kāmaśca na cānnamabhinandati।  
kaṭukāsyo na cāsyoṣṇamupaśete'mlameva ca॥21॥  
udgāro'mlo vidāhaśca vidagdhe'nne'sya jāyate।  
daurgandhyaṃ bhinnavarcastvaṃ daurbalyaṃ tama eva ca॥22॥

### **Etiology, signs and Symptoms of Paittik Pandu:**

If a person of Pitta body type indulges in Pitta increasing diet and regime, then increased Pitta vitiates blood and causes Pittala type of Pandu roga giving rise to below signs and symptoms:

1. Peeta Harita Varna – complexion becomes yellow or green

2. Jwara Daha Samanvitah – fever and burning sensation
3. Trushna Murccha Pipasa – Faints, because of excessive thirst and suffers from morbid thirst
4. Pita mutra – His urine and stool becomes yellow in colour
5. Svedanah Sheeta kamita – Sweating and develops longing for cold things
6. Annam Abhinandati – He does not relish food
7. Katuka Aasya – Feeling pungent taste in mouth and
8. Ushna Upashete Amla meva cha – hot and sour things do not suit him
9. Amla udgara – sour eructation and
10. Vidaha Vidagdhe Anne – burning sensation due to indigestion of food
11. Mukha Daurgandhya – bad breath and
12. Bhinna varchas, Daurbalyam, tama eva cha – He gets loose motions, weakness and fainting. [19-22]

### **Kaphaja Pandu Nidana, Lakshana:**

विवृद्धः श्लेष्मलैः श्लेष्मा पाण्डुरोगं स पूर्ववत्।  
 करोति गौरवं तन्द्रा छर्दिं श्वेतावभासताम्॥२३॥  
 प्रसेकं लोमहर्षं च सादं मूर्च्छां भ्रमं क्लमम्।  
 श्वासं कासं तथाऽऽलस्यमरुचिं वाक्स्वरग्रहम्॥२४॥  
 शुक्ल मूत्राक्षि वर्चस्त्वं कटु रुक्षोष्ण कामताम्।  
 श्वयथुं मधुरास्यत्वमिति पाण्ड्वामयः कफात्॥२५॥

vivr̥ddhaḥ śleṣmalaiḥ śleṣmā pāṇḍurogaṃ sa pūrvavat|  
 karoti gauravaṃ tandrā chardiṃ śvetāvabhāsatām||23||  
 prasekaṃ lomahaṛṣaṃ ca sādaṃ mūrcchāṃ bhramaṃ klamam|  
 śvāsaṃ kāsaṃ tathā"lasyamaruciṃ vāksvaragraham||24||

śukla mūtrākṣi varcastvaṃ kaṭu rūkṣoṣṇa kāmātām|  
śvayathuṃ madhurāsyatvamiti pāṇḍvāmayaḥ kaphāt||25||

### **Etiology Signs and Symptoms of Kaphaja Pandu:**

Kapha vitiated by its aggravating food and drinks gives rise to Kaphaja type as per the pathogenesis described before.

The signs and symptoms of this type of Pandu are as follows:

1. Gauravam – Heaviness,
2. Tandra – Drowsiness,
3. Chardim – Vomiting,
4. Shvetav abhasa – whitish complexion,
5. Prasekam – Salivation,
6. Loma harsha – Horripilation,
7. Murchha- fainting,
8. Bhrama – Giddiness,
9. Klama – mental fatigue,
10. Shvasa – dyspnoea,
11. Kasa – cough,
12. Aalasya – laziness,
13. Aruchi – anorexia,
14. Vaksha savara graham – obstruction in speech and voice,
15. Shukla akshi varchas – whitishness of urine, eyes and faces
16. Katu ruksha ushna kamata – Longing for pungent, unctuous and things and
17. Shvathu – Oedema and
18. Madhura aasya – sweet taste in the mouth. [23-25]

## **Etiology, Signs and Symptoms of Tridoshaja Pandu Roga:**

सर्वान्नसेविनः सर्वे दुष्टा दोषास्त्रिदोषजम्।

त्रिदोषलिङ्गं कुर्वन्ति पाण्डुरोगं सुदुःसहम्॥२६॥

sarvānnasevinaḥ sarve duṣṭā doṣāstridoṣajam।

tridoṣalingaṃ kurvanti pāṇḍurogaṃ suduḥsaham॥26॥

If a person indulges in all types of unwholesome food, then all the 3 Doshas get vitiated to cause Tridoshaja Pandu. This type of Sannipatika Pandu is extremely intolerable (difficult of cure). [26]

Mrud-bhakshanaja Pandu Nidana, Lakshana:

मृत्तिकादन शीलस्य कुप्यत्यन्यतमो मलः।

कषाया मारुतं, पित्तमूषरा, मधुरा कफम्॥२७॥

कोपयेन्मृद्रसादींश्च रौक्ष्याद्भुक्तं विरुक्षयेत् ।

पूरयत्यविपक्वैव स्रोतांसि निरुणद्धि च॥२८॥

इन्द्रियाणां बलं हत्वा तेजो वीर्यौजसी तथा।

पाण्डुरोगं करोत्याशु बलवर्णाग्निनाशनम्॥२९॥

शून गण्डाक्षिकूट भ्रूःशूनपान्नाभिमेहनः।

क्रिमि कोष्ठोऽतिसार्येत मलं सासृक् कफान्वितम्॥३०॥

mṛttikādana śīlasya kupyatyanyatamo malaḥ।

kaṣāyā mārutaṃ, pittamūṣarā, madhurā kapham॥27॥

kopayenmṛdrasādīṃśca raukṣyādbhuktaṃ virūkṣayet ।

pūrayatyavipakvaiva srotāṃsi niruṇaddhi ca॥28॥

indriyāṇāṃ balaṃ hatvā tejo vīryaujasī tathā।

pāṇḍurogaṃ karotyāśu balavarṇāgnināśanam॥29॥

śūna gaṇḍākṣikūṭa bhrūḥśūnapānnābhimehanaḥ।

krimi koṣṭho'tisāryeta malaṃ sāsrk kaphānvitam॥30॥

## **Mrut Bhakshan Janya Pandu – Anemia due to mud eating:**

Habitual indulgence in eating clay (Mrttika) aggravates one of the 3 Doshas.

If the mud is of astringent taste, then it aggravates Vayu: if it is saline with alkaline as subsidiary taste, then Pitta gets aggravated: and if it is sweet in taste, then Kapha gets aggravated.

Because of its dryness, the clay (Mrut) causes dryness in the Rasa Dhatu (Chyle) and the ingredients of food. Thus, the undigested clay, i.e in its crude form, fills up the channels of circulation and blocks them. It afflicts the sharpness of senses, lustre, energy and Ojas which results in the loss of strength, complexion and Agni (power of digestion and metabolism).

In this type of Pandu, the signs and symptoms manifested are as follows:

1. Shuna ganda akshi kuta – Oedema in the cheek, eye sockets and eye bones
2. Oedema in feet, umbilical region and the pudendum
3. Krimi koshta – Appearance of worms in Kostha (intestine) and
4. Atisara – Loose motions, the stool being associated with blood and mucus (Kapha). [27-30]

Prognosis: Pandu Upashaya:

पाण्डुरोगश्चिरोत्पन्नः खरीभूतो न सिध्यति।  
काल प्रकर्षाच्छूनो ना यश्च पीतानि पश्यति॥३१॥  
बद्धाल्पविट्कं सकफं हरितं योऽतिसार्यते।  
दीनः श्वेतातिदिग्धाङ्गशर्दि मूर्च्छा तृषार्दितः॥३२॥  
स नास्त्यसृक्क्षयाद्यश्च पाण्डुः श्वेतत्वमाप्नुयात्।  
इति पञ्चविधस्योक्तं पाण्डुरोगस्य लक्षणम्॥३३॥

pāṇḍurogaścirotpannaḥ kharībhūto na sidhyati|  
kāla prakarṣācchūno nā yaśca pītāni paśyati||31||  
baddhālpaviṭkaṃ sakaphaṃ haritaṃ yo'tisāryate|  
dīnaḥ śvetātidigdhāṅgaśchardi mūrccā trṣārditaḥ||32||  
sa nāstyaśrkṣayādyaśca pāṇḍuḥ śvetatvamāpnuyāt|  
iti pañcavidhasyoktaṃ pāṇḍurogasya lakṣaṇam||33||

### **Prognosis:**

Signs and symptoms indicating incurability of Panduroga are as follows

1. The disease becomes chronic
2. Excessive dryness has appeared in the patient
3. When the patient has edema owing to chronicness of this diseases
4. When the patient gets yellow vision
5. When the patient is fully or partially constipated
6. When the patient passes loose stool which is green in colour and which is mixed with mucus
7. When the patient feels exceedingly prostrated
8. When the body is exceedingly white as if besmeared (with whiteness)
9. When the patient is exceedingly afflicted with vomiting fainting and morbid thirst and
10. When the body of the patient becomes pale on account of loss of blood. Such a patient never survives

Thus, the signs and symptoms of all 5 types of Pandu Roga (Vatika, Pittaja, Kaphaja, Sannipatika and Mrd-Bhaksanaja) are discussed.

[31-33]

Kamala – Jaundice:

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते।

तस्य पित्तमसृग्मांसं दग्ध्वा रोगाय कल्पते॥३४॥

हारिद्रनेत्रः स भृशं हारिद्रत्वङ्निखाननः।

रक्तपीत शकृन्मूत्रो भेकवर्णो हतेन्द्रियः॥३५॥

दाहाविपाक दौर्बल्य सदनारुचि कर्षितः।

कामला बहुपित्तैषा कोष्ठ शाखाश्रया मता॥३६॥

pāṇḍurogī tu yo'tyartham pittalāni niṣevate।

tasya pittamasṛgmāṃsaṃ dagdhvā rogāya kalpate॥34॥

hāridranetraḥ sa bhr̥śaṃ hāridratvaṅnakhānanaḥ।

raktapīta śakṛṇmūtro bhekavarṇo hatendriyaḥ॥35॥

dāhāvīpāka daurbalya sadanārucci karṣitaḥ।

kāmalā bahupittaiṣā koṣṭha śākhāśrayā matā॥36॥

If the patient suffering from Pandu indulges in Pitta aggravating diet and regimen, the Pitta so aggravated burns the Rakta (blood) and Mamsa (Muscle tissue) to cause the disease Kamala [Jaundice].

The signs and symptoms of Kamala are as follows:

Haridra Netra – yellowish discolouration of sclera of eyes

Haridra twak, Nakha, Anana – yellowish discoloration of skin, nails and face

Urine and feces turns red and yellow

Bheka Varna – He develops complexion like that of a frog

Hatendriya – sense organs are impaired and

Daha – burning sensation

Avipaka, Aruchi – indigestion, anorexia

Daurbalya, Sadana – weakness, bodyache

Kamala disease is caused by excess of Pitta. It is of two types-  
Koshtashrita Kamala – one is located in the gastro- intestinal tract ( Shakhashrita Kamala – located in the peripheral tissues  
(Sakhashraya). [34-36]

### **Kumbha Kamala**

कालान्तरात् खरीभूता कृच्छ्रा स्यात् कुम्भकामला।

कृष्णपीत शकृन्मूत्रो भृशं शूनश्च मानवः॥३७॥

सरक्ताक्षि मुख च्छर्दि विण्मूत्रो यश्च ताम्यति।

दाहारुचि तृषानाहतन्द्रा मोह समन्वितः॥३८॥

नष्टाग्निसञ्ज्ञः क्षिप्रं हि कामलावान् विपद्यते॥३९॥

kālāntarāt kharībhūtā kṛcchrā syāt kumbhakāmalā।

kṛṣṇapīta śakṛnmūtro bhṛśaṃ śūnaśca mānavah॥37॥

saraktākṣi mukha cchardi viṇmūtro yaśca tāmyati।

dāhārucci tṛṣānāhatandrā moha samanvitaḥ॥38॥

naṣṭāgnisañjñah kṣipraṃ hi kāmalāvān vipadyate।39॥

After some time if not treated properly, the Kamala [Jaundice] becomes deep-seated (Kharibhuta – roughened, hardened) and Thus, becomes difficult of cure. This condition is called Kumbha-Kamala (a type of Jaundice).

The signs and symptoms of this Kumbh Kamala are:

1. Krishna pita shakrut mutra – The stool and urine of the patient become black and yellow
2. Bhrusham shunashcha manavah- Excess of oedema in the body
3. Sa Rakta Akshi, Mukha – Blood appears in the eyes and face of the patient
4. Chardi vin mutro rakta – His vomit, stool and urine are mixed



with blood

5. The patient develops tremors

6. Daha, Aruchi, Trushna, Anaha, Tandra, Moha – He is afflicted with burning sensation, anorexia, morbid thirst, constipation drowsiness and fainting and

7. Nashta Agni – He loses Agni (the power of digestion and metabolism) and consciousness.

A person having this type of Kumbha-Kamala succumbs to death quickly. [37-1/2 39]

Panduroga Chikitsa Sutra – Line of Treatment:

साध्यानामितरेषां तु प्रवक्ष्यामि चिकित्सितम्॥३९॥  
तत्र पाण्ड्वामयी स्निग्धस्तीक्ष्णैरूर्ध्वानुलोमिकैः।  
संशोध्यो मृदुभिस्तिकैः कामली तु विरेचनैः॥४०॥  
ताभ्यां संशुद्ध कोष्ठाभ्यां पथ्यान्यन्नानि दापयेत्।  
शालीन् सयव गोधूमान् पुराणान् यूष संहितान्॥४१॥  
मुद्गाढकी मसूरैश्च जाङ्गलैश्च रसैर्हितैः।  
यथादोषं विशिष्टं च तयोर्भेषज्यमाचरेत्॥४२॥  
पञ्चगव्यं महातिकं कल्याणकमथापि वा।  
स्नेहनार्थं घृतं दद्यात् कामला पाण्डु रोगिणे॥४३॥

sādhyānāmitareṣāṃ tu pravakṣyāmi cikitsitam||39||  
tatra pāṇḍvāmayī snigdhasṭīkṣṇairūrdhvānulomikaiḥ।  
saṃśodhyo mṛdubhistiktaiḥ kāmālī tu virecanaiḥ||40||  
tābhyāṃ saṃśuddha koṣṭhābhyāṃ pathyānyannāni dāpayet।  
śālīn sayava godhūmān purāṇān yūṣa saṃhitān||41||  
mudgāḍhakī masūraiśca jāṅgalaiśca rasairhitaiḥ।  
yathādoṣaṃ viśiṣṭaṃ ca tayorbhaiṣajyamācaret||42||

pañcagavyaṃ mahātiktaṃ kalyāṇakamathāpi vā|  
snehanārthaṃ ghr̥taṃ dadyāt kāmālā pāṇḍu rogiṇe||43||

### **Line of Treatment:**

Now the treatment for curable patients of Pandu Roga and Kamala (Jaundice) are being described.

### **The patient suffering from Pandu Roga is given –**

Vamana – emetic therapy and

Virechana – Purgation therapies with Snigdha – unctuous and

Teekshna – sharp drugs for the cleansing of his body.

### **The patient suffering from Kamala (jaundice) is given**

Virechana – purgation therapy with mild and bitter medicines.

After the gastro-intestinal tract is cleansed by the above mentioned elimination therapies, patient is given wholesome food containing old rice, barley and wheat mixed with the Yusha (vegetable soup) of Mudga (green gram), Adhaki (pigeon pea) and Masura (lentil) and the Jangala Mamsarasa (meat soup) of animals inhabiting arid zone.

On the basis of Doshas aggravated to cause these diseases, specific medicines are to be administered to these 2 categories of patients (which will be described later in this chapter)

For the purpose oleation, the patient suffering from Pandu Roga (Anemia) and Kamala (Jaundice) is given **Panchagavya Grutha**,

**Maha-Tikta Ghruta** and

**Kalyanaka- Ghruta**. [39 ½ -43]

### **Dadimadya- Ghrta:**

दाडिमात् कुडवो धान्यात् कुडवार्धं पलं पलम्|

चित्रकाच्छृङ्गवेराच्च पिप्पल्यष्टमिका तथा॥४४॥  
तैः कल्कैर्विंशतिपलं घृतस्य सलिलाढके।  
सिद्धं हृत्पाण्डु गुल्मार्शःप्लीह वात कफार्तिनुत्॥४५॥  
दीपनं श्वास कासघ्नं मूढवाते च शस्यते।  
दुःख प्रसविनीनां च वन्ध्यानां चैव गर्भदम्॥४६॥  
इति दाडिमाद्यं घृतम्।

dāḍimāt kuḍavo dhānyāt kuḍavārdham palam palam।  
citrakācchṛṅgaverācca pippalyaṣṭamikā tathā॥44॥  
taiḥ kalkairviṃśatipalam ghṛtasya salilāḍhake।  
siddham hṛtpāṇḍu gulmārśaḥplīha vāta kaphārtinut॥45॥  
dīpanam śvāsa kāsaghnam mūḍhavāte ca śasyate।  
duḥkha prasavinīnām ca vandhyānām caiva garbhadam॥46॥  
iti dāḍimādyam ghṛtam।

**Dadimadi Ghrita: ([Click to read more about its uses, side effects, dose etc](#))**

20 Palas of ghee is cooked by adding 1 Adhaka of water, and the paste of 1 Kudava of Dadima – Punica granatum,

½ Kudava of Dhanya

1 Pala of each of Chitraka – Plumbago zeylanica and Srngavera and 1 Astamika of Pippali- Piper longum

This medicated ghee stimulates the power of digestion.

It is useful on curing

Shvasa – Asthma

Kasa – bronchitis

Mudha-Vata (Claudication of Vayu) and

Duhkha-prasava (difficult labour)

It also helps a sterile woman to beget an offspring.

Thus, ends the description of Dadimadya –Ghrita [44-46]

## Katukadya Ghritham

कटुका रोहिणी मुस्तं हरिद्रे वत्सकात् पलम्|  
पटोलं चन्दनं मूर्वा त्रायमाणा दुरालभा||४७||  
कृष्णा पर्पटको निम्बो भूनिम्बो देवदारु च|  
तैः कार्षिकै घृत प्रस्थः सिद्धः क्षीर चतुर्गुणः||४८||  
रक्तपित्तं ज्वरं दाहं श्वयथुं स भगन्दरम्|  
अर्शास्यसृग्दरं चैव हन्ति विस्फोटकांस्तथा||४९||  
इति कटुकाद्यं घृतम्|

kaṭukā rohiṇī mustaṃ haridre vatsakāt palam|  
paṭolaṃ candanaṃ mūrvā trāyamāṇā durālabhā||47||  
kṛṣṇā parpaṭako nimbo bhūnimbo devadāru ca|  
taiḥ kārṣikai rghṛta prasthaḥ siddhaḥ kṣīra caturguṇaḥ||48||  
raktapittaṃ jvaram dāham śvayathuṃ sa bhagandaram|  
arśāmsyasrgdaram caiva hanti visphoṭakāṃstathā||49||  
iti kaṭukādyam ghr̥tam|

## Katukadya Ghrita:

1 prastha (768 g) of ghee is cooked by adding 4 Prasthas of milk and

The paste of 1 Pala each of

Katuka – rohini – Picrorhiza kuroa

Musta – Cyperus rotundus

Haridra – Berberis aristata

Daru- Haridra – Berberis aristata and

Vatsaka and

1 Karsha – 12 g of each of

Patola – Trichosanthes dioica

Chandana – Santalum album

Murva – Marsedenia tenacissima

Trayamana

Duralabha

Krishna – Long pepper,

Parpataka – Fumaria indica

Nimba – Azadirachta indica

Bhunimba – Phyllanthus, niruri and

Devadaru – Cedrus deodara

This medicated ghee cures

Raktha-Pitta (a disease characterized by bleeding from different parts of the body),

Jwara – fever,

Daha – burning syndrome,

Shotha – oedema,

Bhagandara- fistula-in ano,

Arshas – piles,

Arsgdara – menorrhagia and

Visphotaka (a disease characterized by pustular eruptions in the body).

Thus, ends the description of Katukadya Grtha [47-49]

### **Pathya Ghruta**

पथ्या शतरसे पथ्यावृन्तार्ध शत कल्कवान्।

प्रस्थः सिद्धो घृतात् पेयः स पाण्ड्वामय गुल्मनुत्॥५०॥

इति पथ्याघृतम्॥

pathyāśatarase pathyāvṛntārdha śata kalkavān|

prasthaḥ siddho gṛtāt peyaḥ sa pāṇḍvāmaya gulmanut||50||

iti pathyāghṛtam||

1 Prastha of ghee is cooked by adding decoction of 100 fruits of Haritaki – Terminalia bellerica, and the paste of 50 of Haritaki-Terminalia bellerica fruit.

This medicated ghee cures Pandu (Anemia) and Gulma (Phantom tumor)

Thus, ends the description of Pathya- Ghrta [50]

### **Danti- Ghrita**

दन्त्याश्चतुष्पलरसे पिष्टैर्दन्तीशलाटुभिः।

तद्वत्प्रस्थो घृतात्सिद्धः प्लीहपाण्ड्वर्तिशोफजित्॥५१॥

इति दन्तीघृतम्।

dantyaścatuspalarase piṣṭairdantīśalāṭubhiḥ।

tadvatprastho ghr̥tātsiddhaḥ plīhapāṇḍvartiśophajitḥ॥51॥

iti dantīghṛtam।

Accordingly, 1 Prastha of ghee is cooked by adding 1 Prastha of the decoction of 4 Palas of Danti, and the paste of the cut-pieces of green fruits of danti.

Intake of this medicated ghee cures

Plihan – Splenic disorders

Pandu – Anemia and

Shopha – oedema.

Thus, ends the description of Danti- ghruta [51]

### **Draksha Ghruta**

पुराण सर्पिषः प्रस्थो द्राक्षार्धं प्रस्थ साधितः।

कामला गुल्म पाण्ड्वर्ति ज्वर मेहोदरापहः॥५२॥

इति द्राक्षाघृतम्

purāṇa sarpiṣaḥ prastho drākṣārdha prastha sādhitah|  
kāmalā gulma pāṇḍvarti jvara mehodarāpahaḥ||52||  
iti drākṣāghṛtam

1 Prastha of old ghee is added with ½ a Prastha of Draksha – Vitis vinifera and cooked.

This medicated ghee cures

Kamala – jaundice

Gulma – Phantom tumor

Pandu – Anemia,

Jwara – fever,

Meha – obstinate urinary diseases including diabetes and

Udara – obstinate abdominal diseases including ascites

Thus, ends the description of Draksha ghrta [52]

### **Haridradi Ghrta**

हरिद्रा त्रिफला निम्ब बला मधुक साधितम्|

सक्षीरं माहिषं सर्पिः कामलाहरमुत्तमम्||५३||

इति हरिद्रादिघृतम्|

haridrā triphalā nimba balā madhuka sādhitam|

sakṣīraṃ māhiṣaṃ sarpiḥ kāmalāharamuttamam||53||

iti haridrādigṛtam|

Ghee collected from buffalo milk is cooked by adding milk and [the paste of] Haridra – Berberis aristata, Triphala, Nimba – Azadirachta indica, Bala – Abutium indicum and Madhuka – Madhuca longifolia.

This medicated ghee is an excellent recipe for the cure of Jaundice.

Thus, ends the description of Haridradi Ghrta. [53]

## Two recipes for medicated Ghee

गोमूत्रे द्विगुणे दार्व्याः कल्काक्षद्वयसाधितः।

दार्व्याः पञ्चपल क्वाथे कल्के कालीयके परः॥५४॥

माहिषात् सर्पिषः प्रस्थः पूर्वः पूर्वे परे परः॥५५॥

gomūtre dviguṇe dārvyāḥ kalkākṣadvayasādhitaḥ।

dārvyāḥ pañcapala kvāthe kalke kāliyake paraḥ॥54॥

māhiṣāt sarpiṣaḥ prasthaḥ pūrvaḥ pūrve pare paraḥ॥55॥

1 Prastha (768 g) of ghee collected from buffalo milk is boiled by adding 2 Prasthas of Cow's urine, and 2 Aksas of the paste of Darvi, this medicated ghee cures Pandu- Roga (Anemia).

1 Prastha of the ghee collected from buffalo milk is boiled by adding the decoction of 5 Palas of Darvi and the paste of Kaliyaka. This medicated ghee cures Kamala (jaundice) [54 -1/4 55]

## Virechana – Purgation therapy

स्नेहैरेभिरुपक्रम्य स्निग्धं मत्वा विरेचयेत्॥५५॥

पयसा मूत्रयुक्तेन बहुशः केवलेन वा।

दन्तीफल रसे कोष्णे काश्मर्याञ्जलिना शृतम्॥५६॥

द्राक्षाञ्जलिं मृदित्वा वा दद्यात् पाण्ड्वामयापहम्।

द्विशर्करं त्रिवृच्चूर्णं पलार्धं पैत्तिकः पिबेत्॥५७॥

कफपाण्डुस्तु गोमूत्र क्लिन्न युक्तां हरीतकीम्।

आरग्वधं रसेनेक्षो विदार्यामलकस्य च॥५८॥

सत्र्यूषणं बिल्वपत्रं पिबेन्ना कामलापहम्।

दन्त्यर्धपल कल्कं वा द्विगुडं शीतवारिणा॥५९॥

कामली त्रिवृतां वाऽपि त्रिफलाया रसैः पिबेत्।



snehairebhirupakramya snigdham matvā virecayet||55||  
 payasā mūtrayuktena bahuśaḥ kevalena vā|  
 dantīphala rase koṣṇe kāśmaryāñjalinā śṛtam||56||  
 drākṣāñjaliṃ mṛditvā vā dadyāt pāṇḍvāmayāpaham|  
 dviśarkaram trivrccūrṇam palārdham paittikaḥ pibet||57||  
 kaphapāṇḍustu gomūtra klinna yuktām harītakīm|  
 āragvadham rasenekṣo rvidāryāmalakasya ca||58||  
 satryūṣaṇam bilvapatram pibennā kāmālāpaham|  
 dantyardhapala kalkam vā dviguḍam śītavāriṇā||59||  
 kāmālī trivṛtām vā'pi triphalāyā rasaiḥ pibet|

### **Virechana – Purgation therapy**

After the patient is properly oleated by the intake of the above mentioned recipes of medicated ghee, he is given purgation therapy frequently with the following recipes:

1. Milk added with cow's urine
2. Milk alone
3. Luke- warm infusion of Darvi sprinkled with the powder of 1 Anjali of Kasmarya (fruit of Gambhari – Gmelina arborea) of mixed with the paste of 1 Anjali of Draksa – Vitis vinifera

The above mentioned recipes cure Pandu- Roga (Anemia) in general.

4. The patient suffering from Paittika type of Pandu- Roga should take ½ Pala of the powder of trivrt – Operculina turpethum mixed with 1 Pala of sugar.

5. The patient suffering from Kaphaja type of Pandu- Roga should take haritaki – Terminalia chebula impregnated with cow's urine.

The patient suffering from Kamala (Jaundice) should take Aragvadha – Cassia fistula added with Sunthi – Zingiber officinale,

Pippali – Piper longum, Maricha – Piper nigrum and leaves of bilva – Aegle marmelos along with the juice of sugar-cane, vidari – Pueraria tuberosa and **Amalaki – Phyllanthus, emblica** for the cure of the diseases

7. The patient suffering from Kamala (Jaundice) may also take the paste of ½ Pala of Danti mixed with 1 pala jaggery along with cold water and

8. The patient suffering from Kamala (jaundice) may also take Trivrt – Operculina turpethum along with the decoction of Triphala [551/2- ½ 60]

### **Vishaladi –Phanta**

विशाला त्रिफला मुस्त कुष्ठदारु कलिङ्गकान्॥६०॥

कार्षिकानर्धकर्षां कुर्यादतिविषां तथा।

कर्षौ मधुरसाया द्वौ सर्वमेतत् सुखाम्बुना॥६१॥

मृदितं तं रसं पूतं पीत्वा लिह्याच्च मध्वनु।

कासं श्वासं ज्वरं दाहं पाण्डुरोगमरोचकम्॥६२॥

गुल्मानाहामवातांश्च रक्तपित्तं च नाशयेत्।

viśālā triphalā musta kuṣṭhadāru kaliṅgakān||60||

kārṣikānardhakarṣāṃśāṃ kuryādativīṣāṃ tathā।

karṣau madhurasāyā dvau sarvametat sukhāmbunā||61||

mṛditaṃ taṃ rasaṃ pūtaṃ pītvā lihyācca madhvanu।

kāsaṃ śvāsaṃ jvaraṃ dāhaṃ pāṇḍurogamarocakam||62||

gulmānāhāmavātāṃśca raktapittaṃ ca nāśayet।

1 Karsha of each of

Vishala – Citrulus colocynthis

Haritaki – Terminalia chebula,

Bibhitaka – Terminalia bellerica,

Amalaki – Phyllanthus, emblica,  
Musta – Cyperus rotundus,  
Kustha – Saussurea lappa,  
Devadaru – Cedrus deodara and  
Kalingaka,  
½ Karsha – 12 g of  
Ativisa – Aconitum heterophyllum,  
2 Karsha – 12 gs of Madhurasā (Murva) is made to a paste by  
trituration with luke-warm water and strained.  
After taking this infusion, the patient is given honey.  
This phanta cures  
Kasa – bronchitis  
Shvasa – Asthma  
Jwara – fever  
Daha – burning sensation  
Pandu-Roga – Anemia  
Aruchi – anorexia,  
Gulma – Phantom tumour  
Anaha – constipation  
Amavata – rheumatism and  
Rakta-Pitta – a diseases characterized by bleeding from different  
parts of the body [60 ½- ½ 63]

### **Medicines:**

त्रिफलाया गुडूच्या वा दाव्या निम्बस्य वा रसम्॥६३॥  
शीतं मधुयुतं प्रातः कामलार्तः पिबेन्नरः।  
क्षीरमूत्रं पिबेत् पक्षं गव्यं माहिषमेव वा॥६४॥  
पाण्डुर्गोमूत्रयुक्तं वा सप्ताहं त्रिफलारसम्।  
तरुजान् ज्वलितान्मूत्रे निर्वाप्यामृद्य चाङ्कुरान्॥६५॥

मातुलुङ्गस्य तत् पूतं पाण्डुशोथहरं पिबेत्।  
 स्वर्णक्षीरी त्रिवृच्छयामे भद्रदारु सनागरम्॥६६॥  
 गोमूत्राञ्जलिना पिष्टं मूत्रे वा क्वथितं पिबेत्।  
 क्षीरमेभिः शृतं वाऽपि पिबेद्दोषानुलोमनम्॥६७॥  
 हरीतकीं प्रयोगेण गोमूत्रेणाथवा पिबेत्।  
 जीर्णे क्षीरेण भुञ्जीत रसेन मधुरेण वा॥६८॥  
 ससरात्रं गवां मूत्रे भावितं वाऽप्ययोरजः।  
 पाण्डुरोग प्रशान्त्यर्थं पयसा पाययेद्भिषक्॥६९॥

triphalāyā guḍūcyā vā dārvyā nimbasya vā rasam॥63॥  
 śītaṃ madhuyutaṃ prātaḥ kāmalārtaḥ pibennaraḥ।  
 kṣīramūtraṃ pibet pakṣaṃ gavyaṃ māhiṣameva vā॥64॥  
 pāṇḍurgomūtrayuktaṃ vā saptāhaṃ triphalārasam।  
 tarujān jvalitānmūtre nirvāpyāmṛdya cāṅkurān॥65॥  
 mātuluṅgasya tat pūtaṃ pāṇḍuśothaharaṃ pibet।  
 svarṇakṣīrī trivṛcchyāme bhadradāru sanāgaram॥66॥  
 gomūtrāñjalīnā piṣṭaṃ mūtre vā kvathitaṃ pibet।  
 kṣīramebhiḥ śṛtaṃ vā'pi pibeddoṣānulomanam॥67॥  
 harītakīm prayogeṇa gomūtreṇāthavā pibet।  
 jīrṇe kṣīreṇa bhujjīta rasena madhureṇa vā॥68॥  
 saptarātraṃ gavāṃ mūtre bhāvitaṃ vā'pyayorajaḥ।  
 pāṇḍuroga praśāntyarthaṃ payasā pāyayedbhiṣak॥69॥

Older recipes which are useful for these ailments are as follows:

1. The patient suffering from Kamala (jaundice) should take in the morning the decoction of Triphala, Guduchi – *Tinospora cordifolia*, Devadaru – *Cedrus deodara* or Nimba – *Azadirachta indica* after cooling and adding honey
2. The patient suffering from Pandu-Roga may take milk or urine of cow or buffalo for 1 fortnight.

3. The patient suffering from Pandu-Roga take the decoction of Triphala along with cow's urine for 1 week
4. The tender branches of Matulunga – Citrus medica is set on fire, and then immersed in cow's urine. Thereafter, a paste is prepared of these tender branches and strained. The liquid, Thus, obtained, is used by a patient suffering from Anemia and oedema.
5. Suvarna- Ksiri, Syama- Trivrt – Operculina turpethum, Bhadrardaru and Nagaru is triturated by adding 1 Anjali of cow's urine. The above mentioned drugs may also be boiled with milk. Intake of these potions causes downward movement (elimination) of Doshas (causing Pandu)
6. Alternatively, the patient [ suffering from Pandu- Roga] should take a course (for 7 days) of Haritaki – Terminalia chebula along with cow's urine, and after the digestion of the recipe, he should take food with milk or sweetened meat soup and
7. The powder (bhasma) of iron is impregnated with cow's urine for 7 nights. The physician should administer this potion along with milk the alleviation of Pandu- Roga (Anemia). 63 1/3- 69]

### Navayasa Churna

त्र्युषण त्रिफला मुस्त विडङ्ग चित्रकाः समाः।  
 नवायोरजसो भागास्तच्चूर्णं क्षौद्र सर्पिषा॥७०॥  
 भक्षयेत् पाण्डु हृद्रोग कुष्ठार्शःकामलापहम्।  
 नवायसमिदं चूर्णं कृष्णात्रेयेण भाषितम्॥७१॥  
 इति नवायसचूर्णम्।

tryūṣaṇa triphalā musta viḍaṅga citrakāḥ samāḥ।  
 navāyorajaso bhāgāstaccūrṇaṃ kṣaudra sarpiṣā॥70॥  
 bhakṣayet pāṇḍu hṛdroga kuṣṭhārśaḥkāmalāpaham।

navāyasamidam cūrṇam kṛṣṇātreyeṇa bhāṣitam||71||  
iti navāyasacūrṇam|

### **Navayas Churan:**

1 part of each of the powders of  
Sunthi – Zingiber officinale,  
Pippali – Piper longum,  
Maricha – Piper nigrum,  
Haritaki – Terminalia chebula,  
Bibhitaki – Terminalia bellerica,  
Amalaki – Phyllanthus emblica,  
Musta – Cyperus rotundus,  
Vidanga – Embelia ribes and  
Chitraka – Plumbago zeylanica and  
9 parts of the powder (bhasma) of iron is mixed together.  
Intake of this recipe along with honey and ghee cures  
Pandu – Anemia,  
Hrud roga – heart diseases,  
Kustha (obstinate skin diseases including leprosy),  
Arshas – Piles and  
Kamala -Jaundice  
This recipe propounded by Krsnatreya is called Navayasa- curna  
Thus, ends the description of Navayasa- curna [70- 71]

**[Read more about Navayas Churna uses, dose, side effects](#)**

### **Two Recipes of Mandura Vataka**

गुड नागर मण्डूर तिलांशान्मानतः समान्|  
पिप्पली द्विगुणां कुर्याद्गुटिकां पाण्डुरोगिणे||७२||

त्र्यूषणं त्रिफला मुस्तं विडङ्गं चव्य चित्रकौ।  
 दार्वीत्वङ्माक्षिको धातुर्ग्रन्थिकं देवदारु च॥७३॥  
 एतान् द्विपलिकान्भागांश्चूर्णं कुर्यात् पृथक् पृथक्।  
 मण्डूरं द्विगुणं चूर्णाच्छुद्धमञ्जनसन्निभम्॥७४॥  
 गोमूत्रेऽष्टगुणे पक्त्वा तस्मिंस्तत् प्रक्षिपेत्ततः।  
 उदुम्बर समान्कृत्वा वटकांस्तान् यथाग्नि ना॥७५॥  
 उपयुञ्जीत तत्रेण सात्म्यं जीर्णे च भोजनम्।  
 मण्डूर वटका ह्येते प्राणदाः पाण्डु रोगिणाम्॥७६॥  
 कुष्ठान्यजीर्णकं शोथमूरुस्तम्भं कफामयान्।  
 अर्शांसि कामलां मेहं प्लीहानं शमयन्ति च॥७७॥  
 इति मण्डूरवटकाः।

guḍa nāgara maṇḍūra tilāṃśānmānataḥ samān|  
 pippalī dviguṇāṃ kuryādguṭikāṃ pāṇḍurogiṇe||72||  
 tryūṣaṇaṃ triphalā mustaṃ viḍaṅgaṃ cavya citrakau|  
 dārvītvañmākṣiko dhāturgranthikaṃ devadāru ca||73||  
 etān dvipalikānbhāgāṃścūrṇaṃ kuryāt pṛthak pṛthak|  
 maṇḍūraṃ dviguṇaṃ cūrṇācchuddhamañjanasannibham||74||  
 gomūtre'ṣṭagaṇe paktvā tasmimstat prakṣipettataḥ|  
 udumbara samānkṛtvā vaṭakāṃstān yathāgni nā||75||  
 upayuñjīta takreṇa sātmyaṃ jīrṇe ca bhojanam|  
 maṇḍūra vaṭakā hyete prāṇadāḥ pāṇḍu rogiṇām||76||  
 kuṣṭhānyajīrṇakaṃ śoṭhamūrustambhaṃ kaphāmayān|  
 arśāṃsi kāmālāṃ mehaṃ plihānaṃ śamayanti ca||77||  
 iti maṇḍūravaṭakāḥ|

1 part of each of Jaggery, Sunthi – Zingiber officinale, Mandura and Taila 2 parts of Pippali – Piper longum is triturated [by adding water] and made to pills. This recipe is useful for patients suffering

from Anemia.

2 Palas of each of

Sunthi – *Zingiber officinale*

Pippali – *Piper longum*

Maricha – *Piper nigrum*

Haritaki – *Terminalia chebula*

Bibhitaka – *Terminalia bellerica*

Amalaka – *Phyllanthus emblica*

Musta – *Cyperus rotundus*

Vidanga – *Embelia ribes*

Chavya – *Piper retrofractum*

Chitraka – *Plumbago zeylanica*

Bark of devadaru – *Cedrus deodara* is made to powders separately.

The powder of 56 Palas of Mandura, which is dark in color like collyrium is cooked by adding 8 times of cow's urine, and to this, the powders of the above mentioned drugs is added.

From out of this (Paste), Vatakas (large size Pills) of shape of the fruit of Udumbara – *Ficus racemosa* is prepared.

This is taken by the patient in appropriate dose depending upon his Agni (powder of digestion and metabolism) along with butter-milk.

After its digestion, the patient should takes wholesome food

These pills are called mandura-Vataka and these are the life givers for the patient suffering from Anemia.

In addition, these pills cure

Kustha (obstinate skin diseases including leprosy),

Ajirna – indigestion,

Shotha – oedema,

Ura-stambha (stiffening of the things),

Diseases caused by the aggravation of Kapha,



Arshas – piles,

Kamala – Jaundice,

Meha – urinary tract disorders, diabetes (obstinate urinary diseases including diabetes) and

Pliha – splenic diseases.

Thus, ends the description of (2 types of) Manduravataka [72-77]

### **Tapyadi Yoga**

ताप्याद्रिजतुरूप्यायोमलाः पञ्चपलाः पृथक्।

चित्रक त्रिफला व्योष विडङ्गैः पलिकैः सह॥७८॥

शर्कराष्टपलोन्मिश्राश्चूर्णिता मधुनाऽऽप्लुताः।

अभ्यस्यास्त्वक्षमात्रा हि जीर्णे हितमिताशिना॥७९॥

कुलत्थ काकमाच्यादिकपोतपरिहारिणा।८०।

tāpyādrījaturūpyāyomalāḥ pañcapalāḥ pṛthak।

citraka triphalā vyoṣa viḍaṅgaiḥ palikaiḥ saha॥78॥

śarkarāṣṭapalonmiśrāścūrṇitā madhunā”plutāḥ।

abhyasyāstvakṣamātrā hi jīrṇe hitamitāśinā॥79॥

kulattha kākamācyādikapotaparihāriṇā।80।

5 palas of each of Tapyā (svarna-Maksika), Silajatu, silver (bhasma or powder) and Mandura is added with (the powders of) 1 Pala of each of

Chitraka – Plumbago zeylanica

Haritaki – Terminalia chebula

Bhibhitaka – Terminalia bellerica

Amalaki – Phyllanthus emblica

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Piper nigrum and

Vidanga – Embelia ribes and

8 Palas of sugar

This recipe is taken habitually by the patient suffering from Pandu in the dose of 1 Karsha – 12 g along with adequate quantity of honey.

After the digestion of this potion, the patient should take wholesome food in small quantity. He should avoid taking Kulattha (horsegram), Kakamachi – Solanum nigrum etc. and the meat of Kapota (pigeon). [78 ½ – 80]

### Yogaraja

त्रिफलायास्त्रयो भागास्त्रयस्त्रिकटुकस्य च॥८०॥

भागश्चित्रकमूलस्य विडङ्गानां तथैव च।

पञ्चाशमजतुनो भागास्तथा रूप्यमलस्य च॥८१॥

माक्षिकस्य च शुद्धस्य लौहस्य रजसस्तथा।

अष्टौ भागाः सितायाश्च तत्सर्वं सूक्ष्मं चूर्णितम्॥८२॥

माक्षिकेणाप्लुतं स्थाप्यमायसे भाजने शुभे।

उदुम्बरसमां मात्रां ततः खादेद्यथाग्निं ना॥८३॥

दिने दिने प्रयुञ्जीत जीर्णं भोज्यं यथेप्सितम्।

वर्जयित्वा कुलत्थानि काकमार्ची कपोतकम्॥८४॥

योगराज इति ख्यातो योगोऽयममृतोपमः।

रसायनमिदं श्रेष्ठं सर्वरोगहरं शिवम्॥८५॥

पाण्डुरोगं विषं कासं यक्ष्माणं विषम ज्वरम्।

कुष्ठान्यजीर्णकं मेहं शोषं श्वासमरोचकम्॥८६॥

विशेषाद्धन्त्यपस्मारं कामलां गुदजानि च।

इति योगराजः।

triphalāyāstrayo bhāgāstrayastrikaṭukasya ca||80||  
 bhāgaścitrakamūlasya viḍaṅgānām tathaiva ca|  
 pañcāsmajatuno bhāgāstathā rūpyamalasya ca||81||  
 mākṣikasya ca śuddhasya lauhasya rajasastathā|  
 aṣṭau bhāgāḥ sitāyāśca tatsarvaṃ sūkṣma cūrṇitam||82||  
 mākṣikenāplutaṃ sthāpyamāyase bhājane śubhe|  
 udumbarasamām mātrām tataḥ khādedyathāgni nā||83||  
 dine dine prayuñjīta jīrṇe bhojyaṃ yathepsitam|  
 varjayitvā kulatthāni kākamācīm kapotakam||84||  
 yogarāja iti khyāto yogo'yamamṛtopamaḥ|  
 rasāyanamidam śreṣṭham sarvarogaharam śivam||85||  
 pāṇḍurogam viṣam kāsam yakṣmāṇam viṣama jvaram|  
 kuṣṭhānyajīrṇakam meham śoṣam śvāsamarocakam||86||  
 viśeṣāddhantyaapasmarām kāmālām gudajāni ca|  
 iti yogarājaḥ|

1 part of each of

Haritaki – Terminalia chebula

Bibhitaka –Terminalia bellerica,

Amalaki – Phyllanthus, emblica

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Piper nigrum

Root of Chitraka – Plumbago zeylanica and

Vidanga – Embelia ribes

5 parts of each of

Shilajatu,

Raupya Mala (silver rust),

Purified Maksika, and

Powder (Bhasma) of iron, and

8 parts of sugar is made to a fine powder.

This potion is mixed with adequate quantity of honey and kept in a clam iron jar.

This recipe is taken by the patient in a quantity equal to a fruit of udumbara – Ficus racemosa according to his power of digestion every day.

After its digestion, he is given the desired food excluding kulattha, Kakamaci and meat of Kapota.

This ambrosia- like recipe is called Yogaraja.

It is an excellent rejuvenative recipe which cures all diseases and bestows auspiciousness.

It specially cures

Pandu – Anemia,

Visham – poisoning,

Kasa – bronchitis,

Yakshma – tuberculous,

Visama Jvara – fever (irregular fever),

Kustha – obstinate skin diseases including leprosy),

Ajirna – indigestion,

Meha – obstinate urinary disorders including diabetes),

Kshya – consumption,

Shvasa – Asthma,

Aruchi – anorexia,

Apasmara – epilepsy,

Kamala – Jaundice and

Arshas – piles.

Thus, ends the description of Yogaraja. [80 ½- ½ 87]

## Shilajatu Vataka

कौटज त्रिफला निम्ब पटोलघन नागरैः॥८७॥

भावितानि दशाहानि रसैर्द्वित्रिगुणानि वा।

शिलाजतुपलान्यष्टौ तावती सितशर्करा॥८८॥

त्वक्क्षीरी पिप्पली धात्री कर्कटाख्या पलोन्मिता।

निदिग्ध्याः फलमूलाभ्यां पलं युक्त्या त्रिगन्धकम्।

चूर्णितं मधुनः कुर्यात् त्रिपलेनाक्षिकान् गुडान्।

दाडिमाम्बुपयःपक्षिरसतोय सुरासवान्॥९०॥

तान् भक्षयित्वाऽनुपिबेन्निरन्नो भुक्त एव वा।

पाण्डु कुष्ठ ज्वर प्लीह तमकार्शो भगन्दरान्॥९१॥

पूतिहृच्छुक्रमूत्राग्निदोष शोषगरोदरान् ।

कासासृग्दरपित्तासृक्शोथगुल्मगलामयान्॥९२॥

ते च सर्वव्रणान् हन्युः सर्वरोगहराः शिवाः।

इति शिलाजतुवटकाः।

kauṭaja triphalā nimba paṭolaghana nāgaraiḥ॥87॥

bhāvitāni daśāhāni rasairdvitriguṇāni vā।

śilājatupalānyaṣṭau tāvatī sitaśarkarā॥88॥

tvakṣīrī pippalī dhātrī karkaṭākhyā palonmitā।

nidigdhyāḥ phalamūlābhyāṃ palam yuktyā trigandhakam।

cūrṇitaṃ madhunaḥ kuryāt tripalenākṣikān guḍān।

dāḍimāmbupayaḥpakṣirasatoya surāsavān॥90॥

tān bhakṣayitvā'nupibenniranno bhukta eva vā।

pāṇḍu kuṣṭha jvara plīha tamakārśo bhagandarān॥91॥

pūtihr̥cchukramūtrāgnidoṣa śoṣagarodarān ।

kāsāsr̥gdarapittāsr̥kśothagulmagalāmayān॥92॥

te ca sarvavraṇān hanyuḥ sarvarogaharāḥ śivāḥ।

iti śilājatuvatakāḥ।

8 Palas of Shilajatu is impregnated for 10, 20 or 30 days with the decoction of the fruit of Kutaja – Hollarhena dysentrica, Haritaki – Terminalia chebula, Bibhitaki – Terminalia Bellerica, Amalaki – Phyllanthus, emblica, Nimba – Azadirachta indica, Patola- Trichosanthes dioica, Ghana, and Nagara – Zingiber officinale. To this Silajatu, 8 Palas of sugar, and the powder of 1 Pala of each of Tvak-Ksiri (Vamsa-Lochana), Pippali – Piper longum, Dhatri and Karkata- Srngi

½ Pala of each of the fruit and root of Nidigdhika and adequate quantity of the powder of tvak, Ela, and Patra is added by adding 3 Palas of honey to this powder, Vatakas or Gudas (large size pills) of 1 Aksha each is prepared.

Having taken these pills on empty stomach or after taking food, the patient is made to drink the juice of Dadima – punica granatum, milk, soup of the meat of birds, water, alcohol or Asava (medicated wine).

It cures

Pandu – Anemia,

Kustha – obstinate skin diseases including leprosy

Jwara – fever

Pliha – splenic disorders

Tamaka type of Asthma

Arshas – piles

Bhagandara – fistula-in-ano,

Puti – purified ulcers,

Hrut roga – heart diseases,

Shukra, mutra, agni dosha – diseases of semen, urine and agni (powder of digestion),

Sosha – consumption,

Gara – poisoning,  
 Udara – obstinate abdominal diseases including ascites  
 Shvasa – bronchitis,  
 Asrgdara – Menorrhagia  
 Rakta-Pitta (a diseases characterised by bleeding from different parts of the body),  
 Shotha — oedema,  
 Gulma – abdominal tumour, distension (phantom tumour),  
 Gala roga – sdiseases of the throat, and all types of ulcer  
 It cures all types of diseases, and bestows auspiciousness.  
 Thus, ends the description of Silajatu- Vataka. [87 ½ – ½ 93]

### **Punarnava Mandura**

पुनर्नवा त्रिवृद्व्योषविडङ्गं दारु चित्रकम्॥९३॥  
 कुष्ठं हरिद्रे त्रिफला दन्ती चव्यं कलिङ्गकाः।  
 पिप्पली पिप्पलीमूलं मुस्तं चेति पलोन्मितम्॥९४॥  
 मण्डूरं द्विगुणं चूर्णाद्रोमूत्रे द्व्याढके पचेत्।  
 कोलवद्रुटिकाः कृत्वा तक्रेणालोड्य ना पिबेत्॥९५॥  
 ताः पाण्डुरोगान् प्लीहानमर्शांसि विषमज्वरम्।  
 श्वयथुं ग्रहणीदोषं हन्युः कुष्ठं क्रिमींस्तथा॥९६॥  
 इति पुनर्नवा मण्डूरम्।

punarnavā trivṛdvyoṣaviḍaṅgaṃ dāru citrakam||93||  
 kuṣṭhaṃ haridre triphalā dantī cavyaṃ kaliṅgakāḥ।  
 pippalī pippalīmūlaṃ mustaṃ ceti palonmitam||94||  
 maṇḍūraṃ dviguṇaṃ cūrṇādrōmūtre dvyaḍhake pacet।  
 kolavadguṭikāḥ kṛtvā takreṇāloḍya nā pibet||95||  
 tāḥ pāṇḍurogān plīhānamarśāṃsi viṣamajvaram।  
 śvayathuṃ grahaṇīdoṣaṃ hanyuḥ kuṣṭhaṃ krimīmstathā||96||  
 iti punarnavā maṇḍūraṃ।

The powder of 1 Pala each of  
Punarnava – *Boerhavia diffusa*  
Trivrt – *Operculina turpethum*  
Sunthi – *Zingiber officinale*  
Pippali – *Piper longum*  
Maricha— *Piper nigrum*  
Vidanga – *Embelia ribes*  
Devadaru – *Cedrus deodara*  
Chitraka – *Plumbago zeylanica*  
Kustha – *Saussurea lappa*  
Haridra – *Berberis aristata*  
Daru- Haridra – *Berberis aristata*  
Haritaki – *Terminalia chebula*  
Bibhitaki – *Terminalia bellerica*  
Amalaki – *Phyllanthus emblica*  
Danti – *Baliospermum montanum*  
Chavya – *Piper retrofractum*  
Kalingaka  
Pippali – *Piper longum*  
Pippali Mula – *Piper longum*  
Musta – *Cyperus rotundus* and  
40 Palas of Mandura (rest of iron) is cooked in 2 Adhakas of cow's  
urine. From out of this, Mandura cures  
Pandu – Anemia,  
Pliha – splenic disorders,  
Arshas – piles,  
Visama- Jvara (irregular fever),  
Shotha – oedema  
Grahani- Doshā – sprue syndrome



Kustha – obstinate skin diseases including leprosy and parasitic infestation.

Thus, ends the description of Punarnava- Mandura. [93 ½- 96]

### [Read more about Punarnava mandura uses, dose, side effects](#)

#### **Darvyadi Leha**

दार्वीत्वक् त्रिफला व्योषं विडङ्गमयसो रजः।

मधु सर्पिर्युतं लिह्यात् कामला पाण्डुरोगवान्॥९७॥

dārvītvak triphalā vyoṣaṃ viḍaṅgamayasa rajaḥ।

madhu sarpiryutaṃ lihyāt kāmalā pāṇḍurogavān॥97॥

The powder of the

Bark of Daruharidra – Berberis aristata,

Haritaki – Terminalia chebula,

Bibhitaka – Terminalia bellerica,

Amalaki – Phyllanthus, emblica

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Piper nigrum

Vidanga and

Iron (Bhasma) is mixed with ghee and honey, and taken as linctus by the patients suffering from Jaundice Anemia. [97]

#### **Two Recipes**

तुल्या अयोरजःपथ्या हरिद्राः क्षौद्र सर्पिषा।

चूर्णिताः कामली लिह्याद्गुडक्षौद्रेण वाऽभयाः॥९८॥

tulyā ayorajaḥpathyā haridrāḥ kṣaudra sarpiṣā|  
cūrṇitāḥ kāmali lihyādguḍakṣaudreṇa vā'bhayāḥ||98||

The patient suffering from Jaundice should take the powder of 1 part of each of iron (bhasma), Haridra along with honey and ghee. He may also take the linctus of the powder of Abhaya prepared by mixing with Jaggery and honey [98]

### **Dhatryavaleha**

द्विपलांशां तुगाक्षीरीं नागरं मधु यष्टिकाम्|  
प्रास्थिकीं पिप्पलीं द्राक्षां शर्करार्धतुलां शुभाम्||१००||  
धात्रीफलरसद्रोणे चूर्णितं लेहवत् पचेत्|  
शीतं मधु प्रस्थयुतं लिह्यात् पाणितलं ततः||१०१||  
हन्त्येष कामलां पित्तं पाण्डुं कासं हलीमकम्|  
इति धात्र्यवलेहः|

dvipalāṃśāṃ tugākṣīrīm nāgaram madhu yaṣṭikām|  
prāsthikīm pippalīm drākṣāṃ śarkarārdhatulām śubhām||100||  
dhātrīphalarasadroṇe cūrṇitaṃ lehavat pacet|  
śītaṃ madhu prasthayutaṃ lihyāt pāṇitalaṃ tataḥ||101||  
hantyeṣa kāmālāṃ pittam pāṇḍuṃ kāsaṃ halīmakam|  
iti dhātryavalehaḥ|

The powder of 2 Palas of each of  
Vamsa-lochana,  
Sunthi and  
Madhu-yasti  
1 Prastha (768 g)of each  
Pippali – Piper longum – long pepper and

Draksa – raisins – Vitis vinifera, and  
½ a tula of crystal sugar is added with 1 drona of the juice of  
Amalaki- fruit – Phyllanthus, emblica, and cooked till the whole  
thing becomes a linctuses.

After it is cooled down, 1 Prastha of honey is added.

Intake of 1 Panitala of this linctuses cures

Kamala – Jaundice,

Diseases caused by Pitta,

Pandu – Anemia,

Kasa – bronchitis and

Halimaka (a type of Jaundice)

Thus, ends the description of Dhatryavaleha. [100 – ½ 102]

### **Mandura Vataka (another recipe)**

त्र्यूषणं त्रिफला चव्यं चित्रको देवदारु च॥१०२॥

विडङ्गान्यथ मुस्तं च वत्सकं चेति चूर्णयेत्।

मण्डूरतुल्यं तच्चूर्णं गोमूत्रेऽष्टगुणे पचेत्॥१०३॥

शनैः सिद्धास्तथा शीताः कार्याः कर्षसमा गुडाः।

यथाग्नि भक्षणीयास्ते प्लीह पाण्ड्वामयापहाः॥१०४॥

ग्रहण्यर्शोनुदश्वैव तक्रवाट्याशिनः स्मृताः।

इति मण्डूरवटकाः।

tryūṣaṇaṃ triphalā cavyaṃ citrako devadāru ca||102||

viḍaṅgānyatha mustaṃ ca vatsakaṃ ceti cūrṇayet|

maṇḍūratulyaṃ taccūrṇaṃ gomūtre'ṣṭagaṇe pacet||103||

śanaiḥ siddhāstathā śītāḥ kāryāḥ karṣasamā guḍāḥ|

yathāgni bhakṣaṇīyāste plīhapāṇḍvāmayāpahāḥ||104||

grahaṇyārśonudaścaiva takravāṭyāśinaḥ smṛtāḥ|

iti maṇḍūravaṭakāḥ|

1 part of each of

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Piper nigrum

Haritaki – Terminalia chebula

Bibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Chavya – Piper retrofractum

Chitraka – Plumbago zeylanica

Devadaru – Cedrus deodara

Vidanga – Embelia ribes

Musta – Cyperus rotundus and

Vatsaka (Kustaja) is made to a powder.

To this equal quantity (12 parts) of the Powder of Mandura (rest of iron) is added.

These powders are boiled by adding 8 times of cow's urine over mild fire. When the recipe becomes cool, pills of 1 Aksha each is prepared and taken according to the powder of digestion.

This cure:

Pliha – splenic diseases,

Pandu – Anemia

Grahani (sprue syndrome) and

Arshas – piles.

While taking these pills, the patient should take butter- milk and Vatya (a preparation of roasted barley).

Thes, ends the description of Mandura- vataka [102 ½- ½ 105]

## **Gaudarista**

मञ्जिष्ठा रजनी द्राक्षा बलामूलान्ययोरजः॥१०५॥

लोध्रं चैतेषु गौडः स्यादरिष्टः पाण्डुरोगिणाम्।  
इति गौडोऽरिष्टः।

mañjiṣṭhā rajanī drākṣā balāmūlānyayorajaḥ||105||  
lodhraṃ caiteṣu gaudaḥ syādarīṣṭaḥ pāṇḍurogiṇām।  
iti gaūḍo'riṣṭaḥ।

Manjistha—*Rubia cordifolia*

Haridra – *Berberis aristata*

Draksa – *Vitis vinifera*

Roots of Bala – *Abutilon indicum*

Powder (bhasma) of iron and

Lodhra – *Symplocos racemosa* is (added with jaggery and)  
processed according to the method prescribed for Arista (a type of  
medicated wine).

This is called Gaudarista which is useful for the patients suffering  
from Anemia [105 ½- ½ 106]

Thus, ends the description of Gaudarista

### **Bijakarista:**

बीजकात्षोडशपलं त्रिफलायाश्च विंशतिः॥१०६॥

द्राक्षायाः पञ्च लाक्षायाः सप्त द्रोणे जलस्य तत्।

साध्यं पादावशेषे तु पूतशेषे समावपेत्॥१०७॥

शर्करायास्तुलां प्रस्थं माक्षिकस्य च कार्षिकम्।

व्योषं व्याघ्रनखोशीरं क्रमुकं सैलवालुकम्॥१०८॥

मधुकं कुष्ठमित्येतच्चूर्णितं घृतभाजने।

यवेषु दशरात्रं तद्गीष्मे द्विः शिशिरे स्थितम्॥१०९॥

पिबेत्तद्ग्रहणी पाण्डुरोगार्शःशोथ गुल्मनुत्।

मूत्रकृच्छ्राश्मरी मेह कामला सन्निपातजित्॥११०॥

बीजकारिष्ठ इत्येष आत्रेयेण प्रकीर्तितः।  
इति बीजकारिष्ठः।

bījakāṭṣoḍaśapalaṃ triphalāyāśca viṃśatiḥ||106||  
drākṣāyāḥ pañca lākṣāyāḥ sapta droṇe jalasya tat|  
sādhyam pādāvaśeṣe tu pūtaśeṣe samāvapet||107||  
śarkarāyāstulāṃ prastham mākṣikasya ca kārṣikam|  
vyoṣaṃ vyāghranakhośīraṃ kramukaṃ sailavālukaṃ||108||  
madhukaṃ kuṣṭhamityetaccūrṇitaṃ ghr̥tabhājane|  
yaveṣu daśarātraṃ tadgrīṣme dviḥ śísire sthitam||109||  
pibettadgrahaṇī pāṇḍurogārśaḥśoṭha gulmanut|  
mūtrakrcchrāśmarī meha kāmālā sannipātajit||110||  
bījakāriṣṭa ityeṣa ātreyeṇa prakīrtitaḥ|  
iti bījakāriṣṭaḥ|

16 Palas of Bijaka (Asana)

20 of Triphala,

5 Palas of Draksha – Vitis vinifera and

7 Palas of Laksha is added with 1 Drona of water, and boiled till  
1/4th of water remains.

Water is then be taken out by straining.

To this, 1 Tula of sugar and 1 Prastha of honey, and 1 Pala of the  
powder of each of

Sunthi – Zingiber officinale,

Pippali – Piper longum

Marica,

Vyaghra Nakha (a type of Nakhi),

Usira,

Karamuka,

Elavaluka,

Madhuka – Madhuca longifolia and

Kustha – Saussurea lappa is added.

The potion is stored in a jar smeared with ghee, and kept inside a heap of barley for 10 nights during summer, and for 20 nights in winter.

Intake of this potion cures

Grahani (sprue syndrome),

Pandu – Anemia,

Arshas – piles,

Shotha – oedema,

Gulma (phantom tumor),

Mutra krcchra- dysuria, stone in urinary tract,

Meha – obstinate urinary disorders including diabetes

Kamala – jaundice and

Sannipata – diseases caused by the simultaneous vitiation of all the 3 Doshas

This is called bijakarista and it was propounded by Atreya. [106 ½ - 111 ½]

### **Dhatryarista**

धात्रीफल सहस्रे द्वे पीडयित्वा रसं तु तम्॥१११॥

क्षौद्राष्टांशेन संयुक्तं कृष्णार्धकुडवेन च।

शर्करार्धतुलोन्मिश्रं पक्षं स्निग्धघटे स्थितम्॥११२॥

प्रपिबेन्मात्रया प्रातर्जीर्णे हितमिताशनः।

कामला पाण्डु हृद्रोग वातासृग्विषमज्वरान्॥११३॥

कास हिक्कारुचि श्वासांश्चैषोऽरिष्टः प्रणाशयेत्।

इति धात्र्यरिष्टः।

1000 fruits of Amalaki are crushed and their juice is extracted.  
To this, 1/8th the quantity of honey,  
½ kudava of Pippali – Piper longum, and  
½ Tula of sugar is added it is then kept in a ghee-smearred earthen  
jar for 1 fortnight.

It is taken in appropriate dose in the morning.

After the recipe is digested, the patient should take wholesome  
food in small quantity.

This Arista (medicated wine) cures

Kamala – jaundice,

Pandu – Anemia,

Hrud roga – heart diseases,

Vata-rakta – gout,

Vishama jvara – irregular fever),

Kasa – bronchitis,

Hikka – hiccup,

Aruchi – anorexia and

Shvasa – Asthma.

Thus, ends the description of Dhatryrista [111 ½- 114 ½]

## Drinks

स्थिरादिभिः शृतं तोयं पानाहारे प्रशस्यते||११४||

पाण्डूनां, कामलार्तानां मृद्वीकामलकीरसः|११५|

sthirādibhiḥ śṛtaṃ toyam pānāhāre praśasyate||114||

pāṇḍūnām, kāmalārtānām mṛdvīkāmalakīrasaḥ|115|

Water boiled with the drugs belonging to Sthiradi group (Sala-Parni,  
etc vide Sutrasthana 4:17) is useful for drinking, and for the



preparation of food for the patient suffering from Anemia.

For the patient of jaundice, the juice of Draksha – Vitis vinifera and Amalaki – Phyllanthus, emblica is useful (as drink and for the preparation of food).

### **General line of treatment:**

पाण्डुरोग प्रशान्त्यर्थमिति प्रोक्तं महर्षिणा॥११५॥

विकल्प्यमेतद्विषजा पृथग्दोषबलं प्रति।

वातिके स्नेहभूयिष्ठं, पैतिके तिक्तशीतलम्॥११६॥

श्लैष्मिके कटुतिकोष्णं, विमिश्रं सान्निपातिके॥११७॥

pāṇḍuroga praśāntyarthamiti proktaṃ maharṣiṇā॥115॥

vikalpyametadbhiṣajā pṛthagdoṣabalaṃ prati।

vāतिके snehabhūyīṣṭhaṃ, paittike tiktaśītalam॥116॥

ślaiṣmike kaṭutiktoṣṇaṃ, vimīśraṃ sānnipātike॥117॥

The above mentioned recipes are described by the great sage (Punarvasu Atreya) for the cure of Pandu Roga (Anemia).

The physician should make appropriate changes (Permutations and combinations) depending upon the strength of Doshas in the patient.

For Vatika type of Pandu the therapy is dominated by unctuous drugs (oil, ghee etc)

For Paittika type of Pandu, is dominated by bitter and cooling medicines.

For Kaphaja type of Pandu, the therapy is dominated by pungent, bitter and hot drugs.

For Sannipatika type of Pandu all the above mentioned ingredients is combined. [115 ½- 117 ½]

## Treatment of Mrid- Bhaksanaja- Pandu:

निपातयेच्छरीरात्तु मृत्तिकां भक्षितां भिषक्॥११७॥

युक्तिज्ञः शोधनैस्तीक्ष्णैः प्रसमीक्ष्य बलाबलम्।

शुद्धकायस्य सर्पिषि बलाधानानि योजयेत्॥११८॥

nipātayeccharīrāttu mṛttikāṃ bhakṣitāṃ bhiṣak||117||

yuktijñāḥ śodhanaistīkṣṇaiḥ prasamīkṣya balābalaṃ|

śuddhakāyasya sarpīṃṣi balādhānāni yojayet||118||

The physician, well versed in therapeutics, should give sharp (strong) elimination therapy, keeping in view the strength or otherwise of the patient, in order to remove the swallowed mud from his body.

After the body is cleansed, the patient is given different types of medicated ghee for the promotion of his strength. [117 ½- 118]

## Vyoshadya –Ghruta

व्योषं बिल्वं हरिद्रे द्वे त्रिफला द्वे पुनर्नवे।

मुस्तान्ययोरजः पाठा विडङ्गं देवदारु च॥११९॥

वृश्चिकाली च भार्गी च सक्षीरैस्तैः समैर्घृतम्।

साधयित्वा पिबेद्युक्त्या नरो मृद्दोषपीडितः॥१२०॥

तद्वत् केशरयष्ट्याह्वपिप्पलीक्षारशाद्वलैः।

vyoṣaṃ bilvaṃ haridre dve triphalā dve punarnave|

mustānyayorajaḥ pāṭhā viḍaṅgaṃ devadāru ca||119||

vṛścikālī ca bhārgī ca sakṣīraistaiḥ samairghṛtaṃ|

sādhayitvā pibedyuktyā naro mṛddoṣapīḍitaḥ||120||

tadvat keśarayaṣṭyāhvapippalīkṣāraśādvalaiḥ|

Ghee boiled with

Sunthi – Zingiber officinale

Pippali – Piper longum  
Maricha – Piper nigrum  
Bilva – Aegle marmelos  
Haridra  
Daru- Haridra – Berberis aristata  
Haritaki – Terminalia chebula  
Bibhitaka – Terminalia bellerica  
Amalaki – Phyllanthus, emblica  
Sveta- Punarnava –  
Rakta- Punarnava  
Musta – Cyperus rotundus  
Powder (bhasma) of Iron,  
Patha – Cissampelos pariera  
Vidanga – Embelia ribes  
Deva-daru – Cedrus deodara  
Vrscikali  
Bhargi and

Milk is appropriately taken by the patient who suffers from Anemia because of swallowing clay (mud)

Similarly, ghee boiled with

Kesara,

Yasti- Madhu – Liquorice

Pippali – Piper longum

Ksara – alkali preparation and

Sadvala (Durva – Cynodon dactylon (Linn.) Pers is given to the patient suffering from Mrd- Bhaksanaja- Pandu. [119- ½ 121]

### **Recipe for Causing Aversion for Mud**

मृद्भक्षणादातुरस्य लौल्यादविनिवर्तिनः॥१२१॥

द्वेष्यार्थं भावितां कामं दद्यात्तद्वोषनाशनैः।

विङ्गैलातिविषया निम्बपत्रेण पाठया॥१२२॥

वार्ताकैः कटुरोहिण्या कौटजैर्मूर्वयाऽपि वा॥१२३॥

mṛdbhakṣaṇādāturasya laulyādavinivartinaḥ॥121॥

dveṣyārthaṃ bhāvitāṃ kāmam dadyāttaddoṣanāśanaiḥ।

viṅgailātiviṣayā nimbapatreṇa pāṭhayā॥122॥

vārtākaiḥ kaṭurohiṅyā kauṭajairmūrvayā'pi vā॥123॥

If the patient is unable to give up his clay-swallowing habits he is given clay impregnated with

Vidanga – Embelia ribes

Ela – Elattaria cardamum

Ativisa – Aconitum heterophyllum

Neem-leaf – Azadirachta indica

Patha – Cissampelos parriera

Vartaka,

Katu-rohini – Piccrrhiza kurroa

Kuthaja or

Murva – Marsedenia tenacissima with a view to creating aversion in him (for clay)

These drugs contract the adverse effects of clay Swallowing. [121 1/2- 123]

### **Line of treatment of Mrud- Bhaksanaja- Pandu:**

यथादोषं प्रकुर्वीत भैषज्यं पाण्डुरोगिणाम्॥१२३॥

क्रियाविशेष एषोऽस्य मतो हेतुविशेषतः॥१२४॥

yathādoṣam prakurvīta bhaiṣajyam pāṇḍurogiṇām॥123॥

kriyāviśeṣa eṣo'sya mato hetuviśeṣataḥ॥124॥

Depending upon the Doshas aggravated, different types of treatment is given to the patient suffering from Mrd Bhaksanaja-pandu (Anemia caused by clay swaolling).

However, because of the specific nature of the causative factor the type of Anemia needs special type of treatment. [123 ½ – 124 ½]

### **Shakhasrita Kamala**

तिलपिष्टनिभं यस्तु वर्चः सृजति कामली॥१२४॥

श्लेष्मणा रुद्धमार्गं तत् पित्तं कफहरैर्जयेत्।

रूक्ष शीत गुरु स्वादु व्यायामैर्वेगनिग्रहैः॥१२५॥

कफ सम्मूर्च्छितो वायुः स्थानात् पित्तं क्षिपेद्वली।

हारिद्र नेत्र मूत्र त्वक् श्वेत वर्चास्तदा नरः॥१२६॥

भवेत् साटोप विष्टम्भो गुरुणा हृदयेन च।

दौर्बल्याल्पाग्नि पार्श्वार्ति हिक्का श्वासारुचि ज्वरैः॥१२७॥

क्रमेणाल्पेऽनुसज्येत पित्ते शाखा समाश्रिते॥१२८॥

tilapiṣṭanibhaṃ yastu varcaḥ srjati kāmālī॥124॥

śleṣmaṇā ruddhamārgaṃ tat pittaṃ kaphaharairjayet।

rūkṣa śīta guru svādu vyāyāmairveganigrahaiḥ॥125॥

kapha sammūrcchito vāyuh sthānāt pittaṃ kṣipedbalī।

hāridra netra mūtra tvak śveta varcāstadā naraḥ॥126॥

bhavet sāṭopa viṣṭambho guruṇā hṛdayena ca।

daurbalyālpāgni pārśvārti hikkā śvāsārucī jvaraiḥ॥127॥

kraṇeṇālpe’nusajyeta pitte śākhā samāśrite॥128॥

### **Shakhasrita Kamala**

If a patient of jaundice voids stool having the colour of sesame paste – Tilapishtanibha Varchas, then it indicates the obstruction to the bile passage by Kapha.

Therefore, the Pitta (bile) of such a patient is eliminated by the administration of medicines which also balance Kapha.

Because of the excessive use of dry, cold and sweet ingredients, because of excessive exercise and because of the suppression of natural urges, Vata Dosha along with Kapha gets aggravated to cause displacement of Pitta.

Thus, the eyes, urine and skin of the patient become yellow in colour, and his stool becomes white in color.

In addition, the patient suffers from

Atopa (tymphanitis),

Vistambha (constipation associated with flatulence) and

Heaviness in the cardiac region

Since the displaced Pitta gets located in the periphery (skin and Muscles), and there is reduction in the flow of Pitta (to the gastro-intestinal tract), the patient gradually suffers from weakness, Agnimandya (Suppression of the power of digestion weakness, Agnimandya, pain in the sides of the chest, hiccup, dyspnoea, anorexia and fever. [124 ½ – ½ 128]

### **Food for Sakhasrita- Kamala**

बर्हितित्तिरि दक्षाणां रूक्षाम्लैः कटुकै रसैः॥१२८॥

शुष्कमूलक कौलत्थैर्यूषैश्चान्नानि भोजयेत्।

मातुलुङ्गरसं क्षौद्रपिप्पलीमरिचान्वितम्॥१२९॥

सनागरं पिबेत् पित्तं तथाऽस्यैति स्वमाशयम्॥१३०॥

barhitittiri dakṣāṇāṃ rūkṣāmlaiḥ kaṭukai rasaiḥ॥128॥

śuṣkamūlaka kaulatthairyūṣaiścānnāni bhojayet।

mātuluṅgarasaṃ kṣaudrapippalimaricānvitam॥129॥

sanāgaram pibet pittam tathā'syaiti svamāśayam॥130॥

The patient suffering from Shakhasrita- Kamala is given food along with the soup of the meat of peacock, partridge and cock sizzled with dry, sour and pungent articles, and vegetables soups of dry radish and Kulattha.

The patient is also given the juice of Matulunga – Citrus medica mixed with honey.

Pippali – Piper longum, Maricha – Piper nigrum and Sunthi – Zingiber officinale in order to bring the (diverged) Pitta to its own course [128 ½- ½ 130]

### **Duration of the treatment**

कटु तीक्ष्णोष्ण लवणैर्भृशाम्लैश्चाप्युपक्रमः॥१३०॥

आपित्तरागाच्छकृतो वायोश्चाप्रशमाद्भवेत्।

स्वस्थानमागते पित्ते पुरीषे पित्तरञ्जिते॥१३१॥

निवृत्तोपद्रवस्य स्यात् पूर्वः कामलिको विधिः।१३२।

kaṭu tīkṣṇoṣṇa lavaṇairbhr̥śāmlaiścāpyupakramah̥||130||

āpittarāgācchakṛto vāyoścāpraśamādbhavet|

svasthānamāgate pitte puriṣe pittarañjite||131||

nivṛttopadravasya syāt pūrvaḥ kāmāliko vidhiḥ|132|

The treatment with pungent, sharp, hot saline and extremely sour drugs is continued till the stool of the patient acquires the colour of pitta (yellow because of the presence of bile), and the vayu gets alleviated. When Pitta returns to its own habits, the stool gets coloured with Pitta (bile), and the patient prescribed earlier for the treatment of Jaundice (kosthasrita Kamala) should be resumed.

[130 ½ -1/2 132]

## Halimaka Type of Jaundice

यदा तु पाण्डोर्वर्णः स्याद्धरित श्याव पीतकः॥१३२॥  
बलोत्साह क्षयस्तन्द्रा मन्द्राग्नित्वं मृदु ज्वरः।  
स्त्रीष्वहर्षोऽङ्गमर्दश्च श्वासस्तृष्णाऽरुचिर्भ्रमः॥१३३॥  
हलीमकं तदा तस्य विद्यादनिलपित्ततः॥१३४॥

yadā tu pāṇḍorvarṇaḥ syāddharita śyāva pītakaḥ॥132॥  
balotsāha kṣayastandrā mandrāgnitvaṃ mṛdu jvaraḥ।  
strīṣvaharṣo'ṅgamardaśca śvāsastr̥ṣṇā'rucirbhramaḥ॥133॥  
halimakam tadā tasya vidyādanilapittataḥ।134॥

If the colour of the patient suffering from Pandu (Anemia) because green, black or yellow, and he suffers from diminution of strength and enThus, iasm, Tandra – Drowsiness, Agnimandya (Suppression of the power of digestion), Jwara – mild fever, lack of libido, malaise, Shvasa – dysponea, Trshuna – morbid thirst, Aruchi – anorexia and Bhrama – giddiness, the ailment is called Halimaka which is caused by the aggravation of Vayu and Pitta. [132 ½ – ½134]

## Treatment of Halimaka

गुडूची स्वरस क्षीर साधितं माहिषं घृतम्॥१३४॥  
स पिबेत्त्रिवृतां स्निग्धो रसेनामलकस्य तु।  
विरिक्तो मधुर प्रायं भजेत् पित्तानिलापहम्॥१३५॥  
द्राक्षालेहं च पूर्वोक्तं सर्पीषि मधुराणि च।  
यापनान् क्षीरबस्तींश्च शीलयेत्सानुवासनान्॥१३६॥  
मार्द्धीकारिष्टयोगांश्च पिबेद्युक्त्याऽग्निवृद्धये।



कासिकं चाभयालेहं पिप्पलीं मधुकं बलाम्||१३७||  
पयसा च प्रयुञ्जीत यथादोषं यथाबलम्|१३८|

guḍūcī svarasa kṣīra sādhitam māhiṣam ghr̥tam||134||  
sa pibettrivṛtām snigdho rasenāmalakasya tu|  
virikto madhura prāyaṃ bhajet pittānilāpaham||135||  
drākṣāleham ca pūrvoktam sarpīṃṣi madhurāṇi ca|  
yāpanān kṣīrabastīmśca śīlayetsānuvāsanān||136||  
mārdvīkāriṣṭayogāmśca pibedyuktyā'gnivṛddhaye|  
kāśikam cābhayāleham pippalīm madhukam balām||137||  
payasā ca prayuñjīta yathādoṣam yathābalam|138|

The patient suffering from Halimaka should take the recipe prepared of the ghee from buffalo milk by adding the juice of Guduchi – *Tinospora cordifolia* and Milk.

After he is oleated, the patient should take Trivrt – *Operculina turpethum* mixed with the juice of Amalaki – *Phyllanthus emblica* which causes purgation. Thereafter, he should take (food and drinks) which are dominated by sweet taste and are alleviators of pitta and Vayu.

He should take Draksavaleha described earlier. The recipe is described with the caption Dhatryavaleha and recipes of medicated ghee prepared by boiling with sweet medicines.

He should habitually resort to different types of Yapana- Basti (a type of medicated enema), Ksheera- Basthi and anuvasana- Basti (to be discussed in detail in Siddhi section).

He should also take different recipes of Arista (medicated wine) prepared of grape (Draksarista) for the promotion of the digestion Abhaya-leha (*Agastya- haritaki*) described in the chapter dealing

with the treatment of Kasa or Bronchitis (wide Cikistsa 18: 57-62) may be taken by him.

Alternatively he may take Pippali – Piper longum, Madhuka – Madhuca longifolia and Bala—Abution indicum along with milk, depending upon the Doshas aggravated, and the strength of the patients. [134 ½- ½ 138]

### **Summary:**

तत्र श्लोकौ-

पाण्डोः पञ्च विधस्योक्तं हेतु लक्षण भेषजम्॥१३८॥

कामला द्विविधा तेषां साध्यासाध्यत्वमेव च।

तेषां विकल्पो यश्चान्यो महा व्याधि र्हलीमकः।

तस्य चोक्तं समासेन व्यञ्जनं सचिकित्सितम्॥१३९॥

tatra ślokau-

pāṇḍoḥ pañca vidhasyoktaṃ hetu lakṣaṇa bheṣajam||138||

kāmalā dvividhā teṣāṃ sādhyāsādhyatvameva ca।

teṣāṃ vikalpo yaścānyo mahā vyādhi rhalīmakah।

tasya coktaṃ samāsenā vyañjanaṃ sacikitsitam||139||

In this chapter, the following topics are described

1. 5 types of Pandu (Anemia) along with etiology, signs and symptoms and treatment
2. 2 types of Kamala (Jaundice), and their curability as well as incurability
3. Different varieties (stages) of Kamala and
4. Halimaka which is a serious diseases along with its signs and symptoms, and treatment. [138 ½- 139]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबल सम्पूरिते चिकित्सा स्थाने  
पाण्डुरोग चिकित्सितं नाम षोडशोऽध्यायः॥१६॥

ityagniveśakṛte tantre'prāpte dṛḍhabala sampūrite cikitsā sthāne  
pāṇḍuroga cikitsitaṃ nāma ṣoḍaśo'dhyāyaḥ॥16॥

Thus, ends the 16th chapter in Chikistha Sthana – treatment section, dealing with the treatment of Pandu Roga (Anemia) in the work of Agnivesha which was redacted by Charaka and supplemented by Dridhabala.

## Effective Ayurvedic Remedies For Anemia

Anemia is the medical term for the condition of decreased haemoglobin percentage. It means, the reduced oxygen carrying capacity of the blood. People usually understand this condition as 'reduced blood'.

**Normal Hb%:** Male is 13.5 – 18 g/dL.

Female it is 12 – 16 g/dL

Children 11 -16 g/dL

If the percentage reduces from this level, the condition is referred as anemia. In Ayurveda system of medicine, it is correlated with a disease named Pandu. Word meaning of Pandu is pallor. As the body color changes to pale yellow or pallor (husky white), this condition is referred to as Pandu.

Traditional Ayurveda references, causes for the manifestation of anemia, clinical features and line of treatments are mentioned here below. Few of the effective formulations of my clinical experience are also included along with the diet restrictions.

### Usual clinical presentation:

Debility, lethargy, loss of interest in the work, breathlessness during stepping up, worm infestation, giddiness, sleepiness/drowsiness etc.

### Classical features:

Pallor of the body, dry, body ache, numbness, edema, yellow discoloration and urine, loss of body luster, head ache, giddiness etc

### Reasons for the manifestation of Anemia:

**1. Heavy exercise (vyayama)**- Excess of work, mental strain, loss of sleep etc lead into mal-digestion and mal-absorption and hence the required nutrients are not absorbed properly.

**2. Sour and salty food (Amla-lavana ahara)** – Intake of large amount of salty and sour substances lead into reduced circulation

and cause tissue toxicity and hence the damage to the body parts (organs).

**3. Alcohol intake (*Madyapana*)** – Liver and spleen are the master organs in relation to the hemopoietic system. As the alcohol is the main cause for hepatic toxicity considerable burden is caused to the relative organs and hence direct effect is produced on the blood and its circulation.

**4. Day sleep/sedentary life (*diwaswapna/aalasya*)** – Proper body exercise is essential for the proper metabolism of the food. Sedentary life, reduced exercise, day sleep etc lead into the improper digestion and metabolism; hence they become the reason for the nutritional deficiency.

**5. Food which are spicy and penetrating/causing burning sensation (*teekshna-vidahi ahara*)** – Regular intake of food and beverages which are spicy, penetrative, burning in nature etc cause damage to the tissues and organs. Ultimately they act as the free radicals and hinder the free flow/movement of the essential nutrients.

**6. Intake of mud (*mridbhakshana*)** – Even though it is uncommon now-a days to find the mud intake (directly), still in undeveloped parts of the country and in the area where people are not aware of bare foot walking, defecation in the public (outskirts) etc, the infected soil is going inside the body and hence it causes infection or damage to the internal organs. As today the Industries are developing in the fast rush, the wastes flushed by these Industries are not managed properly. Those chemicals are mixed-up with the soil and water and the same effect of 'mud consumption' may be resulted.

In olden days, as this was very common, they have highlighted it as a separate reason for anemia (as *mridbhakshana janya pandu*).

**Origin of the disease:** Due to the above said causative factors the digestive fire is hampered directly or indirectly and hence the proper nutrients are not absorbed in required amount. This leads to poor nourishment of *Rasa dhatu* and Thus, the *Rakta dhatu* (which

is nourished by *Rasa dhatu*) is getting declined by its quality and quantity. Thus, the disease *Pandu* (anaemia) is resulted.

**Types of the disease:** According to the doshic vitiation, *Pandu roga* is mentioned as 5 types.

**Features of each type of Anemia:**

- a) Vatic anemia- Dryness of the skin and eyes, reduced urine output, black discoloration, tremours, pricking sensation, burning and giddiness.
- b) Pittic anemia- Yellow discoloration of the skin, urine and eyes, burning, thirst, fever, diarrhoea and dark yellow discoloration of the body parts.
- c) Kaphaja anemia- White discoloration of skin, urine and eyes, nausea, oedema, drowsiness, laziness and heaviness of the body parts.
- d) Tridoshic anemia- Mixed features of all the above said three kinds of anemia.
- e) Anemia due to mud intake (originated by soil contamination)- Dryness of the body, fatigue, indigestion, debility of the sense organs, loss of libido and luster of the body, swelling beneath the eyes, chin, foot, umbilical area and genitalia, diarrhea and stool with blood are found.

**Line of treatment:**

In the severe conditions, after purification (by *Vamana*-emesis and *Virechana*-purgation) various medicines are administered along with honey, ghee and sources of *loha* (iron resources like [loha bhasma](#), [lohasava](#) etc), Based upon the severity of the illness, stage of the disease and one's body constitution the apt formulation is selected. It is very essential to take suitable wormicidal medicine (*krimighna yoga*) before starting the medication for *pandu* (anemia).

**Single drugs useful in this condition (anemia):**

[Amalaki](#) – *Emblica officinalis* Gaertn.

Punarnava – *Boerhavia diffusa* Linn.

[Bhringaraja](#) – *Eclipta alba* (Linn) Hassk.

Draksha – *Vitis vinifera* Linn.

Pippali – *Piper longum* Linn.  
Haritaki – *Terminalia chebula* Retz.  
Musta – *Cyperus rotundus* Linn.  
Vidanga – *Embelia ribes* Burm. F.  
Kumari – *Aloe vera* Tourn. Ex. Linn.  
[Guduchi](#) – *Tinospora cordifolia* (Willd.) Miers.  
Shunti – Ginger – *Zingiber officinale* Rose.  
Shilajatu – *Asphaltum punjabinum* (Black bitumen)  
Daruharidra – *Berberis aristata* Dc.  
Shatavari – *Asparagus racemosus* Willd.

### **Formulations useful in this condition:**

[Read related: Gudashtaka – Effective remedy for Anaemia](#)

[Navayasa loha](#) choorna

[Saptamrita loha](#) choorna

Lohasava

[Bhringarajasava](#)

[Kumaryasava](#)

[Dhatri loha](#)

[Draksharishta](#)

[Drakshasava](#)

[Ayaskriti](#)

[Mandoora vataka](#)

Mandooradyarishta

[Punarnava mandoora](#)

Amalakyavaleha

[Punarnavashtaka kwatha](#)

[Drakshadyavaleha](#)

### **Wholesome diet and habits:**

Barley, wheat, red rice, flesh of the desert animals, green gram, red spinach, milk, buttermilk, brinjal, guava, inflorescence of banana, leaves of drumstick, sugarcane juice, dry grapes, well ripened banana, pome granate, gooseberry, ghee, lemon etc.

### **Unwholesome diet and habits:**

Sour-salty and pungent food, spicy food, hard food, dry food, bitter gourd, mustard, pickles, horsegram, alkaline substances, alcohol,

exposure to sunshine, heavy exercise, excess of sexual indulgence, anger, jealousy etc.

### **Lost drop...**

Dear easy ayurveda readers., understand the causes for the manifestation of anemia and be away from its causative factors. If you are a sufferer, on due consultation with the authentic and confident Ayurvedic physicians, have the treatment and be cured at the earliest, without complications and adverse reactions. Ayurveda prescribes the way of safe and effective treatment modalities for the diseases like anemia.

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## Charaka Hikka Shwasa Chikitsa 17th Chapter

17th chapter of Charaka Samhita Chikitsasthana is called Hikka Shwasa Chikitsa. It deals with treatment for hiccups, asthma and respiratory disorders with difficulty in breathing.

### Treatment of Hiccup and Asthma

अथातो हिक्का श्वास चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto hikkā śvāsa cikitsitam vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us explore the chapter on the treatment of Hikka – hiccup (Hiccup) and Shvasa (asthma). Thus, said Lord Atreya [1-2]

### Serious Nature of Hikka and Shvasa Roga:

वेदलोकार्थतत्त्वज्ञमात्रेयमृषिमुत्तमम्।

अपृच्छत् संशयं धीमानग्निवेशः कृताञ्जलिः॥३॥

य इमे द्विविधाः प्रोक्तास्त्रिदोषास्त्रिप्रकोपणाः।

रोगा नानात्मकास्तेषां कस्को भवति दुर्जयः॥४॥

अग्निवेशस्य तद्वाक्यं श्रुत्वा मतिमतां वरः।

उवाच परम प्रीतः परमार्थं विनिश्चयम्॥५॥

कामं प्राणहरा रोगा बहवो न तु ते तथा।

यथा श्वासश्च हिक्का च प्राणानाशु निकृन्ततः॥६॥

अन्यैरप्युपसृष्टस्य रोगैर्जन्तोः पृथग्विधैः।

अन्ते सञ्जायते हिक्का श्वासो वा तीव्रवेदनः॥७॥

vedalokārthatattvajñamātreyamṛṣimuttamam।

apṛcchat saṁśayaṁ dhīmānagniveśaḥ kṛtāñjaliḥ॥3॥

ya ime dvididhāḥ proktāstridoṣāstriprakopaṇāḥ।

rogā nānātmakāsteṣāṁ kasko bhavati durjayaḥ॥4॥

agniveśasya tadvākyaṁ śrutvā matimatāṁ varaḥ।

uvāca parama prītaḥ paramārtha viniścayam॥5॥

kāmaṃ prāṇaharā rogā bahavo na tu te tathā|  
yathā śvāsaśca hikkā ca prāṇānāśu nikṛntataḥ||6||  
anyairapyupasrṣṭasya rogairjantoḥ pṛthagvidhaiḥ|  
ante sañjāyate hikkā śvāso vā tivravedanaḥ||7||

### **Serious Nature of hiccups and dyspnoea related respiratory disorders:**

Agnivesha, the learned disciple with folded hands, asked Lord Punarvasu Atreya, the illustrious sage proficient in spiritual and sane knowledge, the following questions:

All diseases that are caused by Tridosha imbalance can be classified into two. The ones that can be cured and the other, incurable. Please elaborate in incurable diseases.

After having heard this query of Agnivesha, Lord Punarvasu, the wisest among the learned, was immensely pleased and made a decisive statement –

“It is true that there are several diseases which can kill a patient. But none of these is as deadly as asthma and hiccup that can kill a patient instantaneously. Even if the patient has been ailing with several other types of diseases, ultimately, at the time of death, he falls victim to hiccup and difficulty to breathing that are intensely painful”. [3-7]

Pathogenesis of Hikka (hiccough) and Shvasa (respiratory disorders with difficulty in breathing):

कफ वातात्मकावेतौ पित्तस्थान समुद्भवौ|  
हृदयस्य रसादीनां धातूनां चोपशोषणौ||८||  
तस्मात् साधारणावेतौ मतौ परमदुर्जयौ|

मिथ्योपचरितौ क्रुद्धौ हत आशीविषाविव॥९॥

kapha vātātmakāvetau pittasthāna samudbhavau|  
hr̥dayasya rasādīnāṃ dhātūnāṃ copaśoṣaṇau||8||  
tasmāt sādihāraṇāvetau matau paramadurjayau|  
mithyopacaritau kruddhau hata āśīviṣāviva||9||

Origin: From site of Pitta

Caused by: The simultaneous aggravation of Kapha and Vata

Afflicts: The cardiac region (hrudaya) and all the 7 Dhatus (Rasa, Rakta etc)

Curability: Difficult of cure and have common pathogenesis.

If these two diseases are not properly treated at the right time or if the patient indulges in unwholesome regimen, these diseases being exacerbated become fatal like the deadly snake-venom [8-9]

### **Hikka and Shvasa Bheda, Nidana:**

पृथक् पञ्चविधावेतौ निर्दिष्टौ रोग सङ्ग्रहे|

तयोः शृणु समुत्थानं लिङ्गं च सभिषग्जितम्॥१०॥

रजसा धूमवाताभ्यां शीत स्थानाम्बु सेवनात्|

व्यायामाद्ग्राम्यधर्माध्व रूक्षान्न विषमाशनात्॥११॥

आम प्रदोषादानाहाद्रौक्ष्यादत्यपतर्पणात्|

दौर्बल्यान्मर्मणो घाताद्द्वन्द्वाच्छुद्ध्यतियोगतः॥१२॥

अतीसार ज्वर च्छर्दि प्रतिश्याय क्षतक्षयात्|

रक्त पित्तादुदावर्ताद्विसूच्यलसकादपि॥१३॥

पाण्डुरोगाद्विषाच्चैव प्रवर्तेते गदाविमौ|

निष्पाव माष पिण्याक तिलतैल निषेवणात्॥१४॥

पिष्ट शालूक विष्टम्भि विदाहि गुरुभोजनात्|

जलजानूप पिशितदध्याम क्षीर सेवनात्॥१५॥

अभिष्यन्द्युपचाराच्च श्लेष्मलानां च सेवनात्।

कण्ठोरसः प्रतीघाताद्विबन्धैश्च पृथग्विधैः॥१६॥

prthak pañcavidhāvetau nirdiṣṭau roga saṅgrāhe।

tayoḥ śrṅṇu samutthānaṃ liṅgaṃ ca sabhiṣagjitam॥10॥

rajasā dhūmavātābhyāṃ śīta sthānāmbusevanāt।

vyāyāmādgrāmyadharmādharma rūkṣāṇna viṣamāśanāt॥11॥

āma pradoṣādānāhādrauṣyādatyapatarpaṇāt।

daurbalyānmarmaṇo ghātāddvandvācchuddhyatiyogataḥ॥12॥

atīsāra jvara cchardi pratiśyāya kṣatakṣayāt।

rakta pittādudāvartādvisūcyalāsakādapi॥13॥

pāṇḍurogādviṣāccaiva pravartete gadāvimau।

niṣpāva māṣa piṇyāka tilataila niṣevanāt॥14॥

piṣṭa śālūka viṣṭambhi vidāhi gurubhojanāt।

jalajānūpa piśitadadhyāma kṣīra sevanāt॥15॥

abhiṣyandyupacārācca śleṣmalānāṃ ca sevanāt।

kaṅṭhorasaḥ pratīghātādvibandhaiśca pṛthagvidhaiḥ॥16॥

### **Types and causes of Hikka and Shwasa:**

Each of these 2 diseases is described in the Roga- sangraha as of 5 types.

Etiology, signs and symptoms, and treatment (of these diseases) are being described here after.

### **Etiological factors:**

Both Hikka – hiccups and Shwasa – respiratory disorders with difficulty in breathing is influenced by aggravated Vata and Kapha Dosha. Hence, all diet and activities that cause increase of these two Doshas may cause the said two diseases.

## Causes for Hikka and Shwasa:

Rajasa Dhooma Vatabhyam – Exposure to dust, smoke and wind

Residing in a cold place and use of cold water

Exercise, sexual intercourse and long walk beyond one's capacity

Habitual intake of dry foods

Intake of food, deficient or excessive in quantity, and before or long after the meal time

Vitiation by Ama (product of improper digestion and metabolism)

Constipation associated with flatulence (Anaha)

Roukshyat – Dryness

Apatarpanaat – Fasting in excess

Weakness and injury to vital organs (Marmas)

Use of mutually contradictory ingredients

Shuddhi Atiyoga – Excessive administration of elimination therapies;

As a secondary affliction to Diarrhoea, fever, vomiting, Pratishtyaya – coryza, phthisis, Depletion of body tissues, RaktaPitta (bleeding from different parts of the body), Udavarta (upward movement of the abdominal gases), Visuchika – Cholera, Alasaka (Intestinal torpor), Pandu (anemia) and poisoning.

Habitual intake of Nishpava – pigeon pea, black gram (masha), oil cake (Pinyaka) and excess consumption of sesame oil

Intake of Pastry (Pishta), Shaluka (Rhizome of lotus),

Vishtambhi – wind / gas forming ingredients,

Vidahi (ingredients which cause burning sensation in the abdomen and chest) and heavy food.

Intake of the meat of aquatic (Jalaja) and marshy animals (Anoopa) and birds (Pishita)

Intake of excess of curd and un-boiled milk (Ama Ksheera)

Intake of Abhisyandi (ingredients which cause obstruction to the channels of circulation)

Intake of kapha- aggravation ingredients

injury to throat and chest and

Different types of obstruction to the channels of circulation. [10-16]

### **Hikka Shwasa Samprapti: Pathogenesis**

मारुतः प्राणवाहीनि स्रोतांस्याविश्य कुप्यति।

उरःस्थः कफमुद्ध्य हिकका श्वासान् करोति सः॥१७॥

घोरान् प्राणोपरोधाय प्राणिनां पञ्च पञ्च च।१८।

mārutah prāṇavāhīni srotāṃsyāviśya kupyati।

urahsthaḥ kaphamuddhūya hikkā śvāsān karoti saḥ॥17॥

ghorān prāṇoparodhāya prāṇināṃ pañca pañca ca।18।

### **Pathogenesis of Hikka and Shvas:**

Vata Dosha located in the chest after afflicting the channels carrying vital energy (pranavaha- srotas), gets aggravated and stimulates Kapha.

This leads to the causation of these 2 deadly diseases viz, hiccup and Shvas which are of 5types each and which may lead to the death of the patient. [17 ½- ½ 18]

Hikka and Swasa Poorvaroopas:

उभयोः पूर्वरूपाणि शृणु वक्ष्याम्यतः परम्॥१८॥

कण्ठोरसोर्गुरुत्वं च वदनस्य कषायता।

हिककानां पूर्वरूपाणि कुक्षेराटोप एव च॥१९॥

आनाहः पार्श्वं शूलं च पीडनं हृदयस्य च।

प्राणस्य च विलोमत्वं श्वासानां पूर्वलक्षणम्||२०||

ubhayoḥ pūrvarūpāṇi śṛṇu vakṣyāmyataḥ param||18||

kaṅṭhorasorgurutvam ca vadanasya kaṣāyatā|

hikkānāṃ pūrvarūpāṇi kukṣerāṭopa eva ca||19||

ānāhaḥ pārśva śūlaṃ ca pīḍanaṃ hṛdayasya ca|

prāṇasya ca vilomatvam śvāsānāṃ pūrvalakṣaṇam||20||

**The premonitory signs and symptoms of hiccup are as follows:**

Kanta uru gurutvam – Heaviness of the chest and throat

Vadanasya kashaya – Appearance of astringent taste in the mouth and

Kukshi aatopa – Distension in the pelvic region (Kuksi)

**The premonitory signs and symptoms of asthma are as follows:**

Anaha – Constipation which flatulence

Parshva shulam – Pain in the sides of the chest

Hridaya pidana – Pain in the cardiac region and

Reservation (vilomatva) of the preparatory functions (Prana). [18 1/2 – 20]

**Hikka Samprapti: Specific Pathogenesis of Hikka:**

प्राणोदकान्नवाहीनि स्रोतांसि सकफोऽनिलः|

हिक्काः करोति संरुध्य तासां लिङ्गं पृथक् शृणु||२१||

prāṇodakānavāhīni srotāṃsi sakapho'nilaḥ|

hikkāḥ karoti saṃrudhya tāsāṃ liṅgaṃ pṛthak śṛṇu||21||

Vata along with Kapha, having obstructed the

1. Pranavaha Srotas – channels carrying vital breath
2. Udakavaha Srotas – channels carrying watery elements and
3. Annavaha Srotas – Anna-Vaha- Srotas causes hiccup.

The signs and symptoms of various types of hiccup will be described hereafter. [21]

A. Mahahikka – Samprapti, Lakshana:

क्षीणमांस बल प्राण तेजसः सकफोऽनिलः।

गृहीत्वा सहसा कण्ठमुच्चैर्घोषवतीं भृशम्॥२२॥

करोति सततं हिक्कामेकद्वित्रिगुणं तथा।

प्राणः स्रोतांसि मर्माणि संरुध्योष्माणमेव च॥२३॥

सञ्ज्ञां मुष्णाति गात्राणां स्तम्भं सञ्जनयत्यपि।

मार्गं चैवान्नपानानां रुणद्ध्युपहतस्मृतेः॥२४॥

साश्रुविप्लुत नेत्रस्य स्तब्ध शङ्खच्युतभ्रुवः।

सक्त जल्प प्रलापस्य निर्वृतिं नाधिगच्छतः॥२५॥

महामूला महावेगा महाशब्दा महाबला।

महाहिक्केति सा नृणां सद्यः प्राणहरा मता॥२६॥

इति महाहिक्का।

kṣīṇamāṃsa bala prāṇa tejasah sakapho'nilah|

grhītvā sahasā kaṅṭhamuccairghoṣavatīm bhṛśam||22||

karoti satataṃ hikkāmekadvitriguṇaṃ tathā|

prāṇaḥ srotāṃsi marmāṇi saṃrudhyoṣmāṇameva ca||23||

sañjñāṃ muṣṇāti gātrāṇāṃ stambhaṃ sañjanayatyapi|

mārgaṃ caivānnapānānāṃ ruṇaddhyupahatasmr̥teḥ||24||

sāśruvipluta netrasya stabdha śaṅkhacyutabhruvaḥ|

sakta jalpa pralāpasya nirvṛtiṃ nādhigacchataḥ||25||

mahāmūlā mahāvegā mahāśabdā mahābalā|



mahāhikketi sā nṛṇām sadyaḥ prāṇaharā matā||26||  
iti mahāhikkā|

### **Pathogenesis, Signs and Symptoms of Maha- Hikka:**

Vata in association with Kapha suddenly afflicts the throat of the patient who has depleted muscle tissue, strength, Elan Vitae (Prana) and lustre. It causes hiccup with exceedingly loud as well as resonant sound. This variety of hiccup is characterized by 1, 2 or 3 bouts at time, continuously.

The Prana-vayu obstructs the channels of circulation, vital parts (marma) as well as the heart of the patient. It makes the patient unconscious, and brings about stiffness of the body. His obstructs the channels of food and drinks.

He loses memory; his eyes become full of tears, his eye- brows become displaced because of stiffness of the temple; he gets delirium accompanied by choked voice; and he does not get any relief whatsoever. This disease is known as Maha- Hikka.

It is exceedingly deep- rooted (Maha- mula); its attack is enormous (maha- vega); is causes the patient to produce exceedingly loud sound (Maha- shabda) and its attacks are very strong (maha- bala). It may cause death of the patient instantaneously. Thus, end the description of Maha- Hikka. [22-26]

### **B. Gambhira- Hikka**

हिक्कते यः प्रवृद्धस्तु कृशो दीनमना नरः|  
जर्जरेणोरसा कृच्छ्रं गम्भीरमनुनादयन्||२७||  
सञ्जृम्भन् सङ्क्षिपंश्चैव तथाऽङ्गानि प्रसारयन्|  
पार्श्वे चोभे समायम्य कूजन् स्तम्भरुगदितः||२८||

नाभेः पक्वाशयाद्वाऽपि हिक्का चास्योपजायते।  
क्षोभयन्ती भृशं देहं नामयन्तीव ताम्यतः॥२९॥  
रुणद्ध्युच्छवासमार्गं तु प्रनष्टबलचेतसः।  
गम्भीरा नाम सा तस्य हिक्का प्राणान्तिकी मता॥३०॥  
इति गम्भीरा हिक्का।

hikkate yaḥ pravṛddhastu kṛśo dīnamanā naraḥ।  
jarjareṇorasā kṛcchraṃ gambhīramanunādayan॥27॥  
sañjṛmbhan saṅkṣipaṃścaiva tathā'ṅgāni prasārayan।  
pārśve cobhe samāyamyā kūjan stambharugarditaḥ॥28॥  
nābheḥ pakvāśayādvā'pi hikkā cāsyopajāyate।  
kṣobhayantī bhr̥śaṃ dehaṃ nāmayantīva tāmyataḥ॥29॥  
ruṇaddhyucchvāsamārgaṃ tu pranaṣṭabalacetasaḥ।  
gambhīrā nāma sā tasya hikkā prāṇāntikī matā॥30॥  
iti gambhīrā hikkā।

### **Gambheera Hikka**

The patient is usually aged, emaciated and dispirited  
He frequently hiccups, and produces deep, painful and resonant  
sounds with his afflicted chest  
He yawns, contracts and expands his body  
He raises both the sides of his chest making murmuring sound,  
afflicted with stiffness and pain  
He gets hiccup from the umbilical and gastric regions with pain all  
over the body  
His body bends and he gets shivering  
His expiration is obstructed and  
There is impairment of strength and consciousness  
This type of Gambhira- Hikka may cause death. [27-30]

### C. Vyapeta Hikka:

व्यपेता जायते हिक्का याऽन्नपाने चतुर्विधे।  
आहारपरिणामान्ते भूयश्च लभते बलम्॥३१॥  
प्रलाप वम्यतीसार तृष्णार्तस्य विचेतसः।  
जृम्भिणो विप्लुताक्षस्य शुष्कास्यस्य विनामिनः॥३२॥  
पर्याध्मातस्य हिक्का या जत्रुमूलादसन्तता।  
सा व्यपेतेति विज्ञेया हिक्का प्राणोपरोधिनी॥३३॥  
इति व्यपेता हिक्का।

vyapetā jāyate hikkā yā'nnapāne caturvidhe।  
āhārapariṇāmānte bhūyaśca labhate balam॥31॥  
pralāpa vamyatīsāra tṛṣṇārtasya vicetasah।  
jṛmbhiṇo viplutākṣasya śuṣkāsyasya vināminah॥32॥  
paryādhmātasya hikkā yā jatrumūlādasantatā।  
sā vyapeteti vijñeyā hikkā prāṇoparodhinī॥33॥  
iti vyapetā hikkā।

**C. Vyapeta Hikka:** Vyapeta type of hiccup is produced during the course of the intake of the 4 drinks.

It gets exceedingly aggravated after the digestion of food. Its signs and symptoms are.

Pralapa – Delirium, Vamya – Vomiting,

Atisara – Diarrhoea, Trushna – Morbid thirst

Jrumbha – Yawning,

Vipluta aksha – Tearful eyes,

Suskha aksha – dryness of the mouth and contraction of the body and

Flatulence all around the body

Origin: From the base of the clavicle and the attack does not

continue for a long time.

This type of Hikka – hiccough is called Vyapeta, and it is injurious to life. [31-33]

#### **D. Kshudra Hikka – Minor hiccough**

क्षुद्रवातो यदा कोष्ठाद्व्यायामपरिघट्टितः।

कण्ठे प्रपद्यते हिक्कां तदा क्षुद्रां करोति सः॥३४॥

अतिदुःखा न सा चोरःशिरो मर्म प्रबाधिनी।

न चोच्छ्वासान्नपानानां मार्गमावृत्य तिष्ठति॥३५॥

वृद्धिमायस्यतो याति भुक्तमात्रे च मार्दवम्।

यतः प्रवर्तते पूर्वं तत एव निवर्तते॥३६॥

हृदयं क्लोम कण्ठं च तालुकं च समाश्रिता।

मृद्वी सा क्षुद्र हिक्केति नृणां साध्या प्रकीर्तिता॥३७॥

kṣudravāto yadā koṣṭhādvyaāyāmaparighaṭṭitaḥ।

kaṇṭhe prapadyate hikkāṃ tadā kṣudrāṃ karoti saḥ॥34॥

atiduhkhā na sā coraḥśiro marma prabādhinī।

na cocchvāsānnapānānāṃ mārgamāvṛtya tiṣṭhati॥35॥

vṛddhimāyasyato yāti bhuktamātre ca mārḍavam।

yataḥ pravartate pūrvaṃ tata eva nivartate॥36॥

hṛdayaṃ kloma kaṇṭhaṃ ca tālukaṃ ca samāśritā।

mṛdvī sā kṣudra hikketi nṛṇāṃ sādhyā prakīrtitā॥37॥

#### **D. Kshudra Hikka – Minor hiccup:**

When the Vayu, which is slightly aggravated in the gastro intestinal region, is pushed up by physical exercise and arrives at the throat region, it causes Kshudra- Hikka (minor type of Hiccup).

It is not very painful. It does not exceedingly afflict the chest, head or vital organs (Marma). It also does not obstruct the channels of breath, food and drinks.

It gets aggravated during the course of exertion, and it becomes milder immediately after the meals.

It subsides immediately after its onset by implication, it does not continue for a long period.

It is located in the cardiac region, Kloman (Lungs / pancreas), throat and palate in a mild form.

This is called Ksudra- Hikka – hiccough, and it is curable. [34-37]

### **E. Annaja Hikka**

सहसाऽत्यभ्यवहृतैः पानान्नैः पीडितोऽनिलः।

ऊर्ध्वं प्रपद्यते कोष्ठान्मद्यैर्वाऽतिमदप्रदैः॥३८॥

तथाऽतिरोषभाष्याध्व हास्य भारातिवर्तनैः।

वायुः कोष्ठगतो धावन् पान भोज्य प्रपीडितः॥३९॥

उरःस्रोतः समाविश्य कुर्याद्धिक्कां ततोऽन्नजाम्।

तथा शनैर सम्बन्धं क्षुवंश्चापि स हिक्कते॥४०॥

न मर्मबाधाजननी नेन्द्रियाणां प्रबाधिनी।

हिक्का पीते तथा भुक्ते शमं याति च साऽन्नजा॥४१॥

इत्यन्नजा हिक्का।

sahasā'tyabhyavahr̥taiḥ pānānnaiḥ pīḍito'nilah|

ūrdhvaṃ prapadyate koṣṭhānmadyairvā'timadapradaiḥ||38||

tathā'tiरोषabhāṣyādhva hāsya bhārātivartanaiḥ|

vāyuh koṣṭhagato dhāvan pāna bhojya prapīḍitaḥ||39||

uraḥsrotaḥ samāviśya kuryāddhikkāṃ tato'nnajāṃ|

tathā śanaira sambandhaṃ kṣuvaṃścāpi sa hikkate||40||

na marmabādhājananī nendriyāṇāṃ prabādhinī|

hikkā pīte tathā bhukte śamaṃ yāti ca sā'nnajā||41||

ityannajā hikkā|

## E. Annaja Hikka

Vata gets aggravated and moves upward in the Gastro intestinal tract because of the following:

Sudden intake of drinks and food in large quantity

Intake of excessively intoxicating alcohol and

Excessive anger, speech, long walk, laughter for a long time, and carrying heavy weight.

Being pressed by the drinks and food, this aggravated Vayu located in the Gastro- Intestinal tract quickly moves up to the channels in the chest and being located there, causes hiccup of Annaja type.

The Patient hiccups slowly and interruptions even while he sneezes.

It does not cause and affliction of the vital spots (Marma) and sense organs. This type of hiccup gets alleviated by the intake of drinks and food. This is called Annaja Hikka – hiccough.

Thus, ends the description of Annaja- Hikka – hiccough. [38- 41]

## Yamaka Hikka – hiccough

अति सञ्चित दोषस्य भक्त च्छेद कृशस्य च।

व्याधिभिः क्षीण देहस्य वृद्धस्यातिव्यवायिनः॥४२॥

आसां या सा समुत्पन्ना हिक्का हन्त्याशु जीवितम्।

यमिका च प्रलापार्ति तृष्णा मोह समन्विता॥४३॥

अक्षीणश्चाप्यदीनश्च स्थिर धात्विन्द्रियश्च यः।

तस्य साधयितुं शक्या यमिका हन्त्यतोऽन्यथा॥४४॥

ati sañcita doṣasya bhakta ccheda kṛśasya ca।

vyādhibhiḥ kṣīṇa dehasya vṛddhasyāativyavāyinaḥ॥42॥

āsāṃ yā sā samutpannā hikkā hantyaśu jīvitam।

yamikā ca pralāpārti tṛṣṇā moha samanvitā॥43॥

akṣīṇaścāpyadīnaśca sthira dhātvindriyaśca yaḥ|  
tasya sādhayituṃ śakyā yamikā hantyaतो'nyathā||44||

Nidana: If the vitiated Doshas are accumulated in excess,  
If there is weakness because of want of food,  
If the body is emaciated on account of diseases,  
If the patient is old, and  
If a person over- indulges in sex,  
He is liable to be afflicted by hiccup which can cause death  
instantaneously.

This is called Yamika- Hikka – hiccough.

Signs and Symptoms: It is associated with

Pralapa – delirium,

Arti – pain,

Trushna – morbid thirst and

Moha – unconsciousness

### **Curability:**

#### **Hikka is curable if –**

The patient is not emaciated (no depletion of muscle tissues),

If he has not lost his will power (mental stamina) and

If Dhatus (tissue elements) and Indriyas (senses) are not impaired,

Otherwise, it is fatal. [42- 44]

Pathogenesis of Shvasaroga:

यदा स्रोतांसि संरुध्य मारुतः कफपूर्वकः|

विष्वग्ब्रजति संरुद्धस्तदा श्वासान्करोति सः||४५||

yadā srotāṃsi saṃrudhya mārutaḥ kaphapūrvakaḥ|

viṣvagrjati saṃruddhastadā śvāsānkaroti saḥ||45||

Vata predominantly associated with Kapha obstructs the channels of circulation, and circulates all over the body, gets itself obstructed in the circulatory course, this aggravated Vayu causes Shvasa. [45]

### **A. Maha Shvasa**

उद्धूयमानवातो यः शब्दवहुःखितो नरः।  
उच्चैः श्वसिति संरुद्धो मत्तर्षभ इवानिशम्॥४६॥  
प्रनष्ट ज्ञान विज्ञानस्तथा विभ्रान्त लोचनः।  
विकृताक्ष्याननो बद्ध मूत्र वर्चा विशीर्ण वाक्॥४७॥  
दीनः प्रश्वसितं चास्य दूराद्विजायते भृशम्।  
महाश्वासोपसृष्टः स क्षिप्रमेव विपद्यते॥४८॥  
इति महाश्वासः।

uddhūyamānavāto yaḥ śabdavahuḥkhito naraḥ।  
uccaiḥ śvasiti saṃruddho mattarṣabha ivāniśam॥46॥  
pranaṣṭa jñāna vijñānastathā vibhrānta locanaḥ।  
vikṛtākṣyānāno baddha mūtra varcā viśīrṇa vāk॥47॥  
dīnaḥ praśvasitaṃ cāsyā dūrādvijñāyate bhṛśam।  
mahāśvāso pasṛṣṭaḥ sa kṣiprameva vipadyate॥48॥  
iti mahāśvāsaḥ।

### **A. Mahashwasa:**

Because of the upward movement of aggravated Vayu, patient takes deep breath associated with loud sound continuously, like an intoxicated bull, on account of obstruction to the respiratory channel.

### **Signs and symptoms:**

Loss of physical and mental senses;



His eyes (eyeballs) become bewildered;  
His eyes and face become distorted;  
Anemia and constipation;  
Voice becomes feeble;  
Loses mental stamina, and  
His deep inspiration becomes audible even from a distance.  
Curability: The patient succumbs to death instantaneously.  
Thus, ends the description of Maha Shvasa. [46-48]

### **B. Urdhva Shvasa**

दीर्घं श्वसिति यस्तूर्ध्वं न च प्रत्याहरत्यधः।  
श्लेष्मावृत मुखस्रोताः क्रुद्ध गन्धवहार्दितः॥४९॥  
ऊर्ध्वं दृष्टिर्विपश्यंश्च विभ्रान्ताक्ष इतस्ततः।  
प्रमुह्यन् वेदनार्तश्च शुष्कास्योऽरतिपीडितः॥५०॥  
ऊर्ध्वश्वासे प्रकुपिते ह्यधःश्वासो निरुध्यते।  
मुह्यतस्ताम्यतश्चोर्ध्वं श्वासस्तस्यैव हन्त्यसून्॥५१॥  
इत्यूर्ध्वश्वासः।

dīrghaṃ śvasiti yastūrdhvaṃ na ca pratyāharatyadhaḥ।  
śleṣmāvṛta mukhasrotāḥ kruddha gandhavahārditaḥ॥49॥  
ūrdhva dr̥ṣṭi rvipaśyaṃśca vibhrāntākṣa itastataḥ।  
pramuhyan vedanārtaśca śuṣkāsyo'ratipīḍitaḥ॥50॥  
ūrdhvaśvāse prakupite hyadhaḥśvāso nirudhyate।  
muhyatastāmyataścordhvaṃ śvāsastasyaiva hantyasūn॥51॥  
ityūrdhvaśvāsaḥ।

### **B. Urdhwa Shwasa – signs and symptoms:**

Dirgha shvasam – Prolonged expiration and inability to have inspiration

Sleshma Aavruta mukha srotas – Adhesion of the mouth and (breathing) channels with Phlegm

Kruddha vata – Affliction with aggravated Vayu

Urdhva Drishti – Looking with the eye- balls moved upwards.

Vibhranta aksha – Bewilder eyes

Pramuhyan – Unconsciousness

Vedana aarta – Affliction with excessive pain

Shushka aasya – Dryness of the mouth and

Dislike for everything

When the upward moving breath (expiration) is aggravated, obstruction is caused to the downward moving breath (inspiration), because of which the patient becomes unconscious with tremors in his body.

The ailment having the above mentioned signs and symptoms is called Urdhva- Shvasa, and it causes death (of the patient)

Thus, ends the description of Urdhva Shvasa. [49- 51]

### C. Chinna Shvasa

यस्तु श्वसिति विच्छिन्नं सर्वप्राणेन पीडितः।

न वा श्वसिति दुःखार्तो मर्म च्छेदरुगर्दितः॥५२॥

आनाह स्वेद मूर्च्छार्तो दह्यमानेन बस्तिना।

विप्लुताक्षः परिक्षीणः श्वसन् रक्तैकलोचनः॥५३॥

विचेताः परिशुष्कास्यो विवर्णः प्रलपन्नरः।

छिन्नश्वासेन विच्छिन्नः स शीघ्रं प्रजहात्यसून्॥५४॥

इति छिन्नश्वासः।

yastu śvasiti vicchinnaṃ sarvaprāṇena pīḍitaḥ।

na vā śvasiti duḥkhārto marma cchedarugarditaḥ॥52॥

ānāha sveda mūrccārto dahyamānena bastinā।

viplutākṣaḥ parikṣīṇaḥ śvasan raktaikalocanaḥ||53||  
vicetāḥ pariśuṣkāsyo vivarṇaḥ pralapannaraḥ|  
chinnaśvāsena vicchinnaḥ sa śīghraṃ prajahātyasūn||54||  
iti chinnaśvāsaḥ|

### **C. Chinna Shwasa**

The signs and symptoms of Chinna- Shvasa are as follows:

Shvasiti vichinnam sarva pranena piditah – Interruption of stoppage of breath on account of affliction of all the channels carrying vital air (Prana-vayu)

Dukharta – Great distress

Marma chheda – Affliction with pain as if a vital organ (Marman) is injured'

Affliction with constipation associated with flatulence (Anaha),  
Sveda (Sweating) and Murchha (fainting)

Basti Daha – Burning sensation in the region of the urinary bladder

Excessive tears in the eyes

Excessive emaciation

Raktaika lochana – One of the eyes becomes red while the patient struggles for breath

Mental bewilderment

Pari shushha aasya – Dryness in the mouth

Vivarna and Pralapa – Discoloration of skin and delirium and  
Looseness of the joints.

The patient afflicted with Chinna-Svasa, having the above mentioned signs and symptoms succumbs to death instantaneously.

Thus, ends the description of Chinna Shvasa.

## D. Tamaka Shvasa

प्रतिलोमं यदा वायुः स्रोतांसि प्रतिपद्यते।  
ग्रीवां शिरश्च सङ्गृह्य श्लेष्माणं समुदीर्य च॥५५॥  
करोति पीनसं तेन रुद्धो घुर्घुरुकं तथा।  
अतीव तीव्रवेगं च श्वासं प्राण प्रपीडकम्॥५६॥  
प्रताम्यत्यतिवेगाच्च कासते सन्निरुध्यते।  
प्रमोहं कासमानश्च स गच्छति मुहुर्मुहुः॥५७॥  
श्लेष्मण्यमुच्यमाने तु भृशं भवति दुःखितः।  
तस्यैव च विमोक्षान्ते मुहूर्तं लभते सुखम्॥५८॥  
अथास्योद्ध्वंसते कण्ठः कृच्छ्राच्छक्नोति भाषितुम्।  
न चापि निद्रां लभते शयानः श्वासपीडितः॥५९॥  
पार्श्वे तस्यावगृह्णाति शयानस्य समीरणः।  
आसीनो लभते सौख्यमुष्णं चैवाभिनन्दति॥६०॥  
उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमर्तिमान्।  
विशुष्कास्यो मुहुः श्वासो मुहुश्चैवावधम्यते॥६१॥  
मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्चाभिवर्धते।  
स याप्यस्तमकश्वासः साध्यो वा स्यान्नवोत्थितः॥६२॥  
इति तमकश्वासः।

pratilomaṃ yadā vāyuh srotāṃsi pratipadyate।  
grīvāṃ śiraśca saṅgr̥hya śleṣmāṇaṃ samudīrya ca॥55॥  
karoti pīnasaṃ tena ruddho ghurghurukaṃ tathā।  
atīva tīvravegaṃ ca śvāsaṃ prāṇa prapīḍakam॥56॥  
pratāmyatyativegācca kāsate sannirudhyate।  
pramohaṃ kāsamānaśca sa gacchati muhurmuḥuḥ॥57॥  
śleṣmaṇyamucyamāne tu bhr̥śaṃ bhavati duḥkhitaḥ।  
tasyaiva ca vimokṣānte muhūrtaṃ labhate sukham॥58॥  
athāsyoddhvaṃsate kaṅṭhaḥ kṛcchrācchaknoti bhāṣitum।

na cāpi nidrāṃ labhate śayānaḥ śvāsapīḍitaḥ||59||  
pārśve tasyāvagrḥṇāti śayānasya samīraṇaḥ|  
āsīno labhate saukhyamuṣṇaṃ caivābhinandati||60||  
ucchritākṣo lalāṭena svidyatā bhr̥śamartimān|  
viśuṣkāsyo muhuḥ śvāso muhuścaivāvadhamyate||61||  
meghāmbuśītaprāgvātaiḥ śleṣmalaiścābhivardhate|  
sa yāpyastamakaśvāsaḥ sādhyo vā syānavotthitaḥ||62||  
iti tamakaśvāsaḥ|

#### **D. Tamakashwasa**

Vata moving in the reverse order pervades Pranavaha Srotas – channels of vital breath, afflicts the neck and head, and stimulates phlegm to cause rhinitis.

This vayu, Thus, obstructed, produces the following signs and symptoms:

Ghurghuraka (wheezing or murmuring sound)

Dyspnoea of exceeding deep velocity which is immensely injurious to life

Because of acute spasms, the patient gets tremors and coughs, and becomes motionless

Pramoham – He faints again and again while coughing

Since the phlegm does not come out, he becomes very restless;

He is relieved of restlessness for some time soon after the phlegm comes out

His throat is choked because of which he is unable to speak freely

Lack of sleep. While lying down for sleep, the difficulty in breathing increases because the sides of chest in that position get afflicted by

Vayu. But he is relieved of this discomfort in sitting posture.

He develops special liking for hot things.

His eye balls become prominent (project outside)  
Excess sweating in forehead and restlessness, dry mouth  
Frequent outbursts of dyspnoea and  
The attack gets aggravated when clouds appear in the sky, when  
he is exposed to water, humidity and cloud when the easterly wind  
blows, and when he resorts to Kapha- aggravating food and  
regimes.

This disease Tamaka Shvasa is curable in early stages and generally  
palliable. [55-62]

### **Pratamaka and santamaka Shvasa**

ज्वर मूर्च्छापरीतस्य विद्यात् प्रतमकं तु तम्।  
उदावर्त रजोऽजीर्ण क्लिन्न काय निरोधजः॥६३॥  
तमसा वर्धतेऽत्यर्थं शीतैश्चाशु प्रशाम्यति।  
मज्जतस्तमसीवाऽस्य विद्यात् सन्तमकं तु तम्॥६४॥  
इति प्रतमक सन्तमक श्वासौ।

### **Pratamaka Shwasa:**

If a patient suffering from Tamaka- Shvasa gets afflicted with fever  
and fainting, then the condition is called Pratamaka. This is caused  
by Udavarta – bloating (upward movement of Vayu in the  
abdomen), dust, indigestion, Humidity (Kleda) and suppression of  
the natural urges (Kaya- nirodha) it gets aggravated in darkness (at  
night) and gets alleviated instantaneously by cooling regimen.

### **Santamaka Shwasa:**

If such a patient feels as if he is submerged in darkness, then this  
condition is called Santamaka.

Thus, ends the description of Prathamaka and Santamaka types of Shvasa. [63-64]

### **E. Kshudra Shvasa**

रूक्षायामसोद्भवः कोष्ठे क्षुद्रो वात उदीरयन्।  
क्षुद्रश्वासो न सोऽत्यर्थं दुःखेनाङ्ग प्रबाधकः॥६५॥  
हिनस्ति न स गात्राणि न च दुःखो यथेतरे।  
न च भोजनपानानां निरुणद्ध्युचितां गतिम्॥६६॥  
नेन्द्रियाणां व्यथां नापि काञ्चिदापादयेद्भुजम्।  
स साध्य उक्तो बलिनः सर्वे चाव्यक्त लक्षणाः॥६७॥  
इति श्वासाः समुद्दिष्टा हिक्काश्चैव स्वलक्षणैः॥६८॥

rūkṣāyāsodbhavaḥ koṣṭhe kṣudro vāta udīrayan|  
kṣudraśvāso na so'tyartham duḥkhenāṅga prabādhakaḥ||65||  
hinasti na sa gātrāṇi na ca duḥkho yathetare|  
na ca bhojanapānānām niruṇaddhyucitām gatim||66||  
nendriyāṇām vyathām nāpi kāñcidāpādayedrujam|  
sa sādhy ukto balinaḥ sarve cāvyaakta lakṣaṇāḥ||67||  
iti śvāsāḥ samuddiṣṭā hikkāścaiva svalakṣaṇaiḥ|68|

### **E. Kshudra Shvasa**

Vayu, mildly aggravated in the Kosta (gastro intestinal tract) on account of exertion and dry food and regimen, causes Kshudra-Shvasa (mild dyspnoea). It does not cause much discomfort in the body.

The body is not excessively afflicted thereby. It is not as painful as other forms of Shvasa (asthma). It does not obstruct the proper movement of food and drinks. It does not cause any pain or complication in the sense organs. This variety of dyspnoea is

curable

All the other varieties of Shvasa (asthma) can also be cured if their signs and symptoms are not fully manifested and if the patient is strong (physically and mentally).

Thus, all the varieties of Shvasa (asthma) and Hikka – hiccough (hiccup) are explained along with their signs and symptoms. [65-1/2 68]

### Prognosis

एषां प्राणहरा वज्र्या घोरास्ते ह्याशुकारिणः॥६८॥

भेषजैः साध्ययाप्यांस्तु क्षिप्रं भिषगुपाचरेत्।

उपेक्षिता दहेयुर्हि शुष्कं कक्षमिवानलः॥६९॥

eṣāṃ prāṇaharā varjyā ghorāste hyāśukāriṇaḥ॥68॥

bheṣajaiḥ sādhyayāpyāṃstu kṣipraṃ bhiṣagupācaret।

upekṣitā daheyurhi śuṣkaṃ kakṣamivānalaḥ॥69॥

Patients suffering from the varieties of asthma which are fatal because of their serious nature (ghora) and because of their acuteness (Ashukarin) are not treated.

On the other hand, the curable and palliable varieties of asthma should be treated with due care by medicines without loss of any time. For if ignored (in the beginning) even they can cause death, like fire spreading and burning out dry grass [68 1/2 – 69]

Chikitsa Sutra: Line of treatment:

कारण स्थान मूलैक्यादेकमेव चिकित्सितम्।

द्वयोरपि यथा दृष्टमृषिभिस्तन्निबोधत॥७०॥

हिक्का श्वासादितं स्निग्धैरादौ स्वेदैरुपाचरेत्।



आक्तं लवणतैलेन नाडीप्रस्तरसङ्करैः॥७१॥  
 तैरस्य ग्रथितः श्लेष्मा स्रोतःस्वभिविलीयते।  
 खानि मार्दवमायान्ति ततो वातानुलोमता॥७२॥  
 यथाऽद्रिकुञ्जेष्वर्काशुतसं विष्यन्दते हिमम्।  
 श्लेष्मा तप्तः स्थिरो देहे स्वेदैर्विष्यन्दते तथा॥७३॥  
 स्विन्नं ज्ञात्वा ततस्तूर्णं भोजयेत् स्निग्धमोदनम्।  
 मत्स्यानां शूकराणां वा रसैर्दध्युत्तरेण वा॥७४॥  
 ततः श्लेष्मणि संवृद्धे वमनं पाययेत्तु तम्।  
 पिप्पली सैन्धव क्षौद्रैर्युक्तं वाताविरोधि यत्॥७५॥  
 निर्हते सुखमाप्नोति स कफे दुष्टविग्रहे।  
 स्रोतःसु च विशुद्धेषु चरत्यविहतोऽनिलः॥७६॥

kāraṇa sthāna mūlaikyādekameva cikitsitam।  
 dvayorapi yathā dr̥ṣṭamṛṣibhistannibodhata॥70॥  
 hikkā śvāsārditam̐ snigdhairādaḥ svedairupācaret।  
 āktaṃ lavaṇatailena nādīprastarasaṅkaraiḥ॥71॥  
 tairasya grathitaḥ śleṣmā srotaḥsvabhivilīyate।  
 khāni mārḍavamāyānti tato vātānulomatā॥72॥  
 yathā'drikuñjēṣvarkāṃśutaptaṃ viṣyandate himam।  
 śleṣmā taptaḥ sthiro dehe svedairviṣyandate tathā॥73॥  
 svinnaṃ jñātvā tatastūrṇaṃ bhojayet snigdhamodanam।  
 matsyānāṃ sūkarāṇāṃ vā rasairdadhyuttareṇa vā॥74॥  
 tataḥ śleṣmaṇi saṃvṛddhe vamaṇaṃ pāyayettu tam।  
 pippalī saindhava kṣaudrairyuktaṃ vātāvirodhi yat॥75॥  
 nirhr̥te sukha  
 māpnoti sa kaphe duṣṭavigrahe।  
 srotaḥsu ca viśuddheṣu caratyavihato'nilah॥76॥

## Line of treatment

The sages, on the basis of their experience, have prescribed the same line of treatment for both hiccup and Shwasa. This is because of the similarity in causative factors, location of pathology, Doshas involved and similar pathogenesis. Now, the details of their line of treatment are explained.

The physician should treat the patient afflicted with hiccup and Asthma, in the beginning, with –

Snigdha Sweda – unctuous fomentation therapies like Nadi- Sveda, Prastara- Sveda, after anointing the body with oil, mixed with salt. This Snigdha Sweda dissolves knotted and granular Kapha. It makes sticky Kapha to detach from the respiratory channels (Pranavaha Srotas). It softens channels and causes normal movement of Vata Dosha by relieving obstruction.

As the snow melts over the creepers in the stable Kapha in the body gets dissolved on account of the hot rays of the sun, so does the stable Kapha in the body gets dissolved on account on the heat generated by these fomentation therapies.

After ascertaining that the patient is properly fomented, the patient should be given rice mixed with ghee, or soup of the fish or pork, followed by the cream of curd (Dadhi sara) to eat.

This causes aggravation of Kapha Dosha. The patient, is then be given emetic therapy, mixed with **Pippali – long pepper**, **Saindhava – rock salt** and honey. Care is taken that no Vata-aggravating ingredients are added to the recipe.

The patient gets relief after the vitiated Kapha is eliminated. When the channels of circulation are made clear (free from impediments)

then Vayu moves in the channels at ease without any obstruction.  
[70-76]

### **Dhumapana – Smoking- therapy:**

लीनश्चेद्वोषशेषः स्याद्धूमैस्तं निर्हरेद्बुधः।  
हरिद्रां पत्रमेरण्डमूलं लाक्षां मनःशिलाम्॥७७॥  
सदेवदार्वलं मांसीं पिष्ट्वा वर्तिं प्रकल्पयेत्।  
तां घृताक्तां पिबेद्धूमं यवैर्वा घृतसंयुतैः॥८७॥  
मधूच्छिष्टं सर्जरसं घृतं मल्लक सम्पुटे।  
कृत्वा धूमं पिबेच्छृङ्गं बालं वा स्नायु वा गवाम्॥७९॥  
स्योनाक वर्धमानानां नाडीं शुष्कां कुशस्य वा।  
पद्मकं गुग्गुलुं लोहं शल्लकीं वा घृताप्लुतम्॥८०॥

līnaśceddoṣaśeṣaḥ syāddhūmaistaṃ nirharedbudhaḥ।  
haridrāṃ patrameraṇḍamūlaṃ lākṣāṃ manaḥśilām॥77॥  
sadevadārvalaṃ māṃsīm piṣṭvā vartim prakalpayet।  
tām ghṛtāktām pibeddhūmaṃ yavairvā ghṛtasaṃyutaiḥ॥87॥  
madhūcchiṣṭaṃ sarjarasaṃ ghṛtaṃ mallaka sampuṭe।  
kṛtvā dhūmaṃ pibecchrṅgaṃ bālaṃ vā snāyu vā gavām॥79॥  
syonāka vardhamānānām nāḍim śuṣkāṃ kuśasya vā।  
padmakaṃ gugguḷuṃ lohaṃ śallakim vā ghṛtāplutam॥80॥

### **Dhumapana – Smoking- therapy:**

If in spite of Snehana, Swedana and Vamana treatments, if the residual Doshas still remains to the channels, this is eliminated by the administration of Dhumapana smoking therapy.

For this purpose, a Varti (cigarette or elongated pill) should be prepared with the paste of turmeric, Patra, castor root, Laksha – Laccifer lacca, Manahsila, Devadaru—Cedrus deodara, Ala (Haritala)

and Jatamamsi. This cigarette (elongated pill) is smeared with ghee, and used for smoking. Alternatively, barley mixed with ghee can also be used for the smoking therapy.

### **Read more about how to do smoking therapy and benefits**

Other recipes of smoking therapy which are also useful in these conditions are as follows:

Bees's wax and sarja- Rasa (Gum resin from the tree called Sarja) mixed with ghee is covered all around with arsenic (Malla) and kept inside two earthen plates. The fume which comes out of it by application of the heat by fire below is used for smoking.

Inside the above mentioned Sarava- Samputa (two earthen plates), the horn, hair and sinew of cattle can be mixed with ghee and kept, surrounded by Malla. The fume which comes out by the application of the heat of fire can be used for this smoking

Padmaka, Guggulu, Aguru (Loha) and Sallaki may similarly be added with ghee, surrounded by Tala and kept inside the Sarava-Samputa. The fume which comes out of it by the application of heat below may be used in this smoking therapy.

The dried tender stems of Shyonaka – *Oroxylum indicum*, castor – *Ricinus communis* and Kusha grass – *Desmostachya pinnata* are used as a pipe to enable the patient to smoke the fume of the above mentioned recipes placed inside the Sharava Samputa. [77-80]

### **Therapies to treat complications of Hikka and Shwasaroga:**

स्वर क्षीणातिसारासृक्पित्त दाहानुबन्धजान्।  
मधुर स्निग्ध शीताद्यैर्हिकका श्वासानुपाचरेत्॥८१॥

svara kṣīṇātisārāsṛkpitta dāhānubandhajān |  
madhura snigdha śītādyairhikkā śvāsānupācaret||81||

If hiccup and asthma are associated with  
Svara-Kshaya (thin voice or inability to speak),  
Atisara – Diarrhoea,  
Rakta Pitta (a disease characterised by from different parts of the  
body) and  
Daha – burning sensation, then the patient is treated with  
ingredients which are sweet, unctuous, cooling etc. [81]

**Patients Unsuitable for Fomentation Therapy:**

न स्वेद्याः पित्तदाहार्ता रक्तस्वेदातिवर्तिनः |  
क्षीणधातुबला रूक्षा गर्भिण्यश्चापि पित्तलाः ||८२||  
na svedyāḥ pittadāhārtā raktasvedātivartinaḥ |  
kṣīṇadhātubalā rūkṣā garbhiṇyaścāpi pittalāḥ ||82||

Patient afflicted with the following ailments are unsuitable for  
fomentation therapy  
Daha – Burning sensation  
Pitta roga – Diseases caused by Pitta  
Ati rakta srava – Excessive bleeding  
Ati sweda – Excessive sweating  
Kshina dhatu bala – Feebleness of tissue element  
Ruksha – Dryness in excess and  
Garbhini – Pregnant woman and the patient who is of Pitta- Prakrti  
(Paittika constitution). [82]

## Alternate Fomentation Therapy for Unsuitable Patients

कोष्णैः काममुरःकण्ठं स्नेहसेकैः सशर्करैः।

उत्कारिकोपनाहैश्च स्वेदयेन् मृदुभिः क्षणम्॥८३॥

तिलोमामाषगोधूमचूर्णैर्वातहरैः सह।

स्नेहैश्चोत्कारिका साम्लैः सक्षीरैर्वा कृता हिता॥८४॥

koṣṇaiḥ kāmamuraḥkaṅṭhaṃ snehasekaiḥ saśarkaraiḥ।

utkārikopanāhaiśca svedayen mṛdubhiḥ kṣaṇam॥83॥

tilomāmāṣagodhūmacūrṇairvātaharaiḥ saha।

snehaiścotkārikā sāmlaiḥ sakṣīrairvā kṛtā hitā॥84॥

Depending upon the description of physician, such patients could be given mild fomentation therapy for a moment in their chest and neck by sprinkling luke-warm oil (Sneha) mixed with sugar and thereafter, by applying Upanaha with Utkarika (recipe for fomentation which is warm and which is in paste form).

Utkarika (poultice) prepared with the powders of Vayu- alleviating ingredients like Tila – Sesamum indicum, Uma – Linseed and black gram, mixed with oil, and cooked with sour drugs or milk is useful for this type of fomentation. [83-84]

## Management of Complications

नव ज्वरामदोषेषु रूक्ष स्वेदं विलङ्घनम्।

समीक्ष्योल्लेखनं वाऽपि कारयेल्लवणाम्बुना॥८५॥

अतियोगोद्धतं वातं दृष्ट्वा वातहरैर्भिषक्।

रसाद्यैर्नाति शीतोष्णैरभ्यङ्गैश्च शमं नयेत्॥८६॥

उदावर्ते तथाऽऽध्माने मातुलुङ्गाम्लवेतसैः।

हिङ्गु पीलु बिडैश्चान्नं युक्तं स्यादनुलोमनम्॥८७॥

nava jvarāmodoṣeṣu rūkṣa svedaṃ vilaṅghanam|

samīkṣyollekhanam vā'pi kārayellavaṅāmbunā||85||

atiyogoddhatam vātam drṣṭvā vātaharai rbhiṣak|

rasādyairnāti śītoṣṇairabhyaṅgaiśca śamaṃ nayet||86||

udāvarte tathā”dhmāne mātuluṅgāmlavetasaiḥ|

hiṅgu pīlu bidaiścānnaṃ yuktaṃ syādanulomanam||87||

If the patient of hiccup and asthma suffers from fever (occurred recently) or Ama Dosha (ailments caused by Ama or uncooked products of food), then Rooksha Sweda (Dry type of fomentation) and fasting therapy – Langhana are administered.

After proper examination, such patient may also be given Vamana by administering saline water.

If Vata is increased due to excess Vamana treatment, then juice (decoction) of Vayu- alleviating herbs or massage with such ingredients as are neither very cold nor very hot (i.e Luke warm) is administered.

If the patient suffers from

Udavarta – bloating (upward movement of Vayu) or

Adhmana (flatulence), then he is given food along with

Matulunga – Citrus medica,

Amla-Vetasa – Garcinia pedunculata

Hingu – Asafoetida

Pilu and

**Bida salt**

This type of food helps in the downward movement (Anulomana) of Vayu. [85-87]

### Management of 4 Different Conditions of Patients

हिक्का श्वासामयी ह्येको बलवान् दुर्बलोऽपरः।

कफाधिकस्तथैवैको रूक्षो बह्वनिलोऽपरः॥८८॥

ककाधिके बलस्थे च वमनं सविरेचनम्।

कुर्यात् पथ्याशिने धूमलेहादिशमनं ततः॥८९॥

वातिकान् दुर्बलान् बालान् वृद्धांश्चानिलसूदनैः।

तर्पयेदेव शमनैः स्नेहयूषरसादिभिः॥९०॥

hikkā śvāsāmayī hyeko balavān durbalo'paraḥ।

kaphādhikastathaivaiko rūkṣo bahvanilo'paraḥ॥88॥

kakādhike balasthe ca vamanam savirecanam।

kuryāt pathyāśine dhūmalehādiśamanam tataḥ॥89॥

vātikān durbalān bālān vṛddhāṃścānilasūdanaiḥ।

tarpayedeveva śamanaiḥ snehayūṣarasādibhiḥ॥90॥

Patients suffering from hiccup and asthma are of 4 categories as follows:

Balavan – Strong

Durbala – weak

Kapha adhikyata -Kapha is Predominant

Vata adhikyata – Vata Dosha is predominant, and who are dry.

If Kapha is predominant and the patient has strength, then he is given wholesome food, Vamana and Virechana treatments, along with Dhumapana and Avaleha.



If Vata is aggravated, if the patient is weak, and if the patient is either an infant or old, then he or she is administered Vayu-alleviating medicines and nourishing recipes prepared of ghee (fat), Vegetable soup and meat soup. [88-99]

### **Contra indications for Panchakarma treatment:**

अनुत्किल्ष्ट कफास्विन्न दुर्बलानां विशोधनात्।  
वायुर्लब्धास्पदो मर्म संशोष्याशु हरेदसून्॥९१॥  
दृढान् बहुकफांस्तस्माद्रसैरानूपवारिजैः।  
तृप्तान्विशोधयेत्स्विन्नान् बृंहयेदितरान् भिषक्॥९२॥  
बर्हि तित्तिरि दक्षाश्च जाङ्गलाश्च मृगद्विजाः।  
दशमूली रसे सिद्धाः कौलत्थे वा रसे हिताः॥९३॥

anutkliṣṭa kaphāsvinna durbalānāṃ viśodhanāt।  
vāyurlabdhāspado marma saṃśoṣyāśu haredasūn॥91॥  
dṛḍhān bahukaphāṃstasmādrasairānūpavārijaiḥ।  
tṛptānviśodhayetsvinnān bṛṃhayeditarān bhiṣak॥92॥  
barhi tittiri dakṣāśca jāṅgalāśca mṛgadvijāḥ।  
daśamūlī rase siddhāḥ kaulatthe vā rase hitāḥ॥93॥

If Shodhan therapy is administered to a patient whose Kapha is not loosened, who is not administered fomentation therapy and who is weak, the aggravated Vayu gets lodged in the vital spots (marma) like heart etc. and causes dryness, leading to instantaneous death. Therefore, a patient who is strong and who has aggravated Kapha, a wise physician should, first of all, administer fomentation therapy followed by the intake of soup of birds and animals living in marshy land (Anupa) and water (Varija).

This creates a sense of satisfaction (Trupti) because is administered

to such patients.

If, however, the patient has aggravated Vayu, and if he is weak, then nourishing therapy is administered.

For this purpose, the meat of peacock, Tittiri (partridge), cock, and birds and animals inhabiting arid zone boiled with the decoction of Dasha-Mula or the soup of Kulattha is useful. [91-93]

Soups and drinks for Hiccup and Asthma

निदिग्धिकां बिल्व मध्यं कर्कटाख्यां दुरालभाम्।  
त्रिकण्टकं गुडूचीं च कुलत्थांश्च सचित्रकान्॥९४॥  
जले पक्त्वा रसः पूतः पिप्पलीघृतभर्जितः।  
सनागरः सलवणः स्याद्यूषो भोजने हितः॥९५॥  
रास्नां बलां पञ्चमूलं ह्रस्वं मुद्गान् सचित्रकान्।  
पक्त्वाऽम्भसि रसे तस्मिन् यूषः साध्यश्च पूर्ववत्॥९६॥  
पल्लवान्मातुलुङ्गस्य निम्बस्य कुलकस्य च।  
पक्त्वा मुद्गांश्च सव्योषान् क्षारयूषं विपाचयेत्॥९७॥  
दत्त्वा सलवणं क्षारं शिग्रूणि मरिचानि च।  
युक्त्या संसाधितो यूषो हिक्का श्वास विकारनुत्॥९८॥  
कासमर्दकपत्राणां यूषः शोभाञ्जनस्य च।  
शुष्कमूलकयूषश्च हिक्काश्वासनिवारणः॥९९॥  
सदधि व्योष सर्पिष्को यूषो वार्ताकजो हितः।

nidigdrikāṃ bilva madhyaṃ karkaṭākhyāṃ durālabhām।  
trikaṇṭakaṃ guḍūcīṃ ca kulatthāṃśca sacitrakān॥94॥  
jale paktvā rasaḥ pūtaḥ pippalīghṛtabharjitaḥ।  
sanāgaraḥ salavaṇaḥ syādyūṣo bhojane hitaḥ॥95॥  
rāsnāṃ balāṃ pañcamūlaṃ hrasvaṃ mudgān sacitrakān।  
paktvā'mbhasi rase tasmin yūṣaḥ sādhyāśca pūrvavat॥96॥

pallavānmātuluṅgasya nimbasya kulakasya ca|  
paktvā mudgāṁśca savyoṣān kṣārayūṣaṁ vipācayet||97||  
dattvā salavaṇaṁ kṣāraṁ śigrūṇi maricāni ca|  
yuktyā saṁsādhito yūṣo hikkā śvāsa vikāranut||98||  
kāsamardakapatrāṇāṁ yūṣaḥ śobhāñjanasya ca|  
śuṣkamūlakayūṣaśca hikkāśvāsanivāraṇaḥ||99||  
sadaḥ vyōṣa sarpiṣko yūṣo vārtākajo hitaḥ|

Nidigdika, the pulp of (unripe) bael, Karkata, Duralabha – *Fagonia cretica* / Alhagi pseudalhagi, Trikantaka – *Tribulus*, Guduchi – *Tinospora cordifolia*, horse gram and Chitraka – *Plumbago zeylanica* is boiled by adding water, and the liquid is filtered.

This liquid (decoction) is sizzled with Pippali – *Piper nigrum* and ghee. Intake of this soup, by adding the powder of ginger and salt during meals is useful (for curing asthma and hiccup).

Rasna – *Alpinia galanga*, Bala – country mallow, [SalaParni – \*Desmodium gangeticum\*](#), Prisni Parni – *Uraria picta*, Kantakari – *Solanum surratense*, Goksura – *Tribulus terrestris*, Mudga – green gram and Chitraka – *Plumbago zeylanica* is boiled by adding water and the decoction is prepared. Soup of this decoction is prepared as mentioned above and given to the patient (suffering from hiccup and asthma).

Tender leaves of Matulunga – *Citrus medica*, neem and Kulaka is mixed with Mudga – green gram and boiled by adding water. To this decoction, salt, Kshara, Shigru – *Moringa oleifera* and black pepper is cooked according to the prescribed appropriate quantity and the prescribed procedure. Intake of this alkaline soup (Ksara-

Yusha) cures hiccup and Asthma.

The soup of the leaves of Kasamarda – Cassia occidentalis or Shobhanjana or dry- radish cures hiccup and Asthma.

Similarly, the soup of Vartaka prepared along with curd, ginger, long pepper and black pepper and ghee is useful (in curing hiccup and Asthma) [ 94 ½ 100]

### **Diet and Yavagu for Hiccup and Asthma**

शालि षष्टिक गोधूम यवान्नान्यनवानि च॥१००॥

हिङ्गु सौवर्चलाजाजी बिड पौष्कर चित्रकैः।

सिद्धा कर्कटशृङ्ग्या च यवागूः श्वास हिक्किनाम्॥१०१॥

दशमूली शटी रास्ना पिप्पलीमूल पौष्करैः।

शृङ्गी तामलकी भार्गी गुडूची नागराम्बुभिः॥१०२॥

यवागूं विधिना सिद्धां कषायं वा पिबेन्नरः।

कास हृद्ग्रहपार्श्वार्ति हिक्का श्वास प्रशान्तये॥१०३॥

पुष्कराह्व शटी व्योष मातुलुङ्गाम्लवेतसैः।

योजयेदन्नपानानि ससर्पिर्बिड हिङ्गुभिः॥१०४॥

śāli ṣaṣṭika godhūma yavānnānyanavāni ca||100||

hiṅgu sauvarcalājājī biḍa pauṣkara citrakaiḥ|

siddhā karkaṭaśṛṅgyā ca yavāgūḥ śvāsa hikkinām||101||

daśamūlī śaṭī rāsnā pippalīmūla pauṣkaraiḥ|

śṛṅgī tāmalakī bhārgī guḍūcī nāgarāmbubhiḥ||102||

yavāgūḥ vidhinā siddhāḥ kaṣāyaḥ vā pibennaraḥ|

kāsa hṛdgrahapārśvārti hikkā śvāsa praśāntaye||103||

puṣkarāhva śaṭī vyoṣa mātuluṅgāmlavetasaiḥ|

yojayedannapānāni sasarpirbiḍa hiṅgubhiḥ||104||

The patient suffering from hiccup and Asthma should take food prepared of old Shali, Old Wheat or old barley.

The Yavagu (thick gruel) prepared by boiling with Hingu, Sauvarcala, Ajaji, Vida, Pauskara, Chitraka – *Plumbago zeylanica* and Karkata-Srngi – *Rhus succedanea* is useful for the patient suffering from hiccup and Asthma.

Intake of the Yavagu prepared with the decoction of Dashamula, Shati – *Hedychium spicatum*, Rasna – *Alpinia galanga*, Pippali- Mula – *Piper nigrum*, Puskaramula – *Inula racemosa*, Srngi, Tamalaki – *Phyllanthus niruri*, Bhargi, Guduchi – *Tinospora cordifolia* and nagara – *Zingiber officinale*

It is useful in

Kasa – bronchitis,

Hrud roga -heart diseases,

Parshva shula – pain in the sides of the chest,

Hikka – hiccup and

Shvasa – asthma

Intake of the decoction alone of these drugs is also useful in the above mentioned diseases.

Food and drinks of the patient suffering from hiccup and Asthma is given

Puskara (Puskara- Mula) – *Inula racemosa*

Shati – *Hedychium spicatum*

Sunthi—*Zingiber officinale*

Pippali – *Piper longum*

Maricha – Piper nigrum

Matulanga – Citrus medica and

Amlavetasa – Garcinia pedunculata along with Ghee, Vida and

Hingu [½ 100- 104]

### Drinks for Hiccup and Asthma

दशमूलस्य वा क्वाथमथवा देवदारुणः।

तृषितो मदिरां वाऽपि हिक्काश्वासी पिबेन्नरः॥१०५॥

पाठां मधुरसां रास्नां सरलं देवदारु च।

प्रक्षाल्य जर्जरीकृत्य सुरामण्डे निधापयेत्॥१०६॥

तं मन्दलवणं कृत्वा भिषक् प्रसृतसम्मितम्।

पाययेत्तु ततो हिक्का श्वासश्चैवोपशाम्यति॥१०७॥

हिङ्गु सौवर्चलं कोलं समङ्गां पिप्पलीं बलाम्।

मातुलुङ्गरसे पिष्टमारनालेन वा पिबेत्॥१०८॥

सौवर्चलं नागरं च भार्गी द्विशर्करायुतम्।

उष्णाम्बुना पिबेदेतद्धिक्काश्वासविकारनुत्॥१०९॥

भार्गीनागरयोः कल्कं मरिचक्षारयोस्तथा।

पीतद्रुचित्रकास्फोतामूर्वाणां चाम्बुना पिबेत्॥११०॥

मधूलिका तुगाक्षीरी नागरं पिप्पली तथा।

उत्कारिका घृते सिद्धा श्वासे पित्तानुबन्धजे॥१११॥

श्वाविधं शशमांसं च शल्लकस्य च शोणितम्।

पिप्पलीघृत सिद्धानि श्वासे वातानुबन्धजे॥११२॥

सुवर्चलारसो दुग्धं घृतं त्रिकटुकान्वितम्।

शाल्योदनस्यानुपानं वातपित्तानुगे हितम्॥११३॥

शिरीषपुष्प स्वरसः सप्तपर्णस्य वा पुनः।

पिप्पलीमधुसंयुक्तः कफपित्तानुगे मतः॥११४॥

मधुकं पिप्पलीमूलं गुडो गोश्वशकृद्रसः।

घृतं क्षौद्रं कास श्वास हिक्काभिष्यन्दिनां शुभम्॥११५॥

खराश्वोष्ट्रवराहाणां मेषस्य च गजस्य च।  
 शकृद्रसं बहुकफे चैकैकं मधुना पिबेत्॥११६॥  
 daśamūlasya vā kvāthamathavā devadāruṇaḥ।  
 tṛṣṭito madirāṃ vā'pi hikkāśvāsī pibennaraḥ॥105॥  
 pāṭhāṃ madhurasāṃ rāsnāṃ saralāṃ devadāru ca।  
 prakṣālya jarjarīkṛtya surāmaṇḍe nidhāpayet॥106॥  
 taṃ mandalavaṇaṃ kṛtvā bhiṣak prasṛtasammitam।  
 pāyayettu tato hikkā śvāsaścaivopaśāmyati॥107॥  
 hiṅgu sauvarcalam kolaṃ samaṅgāṃ pippalīṃ balām।  
 mātuluṅgarase piṣṭamāranālena vā pibet॥108॥  
 sauvarcalam nāgaram ca bhārgīṃ dviśarkarāyutam।  
 uṣṇāmbunā pibedetaddhikkāśvāsavikāranut॥109॥  
 bhārgīnāgarayoḥ kalkam maricakṣārayostathā।  
 pītadrucitrakāspḥotāmūrvāṇāṃ cāmbunā pibet॥110॥  
 madhūlikā tugākṣīrī nāgaram pippalī tathā।  
 utkārikā ghr̥te siddhā śvāse pittānubandhaje॥111॥  
 śvāvidham śāsamāṃsam ca śallakasya ca śoṇitam।  
 pippalīghṛta siddhāni śvāse vātānubandhaje॥112॥  
 suvarcalāraso dugdham ghr̥tam trikaṭukānvitam।  
 śālyodanasyānupānam vātapittānuge hitam॥113॥  
 śīriṣapuṣpa svarasaḥ saptaparṇasya vā punaḥ।  
 pippalīmadhusaṃyuktaḥ kaphapittānuge mataḥ॥114॥  
 madhukam pippalīmūlam guḍo gośvaśakṛdrasaḥ।  
 ghr̥tam kṣaudram kāsa śvāsa hikkābhiṣyandinām śubham॥115॥  
 kharāśvoṣṭravārāhāṇām meṣasya ca gajasya ca।  
 śakṛdrasaṃ bahukaphe caikaikam madhunā pibet॥116॥

If the patient suffering from hiccup and asthma is thirsty, then he should take (drink) the decoction of either Dasha-mula or Devadaru

– Cedrus deodara. He may also drink Madira (a type of alcoholic drink).

The physician should wash and crush

Patha – *Cyclea peltata*,

Madhurasā,

Rasna – *Alpinia galanga*,

Saralā and

Devadarū – *Cedrus deodara* and put these ingredients in Sura manda (a type of Alcoholic drink).

To this drink, small quantity of salt is added and given to the patient to drink. The recipe so prepared cures hiccup and asthma.

Hingu, Sauvarcalā, Kola, Samanga, Pippali – *Piper longum* and Bala

– *Abutilon indicum* is made to a paste by trituration then the juice of Matulungā – *Citrus medica*. This paste is mixed with Aranālā (a type of sour drink) intake of this drink cures hiccup and asthma.

Sauvarcalā, Nagara – *Zingiber officinale* and Bhargi is added with double the quantity of sugar. Intake of this potion along with warm water cures hiccup and Asthma.

The paste of Bhargi or Maricha – *Piper longum* and Ksara (alkali preparation), or Pitadrū, Chitrakā – *Plumbago zeylanica*, Asphota and Murva – *Marsdenia tenacissima* is mixed with warm water and given as a drink (to the patient suffering from hiccup and Asthma).

Utkarika (a preparation in paste form) is prepared of Madhulika, Tuga-Ksiri, Nagara – *Zingiber officinale* and Pippali – *Piper longum* by cooking with ghee. Intake of this recipe is useful when Asthma is cured by the association (Anubandha) of Pitta.



The meat of (Svavit Sallaka) or rabbit or the blood of Sallaka is cooked with Pippali Ghruta. This recipe is useful when asthma is caused by the association (Anubandha) of Vayu.

The juice prepared with Sauvarchala – black salt, milk or ghee is mixed with the powder of Trikatu (pepper, long pepper and ginger). Intake of this as post prandial drink (Anupana) after taking the boiled Shali- rice is useful for the patient suffering from Asthma caused by the association (Anubandha) or Vata and Pitta.

Intake of the Juice of the flower of Shirisha – Albizia lebeck or Sapta Parna – Alstonia scholaris along with Pippali – Piper longum and honey is useful for the patient suffering from Asthma caused in association (Anubandha) of Kapha and Pitta.

Intake of liquid prepared of Madhuka – Madhuca longifolia, Pippalimula – Piper longum, Jaggery, the juice of the dung of cow and horse, ghee and honey.

It is useful for the patient suffering from

Kasa – bronchitis,

Shvasa – Asthma,

Hikka – Hiccup and

Abhisyandin (name of one of eye- diseases i.e conjunctivitis; but in the present context, it refers to the obstruction of the channels of circulation by Ama)

If Kapha is aggravated in excess, the along with honey, the juice of the dungs of an ass, horse, camel, pig sheep or elephant is given to the patient [105-106]

## Recipes of Linctus for Hiccup and Asthma

क्षारं चाप्यश्वगन्धाया लिह्यान्ना क्षौद्र सर्पिषा।

मयूरपादनालं वा शकलं शल्लकस्य वा॥११७॥

श्वविज्जाण्डकचाषाणां रोमाणि कुररस्य वा।

शृङ्ग्येकद्विशफानां वा चर्मास्थीनि खुरांस्तथा॥११८॥

सर्वाण्येकैकशो वाऽपि दग्ध्वा क्षौद्रघृतान्वितम्।

चूर्णं लीढ्वा जयेत् कासं हिक्कां श्वासं च दारुणम्॥११९॥

एते हि कफसंरुद्धगतिप्राणप्रकोपजाः ।

तस्मात्तन्मार्गशुद्ध्यर्थं देया लेहा न निष्कफे॥१२०॥

kṣāraṃ cāpyaśvagandhāyā lihyānnā kṣaudra sarpiṣā।

mayūrapādanālaṃ vā śakalaṃ śallakasya vā॥117॥

śvāvijjāṇḍakacāṣāṇāṃ romāṇi kurarasya vā।

śṛṅgyekadviśaphānāṃ vā carmāsthīni khurāṃstathā॥118॥

sarvāṅyekaikaśo vā'pi dagdhvā kṣaudraghṛtānvitam।

cūrṇaṃ liḍhvā jayet kāsaṃ hikkāṃ śvāsaṃ ca dāruṇam॥119॥

ete hi kaphasaṃruddhagatiprāṇaprakopajāḥ ।

tasmāttanmārgaśuddhyartham deyā lehā na niṣkaphe॥120॥

Intake of the Alkali- Preparation of Asvagandha – Withania somnifera along with honey and ghee, in linctus (Lehya) from is useful for the patients suffering from hiccup and asthma.

The stalk of Peacock feather, the quills of Sallaka, hair of Svavit, jandaka, Casa or Kurara, Skin, Bones and Hooves of horned animals, animals having one hoof or two hooves, all of these separately or together is reduced to ashes by burning.

Intake of these powders in these powders in the form of linctus by adding honey and ghee cures bronchitis, hiccup and serious types of asthma.

The above mentioned diseases (Viz, bronchitis, hiccup and asthma)

are caused by aggravation of Prana- Vayu because of the obstruction to its path by Kapha. Therefore, to cleanse the channel (of Prana-vayu by alleviating Kapha), these recipes of linctus should be administered.

If however, Kapha is not involved in the causation of the diseases, then the above mentioned recipes of linctus should be administered. [117- 120]

### **PanchaKarma Therapy – choice of Vamana and Virechana:**

कासिने च्छर्दनं दद्यात् स्वरभङ्गे च बुद्धिमान्।

वातश्लेष्महरैर्युक्तं तमके तु विरेचनम्॥१२१॥

उदीर्यते भृशतरं मार्गरोधाद्बहज्जलम्।

यथा तथाऽनिलस्तस्य मार्गं नित्यं विशोधयेत्॥१२२॥

kāsine cchardanaṃ dadyāt svarabhaṅge ca buddhimān।

vātaśleṣmaharairyuktaṃ tamake tu virecanam॥121॥

udīryate bhṛśataraṃ mārgarodhādvahajjalam।

yathā tathā'nilastasya mārgaṃ nityaṃ viśodhayet॥122॥

If the patient suffering from hiccup and asthma get afflicted with Kasa – bronchitis, Svara bheda – hoarseness of voice, then they are given emetic therapy by a wise physician.

Patients suffering from Tamaka Shwasa (Asthma) are given purgation therapy. – ***Tamake Tu Virechanam.***

The ingredients for emetic and purgation therapies should have qualities to alleviate Vayu and Kapha.

If the flowing of a river obstructed on its way, then the level of water rises further. Similarly, if the channels carrying mobile Vayu (in the chest) get obstructed, then the Vayu located at the point of obstruction gets very much aggravated. Therefore, the channels of

Vayu should always be cleansed [by the elimination of obstructing Doshas]. [121-122]

### Shatyadi Churna

शटी चोरक जीवन्ती त्वङ्गुस्तं पुष्कराह्वयम्।  
सुरसं तामलक्येला पिप्पल्यगुरु नागरम्॥१२३॥  
वालकं च समं चूर्णं कृत्वाऽष्टगुणशर्करम्।  
सर्वथा तमके श्वासे हिक्कायां च प्रयोजयेत्॥१२४॥

Shati – Hedychium spicatum, Choraka, Jivanti- Leptadenia reticulata, Tvak, Musta – Cyperus rotundus, Puskaramula – Inula racemosa, Surasa, Tamalaki – Phyllanthus, niruri, Ela – Ellattaria cardamum, Pippali – Piper longum, Aguru – Aquallaria agallocha and Balaka is taken in equal quantities and made to a powder. To this powder, 8 parts of sugar is added. This recipe is always administered to the patient suffering from Tamaka –Shvasa (Asthma) and hiccup. [123- 124]

### Muktadi Churna

मुक्ता प्रवाल वैदूर्य शङ्ख स्फटिकमञ्जनम्।  
ससारगन्धकाचारकसूक्ष्मैलालवणद्वयम् ॥१२५॥  
ताम्रायोरजसी रूप्यं ससौगन्धिक सीसकम् ।  
जातीफलं शणाद्वीजमपामार्गस्य तण्डुलाः॥१२६॥  
एषां पाणितलं चूर्णं तुल्यानां क्षौद्रसर्पिषा।  
हिक्कां श्वासं च कासं च लीढमाशु नियच्छति॥१२७॥  
अञ्जनातिमिरं काचं नीलिकां पुष्पकं तमः।  
मल्यं कण्डूमभिष्यन्दमर्म चैव प्रणाशयेत्॥१२८॥  
इति मुक्ताद्यं चूर्णम्।

muktā pravāla vaidūrya śaṅkha sphaṭikamañjanam।

sasāragandhakācārkasūkṣmailālavaṇadvayam ||125||  
tāmrāyorajasī rūpyaṃ sasaugandhika sīsakam |  
jātīphalaṃ śaṇādbījamapāmārgasya taṇḍulāḥ||126||  
eṣāṃ pāṇitalaṃ cūrṇaṃ tulyānāṃ kṣaudrasarpiṣā|  
hikkāṃ śvāsaṃ ca kāsaṃ ca līḍhamāśu niyacchati||127||  
añjanāttimiraṃ kācaṃ nīlikāṃ puṣpakaṃ tamaḥ|  
malyaṃ kaṇḍūmabhiṣyandamarma caiva praṇāśayet||128||  
iti muktādyāṃ cūrṇam|

### **Muktadya Churna**

1 pani-tala of the powder of each of

Mukta – pearl

Pravala – coral

Vaidurya

Sankha – conch

Anjana,

Sasara-gandha (red variety of saindhava-Lavana),

**Tamra-bhasma – calx of copper**

**Lauha- Bhasma – calx of Iron**

Raupya- Bhasma,

Gandhaka,

Naga- Bhasma

Jatiphala – Myristica fragrans

Seeds of Sana and

Dehusked seeds of Apamarga – Achyranthes aspera are mixed with honey and ghee in equal quantities. Intake of this linctus instantaneously cures hiccup and asthma.

Application of this recipe in the form of collyrium cures

Timira,

Kaca,  
Nikika,  
Puspaka,  
Tamas,  
Malya,  
Kandu,  
Abhisyanda and Arman.

Thus, ends the description of Muktdadya-Churna [125- 128]

### Recipes for Inhalation Therapy etc

शटी पुष्करमूलानां चूर्णमामलकस्य च।  
मधुना संयुतं लेह्यं चूर्णं वा काललोहजम्॥१२९॥  
सशर्करां तामलकीं द्राक्षां गोश्वशकृद्रसम्।  
तुल्यं गुडं नागरं च प्राशयेन्नावयेत्तथा॥१३०॥  
लशुनस्य पलाण्डोर्वा मूलं गृञ्जनकस्य वा।  
नावयेच्चन्दनं वाऽपि नारीक्षीरेण संयुतम्॥१३१॥  
सुखोष्णं घृतमण्डं वा सैन्धवेनावचूर्णितम्।  
नावयेन्माक्षिकीं विष्ठामलक्तकरसेन वा॥१३२॥  
नारीक्षीरेण सिद्धं वा सर्पिर्मधुरकैरपि।  
पीतं नस्तो निषिक्तं वा सद्यो हिक्कां नियच्छति॥१३३॥  
सकृदुष्णं सकृच्छीतं व्यत्यासाद्धिक्किनां पयः।  
पाने नस्तःक्रियायां वा शर्करा मधुसंयुतम्॥१३४॥  
śaṭī puṣkaramūlānāṃ cūrṇamāmalakasya ca।  
madhunā saṃyutaṃ lehyaṃ cūrṇaṃ vā kālalohajam॥129॥  
saśarkarāṃ tāmalkīṃ drākṣāṃ gośvaśakṛdrasam।  
tulyaṃ guḍaṃ nāgaraṃ ca prāśayennāvayettathā॥130॥  
laśunasya palāṇḍorvā mūlaṃ grñjanakasya vā।  
nāvayeccandanaṃ vā'pi nārīkṣīreṇa saṃyutam॥131॥

sukhoṣṇaṃ ghr̥tamaṇḍaṃ vā saindhavenāvacūrṇitaṃ|  
nāvayenmākṣikīm viṣṭhāmalaktakarasena vā||132||  
nārikṣīreṇa siddhaṃ vā sarpirmadhurakairapi|  
pītaṃ nasto niṣiktaṃ vā sadyo hikkāṃ niyacchati||133||  
sakraḍuṣṇaṃ sakrcchītaṃ vyatyāsāddhikkināṃ payaḥ|  
pāne nastakriyāyāṃ vā śarkarā madhusaṃyutaṃ||134||

The powders of – Hedychium spicatum and Puskarā- Mula – Inula racemosa or Amalaki – Phyllanthus, emblica or Kala-loha is made to a linctus and taken by the patient suffering from hiccup and Asthma.

Tamalaki – Phyllanthus, niruri, Draksa – Vitis vinifera and the juice of the dung of a cow and a horse mixed with sugar is given to the patient suffering from hiccup and Asthma.

Can be taken as a linctus or to be used for the purpose of inhalation therapy. Similarly, Jaggery and ginger, taken in equal quantities can be used for the same purpose.

Mixed with the breast milk of woman, garlic, onion, root of grnjanaka or Chandana – Santalum album can be administered as inhalation therapy to a patient suffering from hiccup and asthma. Lukewarm ghrita Manda (scum of ghee) sprinkled with the powder of rock salt may similarly be used for inhalation therapy.

The stool of flies mixed with the juice of Alaktaka, or cooked by adding woman's breast milk or added with ghee medicated by boiling with drugs having sweet taste (belonging to Jivaniya group) can be given as a drink, or for inhalation therapy which instantaneously cures hiccup.

Alternately, hot and cool milk mixed with sugar and honey is administered as a drink or for inhalation therapy to the patient suffering from hiccup. [129-134]

### **Recipes for hiccup:**

अधोभागैर्घृतं सिद्धं सद्यो हिक्कां नियच्छति।

पिप्पलीमधुयुक्तौ वा रसौ धात्री कपित्थयोः॥१३५॥

लाजा लाक्षा मधु द्राक्षा पिप्पल्यश्वशकृद्रसान्।

लिह्यात् कोल मधु द्राक्षा पिप्पली नागराणि वा॥१३६॥

adhobhāgairghṛtaṃ siddhaṃ sadyo hikkāṃ niyacchati।

pippalīmadhuyuktau vā rasau dhātrī kapitthayoḥ॥135॥

lājā lākṣā madhu drākṣā pippalyaśvaśakṛdrasān।

lihyāt kola madhu drākṣā pippalī nāgarāṇi vā॥136॥

Administration of the medicated ghee prepared by boiling purgative drugs instaneously cures hiccup

Similarly, the linctus prepared of Laja, Laksa, Madhu, draksa – Vitis vinifera, Pippali – Piper longum and the juice of the dung of a horse, or of Kola, Madhu, Draksa—Vitis vinifera, Pippali –Piper longum and Nagara – Zingiber officinale cures hiccup. [135-136]

### **Regimen to Avert Attacks of Hiccup**

शीताम्बुसेकः सहसा त्रासो विस्मापनं भयम्।

क्रोध हर्ष प्रियोद्वेगा हिक्का प्रच्यावना मताः॥१३७॥

śītāmbusekaḥ sahasā trāso vismāpanaṃ bhayam।

krodha harṣa priyodvegā hikkā pracyāvanā matāḥ॥137॥



Subjecting the patient to sudden sprinkling of cold water, intimidation, distraction of memory and fear, and exposing him to anger, exhalation, love or anxiety averts the attack of hiccup. [137]

### **Avoiding the etiological factors**

हिकका श्वास विकाराणां निदानं यत् प्रकीर्तितम्।

वर्ज्यमारोग्यकामैस्तद्धिककाश्वासविकारिभिः॥१३८॥

hikkā śvāsa vikārāṇāṃ nidānaṃ yat prakīrtitam।

varjyamārogyakāmaistaddhikkāśvāsavikāribhiḥ॥138॥

The etiological factors described to be responsible for the manifestation of hiccup and asthma is eschewed by the patients suffering from these diseases, if they want (to enjoy) good health. [138]

### **Administration of medicated Ghee**

हिकका श्वासानुबन्धा ये शुष्कोरःकण्ठतालुकाः।

प्रकृत्या रूक्ष देहाश्च सर्पिर्भिस्तानुपाचरेत्॥१३९॥

hikkā śvāsānubandhā ye śuṣkoraḥkaṇṭhatālukāḥ।

prakṛtyā rūkṣa dehāśca sarpirbhistānupācaret॥139॥

If the patient suffering from hiccup and asthma has the association (Anubandha) of Sushka uru, Kanta talu -dryness of the chest, throat and palate, and if he has dryness of the body by nature (Prakrti) then he is given recipes of medicated ghee. [139]

### **Dashamuladya Ghrita:**

दशमूल रसे सर्पिर्दधिमण्डे च साधयेत्।

कृष्णा सौवर्चल क्षार वयःस्थाहिङ्गुचोरकैः॥१४०॥

कायस्थया च तत् पानाद्धिक्काश्वासौ प्रणाशयेत्|१४१|

daśamūla rase sarpi rdadhimaṇḍe ca sādhayet|

kṛṣṇā sauvarcala kṣāra vayaḥsthāhiṅgucorakaiḥ||140||

kāyasthayā ca tat pānāddhikkāśvāsau praṇāśayet|141|

Intake of the ghee boiled by adding the decoction of

Dashamula – group of 10 roots

Dadhi manda (Mastu)

Krishna,

Sauvarcala,

Vayashtha (Brahmi) – Bacopa monnieri

Hingu

Choraka – Angelica archangelica and

Kayastha (Surasa) cures Hiccup and asthma. [140- ½ 141]

### **Tejovatyadi Ghrta:**

तेजोवत्यभया कुष्ठं पिप्पली कटुरोहिणी||१४१||

भूतीकं पौष्करं मूलं पलाशश्चित्रकः शटी|

सौवर्चलं तामलकी सैन्धवं बिल्व पेशिका||१४२||

तालीस पत्रं जीवन्ती वचा तैरक्षसम्मितैः|

हिङ्गु पादैर्घृतप्रस्थं पचेतोये चतुर्गुणे||१४३||

एतद्यथाबलं पीत्वा हिक्का श्वासौ जयेन्नरः|

शोथानिलार्शो ग्रहणी हृत्पार्श्वरुज एव च||१४४||

इति तेजोवत्यादिघृतम्|

tejovatyabhayā kuṣṭhaṃ pippalī kaṭurohiṇī||141||

bhūtīkaṃ pauṣkaraṃ mūlaṃ palāśāścitrakaḥ śaṭī|

sauvarcalaṃ tāmalakī saindhavaṃ bilva peśikā||142||

tālīsa patraṃ jīvantī vacā tairakṣasammitaiḥ|

hiṅgu pādai rghṛtaprasthaṃ pacettoye caturguṇe||143||

etadyathābalaṃ pītvā hikkā śvāsau jayennaraḥ|  
śoṭhānilārśo grahaṇī hr̥tpārśvaruja eva ca||144||  
iti tejovatyādighṛtam|

1 Prastha of ghee is cooked by adding 4 Prastha of

Pippali – Piper longum

Katurohini – Picrorhiza kurroa

Bhutika

Pushkaramula – Inula racemosa

Palasha – Butea monosperma

Chitraka – Plumbago zeylanica

Shati – Hedychium spicatum

Sauvarcala – A kind of salt

Tamalaki – Phyllanthus, niruri

Saindhava

Pulp of (unripe) Bilva – Aegle marmelos

Talisa-Patra,

Jivanti – Leptadenia reticulata and

Vacha – Acorus calamus and

1/4th Aksa of Hingu -asa foetida

Intake of this medicated ghee in a dose appropriated to the power  
of digestion cures

Hikka – hiccup,

Shvasa – asthma,

Shotha – oedema,

Vatika type of Arshas (piles),

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome  
(sprue syndrome),

Hrud roga – heart- diseases and

Parshva pida – pain in the chest

Thus, ends the description of Tejovatyadi- ghrta. [141 ½- 144]

### **Manahsiladi- Ghrita**

मनःशिला सर्ज रस लाक्षा रजनि पद्मकैः|

मञ्जिष्ठैलैश्च कर्षाशैः प्रस्थः सिद्धो घृताद्धितः||१४५||

जीवनीयोपसिद्धं वा सक्षौद्रं लेहयेद्धृतम्|

त्र्यूषणं दाधिकं वाऽपि पिबेद्वासाघृतं तथा||१४६||

इति मनःशिलादिघृतम्|

manaḥśilā sarja rasa lākṣā rajani padmakaiḥ|

mañjiṣṭhailaiśca karṣāṃśaiḥ prasthaḥ siddho ghr̥tāddhitaḥ||145||

jīvanīyopasiddhaṃ vā sakṣaudraṃ lehayeddhṛtam|

tryūṣaṇaṃ dādihikaṃ vā'pi pibedvāsāghṛtaṃ tathā||146||

iti manaḥśilādighṛtam|

1 Prastha of ghee is cooked by adding karsha of each of Manahsila

Sarja- rasa

Rajani – turmeric

Padmaka – Prunus cerasoides

Manjistha – Rubia cordifolia and

Ela – Elettaria cardamomum Maton

Intake of this medicated ghee to linctus form by adding honey is useful in hiccup and asthma.

Similarly, ghee cooked by adding drugs belonging to Jivaniya-group (vide Sutra 4: 9) is taken along with honey.

Patient suffering from hiccup and asthma may also take Tryusana-Ghrta (vide Cikitsa 18: 39-42), Dadhika- Ghrta (vide Hapusadi Ghrita in Cikitsa 5: 71- 73) and vasa- Ghrta (vide Cikitsa 5: 126-127) along with honey] [145- 146]

## Line of treatment in General

यत्किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्।

भेषजं पानमत्रं वा तद्धितं श्वासहिक्किने॥१४७॥

वातकृद्वा कफहरं कफकृद्वाऽनिलापहम्।

कार्यं नैकान्तिकं ताभ्यां प्रायः श्रेयोऽनिलापहम्॥१४८॥

सर्वेषां बृंहणे ह्यल्पः शक्यश्च प्रायशो भवेत्।

नात्यर्थं शमनेऽपायो भृशोऽशक्यश्च कर्शने॥१४९॥

तस्माच्छुद्धानशुद्धांश्च शमनैर्बृंहणैरपि।

हिक्का श्वासार्दिताञ्जन्तून् प्रायशः समुपाचरेत्॥१५०॥

yatkiñcit kaphavātaghnamuṣṇaṃ vātānulomanam।

bheṣajam pānamatram vā taddhitam śvāsahikkine॥147॥

vātakṛdvā kaphaharam kaphakṛdvānilāpaham।

kāryam naikāntikam tābhyāṃ prāyaḥ śreyo'nilāpaham॥148॥

sarveṣāṃ bṛmhaṇe hyalpaḥ śakyaśca prāyaśo bhavet।

nātyartham śamane'pāyo bhrśo'sakyaśca karśane॥149॥

tasmācchuddhānaśuddhāṃśca śamanairbṛmhaṇairapi।

hikkā śvāsārditāñjantūn prāyaśaḥ samupācaret॥150॥

Ingredients which cause alleviation of Vayu and Kapha, which are not in potency, and which cause downward movement of Vayu, (vatanuloma) are useful as medicines, drinks and food preparations for the patients suffering from hiccup and asthma

Ingredient, which excusably alleviate Vayu, but aggravate kapha, must never be used in treatment of hiccup and asthma.

Between these 2 categories of treatment, however, the latter category i.e the administration of ingredients which alleviate Vayu but any aggravate Kapha can, if necessary, be used in exception circumstances.

The patient suffering from hiccup and asthma can be given nursing

therapy (Bhrimhana) and its adverse effects will be minimal and curable.

Alleviation therapies (Shamana) for such patients are free from any adverse effects. But the administration of depletion therapy (Karshana) is likely to produce serious adverse effects which are difficult of cure.

Therefore the patient suffering from hiccup and asthma is generally be treated with nourishing (bhrmana) or alleviating (Samana) therapy, irrespective of the fact whether he has undergone elimination therapy (Suddha) or not (Asuddha). [147-150]

To sum up

तत्र श्लोकः-

दुर्जयत्वे समुत्पत्तौ क्रियैकत्वे च कारणम्।  
लिङ्गं पथ्यं च हिक्कानां श्वासानां चेह दर्शितम्॥१५१॥

tatra ślokaḥ-

durjayatve samutpattau kriyaikatve ca kāraṇam।  
liṅgaṃ pathyaṃ ca hikkānāṃ śvāsānāṃ ceha darśitam॥151॥

The following topics are discussed in this chapter:

The grounds responsible for making hiccup and asthma difficult of cure

The origin or pathogenesis of hiccup and asthma

The grounds for the identity of treatment of hiccup and asthma

The signs and symptoms of (different varieties of) hiccup and asthma and

The wholesome regimen to be administered for the cure of hiccup and asthma. [151]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृतेऽप्राप्ते दृढबल सम्पूरिते चिकित्सास्थाने  
हिक्का श्वास चिकित्सितं नाम सप्तदशोऽध्यायः॥१७॥

ityagniveśakṛte tantre caraka pratisaṃskṛte'prāpte dr̥ḍhabala  
sampūrite cikitsāsthāne hikkā śvāsa cikitsitaṃ nāma  
saptadaśo'dhyāyaḥ॥17॥

Thus, ends the 17th chapter in Chikitsa-sthana, dealing with the treatment of Hikka and Shvasa in the work of Agnivesha, redacted by Charaka and supplemented by Dridhabala.

## **Chronic Asthma Causes, Diet, Natural Remedies**

Dr. Mahesh Annapure M.Sc. D.N., M.D.

Asthma is a chronic obstructive disease of the airway of lungs; It is a respiratory tract disorder, obstructing easy flow of air in the lungs. In Asthma, bronchial tubes get obstructed, inflamed, sometimes with swollen inner surface. This causes breathing difficulties and wheezing. According to Acharya Charaka it is a not-easily-curable chronic disease.

### **Signs & Symptoms:**

Wheezing

Chest tightness

Recurrent breathing problem

Shortness of breath

Coughing

Dark blacks in front of eyes

### **Causes according modern pathy-**

Exercise/ exertion

Inhaling fumes, gases, dust particles

Allergens

Drugs and preserved foods

Air irritants, smoke, strong odor, mosquito repellent, agarbatti.

Cold, flue, cold wind

Sudden changes in climate

Trauma to chest, throat

### **Causes according to Ayurveda:**

As per Ayurveda, it is termed as Pranavaha Sroto Vikara.

*Vata Prakopa* – Vitiating

Aahar (diet), Vihar (activities), accumulation of Vata inside body.

Guru – heavy diet, Ruksha- dry diet, intake of cold water, excessive salts, heavy dinner, living in cold, damp and humid area, cold water bath, exposure to dust, smoke, cold air, excessive sex etc.

*Kapha prakopa*



Aahar (diet), Vihar (activities), heavy dietary foods, banana, black grams, til, abhishandi (kapha producing)foods, milk, sour, curd, non vegetarian food etc.

### **Diagnosis:**

There is no any concrete specific method to make accurate diagnosis, however it is dependent on the symptoms and response to the therapy.

There are few tests to make conclusion.

Spirometry- is use to confirm the disease in the young and adults, but in the children below 7 years, it is difficult. Bronchiodilator drugs like salbutamol response is noted

Blood test to determine growth of eosinophil's and IgE antibody.

X- Rays of lung.

Allergic test

### **Samprapti- Pathogenesis:**

Increase in kapha dosha, Strotas avarodha in pranvaha strotas (blockage of channels of respiratory system) leads to Vata Dosha obstruction.

This blocked Vata dosha moves in reverse direction, called Pratilom vayu,

Vata dosha increases dryness and the natural smooth passage of air gets disturbed. The disturbed pathway causes the difficulties in breathing.

### **Classifications:**

According to clinical way asthma is classified depending on-

Forced expiratory volume

Peak expiratory flow rate

It is of two kinds-

Atopic – extrinsic – symptoms participated by allergen.

Non atopic – intrinsic= non participated by allergen

### **Types according to Ayurveda-**

Maha shwasaa – heavy breathing.

Urdhava shwasaa- prolonged upward breathing.

China shwasaa – interrupted breath.  
Tamak shwasaa – darkness behind eyes.

It is also divided in two types-  
Santamak – fever and dark blacks. Aggravated at night time.  
Pratamak – due to physiological factors.  
Kshudra shwasaa – subsides by itself.

Other types according difficulties to treat-  
The air element – dry type  
The fire element – infection type  
The water type – congestion type

Other types according to physical factors-

*Occupational:*

It is due to exposure at work place to the particular dust, soldering, welding, animals, latex, chemicals. There is a high risk includes occupation at mines, floor mills, spray job, kitchen job, hair cutting, timber cutting job etc.

*Exercise induced:*

Due to heavy exercise broncho constriction appears in the professional athletes, swimmers, cyclist, that leads to induce asthma. Immunity strength does not play a role.

*Aspirin induced:*

Intake of aspirin for long time may exacerbate to respiratory tract disease. Infected peoples may have trouble with nasal polyp.

*Alcohol induced:*

Alcohol is found inducing asthma in some persons that worsen the asthmatic situation.

*Diet induced:*

Excessive intake of black grams, excessive salts, raw milk, soar, fish, meat, dry food, heavy diet may induce asthma due to Kapha production.

*Hereditary:*

Many families have the history of asthma may transfer asthma causing genes to the next generation. 40 % patients may have this reason.

*Infection:*

Childhood infection may lead asthma in adulthood.

### *Psychic:*

Some patients may have a psychosomatic disorder, it leads to asthma, but it is temporary related to particular trigger.

### **Dietary treatment:**

Avoid sour food

Avoid deep fried and processed food having preservatives.

Avoid foods such as curd, rice, buttermilk, lentils, paneer, chese, sugar etc.

Drink warm water.

Avoid to take heavy foods like banana, over eating

Take light dinner

Maintain a gap of an hour in-between, dinner and sleep.

### **Home remedies:**

#### *During attack*

Rub Nilgiri oil or pain balm on chest and get fomentation, inhale mint and camphor.

Take black pepper, sunthi, cloves, boil it in water and take this extract.

Take 10 basil leaf, add a pinch of turmeric, boil and take it.

#### *During times other than wheezing attacks:*

Paste together black resin, dates, long pepper, licorice. Take one teaspoon of it with honey.

Take warm milk boiled with garlic at night before sleep.

Take licorice one teaspoon with ginger in warm water.

**[Related: Ginger, Amla, Raisin And Honey Home Remedy For Asthma And Cough](#)**

### **Ayurvedic treatment:**

#### **Panchakarma:**

Virechan chikitsa: Pitta and Kapha doshas are removed.

Snehan chikitsa: Disease causing factors – doshas are suppressed.

Shodhan chikitsa: Disease causing factors – doshas are removed.

Swedan chikitsa: Lubricates body.

#### **Ayurvedic herbs useful in asthma:**

Vasa (adathoda vasica), Kantakari (solanum indicum), Sunthi (zingibar officinale), Black pepper (pipper nigrum), Jatapatri

(myrstica tragrans), oman (hyscoyamus niger), Tagara (trylophera indica), Madhu yashti (glycyrrhia glabra), Rasna (alpinia galangal), Pippli (piper longum), Tulsi (ocimum sanctum), Vanaschlochan, Nagkeshar etc.

### **Ayurvedic medicines for asthma:**

Talisadi choorna, Shrungyadi choorna,

**Shatayadi choorna**, Haridradi choorna, Sitopaladi choorna,

**Vasavleha**, Pippaladi lauha,

Lauha bhasma, Mahashwasari lauha,

Shwaskuthar rasa, Swarnavasant rasa,

Shwasakaasa rasa, Chintamani rasa.

**Kanakasav**,

**Vasarishtam**,

Grihitarist, Daraksharist,

Tejovatyadi ghrita.

Shankh Bhasma, Moti Bhasma, Swarna Bhasma,

Tamra Bhasma, Shring Bhasma, Praval bhasma, Raupya Bhasma.

### **Naturopathy & Alternative therapy for asthma:**

*Air and Sunbath-*

Move to morning wal for getting fresh air, soft sunrays produce vitamin D.

*Hydrotherapy-*

Drink a liter of fresh water in morning for pacification of accumulated toxins.

Take bath with lukewarm water.

Steam bath for improvement of blood circulation.

*Wheat grass therapy-*

Taking a cup of fresh wheat grass juice, it gives Vitamin A, B-12, E.

*Acupressure-*

Giving pressure on LU-7, SP-6, Ren 22, Ren 17, Extra 17 points.

*Magnetic therapy-*

Keep powerful magnets below palms and feet, medium power magnets in armpit., drink magnetic induced water.

*Chromo therapy-*

Drink blue sunrays induced water.

*Shiwambu therapy-*

Daily taking self urine will removes body toxins.

*Yoga therapy-*

Perform Nadishodhan pranayama, Deep breath, Kapalbhati pranayama, Ardh matsendrasana, Pavanmuktasana, Poorvottanasana.

***Conclusion & Experience:***

Tamak shwasa is controllable, Kshudra shwasa is curable. More than 70 % patients are of this types.

Maha, Urdhava and china shwasaa are rare cases and difficult to cure.

For healthy patients Sodhan, Virechan & Shaman chikitsa is given, with diet management and remedies.

For weaker patients, Vatanashak & Kaphanashak treatment is given. With anupan.

With proper diet, lifestyle and Ayurvedic remedies shwasa rog may be cured for longer time.

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## Charaka Kasa Chikitsa – 18th Chapter

18th chapter of Charaka Samhita Chikitsa Sthana is Kasa Chikitsa Adhyaya. It deals with causes, types, treatment and Ayurvedic medicines for cough and associated disorders.

अथातः कास चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaḥ kāsa cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us explore the chapter on the treatment on the treatment of Kasa – cold, (Bronchitis)

Thus, said Atreya. [1-2]

Prologue

तपसा यशसा धृत्या धिया च परयाऽन्वितः।

आत्रेयः कासशान्त्यर्थं प्राह सिद्धं चिकित्सितम्॥३॥

tapasā yaśasā dhṛtyā dhiyā ca parayā’nvitaḥ।

ātreyaḥ kāsaśāntyartham prāha siddham cikitsitam॥3॥

Lord Atreya, endowed with the power of Tapas, Yashas – fame, Dhruiti – perseverance, and Dhee – intellect expound the therapies for the treatment of Kasa – cold, cough (bronchitis) [3]

Types of Kasa – Kasa Bheda:

वातादिजास्त्रयो ये च क्षतजः क्षयजस्तथा।

पञ्चैते स्युर्नृणां कासा वर्धमानाः क्षयप्रदाः॥४॥

vātādi jāstrayo ye ca kṣatajaḥ kṣayajastathā।

pañcaite syurnṛṇāṃ kāsa vardhamānāḥ kṣayapradāḥ॥4॥

There are 5 varieties of Kasa – cold, cough. If exacerbated, they may cause cachexia.

These varieties are as follows:

1. Vataja Kasa – caused by Vata Dosha
2. Paittika Kasa – caused by Pitta)
3. Kaphaja Kasa – caused by Kapha) and
4. Kshayaja Kasa – caused by the diminution to the chest or tuberculosis) and
5. Kshataja Kasa – caused by the diminution of tissue elements i.e tissue depletion or tubercular bronchitis) [4]

### **Kasa Poorvaroopā: Premonitory Signs and Symptoms of Kasa – cold, cough**

पूर्वरूपं भवेत्तेषां शूकपूर्णं गलास्यता।

कण्ठे कण्डूश्च भोज्यानामवरोधश्च जायते॥५॥

pūrvarūpaṃ bhavetteṣāṃ śūkapūrṇa galāsyatā।

kaṇṭhe kaṇḍūśca bhojyānāmavarodhaśca jāyate॥5॥

1. Shuka poorna galasyata – Sensation as if the throat and mouth filled with bristles (a feeling of congestion in the throat)
2. Kante kandu – Itching sensation in throat and
3. Bhojyanam avarodha – Obstruction to the movement of food in the gullet. [5]

### **Kasa Samprapti: Pathogenesis**

अधःप्रतिहतो वायुरुर्ध्वस्रोतःसमाश्रितः।

उदानभावमापन्नः कण्ठे सक्तस्तथोरसि॥६॥

आविश्य शिरसः खानि सर्वाणि प्रतिपूरयन्।

आभञ्जन्नाक्षिपन् देहं हनुमन्ये तथाऽक्षिणी॥७॥

नेत्रे पृष्ठमुरःपार्श्वे निर्भुज्य स्तम्भयंस्ततः।

शुष्को वा सकफो वाऽपि कसनात्कास उच्यते॥८॥

adhaḥpratihatō vāyurūrdhvasrotaḥsamāśritaḥ।

udānabhāvamāpannaḥ kaṅṭhe saktastathorasi||6||  
āviśya śirasaha khāni sarvāṇi pratipūrayan|  
ābhañjannākṣipan dehaṃ hanumanye tathā'kṣiṇi||7||  
netre pṛṣṭhamuraḥpārśve nirbhujya stambhayaṃstataḥ|  
śuṣko vā sakapho vā'pi kasanātkāsa ucyate||8||

### **Kasa Samprapti: Pathogenesis of cough:**

Vata Dosha gets obstructed in the lower part of the body. It moves upwards, afflicts the channels of circulation in the upper part of the body, takes over the function of Udana Vayu (i.e the function of respiration), and gets lodged in the throat and the chest.

This Vata afflicts and fills up all the channels (cavities) of the head to cause bending (Abhanjan= breaking) and flexing (Akshipan) of the body, jaws, sides of the neck and eyes

Thereafter, this Vayu having caused contraction (Nirhujya) and stiffness (Stambhayan) of eyes, back and sides of the chest, gives rise to coughing (Kasanat) which may be dry or with phlegm because of which it is called Kasa – cough. [6-8]

### **Causes of variation in Pain etc**

प्रतिघात विशेषेण तस्य वायोः सरंहसः|  
वेदना शब्द वैशिष्ट्यं कासानामुपजायते||९||  
pratighāta viśeṣeṇa tasya vāyoḥ saraṃhasaḥ|  
vedanā śabda vaiśiṣṭyaṃ kāsanāmupajāyate||9||

Specific varieties in the pain and sound associated with different types of Kasa – cold, cough are caused by the specific nature of the obstruction [by Kapha etc] to the forcefully moving Vayu. [9]



### **Vataja Kasa Nidana:**

रूक्ष शीत कषयाल्प प्रमितानशनं स्त्रियः।

वेगधारणमायासो वातकास प्रवर्तकाः॥१०॥

rūkṣa śīta kaṣāyālpā pramitānaśanaṃ striyaḥ।

vegadhāraṇamāyāso vātakāsa pravartakāḥ॥10॥

### **The causative factors of Vatika Kasa are as follows:**

1. Ruksha sheeta kashaya anna sevana – Intake of Ununctuous, cold and astringent food
2. Pramitashana – Intake of food in less quantity or much less in quantity (Pramita) or not taking food at all (Anasana)
3. Stree vegadharana – Excessive indulgence in sex
4. Vegadharana – Suppression of natural urges and
5. Aayasa – Excessive physical strain

### **Vatika Kasa Lakshana – signs and symptoms:**

हृत्पाश्वोरःशिरःशूल स्वरभेदकरो भृशम्।

शुष्कोरःकण्ठवक्रस्य हृष्टलोम्नः प्रताम्यतः॥११॥

निर्घोषदैन्यस्तनन दौर्बल्य क्षोभ मोहकृत्।

शुष्क कासः कफं शुष्कं कृच्छ्रान्मुक्त्वाऽल्पतां व्रजेत्॥१२॥

स्निग्धाम्ललवणोष्णैश्च भुक्तपीतैः प्रशाम्यति।

ऊर्ध्ववातस्य जीर्णेऽन्ने वेगवान्मारुतो भवेत्॥१३॥

hr̥tpārśvoraḥśiraḥśūla svarabhedakaro bhr̥śam।

śuṣkoraḥkaṇṭhavakrasya hr̥ṣṭalomnaḥ pratāmyataḥ॥11॥

nirghoṣadainyastanana daurbalya kṣobha mohakṛt।

śuṣka kāsaḥ kaphaṃ śuṣkaṃ kṛcchrānmuktvā'lpatāṃ vrajet॥12॥

snigdhamlavanaṣṇaiśca bhuktapītaiḥ praśāmyati|  
ūrdhvavātasya jīrṇe'ne vegavānmāruto bhavet||13||

### **The signs and symptoms of Vatika Kasa are as follows:**

1. Hrit parshva uru shira shula – Excruciating pain in cardiac region, in the sides of the chest and in the chest, headache
2. Svava bheda – Excessive hoarseness of voice
3. Shushka ura kantha vaktra – Dryness in the chest, throat and mouth
4. Hrushtalomnah – Horripilation and fainting
5. Nirghosha dainyastanana – Resonant sound during coughing, feeling of prostration, hollow sound during coughing
6. Daurbalya, ksobha moha – Weakness, agitation and unconsciousness
7. Suska kasa – dry cough
8. Kapham sushka – The phlegm that comes out with pain is semi-solid (dry)
9. Snigdha amla lavana bhukta – The coughing gets alleviated by food and drinks that are unctuous, sour, saline and warm and
10. Urdhva vata jirne anna – The upward moving Vayu (which is the cause of this ailment) gets all the more aggravated after the digestion of food. [11-13]

### **Paittka Kasa Nidana**

कटुकोष्ण विदाह्यम्ल क्षाराणामतिसेवनम्|

पित्त कासकरं क्रोधः सन्तापश्चाग्निसूर्यजः||१४||

kaṭukoṣṇa vidāhyamla kṣārāṇāmatisevanam|

pitta kāsakaram krodhaḥ santāpaścāgnisūryajaḥ||14||

### **The causative factors of Pittaja Kasa are as follows:**

1. Katu ushna vidahi amla kshara ati sevanam – Excessive intake of pungent, hot, Vidahi (which causes burning sensation), sour and Alkaline Food
  2. Krodha – Anger and
  3. Santapa agni suryajah – Exposure to the heat of the fire and Sun
- [14]

### **Pittaj Kasa Lakshana – signs and symptoms:**

पीत निष्ठीवनाक्षित्वं तिक्तास्यत्वं स्वरामयः।

उरोधूमायनं तृष्णा दाहो मोहोऽरुचिर्भ्रमः॥१५॥

प्रततं कासमानश्च ज्योतींषीव च पश्यति।

श्लेष्माणं पित्तसंसृष्टं निष्ठीवति च पैतिके॥१६॥

pīta niṣṭhīvanākṣitvaṃ tiktāsyatvaṃ svarāmayah।

urodhūmāyanam trṣṇā dāho moho'rucirbhramah॥15॥

pratataṃ kāsamānaśca jyotīmṣīva ca paśyati।

śleṣmāṇam pittasamsrṣṭam niṣṭhīvati ca paittike॥16॥

### **The signs and symptoms of Pittaja Kasa are as follows:**

1. Peeta nisthivana akshi – Yellowness of the sputum and eyes
2. Tikta aasya – Bitterness in the mouth
3. Svaramayah – impairment of voice
4. Uro dhumayanam – A feeling as if smoke is being vomited out of the chest (smoky eructation)
5. Trushna, Daha, Moha, Aruchi, Bhrama – Morbid thirst, burning sensation, unconsciousness, anorexia and giddiness
6. Jyotimshiva pashyati – Appearance of star like particles in front of the eyes which coughing continuously and

7. Sleshmanam pitta samsrstanam – The patient spits out phlegm mixed with Pitta [15-16]

### **Kaphaja Kasa Nidana:**

गुर्वभिष्यन्दि मधुर स्निग्ध स्वप्नाविचेष्टनैः।

वृद्धः श्लेष्माऽनिलं रुद्ध्वा कफकासं करोति हि॥१७॥

gurvabhiṣyandi madhura snigdha svapnāviceṣṭanaiḥ।

vṛddhaḥ śleṣmā'nilaṃ ruddhvā kaphakāsaṃ karoti hi॥17॥

### **The causative factors of Kaphaja (shlaishmika) Kasa are as follows:**

1. Guru, Abhishyandi, Madhura, Snigdha Sevana – In take of heavy, Abhishyandin (ingredients which cause obstruction to the channels of circulation), sweet and unctuous ingredients [in excess] and
2. Svapna vichesta – Excessive sleep and indolence
3. vṛddhaḥ śleṣmā'nilaṃ ruddhvā – The Kapha gets aggravated because of the above mentioned regimens and obstructs the movement of Vayu which gives rise to Kaphaja Kasa. [17]

### **Kaphaja Kasa Lakshana – signs and symptoms:**

मन्दाग्नित्वारुचि च्छर्दि पीनसोत्क्लेश गौरवैः।

लोम हर्षास्य माधुर्य क्लेद संसदनैर्युतम्॥१८॥

बहुलं मधुरं स्निग्धं निष्ठीवति घनं कफम्।

कासमानो ह्यरुग् वक्षः सम्पूर्णमिव मन्यते॥१९॥

mandāgnitvāruçi cchardī pīnasotkleśa gauravaiḥ।

loma harṣāsyā mādhurya kleḍa saṃsadanairyutam॥18॥

bahulaṃ madhuraṃ snigdhaṃ niṣṭhīvati ghaṇaṃ kapham|  
kāsamāno hyarug vakṣaḥ sampūrṇamiva manyate||19||

### **The signs and symptoms of Kaphaja Kasa are as follows:**

1. Manda agni – – Suppression of the power of digestion
2. Aruchi, Chardi, Pinasa, Utklesha, Gaurava – Anorexia, vomiting, chronic rhinitis, Nausea and feeling of heaviness in the body
3. Loma harsha, madhurya, kleda samsadana, bahulam madhuram snigdha nisthivan ghana kapham -Horripilation, Sweetness and stickiness in the mouth and asthenia spitting of thick phlegm in large quantity which is sweet in taste and unctuous
4. No feeling of pain in the chest while coughing and
5. Vaksha sampurna – Feeling of fullness in the chest. [18-19]

### **Etiology of Kshataja Kasa**

अतिव्यवाय भाराध्वयुद्धाश्वगज विग्रहैः|

रूक्षस्योरः क्षतं वायुर्गृहीत्वा कासमावहेत्||२०||

ativyavāya bhārādhvayuddhāśvagaja vigrhaiḥ|

rūkṣasyoraḥ kṣataṃ vāyurgr̥hītvā kāsamāvahet||20||

The causative factors of Kshataja Kasa – bronchitis caused by injury are as follows:

1. Ati vyavaya – Excessive indulgence in sex
2. Bharadhva – Carrying excessively heavy load
3. Walking excessively long distance
4. Yudha asva gaja vighraha – Indulgence in fighting and excessive indulgence in restraining the movement of horses and elephants
5. The above mentioned factors cause injury to the chest (lungs) and bring about ununctuousness in the body.

This, in its turn, causes aggravation of Vayu, which gives rise to Kshataja Kasa – (bronchitis caused by injury). [20]

### **Kshataja Kasa laksana:**

स पूर्वं कासते शुष्कं ततः ष्ठीवेत् सशोणितम्।

कण्ठेन रुजताऽत्यर्थं विरुग्णेनेव चोरसा॥२१॥

सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना।

दुःखस्पर्शेन शूलेन भेदपीडाभितापिना॥२२॥

पर्वभेद ज्वर श्वास तृष्णा वैस्वर्य पीडितः।

पारावत इवाकूजन् कास वेगात्क्षतोद्भवात्॥२३॥

sa pūrvam kāsate śuṣkaṃ tataḥ ṣṭhīvet saśoṇitam।

kaṅṭhena rujatā'tyartham virugṇeneva corasā॥21॥

sūcībhiriva tīkṣṇābhistudyamānena śūlinā।

duḥkhasparśena śūlena bhedapīḍābhitāpinā॥22॥

parvabheda jvara śvāsa tṛṣṇā vaisvarya pīḍitaḥ।

pārāvata ivākūjan kāsa vegātkṣatodbhavāt॥23॥

### **The signs and symptoms of Kshataja Kasa are as follows:**

1. In the beginning, the patient coughs without any phlegm output, but thereafter, he spits out phlegm along with blood.
2. Kanthana rujata – He experiences excessive pain in the throat and feels as if the chest is cracking
3. Suchibhiriva tikshnaabhistudyamanena shulina – He feels pricking pain as if pricked by sharp needles
4. Dukha sparshena shulena – He gets excruciating pain and discomfort by touch
5. He feels miserable because of piercing type of pain
6. Parva bheda -He gets afflicted with pain in the joints of fingers and toes,

7. Jwara – fever,
8. Shvasa – dyspnoea,
9. Trushna – morbid thirst and
10. Svava bheda – hoarseness of voice and
11. Paravata iva kujan – While coughing He produces cooing sound like that of a pigeon. [21-23]

### **Kshayaja Kasa Nidana**

विषमासात्म्य भोज्यातिव्यवायाद्वेग निग्रहात्।

घृणिनां शोचतां नृणां व्यापन्नेऽग्नौ त्रयो मलाः॥२४॥

कुपिताः क्षयजं कासं कुर्युर्देहक्षयप्रदम्।

viṣamāsātmya bhojyāativyavāyādvega nigrahāt।

ghṛṇināṃ śocatāṃ nṛṇāṃ vyāpanne'gnau trayo malāḥ॥24॥

kupitāḥ kṣayajam kāsam kuryurdehakṣayapradam।

### **The causative factors of Kshayaja Kasa are as follows:**

1. Vishama satmya – Intake of Visama or irregular (vide Cikitsa 15: 236) type of meals and unwholesome food.
2. Ati vyavaya – Excessive indulgence in sex
3. Udvega nigrahat – Suppression of natural urges
4. Ghrininam shocatam nrnam- Immensely hateful disposition and
5. Excessive worry.

Because of the above mentioned factors, the Agn (Gastric fire) gets adversely affected, and consequently, all the 3 Doshas get aggravated giving rise to Kshayaja Kasa which causes emaciation of the body. [24- 1/2 25]

The first cause – Sahasa, gives rise to signs and symptoms which are similar to Ksataja Kasa which is already explained in the verse no 23 above. The remaining 3 factors give rise to Kasaja Kasa which is being presently explained.

### **Kshayaja Kasa Lakshana and Upashaya**

दुर्गन्धं हरितं रक्तं ष्ठीवेत् पूयोपमं कफम्॥२५॥

स्थानादुत्कासमानश्च हृदयं मन्यते च्युतम् ।

अकस्मादुष्णशीतार्तो बहाशी दुर्बलः कृशः॥२६॥

स्निग्धाच्छमुखवर्णत्वक् श्रीमद्दर्शनलोचनः।

पाणिपादतलैः श्लक्ष्णैः सततासूयको [३] घृणी॥२७॥

ज्वरो मिश्राकृतिस्तस्य पार्श्वरुक् पीनसोऽरुचिः।

भिन्नसंहतवर्चस्त्वं स्वरभेदोऽनिमित्ततः॥२८॥

इत्येष क्षयजः कासः क्षीणानां देहनाशनः।

साध्यो बलवतां वा स्याद्याप्यस्त्वेवं क्षतोत्थितः॥२९॥

नवौ कदाचित् सिध्येतामेतौ पादगुणान्वितौ।

स्थविराणां जराकासः सर्वो याप्यः प्रकीर्तितः॥३०॥

durgandham haritam raktam ṣṭhīvet pūyopamaṁ kapham॥25॥

sthānādutkāsamānaśca hr̥dayaṁ manyate cyutam ।

akasmāduṣṇaśītārto bahvāśī durbalaḥ kṛśaḥ॥26॥

snigdghācchamukhavarṇatvak śrīmaddarśanalocanaः।

pāṇipādatalaiḥ ślakṣṇaiḥ satatāsūyako ghr̥ṇī॥27॥

jvaro miśrākṛtistasya pārśvaruk pīnaso'ruciḥ।

bhinnasam̐hatavarcastvaṁ svarabhedo'nimittataḥ॥28॥

ityeṣa kṣayajaḥ kāsaḥ kṣīṇānāṁ dehanāśanaḥ।

sādhyo balavatāṁ vā syādyāpyastvevaṁ kṣatotthitaḥ॥29॥

navau kadācit sidhyetaṁetau pādaguṇānvitau।

sthavirāṇāṁ jarākāsaḥ sarvo yāpyaḥ prakīrtitaḥ॥30॥



### **The signs and symptoms of Ksayaja Kasa are as follows:**

1. Durgandham haritam raktam sthivana puyopamam – The patient spits phlegm which is foul smelling, green or red in colour, and which is like pus
2. Hridayam manyate chyutam – While coughing, he feels as if the heart is displaced (falling down from its normal location)
3. Akasmath ushna shita aarto – He is suddenly afflicted with both hot and cold sensations
4. He consumes food in excessive quantity
5. Bahva durbala krshi – He become weak and emaciated
6. Snigdha mukha varna tvak – His face, complexion and skin become clean and unctuous
7. Darshan lochana- His appearance becomes gracious with his eyes glowing
8. Slakshna pani pada tala – The soles of his hands and feet become smooth
9. He always rise to find fault with others, and develops immensely hateful disposition
10. He suffers from fever where signs and symptoms of all the aggravated Doshas are manifested.
11. Parshva ruk – He suffers from pain in the sides of the chest,
12. Pinasa – chronic rhinitis, and
13. Aruchi – anorexia
14. Even without any plausible cause, his stool becomes sometimes compact in form and sometimes loose and
15. Svava bheda – His voice becomes hoarse

### **Prognosis of Kshayaj Kas:**

This is called Ksayaja Kasa which leads to the death of the patient if

he is already very weak.

If the patient is strong, then the disease can be cured.

Kshataja Kasa [described in the verse nos. 20-23] is palliable if the patient is strong.

If these 2 ailments (Ksataja Kasa and Ksayaja Kasa) are in their initial stage, and if all the 4 limbs of treatment (viz, physician, drugs, attendants and the patient himself) are endowed with efficiency, then both of these are at times curable.

All the types of Kasa are however, Palliable if the patient is old. [25 ½ -30]

Kasa Chikitsa Sutra: Line of treatment:

त्रीन्साध्यान्साधयेत्पूर्वान् पथ्यैर्याप्यांश्च यापयेत्।

चिकित्सामत ऊर्ध्वं तु शृणु कासनिबर्हिणीम्॥३१॥

trīnsādhyānsādhayetpūrvān pathyairyāpyāṃśca yāpayet।

cikitsāmata ūrdhvaṃ tu śṛṇu kāsanibarhiṇīm॥31॥

The first 3 types of Kasa [viz, Vatika Kasa, Paittika Kasa, and Shleshmaj Kasa] is treated is palliated with appropriate wholesome ingredients. The treatment of different types of Kasa is spelt out hereafter. [31]

Vatika Kasa – Line of Treatment

रूक्षस्यानिलजं कासमादौ स्नेहैरुपाचरेत्।

सर्पिर्भिर्बस्तिभिः पेया यूष क्षीर रसादिभिः॥३२॥

वातघ्नसिद्धैः स्नेहाद्यैर्धूमैर्लेहैश्च युक्तितः।

अभ्यङ्गैः परिषेकैश्च स्निग्धैः स्वेदैश्च बुद्धिमान्॥३३॥

बस्तिभिर्बद्धविड्वातं शुष्कोर्ध्वं चोर्ध्वभक्तिकैः।

घृतैः सपित्तं सकफं जयेत् स्नेहविरेचनैः॥३४॥

rūkṣasyānilajaṃ kāsamādaṃ snehairupācaret|  
sarpirbhirbastibhiḥ peyā yūṣa kṣīra rasādibhiḥ||32||  
vātaghnasiddhaiḥ snehādyairdhūmairlehaiśca yuktitaḥ|  
abhyaṅgaiḥ pariṣekaiśca snigdhaiḥ svedaiśca buddhimān||33||  
bastibhirdhavadvātāṃ śuṣkordhvaṃ cordhvabhaktikaiḥ|  
ghṛtaiḥ sapittaṃ sakaphaṃ jayet snehavirecanaiḥ||34||

### **Vatika Kasa – Line of Treatment**

In the event of dryness of body of the patient suffering from Vatika Kasa, a wise physician should first of all treat with

[Snehana – oleation therapy](#),

Anuvasana basti – Medicated enema

Peya (thin gruel),

Yusa (vegetable soup),

Ksheera – milk and Rasa (meat soup) prepared by boiling with Vayu- alleviating drugs.

The patient is given unctuous diet, Dhuma – smoking, Leha – linctus (medicated recipes), Abhyanga – massage, Pariseka (sprinkling of warm water) and unctuous fomentation appropriately. Vataja kasa with constipation and flatulence is treated with medicated enema.

If the patient has dryness in the upper part of his body, and the ailment is associated with aggravated Pitta, then he is given medicated ghee after the intake of food (urdhva- Dhakitha).

If the patient has dryness of the upper part of the body, and the ailment is associated with aggravated Kapha, then he is given unctuous purgative. [32-34]

## Kantakari Ghrita

कण्टकारी गुडूचीभ्यां पृथक् त्रिंशत्पलाद्रसे।

प्रस्थः सिद्धो घृताद्वात कासनुद्वहि दीपनः॥३५॥

इति कण्टकारीघृतम्।

kaṅṭakārī guḍūcībhyāṃ pṛthak triṃśatpalādrase।

prasthaḥ siddho ghr̥tādvāta kāsanudvahni dīpanaḥ॥35॥

iti kaṅṭakārīghṛtam।

1 Prastha (768 g) of Ghee is cooked by adding 30 Palas of each of the juice (or decoction) of

**Kantakari – Yellow berried nightshade (whole plant) –  
Solanum xanthocarpum** and

Guduchi –Tinospora cordifolia intake of this medicated ghee cures Vatik kasa. It also promotes the power of digestion. Thus, ends the description of Kantakari Ghrita. [35]

[Learn how to prepare this home remedy – step by step](#)

## Pippalyadi Ghrita

पिप्पली पिप्पलीमूल चव्य चित्रक नागरैः।

धान्य पाठा वचा रास्ना यष्ट्याह क्षार हिङ्गुभिः॥३६॥

कोलमात्रैर्घृत प्रस्था दशमूली रसाढके।

सिद्धा च्यतुर्थिकां पीत्वा पेयामण्डं पिबेदनु॥३७॥

तच्छवास कास हृत्पार्श्व ग्रहणीदोष गुल्मनुत्।

पिप्पल्याद्यं घृतं चैतदात्रेयेण प्रकीर्तितम्॥३८॥

इति पिप्पल्यादिघृतम्।

pippalī pippalīmūla cavya citraka nāgaraiḥ।

dhānya pāṭhā vacā rāsnā yaṣṭyāhva kṣāra hīngubhiḥ॥36॥

kolamātrairghṛta prasthā ddaśamūlī rasāḍhake।

siddhā caturthikāṃ pītvā peyāmaṇḍaṃ pibedanu||37||  
tacchvāsa kāsa hr̥tpārśva grahaṇīdoṣa gulmanut|  
pippalyādyam̐ ghr̥tam̐ caitadātreyaṇa prakīrtitam||38||  
iti pippalyādighr̥tam|

1 Prastha of Ghee is cooked by adding 1 Adhaka of the decoction of Dashamula, and the paste of 1 Kola of each of

Pippali – Long pepper fruit – Piper longum,

Pippali Mula – Piper longum

Chavya – Piper retrofractum

Nagara – Zingiber officinale

Dhanya

Patha – Cyclea peltata

Vacha – Acorus calamus

Rasna – Alpinia galanga

Yasti-Madhu – Glycyrrhiza glabra

Ksara

Hingu

After taking 1 Chaturthika (Pala) of this medicated ghee, the patient is given Peya-manda (upper part of the thin gruel).

This recipe called Pippalayadi-Ghrta is propounded by Atreya.

It cures

Shvasa – Asthma

Kasa – cough,

Hrud roga – heart diseases,

Parshva shula – pain in the sides of the chest,

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome-

Dosha (sprue syndrome) and

Gulma (Phantom tumor)

Thus, ends the description of Pippalyadi ghruta. [36-38]

[Read more about Pippalyadi Ghritham](#)

### Trayushanadi Ghrita

त्र्यूषणं त्रिफलां द्राक्षां काश्मर्याणि परूषकम्।  
द्वे पाठे देवदार्वृद्धिं स्वगुप्तां चित्रकं शटीम्॥३९॥  
ब्राह्मीं तामलकीं मेदां काकनासां शतावरीम्।  
त्रिकण्टकं विदारीं च पिष्ट्वा कर्षसमं घृतात्॥४०॥  
प्रस्थं चतुर्गुणे क्षीरे सिद्धं कासहरं पिबेत्।  
ज्वर गुल्मारुचि प्लीह शिरो हृत्पार्श्व शूलनुत्॥४१॥  
कामलाशोऽनिलाष्ठीला क्षत शोष क्षयापहम्।  
त्र्यूषणं नाम विख्यातमेतद्धृतमनुत्तमम्॥४२॥  
इति त्र्यूषणाद्यं घृतम्।

tryūṣaṇaṃ triphalāṃ drākṣāṃ kāśmaryāṇi parūṣakam।  
dve pāṭhe devadārvṛddhiṃ svaguptāṃ citrakam śaṭim॥39॥  
brāhmīm tāmalakīm medāṃ kākanāsāṃ śatāvarīm।  
trikaṇṭakam vidārīm ca piṣṭvā karṣasamaṃ ghṛtāt॥40॥  
prasthaṃ caturguṇe kṣīre siddham kāsaharam pibet।  
jvara gulmāruçi plīha śiro hr̥tpārśva śūlanut॥41॥  
kāmalārśo'nilāṣṭhīlā kṣata śoṣa kṣayāpaham।  
tryūṣaṇaṃ nāma vikhyātametaddhṛtamanuttamam॥42॥  
iti tryūṣaṇādyam ghṛtam।

1 Prastha of Ghee is cooked by adding 4 Prasthas of milk and the  
paste of 1 Karsha each of  
Sunthi – Zingiber officinale  
Pippali – Piper longum

Maricha – Piper nigrum [taken together these three drugs are called Tryusana; hence the title of the recipe is Tryushanadya-ghrta],

Haritaki – Terminalia chebula

Bibhitaka – Terminalia bellerica

Amalaki (Indian gooseberry fruit – Emblica officinalis Gaertn)

Draksha – Vitis vinifera

Kashmarya – Gmelina arborea

Parushaka – Grewia asiatica

2 varieties of Patha – Cyclea peltata

Meda

Kakanasa – Martynia annua

Shatavari – Asparagus racemosus

Trikantaka

Vidari

This is an effective recipe for the cure of Kasa.

It also cures

Jwara – fever,

Gulma – abdominal tumor, distension (phantom tumor),

Anoxia

Pliha – splenic disorders,

Shiro shula – headache,

Hrt parshva shula – paining the cardiac region and sides of the chest,

Kamala – jaundice,

Arshas – piles,

Vataja Asthila (hard tumor),

Phthisis,

Kshaya – depletion of body tissues and

Yakshma – tuberculosis

This excellent recipe of medicated ghee is well known as Tryusanadya-ghrta.

Thus, ends the description of Tryusanadya-Ghrta [39-42]

### **Rasna Ghrita**

द्रोणेऽपां साधयेद्रास्नां दशमूलीं शतावरीम्।  
पलिकां माणिकांशांस्तु कुलत्थान्बदरान्यवान्॥४३॥  
तुलार्धं चाजमांसस्य पादशेषेण तेन च।  
घृताढकं समक्षीरं जीवनीयैः पलोन्मितैः॥४४॥  
सिद्धं तद्दशभिः कल्कैर्नस्यपानानुवासनैः।  
समीक्ष्य वातरोगेषु यथावस्थं प्रयोजयेत्॥४५॥  
पञ्चकासान् शिरःकम्पं शूलं वङ्क्षण योनिजम्।  
सर्वाङ्गैकाङ्गरोगांश्च सप्लीहोर्ध्वानिलाञ्जयेत्॥४६॥  
इति रास्नाघृतम्।

droṇe'pāṃ sādhayedrāsnāṃ daśamūliṃ śatāvarīm।  
palikāṃ māṇikāṃśāṃstu kulatthānbadarānyavān॥43॥  
tulārdham cājamāṃsasya pādaśeṣeṇa tena ca।  
ghṛtāḍhakaṃ samakṣīraṃ jīvanīyaiḥ palonmitaiḥ॥44॥  
siddham taddaśabhiḥ kalkairnasyapānānuvāsanaḥ।  
samikṣya vātarogeṣu yathāvastham prayojayet॥45॥  
pañcakāsān śiraḥkampaṃ śūlaṃ vaṅkṣaṇa yonijam।  
sarvāṅgaikāṅgarogāṃśca sapliḥordhvānilāñjayet॥46॥  
iti rāsnāghṛtam।

In 1 Drona (12.288 liters) of water,

1 Pala (48 g) of each of

Rasna – Alpinia galangal

Bilva – Bael – Aegle marmelos



Syonaka – *Oroxylum indicum*

Gambhari – *Gmelina arborea*

Patala – *stereospermum suaveolens*

Ganikarika – *Clerodendrum phlomidis*

Shalaparni – *Desmodium gangeticum*

Prsni-Parni –

Brhati – *Solanum indicum*

Kantakari – Yellow berried nightshade (whole plant) – *Solanum xanthocarpum*

Goksura – *Tribulus terrestris*

1 Manika of each of

Kulatha – horse gram

Badara – ber

½ tula of Goat-meat is added and boiled till 1/4th of water remains.

To this decoction, 1 Adhaka of each of ghee and milk, and [the paste of] 1 Pala of each of the 10 drugs belonging to Jivaniya group [vide Sutra 4: 9] is added and cooked.

This medicated ghee is used as Nasya (inhalation therapy), Pana (as drink) and Anuvasana (a type of medicated enema) in the appropriate stage of Vata-roga.

It cures

5 types of Kasa,

Tremor of head,

Colic pain in the inguinal region and genital tract,

Diseases afflicted the whole body or only one limb of the body,

Pliha roga – Splenic disorders and

Urdhva-Vata (upward movement of vayu)

Thus, ends, the description of Rasna-Grtha. [43-46]

### **Vidangadi Churna**

विडङ्गं नागरं रास्ना पिप्पली हिङ्गु सैन्धवम्।

भार्गी क्षारश्च तच्चूर्णं पिबेद्वा घृतमात्रया॥४७॥

सकफेऽनिलजे कासे श्वास हिक्काहताग्निषु।

viḍaṅgaṃ nāgaraṃ rāsnā pippalī hiṅgu saindhavam।

bhārgī kṣāraśca taccūrṇaṃ pibedvā ghr̥tamātrayā॥47॥

sakaphe'nilaje kāse śvāsa hikkāhatāgniṣu।

Intake of the powder of

Vidanga – False black pepper – Embelia ribes,

Nagara – Zingiber officinale

Rasna – Alpinia galangal

Pippali – Piper longum

Hingu,

Saindhava,

Bhargi and

Ksara (alkali preparation) along with appropriate quantity of ghee is

useful in Vatik Kasa associated with Kapha, Asthma, Hiccup and

Suppression of the power of digestion. [47 -1/2 48]

### **DviKsharadi Churna and Shatyadi-Kalka**

द्वौ क्षारौ पञ्चकोलानि पञ्चैव लवणानि च॥४८॥

शटी नागरकोदीच्य कल्कं वा वस्त्रं गालितम्।

पाययेत घृतोन्मिश्रं वातकासं निबर्हणम्॥४९॥

dvau kṣārau pañcakolāni pañcaiva lavaṇāni ca॥48॥

śaṭī nāgarakodīcyā kalkaṃ vā vastra gālitam|  
pāyayeta ghr̥tonmiśraṃ vātakāsa nibarhaṇam||49||

The ingredients used:

2 types of Ksara (yava Ksara and Svarji Ksara),  
Pippali – Long pepper fruit – Piper longum,  
Pippali – Long pepper fruit – Piper longum-Mula,  
Chavya – Piper retrofractum,  
Chitraka – Plumbago zeylanica,  
Nagara – Zingiber officinale,  
Saindhava  
Sauvarcala,  
Vida,  
Audbhida and  
Samudra are made to a powder.

Intake of this powder along with propriety quantity of ghee cures  
Vataj kasa.

The paste of Sati – Hedychium spicatum, Nagara and Udichya is  
squeezed through a cloth, and the paste got out of it are added  
with ghee in appropriate quantity.

Intake of this recipe cures Vatika Kasa. [48 ½ – 49]

### **Duralabhadi Leha**

दुरालभां शटीं द्राक्षां शृङ्गवेरं सितोपलाम्|  
लिह्यात् कर्कटशृङ्गीं च कासे तैलेन वातजे||५०||

durālabhāṃ śaṭīṃ drākṣāṃ śṛṅgaveram̐ sitopalām|  
lihyāt karkaṭaśṛṅgīm̐ ca kāse tailena vātaje||50||

The ingredients used:

Powder of Duralabha – Fagonia cretica / Alhagi pseudalhagi,

Sati – Hedychium spicatum

Raksa,

Srngavera,

Sitopala (sugar of big crystal) and

Karkata-Srngi is mixed with oil, and made to a linctus form.

Intake of this recipe cures Vataja Kasa.

### **Duhsparshadi Leha**

दुःस्पर्शा पिप्पलीं मुस्तं भार्गी कर्कटकीं शटीम्।

पुराणगुडतैलाभ्यां चूर्णितं वाऽपि लेहयेत्॥५१॥

duḥsparśāṃ pippalīṃ mustaṃ bhārgīṃ karkaṭakīṃ śaṭīm।

purāṇaguḍatailābhyāṃ cūrṇitaṃ vā'pi lehayet॥51॥

The ingredients used: Powder of

Duhsparsa — Solanum surratense

Pippali – Piper longum,

Musta – Nut grass (root) – Cyperus rotundus,

Bharangi – Clerodendrum serratum

Karkataki (Karkata- Srngi) – Rhus succedanea and

Sati – Hedychium spicatum is mixed with old Jaggery and oil, and made to a linctus form.

Intake of this recipe cures Vatika Kasa. [51]

### **Vidangadi Leha**

विडङ्गं सैन्धवं कुष्ठं व्योषं हिङ्गु मनःशिलाम्।

मधु सर्पिर्युतं कास हिक्का श्वासं जयेल्लिहन्॥५२॥

viḍaṅgaṃ saindhavaṃ kuṣṭhaṃ vyoṣaṃ hiṅgu manaḥśilām|  
madhu sarpiryutaṃ kāsa hikkā śvāsaṃ jayellihan||52||

The powder of Vidanga – Embelia ribes

Saindhava

Kustha – Saussurea lappa

Sunthi — Zingiber officinale

Pippali – Piper longum

Maricha – Piper nigrum

Hingu

Manah- Sila is added with honey and ghee, and made to a linctus form.

Intake of this recipe cures Kasa, hiccup and asthma.

### **Chitrakadi Leha**

चित्रकं पिप्पलीमूलं व्योषं हिङ्गु दुरालभाम्|  
शटीं पुष्करमूलं च श्रेयसीं सुरसां वचाम्||५३||  
भार्गीं छिन्नरुहां रास्नां शृङ्गीं द्राक्षां च कार्षिकान्|  
कल्कानर्धतुलाक्वाथे निदिग्ध्याः पलविंशतिम् ||५४||  
दत्त्वा मत्स्यण्डिकायाश्च घृताच्च कुडवं पचेत्|  
सिद्धं शीतं पृथक् क्षौद्रपिप्पलीकुडवान्वितम्||५५||  
चतुष्पलं तुगाक्षीर्याशूर्णितं तत्र दापयेत्|  
लेहयेत् कास हृद्रोग श्वास गुल्म निवारणम्||५६||  
इति चित्रकादिलेहः|

citrakaṃ pippalīmūlaṃ vyoṣaṃ hiṅgu durālabhām|  
śaṭīṃ puṣkaramūlaṃ ca śreyasīm surasāṃ vacām||53||  
bhārgīm chinnaruhām rāsnām śṛṅgīm drākṣām ca kārṣikān|  
kalkānardhatulākvāthe nidigdhyāḥ palaviṃśatim ||54||  
dattvā matsyaṅḍikāyāśca ghr̥tācca kuḍavaṃ pacet|

siddham śītaṃ pṛthak kṣaudrapippalīkuḍavānvitam||55||  
catuṣpalaṃ tugākṣīryāścūrṇitaṃ tatra dāpayet|  
lehayet kāsa hṛdroga śvāsa gulma nivāraṇam||56||  
iti citrakādilehaḥ|

In ½ Tula of the decoction of Nidigdhika (Kantakari – Yellow  
berried nightshade (whole plant) – Solanum xanthocarpum)

Powder or paste of 1 Karsa of each of

Chitraka – Plumbago zeylanica

Pippali- Mula – Piper longum

Sunthi – Zingiber officinale

Pippali – Piper longum

Marica – Piper nigrum

Hingu

Duralabha – Fagonia cretica / Alhagi pseudalhagi

Sati – Hedychium spicatum

Puskara-mula – Inula racemosa

Sreyasi

Surasa – Holy basil – Tulsi

Vacha – Acorus calamus

Bharngi – Clerodendron serratum

Chinna-Ruha – Tinospora cordifolia

Rasna – Alpinia galanga

Srngi and

Draksa – Vitis vinifera is added.

To this,

20 Palas of Matsyandika (a sugar –cane preparation) and

1 Kudava of Ghee is added and cooked.

Thereafter, when it becomes cool of its own,

1 Kudava of each

Honey and

Pippali – Long pepper fruit – Piper longum powder, and  
4 palas of the powder of Tuga-Ksiri is added.

Intake of this linctus cures

Kasa

Hrud roga – heart diseases,

Shvasa – Asthma and

Gulma – abdominal tumor, distension (phantom tumor)

Thus, ends the description of Chitrakadi leh [53- 56]

### **Agastya Haritaki**

दशमूलीं स्वयङ्गुप्तां शङ्खपुष्पीं शटीं बलाम्।

हस्तिपिप्पल्यपामार्गं पिप्पलीमूलं चित्रकान्॥५७॥

भार्गीं पुष्करमूलं च द्विपलांशं यवाढकम्।

हरीतकी शतं चैकं जले पञ्चाढके पचेत्॥५८॥

यवैः स्विन्नैः कषायं तं पूतं तच्चाभयाशतम्।

पचेद्भुत्तुलां दत्त्वा कुडवं च पृथग्घृतात्॥५९॥

तैलात् सपिप्पलीचूर्णात् सिद्धशीते च माक्षिकात्।

लिह्यादद्वे चाभये नित्यमतः खादेद्रसायनात्॥६०॥

तद्वलीपलितं हन्ति वर्णायुर्बलवर्धनम्।

पञ्चकासान् क्षयं श्वासं हिक्कां च विषमज्वरम्॥६१॥

हन्यात्तथाऽर्शो ग्रहणी हृद्रोगारुचि पीनसान्।

अगस्त्यविहितं श्रेष्ठं रसायनमिदं शुभम्॥६२॥

इत्यगस्त्यहरीतकी।

daśamūliṃ svayaṅguptāṃ śaṅkhapuṣpīṃ śaṭīṃ balām।

hastipippalyapāmārga pippalīmūla citrakān॥57॥

bhārgīṃ puṣkaramūlaṃ ca dvipalāṃśaṃ yavāḍhakam।

harītakī śataṃ caikaṃ jale pañcāḍhake pacet||58||  
yavaiḥ svinnaiḥ kaṣāyaṃ taṃ pūtaṃ taccābhayāśatam|  
pacedguḍatulāṃ dattvā kuḍavaṃ ca pṛthagghṛtāt||59||  
tailāt sapippalīcūrṇāt siddhaśīte ca mākṣikāt|  
lihyāddve cābhaye nityamataḥ khādedrasāyanāt||60||  
tadvalīpalitaṃ hanti varṇāyurbalavardhanam|  
pañcakāsān kṣayaṃ śvāsaṃ hikkāṃ ca viṣamajvaram||61||  
hanyāttathā'rsō grahaṇī hṛdrogāruci pīnasān|  
agastyavihitaṃ śreṣṭhaṃ rasāyanamidaṃ śubham||62||  
ityagastyaharītakī|

2 Palas of each of

Bilva – Bael – Aegle marmelos

Syonaka – Oroxylum indicum

Gambhari – Gmelina arborea

Patali – Stereospermum suaveolens

Ganikarika

Shala-Parni –

Prsni-Parni – Uraria picta

Brhati – Solanum indicum

Kantakari – Solanum xanthocarpum

Goksura – Tribulus terrestris

Svayangupta

Shankha-Puspi – Convolvulus pluricaulis

Shati – Hedychium spicatum

Bala – Abution indicum

Hasti-Pippali – Long pepper fruit – Piper longum

Apamarga – Achyranthes aspera

Pippali – Long pepper fruit – Piper longum Mula



Chitraka – *Plumbago zeylanica*

Bharngi and

Puskara-Mula – *Inula racemosa* is added with

1 Adhaka of Yava and

100 fruits of Haritaki – *Terminalia chebula*

By adding 5 Adhakas of water, these drugs is cooked till the grains of Yava (barley) becomes soft (Svina) and then the decoction is strained out.

These 100 fruits of Abhaya – Harad – *Terminalia chebula* are then added with the above mentioned decoction, 1 Tula of Jaggery

1 Kudava of each of

Ghee,

Sesame oil and

Powder of Pippali – Long pepper fruit – *Piper longum*

The recipe is then cooked. Thereafter, when it becomes cool, 1

Kuduva of honey is added.

This is rejuvenating recipe.

Intake of 2 fruits of Abhaya – Harad – *Terminalia chebula*, Thus, processed, every day, cures

Wrinkling of the skin and graying of hair (process of aging), and

Promotes complexion, longevity as well as strength

It also cures

5 varieties of Kasa,

Ksaya—depletion of body tissues

Shvasa – Asthma,

Hikka – Hiccup,

Visama-Jvara – fever (irregular fever),

Arshas – Piles,

Grahani – Malabsorption syndrome, Irritable Bowel Syndrome

(sprue syndrome),

Hrud roga – heart diseases,

Aruchi – anorexia and

Pinasa – chronic rhinitis

This excellent rejuvenating recipe propounded by the sage Agastya is auspicious.

Thus, ends the description of Agastya-Haritaki [57-62]

[Read more about Agastya hareetaki Rasayan](#)

### **Recipes for Vatika Kasa**

सैन्धवं पिप्पलीं भार्गीं शृङ्गवेरं दुरालभाम्।

दाडिमाम्लेन कोष्णेन भार्गीनागरमम्बुना॥६३॥

पिबेत् खदिरसारं वा मदिरादधिमस्तुभिः।

अथवा पिप्पलीकल्कं घृतभृष्टं ससैन्धवम्॥६४॥

saindhavam pippalim bhārgim śrṅgaveram durālabhām।

dāḍimāmlena koṣṇena bhārgināgaramambunā॥63॥

pibet khadirasāram vā madirādadhimastubhiḥ।

athavā pippalikalkam ghr̥tabhr̥ṣṭam sasaindhavam॥64॥

Intake of the powder of

Saindhava,

Pippali – Long pepper fruit – Piper longum,

Bharngi,

Sringavera – fresh ginger and

Duralabha along with the

Luke warm juice of sour dadima – Punica granatum or

The decoction of Bhragi or

the decoction of Nagara – Zingiber officinale (Cures Vatika Kasa]

intake of Khadira – Gum acacia – Acacia catechu- Sara – laxative, promotes movement of liquids in channels (solid extract from the heart- wood of Khadira – Gum acacia – Acacia catechu) along with Madira (alcohol)or butter milk [ cures Vatikta Kasa]

Intake of the Paste of Pippali – Long pepper fruit – Piper longum fried (sizzled) with ghee and mixed with a little of Saindhava [ cures VatikaKasa] [63-64]

### **Dhoomapana – Smoking therapy**

शिरसः पीडने स्रावे नासाया हृदि ताम्यति।

कास प्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत्॥६५॥

दशाङ्गुलोन्मितां नाडीमथवाऽष्टाङ्गुलोन्मिताम्।

शराव सम्पुट च्छिद्रे कृत्वा जिह्मां विचक्षणः॥६६॥

वैरेचनं मुखेनैव कासवान् धूममा पिबेत्।

तमुरः केवलं प्राप्तं मुखेनैवोद्वमेत् पुनः॥६७॥

स ह्यस्य तैक्षण्याद्विच्छिद्य श्लेष्माणमुरसि स्थितम्।

निष्कृष्य शमयेत् कासं वातश्लेष्मसमुद्भवम्॥६८॥

śirasaḥ pīḍane srāve nāsāyā hr̥di tāmyati।

kāsa pratiśyāyavatāṃ dhūmaṃ vaidyaḥ prayojayet॥65॥

daśāṅgulonmitāṃ nāḍimathavāḥṣṭāṅgulonmitām।

śarāva sampuṭa cchidre kṛtvā jihmāṃ vicakṣaṇaḥ॥66॥

vairecanaṃ mukhenaiva kāsavān dhūmamā pibet।

tamuraḥ kevalaṃ prāptaṃ mukhenaivodvamet punaḥ॥67॥

sa hyasya taikṣṇyādvicchidya śleṣmāṇamurasi sthitam।

niṣkṛṣya śamayet kāsaṃ vātaśleṣmasamudbhavam॥68॥

### **Dhoomapana – Smoking therapy**

If there is headache, running nose and arrhythmia of the heart in a patient suffering from Kasa and Pratishyaya (Rhinitis), then the

physician should administer Dhuma (smoking therapy).

A wise physician should keep the ingredients of the recipe which cause elimination of Doshas from the head (virecana) inside 2 earthen plates with their brims sealed with mud-smearred cloth (sarava- Samputa).

In the upper plate there should be a hole to which a tube, 10 or 8 Angulas in length, is inserted in slightly curved form.

The patient from Kasa should smoke the fume emanating from this tube through his mouth. After the smoke pervades the entire chest (lungs), it is smoked out through the mouth. Because of the sharpness of the ingredients used in this recipe, the phlegm located in the chest gets detached and forcibly thrown out as a result of which Kasa – cold; cough caused by Vayu and Kapha gets alleviated. [65-68]

### **Manahsiladi- Dhuma**

मनःशिलाल मधुक मांसीमुस्तेङ्गुदैः पिबेत्।

धूमं तस्यानु च क्षीरं सुखोष्णं सगुडं पिबेत्॥६९॥

एष कासान् पृथग्दोष सन्निपात समुद्भवान्।

धूमो हन्यादसंसिद्धानन्यैर्योगशतैरपि॥७०॥

manaḥśilāla madhuka māṃsīmusteṅgudaiḥ pibet|

dhūmaṃ tasyānu ca kṣīraṃ sukhoṣṇaṃ saguḍaṃ pibet||69||

eṣa kāsān pṛthagdoṣa sannipāta samudbhavān|

dhūmo hanyādasamsiddhānanyairयोगशतैरपि||70||

After taking the smoke of Manahsila, Ala (Haritala) Madhuka – Madhuca longifolia, Mamsi, Musta – Nut grass (root) – Cyperus rotundus and Ingudi – Balanites aegyptiaca, the patient should take luke- warm milk added with Jaggery.

This cures Kasas caused by the 3 Doshas individually and also jointly (Sannipatika) even if such ailments were not amenable of hundreds of other recipes administered earlier. [69-70]

### **Prapaundarikadi Dhuma Varti:**

प्रपौण्डरीकं मधुकं शार्ङ्गेष्टां समनःशिलाम्।  
मरिचं पिप्पलीं द्राक्षामेलां सुरसमञ्जरीम्॥७१॥  
कृत्वा वर्तिं पिबेद्धूमं क्षौमचेलानुवर्तिताम्।  
घृताक्तामनु च क्षीरं गुडोदकमथापि वा॥७२॥

prapaunḍarīkaṃ madhukaṃ śārṅgeṣṭāṃ samanaḥśilām।  
maricaṃ pippalīṃ drākṣāmelāṃ surasamañjarīm॥71॥  
kṛtvā vartim pibeddhūmaṃ kṣaumacelānuvartitām।  
ghṛtāktāmanu ca kṣīraṃ guḍodakamathāpi vā॥72॥

The paste of Prapaundraika,  
Madhuka – Madhuca longifolia  
Sarngesta (Gunja) – Abrus precatorius  
Manashila  
Maricha – Piper nigrum  
Pippali – Long pepper fruit – Piper longum

[Draksa – raisins – Vitis vinifera](#)

Ela – Cardamom and the inflorescence of Surasa is smeared over a silken cloth, and a varti (cigar) is prepared.

This cigar is smeared with ghee and used for smoking.

The patient should, thereafter, take milk or water mixed with jaggery.

This cures different types of Kasa mentioned in the verse no.70 above. [71-72]

## Manashiladi Dhumavarti

मनःशिलैला मरिचक्षाराञ्जनकुटन्नटैः।

वंश लेखन सेव्यालक्षौमलक्तक रोहिषैः ॥७३॥

पूर्वकल्पेन धूमोऽयं सानुपानो विधीयते।

मनःशिलाले तद्वच्च पिप्पली नागरैः सह ॥७४॥

manaḥśilailā marica kṣārāñjanakuṭannataiḥ।

vaṃśa lekhaṇa sevyaḷakṣaumaḷaktaka rohiṣaiḥ ॥73॥

pūrvakalpena dhūmo'yaṃ sānupāno vidhīyate।

manaḥśilāle tadvacca pippalīnāgaraiḥ saha ॥74॥

According to the procedure laid down in the earlier recipe, smoking therapy is administered with

Manah- Sila,

Ela – Cardamom,

Maricha – Piper nigrum,

Kshara – [Yavakshar](#)

Anjana,

Kutannata,

Vamsa-lochana (Vamsa- Rocana),

Sevya,

Ala,

Ksauma,

Aalaktaka and

Rohisa (Gandha-Trna).

After taking this therapy, the patient should use the post- prandial drink as suggested

Similarly the recipes for smoking therapy can be prepared of

Manah Sila, Ala, Pippali – Long pepper fruit – Piper longum and

Nagara. [73-74]

## Ingudi Tvagadi Dhuma

त्वगैङ्गुदी बृहत्यौ द्वे तालमूली मनःशिला|

कार्पासास्थ्यश्वगन्धा च धूमः कास विनाशनः||७५||

tvagaiṅgudī br̥hatyau dve tālamūlī manaḥśilā|

kārpāsāsthyaśvagandhā ca dhūmaḥ kāsa vināśanaḥ||75||

The smoking therapy with the recipe containing the

Bark of Ingudi – *Balanites aegyptiaca*

Brhati – *Solanum indicum*,

Kantakari – Yellow berried nightshade (whole plant) – *Solanum*

xanthocarpum, Tala-Muli,

Manah-Sila,

Seeds of Karpasa – *Gossypium herbaceum* and

Asvagandha – *Withania somnifera* cures [vatika type] Kasa. [75]

## Food preparation for Vatika Kasa –

ग्राम्यान्पौदकैः शालि यवगोधूमषष्टिकान्|

रसैर्माषात्मगुप्तानां यूपैर्वा भोजयेद्धितान्||७६||

यवानी पिप्पली बिल्वमध्यनागर चित्रकैः|

रास्नाजाजी पृथक्पर्णी पलाश शटि पौष्करैः||७७||

स्निग्धाम्ल लवणां सिद्धां पेयामनिलजे पिबेत्|

कटी हृत्पार्थ कोष्ठार्ति श्वास हिक्काप्रणाशिनीम्||७८||

दशमूलरसे तद्वत्पञ्चकोलगुडान्विताम्|

सिद्धां समतिलां दद्यात्क्षीरे वाऽपि ससैन्धवाम्||७९||

मात्स्य कौक्कुट वाराहैरामिषैर्वा घृतान्विताम्|

सिद्धां ससैन्धवां पेयां वातकासी पिबेन्नरः||८०||

वास्तुको वायसीशाकं मूलकं सुनिषण्णकम्|

स्नेहास्तैलादयो भक्ष्याः क्षीरेक्षुरसगौडिकाः||८१||

दध्यारनालाम्लफलप्रसन्नापानमेव च।  
शस्यते वातकासे तु स्वाद्वम्ललवणानि च॥८२॥  
इति वातकासचिकित्सा।

grāmyānūpaudakaiḥ śāli yavagodhūmaṣaṣṭikān।  
rasairmāṣātmaguptānāṃ yūṣairvā bhojayeddhitān॥76॥  
yavānī pippalī bilvamadhyanāgara citrakaiḥ।  
rāsnājājī pṛthakparṇī palāśa śaṭi pauṣkaraiḥ॥77॥  
snigdghāmla lavaṇāṃ siddhāṃ peyāmanilaje pibet।  
kaṭi hr̥tpārśva koṣṭhārti śvāsa hikkāpraṇāśinīm॥78॥  
daśamūlarase tadvatpañcakolaguḍānvitām।  
siddhāṃ samatilāṃ dadyātkṣīre vā'pi sasaindhavām॥79॥  
mātsya kaukkuṭa vārāhairāmiṣairvā ghṛtānvitām।  
siddhāṃ sasaindhavāṃ peyāṃ vātakāśi pibennarah॥80॥  
vāstuko vāyasīśākam mūlakam suniṣaṇṇakam।  
snehāstailādayo bhakṣyāḥ kṣīrekṣurasagaudikāḥ॥81॥  
dadhyāranālāmlaphalapasannāpānameva ca।  
śasyate vātakāse tu svādvamlalavaṇāni ca॥82॥  
iti vātakāsacikitsā।

### **Diet for Vataja Kasa:**

Intake of sali type of rice, barley, wheat and swastika type of rice along with the soup of the meat of animals who are domesticated (gramya) or those who live in marshy lands (Anupa) or aquatic animals, or along with the soup (yusa) of Masa and Atma-Gupta is useful [ for the patient suffering from Vatika Kasa].

Peya (thin gruel) cooked along with

Yavani – Carum copticum,

Pippali – Piper longum,

Bilva – Bael – Aegle marmelos (pulp),



Nagara—Zingiber officinale,  
Chitraka – Plumbago zeylanica,  
Rasna – Alpinia galanga,  
Prthak- Parni,  
Palasa – butea monosperma,  
Sati – Hedychium spicatum and  
Puskara-Mula – Inula racemosa is added with ghee, sour juice and salt.

Intake of this thin gruel cures

Vatika Kasa,

Hrud Shoola – pain in the lumber region, cardiac region,

Parshva shoola – Sides of the chest, and Koshta (gastro- intestinal tract), Shvasa – Asthma and

Hikka – hiccup.

Intake of the Peya prepared [by boiling rice etc] with the decoction of Dasa-Mula and added with the powder of Pancha-Kola and Jaggery is useful in Vatika Kasa.

Intake of the Peya prepared with [rice etc and] equal quantity of sesame seed, and boiled by adding milk [is useful in Vatika Kasa].

Similarly, intake of the peya prepared with [rice etc and] equal quantity of sesame seed, and added with rock –salt (saindhava) [is useful in Vataja Kasa].

Peya prepared by cooking [rice etc] with the meat of fish, chicken or pig, and by adding ghee and Saindhava is taken [by a person suffering from Vatika Kasa].

Vastuka, leaves of Vayasi (Kakamachi) – Solanum nigrum, Mulaka – Raphanus sativus, Sunisannaka, Unctuous material, Viz oil etc food preparations made of milk, sugar- cane juice and jaggery, curd, Aranala (a type of fVinegar), sour fruit, Prasanna (a type of

Alcoholic drink), and ingredients which are sweet, sour and saline in taste are useful in Vatika type of Kasa. Thus, ends the description of the treatment of Vatika type of Kasa. [76-82]

Treatment of Paittika Kasa:

Vamana – emetic therapy

पैतिके सकफे कासे वमनं सर्पिषा हितम्।

तथा मदन काश्मर्य मधुक क्वथितैर्जलैः॥८३॥

यष्ट्याहफलकल्कैर्वा विदारीक्षुरसायुतैः।

हतदोषस्ततः शीतं मधुरं च क्रमं भजेत्॥८४॥

paittike sakaphe kāse vamaṇaṃ sarpiṣā hitam।

tathā madana kāśmarya madhuka kvathitairjalaiḥ॥83॥

yaṣṭyāhvaphalakalkairvā vidārīkṣurasāyutaiḥ।

hṛtadoṣastataḥ śītaṃ madhuraṃ ca kramaṃ bhajet॥84॥

### **Vamana for Pittaja Kasa:**

If Paittika Kasa is associated with the aggravation of Kapha, then the patient is given emetic therapy with medicated ghee or with the decoction of Madana – Randia dumetroum, Kashmarya – Gmelina arborea and Madhuka – Madhuca longifolia or with the paste of Madhu-Yasti – Glyccrhiza glabra and Madana-Phala – Randia dumetroum mixed with the juice of Vidari – Pureria tuberosa and sugar-cane.

After the aggravated Doshas are eliminated, the patient is treated with cooling therapies, and recipes having sweet ingredients. [83-84]

### **Virechana – Purgation Therapy for Pittaja Kasa**

पैते तनुकफे कासे त्रिवृतां मधुरैर्युताम्।

दद्याद्धनकफे तिकै विरेकार्थे युतां भिषक्॥८५॥

स्निग्ध शीतस्तनुकफे रूक्षशीतः कफे घने।

क्रमः कार्यः परं भोज्यैः स्नेहैर्लेहैश्च शस्यते॥८६॥

paitte tanukaphe kāse trivṛtāṃ madhurairytām।

dadyādghanakaphe tiktai rvirekārthe yutām bhiṣak॥85॥

snigdha śītastanukaphe rūkṣaśītaḥ kaphe ghane।

kramaḥ kāryaḥ paraṃ bhojyaiḥ snehairlehaiśca śasyate॥86॥

### **Purgation therapy:**

If in Paittik Kasa,

The Phlegm is thin then the patient is given Virechana (purgation) therapy with Trivrt – Operculina turpethum mixed with sweet drugs.

If the phlegm is thick, then Trivrit – Operculina turpethum mixed with bitter drugs and given for purgation

After the administration of purgation therapy, Peya (thin gruel described above) is given followed by food preparations, medicated ghee and recipes of linctus. [85-86]

### **Leha Yoga – linctus recipe:**

शृङ्गाटकं पद्मबीजं नीलीसाराणि पिप्पली।

पिप्पली मुस्त यष्ट्याह्व द्राक्षा मूर्वामहौषधम्॥८७॥

लाजाऽमृतफला द्राक्षा त्वक्क्षीरी पिप्पली सिता।

पिप्पली पद्मक द्राक्षा बृहत्याश्च फलाद्रसः॥८८॥

खर्जूरं पिप्पली वांशी श्वदंष्ट्रा चेति पञ्च ते।

घृतक्षौद्रयुता लेहाः श्लोकार्थैः पित्तकासिनाम्॥८९॥

śṛṅgāṭakaṃ padmabijaṃ nīlīsārāṇi pippalī।

pippalī musta yaṣṭyāhva drākṣā mūrvāmahaṣadham॥87॥

lājā'mṛtaphalā drākṣā tvakkṣīrī pippalī sitā।

pippalī padmaka drākṣā bṛhatyāśca phalādrasaḥ||88||  
kharjūraṃ pippalī vāṃśī śvadamṣṭrā ceti pañca te|  
ghṛtakṣaudrayutā lehāḥ ślokārdhaiḥ pittakāsinām||89||

### **Leha Yoga – linctus recipe:**

The patient suffering from Paittk Kasa is given the following 5 recipes in the form of Leha (Linctus) by adding ghee and honey:

1. Sringataka, seeds of Padma, solid extract (Sara – laxative, promotes movement of liquids in channels) of Nili and Pippali – Long pepper fruit – Piper longum
2. Pippali – Piper longum, Musta – Nut grass (root) – Cyperus rotundus, Yasti-Madhu – Glyhccrhiza glabra, Draksa – Vitis vinifera, Murva – Marsedenia tenacissima and Sunthi – Zingiber officinale
3. Laja, Amalaki (Indian gooseberry fruit – Emblica officinalis Gaertn), Draksa – Vitis vinifera, Tvakksiri (Vamsa-Locana), Pippali – Long pepper fruit – Piper longum and Sugar
4. Pippali – Piper longum, Padmaka, Draksa – Vitis vinifera and the juice of fruits of Brhati – Solanum indicum and
5. Kharjura – Dates – Phoenix dactylifera, Pippali – Long pepper fruit – Piper longum, Vamsi (Vamsa-Locana) and Svadamstra. [87-89]

### **Sharkaradi Leha**

शर्करा चन्दन द्राक्षा मधु धात्रीफलोत्पलैः|

पैत्ते, समुस्त मरिचः सकफे, सघृतोऽनिले||९०||

śarkarā candana drākṣā madhu dhātrīphalotpalaiḥ|

paitte, samusta maricaḥ sakaphe, saghṛto'nile||90||

If Kasa is caused exclusively by Pitta, then patient is given the linctus of Sarkara, Chandana – Santalum album, Draksa – Vitis vinifera, Honey, Dhatriphala and Utpala – Water Lily.

If there is association of Kapha, then the patient is given this recipe along with Musta – Nut grass (root) – Cyperus rotundus and Maricha – Piper nigrum. If however, it is associated with Vayu, then this recipe is used along with ghee. [90]

मृद्वीकार्धशतं त्रिंशत्पिप्पलीः शर्करापलम्।

लेहयेन्मधुना गोर्वा क्षीरपं च शकृद्रसम्॥९१॥

mṛdvīkārdhaśataṃ triṃśatpippalīḥ śarkarāpalam।

lehayenmadhunā gorvā kṣīrapaṃ ca śakṛdrasam॥91॥

50 fruits of Mrdvika, 30 fruits of Pippali – Long pepper fruit – Piper longum and 1 Pala of sugar is added with honey and given to the patient suffering from Paittika Kasa.

The juice of cow- dung mixed with honey can also be given to the patient suffering from Paittika Kasa. While taking this recipe, the patient should drink only milk. [91]

### **Tvagadi Leha**

त्वगेला व्योष मृद्वीका पिप्पलीमूल पौष्करैः।

लाजा मुस्त शटी रास्ना धात्रीफल बिभीतकैः॥९२॥

शर्करा क्षौद्र सर्पिर्भिलेहः कास विनाशनः।

श्वासं हिक्कां क्षयं चैव हृद्रोगं च प्रणाशयेत्॥९३॥

tvagelā vyoṣa mṛdvīkā pippalīmūla pauṣkaraiḥ।

lājā musta śaṭī rāsnā dhātrīphala bibhītakaiḥ॥92॥

śarkarā kṣaudra sarpirbhirlehaḥ kāsa vināśanaḥ|  
śvāsaṃ hikkāṃ kṣayaṃ caiva hr̥drogaṃ ca praṇāśayet||93||

The linctus prepared of

Tvak – cinnamon

Ela – cardamom,

Shunti – Zingiber officinale,

Pippali – Long pepper fruit – Piper longum,

Maricha – Piper nigrum,

Mrudvika – raisins,

Pippali – Long pepper fruit – Piper longum-Mula,

Puskara-Mula – Inula raemosa,

Laja,

Musta – Nut grass (root) – Cyperus rotundus,

Sati – Hedychium spicatum,

Rasna – Pluchea lanceolata,

Dhatri Phala – Amalaki (Indian gooseberry fruit – Emblica officinalis Gaertn)- and

Bibhitaka – Terminalia bellerica by adding Sugar, honey and ghee

**Indicated in –**

Kasa – cough

Hikka – Hiccup,

Kshaya – tuberculosis and

Hrud roga – heart diseases [92-93]

**Pippalyadi Leha**

पिप्पल्यामलकं द्राक्षां लाक्षां लाजां सितोपलाम्|

क्षीरे पक्त्वा घनं शीतं लिह्यात् क्षौद्राष्टभागिकम्||९४||

pippalyāmalakaṃ drākṣāṃ lākṣāṃ lājāṃ sitopalām|

kṣīre paktvā ghanam śītam lihyāt kṣaudrāṣṭabhāgikam||94||  
Pippali – Long pepper fruit – Piper longum, Amalaka – Emblica officinalis, Draksa – Vitis vinifera, Laksa, Laja and Sitopala (sugar of big Crystals) is cooked by adding milk. After it becomes cool, 1/8th part of honey is added.

Intake of these recipes cures Pittaja Kasa [if the Phlegm has become thick] [94]

विदारीक्षुमृणालानां रसान् क्षीरं सितोपलाम्।

पिबेद्वा मधुसंयुक्तं पित्तकासहरं परम्॥९५॥

vidārikṣumṛṇālānām rasān kṣīraṃ sitopalām।

pibedvā madhusaṃyuktaṃ pittakāsaḥaram param||95||

Intake of the juice of Vidari – Pureria tuberosa, Iksu and Mrnala, milk and sitopala mixed with [an appropriate quantity of] honey, cures Paittika Kasa effectively. [95]

मधुरैर्जाङ्गल रसैः श्यामाक यव कोद्रवाः।

मुद्गादियूषैः शाकैश्च तिक्तकैर्मात्रया हिताः॥९६॥

madhurai rjāṅgala rasaiḥ śyāmāka yava kodravāḥ।

mudgādiyūṣaiḥ śākaiśca tiktakai rmātrayā hitāḥ||96||

Intake of Shyamaka, Yava (barley) and Kodrava along with the Sweetened soup of the meat of the animals inhabiting Jangala (thinly forested) zone or with the soup of Mudga etc or with the vegetables having bitter taste is useful [in Paittika Kasa] [96]

## Management of Thick and Thin Kapha

घनश्लेष्मणि लेहास्तु तिक्तका मधुसंयुताः।

शालयः स्युस्तनुकफे षष्टिकाश्च रसादिभिः॥९७॥

ghanaśleṣmaṇi lehāstu tiktakā madhusaṃyutāḥ|  
śālayaḥ syustanukaphe ṣaṣṭikāśca rasādibhiḥ||97||

In the Paittika Kasa, if the phlegm is thick, then the patient is given recipes of Leha (linctus) prepared of bitter drugs along with honey. If the phlegm is thin, then the patient is given Sali and Sastika types of rice along with meat soup, etc. [97]

### **Anupana – Post-Prandial Drinks**

शर्कराम्भोऽनुपानार्थं द्राक्षेक्षूणां रसाः पयः|  
सर्वं च मधुरं शीतमविदाहि प्रशस्यते॥९८॥

śarkarāmbho'nupānārthaṃ drākṣekṣūṇāṃ rasāḥ payaḥ|  
sarvaṃ ca madhuraṃ śītamavidāhi praśasyate||98||

In the Pittaja Kasa, water mixed with sugar, grape-juice, sugar cane and milk are useful as Anupana (post Prandial drink). All things which are sweet in taste and cooling in potency but not Vidhahi (which cause burning sensation in the abdomen) are useful in this condition. [98]

काकोली बृहती मेदा युग्मैः सवृषणागरैः|  
पित्तकासे रसान् क्षीरं यूषांश्चाप्युपकल्पयेत्॥९९॥

kākolī bṛhatī medā yugmaiḥ savṛṣanāgaraiḥ|  
pittakāse rasān kṣīraṃ yūṣāṃścāpyupakalpayet||99||

For the Pittaj Kasa, Meat-soup, medicated milk and Vegatable-soup, is prepared by adding  
Kakoli – Fritillaria roylei,



Brhati – Solanum indicum  
Meda – Polygonatum cirrhifolium,  
Mahameda,  
Vasaka – Adhatoda vasica and  
Nagara – Zingiber officinale [99]

### **Ksheerayoga – Medicated Milk**

शरादिपञ्चमूलस्य पिप्पली द्राक्षयोस्तथा।

कषायेण शृतं क्षीरं पिबेत् स मधु शर्करम्॥१००॥

śarādipañcamūlasya pippalī drākṣayostathā।

kaṣāyeṇa śṛtaṃ kṣīraṃ pibet sa madhu śarkaram॥100॥

The patient suffering from the Paittika Kasa should take milk boiled by adding decoction of either Saradi- Panca-Mula (trna-Panca – Mula) or the decoction of Pippali – Long pepper fruit – Piper longum and Draksa – Vitis vinifera, after adding honey and sugar. [100]

### **ksheera and Guda Yoga – Recipes of medicated Milk and jaggery**

स्थिरा सिता पृश्निपर्णी श्रावणी बृहती युगैः।

जीवकर्षभ काकोली तामलक्यृद्धि जीवकैः॥१०१॥

शृतं पयः पिबेत् कासी ज्वरी दाही क्षतक्षयी।

तज्जं वा साधयेत् सर्पिः सक्षीरेक्षुरसं भिषक्॥१०२॥

जीवकाद्यैर्मधुरकैः फलैश्चाभिषुकादिभिः।

कल्कैस्त्रिकार्षिकैः सिद्धे पूतशीते प्रदापयेत्॥१०३॥

शर्करा पिप्पलीचूर्णं त्वक्क्षीर्या मरिचस्य च।

शृङ्गाटकस्य चावाप्य क्षौद्र गर्भान्पलोन्मितान्॥१०४॥

गुडान् गोधूमचूर्णेन कृत्वा खादेद्धिताशनः।

शुक्रासृग्दोष शोषेषु कासे क्षीणक्षतेषु च॥१०५॥

sthirā sitā pr̥sniparnī śrāvaṇī br̥hatī yugaiḥ|

jīvakarṣabha kākoli tāmalkyṛddhi jīvakaiḥ||101||

śṛtaṃ payaḥ pibet kāsī jvarī dāhī kṣatakṣayī|

tajjaṃ vā sādhayet sarpiḥ sakṣīrekṣurasam̐ bhiṣak||102||

jīvakādyairmadhurakaiḥ phalaiścābhiṣukādibhiḥ|

kalkaistrikārṣikaiḥ siddhe pūtaśīte pradāpayet||103||

śarkarā pippalīcūrṇam̐ tvakkṣīryā maricasya ca|

śṛṅgāṭakasya cāvāpya kṣaudra garbhānpalonmitān||104||

guḍān godhūmacūrṇena kṛtvā khādeddhitāśanaḥ|

śukrāsṛgdoṣa śoṣeṣu kāse kṣīṇakṣateṣu ca||105||

## **Recipes of medicated Milk and jaggery**

Milk boiled with Sthira

Sita – sugar

Prsni-Parni – *Uraria picta*

Sravani – Mundi

Brhati – *Solanum indicum*

Kantakari – Yellow berried nightshade (whole plant) – *Solanum xanthocarpum*

Jivaka – *Malaxis acuminata*

Rishabaka

Kakoli – *Fritillaria roylei*

Tamalaki – *Phyllanthus niruri*

Riddhi

Is useful in the treatment of Kasa, fever, Daha – Burning sensation, Phthisis and Kshaya – depletion of body tissues

The ghee collected from the above mentioned milk is added with milk, sugarcane jucie and the paste of 3 Karsas of each of the

sweet drugs belonging to Jivaniya group (vide Sutra 4;9), fruits of Abhisuka etc, (Vatama, Aksoda, Mukulaka and Nikocaka-vide Sutra 27; 157) and cooked.

The ghee is then filtered out and made to cool. To this, the powder of Sarkara, Pippali – Long pepper fruit – Piper longum, Tvak-Ksiri, Maricha – Piper nigrum, Srngataka and honey is added.

This paste is added with wheat-flour, and Gudas (large size Pills) is prepared out of it.

Intake of these Gudas along with wholesome food cures  
Seminal and menstrual diseases,  
Kshaya – depletion of body tissue,  
Kasa – emaciation and Phthisis. [101- 105]

### **Recipe for Pittaja Kasa –**

शर्करा नागरोदीच्यं कण्टकारीं शटीं समम्|

पिष्ट्वा रसं पिबेत्पूतं वस्त्रेण घृतमूर्च्छितम्||१०६||

महिष्यजावि गोक्षीर धात्रीफलरसैः समैः|

सर्पिः सिद्धं पिबेद्युक्त्या पित्तकास निबर्हणम्||१०७||

इति पित्तकासचिकित्सा|

śarkarā nāgarodīcyam kaṅṭakārīm śaṭīm samam|

piṣṭvā rasam pibetpūtam vastreṇa ghr̥tamūr̥cchitam||106||

mahiṣyajāvi gokṣīra dhātrīphalarasaiḥ samaiḥ|

sarpiḥ siddham pibedyuktyā pittakāsa nibarhaṇam||107||

iti pittakāsacikitsā|

The paste of Sarkara (Sugar), Nagara – Zingiber officinale, Udicya, Kantakari – Yellow berried nightshade (whole plant) – Solanum xanthocarpum and Sati – Hedychium spicatum, taken in equal quantities, is squeezed through a cloth. This juice is sizzled with

ghee this cures Paittika Kasa.

Ghee is cooked by adding the milk of buffalo, goat, sheep and cow, and the juice of Amalaki (Indian gooseberry fruit – *Emblca officinalis* Gaertn), all taken in equal quantities.

Intake of this medicated ghee in appropriate quantity cures Paittika Kasa

Thus, ends the treatment of Pitta-Kasa. [106- 107]

Kaphaja Kasa Chikitsa sutra: Line of treatment

बलिनं वमनैरादौ शोधितं कफकासिनम्।  
यवान्नैः कटुरूक्षोष्णैः कफघ्नैश्चाप्युपाचरेत्॥१०८॥  
पिप्पलीक्षारिकैर्यूषैः कौलत्थैर्मूलकस्य च।  
लघून्यन्नानि भुञ्जीत रसैर्वा कटुकान्वितैः॥१०९॥  
धान्वबैलरसैः स्नेहैस्तिलसर्षपबिल्वजैः।  
मध्वम्लोष्णाम्बुतक्रं वा मद्यं वा निगदं पिबेत्॥११०॥  
पौष्करारग्वधं मूलं पटोलं तैर्निशास्थितम्।  
जलं मधुयुतं पेयं कालेष्वन्नस्य वा त्रिषु॥१११॥

balinaṃ vamanairādau śodhitam kaphakāsinam।  
yavānnaiḥ kaṭurūkṣoṣṇaiḥ kaphaghnaīścāpyupācaret॥108॥  
pippalīkṣārikairyūṣaiḥ kaulatthairmūlakasya ca।  
laghūnyannāni bhuñjīta rasairvā kaṭukānvitaiḥ॥109॥  
dhānvabailarasaiḥ snehaistilasarṣapabilvajaiḥ।  
madhvamloṣṇāmbutakraṃ vā madyam vā nigadam pibet॥110॥  
pauṣkarāragvadham mūlam paṭolaṃ tairniśāsthitam।  
jalam madhuyutam peyam kāleṣvannasya vā triṣu॥111॥

### **Line of treatment of Kaphaja Kasa:**

If the patient suffering from Kaphaja kasa is strong, then he is given emetic therapy in the beginning. Thereafter, he is given barley and such other Kapha- alleviating is given barley and such other Kapha-alleviating ingredients as pungent, ununctuous and hot in potency, to eat.

The patient should take

- light food with the soup of Kulattha mixed with the powder of Pippali – Long pepper fruit – Piper longum and alkalies (Yava-Ksara) or
  - With the juice of Mulaka or
  - With the soup of the meat of animals inhabiting arid zone (Dhanva-cari) or burrows (Bilesaya) prepared by adding pungent drugs, or
  - With the oil of mustard and Bilva – Bael – Aegle marmelos.
- Anupana – water, sour drinks, warm water, butter milk, or harmless alcoholic drinks.

Puskara-Mula – Inula racemosa, root of Aragvadha – Cassia fistula and Patola – Pointed Gourd – Trichosanthes dioica is kept in water for the whole night.

Next morning, the water is strained out and added with honey. This is taken before, during and after meals. [108-111]

Decoction Etc.,

### **Katphaladi Kashaya:**

कट्फलं कत्तृणं भार्गीं मुस्तं धान्यं वचाभये।  
शुण्ठीं पर्पटकं शृङ्गीं सुराहं च शृतं जले॥११२॥  
मधुहिङ्गुयुतं पेयं कासे वातकफात्मके।

कण्ठरोगे मुखे शूने श्वासहिककाज्वरेषु च॥११३॥

kaṭphalaṃ kattraṇaṃ bhārgiṃ mustaṃ dhānyaṃ vacābhaye|  
śuṅṭhīṃ parpaṭakaṃ śṛngīṃ surāhvaṃ ca śṛtaṃ jale॥112॥  
madhuhiṅguyutaṃ peyaṃ kāse vātakaphātmake|  
kaṅṭharoge mukhe śūne śvāsahikkājvareṣu ca॥113॥

Katphala

Katrina

Bharngi – Clerodendrum serratum

Musta – Cyperus rotundus

Dhanya

Vaca – Acorus calamus

Abhaya – Terminalia chebula

Sunthi – Zingiber officinale

Parpataka

Srngi

Surahva is boiled with water.

This decoction added with honey and hingu is taken if Kasa is caused by Vayu and Kapha.

It also cures

Kanta roga – throat diseases,

Svayathu – oedema in the face,

Shvasa – asthma,

Hikka – hiccup and

Jwara – fever

### **Pathadi Yoga:**

पाठां शुण्ठीं शटीं मूर्वा गवाक्षीं मुस्तपिप्पलीम्|

पिष्ट्वा घर्माम्बुना हिङ्गुसैन्धवाभ्यां युतां पिबेत्॥११४॥

नागरातिविषे मुस्तं शृङ्गीं कर्कटकस्य च।  
हरीतकीं शटीं चैव तेनैव विधिना पिबेत्॥११५॥  
तैलभृष्टं च पिप्पल्याः कल्काक्षं ससितोपलम्।  
पिबेद्वा श्लेष्मकासघ्नं कुलत्थरससंयुतम्॥११६॥  
कासमर्दाश्वविट्भृङ्गराजवार्ताकजो रसः।  
सक्षौद्रः कफकासघ्नः सुरसस्यासितस्य च॥११७॥

pāṭhāṃ śuṅṭhīṃ śaṭīṃ mūrvāṃ gavākṣīṃ mustapippalīm।  
piṣṭvā gharmāmbunā hiṅgusaindhavābhyāṃ yutāṃ pibet॥114॥  
nāgarātiviṣe mustaṃ śṛṅgīṃ karkaṭakasya ca।  
harītakīṃ śaṭīṃ caiva tenaiva vidhinā pibet॥115॥  
tailabhṛṣṭaṃ ca pippalyāḥ kalkākṣaṃ sasitopalam।  
pibedvā śleṣmakāśaghnaṃ kulattharasasamyutam॥116॥  
kāsamardāśvaviṭbhrṅgarājavārtākajo rasaḥ।  
sakṣaudraḥ kaphakāśaghnaḥ surasasyāsitasya ca॥117॥

### **Pathadi Yoga:**

The patient should take

Patha – *Oroxylum indicum*

Sunthi – *Zingiber officinale*

Shati – *Hedychium sicatum*

Murva – *Marsdenia tenacissima*

Gavakshi

Musta – *Cyperus rotundus*

Pippali – *Piper longum* in paste form along with warm mixed with

**Hingu – *asafoetida*** and

Saindhava – rock salt

In the above mentioned manner, the patient should take

Nagara – Ginger – *Zingiber officinale*

## Ativisa – Aconitum hetrophyllum

Musta – Cyperus rotundus

Karkata-Sringi – Rhus succedanea

Haritaki – Terminalia bellerica and

Sati – Hedychium spicatum

1 Aksha of the paste of Pippali – Piper longum, fried with oil is added with Sitopala (sugar having large size crystal).

Intake of this recipe along with the soup of Kulattha – Dolichos biflorus cures kaphaja Kasa.

Intake of the juice Kasamarda – Cassia occidentalis, stool of horse, Bhrngaraja – Eclipta alba, Vartaka and black variety of Surasa along with honey cures kaphaj Kasa. [112-117]

## **Leham Yoga: Recipes of Linctus (Leha)**

देवदारु शटी रास्ना कर्कटाख्या दुरालभा|

पिप्पली नागरं मुस्तं पथ्या धात्री सितोपलाः||११८||

मधु तैलयुतावेतौ लेहौ वातानुगे कफे|

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली||११९||

पथ्या तामलकी धात्री भद्रमुस्ता च पिप्पली|

देवदार्वभया मुस्तं पिप्पली विश्वभेषजम्||१२०||

विशाला पिप्पली मुस्तं त्रिवृता चेति लेहयेत्|

चतुरो मधुना लेहान् कफकासहरान् भिषक्||१२१||

सौवर्चलाभया धात्री पिप्पलीक्षार नागरम्|

चूर्णितं सर्पिषा वातकफकासहरं पिबेत्||१२२||

devadāru śaṭī rāsnā karkaṭākhyā durālabhā|

pippalī nāgaram mustaṃ pathyā dhātrī sitopalāḥ||118||

madhu tailayutāvetau lehaū vātānuge kaphe|

pippalī pippalīmūlaṃ citrako hastipippalī||119||

pathyā tāmalakī dhātrī bhadramustā ca pippalī|



devadārvabhayā mustaṃ pippalī viśvabheṣajam||120||  
viśālā pippalī mustaṃ trivṛtā ceti lehayet|  
caturo madhunā lehān kaphakāsaharān bhiṣak||121||  
sauvarcalābhayā dhātrī pippalikṣāra nāgaram|  
cūrṇitaṃ sarpiṣā vātakaphakāsaharam pibet||122||

### **Recipes of Linctus (Leha)**

Powders of these are mixed with honey and oil and this linctus cures Kaphaja kasa associated with aggravated Vayu:

Devadaru – Cedrus deodara

Shati – Hedychium spicatum

Rasna (Vanda roxburghi / Pluchea lanceolata)

Karkata-Srngi – Rhus succedanea

Duralabha – Fagonia arabica

Powders of these mixed with honey cures Kaphaja Kasa:

Pippali – Long pepper fruit – Piper longum

Nagara – Zingiber officinale

Musta (Cyperus rotundus)

Pathya

Dhatri

Sitopala

These are made into a linctus by adding honey. Intake of this cures Kaphaja Kasa:

Pathya

Tamalaka

Dhatri

Bhadra- Musta (Cyperus rotundus)

Pippali – Long pepper fruit – Piper longum

Deva-Daru – Cedrus deodara

Abhaya – Terminalia chebula

Musta (Cyperus rotundus)

Pippali Visva-Bhesaja

Trivrta – Operculina turpethum

Intake of the powder of

Sauvarcala

Abhaya – Terminalia chebula

Dhatri

Pippali – Long pepper fruit – Piper longum

Ksara

Nagara alone with ghee cures Kasa caused by Vata and Kapha.

[118-122]

### **Dashamuladi Ghrita**

दशमूलाढके प्रस्थं घृतस्याक्षसमैः पचेत्।

पुष्कराह् शटी बिल्व सुरस व्योष हिङ्गुभिः॥१२३॥

पेयानुपानं तत् पेयं कासे वातकफात्मके।

श्वासरोगेषु सर्वेषु कफवातात्मकेषु च॥१२४॥

इति दशमूलादि घृतम्।

daśamūlāḍhake prasthaṃ ghṛtasyākṣasamaiḥ pacet|

puṣkarāhva śaṭī bilva surasa vyoṣa hiṅgubhiḥ||123||

peyānupānaṃ tat peyaṃ kāse vātakaphātmake|

śvāsarogeṣu sarveṣu kaphavātātmakeṣu ca||124||

iti daśamūlādi ghṛtam|

1 Prastha of ghee is cooked by adding 1 Adhaka of the decoction of

Dasa-Mula and the paste of one karsha each of

Puskara-Mula – Inula racemosa

Sati – Hedychium spicatum

Bilva – Aegle marmelos

Surasa

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Black pepper fruit – piper nigrum

Hingu – Asa foetida

Post prandial drink – Peya (Thin gruel)

It cures Kasa caused by Vayu and Kapha, and all types of Asthma caused by Vata and Kapha.

Thus, ends the description of Dashamuladi- ghrita. [123-124]

### **Kantakari Grtha:**

समूलफलपत्रायाः कण्टकार्या रसाढके।

घृतप्रस्थं बला व्योष विडङ्ग शटि चित्रकैः॥१२५॥

सौवर्चल यवक्षार पिप्पलीमूल पौष्करैः।

वृश्चीर बृहती पथ्या यवानी दाडिमर्धिभिः॥१२६॥

द्राक्षा पुनर्नवा चव्य दुरालम्भाम्लवेतसैः।

शृङ्गी तामलकी भार्गी रास्ना गोक्षुरकैः पचेत्॥१२७॥

कल्कैस्तत् सर्वकासेषु हिक्काश्वासेषु शस्यते।

कण्टकारीघृतं हेतत् कफव्याधिनिसूदनम्॥१२८॥

इति कण्टकारीघृतम्।

samūlaphalapatrāyāḥ kaṇṭakāryā rasāḍhake|

ghṛtaprasthaṃ balā vyoṣa viḍaṅga śaṭi citrakaiḥ||125||

sauvarcala yavakṣāra pippalīmūla pauṣkaraiḥ|

vṛścīra bṛhatī pathyā yavānī dāḍimardhibhiḥ||126||

drākṣā punarnavā cavya durālbhāmlavetasaiḥ|

śṛṅgī tāmalakī bhārgī rāsnā gokṣurakaiḥ pacet||127||

kalkaistat sarvakāseṣu hikkāśvāseṣu śasyate|

kaṅṭakārīghṛtaṃ hyetat kaphavyādhinisūdanam||128||  
iti kaṅṭakārīghṛtam|

1 Adhaka of the decoction of Kantakari – Solanum xanthocarpum along with its root, fruit and leaf, and 1 Prastha of ghee are cooked by adding the paste of

Bala – Country mallow (root) – Sida cordifolia

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum

Maricha – Black pepper fruit – piper nigrum

Vidanga – Embelia ribes

Sati – Hedychium spicatum

Chitraka – Leadword – Plumbago zeylanica

Sauvarcala

Yava – Barley (Hordeum vulgare)- Ksara

Pippali – Long pepper fruit – Piper longum mula

Puskara-Mula – Inula racemosa

Vrscira (white variety of Punarnava) – Boerhavia diffusa

Brihati – Solanum indicum

Pathya

Yavani – Carum copticum

Dadima – Pomegranate – Punica granatum

Rddhi

Draksha – Raisin – Vitis vinifera

Punarnava (red Variety) – Boerhavia diffusa

Chavya – Piper retrofractum

Duralabha – Fagonia arabica

Amlavetasa – Garcinia pedunculata Roxb. / Rheum emodi Wall

Srngi

Tamalaki – Phyllanthus, niruri

Bhargi

Rasana – Alpinia galanga

Goksuraka – Tribulus terrestris

Cures:

All types of Kasa,

Hikka – hiccup and

Shvasa – Asthma.

This is called Kantakari Ghrta and it cures all types of diseases caused by Kapha.

Thus, ends the description of Kantakari grtha. [125-128]

### **Kulatthadi Ghruta**

कुलत्थ रसयुक्तं वा पञ्चकोलशृतं घृतम्।

पाययेत् कफजे कासे हिक्काश्वासे च शस्यते॥१२९॥

इति कुलत्थादिघृतम्।

kulattha rasayuktaṃ vā pañcakolaśṛtaṃ ghr̥tam।

pāyayet kaphaje kāse hikkāśvāse ca śasyate॥129॥

iti kulatthādighr̥tam।

Ghee cooked with the decoction of Kulattha and [the paste] of Pancha-Kola is useful in Kaphaja Kasa, hiccup and asthma.

Thus, end the description of Kulatthandi Ghrta. [129]

### **Dhumapana for Kaphaja Chikitsa:**

धूमांस्तानेव दद्याच्च ये प्रोक्ता वातकासिनाम्।

कोशातकीफलान्मध्यं पिबेद्वा समनःशिलम्॥१३०॥

dhūmāṃstāneva dadyācca ye proktā vātakāsinām।

kośātakīphalānmadhyaṃ pibedvā samanaḥśilam॥130॥

**Recipes for smoking therapy** described for the treatment of Vatika Kasa (Shlokas – 65- 75) is used for the treatment of Kaphaja kasa.

This recipe containing the pulp of Kosataki and Manah- Sila is especially useful for smoking in Kaphaja- Kasa [130]

Management of Associated Complications:

तमकः कफकासे तु स्याच्चेत् पित्तानुबन्धजः।

पित्तकासक्रियां तत्र यथावस्थं प्रयोजयेत्॥१३१॥

वाते कफानुबन्धे तु कुर्यात् कफहरीं क्रियाम्।

पित्तानुबन्धयोर्वातकफयोः पित्तनाशिनीम्॥१३२॥

आर्द्रे विरूक्षणं, शुष्के स्निग्धं, वातकफात्मके।

कासेऽन्नपानं कफजे सपित्ते तिक्तसंयुतम्॥१३३॥

इति कफजकासचिकित्सा।

tamakaḥ kaphakāse tu syāccet pittānubandhajaḥ।

pittakāsakriyāṃ tatra yathāvasthaṃ prayojayet॥131॥

vāte kaphānubandhe tu kuryāt kaphaharīm kriyām।

pittānubandhayorvātakaphayoḥ pittanāśinīm॥132॥

ārdre virūkṣaṇaṃ, śuṣke snigdhaṃ, vātakaphātmake।

kāse’nnapānaṃ kaphaje sapitte tiktasaṃyutam॥133॥

iti kaphajakāśacikitsā।

If Kaphaja Kasa is associated with Tamaka (a type of asthma) caused by Pitta Then in this stage of Kasa, the therapies prescribed for Paittika type of Kasa should be administrated.

If there is associated of Kapha in Vatika Kasa, then therapies for the alleviation with bitter ingredients.

Thus, ends the description of the treatment of Kaphaja –Kasa.

[131-133]

## Treatment of Kshataja Kasa

### Line of treatment

कासमात्ययिकं मत्वा क्षतजं त्वरया जयेत्|

मधुरैर्जीवनीयैश्च बलमांस विवर्धनैः||१३४||

kāsamātyayikaṃ matvā kṣatajaṃ tvarayā jayet|

madhurairjīvanīyaiśca balamāṃsa vivardhanaiḥ||134||

Ksataja Kasa (phthisis) is a serious ailment.

Keeping this in view, the treatment of the patient is initiated instantaneously with sweet drugs and drugs belonging to Jivaniya group (vide Sutra 4: 9) which are promoters of strength and muscle tissue. [134]

### Pippaladi Leha

पिप्पली मधुकं पिष्टं कार्षिकं ससितोपलम्|

प्रास्थिकं गव्यमाजं च क्षीरमिक्षुरसस्तथा||१३५||

यवगोधूम मृद्वीकाचूर्णमामलकाद्रसः|

तैलं च प्रसृतांशानि तत् सर्वं मृदुनाऽग्निना||१३६||

पचेल्लेहं घृतक्षौद्रयुक्तः स क्षतकासहा|

श्वास हृद्रोग कार्श्येषु हितो वृद्धेऽल्परेतसि||१३७||

pippalī madhukaṃ piṣṭaṃ kārṣikaṃ sasitopalam|

prāsthikaṃ gavyamājaṃ ca kṣīramikṣurasastathā||135||

yavagodhūma mṛdvīkācūrṇamāmalakādrasaḥ|

tailaṃ ca prasṛtāṃśāni tat sarvaṃ mṛdunā'gninā||136||

pacellehaṃ ghr̥takṣaudrayuktaḥ sa kṣatakāśahā|

śvāsa hṛdroga kārśyeṣu hito vṛddhe'lparetasi||137||

The paste of 1 karsa of each of  
Pippali – Piper longum and  
Madhuka– Licorice – Glycyrrhiza glabra,  
1 Karsa of  
Sitopala (sugar of large size crystal)  
1 prastha each of  
Cow's milk,  
Goat's milk and  
Juice of sugar- cane  
1 prastha each of the powders of  
Yava  
Godhuma – wheat – Triticum sativum and  
Draksha – Raisin – Vitis vinifera and  
1 Prastha each of the  
Juice of Amalaka and  
Sesame oil is cooked over mild fire.  
Intake of this linctus along with ghee and honey cures  
Ksataja Kasa (phthisis),  
Asthma,  
Heart diseases and  
Emaciation  
It is also useful for old persons and those who have less of semen.  
[135- 137]

### **Treatment of Associated Complications**

क्षत कासाभि भूतानां वृत्तिः स्यात् पित्तकासिकी।  
क्षीर सर्पि र्मधुप्राया संसर्गे तु विशेषणम्॥१३८॥  
वातपित्तादितेऽभ्यङ्गो गात्रभेदे घृतैर्हितः।  
तैलैर्मारुतरोगघ्नैः पीड्यमाने च वायुना॥१३९॥



kṣata kāsābhi bhūtānāṃ vṛttiḥ syāt pittakāsikī|  
kṣīra sarpi rmadhuprāyā saṃsarge tu viśeṣaṇam||138||  
vātapittārdite'bhyaṅgo gātrabhede ghr̥tairhitah|  
tailairmārutarogaghnaīḥ pīḍyamāne ca vāyunā||139||

The regimens prescribed for the Paittika Kasa are useful for the patient suffering from Ksataja kasa (Phthisis). Generally milk, Ghee and honey are given to such patients.

If 2 of the Doshas are involved in the pathogenesis of this ailment (samsarga), then special therapies are required.

If this ailment is associated with Vayu and Pitta and the patient has pain all over the body, then massage is given with ghee.

If Vayu is aggravated in excess causing pain, then massage is given with oil prepared by boiling with Vayu- alleviated drugs. [138-139]

### **Medicated Ghee**

हृत्पार्श्वार्तिषु पानं स्याज्जीवनीयस्य सर्पिषः|  
सदाहं कासिनो रक्तं श्ठीवतः सबलेऽनले||१४०||

hr̥tpārśvārtiṣu pānaṃ syājjīvanīyasya sarpiṣaḥ|  
sadāhaṃ kāsino raktaṃ ṣṭhīvataḥ sabale'nale||140||

The patient suffering from Kasa along with Hrt parshva shola – pain in the cardiac region and sides of the chest associated with

Daha – burning sensation,

Rakta sthivana – hemoptysis and aggravation of Vayu should take Jivaniya grtha [described in the chapter dealing with the treatment of Vata- Rakta-vid Cikitsa 29: 61- 70 [140]

Meat soup etc

मांसोचितेभ्यः क्षामेभ्यो लावादीनां रसा हिताः।  
 तृष्णार्तानां पयश्छागं शरमूलादिभिः शृतम्॥१४१॥  
 रक्ते स्रोतोभ्य आस्याद्वाऽप्यागते क्षीरजं घृतम्।  
 नस्यं पानं यवागूर्वा श्रान्ते क्षामे हतानले॥१४२॥  
 स्तम्भायामेषु महतीं मात्रां वा सर्पिषः पिबेत्।  
 कुर्याद्वा वातरोगघ्नं पित्तरक्ताविरोधि यत्॥१४३॥

māṃsocitebhyaḥ kṣāmebhyo lāvādīnāṃ rasā hitāḥ।  
 tṛṣṇārtānāṃ payaśchāgaṃ śaramūlādibhiḥ śṛtam॥141॥  
 rakte srotobhya āsyādvā'pyāgate kṣīrajaṃ ghr̥tam।  
 nasyaṃ pānaṃ yavāgūrvā śrānte kṣāme hatānale॥142॥  
 stambhāyāmeṣu mahatīm mātrām vā sarpiṣaḥ pibet।  
 kuryādvā vātarogaghnaṃ pittaraktāvirodhi yat॥143॥

If the patient is weak and habituated to taking meat, then the soup of the meat of Lava etc is useful for him.

If the patient of phthisis is suffering from Trushna (thirst), then he is given goat's milk boiled with the root of Sara, etc, (trna-Panca-Mula).

If there is bleeding from different channels or from the mouth, then the patient should use ghee extracted from the cream of milk for inhalation therapy and as drink.

If the patient of Phthisis is fatigued and weak, and if he has low power of digestion, then he is given Yavagu (thick gruel) to eat.

If there is stiffness and contraction of the body, then the patient of Phthisis is given ghee in large dose.

Therapies for his alleviation of vayu which do not aggravated Pitta and Rakta is given to such patients. [141-143]

## Dhoomapana for Kshataja Kasa – Smoking Therapy

निवृत्ते क्षतदोषे तु कफे वृद्ध उरः क्षते।  
दाल्यते कासिनो यस्य स धूमान्ना पिबेदिमान्॥१४४॥  
द्वे मेदे मधुकं द्वे च बले तैः क्षौमलक्तकैः।  
वर्तितैर्धूममापीय जीवनीयघृतं पिबेत्॥१४५॥  
मनःशिला पलाशाजगन्धा त्वक्क्षीरि नागरैः।  
भावयित्वा पिबेत् क्षौममनु चेक्षुगुडोदकम्॥१४६॥  
पिष्ट्वा मनःशिलां तुल्यामार्द्रया वटशुङ्गया।  
ससर्पिष्कं पिबेद्धूमं तित्तिरि प्रतिभोजनम्॥१४७॥  
भावितं जीवनीयैर्वा कुलिङ्गाण्डरसायुतैः।  
क्षौमं धूमं पिबेत् क्षीरं शृतं चायोगुडैरनु॥१४८॥  
इति क्षतजकासचिकित्सा।

nivṛtte kṣatadoṣe tu kaphe vṛddha uraḥ kṣate।  
dālyate kāsino yasya sa dhūmānnā pibedimān॥144॥  
dve mede madhukaṃ dve ca bale taiḥ kṣaumalaktakaiḥ।  
vartitairdhūmamāpīya jīvanīyaghr̥taṃ pibet॥145॥  
manaḥśilā palāśājagandhā tvakksīri nāgaraiḥ।  
bhāvayitvā pibet kṣaumamanu cekṣugudodakam॥146॥  
piṣṭvā manaḥśilāṃ tulyāmārdrayā vaṭaśuṅgayā।  
sasarpīṣkaṃ pibeddhūmaṃ tittiri pratibhojanam॥147॥  
bhāvitam jīvanīyairvā kulīṅgāṇḍarasāyutaiḥ।  
kṣaumam dhūmam pibet kṣīram śṛtam cāyoguḍairanu॥148॥  
iti kṣatajakāsacikitsā।

## Kshataja Kasa – Smoking Therapy

If the patient suffering from Kshataja Kasa is cured of the Kshata (injury or ulceration in the Uras or Lungs), but there is throbbing type of pain in the place of injury because of aggravation of kapha,

then he is given smoking therapy with the recipes described below.

Meda,

Maha-Meda – Polygonatum cirrhifolium

Madhuka– Licorice – Glycyrrhiza glabra,

Bala – Country mallow (root) – Sida cordifolia and

Maha-Bala – Country mallow (root) – Sida cordifolia is made to a paste and smeared over a cloth of silk.

This is then rolled in order to give it the Shape of a cigar.

After smoking this cigar, the patient should drink Jivaniya-Ghrta.

A cigar is prepared by smearing (lit. Soaking) a piece of silken cloth with the paste of

Manah- sila,

Palasa – Butea monosperma

Ajagandha,

Tvak- Ksiri and

Nagara – Zingiber officinale

After smoking this cigar, the patient should drink sugar- cane juice or water mixed with jaggery.

Manah-Sila is made to a paste by triturating it with the green still root of vata (vata-Sunga).

To this, ghee is added. After taking the smoke of this recipe, the patient should take the soup of the meat of Tittiri.

Smoking with the silken cloth soaked with the decoction of drugs belonging to Jivaniya group (vide Syutra 4:9) and the sap of the egg of Kulinga, and thereafter, taking the milk immersed with hot iron balls are useful in Ksataja Kasa.

Thus, ends the description of Ksataja Kasa. [144-48]

## Treatment of Kshayaja Kasa

### Line of Treatment

सम्पूर्णरूपं क्षयजं दुर्बलस्य विवर्जयेत्।

नवोत्थितं बलवतः प्रत्याख्यायाचरेत् क्रियाम्॥१४९॥

तस्मै बृंहणमेवादौ कुर्यादग्नेश्च दीपनम्।

बहुदोषाय सस्नेहं मृदु दद्याद्विरेचनम्॥१५०॥

sampūrṇarūpaṃ kṣayajam durbalasya vivarjayet।

navotthitam balavataḥ pratyākhyāyācaret kriyām॥149॥

tasmai br̥hṇaṇamevādau kuryādagneśca dīpanam।

bahudoṣāya sasnehaṃ mṛdu dadyādvirecanam॥150॥

### **Line of treatment for Kshayaj Kasa:**

If the Ksayaja Kasa is manifested with all the signs and symptoms, and the patient is weak, then he should not be treated.

However, if the disease has recently occurred (navotithaa) and if the patient is strong, then such a patient may be treated even though the diseases is incurable (because, occasionally such a patient may be cured).

In the beginning, such a patient is given nourishing therapy, and his Agni (power of digestion and metabolism) is stimulated.

If the Doshas are over aggravated, then he may be given mild purgative along with unctuous ingredients (medicated ghee). [149-150]

### **Ghrita for Mrudu Virechana: Medicated Ghee for Mild Purgation**

शम्पाकेन त्रिवृतया मृद्धीका रसयुक्तया।

तिल्वकस्य कषायेण विदारी स्वरसेन च॥१५१॥

सर्पिः सिद्धं पिबेद्युक्त्या क्षीणदेहो विशोधनम्|  
(हितं तद्देहबलयोरस्य संरक्षणं मतम्)||१५२||

śampākena trivṛtayā mṛdvīkā rasayuktayā|  
tilvakasya kaṣāyeṇa vidārī svarasena ca||151||  
sarpiḥ siddham pibedyuktyā kṣīṇadeho viśodhanam|  
(hitam taddehabalayorasya saṃrakṣaṇam matam)||152||

### **Ghrita for Mrudu Virechana: Medicated Ghee for Mild Purgation**

Ghee cooked with the decoction of Sampaka (fruit-pulp of Aragvadha (Cassia fistula)) and Trivrt – Operculina turpethum, the juice of grape.

The decoction of Tilvaka, and (or) the juice of Vidari (Ipomoea paniculata / Pueraria tuberosa) is given in appropriate dose for the elimination (Sodhana of Doshas) to the patient whose body is weak.

It is useful for the prospection of the body, strength and chest of the patient [151-152]

### **Recipe of Medicated Ghee**

पित्ते कफे च सङ्क्षीणे परिक्षीणेषु धातुषु|  
घृतं कर्कटकी क्षीरद्विबलासाधितं पिबेत्||१५३||  
pitte kaphe ca saṅkṣīṇe parikṣīṇeṣu dhātuṣu|  
ghṛtam karkaṭakī kṣīradvibalāsādhitam pibet||153||

When because of the administration of the above mentioned purgation therapy] Pitta and kapha become reduced in quantity, the patient, whose tissue elements are already denuded, should take the ghee prepared by boiling with

Karkata-Srngi – Rhus succadenea,  
Milk,

Bala – Country mallow (root) – Sida cordifolia and

Atibala – Abutilon indicum [153]

### **Medicated Ghee and medicated Milk:**

विदारीभिः कदम्बैर्वा तालसस्यैस्तथा शृतम्।

घृतं पयश्च मूत्रस्य वैवर्ण्ये कृच्छ्रनिर्गमे॥१५४॥

vidārībhiḥ kadambairvā tālasasyaistathā śṛtam।

ghṛtaṃ payas̥ca mūtrasya vaivarṇye kṛcchranirgame॥154॥

If there is discoloration of the urine or if there is dysuria, the patient is given milk and ghee boiled by adding Vidari – Ipomoea paniculata or Kadamba or the pulp of tender fruits of Tala. [154]

### **Recipe for Anuvasana Basti – fat enema:**

शूने सवेदने मेद्रे पायौ सश्रोणिवङ्क्षणे।

घृतमण्डेन मधुनाऽनुवास्यो मिश्रकेण वा॥१५५॥

śūne savedane meḍhre pāyau saśroṇivaṅkṣaṇe।

ghṛtamaṇḍena madhunā’nuvāsyo miśrakeṇa vā॥155॥

If there is swelling and pain in the phallus, Anus, hips and Pelvic region, the patient is given Anuvasana Basti (fat enema) with the scum of ghee (ghṛta-Manda) or honey or with ghee and oil mixed together (Misraka). [155]

### **Diet after Anuvasana Therapy**

जाङ्गलैः प्रतिभुक्तस्य वर्तकाद्या बिलेशयाः।

क्रमशः प्रसहाश्चैव प्रयोज्याः पिशिताशिनः॥१५६॥

औष्ण्यात् प्रमाथिभावाच्च स्रोतोभ्यश्चयावयन्ति ते।  
 कफं, शुद्धैश्च तैः पुष्टिं कुर्यात्सम्यग्वहन्नसः॥१५७॥  
 jāṅgalaiḥ pratibhuktasya vartakādyā bileśayāḥ।  
 kramaśaḥ prasahāścaiva prayojyāḥ piśitāśinaḥ॥156॥  
 auṣṇyāt pramāthibhāvācca srotobhyaścyāvayanti te।  
 kapham, śuddhaiśca taiḥ puṣṭim kuryātsamyagvahanrasaḥ॥157॥

After the administration of Anuvasana type of enema, the patient is given the soup the meat of animals and birds which are Jangalas (those living in this forests), Vartaka, etc., those which are Bileshaya (those living in burrows) and meat- eating Prasahas (those eating by snatching their food) seriatim.

Because of their hot potency and Pramathi attribute (ingredients which help in the exudation of Doshas from the channels), these ingredients cause exudation of Kapha accumulated in the channels of circulation.

After the body is cleansed of this aggravated Kapha, these meat-soups, while flowing appropriately in the channels of circulation, cause nourishment of tissues [156- 157]

### **DviPanchaMuladi Ghruta**

द्विपञ्चमूली त्रिफला चविका भार्गि चित्रकैः।  
 कुलत्थ पिप्पलीमूल पाठा कोलयवैर्जले॥१५८॥  
 शृतैर्नागर दुःस्पर्शा पिप्पली शटि पौष्करैः।  
 कल्कैः कर्कटशृङ्गया च समैः सर्पिर्विपाचयेत्॥१५९॥  
 सिद्धेऽस्मिंश्चूर्णितौ क्षारौ द्वौ पञ्च लवणानि च।  
 दत्त्वा युक्त्या पिबेन्मात्रां क्षयकास निपीडितः॥१६०॥  
 इति द्विपञ्चमूलादिघृतम्।  
 dvipañcamūlī triphalā cavikā bhārgi citrakaiḥ।



kulattha pippalīmūla pāṭhā kolayavairjale||158||  
śṛtairnāgara duḥsparśā pippalī śaṭi pauṣkaraiḥ|  
kalkaiḥ karkaṭaśṛṅgyā ca samaiḥ sarpirvipācayet||159||  
siddhe'smiṃścūrṇitau kṣārau dvau pañca lavaṇāni ca|  
dattvā yuktyā pibenmātrāṃ kṣayakāsa nipīḍitaḥ||160||  
iti dvipañcamūlādighṛtam|

Decoction is prepared of

Bilva – *Aegle marmelos*

Syonaka – *Oroxylum indicum*

Gambhari — *Gmelina arborea*

Patala – *Stereospermum suaveolens*

Ganikarika

Sala-Parni – *Desmodium gangeticum*

Prsni-Parni

Brihati – *Solanum indicum*

Kantakari – *Solanum xanthocarpum*

Goksura – *Tribulus terrestris*

Haritaki – *Terminalia chebula*

Bibhitaka – *Terminalia bellerica*

Amalaki – *Phyllanthus emblica*

Cavika

Bhargi

Chitraka – Leadword – *Plumbago zeylanica*

Kulattha

Pippali Mula – *Piper longum*

Patha – *Cyclea peltata*

Kola – Ber

and

Yava – Barley (Hordeum vulgare) by boiling with water.

To this decoction, ghee and the paste of

Nagara – Zingiber officinale

Duhsparsa

Pippali – Long pepper fruit – Piper longum

Sati – Hedychium spicatum

Puskara-Mula – Inula racemosa

Karkata Srngi is added, and cooked.

After the medicated ghee is prepared,

Yava Ksara

Svarji-Ksara

Saindhava-Lavana

Samudra-Lavana

Sauvarcala Lavana

Vida-Lavana

Audbhida-Lavana is added in powder form [only in small quantity].

Intake of this medicated ghee in appropriate dose cures Ksayaja

Kasa.

Thus, ends the description of DviPancamuladi Ghrta [158-160]

### **Guduchyadi Ghrta**

गुडूचीं पिप्पलीं मूर्वा हरिद्रां श्रेयसीं वचाम्।

निदिग्धिकां कासमर्दं पाठां चित्रक नागरम्॥१६१॥

जले चतुर्गुणे पक्त्वा पादशेषेण तत्समम्।

सिद्धं सर्पिः पिबेद्गुल्म श्वासाति क्षय कासनुत्॥१६२॥

इति गुडूच्यादिघृतम्।

guḍūcīṃ pippalīṃ mūrvāṃ haridrāṃ śreyasīṃ vacām।

nidigdghikāṃ kāsamardaṃ pāṭhāṃ citraka nāgaram॥161॥

jale caturguṇe paktvā pādaśeṣeṇa tatsamam।

siddham sarpigh pibedgulma śvāsārti kṣaya kāsanut||162||  
iti guḍūcyādighṛtam|

Guduci – *Tinospora cordifolia*

Pippali – Long pepper fruit – *Piper longum*

Murva – *Marsdenia tenacissima*

Haridra – *Berberis aristata*

Sreyasi (Rasna (*Vanda roxburghi* / *Pluchea lanceolata*))

Vacha (*Acorus calamus* Linn)

Nigdighika

Kasamarda

Patha – *Cyclea peltata*

Chitraka – Leadword – *Plumbago zeylanica*

Nagara is added with 4 times of water, and boiled till 1/4th remains.

To this decoction, equal quantity of ghee is added and cooked.

Intake of this medicated ghee cures

Gulma (Phantom tumour),

Asthma and

Kshayaj Kasa

Thus, ends the description of Guducyadi- Ghrta. [161- 162]

### **Recipes of Medicated Ghee**

कासमर्दाभया मुस्त पाठा कट्फल नागरैः|

पिप्पली कटुका द्राक्षा काश्मर्य सुरसैस्तथा||१६३||

अक्षमात्रैर्घृतप्रस्थं क्षीर द्राक्षा रसाढके|

पचेच्छोष ज्वर प्लीहसर्वकासहरं शिवम्||१६४||

धात्रीफलैः क्षीरसिद्धैः सर्पिर्वाऽप्यवचूर्णितम्|

द्विगुणे दाडिमरसे विपक्वं व्योषसंयुतम्||१६५||

पिबेदुपरि भक्तस्य यवक्षारघृतं नरः।

पिप्पलीगुड सिद्धं वा च्छागक्षीरयुतं घृतम्॥१६६॥

एतान्यग्निविवृद्ध्यर्थं सर्पीषि क्षयकासिनाम्।

स्युर्दोषबद्धकोष्ठोरःस्रोतसां च विशुद्धये॥१६७॥

kāsamardābhayā musta pāṭhā kaṭphala nāgaraiḥ।

pippalī kaṭukā drākṣā kāśmarya surasaistathā॥163॥

akṣamātrairghṛtaprasthaṃ kṣīra drākṣā rasādhake।

pacecchoṣa jvara plīhasarvakāśaharaṃ śivam॥164॥

dhātrīphalaiḥ kṣīrasiddhaiḥ sarpirvā'pyavacūrṇitam।

dviguṇe dāḍimarase vipakvaṃ vyoṣasaṃyutam॥165॥

pibedupari bhaktasya yavakṣāraghṛtaṃ naraḥ।

pippalīguḍa siddham vā cchāgakṣīrayutaṃ ghṛtam॥166॥

etānyagnivivṛddhyarthaṃ sarpīṃṣi kṣayakāsinām।

syurdoṣabaddhakoṣṭhoroḥsrotasām ca viśuddhaye॥167॥

1 Prastha of ghee is cooked by adding the paste of 1 Akṣa of each of

Kasamarda – Cassia occidentalis

Abhaya – Terminalia chebula

Musta (Cyperus rotundus)

Patha – Cyclea peltata

Katphala – Myrica nagi

Nagara

Pippali – Long pepper fruit – Piper longum

Katuka

Draksha – Raisin – Vitis vinifera

Kasmarya – Gmelina arborea

Surasa

1 Adhaka of milk and

## 1 Adhaka of Grape- Juice

This recipe of medicated ghee is auspicious, and it cures

Shosha – emaciation,

Jwara – fever,

Pliha – spleen-diseases and

All the types of Kasa

Fruits of amalaki is boiled in milk and made to powder. Ghee sprinkled with this powder is taken by the patient suffering from Ksayaja Kasa, among others.

Yava – Ksara-Ghrta prepared by cooking with double the quantity of Dadima – Pomegranate – Punica granatum-Jucice and added with powder of Sunthi, Pippali – Long pepper fruit – Piper longum and Maricha – Black pepper fruit – piper nigrum is taken at the end of the meal by the patient suffering from Kasayaja Kasa among others

Ghee cooked with the paste of Pippali – Long pepper fruit – Piper longum and Jaggery, and goat milk is similarly useful

All the above mentioned recipes of medicated ghee promote Agni (power of digestion and medicated metabolism) of the patient suffering from Ksayaja Kasa. These recipes also cleanse the Adhered Doshas from the channels of Kosta (gastro- Intestinal Tract) and Chest. [163- 167]

## Haritaki Leha

हरीतकीर्यवक्वाथद्व्याढके विंशतिं पचेत्।

स्विन्ना मृदित्वा तास्तस्मिन् पुराणं गुडषट्पलम्॥१६८॥

दद्यान्मनःशिलाकर्ष कर्षार्थं च रसाञ्जनात्।

कुडवार्थं च पिप्पल्याः स लेहः श्वासकासनुत्॥१६९॥

इति हरीतकीलेहः।

harītakīryavakvāthadvyādhake viṃśatiṃ pacet|  
svinnā mṛditvā tāstasmin purāṇaṃ guḍaṣaṭpalam||168||  
dadyānmanaḥśīlākaraṣaṃ karṣārdhaṃ ca rasāñjanāt|  
kuḍavārdhaṃ ca pippalyāḥ sa lehaḥ śvāsakāsanut||169||  
iti harītakīlehaḥ|

20 fruits of Haritaki is boiled in 1 Adhaka of the decoction of Yava – Barley (*Hordeum vulgare*) (barley).

These boiled and softened fruits of Haritaki is smashed, [their seeds are removed] and the pulp is made to a paste.

In this paste,

6 Palas of old jaggery,

1 Karsa of Manah-Sila,

½ Karsa of Rasanjana (Aqueous extract of *Berberis aristata*) and

½ Kudava of Pippali – Long pepper fruit – *Piper longum* is added and cooked. This preparation of linctus cures

Asthma and

Kasa

Thus, ends the description of Haritaki-Leha. [168-169]

### **Churna – Leha Yoga: Recipes of powders and Linctus**

श्वविधः सूचयो दग्धाः सघृत क्षौद्र शर्कराः|

श्वास कासहरा बर्हिपादौ वा क्षौद्रसर्पिषा||१७०||

एरण्डपत्रक्षारं वा व्योषतैलगुडान्वितम्|

लिह्यादेतेन विधिना सुरसैरण्डपत्रजम्||१७१||

द्राक्षा पद्मक वार्ताक पिप्पलीः क्षौद्र सर्पिषा|

लिह्यात्त्र्यूषणचूर्णं वा पुराणगुड सर्पिषा||१७२||

चित्रकं त्रिफलाजाजी कर्कटाख्या कटुत्रिकम्|

द्राक्षां च क्षौद्र सर्पिभ्यां लिह्यादद्याद्गुडेन वा||१७३||

śvāvidhaḥ sūcayo dagdhāḥ saghr̥ta kṣaudra śarkarāḥ|

śvāsa kāsaharā barhipādaḥ vā kṣaudrasarpiṣā||170||  
eraṇḍapatrakṣāraṃ vā vyoṣatailaguḍānṅvitam|  
lihyādetena vidhinā surasairaṇḍapatrajam||171||  
drākṣā padmaka vārtāka pippalīḥ kṣaudra sarpiṣā|  
lihyātryūṣaṇacūrṇaṃ vā purāṇaguḍa sarpiṣā||172||  
citrakam triphalājājī karkaṭākhyā kaṭutrikam|  
drākṣāṃ ca kṣaudra sarpirbhyāṃ lihyādadyādguḍena vā||173||

### **Recipes of powders and Linctus**

Intake of the ashes of Quills of Svavidha along with ghee, honey and sugar cures asthma and kasa.

Intake of the ashes of Pea- cock legs along with honey and ghee cures asthma and Kasa.

Intake of this linctus cures asthma and Kasa:

Eranda Ksara (alkali preparation) is added with

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum,

Maricha – Black pepper fruit – piper nigrum,

Oil and

Jaggery

The kshar of the leaves of

Surasa and

Eranda – Ricinus communis is mixed with

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum,

Maricha – Black pepper fruit – piper Nigrum,

Oil and

Jaggery intake of this linctus cures asthma and Kasa

The powder of

Draksha – Raisin – Vitis vinifera,  
Vartaka and

Pippali – Long pepper fruit – Piper longum is added with honey and ghee. Intake of this linctus cures asthma and kasa.

The powder of

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum, and

Maricha – Black pepper fruit – piper nigrum is added with old jaggery and ghee.

Intake of this recipe cures Asthma and Kasa.

The powder of Chitraka – Plumbago zeylanica

Haritaki – Terminalia chebula

Bibhitaka – Terminalia bellerica

Amalaka – Phyllanthus, emblica

Ajaji

Karkata-Srngi – Rhus succedanea

Sunthi

Pippali – Long pepper fruit – Piper longum

Maricha – Black pepper fruit – piper nigrum

Draksha – Raisin – Vitis vinifera is mixed with honey and ghee or with jaggery. Intake of these two recipes cures Asthma and kasa.

### **Padmakadi Leha**

पद्मकं त्रिफलां व्योषं विडङ्गं सुरदारु च।

बलां रास्नां च तुल्यानि सूक्ष्मचूर्णानि कारयेत्॥१७४॥

सर्वैरेभिः समं चूर्णेः पृथक् क्षौद्रं घृतं सिताम्।

विमथ्य लेहयेल्लेहं सर्वकासहरं शिवम्॥१७५॥

इति पद्मकादिलेहः।

padmakam triphalam vyosam vidangam suradaru ca।



balāṃ rāsnāṃ ca tulyāni sūkṣmacūrṇāni kārayet||174||  
sarvairebhiḥ samaṃ cūrṇaiḥ pṛthak kṣaudraṃ ghṛtaṃ sitāṃ|  
vimathya lehayellehaṃ sarvakāśaharaṃ śivam||175||  
iti padmakādilehaḥ|

### **Recipes of powders and Linctus**

These are taken in equal quantities (1 Part of each) are made to fine powder:

Padmaka – Prunus cerasoides

Haritaki – Terminalia chebula

Bibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum

Maricha – Piper nigrum

Vidanga – Embelia ribes

Suradaru (Cedrus deodara) (Deva- Daru)

Bala – Country mallow (root) – Sida cordifolia

Rasna (Vanda roxburghi / Pluchea lanceolata)

To this powder, equal quantities (eleven parts) each of honey, ghee and sugar is added and mixed well.

This recipe of linctus is auspicious and it cures all types of kasa.

Thus, ends the description of Padmakadi Leha. [174-175]

Jivantyadi – Leha

All these are taken in equal quantities and made to a powder:

Jivanti – Leptadenia reticulata

Madhuka– Licorice – Glycyrrhiza glabra

Patha – Cyclea peltata

Tvak-Ksiri

Haritaki – Terminalia chebula

Bibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Sati – Hedychium spicatum

Musta (Cyperus rotundus)

Ela (Elettaria cardamomum Maton)

Padmaka – Prunus cerasoides

Draksha – Raisin – Vitis vinifera

Brihati – Solanum indicum

Kantakari – Solanum xanthocarpum

Itunnaka

Sariva – Indian Sarsaparilla – Hemidesmus indicus

Puskara-Mula – Inula racemosa

Karkata-Sringi – Rhus succedanea

Rasanjana (Aqueous extract of Berberis aristata)

Punarnava – Boerhavia diffusa

Loha- Rajata (bhasma)

Trayamana

Yavanika

Bhargi

Tamalaki – Phyllanthus, niruri

Rddhi

Vidanga – Embelia ribes

Dhanvayasaka

Ksara (Alkali preparation)

Chitraka – Plumbago zeylanica

Chavya – Piper retrofractum

Amla-Vetasa – Garcinia pedunculata

Sunthi – Zingiber officinale  
Pippali – Piper longum  
Maricha – Black pepper fruit – piper nigrum and  
Deva-Daru – Cedrus deodara  
Dosage: 1 Panitala  
Adjuvant: Honey and ghee  
Cures: all the 5 varieties of Kasa [176-179]

### Recipes

लिह्यान्मरिचचूर्णं वा सघृत क्षौद्र शर्करम्।

बदरीपत्र कल्कं वा घृतभृष्टं ससैन्धवम्॥१८०॥

स्वरभेदे च कासे च लेहमेतं प्रयोजयेत्।

lihyānmaricacūrṇaṃ vā saghr̥ta kṣaudra śarkaram।

badarīpatra kalkaṃ vā ghr̥tabhr̥ṣṭaṃ sasaindhavam॥180॥

svarabhede ca kāse ca lehametaṃ prayojayet।

The powder of Maricha – Black pepper fruit – piper nigrum is mixed with ghee, honey and sugar.

This preparation of linctus is taken by the patient.

The paste of the leaves of Badari is sizzled with ghee and mixed with Saindhava (rock-salt).

This is given to the patient, suffering from hoarseness of voice (Svara- Bheda) and kasa. [180- 1/2 181]

पत्रकल्कं घृतैर्भृष्टं तिल्वकस्य सशर्करम्॥१८१॥

पेया चोत्कारिका च्छर्दितृट्कासामातिसारनुत्।

patrakalkaṃ ghr̥tairbhr̥ṣṭaṃ tilvakasya saśarkaram॥181॥

peyā cotkārikā ccharditr̥ṭkāśāmātisāranut।

The paste of the leaves of Tilvaka is sizzled with ghee and made to an Utkarika (food preparation in paste form) by adding sugar.

Intake of this cure:

Chardi – vomiting,

Trut – morbid thirst,

Kasa and

Atisara – diarrhea associated with Ama (product of improper digestion). (181 ½- ½ 182)

गौर सर्षप गण्डीर विडङ्ग व्योष चित्रकान्।

साभयान् साधयेत्तोये यवागूं तेन चाम्भसा॥१८२॥

ससर्पिलवणां कासे हिक्काश्वासे सपीनसे।

पाण्ड्वामये क्षये शोथे कर्णशूले च दापयेत्॥१८३॥

gaura sarṣapa gaṇḍīra viḍaṅga vyōṣa citrakān|

sābhayān sādhayettoye yavāgūṃ tena cāmbhasā||182||

sasarpirlavaṇāṃ kāse hikkāśvāse sapīnase|

pāṇḍvāmaye kṣaye śothe karṇaśūle ca dāpayet||183||

These drugs are boiled with water and the decoction is prepared:

White variety of Sarshapa – Brassica campestris

Gandira

Vidanga – Embelia ribes

Sunthi – Zingiber officinale

Pippali – Piper longum

Maricha – Black pepper fruit – piper nigrum

Chitraka – Plumbago zeylanica

Abhaya

With this decoction, yavagu (thick gruel) is prepared.

To this Yavagu, some ghee and salt is added.

This medicated Yavagu is administrated to a patient suffering from  
Hikka – hiccup,  
Shvasa -asthma,  
Pinasa – chronic Rhinitis,  
Pandu – Anaemia  
Kshaya – tissue depletion,  
Shotha – oedema and  
Karna shoola – earache [½ 182- 183]

कण्टकारी रसे सिद्धो मुद्गयूषः सुसंस्कृतः।  
सगौरामलकः साम्लः सर्वकासभिषग्जितम्॥१८४॥  
kaṇṭakārī rase siddho mudgayūṣaḥ susaṃskṛtaḥ।  
sagaurāmalakaḥ sāmlaḥ sarvakāsaḥḥiṣagjitam॥184॥

Soup of Mudga prepared by adding the juice (decoction) of  
Kantakari – Solanum xanthocarpum is properly sizzled.  
Intake of this soup by adding green Amalaki (Gauramalaka) and  
sour ingredients cures all types of kasa [184]

वातघ्नौषध निष्क्वाथं क्षीरं यूषान् रसानपि।  
वैष्किर प्रतुदान् बैलान् दापयेत् क्षयकासिने॥१८५॥  
vātaghnauṣadha niṣkvāthaṃ kṣīraṃ yūṣān rasānapi।  
vaiṣkīra pratudān bailān dāpayet kṣayakāsine॥185॥

The patient suffering from Kshayaja Kasa is given  
Ksheeram – milk,  
Yusha – vegetable-soup and meat-soup prepared of the meat of  
birds/ animals belonging to Viskira who collect food by scratching),  
Pratuda (who collect food by Pricking) and Bilesaya (who dwell in  
burrows) groups.

These foods- preparations is made by boiling with the decoction of Vayu- alleviating drugs. [185]

### **Smoking therapy for Kshataja kasa:**

क्षतकासे च ये धूमाः सानुपाना निदर्शिताः।

क्षयकासेऽपि तानेव यथावस्थं प्रयोजयेत्॥१८६॥

kṣatakāse ca ye dhūmāḥ sānupānā nidarśitāḥ।

kṣayakāse'pi tāneva yathāvasthaṃ prayojayet॥186॥

Recipes for smoking therapy prescribed for the treatment of Ksataja Kasa along with the Anupanas (post- Prandial drinks) (vide verse nos. 144-148) should also be administered to patients suffering from Ksataja kasa in appropriate stages of the disease. [186]

Management of kasa in general

दीपनं बृंहणं चैव स्रोतसां च विशोधनम्।

व्यत्यासात्क्षयकासिभ्यो बल्यं सर्वं हितं भवेत्॥१८७॥

सन्निपातभवोऽप्येष क्षयकासः सुदारुणः।

सन्निपातहितं तस्मात् सदा कार्यं भिषग्जितम्॥१८८॥

दोषानुबलयोगाच्च हरेद्रोगबलाबलम्।

कासेष्वेषु गरीयांसं जानीयादुत्तरोत्तरम्॥१८९॥

dīpanaṃ br̥hṇaṇaṃ caiva srotasāṃ ca viśodhanam।

vyatyāsātkṣayakāsibhyo balyaṃ sarvaṃ hitaṃ bhavet॥187॥

sannipātabhavo'pyeṣa kṣayakāsaḥ sudāruṇaḥ।

sannipātahitaṃ tasmāt sadā kāryaṃ bhiṣagjitaṃ॥188॥

doṣānubalayogācca haredrogabalābalaṃ।

kāseṣveṣu garīyāṃsaṃ jānīyāduttarottaram॥189॥

To the patient suffering from Ksayaja Kasa

Dipana (digestive stimulants)

Brmhana (nourishing therapy) and Srotas- Sodhana (therapies which cleanse the channels of circulation) is given alternatively.

All the therapies that promote strength (balya) are useful in this condition.

Ksayaja Kasa is caused by Sannipata (simultaneous aggravation of all 3 Doshas). Therefore, therapies which alleviate all the associated Doshas keeping this in view, treatment are administered.

The physician should know that among Vatika Kasa, Paittika Kasa, Kaphaja Ksataja and Ksayaja Kasa, the succeeding ones are more serious than the preceding. [187- 189]

### **Different Categories of Therapies:**

भोज्यं पानानि सर्पीषि लेहाश्च सह पानकैः।

क्षीरं सर्पिर्गुडा धूमाः कास भैषज्य सङ्ग्रहः॥१९०॥

bhojyaṃ pānāni sarpīṃṣi lehāśca saha pānakaiḥ।

kṣīraṃ sarpirguḍā dhūmāḥ kāsa bhaiṣajya saṅgrahaḥ॥190॥

For the treatment of Kasa the following categories of therapies are described to be administered:

1. Bhojya (food preparation)
2. Pana (drinks)
3. Sarpis (medicated ghee)
4. Leha (recipes of linctus) along with post- pradiat drinks
5. Ksira (milk boiled with medicines)
6. Sarpirguda (preparation containing ghee, jaggery, etc), which are used either in linctus form or in the form of pills and
7. Dhuma (recipes for smoking). [190]

Summary:

तत्र श्लोकः-

सङ्ख्या निमित्तं रूपाणि साध्यासाध्यत्वमेव च।  
कासानां भेषजं प्रोक्तं गरीयस्त्वं च कासिनः॥१९१॥

tatra ślokaḥ-

saṅkhyā nimittaṃ rūpāṇi sādhyāsādhyatvameva ca।  
kāśānāṃ bheṣajaṃ proktaṃ garīyastvaṃ ca kāsiṇaḥ॥191॥

In this chapter, the following topics are discussed:

The number or types of kasa

Etiological factors of different types of Kasa

Signs and symptoms of different types of Kasa

Curability and incurability of different types of Kasa

Recipes for the treatment of different types of Kasa and

Comparative seriousness of different types of Kasa. [191]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृतेऽप्राप्ते दृढबल सम्पूरिते  
चिकित्सा स्थाने कास चिकित्सितं नामाष्टादशोऽध्यायः॥१८॥

ityagniveśakṛte tantre caraka pratisaṃskṛte'prāpte dr̥ḍhabala  
sampūrite

cikitsā sthāne kāsa cikitsitaṃ nāmāṣṭādaśo'dhyāyaḥ॥18॥

Thus, ends the 18th chapter in Chikitsasthana dealing with the treatment of Kasa in the work of Agnivesa which was redacted by Charaka and supplemented by Drudhabala.





## **Smoker's Cough: Symptoms, Ayurvedic Treatment, Medicines**

Article by Prof. MS Krishnamurthy. MD (Ayu)., PhD.

Here are the easiest ways to overcome the most common complaint of smokers' cough complained by chain smokers or who smoke more or those who are habituated to it.

### **What is the definition of smokers cough?**

It is the persistent cough found in the regular smokers. Even though it is common due to cigar it may be found in the individuals who puff Beedi (traditional cigar) too.

### **Why smokers develop this kind of cough?**

The smoke contains several chemicals; these chemicals or their complex forms irritate the air passages including even the base of the lungs.

When a smoker breathes inside the puff of cigar these substances enter inside, but in turn the body tries itself to protect by forceful expulsion in the form of coughing.

### **Why morning cough is more in smokers?**

Quite commonly 'early morning' cough of smokers happens due to several reasons-Importantly the cilia (hairlike projections lining in the airways) helps to beat out and sweep harmful material out of the lungs.

Cigarette smoking decreases the sweeping action and hence some of the poisons in the smoke remain in the lungs. When a habituate of smoking sleeps, these cilia recover and begin working again.

Where as after waking up, the smoker coughs because the lungs are trying to clear away these poisons that built up the previous day. Many a time prolonged exposure to smoke leads to complete destruction of the ability of the cilia to function.

Thus, the smoker's lungs are even more exposed and susceptible than before, especially to bacteria and viruses in the air.

As early in the morning, for the first time they cough the incidences of repulsion or interaction between the cilia and the smoke chemicals are more morning cough is predominantly found.

### **What is the nature of Smokers' cough?**

At first usually it is dry, but over a time period of 3-6 months it usually produces phlegm.

The phlegm may be clear, white, yellow, or even green or brown in color. The cough is usually worst upon awakening, and improves over rest of the active period of day time.

### **When one should be very serious about in case of Smokers' cough?**

When the cough of a smoker associated with the following features much alertness one should get and immediately it should be withdrawn by seeking the advice of the physicians and especially chest physicians.

They are-

*Coughing up blood* – If the person gets cough with blood—even a small amount on only a single occasion also needs immediate attention.

*Hoarseness* – the hoarseness of the voice that lasts for more than a week, or it is accompanied with typical cold features consultation of physician is mandatory.

*Shortness of breath* – the features like catching of the breath, difficulty to climb, exertional dyspnoea are the features suggestive of shortness of the breath which needs appointment of a physician

*Wheezing* –wheezing may suggest the complaint of asthma; as it is said "not all that wheezes are asthma." It may require medical supervision.

*Unexplained weight loss* – as it may be due to systemic involvement doctor's advice and proper medication will prevent one from the worst conditions.

### **How to manage the Smokers' cough?**

First line of management is avoiding or quitting the habit of smoking if not possible go for considerable decrease in the cigar habit.

*Following ways will help one to overcome the complaint of Smokers' cough-*

Drink sufficient amount of warm water or milk (never take cold water/milk/beverage)

Mouth gargling with salt water or lemon juice added water will give immediate relief for a period of 30- 45 minutes. So this can be carried repeatedly as maximum as 10-12 times.

Chewing the Bhavana shunthi (an herbal product prepared by processing the ginger) 4-5 times a day gives soothing effect to the throat.

Spicy and oily food should be contraindicated for atleast 3-4 months.

Lemon tea is found worth in few of the individuals and especially lemon tea added with honey can also be taken twice or thrice a day.

Elevating head position while sleeping gives considerable benefit in few individuals.

All kind of exercise which helps in evacuation of the phlegm is useful. So one can get the training of expert Yoga teachers in this regard

Healthy diet will improve the health condition.

Involvement in few interesting habits will help you to avoid the root cause of smoking.

**Home remedies: (Click on the remedy to read more about it).**

- [Ayurvedic Home Remedy For Cough Due To Pitta Increase](#)
- [Long Pepper – Honey Home Remedy For Cough](#)
- [Ginger, Amla, Raisin And Honey Home Remedy For Asthma And Cough](#)
- [Easy Home Remedy For Cough With Trikatu](#)
- [Ghee Home Remedy For Dry Cough](#)

**Following formulations are used in Ayurveda while treating Smokers' cough-**

*For chewing-*

Khadiradi vati

Lavangadi vati

Eladi vati

Pooga vati

Sitopaladi choorna

Talisadi choorna

Vyoshadi vati etc

***For internal administration-***

Pippalyasava

Draksharishtha

Tamboolasava

Shireesharishtha

Shwasakuthara rasa

Kaphaketu rasa

Lakshmivilasa rasa

Shwasananda gulika

Chukkum tippalyadi gulika

Vasakarishtha

Chyavanaprasha avaleha

Agasthya rasayana

Dashamoola rasayana

Kooshmanda rasayana

Vasavaleha

Bharngi guda etc

**Last drop**

If you are a smoker and if you are coughing, it may be simple complaint of smokers' cough or cough associated with seasonal cold or allergic rhinitis.

But in few of the cases it may mislead you as well as the physician towards wrong diagnosis. Many a time it may mask the systemic disorders with the feature of cough too. As Smoking is not at all a good habit our request with you to please avoid it.

We are keen to keep yourself happy and your family too. Please write to us if you have made your mind to quit Smoking.

## **Allergic Rhinitis: Causes, Remedies, Ayurvedic treatment, Herbs**

By Dr. Mahesh Annapure M.Sc. D.N., M.D.

The inner lining of nose undergoes inflammation due to allergens. This leads to Allergic rhinitis. Patient may have sensitivity to a particular allergen. The immune system of human body automatically reacts with the allergen producing antibody releasing histamine and chemical catalysts that defends the allergen. Weak immunity leads to allergy.

Our nasal passage has superior, inferior and middle turbinate bone and maxillary bone. These bones obstruct the foreign particle to enter the nasal passage and the mucus membrane which in turn produces a sticky mucus. This mucus prevents the entry of small particles in air to pass through the nasal passage, cavities and up to the lungs.

When the immunity of person is weak, these small particles such as dust, dirt, pollen, microscopic bacteria and germs etc., enter the nasal passage and cause irritation and inflammation (local swelling).

This is exhibited in the form of symptoms like – sneezing, itching, runny nose, headache, mild fever etc.

### **Signs and Symptoms:**

Obstruction of nasal passage, blocked nose

Runny nose for long time even for weeks

Itching or irritating nose, eye, and throat

Continuous heavy sneezing

Congestion of nose

Tears in eyes

Fever

### **Causes of allergic rhinitis as per Ayurveda**

Mandagni – low digestion strength

Kapha vruddhi – increase of Kapha dosha  
Allergens – external factors such as pollen, dust etc  
Residing with pet animals  
Exposure to humidity, dust, cold  
Virudh aahara – wrong food combinations  
Long term intake of drugs like aspirin, leading to depleted immunity and making the person prone to dust allergies.

### **Diagnosis methods:**

Allergy test  
Skin test  
Blood test  
According to symptoms

### **Classification:**

It is broadly classified into two types-  
*Allergic Rhinitis*- It is due to weak immune system, causative factors are allergens like pollen, dust mites, cockroaches, smoke, strong odors, etc.  
*Non allergic* – All year around symptoms of nasal blockage and runny nose. In this allergen has no role.

### **Classification by Ayurveda:**

According to symptoms, it is classified in six types.  
Sneezing – Vataja pratishaya  
Nasal congestion – Vataja pratishaya  
Breathlessness – shwasa kashta – kaphaja pratishaya  
Nasal discharge – Nasa srava – Kaphaja and Vataja pratishaya  
Headache -Shirogaurava – Vataja and kaphaja pratishaya  
Itching in nasal & oral region – Nasa and Talu kandu – Kaphaja and Raktaja pratishaya

### **Ayurvedic concept of rhinitis:**

As per Ayurveda, Allergic rhinitis is compared with Vata- Kaphaja pratishaya. The concept of Ama, Asatmya and virudh aahara also predict the allergic conditions.

Ama is the product of impaired digestion and metabolism. It affects Rasa and Rakta Dhatu leading to manifestation of Pratishyaya. Wrong food combinations (Virudh aahar) having antagonist

properties like fish with milk, fruit juice with milk, clarified butter with honey, ice cream after night meals, etc. leads to allergy.

### **Ayurvedic treatment for allergic rhinitis:**

If the symptoms are severe and in chronic conditions, Vamana Panchakarma treatment, followed by Virechana is administered. This helps to relieve Ama and balance Tridosha.

In some cases, where the patient has normal digestion strength, Nasya treatment (nasal drops therapy) is administered with herbal oils such as [Anu taila](#) or [Shadbindu Taila](#).

After the above Panchakarma treatments, Ayurvedic medicines are administered to improve respiratory immunity and strength of upper respiratory tract.

### **Useful Ayurvedic medicines in treating allergic rhinitis:**

[Nimbarajanyadi tablet](#) – Contains neem and turmeric as main ingredients.

[Chavikasavam](#) – Fermented Ayurvedic liquid, also used in urinary tract disorders.

[Mahalaxmi Vilas Ras](#) – Also useful in the treatment of skin diseases, diabetes, Sinus, non healing wounds, etc.

**Other medicines:** Narada lakshmi vilas rasa, Anand bhairava rasa, tribhuvan kirti rasa, shringarabharaka rasa, Mayur shringa bhasma, Abhraka bhasma, Lavangadi pills, Sitopaladi choorna, Marichayadi yoga, vyoshadi pills, Khadiradi pills are suggested.

### **Diet management:**

Take: – Light food, lukewarm water, Kapha nashaka foods like little spicy food, saindhav salt, legumes, soups etc.

Avoid: heavy food, fermented food, congestive food, too hot or too cold food, soar food, non vegetarian food, sweets, banana, curd, yogurt, ice creams, deserts, cakes, yellow grams, etc.

Avoid Alcohol and cold beverages.

[Read related: Night food is very important. Watch what you eat at night.](#)

[Best Medicine For Obesity, Allergy, Rheumatoid Arthritis etc – Wake Up Before 6 am](#)



**Home remedies:**

Take half liter water, add 20 gm salt, one teaspoon turmeric, boil it for 10 minutes and take it repeatedly.

Take six cloves add six black pepper and one teaspoon of turmeric make powder and take it with honey.

Take half cut lemon, spread a pinch of turmeric and salt on its inner surface, heat the lemon for one minute, and choose it.

Take tea of basil leaf and mint leaf.

Chew a piece of garlic and ginger.

Take roasted horse gram – one teaspoon once or twice a day

Take extract off ajwain, black pepper, poppy seeds.

Chew clove and black pepper through a day.

Try coriander and cumin boiled in water.

Take warm soup of corn flour or mushroom with added clove and black pepper.

**Lifestyle improvement:**

Always keep cloves and black peppers with you. Immediately keep two pieces of it in mouth when you feel of attack.

At the pre attack or attack rub Nilgiri oil, Mint oil, or pain balm on chest and get fomentation.

Keep watch on the elements that causes irritation for you and stay away from this.

Use mask while driving vehicle or going through public places.

Always take warm water bath.

Do not expose to hot sunrays.

Regularly take inhalation of steam.

Regularly go for morning walk in warm weather.

Do sufficient exercise.

Do not reside in dark or dump places. Get fresh air.

Do not get sleep at day time or immediate after dinner.

Take sufficient rest.

**Yoga for rhinitis-**

Ardha chandrasana

Veerabhadrasana

Salamba sarwargasana

Setu bandhasana

**Conclusions & experience:**

First of all Vata, Kapha, constipation removal is necessary.

Basti, Swedana, external oleation, virechan, Nasya, Dhumpan is suggested after attack.

Ayurvedic remedies start to show improvements within two days.

The treatment must be continued for minimum three months to cure it completely for long years.

Patients managing avoidable and maintaining lifestyle are cured for more than ten years.

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## Atisara – Charaka Chikitsa Sthana 19th Chapter

The 19th chapter of Charaka Samhita Chikitsa Sthana is Atisara Chikitsa Adhyaya. It deals with symptoms, types and treatment of diarrhea and dysentery.

### Chapter 19

अथातोऽतीसार चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto'tīsāra cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the treatment of Atisara (diarrhea, dysentery). Thus, said Lord Atreya [1-2]

### Prologue

भगवन्तं खल्वात्रेयं कृताह्निकं हुताग्निहोत्रमासीनमृषिगण परिवृतमुत्तरे हिमवतः पार्श्वे विनयादुपेत्याभिवाद्य चाग्निवेश उवाच- भगवन्! अतीसारस्य प्रागुत्पत्ति निमित्त लक्षणोपशमनानि प्रजानुग्रहार्थमाख्यातुमर्हसीति॥३॥

bhagavantam khalvātreyaṃ kṛtāhnikam

hutāgnihotramāsīnamṛṣigaṇa parivṛtamuttare himavataḥ pārśve

vinayādupetyābhivādya cāgniveśa uvāca- bhagavan! atīsārasya

prāgutpatti nimitta lakṣaṇopaśamanāni

prajānugrahārthamākhyātumarhasīti॥3॥

Lord Atreya was sitting on the northern slope of Himalayas surrounded by sages, after completing his daily worship and oblations to the fire, Agnivesha approached him, offered his salutations and asked him to kindly expound the origin, etiology,

signs and symptoms, and treatment of Atisara for the well-being of humanity. [3]

### **Mythological origin of Atisar:**

अथ भगवान् पुनर्वसुरात्रेयस्तदग्निवेश वचन मनुनिशम्योवाच- श्रूयतामग्निवेश!  
सर्वमेतदखिलेन व्याख्यायमानम्।

आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय प्रक्रियन्ते स्म।  
ततो दक्षयज्ञं प्रत्यवरकालं मनोः पुत्राणां नरिष्यन्नाभागेक्ष्वाकुनृगशर्यात्यादीनां  
ऋतुषु पशूनामेवाभ्यनुज्ञानात् पशवः प्रोक्षणमवापुः।

अतश्च प्रत्यवरकालं पृषधेण दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः  
प्रवर्तितः।

तं दृष्ट्वा प्रव्यथिता भूतगणाः, तेषां चोपयोगादुपाकृतानां गवां  
गौरवादौष्ण्यादसात्म्यत्वादशस्तोपयोगाच्चोपहताग्नीनामुपहतमनसां चातीसारः  
पूर्वमुत्पन्नः पृषधयज्ञे॥४॥

atha bhagavān punarvasurātreystadagniveśa Vachana  
manuniśamyovāca- śrūyatāmagniveśa! sarvametadakhilena  
vyākhyāyamānam।

ādikāle khalu yajñeṣu paśavaḥ samālabhaniyā babhūvurnālambhāya  
prakriyante sma।

tato dakṣayajñam pratyavarakālam manoh putrāṇam  
nariṣyannābhāgekṣvākunṛgaśaryātyādīnām kratuṣu  
paśūnāmevābhyanujñānāt paśavaḥ prokṣaṇamavāpuḥ।  
ataśca pratyavarakālam pṛśadhreṇa dīrghasatreṇa yajatā  
paśūnāmalābhādgavāmālbhah pravartitaḥ।

taṁ dr̥ṣṭvā pravyathitā bhūtagaṇāḥ, teṣāṁ copayogādupākṛtānām  
gavām

gauravādauṣṇyādasātmyatvādaśastopayogāccopahatāgnīnāmupaha  
tamanasām cātīsārah pūrvamutpannaḥ pṛśadhrayajñe॥४॥

## **Mythological origin of Atisara:**

Hearing to the plea of Agnivesha, lord Punarvasu said "O! Agnivesha, hear me. I shall explain every topic of your query in detail".

In ancient times, the sacrificial animals were released soon after the recitation of the Sacrificial Mantras, and these animals were not actually killed during the course of the sacrifice (yajna).

However, in later times, Daksha Prajapati, the sons of Manu, like Narisyan, Nabhaga, Iksvaku, Nrga and Saryathi started actually assassinating these sacrificial animals during the performance of Yajna (Sacrificial ritual) thinking that it was so ordained in the Shastras (Scriptures) or being pressed by the animals themselves [as it was felt that the animals associated during the sacrifice will directly attain heaven].

Subsequently, it became quite impossible to get other animals in the required number, and Prushadhra who was performing a sacrifice (Yajna) or long duration, started sacrificing even bulls and cows. After observing this, the living creatures were bewildered. The meat of the scarified bulls and cows proved to be too heavy, too hot and too harmful. Person par-taking that meat started suffering from the loss of the power of digestion and loss of mental equilibrium. Thus, Atisara (diarrhea) originated from the sacrifice (Yajna) performed by Prushadhra. [4]

Vataja Atisara: Nidana, Samprapti, Lakshana:

अथावरकालं वातलस्य वातातप व्यायामातिमात्र निषेविणो रूक्षाल्प  
प्रमिताशिनस्तीक्षणमद्य व्यवाय नित्यस्योदावर्तयतश्च वेगान् वायुः

प्रकोपमापद्यते, पक्ता चोपहन्यते; स वायुः कुपितोऽग्नावुपहते मूत्रस्वेदौ  
 पुरीषाशयमुपहृत्य, ताभ्यां पुरीषं द्रवीकृत्य, अतीसाराय प्रकल्पते।  
 तस्य रूपाणि- विज्जलमामं विप्लुतमवसादि रूक्षं द्रवं  
 सशूलमामगन्धमीषच्छब्दमशब्दं वा विबद्धमूत्र वातमतिसार्यते पुरीषं,  
 वायुश्चान्तःकोष्ठे सशब्दशूलस्तिर्यक् चरति विबद्ध इत्यामातिसारो वातात्।  
 पक्वं वा विबद्धमल्पाल्पं सशब्दं सशूल फेन पिच्छा परिकर्तिकं हृष्टरोमा  
 विनिःश्वसञ् शुष्कमुखः कट्यूरु त्रिक जानु पृष्ठ पार्श्वशूली भ्रष्टगुदो मुहुर्मुहु  
 विग्रथितमुपवेश्यते पुरीषं वातात्; तमाहुरनु ग्रथितमित्येके, वातानु ग्रथित  
 वर्चस्त्वात्॥५॥

athāvarakālaṃ vātalasya vātātapa vyāyāmātimātra niṣeviṇo  
 rūkṣālpā pramitāśīnastīkṣṇamadya vyavāya nityasyodāvartayataśca  
 vegān vāyuh prakopamāpadyate, paktā copahanyate; sa vāyuh  
 kupito'gnāvupahate mūtrasvedau puriṣāśayamupahr̥tya, tābhyāṃ  
 puriṣaṃ dravīkr̥tya, atīsārāya prakalpate।  
 tasya rūpāṇi- vijjalāmāmaṃ viplutamavasādi rūkṣaṃ dravaṃ  
 saśūlamāmagandhamiṣacchabdamaśabdaṃ vā vibaddhamūtra  
 vātamatisāryate puriṣaṃ, vāyuscāntaḥkoṣṭhe saśabdaśūlastiryak  
 carati vibaddha ityāmātisāro vātāt।  
 pakvaṃ vā vibaddhamalpālpāṃ saśabdaṃ saśūla phena picchā  
 parikartikaṃ hr̥ṣṭaromā viniḥśvasaṅ śuṣkamukhaḥ kaṭyūru trika  
 jānu pr̥ṣṭha pārśvasūlī bhraṣṭagudo muhurmuhu  
 rvigrathitamupaveśyate puriṣaṃ vātāt; tamāhuranu  
 grathitamityeke, vātānu grathita varcastvāt॥5॥

### **Causes for Vataja Atisara:**

As a consequence of the above mentioned primordial causative factor, at later stage [Vatika type of Atisara is manifested] if a person having Vatika type of constitution resorts to the following factors:

Vatala vata aatapa vyayama atimatra- Exposure to the excessively strong wind, hot sun and physical exercise

Ruksha alpa – Indulgence in dry food or pramitasana- less quantity of food or irregular meals or Teekshna madya – strong alcoholic drinks or Vyavaya – excessive sexual intercourse and Suppression of natural urges

### **Vataja Atisara Samprapti: Pathogeneisis:**

Because of the aforementioned factors, Vata Dosha gets aggravated and the power of digestion (Agni) gets afflicted.

The aggravated Vata, forcefully brings down the urine and sweat (moistness in the body) to the colon (Purishashaya), and with the help of these (urine and sweat) liquefies the stool, causing diarrhea thereby.

### **The signs and symptoms of the Vata type of Atisara, when associated with Ama**

1. Vit jalam amam – The stool is slimy and mixed with Mucus (Ama)
2. The stool floats on water
3. The stool when placed over the earth, gets soaked
4. Ruksham dravam – The stool is rough and liquid
5. Sa shula aamagandha – defecation is associated with colic pain
6. The stool smells like undigested food
7. Defecation is associated with less of sound or no sound at all
8. It is associated with non-voiding of flatus and urine and
9. The aggravated Vayu (flatus) moves in the Kostha (gastro intestine tract) obliquely along with gurgling sound, while causing colic pain.

## Signs and symptoms of Pakwa Vataja Atisara:

1. the patient voids hard stool in small quantities
2. The voiding of stool is associated with sound and colic pain
3. The stool is frothy and slimy
4. The patient suffers from griping pain, horrification, groaning, dryness of the mouth, pain in the lumber region, things, sacral region, knees, back and sides of the chest, and prolapsed of the rectum and
5. He voids granular (grathita) stool frequently.

According to some physicians, this type of diarrhea is also called *Anugrathita-Atisara* because of the voiding of Scybalous stool. [5]

## Pittaja Atisara Nidana, Samprapti, Lakshana:

पित्तलस्य पुनरम्ल लवण कटुक क्षारोष्ण तीक्ष्णातिमात्र निषेविणः प्रतताग्निसूर्य  
सन्तापोष्ण मारुतोपहतगात्रस्य क्रोधेष्याबहुलस्य पित्तं प्रकोपमापद्यते।  
तत् प्रकुपितं द्रवत्वादूष्माणमुपहत्य पुरीषाशय विसृतमौष्ण्याद् द्रवत्वात्  
सरत्वाच्च भित्त्वा पुरीषमतिसाराय प्रकल्पते।  
तस्य रूपाणि- हारिद्रं हरितं नीलं  
कृष्णं रक्तपित्तोपहितमतिदुर्गन्धमतिसार्यते पुरीषं, तृष्णा दाह स्वेद मूर्च्छा शूल  
ब्रध्न सन्तापपाकपरीत इति पित्तातिसारः॥६॥

pittalasya punaramla lavaṇa kaṭuka kṣāroṣṇa tīkṣṇātimātra  
niṣeviṇaḥ pratatāgnisūrya santāpoṣṇa mārutopahatagātrasya  
krodherṣyābahulasya pittaṃ prakopamāpadyate|  
tat prakupitaṃ dravatvādūṣmāṇamupahatya  
purīṣāśayavisṛtamauṣṇyād dravatvāt saratvācca bhittvā  
purīṣamatisārāya prakalpate|



tasya rūpāṇi- hāridraṃ haritaṃ nīlaṃ kṛṣṇaṃ  
raktapittopahitamamidurgandhamatisāryate purīṣaṃ, tṛṣṇā dāha  
sveda mūrccchā śūla bradhna santāpapākaparīta iti pittātisāraḥ||6||

### **Causes for Pittaja Atisara:**

A person of Paittika contribution indulging in the following factors gets type of Atisara (Diarrhea):

1. Excessive intake of Amla (sour), Lavana (salt), Katu (pungent), Kshara (alkaline) Ushna (hot) and Teekshna (sharp) ingredients.
2. Pratata Agni Surya Santapa ushna marutopahata gatrasya – Affliction of the body by excessive expose to the heat of strong (pratata) fire, hot rays of the sun and hot wind; and
3. Krodha irshya bahula – Excessively wrathful and jealous disposition

By the above mentioned factors, Pitta gets aggravated.

### **Paittika Atisara Samprapti: pathogenesis:**

This aggravated Pitta on account of this liquidity suppresses the power of Agni (power of digestion), and having arrived at the colon, disintegrates the stool because of its heat liquidity and mobility thereby causing Paittika type of Atisara (Diarrhea).

### **The signs and symptoms of Paittika Atisara:**

1. Haridraṃ, haritaṃ, nīlaṃ, kṛṣṇaṃ purīṣaṃ -The patient voids frequent loose motions which are either yellow, green blue or black in color
2. Rakta pitta upahita, ati durgandha purīṣaṃ – The stool is mixed with blood and bile, and it is excessively foul smelling and
3. The patient suffers from Trishna (excess thirst), Dāha (burning

sensation), Ati sweda (excessive sweating), Murcha (fainting), Shula (colic pain) and Santapa (hot sensation) and  
4. There is suppression of the anus [6]

Kaphaja Atisara Nidana, Samprapti, Lakshana:

श्लेष्मलस्य तु गुरु मधुर शीत स्निग्धोप सेविनः सम्पूरकस्याचिन्तयतो  
दिवास्वप्न परस्यालसस्य श्लेष्मा प्रकोपमापद्यते।  
स स्वभावाद् गुरु मधुर शीत स्निग्धः स्रस्तोऽग्निमुपहत्य सौम्यस्वभावात्  
पुरीषाशयमुपहत्योपक्लेद्य पुरीषमतिसाराय कल्पते।  
तस्य रूपाणि- स्निग्धं श्वेतं पिच्छिलं तन्तुमदामं गुरु दुर्गन्धं  
श्लेष्मोपहितमनुबद्धशूलमल्पाल्पमभीक्षणमतिसार्यते सप्रवाहिकं, गुरुदर गुद  
बस्ति वङ्क्षणदेशः कृतेऽप्यकृतसञ्ज्ञः सलोमहर्षः सोत्क्लेशो निद्रालस्यपरीतः  
सदनोऽन्नद्वेषी चेति श्लेष्मातिसारः॥७॥

śleṣmalasya tu guru madhura śīta snigdhopa sevinaḥ  
sampūrakasyācintayato divāsvapna parasyālasasya śleṣmā  
prakopamāpadyate|  
sa svabhāvād guru madhura śīta snigdhaḥ srasto'gnimupahatya  
saumyasvabhāvāt puriṣāśayamupahatyopakledya puriṣamatisārāya  
kalpate|  
tasya rūpāṇi- snigdhaṃ śvetam picchilaṃ tantumadāmaṃ guru  
durgandhaṃ  
śleṣmopahitamanubaddhaśūlamalpālpamabhīkṣṇamatisāryate  
sapravāhikaṃ, gurūdara guda basti vaṅkṣaṇadeśaḥ  
kṛte'pyakṛtasañjñāḥ salomaharṣaḥ sotkleśo nidrālasyparītaḥ  
sadano'nnadveṣī ceti śleṣmātisāraḥ||7||

### Causes for Kaphaja Atisara:

A person of Kapha type of constitution indulging in the following

factors gets Kaphaja type of Atisara (diarrhea)

1. Guru madhura shita snigdha ahara sevana – Intake of heavy, sweet, cold and unctuous ingredients in excess
2. Inactivity of the mind, lethargy and
3. Diva swapna – Habitually sleeping during the day time

### **Kaphaja Atisara Samprapti: Pathogenesis:**

Because of the above mentioned factors, Kapha gets aggravated, by nature, Kapha is heavy, sweet, cold and unctuous. It moves downwards (because of its heaviness, etc). And afflicts the agni (power of digestion) because of its natural cooling property. Thereafter, having arrived at the colon, it liquefies the stool to cause diarrhea.

### **The signs and symptoms of Kaphaja Atisara:**

1. The patient voids stool which is Snigdha (unctuous), Shvetam (white), Picchila (slimy), fibrous, mixed with mucus as well as undigested food particles, Guru (heavy), Durgandham (foul-smelling) and mixed with phlegm
2. Badhha shoola – The patient suffers from continuous pain.
3. Alpam abhikshnam atisara – He voids stool, frequently in small quantities
4. **Pravahikam** – The voiding of stool is associated with griping pain
5. Guru udara guda basti vankshana shoola- The patient suffers from heaviness in the abdomen, in the region of urinary bladder and in the pelvic region
6. The patient feels the urge for passing another bout of stool even after evacuation and

7. He suffers from Loma harsha (horripilation), Utklesha (Nausea), Ati nidra (excessive sleep), Aalasya (indolence), Sadana (prostration) and Anna dveshi (dislike for food). [7]

Sannipatik Atisar Nidan, Samprapti:

अतिशीत स्निग्ध रूक्षोष्ण गुरु खर कठिन विषम विरुद्धा सात्म्य  
भोजनादभोजनात् कालातीतभोजनाद् यत्किञ्चिदभ्यवहरणात् प्रदुष्ट  
मद्यपानीयपानादतिमद्यपानाद संशोधनात् प्रतिकर्मणां विषम  
गमनादनुपचाराज्ज्वलनादित्य पवन सलिलातिसेवनाद स्वप्ना- दतिस्वप्नाद्वेग  
विधारणाद्दु विपर्ययादयथाबलमारम्भाद्भय शोक चित्तोद्वेगातियोगात् कृमि शोष  
ज्वराशौविकारातिकर्षणाद्वा व्यापन्नाग्नेस्त्रयो दोषाः प्रकुपिता भूय  
एवाग्निमुपहत्य पक्वाशयमनु प्रविश्यातीसारं सर्वदोष लिङ्गं जनयन्ति॥८॥

atiśīta snigdha rūkṣoṣṇa guru khara kaṭhina viṣama viruddhā  
sātmya bhojanādbhojanāt kālātītabhojanād  
yatkiñcidabhyavaharaṇāt praduṣṭa  
madyapānīyapānādatimadyapānāda saṃśodhanāt pratikarmaṇām  
viṣama gamanādanupacārāj्ज्वलanaāditya pavana salilātisevanāda  
svapnā- datisvapnādvega vidhāraṇādṛtu  
viparyayādayathābalamārambhādbhaya śoka cittodvegātiyogāt kṛmi  
śoṣa jvarārśovikārātikarṣaṇādvā vyāpannāgnestrayo doṣāḥ  
prakupitā bhūya evāgnimupahatya pakvāśayamanu praviśyātīsāraṃ  
sarvadoṣa liṅgaṃ janayanti॥8॥

**Causes for Sannipatika Atisara** (diarrhea caused by the simultaneous vitiation of all the 3 Doshas)

1. Intake of Ati sheeta (excessive cold), Snigdha (unctuous), Ruksha (dry), Ushna (hot) Guru (heavy), Khara (coarse) and Kathina (hard) ingredients

2. Intake of Vishama aahar (irregular meals), Viruddha (ingredients of food having mutually contracting properties) and unwholesome food.
  3. Abhojana – Avoiding intake of food.
  4. Kalaateeta bhojana – Intake of food long after the scheduled time
  5. Yat kinchat abhyavaranat – Intake of food without caring for its wholesomeness or otherwise
  6. Pradusta madya paniya pana – Drinking of alcohol and other drinks which are polluted
  7. Ati madyapana – Drinking of alcohol in excess
  8. Samshodhana pratikarma – Not resorting to elimination therapies [ in appropriate seasons]
  9. Inappropriate administration or non-administration of therapies
  10. Vishama gamana, anupa chara jwala aditya pavana salila sevana – Excessive exposure to fire, hot rays of the sun, strong wind and bath, etc., in strong current of water
  11. Ati svapna vega – Not sleeping or sleeping in excess
  12. Vega vidharana – Suppression of natural urges
  13. Not resorting to appropriate regimens during different seasons.
  14. Over daring attitude
  15. Shoka, udvega – Excessive exposure to fear, grief and anxiety and
  16. Krsha due to Krimi, Jvara, sosha – Excessive emaciation due to worm- infection, consumption, fever and piles bleeding
- Because of the above mentioned causative factors, the Agni (power of digestion) gets vitiated as a result of which all the 3 Doshas get aggravated. These aggravated Doshas, in their turn, further afflict the Agni, and having entered into Pakvashaya (colon), cause

Atisara (diarrhea) in which the signs and symptoms of all the 3 types of Atisara (viz, Vatika, Paittika and kaphaja Atisara, described before) are manifested. [8]

### Signs and symptoms of Sannipatika Atisara

अपि च शोणितादीन् धातूनतिप्रकृष्टं दूषयन्तो धातु दोष  
स्वभावकृतानतीसारवर्णानुप दर्शयन्ति।

तत्र शोणितादिषु धातुष्वतिप्रदुष्टेषु हारिद्र हरित नील माञ्जिष्ठ मांसधावन  
सन्निकाशं रक्तं कृष्णं श्वेतं वराहभेदःसदृशमनुबद्ध वेदनमवेदनं वा समास  
व्यत्यासादुपवेश्यते शकृद् ग्रथितमामं सकृत्, सकृदपि पक्वमनतिक्षीण मांस  
शोणित बलो मन्दाग्नि विहत मुखरसश्च; तादृशमातुरं कृच्छ्रसाध्यं विद्यात्।  
एभिर्वर्णैरतिसार्यमाणं सोपद्रवमातुरमसाध्योऽयमिति प्रत्याचक्षीत; तद्यथा-  
पक्वशोणिताभं यकृत्खण्डोपमं मेदो मांसोदक सन्निकाशं दधि घृत मज्ज तैल  
वसा क्षीर वेसवाराभमतिनीलमतिरक्तमतिकृष्णमुदकमिवाच्छं  
पुनर्मेचकाभमतिस्निग्धं हरित नील कषाय वर्ण कर्बुरमाविलं पिच्छिलं  
तन्तुमदामं चन्द्रकोपगतमतिकुणप पूतिपूय गन्ध्यामाम मत्स्यगन्धि  
मक्षिकाकान्तं कुथित बहुधातु स्रावमल्प पुरीषमपुरीषं वाऽतिसार्यमाणं तृष्णा दाह  
ज्वर भ्रम तमक हिक्का श्वासानुबन्धमतिवेदनमवेदनं वा स्रस्त पक्व गुदं पतित  
गुदवलिं मुक्तनालमतिक्षीणबलमांस शोणितं सर्व पर्वास्थिशूलिनमरोचकारति  
प्रलाप सम्मोह परीतं सहसोपरतविकारमतिसारिणम चिकित्स्यं विद्यात्; इति  
सन्निपातातिसारः॥९॥

api ca śoṇitādīn dhātūnatiprakṛṣṭaṃ dūṣayanto dhātu doṣa  
svabhāvakṛtānatisāravarṇānupa darśayanti|  
tatra śoṇitādiṣu dhātuṣvatipraduṣṭeṣu hāridra harita nīla māñjiṣṭha  
māṃsa dhāvana sannikāśaṃ raktaṃ kṛṣṇaṃ śvetaṃ varāha  
bhedaḥsadrśamanubaddha vedanamavedanaṃ vā samāsa  
vyatyāsādupaveśyate śakṛd grathitamāmam sakṛt, sakṛdapi

pakvamanatikṣīṇa māṃsa śoṇita balo mandāgni rvihata  
 mukharasaśca; tādrśamāturaṃ kṛcchrasādhyam vidyāt|  
 ebhirvarṇairatisāryamāṇam sopadravamāturamasādhyo'yamiti  
 pratyācakṣīta; tadyathā- pakva śoṇitābham yakṛt khaṇḍopamam  
 medo māṃsodaka sannikāśam dadhi ghr̥ta majja taila vasā kṣīra  
 vesavārābhamatinīlam atiraktam atikṛṣṇamudakamivāccham  
 punarmecakābham atisnigdham harita nīla kaṣāya varṇam  
 karburamāvilam picchilam tantumadāmam candrakopagatam  
 atikuṇapa pūtipūya gandhyāmāma matsyagandhi makṣikā kāntam  
 kuthita bahudhātu srāvamalpa purīṣamapurīṣam vā'tisāryamāṇam  
 tṛṣṇā dāha jvara bhrama tamaka hikkā śvāsānubandham  
 ativedanam avedanam vā srasta pakva gudam patita gudavalim  
 muktanālam atikṣīṇa bala māṃsa śoṇitam sarva parvāsthi śūlinam  
 arocakārti pralāpa sammoha parītam sahasoparata vikāram  
 atisāriṇama cikitsyam vidyāt; iti sannipātātisārah||9||

The 3 aggravated Doshas (referred to above cause excessive vitiation of Dhatus (Tissue elements) like Rakta (blood) resulting in the manifestation of different colors [in the stool]. The nature of these colors depends upon the nature of the vitiated Dhatus and Doshas. If the Dhatus like Rakta are excessively vitiated, then the following signs and symptoms are manifested

1. The patient voids stool having yellow (like the color of turmeric), green, blue, reddish (like the meat is Manjistha), pink (like the color of water in which meat is washed), red black, white and yellowish (like the color of the pig-fat) in color.
2. The patient suffers from continuous pain or he may be free from any pain [in the abdomen]
3. Sometimes, the patient may void scybalous stool, sometimes it

may be mixed with mucus (Ama) and sometimes, the stool may be free from Mucus (Pakva).

4. There is diminution of the muscle tissue, blood and strength
  5. The power of digestion (Agni) of the patient is suppressed and
  6. There is impairment of the taste in the mouth of the patient
- Such a patient is Kricchra-Sadhya (difficult of cure).

The patient becomes Asadhya (incurable) if the Diarrhea is associated with the colors and complications as follows:

1. The patient voids stool having the color of digested blood, (Malena), piece of liver, washing of fat or flesh, curd, ghee, bone-marrow, oil, muscle fat (Vasa) milk and Vesavara (minced meat).
2. The color of the stool is excessively blue, red, black, transparent like water or tar- colored
3. The stool is exceedingly greasy
4. The color of the stool is a mixture of green, blue and brown (Kasaya)colors
5. The stool is variegated in color (Karbura), dirty, slimy, fibrous, mixed with mucus and spotted with Candraka (colored patches circular in shape like moon)
6. The stool has exceedingly bad smell like that of a dead body or it is exceedingly putrid in smell or the stool bears the smell of undigested products or it is like (raw) fish
7. The stool attracts flies in excess
8. The stool contains sloughs (Kuthita) and tissue elements in excess
9. The stool contains less or no fecal matter
10. The patient continuously suffers from Trshna (excess thirst),



Daha (burning sensation), Jwara (fever), Pralapa (giddiness), Murcha (fainting), Hikka (hiccup), Shvasa (asthma), Tivra shoola (excessive pain) or no pain

11. There is prolapsed and inflammation of the anal canal or the rectum sphincters come out of their sites or the whole of the rectum comes out (mukta- Nala)

12. There is excessive loss of strength, muscle tissue and blood,

13. Parva asthi shoola – There is pain in all the joints and bones

14. The patient suffers from excessive form of Aruchi (anorexia), Arati (dislike for every thing), Pralapa (Delirium) and Sammoha (unconsciousness), and

15. There is sudden cessation of the signs and symptoms of the disease.

Such a patient is rejected.

These are the characteristic features of Sanipatika type of Atisara (Diarrhea). [9]

### Atisara Chikitsa – Treatment

तमसाध्यतामसम्प्राप्तं चिकित्सेद् यथा प्रधानोपक्रमेण हेतूपशय दोष विशेष  
परीक्षया चेति||१०||

tamasādhya tāmasamprāptaṃ cikitsed yathā pradhānopakramaṇa  
hetūpaśaya doṣa viśeṣa parīkṣayā ceti||10||

The patient who has not yet reached the state of absolute incurability is properly treated after the examination of causative factors, Upashaya (treatability) and nature of the aggravation of specific Doshas.

In this condition, the most aggravated Dosha is treated in the

beginning followed by the treatment of the less aggravated Doshas.  
[10]

### **Agantuja Atisara**

आगन्तू द्वावतीसारौ मानसौ भय शोकजौ|

ततयोर्लक्षणं वायोर्यदतीसार लक्षणम्||११||

āgantū dvāvatisārau mānasau bhaya śokajau|

tattayorlakṣaṇaṃ vāyoryadatisāra lakṣaṇam||11||

The exogenous type of Atisara (Diarrhea) is of mental origin, and is of 2 types.

1. Bhayaja – fear and
2. Shokaja – grief

Their signs and symptoms are similar to those of the Vatika type of Atisara. [11]

### **Management of Exogenous (mental) Diarrhea:**

मारुतो भयशोकाभ्यां शीघ्रं हि परिकुप्यति|

तयोः क्रिया वातहरी हर्षणाश्वासनानि च||१२||

इत्युक्ताः षडतीसाराः, साध्यानां साधनं त्वतः|

प्रवक्ष्याम्यनुपूर्वेण यथावत्तन्निबोधत||१३||

māruto bhayaśokābhyāṃ śīghraṃ hi parikupyati|

tayoḥ kriyā vātaharī harṣaṇāśvāsānāni ca||12||

ityuktāḥ ṣaḍatisārāḥ, sādhyānāṃ sādhanam tvataḥ|

pravakṣyāmyanupūrveṇa yathāvattannibodhata||13||

Because of fear and grief, Vayu gets aggravated instantaneously. Therefore, for the treatment of these 2 varieties of Diarrhea, Vayu-allevating drugs and therapies are administered.

The patient suffering from diarrhea caused by fear (Bhayaja) is

exhilarated, and the patient suffering from Diarrhea caused by Shoka (grief) is consoled for their cure.

Thus, 6 types of Atisara (Diarrhea) are described above, the curable varieties of these is treated. Therefore, the methods of their treatment will be described seriatim. You (addressed to the disciples) should understand these methods appropriately. [12-13]

Atisara Chikitsa Sutra: Line of treatment

दोषाः सन्निकिता यस्य विदग्धाहार मूर्च्छिताः।  
अतीसाराय कल्पन्ते भूयस्तान् सम्प्रवर्तयेत्॥१४॥  
न तु सङ्ग्रहणं देयं पूर्वमामातिसारिणे।  
विबध्यमानाः प्राग्दोषा जनयन्त्यामयान् बहून्॥१५॥  
दण्डकालसकाध्मान ग्रहण्यर्शो गदांस्तथा।  
शोथ पाण्ड्वामय प्लीह कुष्ठ गुल्मोदर ज्वरान्॥१६॥  
तस्मादुपेक्षेतोत्क्लिष्टान् वर्तमानान् स्वयं मलान्।  
कृच्छ्रं वा वहतां दद्यादभयां सम्प्रवर्तिनीम्॥१७॥  
तया प्रवाहिते दोषे प्रशाम्यत्युदरामयः।  
जायते देह लघुता जठराग्निश्च वर्धते॥१८॥  
प्रमथ्यां मध्यदोषाणां दद्याद्दीपन पाचनीम्।  
लङ्घनं चाल्पदोषाणां प्रशस्तमतिसारिणाम्॥१९॥  
doṣāḥ sannicitā yasya vidagdhāhāra mūrcchitāḥ।  
atīsārāya kalpante bhūyastān sampravartayet॥14॥  
na tu saṅgrahaṇaṃ deyaṃ pūrvamāmātisāriṇe।  
vibadhyamānāḥ prāgdoṣā janayantyāmayān bahūn॥15॥  
daṇḍakālasakādhmāna grahaṇyārśo gadāṃstathā।  
śoṭha pāṇḍvāmaya plīha kuṣṭha gulmodara jvarān॥16॥  
tasmādupekṣetotkliṣṭān vartamānān svayaṃ malān।  
kṛccchraṃ vā vahatāṃ dadyādabhayāṃ sampravartinīm॥17॥

tayā pravāhite doṣe praśāmyatyudarāmayaḥ|  
jāyate deha laghutā jaṭharāgniśca vardhate||18||  
pramathyāṃ madhyadoṣāṇāṃ dadyāddīpana pācanīm|  
laṅghanaṃ cālpadoṣāṇāṃ praśastamatisāriṇām||19||

### **Atisara Line of treatment:**

When the diarrhea is caused by the aggravated Doshas impelled by Vidagdha (Undigested) food, the patient is given laxative to eliminate these Doshas. It is not desirable to give laxatives in the beginning in the Ama (primary or immature) stage of Diarrhea.

When ama is not there in the initial stage, administration of such bowel-binding therapies (Sangrahana chikitsa) obstructs the movement and elimination of the already aggravated Doshas which gives rise to several diseases (complications) like

Dandakalasaka (obstruction to intestinal peristalsis),

Adhmana (flatulence),

Grahani (sprue syndrome)

Arshas (Piles),

Bhagandara (Fistula- in Ano),

Shotha (Oedema),

Pandu (Anaemia)

Pliha (Splenic disorders),

Kushta (obstinate skin diseases including leprosy),

Gulma (phantom tumor),

Udara (obstinate abdominal diseases including ascities) and

Jwara – fever.

Therefore, the physician should ignore the downward movement of the already detached (Utklista) morbid matter which is moving downwards on its own.

By implication, diarrhea is allowed to continue and should not be stopped by constipative medicine.

If the Diarrhea is associated with griping pain (difficulty in voiding), then **Haritaki – Harad** is given as a mild laxative.

When the morbid matter is eliminated through downward movement [as suggested above], then it gets cured, the body becomes light and the abdominal Agni (power of digestion) becomes strong.

If the Doshas are moderately aggravated, then Pramathya (a type of decoction of drugs) which simulates the power of digestion (Dipana) and which is carminative (Pachana) is administered.

If the Doshas are only slightly aggravated and causing Diarrhea, then Langhana (fasting therapy) is very useful. [14-19]

### Recipes of Pramathya

पिप्पली नागरं धान्यं भूतीकमभया वचा।

हीवेरं भद्रमुस्तानि बिल्वं नागर धान्यकम्॥२०॥

पृश्निपर्णी श्वदंष्ट्रा च समङ्गा कण्टकारिका।

तिस्रः प्रमथ्या विहिताः श्लोकार्धैरतिसारिणाम्॥२१॥

वचा प्रतिविषाभ्यां वा मुस्त पर्पटकेन वा।

हीवेर शृङ्गवेराभ्यां पक्वं वा पाययेज्जलम्॥२२॥

pippalī nāgaram dhānyam bhūtikamabhayā vacā|

hrīveram bhadramustāni bilvam nāgara dhānyakam||20||

prśniparnī śvadamṣṭrā ca samaṅgā kaṅṭakārikā|

tisraḥ pramathyā vihitāḥ ślokārdhairatisāriṇām||21||

vacā prativiṣābhyām vā musta parpaṭakena vā|

hrīvera śṛṅgaverābhyām pakvaṃ vā pāyayejjalām||22||

These recipes of Pramathya which are useful in the treatment of Diarrhea are as follows:

1. Pippali – Piper longum, Nagara – Zingiber officinale, Dhanya, Bhutika, Abhaya – Terminalia chebula and Vacha – Acorus calamus [According to the commentary, the decoction or Pramathya prepared of these herbs is useful for Vatika Diarrhea]
2. Hrivera – Pavonia odorata, Bhadramusta, Bilva – Aegle marmelos, ginger and coriander [According to the commentary, the pramathya prepared of these herbs is useful in Paittika type of Diarrhea] and
3. [Prishniparni – Uraria picta](#), Svadamshttra – tribulus, Samanga – Rubia cordifolia and Kantakari – Solanum xanthocarpum [According to the commentary, the Pramathya prepared of these herbs is useful in Kaphaja Diarrhea].

The decoctions of the following ingredients are also useful for the treatment of Diarrhea:

1. Vacha (Acorus calamus Linn.) and Prativisha [ According to the commentary, the decoction of these herbs is useful in Vatika Diarrhea]
2. Musta – Cyperus rotundus and Parpataka [According to the commentary, the decoction of these herbs is useful in Paittika Diarrhea] and
3. Hrivera – Pavonia odorata and Shringavera – Ginger – Zingiber officinale [According to the commentary, the decoction of these herbs is useful for Kaphaja Diarrhea]. [20-22]

Diet for Atisara:

युक्तेऽन्नकाले क्षुत्क्षामं लघून्यन्नानि भोजयेत्।  
तथा स शीघ्रमाप्नोति रुचिमग्निबलं बलम्॥२३॥

तक्रेणावन्तिसोमेन यवाग्वा तर्पणेन वा।  
सुरया मधुना चादौ यथा सात्म्यमुपाचरेत्॥२४॥  
यवागूभिर्विलेपीभिः खडै र्यूषै रसौदनैः।  
दीपन ग्राहि संयुक्तैः क्रमश्च स्यादतः परम्॥२५॥

yukte'nnakāle kṣutkṣāmaṃ laghūnyannāni bhojayet।  
tathā sa śīghramāpnoti rucimagnibalaṃ balam॥23॥  
takreṇāvantisomena yavāgvā tarpaṇena vā।  
surayā madhunā cādau yathā sātmyamupācaret॥24॥  
yavāgūbhirvilepībhiḥ khadai ryūṣai rasaudanaiḥ।  
dīpana grāhi saṃyuktaiḥ kramaśca syādataḥ param॥25॥

### **Ayurvedic diet for diarrhea:**

In appropriate meal time, when the patient is hungry, he is given light food to eat. By this, he develops appetite for food, his Agni (power of digestion) gets stimulated, and his strength is promoted immediately.

In the beginning, depending upon the wholesomeness (Satmya), the patient is given [the above mentioned light food] along with butter-milk, Avanti-Soma or Kanji (a sour drink), Yavagu (thick Gruel), Tarpana (Roasted flour of cereals mixed with water), alcoholic drink.

Thereafter, the patient is gradually given Yavagu (thick gruel), Vilepi (a sticky gruel), Khada (a sour appetizer), Yusha (vegetable soup) and boiled rice mixed with meat soup which is prepared by doing digestive stimulants and astringent (constipative) herbs. [23-25]

### **Group of herbs Useful in Diarrhea**

शालपर्णी पृश्निपर्णी बृहती कण्टकारिकाम्।

बलां श्वदंष्ट्रां बिल्वानि पाठां नागर धान्यकम्॥२६॥  
 शटीं पलाशं हपुषां वचां जीरक पिप्पलीम्।  
 यवानीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्॥२७॥  
 वृक्षाम्लं दाडिमाम्लं च सहिङ्गु बिड सैन्धवम्।  
 प्रयोजयेदन्नपाने विधिना सूप कल्पितम्॥२८॥  
 वातक्षेष्महरो ह्येष गणो दीपन पाचनः।  
 ग्राही बल्यो रोचनश्च तस्माच्छस्तोऽतिसारिणाम्॥२९॥

śālaparṇīm pṛśniparṇīm bṛhatīm kaṇṭakārikām।  
 balām śvadamṣṭrām bilvāni pāṭhām nāgara dhānyakam॥26॥  
 śaṭīm palāśam hapuṣām vacām jīraka pippalīm।  
 yavānīm pippalīmūlam citrakam hastipippalīm॥27॥  
 vṛkṣāmlam dāḍimāmlam ca sahiṅgu biḍa saindhavam।  
 prayojayedannapāne vidhinā sūpa kalpitam॥28॥  
 vātaśleşmaharo hyeṣa gaṇo dīpana pācanaḥ।  
 grāhī balyo rocanaśca tasmācchasto'tisāriṇām॥29॥

Shala-Parni – Desmodium gangeticum  
 Prsni –Parni – Uraria picta  
 Brihati – Solanum indicum  
 Kantakari – Tribulus terrestris  
 Bala – Country mallow (root) – Sida cordifolia  
 Svadamstra – Tribulus terristeris  
 Bilva – Aegle marmelos  
 Patha – Cissampelos pareira  
 Nagara – Zingiber officinale  
 Dhanyaka – Coriandrum sativum  
 Sati – Hedychium spicatum  
 Palasha – Butea monosperma



Hapusa – Juniperus communis  
Vacha (Acorus calamus Linn)  
Jiraka – Cuminum cyminum  
Pippali – Long pepper fruit – Piper longum  
Yavani – Carum copticum  
Pippali – Long pepper fruit – Piper longum-Mula  
Chitraka – Leadword – Plumbago zeylanica  
Hasti-Pippali – Long pepper fruit – Piper longum  
Vrikshamla – Garcinia morella,  
Sour Dadima – Pomegranate – Punica granatum  
Hingu – Asa foetida  
Vida

Saindhava- these ingredients is appropriately used in processing food preparation. Herbs belonging to this group alleviate Vata and Kapha.

These are

Dipana (digestive stimulant)

Pachana (carminative)

Grahi (constipating)

Balya (Promoter of strength)

Rocana (Appetiser). Therefore, these herbs are useful for the patient suffering from Atisara (Diarrhea). [26-29]

### **Management of Diarrhea Associated with Gripping Pain**

आमे परिणते यस्तु विबद्धमतिसार्यते।

सशूलपिच्छमल्पाल्पं बहुशः सप्रवाहिकम्॥३०॥

यूषेण मूलकानां तं बदराणामथापि वा।

उपोदिकायाः क्षीरिण्या यवान्या वास्तुकस्य वा॥३१॥

सुवर्चलायाश्चञ्चोर्वा शाकेनावल्गुजस्य वा।

शट्याः कर्करुकाणां वा जीवन्त्याश्चिर्भटस्य वा||३२||

लोणिकायाः सपाठयाः शुष्क शाकेन वा पुनः|

दधि दाडिम सिद्धेन बहु स्नेहेन भोजयेत्||३३||

āme pariṇate yastu vibaddhamatisāryate|

saśūlapicchamalpālpam̐ bahuśaḥ sapravāhikam||30||

yūṣeṇa mūlakānām̐ taṃ badarāṇām̐athāpi vā|

upodikāyāḥ kṣīriṇyā yavānyā vāstukasya vā||31||

suvarcalāyāścañcorvā śākenāvalgujasya vā|

śaṭyāḥ karkārukāṇām̐ vā jīvantyāścirbhaṭasya vā||32||

loṇikāyāḥ sapāṭhāyāḥ śuṣka śākena vā punaḥ|

dadhi dāḍima siddhena bahu snehena bhojayet||33||

After the maturity of Ama (product of indigestion), if the patient voids loose motions along with scybalous stool associated with colic pain and mucus very frequently in small quantities, and if there is griping pain, then he is given food along with the soup of

Mulaka – Raphanus sativus,

Badara – Zizyphus jujuba,

Upodika,

Ksheerini – Mimosa hexandra,

Yavani – Carum copticum,

Vastuka

Suvarcala,

Cancu (Nadica),

Leaves of Avalguja,

Sati – Hedychium spicatum,

Karkaruka,

Jivanti – Leptadenia reticulata,

Cirbhata (karkati),

Linika

Patha – Cissampelos parriera or

Suska-saka (susa or Kasamarda according to Chakrapani).

These soups is cooked along with curd (yoghurt) and Dadima – Pomegranate – Punica granatum, are added with ghee (fat) in the profuse quantity. [30-33]

Treatment of Pravahika

कल्कः स्याद्बाल बिल्वानां तिलकल्कश्च तत्समः।

दध्नः सरोऽम्ल स्नेहाद्यः खडो हन्यात् प्रवाहिकाम्॥३४॥

kalkaḥ syādbāla bilvānāṃ tilakalkaśca tatsamaḥ।

dadhnaḥ saro'mla snehādyaḥ khaḍo hanyāt pravāhikām॥34॥

Khada (a type of soup) is prepared by adding the paste of tender fruits of Bilva – Aegle marmelos, equal quantity of the paste of Tila – Sesame (Sesamum indicum), cream of sour curd and profuse quantity of ghee. Intake of this Khada cures Pravahika (gripping pain) [34]

Treatment of Varcāh-Ksaya (Scanty Formation of Stool)

यवानां मुद्ग माषाणां शालीनां च तिलस्य च।

कोलानां बाल बिल्वानां धान्य यूषं प्रकल्पयेत्॥३५॥

ऐकध्यं यमके भृष्टं दधि दाडिम सारिकम्।

वर्चःक्षये शुष्कमुखं शाल्यन्नं तेन भोजयेत्॥३६॥

yavānāṃ mudga māṣāṇāṃ śālīnāṃ ca tilasya ca।

kolānāṃ bāla bilvānāṃ dhānya yūṣaṃ prakalpayet॥35॥

aikadhyam yamake bhrṣṭam dadhi dādima sārikam।

varcāḥkṣaye śuṣkamukhaṃ śālyannaṃ tena bhojayet॥36॥

If there is Varcāh Kṣaya (scanty stool) and Sushka mukha (dryness of the mouth), then the patient is given

Dhanya- Yusha (a type of soup prepared of cereals and Pulses)

made of

Yava – Barley (Hordeum vulgare),

Mudga – Vigna radiata

Masha

Shali type of rice,

Sesame seeds

Kola and

Tender fruits of Bilva – Aegle marmelos, sizzled with Yamaka (ghee and oil) taken together, curd and the extract of Dadima –

Pomegranate – Punica granatum.

Along with this soup he should take boiled Shali type of Rice [35-36]

दध्नः सरं वा यमके भृष्टं सगुड नागरम्।

सुरां वा यमके भृष्टं व्यञ्जनार्थं प्रदापयेत्॥३७॥

फलाम्लं यमके भृष्टं यूषं गृञ्जनकस्य वा।

लोपाक रसमम्लं वा स्निग्धाम्लं कच्छपस्य वा॥३८॥

बर्हि तित्तिरि दक्षाणां वर्तकानां तथा रसाः।

स्निग्धाम्लाः शालयश्चाग्र्या वर्चःक्षय रुजापहाः॥३९॥

अन्तराधिरसं पूत्वा रक्तं मेषस्य चोभयम्।

पचेद्दाडिम साराम्लं सधान्य स्नेह नागरम्॥४०॥

ओदनं रक्तशालीनां तेनाद्यात् प्रपिबेच्च तत्।

तथा वर्चःक्षय कृतैर्व्याधिभिर्विप्रमुच्यते॥४१॥

dadhnaḥ saraṃ vā yamake bhr̥ṣṭaṃ sagaḍa nāgaram।

surāṃ vā yamake bhr̥ṣṭāṃ vyañjanārthe pradāpayet॥37॥

phalāmlaṃ yamake bhr̥ṣṭaṃ yūṣaṃ gr̥ñjanakasya vā।

lopāka rasamamlam vā snigdhāmlam kacchapasya vā||38||  
barhi tittiri dakṣāṇām vartakānām tathā rasāḥ|  
snigdhāmlāḥ śālayaścāgryā varcaḥkṣaya rujāpahāḥ||39||  
antarādhirasam pūtvā raktam meṣasya cobhayam|  
paceddāḍima sārāmlam sadhānya sneha nāgaram||40||  
odanam raktaśālīnām tenādyāt prapibecca tat|  
tathā varcaḥkṣaya kṛtai rvyādhibhi rvipramucyate||41||

If there is Varcah-kshaya (Scanty stool), then the patient is given the following:

1. Cream of curd sizzled with ghee and oil, and mixed with Jaggery and Sunthi – Zingiber officinale. This is used as Vyanjana (a side dish)
2. Alcohol sizzled with ghee and oil. This is given as Vyanjana (side-dish)
3. Sour fruits sizzled with ghee and oil. This is used as Vyanjana (side-dish)
4. Soup of Grnjanaka, soup of the meat of Kacchapa added with ghee and sour ingredients or the soup the meat of Barhi, Tittiri, Daksha or Vartaka. These soups is used as Vyanjana (side- dish)
5. Red variety of Shali rice boiled by adding ghee and sour ingredients and
6. The decoction of the meat taken from the trunk of sheep is added with its blood, and sizzled by saddling the extract of Dadima – Pomegranate – Punica granatum, Dhanya, ghee and Nagara – Zingiber officinale. This soup is used for boiling red variety of Shali rice. Intake of this cooked rice and drinking this soup make the patient free from the ailments caused by varcah- Ksaya (scanty stool). [37-41]

## Prolapse of Rectum

गुदनिःसरणे शूले पानमम्लस्य सर्पिषः।  
प्रशस्यते निरामाणामथवाऽप्यनुवासनम्॥४२॥

gudaniḥsaraṇe śūle pānamamlasya sarpiṣaḥ।  
praśasyate nirāmāṇāmathavā'pyanuvāsanam॥42॥

If there is prolapsed of rectum and colic pain, and if the Diarrhea is free from Ama, then the patient is given sour-ghee (medicated ghee to be described below). Such a patient may also be given Anuvasana type of medicated enema [with this type of sour ghee].

## Changeri Ghrita and Chavyadi- Ghrita

चाङ्गेरी कोल दध्यम्ल नागर क्षार संयुतम्।  
घृतमुत्क्वथितं पेयं गुदभ्रंश रुजापहम्॥४३॥  
इति चाङ्गेरीघृतम्।  
सचव्य पिप्पलीमूलं सव्योष विड दाडिमम्।  
पेयमम्लं घृतं युक्त्या सधान्याजाजि चित्रकम्॥४४॥  
इति गुदभ्रंशे चव्यादिघृतम्।

cāṅgerī kola dadhyamla nāgara kṣāra saṃyutam।  
ghṛtamutkvathitaṃ peyaṃ gudabhraṃśa rujāpaham॥43॥  
iti cāṅgerīghṛtam।  
sa cavya pippalīmūlaṃ savyoṣa viḍa dāḍimam।  
peyamamlaṃ ghṛtaṃ yuktyā sadhānyājāji citrakam॥44॥  
iti gudabhraṃśe cavyādighṛtam।

Ghee is cooked with the juice of Changeri, decoction of Kola and sour curd, and the paste of Nagara and Ksara (alkali preparation). Intake of this medicated ghee cures ailments caused by prophase

of rectum.

Thus, ends the description of Changeri-Ghrta.

Ghee is cooked with the sour ingredients (juice of Changeri- Oxalis corniculata, decoction of Kola and sour curd), and the paste of Chavya – Piper retrofractum, Pippali – Long pepper fruit – Piper longum, Maricha – Black pepper fruit – piper nigrum, Vida and Dadima – Pomegranate – Punica granatum. Intake of this medicated ghee along with Dhanya, Ajaji and Chitraka – Leadword – Plumbago zeylanica in appropriate quantity [cures prolapsed of rectum].

Thus, ends the description of Chavyadi- Ghrta for prolapsed rectum. [43- 44]

### **Anuvasana Type of enema for Prolapse Rectum**

दशमूलोपसिद्धं वा सबिल्वमनुवासनम्।

शटी शताह्वा बिल्वैर्वा वचया चित्रकेण वा॥४५॥

इति गुदभ्रंशेऽनुवासनम्।

daśamūlopasiddham vā sabilvamanuvāsanam।

śaṭī śatāhvā bilvairvā vacayā citrakena vā॥45॥

iti gudabhraṃśe’nuvāsanam।

For the treatment of Prolapse rectum, Anuvasana therapy is administered with the following recipes:

1. Dasha-Mula cooked with fat
2. Bilva – Aegle marmelosa cooked with fat
3. Sati – Hedychium spicatum, Shatahva or Bilva – Aegle marmelos cooked in fat
4. Vacha (Acorus calamus Linn.) cooked with fat
5. Chitraka – Plumbago zeylanica cooked with fat

Thus, ends the description of the Anuvasana type of enema for prolapsed rectum. [45]

Management of Strangulated Prolapsed Rectum

स्तब्ध भ्रष्टगुदे पूर्वं स्नेह स्वेदौ प्रयोजयेत्|

सुस्विन्नं तं मृदूभूतं पिचुना सम्प्रवेशयेत्||४६||

stabdha bhraṣṭagude pūrvaṃ sneha svedau prayojayet|

susvinnaṃ taṃ mṛdūbhūtaṃ picunā sampraveśayet||46||

If the prolapsed rectum becomes stiff of strangulated, and does not go inside of its own, then oil is applied over it and fomentation is given. Thereafter, when the prolapsed rectum is well fomented and it has become soft, then with the help of a cotton pad (or pad made of thick cloth), it is pushed inside and restored to its original place. [46]

### **Ksheerayoga – Use of Medicated Milk**

विबद्ध वात वर्चास्तु बहुशूल प्रवाहिकः|

सरक्त पिच्छस्तृष्णार्तः क्षीर सौहित्यमर्हति||४७||

यमकस्योपरि क्षीरं धारोष्णं वा पिबेन्नरः|

शृतमेरण्डमूलेन बाल बिल्वेन वा पयः ||४८||

एवं क्षीर प्रयोगेण रक्तं पिच्छा च शाम्यति|

शूलं प्रवाहिका चैव विबन्धश्चोपशाम्यति||४९||

vibaddha vāta varcāstu bahuśūla pravāhikaḥ|

sarakta picchastṛṣṇāṛtaḥ kṣīra sauhityamarhati||47||

yamakasyopari kṣīraṃ dhāroṣṇaṃ vā pibennaraḥ|

śṛtameraṇḍamūlena bāla bilvena vā payah ||48||

evaṃ kṣīra prayogena raktaṃ picchā ca śāmyati|

śūlaṃ pravāhikā caiva vibandhaścopaśāmyati||49||



If the movement of flatus and stool is arrested, if the patient suffers from acute colic pain or gripping pain, if the patient voids blood and mucus, and if the patient is thirsty, then profuse quantity of milk is administered. Such a patient is given Yamaka (ghee and oil mixed together), and thereafter, lukewarm milk collected directly from the udder (dharosna) is given.

Milk boiled with the root of Eranda – Ricinus communis or tender fruit of Bilva – Aegle marmelos may also be given in the above mentioned condition.

By the intake of the recipes of medicated ghee mentioned above, bleeding mucus discharge from the anus stops. These recipes also cure colic pain, gripping pain and constipation. [47-49]

#### Treatment of Paittika Atisara

पित्तातिसारं पुनर्निदानोपशयाकृतिभिरामान्वयमुपलभ्य यथाबलं लङ्घन  
पाचनाभ्यामुपाचरेत्।

तृष्यतस्तु मुस्त पर्पटकोशीर सारिवा चन्दन किराततिकोदीच्यवारिभिरुपचारः।  
लङ्घितस्य चाहारकाले बलातिबलासूर्पपर्णी शालपर्णी पृश्निपर्णी बृहती  
कण्टकारिका शतावरी श्वदंष्ट्रा निर्यूह संयुक्तेन यथासात्म्यं यवागू मण्डादिना  
तर्पणादिना वा क्रमेणोपचारः।

मुद्ग मसूर हरेणुमकुष्ठकाढकी यूपैर्वा लावक पिञ्जल शश  
हरिणैणकालपुच्छकरसैरीषदम्लैरनम्लैर्वा क्रमशोऽग्निं सन्धुक्षयेत्।  
अनुबन्धे त्वस्य दीपनीय पाचनीयोपशमनीय सङ्ग्रहणीयान् योगान्  
सम्प्रयोजयेदिति॥५०॥

pittātisāraṃ punarnidānopaśayākṛtibhirāmānvayamupalabhya  
yathābalaṃ laṅghana pācanābhyāmupācaret।  
tṛṣyatastu musta parpaṭakośīra sārivā Chandana  
kirātatikodīcyavāribhirupacāraḥ।

laṅghitasya cāhārakāle balātibalāsūrpaparṇī śālaparṇī pṛśniparṇī  
br̥hatī kaṅṭhakārikā śatāvarī śvadamṣṭrā niryūha saṃyuktena  
yathāsātmyaṃ yavāgū maṇḍādinā tarpaṇādinā vā krameṇopacāraḥ|  
mudga masūra hareṇumakuṣṭhakāḍhakī yūṣairvā lāvaka piñjala  
śāśa hariṇaiṇakālapucchakarasairīṣadamlairanamlairvā  
kramaśo'gniṃ sandhukṣayet|  
anubandhe tvasya dīpanīya pācanīyopaśamaniya saṅgrahaṇīyān  
yogān samprajayediti||50||

If Paittika type of Atisara (Diarrhea) is associated with Ama which can be determined by causative factors, Upashaya (homologation), signs and symptoms, then the patient is given Langhana (fasting therapy) and Pachana (carminative therapy) appropriate to the strength of the patient.

If he is thirsty, then such a patient is given the decoction of

Musta (Cyperus rotundus),

Parapataka – Fumaria parviflora

Ushira – Vetiver – Vetiveria zizanioides,

Sariva – Indian Sarsaparilla – Hemidesmus indicus,

Chandana – Santalum album

Kirata tiktaka – Swertia chirata and

Udicya to drink

After the fasting therapy is administrated, during meal time, the patient is gradually given Yavagu (thick gruel), manda (a type of thin gruel) and the Niryuha (decoction prepared according to the procedure suggested for Sadanga-Paniya (vide commentary on Chikitsa 3: 145-146] of Bala – Country mallow (root) – Sida cordifolia, Atibala – Abutilon indicum, Surpa- Parni (mudga- Parni and Masha-Parni), shala-Parni – Desmodium gangeticum, Prsni-

Parni – *Uraria picta*, Brihati – *Solanum indicum*, Kantakari –  
*Solanum xanthocarpum*, Shatavari – *Asparagus racemosus* and  
Svadamstra – *Tribulus terrestris*

His Agni (power of digestion) is stimulated gradually with the  
vegetable soup of

Mudga – *Vigna radiata*

Masura

Harenu – *Pisum sativum*

Makustha – *Phaseolus aconitifolius* and

Adhaki – *Cajanus cajan* or

With the soup of the meat of

Lava,

Kapinjala,

Sasa – Rabbit

Harina,

Ena and

Kalapuccha

These vegetable soups and meat soups may be slightly sour or may  
not be sour.

If the Paittika type Diarrhea continues in spite of the above  
mentioned measures, then the patient is treated with recipes which  
are

Dipaniya (digestive stimulant),

Pacaniya (carminative),

Upasamaniya (Dosha- alleviator) and

Sangrahaniya (constipating) [50]

### **Ayurvedic Medicines for Paittika Atisara**

सक्षौद्रातिविषं पिष्ट्वा वत्सकस्य फल त्वचम्।

पिबेत् पित्तातिसारघ्नं तण्डुलोदक संयुतम्॥५१॥  
 किरात तिक्तको मुस्तं वत्सकः सरसाञ्जनः।  
 बिल्वं दारुहरिद्रा त्वक् ह्रीबेरं सदुरालभम्॥५२॥  
 चन्दनं च मृणालं च नागरं लोध्रमुत्पलम्।  
 तिला मोचरसो लोध्रं समङ्गा कमलोत्पलम्॥५३॥  
 उत्पलं धातकीपुष्पं दाडिमत्वङ्गहौषधम्।  
 कट्फलं नागरं पाठा जम्ब्वाम्रास्थि दुरालभाः॥५४॥  
 योगाः षडेते सक्षौद्रास्तण्डुलोदक संयुताः।  
 पेयाः पित्तातिसारघ्नाः श्लोकार्धेन निदर्शिताः॥५५॥  
 जीर्णोषधानां शस्यन्ते यथायोगं प्रकल्पितैः।  
 रसैः साङ्ग्राहिकैर्युक्ताः पुराणा रक्तशालयः॥५६॥

sakṣaudrātiviṣaṃ piṣṭvā vatsakasya phala tvacam।  
 pibet pittātisāraghnaṃ taṇḍulodaka saṃyutam॥51॥  
 kirāta tiktako mustaṃ vatsakaḥ sarasāñjanaḥ।  
 bilvaṃ dāruharidrā tvak hrīberaṃ sadurālabham॥52॥  
 Chandanaṃ ca mṛṇālaṃ ca nāgaram loḍhramutpalam।  
 tilā mocaraso loḍhraṃ samaṅgā kamalotpalam॥53॥  
 utpalaṃ dhātakīpuṣpaṃ dāḍimatvaṅmahauṣadham।  
 kaṭṭphalaṃ nāgaram pāṭhā jambvāmrāsthi durālabhāḥ॥54॥  
 yogāḥ ṣaḍete sakṣaudrāstaṇḍulodaka saṃyutāḥ।  
 peyāḥ pittātisāraghnāḥ ślokārdhena nidarśitāḥ॥55॥  
 jīrṇoṣadhānāṃ śasyante yathāyogaṃ prakalpitaiḥ।  
 rasaiḥ sāṅgrāhikairyuktāḥ purāṇā raktaśālayaḥ॥56॥

The following recipes are useful for the patient suffering from Paittika type of Atisara (diarrhoea)

1. The fruit and bark of Vatsaka (Holarrhena antidysenterica Wall.) is added with Ativisa—Aconitum heterophyllum and honey. Intake

- of this along with rice-water (tandulodaka) cures Paittika atisara.
2. Powder of Kirata- Tiktaka – Swertia chirata, Musta (Cyperus rotundus), Vatsaka (Holarrhena antidysenterica Wall.) And Rasanjana (Aqueous extract of Berberis aristata)
  3. Powder of Bilva – Aegle marmelos, Daru-Haridra (turmeric – Curcuma longa), Tvak, Hribera – Pavonia odorata and Duralabha – Fagonia arabica
  4. Powder of Chandana (Sandalwood – Santalum album), Mrnala, Nagara – Zingiber officinale, Lodhra (Symplocos racemosa) and Utpala (Nymphaea alba)
  5. Powder of tila, mocha-Rasa, Lodhra (Symplocos racemosa), Samanga – Rubia cordifolia, kamala and Utpala (Nymphaea alba)
  6. Powder of Utpala (Nymphaea alba), Dhataki – Woodfordia fruticosa (flower), Dadima – Pomegranate – Punica granatum, Tvak and Mahausadha and Katphala – Myrica nagi, Nagara – Zingiber officinale, Patha- Cissampelos pareira, seed-pulp of Jambu – syzygium cumini and Amra – mango – Mangifera indica and Duralabha – Fagonia arabica

The above mentioned 6 recipes (nos- 2-7) are taken along with appropriately cooked meat-soup added with constipating herbs.

### **Administration of milk**

पित्तातिसारो दीपाग्नेः क्षिप्रं समुपशाम्यति।  
 अजाक्षीर प्रयोगेण बलं वर्णश्च वर्धते॥५७॥  
 बहुदोषस्य दीपाग्नेः सप्राणस्य न तिष्ठति।  
 पैत्तिको यद्यतीसारः पयसा तं विरेचयेत्॥५८॥  
 पलाशफल निर्यूहं पयसा सह पाययेत्।  
 ततोऽनुपाययेत् कोष्णं क्षीरमेव यथाबलम्॥५९॥

प्रवाहिते तेन मले प्रशाम्यत्युदरामयः।

पलाशवत् प्रयोज्या वा त्रायमाणा विशोधिनी॥६०॥

pittātisāro dīpāgneḥ kṣipraṃ samupaśāmyati।

ajākṣīra prayogeṇa balaṃ varṇaśca vardhate॥57॥

bahudoṣasya dīptāgneḥ saprāṇasya na tiṣṭhati।

paittiko yadyatisāraḥ payasā taṃ virecayet॥58॥

palāśaphala niryūhaṃ payasā saha pāyayet।

tato'nupāyayet koṣṇaṃ kṣīrameva yathābalaṃ॥59॥

pravāhite tena male praśāmyatyudarāmayaḥ।

palāśavat prayojyā vā trāyamāṇā visodhinī॥60॥

Administration of goat-milk to the patient having strong power of digestion cures Paittika type of Atisara (Diarrhea), and promotes strength as well as complexion.

If because of excessively aggravated Doshas, the Paittika type of Diarrhea is not cured and if the patient has strong power of digestion and vitality, then he is given laxative therapy with milk. He is given the decoction of the fruits of Palasa – Butea monosperma along with milk. Thereafter, depending upon the strength of the patient, he is given luke- warm milk to drink. This will restore bowel movement as a result of which Diarrhea will be controlled.

On the above lines Trayamana – Gentiana kurroo can also be administered for the cleansing of the bowel. [57-60]

### **Anuvasana type of medicated Enema**

सांसर्ग्या क्रियमाणायां शूलं यद्यनुवर्तते।

स्रुतदोषस्य तं शीघ्रं यथावदनुवासयेत्॥६१॥

शतपुष्पावरीभ्यां च पयसा मधुकेन च।

तैलपादं घृतं सिद्धं सबिल्वमनुवासनम्॥६२॥

sāmsargyāṃ kriyamāṇāyāṃ śūlaṃ yadyanuvartate|

srutadoṣasya taṃ śīghraṃ yathāvadanuvāsayet||61||

śatapuṣpāvarībhyāṃ ca payasā madhukena ca|

tailapādaṃ ghr̥taṃ siddhaṃ sabilvamanuvāsanam||62||

If in the course of Samsarjana- Karma (gradual administration of light to heavy food) [after the administration of the laxative therapy], the colic pain recurs, then to such a patient (from whose body the morbid matter is already eliminated) the appropriate Anuvasana (a type of medicated enema) therapy is administered immediately.

Ghee is cooked by adding 1/4th (in quantity) of oil, decoction of Shatavari – Asparagus racemosa and Madhuka– Licorice – Glycyrrhiza glabra, and [the paste of] Bilva – Aegle marmelos. This medicated ghee is used for giving Anuvasana type of medicated enema. [61- 62]

### **Piccha-Basti (Mucilaginous Enema)**

कृतानुवासनस्यास्य कृत संसर्जनस्य च|

वर्तते यद्यतीसारः पिच्छाबस्तिरतः परम्॥६३॥

परिवेष्ट्य कुशैराद्रैरार्द्रवृन्तानि शाल्मलेः|

कृष्ण मृत्तिकायाऽऽलिप्य स्वेदयेद्गोमयाग्निना॥६४॥

सुशुष्कां मृत्तिकां ज्ञात्वा तानि वृन्तानि शाल्मलेः|

शृते पयसि मृद्रीयादापोथ्योलूखले ततः॥६५॥

पिण्डं मुष्टिसमं प्रस्थे तत् पूतं तैलसर्पिषोः|

स्नेहितं मात्रया युक्तं कल्केन मधुकस्य च॥६६॥

बस्तिमभ्यक्तगात्राय दद्यात् प्रत्यागते ततः|

स्नात्वा भुञ्जीत पयसा जाङ्गलानां रसेन वा॥६७॥  
 पित्तातिसार ज्वर शोथ गुल्म जीर्णातिसार ग्रहणी प्रदोषान्।  
 जयत्ययं शीघ्रमति प्रवृद्धान् विरेचनास्थापनयोश्च बस्तिः ॥६८॥  
 kṛtānuvāsanasyāsyā kṛta saṃsarjanasya ca।  
 vartate yadyatisāraḥ picchābastirataḥ param॥63॥  
 pariveṣṭya kuśairārdrairārdravṛntāni śālmaleḥ।  
 kṛṣṇa mṛttikayā"lipya svedayedgomayāgninā॥64॥  
 suśuṣkāṃ mṛttikāṃ jñātvā tāni vṛntāni śālmaleḥ।  
 śṛte payasi mṛdnīyādāpothyolūkhale tataḥ॥65॥  
 piṇḍaṃ muṣṭisamaṃ prasthe tat pūtaṃ tailasarpīṣoḥ।  
 snehitaṃ mātrayā yuktaṃ kalkena madhukasya ca॥66॥  
 bastimabhyaktaḡātrāya dadyāt pratyāgate tataḥ।  
 snātvā bhuñjīta payasā jāṅgalānāṃ rasena vā॥67॥  
 pittātisāra jvara śoṭha gulma jīrṇātisāra grahaṇī pradoṣān।  
 jayatyayaṃ śīghramati pravṛddhān virecanāsthāpanayośca bastiḥ  
 ॥68॥

If Diarrhea persist in spite of the administration of Anuvasana type of medicated enema and the administration of Samsarjana karma (gradual administration of lighter to heavier food), then Piccha-Basthi (Mucilaginous type of medicated enema) is given thereafter. Green stalks of Salmali – Salmalia malabarica is covered with green Kusa (Desmostachya bipinnata), and tied. This bundle is smeared with the mud of black soil and placed over cow- dung fire. After the mud is dried up, the stalks of Salmali – Salmalia malabarica is removed. These stalks are then triturated in a pestle and mortar. One Musti (ala or handful) of this paste is mixed with 1 Prastha of boiled milk and filtered. In this milk, oil and ghee, and the paste of Madhuka– Licorice – Glycyrrhiza glabra is added in adequate



quantities. This recipe is used for medicated enema to be given to the patient after his body is massaged with oil. After the ingredients of enema come out of the rectum, the patient should take bath, and there after, take food along with either milk or the soup of the meat of animals inhabiting jangala area (thin forest).

This Piccha-basthi (mucilaginous enema) cures

Paittika type of Diarrhea,

Jwara – fever

Shotha – oedema

Gulma (phantom tumor), chronic Diarrhea,

Grahani (sprue syndrome) and the acute complications of Purgation as well as Asthapana (a type of medicated enema containing decoction etc) therapies [63-68]

Raktatisara (Hemorrhagic Diarrhea)

पित्तातिसारी यस्त्वेतां क्रियां मुक्त्वा निषेवते।

पित्तलान्यन्नपानानि तस्य पित्तं महाबलम्॥६९॥

कुर्याद्रक्ततिसारं तु रक्तमाशु प्रदूषयेत्।

तृष्णां शूलं विदाहं च गुदपाकं च दारुणम्॥७०॥

pittātisārī yastvetāṃ kriyāṃ muktvā niṣevate।

pittalānyannapānāni tasya pittam mahābalaṃ॥69॥

kuryādraktātisāraṃ tu raktamāśu pradūṣayet।

tr̥ṣṇāṃ śūlaṃ vidāhaṃ ca gudapākaṃ ca dāruṇam॥70॥

If the patient suffering from Paittika diarrhea does not follow the above mentioned therapeutic measures, and on the other hand, resorts to such food and drinks which cause aggravation of pitta, then the exceedingly aggravated Pitta causes Raktatisara (haemorrhagic Diarrhea) and instantaneous vitiation of Rakta

(blood). This leads to serious complications like excessive thirst, colic pain, burning sensation and suppuration of the anus. [69- 70]

### **Raktatisara Chikitsa: Treatment of Haemorrhagic Diarrhea**

तत्र च्छागं पयः शस्तं शीतं समधु शर्करम्।  
पानार्थं भोजनार्थं च गुद प्रक्षालने तथा॥७१॥  
ओदनं रक्तशालीनां पयसा तेन भोजयेत्।  
रसैः पारावतादीनां घृतभृष्टैः सशर्करैः॥७२॥  
शशपक्षि मृगाणां च शीतानां धन्वचारिणाम्।  
रसैरनम्लैः सघृतैर्भोजयेत् सशर्करैः॥७३॥  
रुधिरं मार्गमाजं वा घृतभृष्टं प्रशस्यते।  
काश्मर्यफल यूषो वा किञ्चिदम्लः सशर्करः॥७४॥  
नीलोत्पलं मोचरसं समङ्गा पद्मकेशरम्।  
अजाक्षीर युतं दद्याज्जीर्णे च पयसौदनम्॥७५॥  
दुर्बलं पाययित्वा वा तस्यैवोपरि भोजयेत्।  
प्राग्भक्तं नवनीतं वा दद्यात् समधु शर्करम्॥७६॥

tatra cchāgaṃ payaḥ śastaṃ śītaṃ samadhu śarkaram।  
pānārthaṃ bhojanārthaṃ ca guda prakṣālane tathā॥71॥  
odanaṃ raktaśālīnāṃ payasā tena bhojayet।  
rasaiḥ pārāvatādīnāṃ ghṛtabhrṣṭaiḥ saśarkaraiḥ॥72॥  
śāśapakṣi mṛgāṇāṃ ca śītānāṃ dhanvacāriṇām।  
rasairanamlaiḥ saghṛtairbhojayettaṃ saśarkaraiḥ॥73॥  
rudhiraṃ mārgamājaṃ vā ghṛtabhrṣṭaṃ praśasyate।  
kāśmaryaphala yūṣo vā kiñcidamlaḥ saśarkaraḥ॥74॥  
nīlotpalaṃ mocarasaṃ samaṅgā padmakeśaram।  
ajākṣīra yutaṃ dadyājīrṇe ca payasaudanam॥75॥  
durbalaṃ pāyayitvā vā tasyaivopari bhojayet।  
prāgbhaktaṃ navanītaṃ vā dadyāt samadhu śarkaram॥76॥

## **Treatment of Haemorrhagic Diarrhea**

In a haemorrhagic Diarrhea, goat's milk is very useful. It is used, when cooled, with honey and sugar for drink, along with food, and for washing the anal region.

Boiled rice of red variety of Shali is given to the patient to eat along with the Goat's milk.

The boiled rice may also be given along with the soup of the meat of Paravata etc. Sizzled with ghee and mixed with sugar. The soup of the meat having cooling effect like that of rabbits, birds and deer inhabiting deserts is sizzled with ghee, mixed with sugar and given to such patients. It may be ensured that these soups are free from any sour ingredients.

For this ailments the blood of deer or goat, sizzled with ghee is also very useful.

The soup of the fruits of kashmarya, made slightly sour and mixed with sugar is also useful in this condition.

The powder of Nilotpala, Mocharasa, Samanga – Rubia cordifolia and Padmakesara is administered along with the goat's milk. After the digestion of this potion, the patient is given rice with milk. If the patient is weak, then food can be given to him even before the above mentioned potion is digested.

To the patient suffering from haemorrhagic diarrhoea, butter along with honey and sugar may be given before meals. [71-76]

## **Recipes for haemorrhagic Diarrhea**

प्राश्य क्षीरोत्थितं सर्पिः कपिञ्जलरसाशनः।

त्र्यहादारोग्यमाप्नोति पयसा क्षीरभुक् तथा॥७७॥

पीत्वा शतावरी कल्कं पयसा क्षीरभुग्जयेत्।

रक्ततिसारं पीत्वा वा तथा सिद्धं घृतं नरः॥७८॥

घृतं यवागू मण्डेन कुटजस्य फलैः शृतम्।

पेयं तस्यानु पातव्या पेया रक्तोप शान्तये॥७९॥

prāśya kṣīrotthitaṃ sarpiḥ kapiñjalarasāśanaḥ।

tryahādārogyamāpnoti payasā kṣīrabhuk tathā॥77॥

pītvā śatāvarī kalkaṃ payasā kṣīrabhugjayet।

raktātisāraṃ pītvā vā tayā siddhaṃ ghr̥taṃ naraḥ॥78॥

ghr̥taṃ yavāgū maṇḍena kuṭajasya phalaiḥ śr̥tam।

peyaṃ tasyānu pātavyā peyā raktopa śāntaye॥79॥

After taking ghee collected from the cream of milk along with milk, the patient is the soup of Kapinjala. During this therapy, he should take milk [in adequate quantity]. This cures hemorrhagic diarrhea in the 3 days.

While taking milk as food (drink), the patient should take the paste of Shatavari – Asparagus racemosus mixed with milk. He may also take boiled with paste of Shatavari. Both these recipes cure haemorrhagic Diarrhea.

Intake of ghee cooked by adding the paste of the fruits of Kutaja – Connessi (Holarrhena antidysenterica Wall.), along with the scum (upper part) of the Yavagu and intake of Peya (thin gruel) thereafter, alleviates Rakta or blood (stops bleeding). [77-79]

### **Darvyadi- Ghrita**

त्वक् च दारुहरिद्रायाः कुटजस्य फलानि च।

पिप्पली शृङ्गवेरं च द्राक्षा कटुकरोहिणी॥८०॥

षड्भिरेतैर्घृतं सिद्धं पेया मण्डावचारितम्।

अतीसारं जयेच्छीघ्रं त्रिदोषमपि दारुणम्॥८१॥

tvak ca dāruharidrāyāḥ kuṭajasya phalāni ca।

pippalī śr̥ṅgaveraṃ ca drākṣā kaṭukarohiṇī॥80॥

ṣaḍbhiretairghṛtaṃ siddhaṃ peyā maṇḍāvacāritam|  
atīsāraṃ jayecchīghraṃ tridoṣamapi dāruṇam||81||

Ghee is cooked by adding the 6 herbs, viz, the bark of Daru-haridra – Berberis aristata, fruits of Kutaja – Connessi (Holarrhena antidysenterica Wall.), Pippali – Long pepper fruit – Piper longum, Shringavera – Ginger – Zingiber officinale, Draksha – Raisin – Vitis vinifera and Kutuka-Katukarohini – Picrorhiza kurroa. Intake of Peya (thin gruel) and Manda (very thin gruel) along with this medicated ghee cures serious types of Diarrhea even if caused by Sannipata (simultaneous aggravation of all the 3 Doshas). [80-81]

### **Hemostatic Recipes**

कृष्णामृन्मधुकं शङ्खं रुधिरं तण्डुलोदकम्|  
पीतमेकत्र सक्षौद्रं रक्त सङ्ग्रहणं परम्||८२||  
पीतः प्रियङ्गुका कल्कः सक्षौद्रस्तण्डुलाम्भसा|  
रक्त स्रावं जयेच्छीघ्रं धन्वमांसरसाशिनः||८३||  
कल्कस्तिलानां कृष्णानां शर्करा पञ्चभागिकः|  
आजेन पयसा पीतः सद्यो रक्तं नियच्छति||८४||

kr̥ṣṇamṛṇmadhukam̐ śaṅkham̐ rudhiram̐ taṇḍulodakam|  
pītamekatra sakṣaudraṃ rakta saṅgrahaṇam̐ param||82||  
pītaḥ priyaṅgukā kalkaḥ sakṣaudraṣṭaṇḍulāmbhasā|  
rakta srāvaṃ jayecchīghraṃ dhanvamāṃsarasāsinaḥ||83||  
kalkastilānām̐ kr̥ṣṇānām̐ śarkarā pañcabhāgikaḥ|  
ājena payasā pītaḥ sadyo raktaṃ niyacchati||84||

### **Medicines and herbs to stop bleeding:**

Intake of Krsna-Mrt (black earth), Madhuka– Licorice – Glycyrrhiza glabra, Sankha, Rudhira (blood or Kesara) and rice- water mixed

with honey can stop bleeding instantaneously.

The paste of Priyangu (*Callicara macrophylla*) is added with rice-water (*Tandulambu*). Intake of this, while taking the soup of the meat of animals inhabiting arid zone, in food, stops bleeding instantaneously.

1 part of the paste of the black variety of Tila – Sesame (*Sesamum indicum*) is added with 4 parts of sugar. Intake of this potion along with the goat's milk stops bleeding instantaneously. [82-84]

पलं वत्सकबीजस्य श्रपयित्वा रसं पिबेत्।  
यो रसाशी जयेच्छीघ्रं स पैतं जठरामयम्॥८५॥  
पीत्वा सशर्करा क्षौद्रं चन्दनं तण्डुलाम्भसा।  
दाह तृष्णा प्रमेहेभ्यो रक्तस्रावाच्च मुच्यते॥८६॥

palaṃ vatsakabījasya śrapayitvā rasaṃ pibet।  
yo rasāśī jayecchīghraṃ sa paittam jaṭharāmayam॥85॥  
pītvā saśarkarā kṣaudraṃ Chandanaṃ taṇḍulāmbhasā।  
dāha tr̥ṣṇā pramehebhyo raktasrāvācca mucyate॥86॥

Intake of the decoction of the seeds of Vatsaka (*Holarrhena antidysenterica* Wall.) while taking meat-soup as food cures Paittika type of Diarrhea (*Jatharamaya*- abdominal diseases).

Intake of Chandana along with rice-water, mixed with sugar and honey cures burning sensation, excess thirst, Prameha (obstinate urinary diseases including diabetes) and bleeding [85- 86]

Treatment of Gudapaka – Anal Suppuration

गुदो बहुभिरुत्थानैर्यस्य पित्तेन पच्यते।  
सेचयेत्तं सुशीतेन पटोल मधुकाम्बुना॥८७॥  
पञ्चवल्क मधूकानां रसैरिक्षुरसैर्घृतैः।

छागैर्गव्यैः पयोभिर्वा शर्कराक्षौद्रसंयुतैः॥८८॥

gudo bahubhirutthānairyasya pittena pacyate|

secayettaṃ suśītena paṭola madhukāmbunā||87||

pañcavalka madhūkānāṃ rasairikṣurasairghṛtaiḥ|

chāgairgavyaiḥ payobhirvā śarkarākṣaudrasaṃyutaiḥ||88||

## Treatment of Gudapaka – Anal Suppuration

The Anus may get suppured by the aggravated Pitta on account of the frequent voidance of stool. The anus of such a patient is sprinkled with the following recipes:

1. Exceeding cold decoction of Patola – Trichosanthes dioica and Madhuka- Madhuca longifolia
2. Decoction of Pancha-Valkala (barks of Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Parisa – Ficus racemosa and Plaksa – Ficus lacor) or sugar cane juice and
3. Milk or ghee of goat or cow mixed with sugar and honey. [87-88]

प्रक्षालनानां कल्कैर्वा ससर्पिष्कैः प्रलेपयेत्|

एषां वा सुकृतैश्चूर्णैस्तं गुदं प्रतिसारयेत्॥८९॥

धातकी लोध्र चूर्णैर्वा समांशैः प्रतिसारयेत्|

तथा स्रवति नो रक्तं गुदं तैः प्रतिसारितम्॥९०॥

पक्वता प्रशमं याति वेदना चोपशाम्यति|

यथोक्तैः सेचनैः शीतैः शोणितेऽतिस्रवत्यपि॥९१॥

गुद वङ्क्षण कट्यूरु सेचयेद्द्रुतभावितम्|

चन्दनाद्येन तैलेन शतधौतेन सर्पिषा॥९२॥

कार्पास सङ्गृहीतेन सेचयेद्गुद वङ्क्षणम्॥९३॥

prakṣālanānāṃ kalkairvā sasarpīṣkaiḥ pralepayet|

eṣāṃ vā sukṛtaiścūrṇaistam gudam pratisārayet||89||  
dhātakī lodhra cūrṇairvā samāṃśaiḥ pratisārayet|  
tathā sravati no raktam gudam taiḥ pratisāritam||90||  
pakvatā praśamaṃ yāti vedanā copaśāmyati|  
yathoktaiḥ secanaiḥ śītaiḥ śonite'tisravatyapi||91||  
guda vaṅkṣaṇa kaṭyūru secayedghṛtabhāvitam|  
candanādyena tailena śatadhautena sarpiṣā||92||  
kārpāsa saṅgrhītena secayedguda vaṅkṣaṇam|93|

The paste of herbs mentioned above for washing (sprinkling over) the anus may be mixed with ghee and applied over the suppurated anus

The powder of the above mentioned herbs may also be used for Pratisarana (dusting) over the suppurated anus.

The powder of Dhataki – Woodfordia fruticosa and Lodhra (Symlocos racemosa), taken in equal quantities, may be used for dusting over the suppurated Anus.

The bleeding stops, and the suppuration as well as pain subside soon after the anal region is dusted with the above recipes.

If there is excessive bleeding (from the anus), the cold decoction of the above mentioned herbs is impregnated with ghee, and sprinkled over the anal region, pelvic region, lumber region and thighs.

To stop excessive bleeding, a cotton pad is soaked with Chandanadya-Taila (described in Chikitsa3; 258) or Shata- Dhauta-Grtha (ghee washed with cold water for the 100 times), and the oil or ghee is sprinkle by squeezing this pad over the Anal and pelvic regions. [89- 1/2 93]



## Picchabasti for griping Pain

अल्पाल्पं बहुशो रक्तं सशूलमुपवेश्यते॥९३॥

यदा वायुर्विबद्धश्च कृच्छ्रं चरति वा न वा।

पिच्छा बस्तिं तदा तस्य यथोक्तमुपकल्पयेत्॥९४॥

प्रपौण्डरीक सिद्धेन सर्पिषा चानुवासयेत्।

प्रायशो दुर्बल गुदाश्विरकालातिसारिणः॥९५॥

तस्मादभीक्ष्णशस्तेषां गुदे स्नेहं प्रयोजयेत्॥९६॥

alpālpam̐ bahuśo raktaṃ saśūlamupaveśyate॥93॥

yadā vāyu rvibaddhaśca kṛcchraṃ carati vā na vā।

picchā bastiṃ tadā tasya yathoktamupakalpayet॥94॥

prapaunḍarīka siddhena sarpiṣā cānuvāsayet।

prāyaśo durbala gudāścirakālātisāriṇaḥ॥95॥

tasmādabhīkṣṇaśasteṣāṃ gude snehaṃ prayojayet॥96॥

When the movement of the aggravated Vata (Flatus) gets obstructed or its movements is not smooth or when there is absolutely no movement of this Vata, then the patient voids blood frequently in small quantities which is associated with pain. To such a patient, Piccha-Basthi (Mucilaginous enema) is administered. Recipes of this type of medicated enema are already described (in the verse nos. 63-68)

The above mentioned type of medicated type of patient is given Anuvasana type of medicated enema with the medicated ghee prepared by cooking with Prapaundarika (Nymphaea lotus) – red variety.

Because of chronic Diarrhoea, the Anus of the patient generally becomes weak. Therefore, (cotton soaked in) medicated ghee (described above) is inserted into his anus frequently (or he may be

given Anuvasana type of medicated enema with this medicated ghee.). [93 ½ – ½ 96]

### **Basti, Leahayoga: Medicated Enema and Recipes of Linctus**

पवनोऽतिप्रवृत्तो हि स्वे स्थाने लभतेऽधिकम्॥९६॥

बलं तस्य सपित्तस्य जयार्थे बस्तिरुत्तमः।

रक्तं विट्सहितं पूर्वं पश्चाद्वा योऽतिसार्यते॥९७॥

शतावरी घृतं तस्य लेहार्थमुपकल्पयेत्।

शर्करार्धाशिकं लीढं नवनीतं नवोद्धृतम्॥९८॥

क्षौद्रपादं जयेच्छीघ्रं तं विकारं हिताशिनः।

न्यग्रोधोदुम्बराश्वत्थ शुङ्गानापोथ्य वासयेत्॥९९॥

अहोरात्रं जले तप्ते घृतं तेनाम्भसा पचेत्।

तदर्धं शर्करायुक्तं लिह्यात् सक्षौद्रपादिकम्॥१००॥

अधो वा यदि वाऽप्यूर्ध्वं यस्य रक्तं प्रवर्तते॥१०१॥

pavano'tipravṛtto hi sve sthāne labhate'dhikam||96||

balam tasya sapittasya jayārthe bastiruttamaḥ।

raktam viṭsahitam pūrvam paścādvā yo'tisāryate||97||

śatāvarī ghr̥tam tasya lehārthamupakalpayet।

śarkarārdhāṃśikam liḍham navanītam navoddhṛtam||98||

kṣaudrapādam jayecchīghram tam vikāram hitāśinaḥ।

nyagrodhod umbarāśvattha śuṅgānāpothya vāsayet||99||

ahorātram jale tapte ghr̥tam tenāmbhasā pacet।

tadardha śarkarāyuktam lihyāt sakṣaudrapādikam||100||

adho vā yadi vā'pyūrdhvaṃ yasya raktam pravartate|101|

### **Basti, Leahayoga: Medicated Enema and Recipes of Linctus**

The above aggravated Vata becomes stronger in its own location, (i.e colon which is afflicted by Diarrhea). For the alleviation of this aggravated Vayu associated with Pitta (which takes place in

hemorrhagic diarrhea), Basti or medicated enema (both the Anuvasana and Niruha types) is the best therapy.

If bleeding takes place along with the stool before voiding stool or after voiding stool in hemorrhagic type of Diarrhea, then the patient is given Shatavari-Ghrta (vide Cikista 30: 64-69) in form of a Linctus.

Intake of freshly collected butter along with ½ quantity of sugar and 1/4th in quantity of honey cures the above mentioned ailments. While taking this potion, the patient should take wholesome food.

Adventitious roots of Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa and Asvattha- Ficus religiosa is crushed and kept soaked in hot water for 24 hours. Ghee is cooked along with this water. This medicated ghee is added with ½ the quantity of sugar and 1/4th in quantity of honey, and taken in the form of linctus.

This cures hemorrhagic Diarrhoea associated with bleeding wither before or after the voiding of stool. [96 ½ – ½ 101]

### **Suppuration of Anal Sphincters**

यस्त्वेवं दुर्बलो मोहात् पित्तलान्येव सेवते||१०१||

दारुणं स वलीपाकं प्राप्य शीघ्रं विपद्यते|१०२|

yastvevaṃ durbalo mohāt pittalānyeva sevate||101||

dāruṇaṃ sa valīpākaṃ prāpya śīghraṃ vipadyate|102|

If the patient who has become weak because of hemorrhagic indulges in Pitta-aggravating ingredients out of ignorance, then the anal sphincters get suppured. This is a serious condition leading to instantaneous death [101 ½ – ½ 102]

Treatment of Kaphaja Atisara:

श्लेष्मातिसारे प्रथमं हितं लङ्घन पाचनम्॥१०२॥

योज्यश्चामातिसारघ्नो यथोक्तो दीपनो गणः।

लङ्घितस्यानुपूर्व्यां च कृतायां न निवर्तते॥१०३॥

कफजो यद्यतीसारः कफघ्नैस्तमुपाचरेत्॥१०४॥

śleṣmātisāre prathamam hitam laṅghana pācanam॥102॥

yojyaścāmātisāraghno yathokto dīpano gaṇaḥ।

laṅghitasyānupūrvyāṃ ca kṛtāyāṃ na nivartate॥103॥

kaphajo yadyatīsāraḥ kaphaghnaistamupācaret॥104॥

For the treatment of Kaphaja type of Diarrhea, in the beginning, fasting (langhana) and carminative (Pachana) therapies is administered.

Similarly, the group of herbs which stimulates the power of digestion (Dipana- Gana) as described earlier (in verse nos- 26-29), and which are prescribed for the treatment of Ama- Atisara is given.

If, in spite of the Dipana and Pachana therapies, and despite of the administration of Langhana therapy, Kaphaja type of does not subside, then the patient is given Kapha- alleviating therapies. [102 1/2- 1/2 104]

### Recipes for Kaphaja Atisara

बिल्वं कर्कटिका मुस्तमभया विश्वभेषजम्॥१०४॥

वचा विडङ्गं भूतीकं धान्यकं देवदारु च।

कुष्ठं सातिविषा पाठा चव्यं कटुकरोहिणी॥१०५॥

पिप्पली पिप्पलीमूलं चित्रकं हस्तिपिप्पली।

योगाञ्छ्लोकार्धविहितांश्चतुरस्तान् प्रयोजयेत्॥१०६॥

शृताञ्छलेष्मातिसारेषु कायाग्नि बल वर्धनान्।

bilvaṃ karkaṭikā mustamabhayā viśvabheṣajam||104||

vacā viḍaṅgaṃ bhūṭikaṃ dhānyakaṃ devadāru ca।

kuṣṭhaṃ sātiviṣā pāṭhā cavyaṃ kaṭukarohiṇī||105||

pippalī pippalīmūlaṃ citrakaṃ hastipippalī।

yogāñchlokārdhavihitāṃścaturastān prayojayet||106||

śṛtāñchleṣmātisāreṣu kāyāgni bala vardhanān।

Administration of the decoction of the following 4 recipes cures  
Kaphaja type of Atisara:

1. Bilva – Aegle marmelos, Karkatika, Musta (Cyperus rotundus),  
Abhaya – Terminalia chebula and VisvaBheshaja – ginger

2. **Vacha (Acorus calamus Linn.)**, Vidanga – Embelia ribes,  
Bhutika, coriander and DevaDaru – Cedrus deodara

3. **Kushta – Saussurea lappa**, Ativisa – Aconitum heterophyllum,  
Patha – Cissampelos parriera, Chavya – Piper retrofractum and  
Katuka-Katukarohini – Picrorhiza kurroa and

4. Pippali – Long pepper fruit – Piper longum, Pippali Mula – Long  
pepper fruit – Piper longum, Chitraka – Leadword – Plumbago  
zeylanica and Gaja-Pippali – Long pepper fruit – Piper longum

The above mentioned 4 recipes also promote Kayagni (the power of  
digestion and metabolism). [104 ½ – 107 ½]

अजाजीमसितां पाठां नागरं मरिचानि च||१०७||

धातकी द्विगुणं दद्यान्मातुलुङ्गरसाप्लुतम्।

ajājīmasitāṃ pāṭhāṃ nāgaraṃ maricāni ca||107||

dhātakī dviguṇaṃ dadyānmātuluṅgarasāplutam।

Administration of the recipe containing 1 part each of black variety of Patha – Cissampelos parriera, nagara – Zingiber officinale and Maricha – Black pepper fruit – piper nigrum, and 2 parts of Dhataki – Woodfordia fruticosa, along with profuse quantity of lime- juice cures Kaphaja type of Atisara. [107 ½ – ½ 108]

रसाञ्जनं सातिविषं कुटजस्य फलानि च॥१०८॥

धातकी द्विगुणं दद्यात् पातुं सक्षौद्र नागरम्।

rasāñjanam sātiviṣam kuṭajasya phalāni ca॥108॥

dhātakī dviguṇam dadyāt pātum sakṣaudra nāgaram।

1 part each of Rasanjana (Aqueous extract of Berberis aristata), Ativisha – Aconitum heterophyllum and fruits of Kutaja – Connessi (Holarrhena antidysenterica Wall.), and 2 parts of Dhataki – Woodfordia fruticosa is added with honey and ginger. This potion is given to a patient suffering from Kaphaja Atisara to drink. [108 ½ – ½ 109]

### **Khada preparation:**

धातकी नागरं बिल्वं लोध्रं पद्मस्य केशरम्॥१०९॥

जम्बू त्वङ्नागरं धान्यं पाठा मोचरसो बला।

समङ्गा धातकी बिल्वमध्यं जम्ब्वाम्रयोस्त्वचः॥११०॥

कपित्थानि विडङ्गानि नागरं मरिचानि च।

चाङ्गेरी कोल तक्राम्लांश्चतुरस्तान् कफोत्तरे॥१११॥

श्लोकार्धं विहितान् दद्यात् सस्नेह लवणान् खडान्।

dhātakī nāgaram bilvam lodhram padmasya keśaram॥109॥

jambū tvañnāgaram dhānyam pāṭhā mocaraso balā।

samaṅgā dhātakī bilvamadhyam jambvāmrayostvacaḥ॥110॥

kapitthāni viḍaṅgāni nāgaram maricāni ca।

cāṅgerī kola takrāmlāṃścaturastān kaphottare||111||  
ślokārdha vihitān dadyāt sasneha lavaṇān khaḍān|

For the treatment of Kaphaja Atisara, the following 4 recipes is given in the form of Khada (a type of sour drink which stimulates the power of digestion):

1. Dhataki – Woodfordia fruticosa, Nagara, Bilva – Aegle marmelos, Lodhra (Symplocos racemosa) and Padma-Kesara
2. Bark of Jambu – Syzygium cumini, Nagara – Zingiber officinale, Dhanya, Patha – Cissampelos parriera, Moca-Rasa and Bala – Country mallow (root) – Sida cordifolia:
3. Samanga, Dhataki – Woodfordia fruticosa, Pulp of Bilva and bark of Jambu and Amra – mango – Mangifera indica and
4. Kapittha (Feronia limonia), Vidanga – Embelia ribes, Nagara and Maricha – Black pepper fruit – piper nigrum

The above mentioned recipes is added with the sour juice of Changeri and kola and butter- milk and given to the patient after adding ghee and salt. [109 ½ – 1/ 112]

### **Leha for diarrhea:**

कपित्थ मध्यं लीढ्वा तु सव्योष क्षौद्र शर्करम्||११२||

कट्फलं मधुयुक्तं वा मुच्यते जठरामयात्|११३|

kapittha madhyaṃ liḍhvā tu savyoṣa kṣaudra śarkaram||112||

kaṭphalaṃ madhuyuktaṃ vā mucyate jaṭharāmayāt|113|

Intake of the pulp of Kapittha (Feronia limonia) along with Ginger, long pepper, black pepper, honey and sugar, or Katphala – Myrica nagi along with honey cures abdominal diseases (Kaphaja type of Diarrhea) [112 ½- ½ 113]

### **Long pepper with honey and buttermilk:**

कणां मधुयुतां पीत्वा तक्रं पीत्वा सचित्रकम्॥११३॥

जग्ध्वा वा बाल बिल्वानि मुच्यते जठरामयात्।

kaṇām madhuyutām pītvā takraṃ pītvā sacitrakam||113||

jaḡdhvā vā bāla bilvāni mucyate jaṭharāmayāt।

In take of Pippali – Piper longum along with honey, or butter-milk added with the powder of Chitraka – Leadword – Plumbago zeylanica or the powder of the fruits of Bilva cures abdominal diseases (diarrhea). [113 ½ – ½ 114]

### **Bael fruit:**

बाल बिल्वं गुडं तैलं पिप्पलीं विश्वभेषजम्।

लिह्याद्वाते प्रतिहते सशूलः सप्रवाहिकः॥११४॥

भोज्यं मूलकषायेण वातघ्नैश्चोपसेवनैः।

वातातिसार विहितै र्यूषैर्मांसरसैः खडैः॥११५॥

पूर्वोक्तमम्ल सर्पिर्वा षट्पलं वा यथाबलम्।

पुराणं वा घृतं दद्याद्यवागूमण्डमिश्रितम्॥११६॥

bāla bilvaṃ guḍaṃ tailaṃ pippalīm viśvabheṣajam।

lihyādvāte pratihate saśūlaḥ sapravāhikaḥ||114||

bhojyaṃ mūlakaṣāyeṇa vātaghnaiścopasevanaiḥ।

vātātisāra vihитай ryūṣairmāṃsarasaiḥ khḍaiḥ||115||

pūrvoktamamla sarpirvā ṣaṭpalaṃ vā yathābalaṃ।

purāṇaṃ vā ghr̥taṃ dadyādyavāgūmaṇḍamiśritam||116||

If the movement of Vayu (flatus) is obstructed resulting in colic pain and griping pain, then the patient is given tender fruits of Bilva – Aegle marmelos, Jaggery, oil, Pippali – Piper longum and Sunthi – Zingiber officinale. He is given diet prepared with Vayu- Alleviating



ingredients along with the vegetable soup, meat soup and Khada (a type of sour drink) described earlier for the treatment of Vatika Atisara.

Similarly, to this patient is given the sour medicated ghee described earlier (in verse no. 43 with the title) Changeri ghrta or Satpala Ghrta (vide Chikitsa 5: 147) or (ten years) old ghee mixed with Yavagu (thick gruel) and (thin gruel). [½ 114- 116]

### **Piccha Basti and Anuvasana basti:**

वातश्लेष्म विबन्धे वा कफे वाऽतिस्रवत्यपि।

शूले प्रवाहिकायां वा पिच्छा बस्तिं प्रयोजयेत्॥११७॥

पिप्पली बिल्व कुष्ठानां शताह्वाचयोरपि।

कल्कैः सलवणैर्युक्तं पूर्वोक्तं सन्निधापयेत्॥११८॥

प्रत्यागते सुखं स्नातं कृताहारं दिनात्यये।

बिल्वतैलेन मतिमान्सुखोष्णेनानुवासयेत्॥११९॥

वचान्तैरथवा कल्कैस्तैलं पक्त्वाऽनुवासयेत्।

बहुशः कफवातार्तस्तथा स लभते सुखम्॥१२०॥

vātaśleṣma vibandhe vā kaphe vā'tisravatyapi।

śūle pravāhikāyāṃ vā picchā bastiṃ prayojayet॥117॥

pippalī bilva kuṣṭhānāṃ śatāhvāvacayorapi।

kalkaiḥ salavaṇairyuktaṃ pūrvoktaṃ sannidhāpayet॥118॥

pratyāgate sukhaṃ snātaṃ kṛtāhāraṃ dinātyaye।

bilvatailena matimānsukhoṣṇenānuvāsayet॥119॥

vacāntairathavā kalkaistailaṃ paktvā'nuvāsayet।

bahuśaḥ kaphavātārtastathā sa labhate sukham॥120॥

### **Piccha Basti and Anuvasana basti: (enema therapy) –**

If Vayu and Kapha are obstructed [in the colon], if there is excessive voiding of Kapha (mucus) and if there is colic pain as well

as gripping pain, then Piccha- basti (mucilaginous enema) is administered. This Piccha- Basti is prepared of the paste of pippali – Piper longum, Bilva – Aegle marmelos, Kushta – Saussurea lappa, Shatahva and Vacha (Acorus calamus Linn.) by adding salt. After the ingredients of this Piccha-basti come out of the anus and the patient feels comfortable, he is given bath. Thereafter, he is given food. In the after –noon, he is given Anuvasana type of enema with lukewarm Bilva Taila (Vide Siddhi 4: 4-7).

The Anuvasana type of medicated enema can also be given frequently with the oil cooked with the paste of Pippali – Long pepper fruit – Piper longum, Bilva – Aegele marmelos, Kushta – Saussurea lappa, Shatahva and Vacha – Acorus calamus Administration of the above mentioned recipes cures the ailments (Diarrhea) abused by Kapha and Vata. [117- 120]

### **Need for Immediate Treatment**

स्वे स्थाने मारुतोऽवश्यं वर्धते कफ सङ्क्षये।

स वृद्धः सहसा हन्यात्तस्मात् त्वरया जयेत्॥१२१॥

sve sthāne māruto'vaśyaṃ vardhate kapha saṅkṣaye।

sa vṛddhaḥ sahasā hanyāttasmātaṃ tvarayā jayet॥121॥

When Kapha gets reduced because of the above mentioned therapies measures, the Vayu undoubtedly gets aggravated in its own location (colon), this aggravated Vayu may cause instantaneous death: hence its treatment is attempted without delay. [121]

Line of treatment of Sannipatika Atisara

वातस्यानु जयेत् पित्तं, पित्तस्यानु जयेत् कफम्।

त्रयाणां वा जयेत् पूर्वं यो भवेद्बलवत्तमः॥१२२॥

vātasyānu jayet pittam, pittasyānu jayet kapham।

trayāṇām vā jayet pūrvam yo bhavedbalavattamah॥122॥

It is caused by sannipata (simultaneous aggravation of all the 3 Doshas), then in the beginning, the aggravated Vayu is alleviated followed by the alleviation of the aggravated Pitta, and thereafter, alleviation of kapha. Alternatively, or the 3 Doshas, the most aggravated one is treated (alleviated) first of all (which is to be followed by the treatment of the remaining 2 Doshas). [122]

To sum up

तत्र श्लोकः-

प्रागुत्पत्ति निमित्तानि लक्षणं साध्यता न च।

क्रिया चावस्थिकी सिद्धा निर्दिष्टा ह्यतिसारिणाम्॥१२३॥

tatra ślokaḥ-

prāgutpatti nimittāni lakṣaṇam sādhyatā na ca।

kriyā cāvasthikī siddhā nirdiṣṭā hyatisāriṇām॥123॥

In this chapter, the following topics in respect of the patient suffering from Atisara (Diarrhea) are described:

1. Mythological origin of Atisara
2. Etiology of different types of Atisara
3. Signs and symptoms of Atisara
4. Curability and incurability of Atisara and
5. Effective treatment for different stages of Atisara. [123]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते चिकित्सा स्थानेऽतिसार चिकित्सितं  
नामैकोनविंशोऽध्यायः॥१९॥

ityagniveśakṛte tantre caraka pratisaṃskṛte cikitsā sthāne'tisāra  
cikitsitaṃ nāmaikonaviṃśo'dhyāyaḥ॥19॥

Thus, ends the nineteenth chapter in chikitsa—Sthana (section on the treatment of diseases) dealing with the treatment of Atisara (Diarrhea) in the work of Agnivesha as redacted by Charaka.

## **Ulcerative colitis diet rules:**

### **Ulcerative colitis food to follow –**

**Old rice** – If rice is an integral part of diet, then prefer rice which is at least one year old.

**Water used to wash rice** – is even helpful in controlling diarrhea. It helps to check the bleeding.

**Scum of parched grains** – Parched grains is prepared by dry roasting.

**Lentil** – soup or rasam or any such liquid preparation made using lentils.

**Pigeon pea** (liquid) – soup or rasam or any such liquid preparation made using arhar / toor dal / / pigeon pea / red gram.

### **Small sized fishes**

**Goat milk, clarified butter (ghee) prepared with goat milk** – we have already learnt that **goat milk is lighter than cow milk** for digestion and hence, goat milk and its products are preferred during ulcerative colitis.

**Buttermilk** – **Butter milk** is lighter in nature, be it prepared from cow milk or goat milk.

**Fresh flower of banana, unripened banana fruit** – Rich in astringent principles, acts as natural styptic and avoids diarrhoea and bleeding per rectum.

**Honey** – Honey is rich in astringent principle. It has wound healing property and has soothing and healing effect over the intestinal wall. Honey also adds nutritional value to the diet, which is quite necessary in ulcerative colitis, as the patient will be suffering from dehydration and lack of proper absorption. **Honey Benefits.**

**Jambuphala** – Jamun fruit is astringent and styptic.

**Wild ginger and ginger** – Improves digestion, corrects enzyme balance at stomach and intestines.

**Lotus stalk** – In some parts of India, lotus stalk is used as a vegetable. Useful to block excessive bleeding and diarrhoea.

**Wood apple** – Also known as elephant apple.

**Bael fruit** – Natural anti inflammatory, and styptic.

**Pomegranate** – We have learnt previously, the **benefits of pomegranate**. Both the sweet and sour varieties of Pomegranate are very useful to check diarrhoea and bleeding per rectum.

**Palm fruit** – Light to digest, high in nutrition.

**Wood sorrel** – leaves are used to prepare soup. Sour in nature. Also used in decoration of dishes.

**Nutmeg** – Soothes and heals the wounds of intestines.

**Cumin seeds** – Improves digestion, at the same time, it is not very spicy.

**Coriander** – **Coriander** is a natural coolant. Balances Pitta.

**Neem** – Decoction of neem is useful to heal the intestinal wounds. Neem is also a powerful antibacterial and anti inflammatory. But caution should be exercised in diabetics, while giving neem.

All such other diet, which is not very heavy in stomach and which aid in digestion is beneficial in ulcerative colitis.

**Avoid** –

alcohol, coffee, tea, milk, dried fruits, pepper, meat, nuts, spicy food, peas, legumes, curds.

**Wheat, barley,** – rich in fiber, initiates bowel movement.

**Black gram** – Takes a long time for digestion.

**Bathua / Bathuva** – Also known as lamb's quarter  
= Chenopodium Album

**Black night shade** – fruit and leaves are used as food in some parts of India.

**Peas** – Causes Vata imbalance in intestines and bloating

**Drum stick, Mango,** – Both may improve intestinal motility

**Jaggery, Ash gourd, jujube** – Heavy to digest

**sugar cane** – causes increased intestinal motility and may trigger symptoms

**Grapes, coconut water, Spinach and green leafy vegetables** – May cause increased bowel motility

**Betel leaf, garlic** – may cause increase in Pitta.

**Ayurvedic medicines** containing Kshara as an ingredient – causes Pitta imbalance.

**Related topic –**

**Ulcerative colitis diet** – Food to have

Home remedies for ulcerative colitis

## Charaka Chardi Chikitsa – 20th Chapter | Vomiting Treatment

20th chapter of Charaka Samhita, Chikitsa Sthana is called Chardi Chikitsa Adhyaya. It deals with causes, types and Ayurvedic treatment for vomiting.

अथातश्छर्दिं चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātaśchardi cikitsitam vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the Treatment of Chardi (vomiting). Thus, said Lord Atreya [1-2]

### Prologue

यशस्विनं ब्रह्मतपोद्युतिभ्यां ज्वलन्तमग्न्यर्कं समप्रभावम्।

पुनर्वसुं भूतहिते निविष्टं पप्रच्छ शिष्योऽत्रिजमग्निवेशः॥३॥

yaśasvinam brahmatapodyutibhyāṃ jvalantamagnyarka samaprabhāvam।

punarvasuṃ bhūtahite niviṣṭam papraccha

śiṣyo’trijamagniveśaḥ॥3॥

Agnivesha, the disciple, asked Punarvasu Atreya, a reputed physician, dazzling with luster of divine knowledge and penance, who was endowed with the brilliance like that of fire and the sun, and who was dedicated to the well-being of all living beings, as follows: [3]

### Dialogue:

याश्छर्दयः पञ्च पुरा त्वयोक्ता रोगाधिकारे भिषजां वरिष्ठः।

तासां चिकित्सां स निदानं लिङ्गां यथावदाचक्ष्व नृणां हितार्थम्॥४॥

तदग्निवेशस्य वचो निशम्य प्रीतो भिषक्श्रेष्ठ इदं जगाद।

याश्छर्दयः पञ्च पुरा मयोक्तास्ता विस्तरेण ब्रुवतो निबोध॥५॥

yāśchardayah pañca purā tvayoktā rogādhikāre bhiṣajām varīṣṭha!



tāsāṃ cikitsāṃ sa nidāna liṅgāṃ yathāvadācakṣva nr̥ṇāṃ  
hitārtham||4||

tadagniveśasya vaco niśamya pr̥ito bhiṣakśreṣṭha idaṃ jagāda|  
yāschardayaḥ pañca purā mayoktāstā vistareṇa bruvato  
nibodha||5||

Oh! Revered Physician, please let us know the treatment of the 5 types of Chardi (vomiting) described by you earlier, while discussing the classification of diseases (in [Charaka Sutrasthana 19/3-4](#)) together with their etiology, signs and symptoms comprehensively, for the well-being of human beings.

After hearing this query of Agnivesha, the eminent physician (Punarvasu Atreya) was pleased and said, "I shall earlier, in greater details. Listen". [4-5]

### **Types of Chardi:**

दोषैः पृथक्त्रिप्रभवाश्चतस्रो द्विष्टार्थ योगादपि पञ्चमी स्यात्|६|

doṣaiḥ pṛthaktriprabhavāścatasro dviṣṭārtha yogādapi pañcamī  
syāt|6|

Chardi is of 5 types as follows:

1. Vatika Chardi (vomiting caused by Vata)
2. Paittika Chardi (caused by Pitta)
3. Kaphaja Chardi (caused by Kapha)
4. Sannipatika chardi (caused by vitiation of all the 3 Doshas) and
5. Dvishtartha -yोजना-Chardi (vomiting caused due to unwanted objects). [ ½ 6]

### **Chardhi Purvaroop:**

तासां हृदुत्क्लेश कफप्रसेकौ द्वेषोऽशने चैव हि पूर्वरूपम्||६||

tāsāṃ hr̥dutkleśa kaphaprasekau dveṣo'sane caiva hi  
pūrvarūpam||6||

### **Premonitory Signs and Symptoms of Chardi:**

1. Hrudaya utklesha – Nausea with uneasy feeling in the cardiac region

2. Kapha praseka – Excessive Salivation and
3. Ashana dvesha – Hateful disposition toward food [6 ½ ]

### **Vataja Chardi – Nidana, Samprapti, Lakshana:**

व्यायाम तीक्ष्णौषध शोक रोगभयोपवासाद्यति कर्शितस्य।  
वायुर्महास्रोतसि सम्प्रवृद्ध उत्क्लेश्य दोषांस्तत ऊर्ध्वमस्यन्॥७॥  
आमाशयोत्क्लेशकृतां च मर्म प्रपीडयंश्छर्दिमुदीरयेत्।  
हृत्पार्श्वपीडा मुखशोष मूर्धनाभ्यर्ति कास स्वरभेद तोदैः॥८॥  
उद्गार शब्द प्रबलं सफेनं विच्छिन्न कृष्णं तनुकं कषायम्।  
कृच्छ्रेण चाल्पं महता च वेगेनार्तोऽनिलाच्छर्दयतीह दुःखम्॥९॥  
vyāyāma tīkṣṇauśadha śoka rogabhayopavāsādyati karśitasya।  
vāyurmahāsrotasi sampravṛddha utkleśya doṣāṃstata  
ūrdhvamasyan॥7॥  
āmāśayotkleśakṛtāṃ ca marma prapīḍayaṃśchardimudīrayettu।  
hr̥tpārśvapīḍā mukhaśoṣa mūrdhanābhyarti kāsa svarabheda  
todaiḥ॥8॥  
udgāra śabda prabalaṃ saphenaṃ vicchinna kṛṣṇaṃ tanukaṃ  
kaṣāyam।  
kṛcchreṇa cālpaṃ mahatā ca vegenārto’nilācchardayatīha  
duḥkham॥9॥

### **Etiology, Pathogenesis, signs and Symptoms of Vatika Chardi:**

In a person, emaciated because of  
Ati vyayama (excessive exercise)  
Tikshna aushadha sevana (intake of medicines having sharp  
attributes)  
Shoka (Grief)  
Bhaya (fear)  
Upavasa (fasting) etc  
Vata gets aggravated in the gastro intestinal tract (Maha- srotas or  
Kostha), incites the local Doshas amend pushes them upward.  
These Doshas cause agitation in the stomach (Amashaya), and  
after afflicting the vital organs (Marman) (viz heart) gives rise to  
Chardi (vomiting).

### **Vatika Chardi – Lakshana – signs and symptoms:**

Hrit parshva peeda – Pain in the cardiac region and sides of the chest

Mukha shosha – Dryness of the mouth

Murdha nabhya arti – Pain in the head and umbilical region

Kasa – Coughing

Svara bheda -hoarseness of the voice and

Toda – pricking pain

Udgara shabda prabala – Eructation with loud noise

Sa phena, vicchinna, krshna, tanu kashayam – Vomiting of material which is frothy, scattered, black in color, thin and astringent in taste.

Krchrena alpam – The urge for vomiting is forceful, but the patient vomits only in small quantities with pain and The patient feels miserable. [7-9]

### **Pittaja Chardi Nidana, Samprapti, Lakshana:**

अजीर्ण कट्वम्ल विदाह्य शीतैरामाशये पित्तमुदीर्ण वेगम्।

रसायनीभिर्विसृतं प्रपीड्य मर्मोर्ध्वमागम्य वमिं करोति॥१०॥

मूर्च्छा पिपासा मुखशोष मूर्धताल्वक्षि सन्ताप तमो भ्रमार्तः।

पीतं भृशोष्णं हरितं सतिक्तं धूम्रं च पित्तेन वमेत् सदाहम्॥११॥

ajīrṇa kaṭvamla vidāhya śītaiṛāmāśaye pittamudīrṇa vegam |  
rasāyanībhirvisṛtaṃ prapīḍya marmordhvamāgamyā vamiṃ  
karoti||10||

mūrcchā pipāsā mukhaśoṣa mūrdhatālvakṣi santāpa tamo  
bhramāṛtaḥ |

pītaṃ bhrśoṣṇaṃ haritaṃ satiktaṃ dhūmraṃ ca pittena vamet  
sadāham||11||

### **Etiology, Pathogenesis, signs and Symptoms of Paittika Chardi:**

Because of the intake of food before the previous meal is digested, and because of the intake of Katu (pungent), Amla (sour), Vidahi (which cause burning sensation) and Ushna ahara (hot foods and drinks), Pitta Dosha in the Amashaya (stomach) gets aggravated.

This aggravated Pitta circulates through the channels (Rasayani) and afflicts the vital organs located in the upper part of the body giving rise to vomiting:

### **Signs and symptoms of this Paittika Chardi**

1. Moorcha – Fainting, Pipasa – Morbid thirst and Mukha shosha – dryness of the mouth
2. Santapa – Burning (or heating) sensation in the head, Palates and eyes
3. Tamo pravesha- A feeling as if the entering into darkness
4. Bhrama – Giddiness
5. Pitam bhrsoshanam haritam satiktam dhumram-Vomiting of material which is yellow, excessively hot, green, bitter and smoky in appearance and
6. Sa daham – Vomiting takes place with burning sensation [10-11]

### **Kaphaja Chardi Nidana, Samprapti, Lakshana:**

स्निग्धातिगुर्वाम विदाहि भोज्यैः स्वप्नादिभिश्चैव कफोऽतिवृद्धः।

उरः शिरो मर्म रसायनीश्च सर्वाः समावृत्य वमिं करोति॥१२॥

तन्द्रास्यमाधुर्यं कफप्रसेक सन्तोष निद्रारुचि गौरवार्तः।

स्निग्धं घनं स्वादु कफाद्विशुद्धं सलोमहर्षोऽल्परुजं वमेत्तु॥१३॥

snigdghātīgurvāma vidāhi bhojyaiḥ svapnādibhiścaiva  
kapho'tivṛddhaḥ।

uraḥ śiro marma rasāyaniśca sarvāḥ samāvṛtya vamiṃ karoti॥12॥

tandrāsyamādhurya kaphapraseka santoṣa nidrāruçi gauravārtaḥ।

snigdham ghanam svādu kaphādvīśuddham salomaharṣo'lparujaṃ  
vamettu॥13॥

### **Etiology, Pathogenesis, Signs and symptoms of Kaphaja Chardi:**

Because of the intake of food, the ingredients of which are Snigdha (unctuous), Ati guru (excessively heavy), Aama (uncooked) and Vidahi anna and sleeping in the day time and such other factors, Kapha Dosha gets excessively aggravated. This aggravated Kapha

afflicts (occludes) the chest, head, vital organs and all the (concerned) channels to cause Chardi (vomiting).

### **Signs and symptoms of this Kaphaja type of Chardi:**

1. Tandra – Drowsiness, Madhura aasya – sweet taste in the mouth and Kapha praseka – Salivation
2. Santosha – Sense of satisfaction, Nidra – sleep, Aruchi – anorexia and Gauravam – heaviness of the body
3. Vomiting of material which is Snigdha – unctuous, Ghana – thick, Svadu – sweet and free from any undesirable smell and
4. Loma harsha – Horripilation and Alpa ruja – less of pain [12- 13]

### **Sannipatika Chardi Nidana, Samprapti, Laskhana:**

समश्रुतः सर्वरसान् प्रसक्तमाम प्रदोषर्तु विपर्ययैश्च।

सर्वे प्रकोपं युगपत् प्रपन्नाश्छर्दिं त्रिदोषां जनयन्ति दोषाः॥१४॥

शूलाविपाकारुचि दाह तृष्णाश्वास प्रमोह प्रबला प्रसक्तम्।

छर्दिस्त्रिदोषाल्लवणाम्लनीलसान्द्रोष्णरक्तं वमतां नृणां स्यात्॥१५॥

samaśnataḥ sarvarasān prasaktamāma pradoṣartu viparyayaiśca |  
sarve prakopaṃ yugapat prapannāśchardim tridoṣāṃ janayanti  
doṣāḥ॥14॥

śūlāvipākārucci dāha tṛṣṇāśvāsa pramoha prabalā prasaktam |  
chardistridoṣāllavaṇāmlanīlasāndroṣṇaraktam vamatāṃ nrṇām  
syāt॥15॥

### **Etiology, Pathogenesis, signs and Symptoms of Sannipatika Chardi:**

Because of the habitual intake of wholesome and unwholesome ingredients together, having all the different tastes, because of Ama- dosha (ailments caused by improper digestion) and because of seasonal perversions, all the 3 Doshas get simultaneously aggravated to cause Sannipatika type of Chardi.

### **Signs and symptoms:**

1. Shula – Colic pain, Avipaka – indigestion, Aruchi – Anorexia, Daha – burning sensation, Trshna – morbid thirst, Shvasa –

dyspnoea and fining which are of serious nature and persistent and  
2. Vomiting of material which is Lavana – saline, amla-sour, Anila – blue, Sandra -dense, Ushna -hot and Rakta – red (mixed with blood). [14- 15]

### **Complications leading to Incurability of Chardi:**

विट्स्वेद मूत्राम्बु वहानि वायुः स्रोतांसि संरुध्य यदोर्ध्वमेति।

उत्सन्न दोषस्य समाचितं तं दोषं समुद्भूय नरस्य कोष्ठात्॥१६॥

विण्मूत्रयोस्तत् समवर्णगन्धं तृट्श्वास हिककार्तियुतं प्रसक्तम्।

प्रच्छर्दयेद्दुष्टमिहातिवेगात्तयाऽर्दितश्चाशु विनाशमेति॥१७॥

viṭṣveda mūtrāmbu vahāni vāyuhḥ srotāṃsi samrudhya  
yadordhvameti|

utsanna doṣasya samācitam taṃ doṣam samuddhūya narasya  
koṣṭhāt||16||

viṇmūtrayostat samavarṇagandham tṛṭṣvāsa hikkārtiyutaṃ  
prasaktam|

pracchardayedduṣṭamihātivegāttayā’rditaścāśu vināśameti||17||

When the aggravated Vata Dosha occludes the channels carrying stool, sweet, urine and ambu (aqueous material) and moves upwards, then the morbid matter (dosha) from the gastrointestinal tract (kostha) of the person who’s Doshas are aggravated, gets incited to cause vomiting. This type of vomiting has the following signs and symptoms:

1. Vin mutra sama varna – Vomiting of the material having the same color and smell of the urine and stool
  2. Trut – Persistent thirst, Shvasa – dyspnoea and Hikka – hiccup
  3. Vomiting of foul smelling or putrid material (Dusta) and
  4. Prachardana – Bouts of vomiting with great force
- Such a patient succumbs to death instaneously. [16-17]

### **Dvistartha Yogaja Chardi**

द्विष्ट प्रतीपाशुचिपूत्यमेध्य बीभत्स गन्धाशन दर्शनैश्च।

यच्छर्दयेत्तप्तमना मनोद्धनेर्द्विष्टार्थसंयोगभवा मता सा॥१८॥

dviṣṭa pratīpāśucipūtyamedhya bībhatsa gandhāśana darśanaīśca |  
yacchardayettaptamanā manodhnairdviṣṭārthasamyogabhavā matā  
sā॥18॥

Smelling, eating and seeing despicable, antagonistic, unclean, putrid, unholy and gruesome ingredients and objects afflicts the mind. This mental disgust gives rise to vomiting which is called Dvistartha- Yogaja Chardi or vomiting caused by the contact with the unwanted objects. [18]

### **Incurability of Chardi**

क्षीणस्य या छर्दिरतिप्रवृद्धा सोपद्रवा शोणित पूययुक्ता।

सचन्द्रिकां तां प्रवदन्त्यसाध्यां साध्यां चिकित्सेदनुपद्रवां च॥१९॥

kṣīṇasya yā chardiratipravṛddhā sopadravā śoṇitapūyayuktā |

sacandrikāṃ tāṃ pravadantyasādhyāṃ sādhyāṃ

cikitsedanupadravāṃ ca॥19॥

If in an emaciated person, vomiting continues incessantly, if there are complications, and if he vomited material is associated with blood, pus and Chandrika (circular patches with variegated color like the one at the top of pea-cock feather), then the patient is incurable (Asadhya).

The physician should treat only curable types of vomiting which are not associated with any complications. [19]

### **Chardi Chikitsa Sutra – Line of treatment**

आमाशयोत्क्लेशभवा हि सर्वाश्छर्द्यो मता लङ्घनमेव तस्मात्।

प्राक्कारयेन्मारुतजां विमुच्य संशोधनं वा कफपित्तहारि॥२०॥

चूर्णानि लिह्यान्मधुनाऽभयानां हृद्यानि वा यानि विरेचनानि।

मद्यैः पयोभिश्च युतानि युक्त्या नयन्त्यधो दोषमुदीर्णमूर्ध्वम्॥२१॥

वल्लीफलाद्यैर्वमनं पिबेद्वा यो दुर्बलस्तं शमनैश्चिकित्सेत्।

रसैर्मनोजैर्लघुभिर्विशुष्कैर्भक्ष्यैः सभोज्यैर्विविधैश्च पानैः॥२२॥

āmāśayotkleśabhavā hi sarvāśchardyo matā laṅghanameva tasmāt |

prākkārayenmārutajāṃ vimucya saṃśodhanaṃ vā  
kaphapittahāri||20||

cūrṇāni lihyānmadhunā'bhayānāṃ hr̥dyāni vā yāni virecanāni|  
madyaiḥ payobhiśca yutāni yuktyā nayantyadho  
doṣamudīrṇamūrdhvam||21||

vallīphalādyairvamaṇaṃ pibedvā yo durbalastaṃ śamanaiścikitset|  
rasairmanoḥṅṅairlaghubhirviśuṣkairbhakṣyaiḥ sabhojyairvidhaiśca  
pānaiḥ||22||

### **Chardi Chikitsa Sutra – Line of treatment**

**Langhana therapy** – All except Vatika chardi (Because the Doshas are caused by the agitation of Doshas in the stomach)

**Samshodhana therapy** – Kapha and Pitta chardi (Because the Doshas are aggravated in excess)

Along with honey, the powder of [Abhaya – Terminalia chebula](#) is given in a linctus form for the purpose of purgation. Such other purgative drugs which are cardio- tonics may also be given appropriately along with alcohol or milk. These recipes cause downward movement of the aggravated Doshas having the tendency to move upwards.

Such patients may also be given Vamana therapy, with the recipes containing Valli-Phala etc.

If the patient is weak, then he is treated with Shamana or alleviation therapy for which delicious soups and light as well as dry food is given for eating along with different types of drinks. [20-22]

### **Vataja Chardi Chikitsa:**

सुसंस्कृतास्तित्तिरि बर्हि लावरसा व्यपोहन्त्यनिलप्रवृत्ताम्|

छर्दि तथा कोल कुलत्थ धान्य बिल्वादिमूलाम्लयवैश्च यूषः||२३||

वातात्मिकायां हृदयद्रवार्तो नरः पिबेत् सैन्धववद्धृतं तु|

सिद्धं तथा धान्यक नागराभ्यां दध्ना च तोयेन च दाडिमस्य||२४||

व्योषेण युक्तां लवणैस्त्रिभिश्च घृतस्य मात्रामथवा विदध्यात्|

स्निग्धानि हृद्यानि च भोजनानि रसैः सयूषैर्दधि दाडिमाम्लैः||२५||

susamskr̥tāstittiri barhi lāvarasā vyapohantyanilapravr̥ttām|  
chardim̐ tathā kola kulattha dhānya bilvādimūlāmlayavaiśca



yūṣaḥ||23||

vātātmikāyāṃ hṛdayadravārto naraḥ pibet saindhavavaddhṛtaṃ tu|  
siddhaṃ tathā dhānyaka nāgarābhyāṃ dadhnā ca toyena ca

dāḍimasya||24||

vyoṣeṇa yuktāṃ lavaṇaistribhiṣca ghṛtasya mātrāmathavā  
vidadhyāt|

snigdhanī hṛdyāni ca bhojanāni rasaiḥ sayūṣairdadhi  
dāḍimāmlaiḥ||25||

### **Treatment of Vatika Chardi:**

The following cure Vatika type of Chardi (vomiting):

1. The well sizzled soup of the meat of Tittiri, Barhi and Lava
2. Vegetable soup of Kola, Kulattha, Dhanya, Bilva – Aegle marmelos (Syonaka – *Oroxylum indicum*, Gambhari – *Gmelina arborea*, Patali – *Stereospermum sauveolens*, Ganikarika – *Clerodendrum phlomidis*), Mulamla (sour drink prepared of radish) and yava;
3. Ghee with rock- salt (cooked with rock salt). This recipe is given to the patient of Vatika Chardi, associated with the palpitation of the heart.
4. Ghee cooked with Dhanyaka –*Coriandrum sativum*, Nagara – *Zingiber officinale*, Yoghurt and the juice of Dadima – Pomegranate – *Punica granatum* and
5. Ghee added with the powder of Sunthi – *Zingiber officinale*, Pippali – Long pepper fruit – *Piper longum*, Maricha – [Black pepper fruit – \*piper nigrum\*](#) and Saindhava, Sauvarchala and Vida type of salt;

The patient of Vatika Chardi is given food which is unctuous and pleasing to the heart along with meat- soup, vegetable- soup, yogurt and sour pomegranate. [23-25]

### **Pittaja Chardi Chikitsa:**

पित्तात्मिकायामनुलोमनार्थं द्राक्षा विदारीक्षुरसैस्त्रिवृत् स्यात्|  
कफाशयस्थं त्वत्तिमात्रवृद्धं पित्तं हरेत् स्वादुभिरूर्ध्वमेव||२६||  
शुद्धाय काले मधु शर्कराभ्यां लाजैश्च मन्थं यदि वाऽपि पेयाम्|

प्रदापयेन्मुद्गरसेन वाऽपि शाल्योदनं जाङ्गलजै रसैर्वा॥२७॥  
 सितोपला माक्षिक पिप्पलीभिः कुल्माष लाजा यव सक्तुगृञ्जान्।  
 खर्जूर मांसान्यथ नारिकेलं द्राक्षामथो वा बदराणि लिह्यात्॥२८॥  
 स्रोतो जलाजोत्पल कोल मज्जचूर्णानि लिह्यान्मधुनाऽभयां च।  
 कोलास्थिमज्जाञ्जन मक्षिका विडलाजासितामागधिकाकणान् वा॥२९॥  
 द्राक्षारसं वाऽपि पिबेत् सुशीतं मृद्भृष्टलोष्टप्रभवं जलं वा।  
 जम्ब्वाम्रयोः पल्लवजं कषायं पिबेत् सुशीतं मधुसंयुतं वा॥३०॥  
 निशि स्थितं वारि समुद्र कृष्णं सोशीरधान्यं चणकोदकं वा।  
 गवेधुकामूलजलं गुडूच्या जलं पिबेदिक्षुरसं पयो वा॥३१॥  
 सेव्यं पिबेत् काञ्चन गैरिकं वा सबालकं तण्डुल धावनेन।  
 धात्री रसेनोत्तमचन्दनं वा तृष्णावमिघ्नानि समाक्षिकाणि॥३२॥  
 कल्कं तथा चन्दन चव्य मांसी द्राक्षोत्तमाबालक गैरिकाणाम्।  
 शीताम्बुना गैरिक शालि चूर्ण मूर्वा तथा तण्डुलधावनेन॥३३॥  
 Pittātmikāyām anulomanārthaṃ drākṣā vidārīkṣurasastrivṛt syāt।  
 kaphāśayasthaṃ tvatimātravṛddhaṃ pittaṃ haret  
 svādubhirūrdhvameva॥26॥  
 śuddhāya kāle madhu śarkarābhyāṃ lājaiśca manthaṃ yadi vā'pi  
 peyām।  
 pradāpayenmudgarasena vā'pi śālyodanaṃ jāṅgalajai rasairvā॥27॥  
 sitopalā māksika pippalībhiḥ kulmāṣa lājā yava saktugrñjān।  
 kharjūra māṃsānyatha nārikelaṃ drākṣāmatho vā badarāṇi  
 lihyāt॥28॥  
 srotojalājotpala kola majjacūrṇāni lihyānmadhunā'bhayāṃ ca।  
 kolāsthimajjāñjana makṣikā vidlājāsītāmāgadhikākaṇān vā॥29॥  
 drākṣārasaṃ vā'pi pibet suśītaṃ mṛdbhrṣṭaloṣṭaprabhavaṃ jalaṃ  
 vā।  
 jambvāmrayoḥ pallavajaṃ kaṣāyaṃ pibet suśītaṃ madhusaṃyutaṃ  
 vā॥30॥  
 niśi sthitaṃ vāri samudga kṛṣṇaṃ sośīradhānyaṃ caṇakodakaṃ vā।  
 gavedhukāmūlajalaṃ guḍūcyā jalaṃ pibedikṣurasāṃ payo vā॥31॥  
 sevyāṃ pibet kāñcana gairikaṃ vā sabālakāṃ taṇḍula dhāvanena।  
 dhātrī rasenottamacandanaṃ vā tṛṣṇāvamighnāni

samākṣikāṇi||32||

kalkaṃ tathā candana cavya māmsī drākṣottamābālaka gairikāṇām|  
śītāmbunā gairika śāli cūrṇaṃ mūrvāṃ tathā  
taṇḍuladhāvanena||33||

### **Treatment of Paittika Chardi:**

In the Paittika type of Chardi, the patient is given the powder of Trivrt – Operculina turpethum along with the juice of Draksha – Raisin – Vitis vinifera, Vidari (Ipomoea paniculata / Pueraria tuberosa) and sugarcane for causing Anulomana or downward movement of the morbid matter, i.e purgation. When Pitta is over-aggravated in chest (in the region above the abode of kapha-stomach), then (emetic therapy with the help of) drugs having sweet taste is administered.

After the body is cleanse of morbid matter, the patient is given during meal- time the Laja-mantha (flour of popped- rice, Diluted in water) or Laja-Peya (thin gruel made of popped- rice) along with honey and sugar. The patient may also be given boiled Shali- rice along with the soup of Mudga – Vigna radiata or the soup of the meat of animals inhabiting an arid zone.

Kulmasha (the paste of boiled green gram, Masura (red lentil) etc., ) Laja (popped paddy), Yava – Barley (Hordeum vulgare) – Saku (flour of roasted barley), Grnja (boiled barley along with its scum), or the pulp of Kharjura – Phoenix dactylifera, Coconut, Draksha – Raisin – Vitis vinifera or Kola is made to a linctus by adding Sitopala (sugar having big crystals), honey and Pippali – Long pepper fruit – Piper longum. These recipes are given to the patient suffering from Paittika type of vomiting.

The powder of Srotonjana Laja (popped paddy), Utpala (Nymphaea alba), the seed- pulp of Kola (ber fruit) and Abhaya – Terminalia chebula is made to a linctus by adding honey, and given to the patient. Similarly the seed- pulp of Kola, Anjana, and stool of fly, Laja (popped paddy), sugar and grains of Pippali – Piper longum mixed with honey may be given to the patient.

The patient may drink cooled juice of Draksha – Raisin – Vitis vinifera or the leaves of jambu – Syzygium cumini and Amra by adding honey (after the decoction is cooled).

Water is added with the powder of mudga – Vigna radiate, Pippali – Long pepper fruit – Piper longum, Ushira – Vetiver – Vetiveria zizanioides and Dhanya – Coriandrum sativum and kept overnight. In the morning the powder is strained out and the filtered water is taken by the patient. Similarly the water added with the powder of chanaka (bengal gram) or Gavedhuka- root or Guduchi – Tinospora cordifolia and kept to overnight can be given to the patient. The patient may be given sugarcane juice or milk to drink.

### **Recipes are useful for curing Trishna (excess thirst) and Chardi:**

1. The powder of Sevyā and Balaka along with rice- water (tandulodaka) and honey);
2. Powder of Kancana- Gairika and Balaka along with rice- water and honey and
3. The paste of white variety of Chandana – Santalum album mixed with the juice of Amalaki – Emblica officinalis along with honey.

The following recipes also cure Paittika type of vomiting:

1. The paste of Chandana – Santalum album, Chavya – Piper retrofractum, Mamsi – Nardostachys jatamamsi, Draksha – Raisin – Vitis vinifera of good quantity,
2. Powder of Gairika and Shali along with cold water and honey
3. Powder of Murva – Marsedenia tenacissima along with rice- water (Tandulodaka) and honey.

### **Kaphaja Chardi Chikitsa:**

कफात्मिकायां वमनं प्रशस्तं सपिप्पली सर्षप निम्ब तोयैः।

पिण्डीतकैः सैन्धव सम्प्रयुक्तैर्वम्यां कफामाशय शोधनार्थम्॥३४॥

गोधूमशालीन् सयवान् पुराणान् यूषैः पटोलामृत चित्रकाणाम्।

व्योषस्य निम्बस्य च तक्र सिद्धैर्यूषैः फलाम्लैः कटुभिस्तथाऽद्यात्॥३५॥

रसांश्च शूल्यानि च जाङ्गलानां मांसानि जीर्णान्मधु सीध्वरिष्ठान्।

रागांस्तथा षाडव पानकानि द्राक्षा कपित्थैः फलपूरकैश्च॥३६॥

मुद्गान्मसूरांश्चणकान् कलायान् भृष्टान् युतान्नागर माक्षिकाभ्याम्|  
लिह्यात्तथैव त्रिफला विडङ्गचूर्णं विडङ्ग प्लवयोरथो वा||३७||  
सजाम्बवं वा बदराम्लचूर्णं मुस्तायुतां कर्कटकस्य शृङ्गीम्|  
दुरालभां वा मधु सम्प्रयुक्तां लिह्यात् कफच्छर्दि विनिग्रहार्थम्||३८||  
मनःशिलायाः फलपूरकस्य रसैः कपित्थस्य च पिप्पलीनाम्|  
क्षौद्रेण चूर्णं मरिचैश्च युक्तं लिह्यञ्जयेच्छर्दिमुदीर्णवेगाम्||३९||  
kaphātmikāyāṃ vamanam praśastam sapippalī sarṣapa nimba  
toyaiḥ|  
piṇḍītakaiḥ saindhava samprayuktairvamyāṃ kaphāmāsaya  
śodhanārtham||34||  
godhūmaśālīn sayavān purāṇān yūṣaiḥ paṭolāmṛta citrakāṇām|  
vyoṣasya nimbasya ca takra siddhairyūṣaiḥ phalāmlaiḥ  
kaṭubhistathā'dyāt||35||  
rasāṃśca śūlyāni ca jāṅgalānāṃ māṃsāni jīrṇānmadhu  
sīdhvariṣṭān|  
rāgāṃstathā ṣaḍava pānakāni drākṣā kapitthaiḥ  
phalapūrakaiśca||36||  
mudgānmasūrāṃścaṇakān kalāyān bhr̥ṣṭān yutānnāgara  
mākṣikābhyām|  
lihyāttathaiva triphalā viḍaṅgacūrṇam viḍaṅga plavayoratho  
vā||37||  
sajāmbavam vā badarāmlacūrṇam mustāyutām karkaṭakasya  
śṛṅgīm|  
durālabhām vā madhu samprayuktām lihyāt kaphacchardi  
vinigrahārtham||38||  
manaḥśilāyāḥ phalapūrakasya rasaiḥ kapitthasya ca pippalīnām|  
kṣaudreṇa cūrṇam maricaiśca yuktam  
lihañjayecchardimudīrṇavegām||39||

### **Treatment of kaphaja Chardi:**

In Kaphaja type of Chardi (vomiting), emetic therapy gives the best results. For this purpose, the patient is given the decoction of Pippali – Long pepper fruit – Piper longum, Sarsapa – Brassica campestris and Nimba – Neem (Azadirachta indica) added with the

powder of Pinditaka (Madana-Phala – *Randia dumetorum*) and rock salt. This cleanses (eliminates) Kapha from Amashaya (stomach).

The patient is given wheat, rice and barley which are old (more than 6 months old after harvesting) as food. Along with this food, he is given the following side –dishes and drinks

1. Vegetables soup of Patola – *Trichosanthes dioica*, Amrta and Chitraka – Leadword – *Plumbago zeylanica*
2. Butter-milk cooked by adding Sunthi – *Zingiber officinale*, Pippali – Long pepper fruit – *Piper longum*, and Maricha – Black pepper fruit – *piper nigrum*
3. Butter- milk cooked by adding Nimba – Neem (*Azadirachta indica*)
4. Soup of sour fruits along with pungent drugs
5. Soup of the meat of animals inhabiting arid zone (Jangala). The spit-roasted meat these animals may also be given along with food.
6. Old honey, Sidhu (alcohol prepared of sugar-cane- juice) and Arista (a type of alcoholic drink) and
7. Raga (condiments), sasava (pickles) and Panaka (syrup) prepared of Draksha – *Vitis vinifera*, Kapittha (*Feronia limonia*) and Phala- Puraka (bija-Puraka) – *Citrus medica*.

**The following recipes are useful for the patient suffering from kaphaja type of vomiting:**

1. Linctus prepared of the powder of the roasted Mudga – green gram, Masura – *Lens esculenta* (red lentil), Chanaka (bengal gram) and kalaya (peanut) mixed with the powder of Sunthi – *Zingiber officinale* and honey.
2. Linctus prepared of the powder of Haritaki – *Terminalia chebula*, Bibhitaka – *Terminalia bellerica*, Amalaki – *Emblica officinalis* and Vidanga – *Embelia ribes* mixed with the powder of Sunthi – *Zingiber officinale* and honey.
3. Linctus prepared of the powder of Vidanga – *Embelia ribes* and Plava (*Kaivarta mustaka*) mixed with the powder of sunthi and honey.
4. Powder of Jambu (Jamun seed) and sour fruits of Badara – *Zizyphus jujuba* mixed with honey

5. Powder of Musta (Cyperus rotundus) and Karkata- srngi – Rhus succedanea mixed with honey and
6. Powder (or juice) of Duralabha – Fagonia cretica mixed with honey.

**The following recipes subside the forcefully generated urge for vomiting:**

Powder of (purified) Manahsila with the juice of Bija-Puraka – Citrus medica, Honey and powder of Maricha – Black pepper fruit – piper nigrum and

Powder of Pippali – Long pepper fruit – Piper longum mixed with the juice of Kapittha (Feronia limonia), honey and the powder of Maricha – Black pepper fruit – piper nigrum. [34-39]

**Treatment of Sannipatika Chardi:**

यैषा पृथक्त्वेन मया क्रियोक्ता तां सन्निपातेऽपि समस्य बुद्ध्या।

दोषर्तुरोगाग्निबलान्यवेक्ष्य प्रयोजयेच्छास्त्रविदप्रमत्तः॥४०॥

yaiṣā pṛthaktvena mayā kriyoktā tāṃ sannipāte'pi samasya buddhyā।

doṣarturogāgnibalānyavekṣya

prayojayecchāstravidapramattaḥ॥40॥

Various types of treatment suggested by me (by Atreya) for the treatment of different types of Chardi, (Viz, Vatika, pattika and Kaphaja Chardi) is appropriately and judiciously combined, and given by the physician to the patient suffering from Sannipatika type of Chardi. The physician well versed in ayurvedic scriptures is (specially) vigilant (with regard to the Sannipatika type of Chardi) keeping in view the relative preponderance of the Doshas involved, the season when the disease has occurred, the stage of the disease and the power of digestion of the patient [40]

**Treatment of Dvistartha Yogaja Chardi**

मनोभिघाते तु मनोनुकूला वाचः समाश्वासन हर्षणानि।

लोक प्रसिद्धाः श्रुतयो वयस्याः शृङ्गारिकाश्चैव हिता विहाराः॥४१॥

गन्धा विचित्रा मनसोऽनुकूला मृत्पुष्पशुक्ताम्लफलादिकानाम्।  
 शाकानि भोज्यान्यथ पानकानि सुसंस्कृताः षाडव राग लेहाः॥४२॥  
 यूषा रसाः काम्बलिका खडाश्च मांसानि धाना विविधाश्च भक्ष्याः।  
 फलानि मूलानि च गन्ध वर्ण रसरूपेतानि वमिं जयन्ति॥४३॥  
 गन्धं रसं स्पर्शमथापि शब्दं रूपं च यद्यत् प्रियमप्यसात्म्यम्।  
 तदेव दद्यात् प्रशमाय तस्यास्तज्जो हि रोगः सुख एव जेतुम्॥४४॥  
 manobhighāte tu manonukūlā vācaḥ samāśvāsana harṣaṇāni।  
 loka prasiddhāḥ śrutayo vayasyāḥ śrṅgārikāścaiva hitā  
 vihārāḥ॥41॥  
 gandhā vicitrā manaso'nukūlā mṛtṣuṣpaśuktāmlaphalādikānām।  
 śākāni bhojyānyatha pānakāni susaṃskṛtāḥ ṣaḍava rāga  
 lehāḥ॥42॥  
 yūṣā rasāḥ kāmbalikā khaḍāśca māṃsāni dhānā vividhāśca  
 bhakṣyāḥ।  
 phalāni mūlāni ca gandha varṇa rasairupetāni vamiṃ jayanti॥43॥  
 gandham rasam sparśamathāpi śabdaṃ rūpaṃ ca yadyat  
 priyamapyasātmyam।  
 tadeva dadyāt praśamāya tasyāstajjo hi rogaḥ sukha eva  
 jetum॥44॥

### **Treatment of Dvistartha Yogaja Chardi**

For the treatment of vomiting caused by the mental disgust or affliction of the mind (Manobhighata), the following steps are taken:

- Mano anukula – The patient is made to hear pleasing talks
- Ashvasana – He is consoled and encouraged.
- Loka prasiddha sruta – He is made to hear reputed folk tales including mythological stories
- He is attended to by congenial companions and he should resort to amorous and wholesome regimes (games)
- He is made to smell various types of pleasing perfumes emanating from the earth, flowers, Sukta (vinegar) and Sour fruits
- He is given to eat well prepared vegetables, eatables, syrups, Shadavas (Pickles), raga (condiments) and Lehas (preparations in the form of linctus or jam).



- Eatables like vegetable- soup, meat- soups, Kambalika (sour curry of fish and meat), Khada (sour drinks prepared of fruits), meat preparations, popped cereals, different food preparations, fruits and roots having pleasing smell, color and taste cure vomiting caused by mental disgust and
- In general, whatever smell, taste, touch, sound or vision is pleasing to such patients is administered even though some of these might be unwholesome, because the ailments caused by such unwholesome contacts can be treated easily. [41-44]

### **Upadrava Chikitsa:**

छर्द्युत्थितानां च चिकित्सितात् स्वाच्चिकित्सितं कार्यमुपद्रवाणाम्।

अतिप्रवृत्तासु विरेचनस्य कर्मातियोगे विहितं विधेयम्॥४५॥

chardiyutthitānām ca cikitsitāt svāccikitsitaṃ kāryamupadravāṇām।  
atipravṛttāsu virecanasya karmātiyoge vihitam vidheyam॥45॥

### **Treatment of Complications:**

Complications associated with the disease (vomiting) are treated on the lines suggested in respect of each of these ailments. If there is excess of vomiting, then the therapeutic measures to be suggested in Siddhi 6: 52- 56 is administered to the patient. [45]

### **Management of Chronic Chardi:**

वमि प्रसङ्गात् पवनोऽप्यवश्यं धातु क्षयाद्धृद्धिमुपैति तस्मात्।

चिर प्रवृत्तास्वनिलापहानि कार्याण्युपस्तम्भन बृंहणानि॥४६॥

सर्पिर्गुडाः क्षीरविधिर्घृतानि कल्याणक त्र्यूषण जीवनानि।

वृष्यास्तथा मांसरसाः सलेहाश्चिरप्रसक्तां च वमिं जयन्ति॥४७॥

vami prasaṅgāt pavano'pyavaśyaṃ dhātu kṣayāddhṛddhimupaiti  
tasmāt।

cirapravṛttāsvanilāpahāni kāryāṅnyupastambhana bṛmhaṇāni॥46॥

sarpirguḍāḥ kṣīravidhirghṛtāni kalyāṇaka tryūṣaṇa jīvanāni।

vṛṣyāstathā māṃsarasāḥ salehāściraprasaktāṃ ca vamiṃ  
jayanti॥47॥

If vomiting persists continuously for a long time, then because of the diminution of tissue elements (Dhatus), the Vata Dosha certainly gets aggravated. Therefore, if the vomiting has become chronic, then therapeutic measures which are upastambhana (anti-emetic) and Brmhana (nourishing) is administered. Recipes like Sarpirguda (vide Chikitsa 11: 50- 77), Ksira-Vidhi (milk boiled by adding Vata balancing herbs), Kalyanaka Ghrta (vide Chikitsa 9: 33-42), Tryushana- Ghrta (vide Chikitsa 18: 39- 42), Jivaniya –ghrita (vide Chikitsa 29: 55- 57), meat- soup and different types of linctus cure chronic type of Chardi (vomiting). [46-47]

### Summary:

तत्र श्लोकः-

हेतुं सङ्ख्यां लक्षणमुपद्रवान् साध्यतां न योगांश्च।  
छर्दीनां प्रशमार्थं प्राह चिकित्सितं मुनिवर्यः॥४८॥

tatra ślokaḥ-

hetuṃ saṅkhyāṃ lakṣaṇamupadravān sādhyatāṃ na yogāṃśca।  
chardīnāṃ praśamārthaṃ prāha cikitsitaṃ munivaryaḥ॥48॥

In this chapter, the reputed saint (lord Atreya) propounded the following topics:

Etiology of Chardi

Enumeration of different varieties of Chardi

Signs and symptoms of different types of Chardi

Complications of Chardi

Curability and incurability of different types of Chardi and

Recipes for the treatment of different types of Chardi

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृतेऽप्राप्ते दृढबल सम्पूरिते

चिकित्सा स्थाने छर्दि चिकित्सितं नाम विंशोऽध्यायः॥२०॥

ityagniveśakṛte tantre caraka pratisaṃskṛte'prāpte dṛḍhabala  
sampūrite

cikitsā sthāne chardi cikitsitaṃ nāma viṃśo'dhyāyaḥ॥20॥

Thus, ends the 20th chapter in Chikitsa- Sthana (section on the treatment of diseases) dealing with the treatment of Chardi

(vomiting) in the work of Agnivesha which was redacted by Charaka, and because of its non- availability (subsequently) supplemented by Dridhabala

## **Nausea: Ayurvedic remedies, treatment, Medicines**

Article by Prof. MS Krishnamurthy MD (Ayu)., PhD.

Excess salivation followed by tastelessness is termed as Nausea in medical terms. This feature may be found as a symptom in so many disorders.

Importantly in almost all gastro intestinal disorders it is a common feature. Other than this, in chronic and grave disorders like Tuberculosis, Hepatitis, Obstructive jaundice, Pancreatitis, Typhoid, Pyrexia of Unknown Origin etc it is a dominant feature. Often in case of Menopausal syndrome, first trimester of pregnancy, pre-menarche also this is found as a feature in few of the individuals.

Anyhow, in case of mental stress and grief, dissatisfaction, fearful conditions, anxiety also nausea is complained in significant number of patients.

### **Ayurvedic version of Nausea:**

Ayurveda refers this condition as Praseka or Hrillasa. Even though these two words are derived from different sources they mean the same.

*Prakarshena seka* – meaning repeated salivation or excess of regurgitation or severe belching.

*Hrillasa* means the condition where the individual complains of discomfort in chest followed with dislike towards food due to salivation.

### **Why nausea is caused?**

Nausea is due to the result of repulsion of the saliva where instead of moving in its direction (towards the stomach), it comes out or stays in the buccal cavity itself.

Ayurveda explains it as a feature of indigestion and matter of aggravation of kapha.

So all factors leading to aggravation of kapha and causative factors of Indigestion (Ajeerna) holds good here also.

### **Associated features:**

Even though nausea is a common feature it is not an individual

disorder. So it is always associated with other signs and symptoms like indigestion, tastelessness, regurgitation, sore throat, horripilation, sweet taste of the mouth or non perception of taste etc.

Whereas in the conditions like acid peptic disorders (gastritis), mal digestion, jaundice etc it may be a dominant feature.

### **Line of Treatment for Nausea:**

All measures are adopted to maintain the digestive fire/regulate the hunger. Carminative and digestive medicaments in association with anti flatulent effect are of utmost use in this respect.

The medicines which pacify Kapha dosha are highly beneficial for instant effect.

Good oral hygiene, tasty food of one's liking do contribute significantly to relieve this complaint.

Suppression of natural urges are to be avoided strictly for longer benefit.

### **Formulations effective in Nausea:**

*For chewing-*

Lavangadi vati

Eladi vati

Amalaki rasayana

Soubhagya shunthi

Ardraka khanda etc

*For internal administration-*

Pathya katphaladi kashaya

Kumaryasava

Mustakarishtha

Draksharishtha

Dashamoolarishtha

Matala rasayana

Dadimadyavaleha

Pathya shadanga kashaya

Chinchadi lehya etc

*Patent products-*

Madiphala rasayana (imis)

Heparil (Alva pharmacy)

Heptovit (Millinium herbals) etc

### **Do's and Don'ts in case of Nausea:**

All food and habits which increase kapha dosha are to be avoided. Junk food and stored food are also taboo in case of nausea.

As psychological factors are also having significant impact, stress and strain, anxiety, dissatisfaction, worries etc are to be avoided to in maximum extent.

Wholesome and digestive-carminative and anti flatulent food and beverages are highly recommended. Proper rest and timely sleep, body exercises and enough warm water intake are the easier tips to avoid nausea.

### **Last drop:**

Nausea, very commonly, found among the people who are on long term medication like anti tubercular treatment, anti epileptic treatment, cyto-toxic medication, hormonal therapies etc.

As withdrawal of medication is not at all possible and inconvenient, the individual can opt good and safe Ayurvedic medicaments in this respect.

Even though home remedies do wonders in few of the cases readily available Ayurvedic formulations stand as ultimate and safe effective remedies in this regard.

Article by Prof. MS Krishnamurthy MD (Ayu)., PhD.

## Charaka Chikitsa Sthana: Visarpa Chikitsa 21st Chapter

21st Chapter of Charaka Samhita Chikitsa Sthana is called Visarpa Chikitsa. It deals with the symptoms, types, curability and treatment for herpes disease.

अथातो विसर्प चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto visarpa cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us explore the chapter on the treatment of Visarpa (erysipelas, herpes, spreading type of skin disease). Thus, said Lord Atreya [1-2]

### Prologue:

कैलासे किन्नराकीर्णे बहु प्रस्रवणौषधे।

पादपैर्विविधैः स्निग्धैर्नित्यं कुसुमसम्पदा॥३॥

वमद्भिर्मधुरान् गन्धान् सर्वतः स्वभ्यलङ्कृते।

विहरन्तं जितात्मानमात्रेयमृषिवन्दितम्॥४॥

महर्षिभिः परिवृतं सर्वभूतहिते रतम्।

अग्निवेशो गुरुं काले विनयादिदमुक्तवान्॥५॥

भगवन्! दारुणं रोगमाशीविषविषोपमम्।

विसर्पन्तं शरीरेषु देहिनामुपलक्षये॥६॥

सहसैव नरास्तेन परीताः शीघ्रकारिणा।

विनश्यन्त्यनुपक्रान्तास्तत्र नः संशयो महान्॥७॥

स नाम्ना केन विज्ञेयः सञ्ज्ञितः केन हेतुना।

कतिभेदः कियद्धातुः किन्निदानः किमाश्रयः॥८॥

सुखसाध्यः कृच्छ्रसाध्यो ज्ञेयो यश्चानुपक्रमः।

कथं कैर्लक्षणैः किं च भगवन्! तस्य भेषजम्॥९॥

तदग्निवेशस्य वचः श्रुत्वाऽऽत्रेयः पुनर्वसुः।

यथावदखिलं सर्वं प्रोवाच मुनिसत्तमः॥१०॥

kailāse kinnarā kīrṇe bahu prasravaṇauṣadhe|  
pādapai rvidhdhaiḥ snigdhai rnityaṃ kusuma sampadā||3||  
vamadbhirmadhurān gandhān sarvataḥ svabhyalaṅkṛte|  
viharantaṃ jitātmānamātreyaṃṛṣivanditam||4||  
maharṣibhiḥ parivr̥taṃ sarvabhūtahite ratam|  
agniveśo guruṃ kāle vinayādidamuktavān||5||  
bhagavan! dāruṇaṃ rogamāśīviṣaviṣopamam|  
visarpantaṃ śarīreṣu dehināmupalakṣaye||6||  
sahasaiva narāstena parītāḥ śīghrakāriṇā|  
vinaśyantyanupakrāntāstatra naḥ saṃśayo mahān||7||  
sa nāmnā kena vijñeyāḥ sañjñitāḥ kena hetunā|  
katibhedāḥ kiyaddhātuḥ kinnidānaḥ kimāśrayaḥ||8||  
sukhasādhyāḥ kṛcchrasādhyo jñeyo yaścānupakramaḥ|  
kathaṃ kairlakṣaṇaiḥ kiṃ ca bhagavan! tasya bheṣajam||9||  
tadagniveśasya vacaḥ śrutvā”treyaḥ punarvasuḥ|  
yathāvadakhilaṃ sarvaṃ provāca munisattamaḥ||10||

Lord Punarvasu Atreya, who was self-controlled, who was being worshipped by the sages of eminence, and who was dedicated to the welfare of all living beings, was walking around Mount Kailasa, the abode of Kinnaras (celestial musicians) and several springs, which was aromatic all around because of the sweet fragrance emitting from the blossoming flowers. Agnivesha approached him (the preceptor) with queries regarding the ailment terrific like cobra venom spreading to various body parts. Agnivesha inquired – “People get afflicted with this serious disease instantaneously, and if not properly treated, succumb to death. So we are seriously concerned about this ailment.

Kindly enlighten us on the following aspects of this disease:

1. What is the name of this ailment?
2. Why is the name given to the disease?
3. What are the different varieties of this disease?



4. Which are the Dhatus (tissue elements, Doshas and waste products) involved in the causation of this disease?
  5. What are the etiological factors of this disease?
  6. Where is this disease located?
  7. How to identify the varieties of this disease which are easily curable, which are difficult of cure and which are incurable?
  8. What are the signs and symptoms (of different varieties) of this disease?
  9. What is the treatment of this disease?"
- Having heard the above queries of Agnivesha Lord Punarvasu Atreya, the sage of eminence, explained all the relevant details of this disease" Visarpa "as follows: [3-10]

### **Name of the Ailment and Its Justification:**

विविधं सर्पति यतो विसर्पस्तेन स स्मृतः।

परिसर्पोऽथवा नाम्ना सर्वतः परिसर्पणात्॥११॥

vividham sarpati yato visarpastena sa smṛtaḥ।

parisarpō'thavā nāmnā sarvataḥ parisarpaṇāt॥11॥

This ailment is called Visarpa because it spreads (Sarpana) in different directions (vide i.e Vividha). This is also called Parisarpa because it spreads (Sarpana) all over the body (Pari i.e Paritah).

[11]

### **Visarpa Bheda – types:**

स च सप्तविधो दोषैर्विज्ञेयः सप्तधातुकः।

पृथक् त्रयस्त्रिभिश्चैको विसर्पो द्वन्द्वजास्त्रयः॥१२॥

वातिकः पैतिकश्चैव कफजः सान्निपातिकः।

चत्वार एते विसर्पा वक्ष्यन्ते द्वन्द्वजास्त्रयः॥१३॥

आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफवातजः।

यस्तु कर्दमको घोरः स पित्तकफ सम्भवः॥१४॥

sa ca saptavidho doṣairvijñeyāḥ saptadhātukaḥ|  
pṛthak trayastribhiścaiko visarpo dvandvajāstrayaḥ||12||  
vātikaḥ paittikaścaiva kaphajaḥ sānnipātikaḥ|  
catvāra ete visarpā vakṣyante dvandvajāstrayaḥ||13||  
āgneyo vātapittābhyāṃ granthyākhyāḥ kaphavātajah|  
yastu kardamako ghoraḥ sa pittakapha sambhavaḥ||14||

### **Types of Visarpa:**

Visarpa which is caused by the vitiation of 7 Dhatus (4 tissue elements and 3 Doshas to be explained in the subsequent verse no. 15), is of 7 types, viz

1. Vatika
2. Paittika
3. Kaphaja
4. Sannipatika
5. Vata-Pittaja
6. Kapha-Vataja and
7. Pitta- Kaphaja.

The type of Visarpa caused by:

Vata- Pitta is called Agneya Visarpa.

Kapha-Vata is called Granthi Visarpa.

Pitta-Kapha is called Kardamaka Visarpa which represents a serious condition. [12-14]

### **7 Elements Involved in the Pathogenesis of Visarpa:**

रक्तं लसीका त्वङ्मांसं दूष्यं दोषास्त्रयो मलाः|

विसर्पाणां समुत्पत्तौ विज्ञेयाः सप्त धातवः॥१५॥

raktaṃ lasikā tvaṅmāṃsaṃ dūṣyaṃ doṣāstrayo malāḥ|  
visarpāṇāṃ samutpattau vijñeyāḥ sapta dhātavaḥ||15||

The 7 Dhatus (elements) which give rise to Visarpa are:

1. Rakta (blood)
2. Lasika (Lymph)
3. Tvak (skin)
4. Mamsa (Muscle tissue) and  
Doshas, viz
5. Vata,
6. Pitta and
7. Kapha [15]

### Visarpa Nidana – Causes:

लवणाम्ल कटूष्णानां रसानामतिसेवनात्|  
दध्यम्ल मस्तु शुक्तानां सुरासौवीरकस्य च||१६||  
व्यापन्नबहुमद्योष्णरागषाडवसेवनात्|  
शाकानां हरितानां च सेवनाच्च विदाहिनाम्||१७||  
कूर्चिकानां किलाटानां सेवनान्मन्दकस्य च|  
दध्नः शाण्डाकिपूर्वाणामासुतानां च सेवनात्||१८||  
तिल माष कुलत्थानां तैलानां पैष्टिकस्य च|  
ग्राम्यान्पौदकानां च मांसानां लशुनस्य च||१९||  
प्रक्लिन्नानामसात्म्यानां विरुद्धानां च सेवनात्|  
अत्यादानाद्विवास्वप्नादजीर्णाध्यशनात् क्षतात्||२०||  
क्षत बन्ध प्रपतनाद्धर्मकर्मातिसेवनात् |  
विषवाताग्निदोषाच्च विसर्पाणां समुद्भवः||२१||  
एतैर्निदानैर्व्यामिश्रैः कुपिता मारुतादयः|  
दूष्यान् सन्दूष्य रक्तादीन् विसर्पन्त्यहिताशिनाम्||२२||  
lavaṇāmla kaṭūṣṇānām rasānāmatisēvanāt|  
dadhyamla mastu śuktānām surāsauvīrakasya ca||16||  
vyāpannabahumadyoṣṇarāgaṣāḍavasevanāt|  
śākānām haritānām ca sevanācca vidāhinām||17||

kūrcikānāṃ kilāṭānāṃ sevanānmandakasya ca|  
dadhnaḥ śāṇḍākipūrvāṇāmāsutānāṃ ca sevanāt||18||  
tila māṣa kulatthānāṃ tailānāṃ paiṣṭikasya ca|  
grāmyānūpaudakānāṃ ca māṃsānāṃ laśunasya ca||19||  
praklinnānāmasātmyānāṃ viruddhānāṃ ca sevanāt|  
atyādānāddivāsvapnādajirṇādhyāsanāt kṣatāt||20||  
kṣata bandha prapatanāddharmakarmātisevanāt |  
viṣavātāgnidoṣācca visarpāṇāṃ samudbhavaḥ||21||  
etairnidānairvyāmiśraiḥ kupitā mārutādayaḥ|  
dūṣyān sandūṣya raktādīn visarpantyahitāśinām||22||

### **Visarpa is caused by the following factors:**

1. Lavaṇāmla kaṭuṣṇānāṃ rasānāmātisevanāt – Excessive intake of hot ingredients having Saline, sour and pungent tastes.
2. Intake of Dadhi (sour curd), Mastu (the liquid in the upper part of curd), Sukta (vinegar), Sura (alcoholic drinks) and Sauvira (a sour drink prepared of dehusked barley)
3. Excessive intake of Madya (a type of alcoholic drink), and intake of polluted Madya, Raga (condiments) and Shadava (pickles) prepared of excessively hot ingredients.
4. Intake of Haritas (ingredients eaten in raw form described in [Sutrasthana 27: 166- 177](#)), Vidahis (ingredients causing burning sensation), Kurchika (curdled milk preparation), Kilata (cheese), Mandaka (Immature curd) Sandaki (a type of fermented wine) and such other fermented drinks, Tila – Sesame (Sesamum indicum), Masha (black gram), Kulattha (horse gram), different types of oil and pastries
5. Intake of meat of animals which are domesticated, and who inhabit marshy land and water.
6. Intake of Lashuna (garlic)
7. Intake of Praklinna (putrefied), Asatmya (unwholesome) and Viruddha ahara (mutually contradictory) ingredients
8. Intake of food in the large quantity, Diva swapna (sleeping

during day time), intake of food before the previous meals digested and intake of food immediately after the meal (Adhyasana)

9. Affliction by Kshaya (depletion of body tissues), Injury, Bandha (being tied with ropes, etc)and falls:

10. Excessive exposure to hot sun and excessive physical work and

11. Exposure to poisons, strong wind and fire.

Because of the contribution of the above mentioned causative factors, Vata, etc get aggravated to vitiate the Dushyas (tissue elements), Viz Rakta (blood) etc. to cause Visarpa in a person who indulges in unwholesome food. [16-22]

### **Visarpa Adhishtana – Location:**

बहिःश्रितः श्रितश्चान्तस्तथा चोभयसंश्रितः।

विसर्पो बलमेतेषां ज्ञेयं गुरु यथोत्तरम्॥२३॥

बहिर्मार्गाश्रितं साध्यमसाध्यमुभयाश्रितम्।

विसर्पं दारुणं विद्यात् सुकृच्छ्रं त्वन्तराश्रयम्॥२४॥

अन्तःप्रकुपिता दोषा विसर्पन्त्यन्तराश्रये।

बहिर्बहिःप्रकुपिताः सर्वत्रोभयसंश्रिताः॥२५॥

bahihśritaḥ śritaścāntastathā cobhayasaṃśritaḥ।

visarpo balameteṣāṃ jñeyaṃ guru yathottaram॥23॥

bahirmārgāśritaṃ sādhyamasādhyamubhayāśritam।

visarpaṃ dāruṇaṃ vidyāt sukṛcchraṃ tvantarāśrayam॥24॥

antaḥprakupitā doṣā visarpantyanantarāśraye।

bahirbahihprakupitāḥ sarvatrobhayasaṃśritāḥ॥25॥

### **Depending upon the location, Visarpana is of 3 types as follows:**

1. Bahih-Srita (Visarpa located in the periphery)

2. Antah-Srita (Visarpa located in the interior part of the body) and

3. Ubhaya-Samsrita (Visarpa located in both the periphery and the

interior part of the body)

The above mentioned 3 types of Visarpa are consecutively more and more serious.

**Curability:** The Visarpa located in the periphery of the body is curable.

The Visarpa located in the interior part of the body represents a serious condition which is difficult of cure.

When the Doshas spread in the internal organs of the body, they cause the interior type of Visarpa.

When they spread in the exterior part of the body, they cause peripheral type of Visarpa.

If however, they spread all over the body, they cause Visarpa located in both the Periphery and the interior part of the body. [23-25]

### **Signs and Symptoms of Antar Visarpa:**

मर्मोपघातात् सम्मोहादयनानां विघट्टनात्|

तृष्णातियोगाद्वेगानां विषमाणां प्रवर्तनात्||२६||

विद्याद्विसर्पमन्तर्जमाशु चाग्निबलक्षयात्|

अतो विपर्ययाद्बह्यमन्यैर्विद्यात् स्वलक्षणैः||२७||

marmopaghātāt sammohādayanānāṃ vighaṭṭanāt|

tr̥ṣṇātiyogādvegānāṃ viṣamāṇāṃ pravartanāt||26||

vidyādvīsarṣamantarjamāśu cāgnibalakṣayāt|

ato viparyayādbāhyamanyairvidyāt svalakṣaṇaiḥ||27||

### **The signs and symptoms of internal Visarpa:**

- Marma upaghata – Affliction of Marma (vital organs, specially heart),
- Sammoha – unconsciousness,
- Vighattana – obstruction to the channels of circulation,
- Trshna – excessive thirst

- Udvega vishamanam pravartanat – irregular manifestation of normal urges and
- Agni bala kshyat – instantaneous diminution of the power of digestion

The external type of Visarpa is characterized by the signs and symptoms related to the respective Doshas (which are to be described hereafter). [26-27]

### **Asadhya Visarpa – incurable:**

यस्य सर्वाणि लिङ्गानि बलवद्यस्य कारणम्।

यस्य यस्य सर्वाणि लिङ्गानि बलवद्यस्य कारणम्।

yasya sarvāṇi liṅgāni balavadyasya kāraṇam।

yasya yasya sarvāṇi liṅgāni balavadyasya kāraṇam।

### **Characteristics of Incurable Visarp:**

If Visarpa is associated with all the signs and symptoms (describes in respect of each variety), if it is caused by strong causative factors, if it is associated with painful complications, and if it is located in the vital organs, then this leads to death. [28]

### **Vataja Visarpa Nidana, Samprapti:**

रूक्षोष्णैः केवलो वायुः पूरणैर्वा समावृतः।

प्रदुष्टो दूषयन् दूष्यान् विसर्पति यथाबलम्॥२९॥

rūkṣoṣṇaiḥ kevalo vāyuh pūraṇairvā samāvṛtaḥ।

praduṣṭo dūṣayan dūṣyān visarpati yathābalam॥29॥

### **Etiology and Pathogenesis of Vatika Visarpa:**

Vayu aggravated by its own causative factors like ununctuous and hot ingredients or being occluded [ by Kapha and Pitta] because of over- nourishment, Vitiates the Dushyas (Tissue elements), and

spreads in accordance with its own strength [to cause Vatika type of Visarpa]. [29]

### **Vataja Visarpa Lakshana:**

तस्य रूपाणि- भ्रम दवथु पिपासा निस्तोद शूलाङ्गमर्दो द्वेष्टन कम्प ज्वर तमक-  
कासास्थिसन्धिभेद विक्षेपण वेपनारोचकाविपाकाश्चक्षुषोराकुलत्वमस्रागमनं  
पिपीलिका सञ्चार इव चाङ्गेषु, यस्मिंश्चावकाशे विसर्पो विसर्पति सोऽवकाशः  
श्यावारुणाभासः श्वयथुमान् निस्तोद भेद शूलायामसङ्कोच हर्ष स्फुरणैरतिमात्रं  
प्रपीड्यते, अनुपक्रान्तश्चोपचीयते शीघ्रभेदैः स्फोटकैस्तनुभिररुणाभैः श्यावैर्वा तनु  
विशदारुणाल्पास्रावैः, विबद्ध वातमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य  
नोपशेरते विपरीतानि चोपशेरत इति वातविसर्पः॥३०॥

tasya rūpāṇi- bhrama davathu pipāsā nistoda śūlāṅgamardo  
dveṣṭana kampa jvara tamaka- kāsāsthisandhibheda viśleṣaṇa  
vepanārocakāvīpākāścakṣuṣorākulatvamasrāgamaṇṁ pipīlikā  
sañcāra iva cāṅgeṣu, yasmiṃścāvakāśe visarpo visarpati so'vakāśaḥ  
śyāvāruṇābhāsaḥ śvayathumān nistoda bheda śūlāyāmasaṅkoca  
harṣa sphuraṇairatimātraṁ prapīḍyate, anupakrāntaścopacīyate  
śīghrabhedaiḥ sphoṭakaistanubhiraruṇābhaiḥ śyāvairvā tanu  
viśadāruṇālpāsṛāvaiḥ, vibaddha vātamūtrapurīṣaśca bhavati,  
nidānoktāni cāsyā nopaśerate viparītāni copaśerata iti  
vātavisarpaḥ॥30॥

### **Signs and symptoms of Vatika type of Visarpa:**

1. Bhrama – dizziness, Davathu (burning sensation in eyes etc., )  
Pipasa – thirst,
2. Nistoda – Pricking pain, Shoola – colic pain, Anga marda –  
Malaise, Udvestana – Cramps, Kampa – Tremors
3. Jwara – fever, Tamaka (a type of Asthma), Kasa -bronchitis,
4. Asthi sandhi bheda – pain in the bones and joints and their  
dislocation, Vepana – Shivering
5. Aruchi – anorexia, Avipaka – Indigestion



6. Aksha susho – cloudiness of the eyes, Arukula – lachrymation, and Pipilika – a feeling as if ants are crawling over the body
7. The space through which the Visarpa spreads becomes Shyava aruna bhasa – grayish or Pinkish in color and Shvayathu – edematous.
8. That space becomes excessively afflicted with Nistoda – pricking pain, Bheda – breaking pain, Shoola – colic pain, Sankocha – expansion, Harsha – contraction, Sphurana – tingling sensation and Prapidyate – throbbing sensation.
9. If not treated, the space becomes replete (accumulated) with instantaneous cracking, pustules which are small in size and pink or grayish in color, and secretion of liquid which is thin, transparent, pink and in small quantity
10. Vibaddha vata mutra purisha – Arrest of the vomiting of flatus, urine and stool and
11. Factors described to cause vata- visarpa are not homologatory to such a patient. On the other hand, the patient feels comfortable with ingredients having opposite attributes. [30]

### **Pittaja Visarpa Nidana and Samprapti:**

पित्तमुष्णोपचारेण विदाह्यम्लाशनैश्चितम्।

दूष्यान् सन्दूष्य धमनीः पूरयन् वै विसर्पति॥३१॥

pittamuṣṇopacāreṇa vidāhyamlāśanaiścitam।

dūṣyān sandūṣya dhamaṇiḥ pūrayan vai visarpati॥31॥

### **Etiology and Pathogenesis of Paittika visarpa:**

Pitta, accumulated because of hot regiments, and by the intake of Vidahi (which cause burning sensation) and sour food, vitiates the Dushyas (tissue elements), fills up (obstructs) the Dhamanis (Channels of blood circulation) and spreads which gives rise to Paittika type of Visarpa. [31]

## **Paittika Visarpa Lakshana:**

तस्य रूपाणि- ज्वरस्तृष्णा मूर्च्छा मोहश्छर्दिररोचकोऽङ्गभेदः  
स्वेदोऽतिमात्रमन्तर्दाहः प्रलापः शिरोरुक् चक्षुषोराकुलत्वमस्वप्नमरतिर्भ्रमः  
शीतवातवारितर्षोऽतिमात्रं हरित हरिद्रनेत्र मूत्रवर्चस्त्वं हरितहारिद्ररूपदर्शनं च,  
यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशस्ताम्र हरित हरिद्र नील कृष्ण  
रक्तानां वर्णानामन्यतमं पुष्यति, सोत्सेधैश्चातिमात्रं दाह सम्भेदनपरीतैः  
स्फोटकैरुपचीयते तुल्यवर्णास्रावैश्चिरपाकैश्च, निदानोक्तानि चास्य नोपशेरते  
विपरीतानि चोपशेरत इति पित्तविसर्पः॥३२॥

tasya rūpāṇi- jvarastr̥ṣṇā mūrccchā mohaśchardirarocako'ṅgabhedah  
svedo'timātramantardāhaḥ pralāpaḥ śiroruk  
cakṣuṣorākulatvamasvapnamaratirbhramah  
śītavātavāritarṣo'timātram harita hāridranetra mūtravarcastvam  
haritahāridrarūpadarśanam ca, yasmiṃścāvakāśe visarpo'nusarpati  
so'vakāśastāmra harita hāridra nīla kṛṣṇa raktānām  
varṇānāmanyatamaḥ puṣyati, sotsedhaiścātimātram dāha  
sambhedanaparītaiḥ sphoṭakairupacīyate  
tulyavarṇāsrāvaiścirapākaiśca, nidānoktāni cāsya nopaśerate  
viparītāni copāśerata iti pittavisarpaḥ॥32॥

Signs and symptoms of Paittika type of Visarpa:

1. Jwara – Fever, Trushna – morbid thirst
2. Murchha – fainting, Moha – unconsciousness
3. Chardi – vomiting, Aruchi – anorexia
4. Anga bheda – breaking pain in the body, Ati matra sveda – excessive sweating and Antar daha- burning sensation in the interior part of the body
5. Pralapa – Delirium, Shiro ruk – headache, turbidity of the eyes, Asvapna – sleeplessness
6. Arati – dislike for everything, Bhrama – giddiness and Shita vata aavarita – excessive longing for cold wind and cold water
7. Harita (Green) and Haridra (yellow) coloration of the Akshu

(eyes), Mutra (urine) and stool

8. Harita haridra rupa darshana – Green and yellow vision of objects

9. The space in which this disease spreads, becomes either Tamra (coppery colored), Harita (green), Haridra (yellow), Nila (blue), Krishna (black) or Rakta (red)

10. This space becomes full of pustules which are excessively swollen and associate with excessive burning sensation and breaking pain

11. The exudates from these pustules have the colors like those of the pustules

12. These pustules get suppurated very quickly and

13. Factors described to cause Pitta-Visarpa are not homogatory to such a patient. On the other hand. The patient feels comfortable with the ingredients, having the opposite attributes. [32]

### **Kaphaja Visarpa Nidana, Samprapti:**

स्वाद्वम्ल लवण स्निग्ध गुर्वन्न स्वप्न सञ्चितः।

कफः सन्दूषयन् दूष्यान् कृच्छ्रमङ्गे विसर्पति॥३३॥

svādvamla lavaṇa snigdha gurvanna svapna sañcitaḥ।

kaphaḥ sandūṣayan dūṣyān kṛcchramaṅge visarpati॥33॥

### **Etiology and Pathogenesis of Kaphaja Visarpa:**

Kapha accumulated because of the intake of ingredients which are

- Madhura (sweet)
- Amla (sour)
- Lavana (Saline)
- Snigdha (unctuous) and
- Diva swapna – heavy sleep [during day time] vitiates the Dushyas (tissue elements) and spreads slowly which gives rise to Kaphaja type of Visarpa. [33]

## Signs and Symptoms of Kaphaja Visarpa:

तस्य रूपाणि- शीतकः शीतज्वरो गौरवं निद्रा तन्द्राऽरोचको

मधुरास्यत्वमास्योपलेपो निष्ठीविका छर्दिरालस्यं स्तैमित्यमग्निनाशो दौर्बल्यं  
च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशः श्वयथुमान् पाण्डुर्नातिरक्तः स्नेह  
सुप्ति स्तम्भ गौरवैरन्वितोऽल्पवेदनः कृच्छ्रपाकैश्चिरकारिभिर्बहुलत्वगुपलेपैः  
स्फोटः श्वेतपाण्डुभिरनुबध्यते, प्रभिन्नस्तु श्वेतं पिच्छिलं तन्तुमद्धनमनुबद्धं  
स्निग्धमास्रावं स्रवति, ऊर्ध्वं च गुरुभिः स्थिरैर्जालावततैः स्निग्धै  
र्बहुलत्वगुपलेपैर्व्रणैरनुबध्यतेऽनुषङ्गी च भवति, श्वेत नख नयन वदन  
त्वङ्मूत्रवर्चस्त्वं, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति श्लेष्म  
विसर्पः॥३४॥

tasya rūpāṇi- śītakah śītajvaro gauravaṃ nidrā tandrā'rocako  
madhurāsyatvamāsyopalepo niṣṭhivikā chardirālasyaṃ  
staimityamagnināśo daurbalyaṃ ca, yasmimścāvakāśe  
visarpo'nusarpati so'vakāśaḥ śvayathumān pāṇḍurnātiraktaḥ sneha  
supti stambha gauravairanvito'lpavedanaḥ  
kṛcchrapākaiścirakāribhribahulatvagupalepaiḥ sphoṭaḥ  
śvetapāṇḍubhiranubadhyate, prabhinnastu śvetaṃ picchilaṃ  
tantumaddhanamanubaddhaṃ snigdhamāsrāvaṃ sravati, ūrdhvaṃ  
ca gurubhiḥ sthirairjālāvatataiḥ snigdhai  
rbahulatvagupalepairvraṇairanubadhyate'nuṣaṅgī ca bhavati, śveta  
nakha nayana vadana tvaṅmūtravarcastvaṃ, nidānoktāni cāsyā  
nopaśerate viparītāni copaśerata iti śleṣma visarpaḥ॥34॥

The following are the signs and symptoms of Kaphaja type of Visarpa:

- Sheeta – Feeling of chill, Shita jvara – cold-fever
- Gauravam – heaviness, Ati nidra – excessive sleep, Tandra – drowsiness
- Aruchi -anorexia, Madhura aasya – sweet taste in the mouth, Aasya aalepa – adherence of sticky material in the mouth, spitting of Saliva, Chardi -vomiting

- Aalasya – laziness, Staimityam – timidity, Agni nasha -diminution of the power of digestion (Agni) and Daurbalyam – weakness
- The space in which the disease (Visarpa) spreads, becomes Shyvathuman – edematous, pāṇḍurnātiraktaḥ sneha – Pale- yellow, not very red and unctuous;
- There is Supti (numbness), Stambha (stiffness), Gauravam (heaviness) and Alpa vedana (less of pain in the body)
- The pustules in this space get suppurated very late, they become chronic, they appear in large number; the skin over these pustules gets covered with sticky material, and these pustules are either white or place- yellow in color
- When there is eruption of these pustules, then exudates which is white, slimy, fibrous, dense, knotty and unctuous, comes out
- After the eruption of these pustules, the space is covered with ulcers which are heavy (deep- seated) stable, surrounded by the capillary net work, unctuous and covered with many skin scabs (sticks skins)
- These ulcers continue to stay for a long time
- The nails, eyes, face, skin, urine and stool of the patient are white in color and

The factors described to cause Kaphaja Visarpa are not liked by the patient. On the other hand, the patient feels comfortable with the ingredients having opposite attributes. [34]

### **Agnivisarpa – Nidana, Samprapti:**

वातपित्तं प्रकुपितमतिमात्रं स्वहेतुभिः।

परस्परं लब्धबलं दहद्वात्रं विसर्पति॥३५॥

vātapittaṃ prakupitamātraṃ svahetubhiḥ।

parasparaṃ labdhabalaṃ dahadgātraṃ visarpati॥35॥

### **Etiology and Pathogenesis of Agni- Visarpa:**

Vata Dosha and Pitta Dosha are simultaneously aggravated because

of their respective causative factors, gain strength from each other and spread over the body along with burning sensation which is called Agni- Visarpa. [35]

### **Agni Visarpa Lakshana:**

तदुपतापादातुरः सर्वशरीरमङ्गारैरिवाकीर्यमाणं मन्यते, छर्द्यतीसार मूर्च्छा दाह मोह ज्वर तमकारोचकास्थिसन्धिभेद तृष्णाविपाकाङ्गभेदादिभिश्चाभिभूयते, यं यं चावकाशं विसर्पोऽनुसर्पति सोऽवकाशः शान्ताङ्गारप्रकाशोऽतिरक्तो वा भवति, अग्निदग्ध प्रकारैश्च स्फोटैरुपचीयते, स शीघ्रगत्वादाश्वेव मर्मानुसारी भवति, मर्मणि चोपतप्ते पवनोऽतिबलो भिनत्यङ्गान्यतिमात्रं प्रमोहयति सञ्ज्ञां, हिक्काश्वासौ जनयति, नाशयति निद्रां, स नष्टनिद्रः प्रमूढसञ्ज्ञो व्यथितचेता न क्वचन सुखमुपलभते, अरतिपरीतः स्थानादासनाच्छय्यां क्रान्तुमिच्छति, क्लिष्टभूयिष्ठश्चाशु निद्रां भजति, दुर्बलो दुःखप्रबोधश्च भवति; तमेवंविधमग्निविसर्पं परीतम चिकित्स्यं विद्यात्॥३६॥

tadupatāpādāturaḥ sarvaśarīramaṅgāraivākīryamaṅaṃ manyate,  
chardyatīsāra mūrccchā dāha moha jvara  
tamakārocakāsthisandhibheda  
tr̥ṣṇāvipākāṅgabhedādibhiścābhibhūyate, yaṃ yaṃ cāvakāśaṃ  
visarpo'nusarpati so'vakāśaḥ śāntāṅgāraprakāśo'tirakto vā bhavati,  
agnidagdha prakāraiśca sphoṭairupacīyate, sa śīghragatvādāśveva  
marmānusārī bhavati, marmaṇi copatapte pavano'tibalo  
bhinattyaṅgānyatimātraṃ pramohayati sañjñāṃ, hikkāśvāsau  
janayati, nāśayati nidrāṃ, sa naṣṭanidraḥ pramūḍhasañjño  
vyathitacetā na kvacana sukhamupalabhate, aratiparītaḥ  
sthānādāsanācchayyāṃ krāntumicchati, kliṣṭabhūyiṣṭhaścāśu  
nidrāṃ bhajati, durbalo duḥkhaprabodhaśca bhavati;  
tamevaṃvidhamagnivisarpa parītama cikitsyaṃ vidyāt॥36॥

### **Signs and symptoms of Agni visarpa:**

1. Being afflicted by this type of Visarpa, the patient feels as if his whole body is sprinkled with live charcoal

2. Affliction by Chardi (vomiting), Atisara (Diarrhoea), Murccha (Fainting), Daha (burning sensation), Moha (unconsciousness), Jwara (fever), Tamaka (a feeling as if entering into darkness), Aruchi (anorexia), Asthi bheda (pain in the bones and joints), Trushna (morbid thirst), Avipaka (indigestion), Anga bheda (breaking pain all over the body), etc
3. The space in which the Visarpa spreads appears like the extinguished charcoal (bark) or excessively red
4. The space becomes surrounded with pustules like those caused by burns
5. It afflicts the Marmans (vital organs) because of its nature to spread rapidly
6. Because of the affliction of the vital organs, the Vata Dosha gets excessively aggravated to cause breaking pain in the limbs in excess and unconsciousness
7. This aggravated Vata Dosha causes Hikka (hiccup), Shvasa (Asthma) and Insomnia;
8. Because of lack of sleep, his mind becomes dull, he feels miserable and he never feels happy anywhere
9. Because of this disposition of disliking for everything, he leaves his habits and seat, and desires to go to bed
10. Being afflicted with miseries, he gets sleep quickly and
11. He becomes so weak that it becomes very difficult to awaken him from sleep

The patient suffering from Agni- Visarpa like this (with the above mentioned signs and symptoms) is incurable. [36]

### **Kardama Visarpa Nidana Samprapti:**

कफपित्तं प्रकुपित्तं बलवत् स्वेन हेतुना।

विसर्पत्येकदेशे तु प्रक्लेदयति देहिनम्॥३७॥

kaphapittam prakupittam balavat svena hetunā।

visarpatyekadeśe tu prakledayati dehinam॥37॥

## **Etiology and Pathogenesis of Kardama- Visarpa:**

Kapha and Pitta get simultaneously aggravated because of their respective etiological factors, and spread in a localized manner, giving rise to softening of the tissues of the locality. This is called Kardama- Visarpa [37]

## **Kardama Visarpa Lakshana:**

तद्विकाराः- शीतज्वरः शिरोगुरुत्वं दाहः स्तैमित्यमङ्गावसदनं निद्रा तन्द्रा मोहोऽन्नद्वेषः प्रलापोऽग्निनाशो दौर्बल्यमस्थिभेदो मूर्च्छा पिपासा स्रोतसां प्रलेपो जाड्यमिन्द्रियाणां प्रायोपवेशनमङ्गविक्षेपोऽङ्गमर्दोऽरतिरौत्सुक्यं चोपजायते, प्रायश्चामाशये विसर्पत्यलसक एकदेशग्राही च, यस्मिंश्चावकाशे विसर्पो विसर्पति सोऽवकाशो रक्तपीत पाण्डुपिडकावकीर्ण इव मेचकाभः कालो मलिनः स्निग्धो बहूष्मा गुरुः स्तिमितवेदनः श्वयथुमान् गम्भीरपाको निरास्रावः शीघ्रक्लेदः स्विन्नकिलन्नपूतिमांसत्वक् क्रमेणाल्परुक् परामृष्टोऽवदीर्यते कर्दम इवावपीडितोऽन्तरं प्रयच्छत्युपकिलन्नपूतिमांसत्यागी सिरास्नायुसन्दर्शी कुणपगन्धी च भवति सञ्ज्ञास्मृतिहन्ता च; तं कर्दमविसर्पपरीतमचिकित्स्यं विद्यात्||३८||

tadvikārāḥ- śītajvarah śirogurutvaṃ dāhah  
staimityamaṅgāvasadanaṃ nidrā tandrā moho'nnadveṣah  
pralāpo'gnināśo daurbalyamasthibhedo mūrccchā pipāsā srotasāṃ  
pralepo jāḍyamindriyāṅām  
prāyopaveśanamaṅgavikṣepo'ṅgamardo'ratirautsukyaṃ copajāyate,  
prāyaścāmāśaye visarpatyalasaka ekadeśagrāhī ca,  
yasmimścāvakāśe visarpo visarpati so'vakāśo raktapīta  
pāṇḍupīḍakāvākīrṇa iva mecakābhaḥ kālo malinaḥ snigdho  
bahūṣmā guruḥ stimitavedanaḥ śvayathumān gambhīrapāko  
nirāsrāvaḥ śīghrakleḍaḥ svinnaklinnapūtimāṃsatvak krameṅalparuk  
parāmṛṣṭo'vadīryate kardama ivāvapīḍito'ntaraṃ  
prayacchatyupaklinnapūtimāṃsatyāgī sirāsnāyusandarśī  
kuṇapagandhī ca bhavati sañjñāsmṛtihantā ca; taṃ  
kardamavisarpaparītamacikitsyaṃ vidyāt||38||



## **Signs and symptoms of Kardama Visarpa:**

1. Sheeta jvara – Cold fever, Shiro ruk – heaviness of the head, Daha – burning sensation
2. Staimitya (timidity), Anga avasada – Prostration of the limbs
3. Nidra – sleep, Tandra – drowsiness, Moha – Unconsciousness
4. Anna dvesha – dislike for food, Pralapa – delirium, Agni nasha – diminution of the power of digestion
5. Daurbalya -weakness, Asthi bheda – breaking pain in the bones, Murcha – fainting
6. Pipasa – morbid thirst, Srotasam pralepa – adhesion of sticky material in the channels of circulation, insensibility (jadya) of sense organs, constant feeling for voiding stool
7. Anga-Viksepa (stretching of limbs), Angamarda -Malaise
8. Arti – disliking for every thing and Utsukya – anxiety
9. This disease generally spreads in slow spread in the Amashaya (region of the stomach) and gets localized there
10. The space in which this type of Visarpa spreads, becomes as if studded with eruptions of Rakta pita pandu pidaka -red, yellow and pale- yellow color
11. The space looks muddy, black, dirty and unctuous, and it is excessively hot, Gaurava (heavy), with dull pain, oedema and deep-seated suppuration
12. These eruptions are free from any exudation and become sloughy very quickly.
13. The skin and muscle tissue over these eruptions are shriveled, sticky and suppurated.
14. The pain over this space is less and it appears gradually
15. By rubbing, these eruptions get cracked, and when pressed, sticky and putrefied muscle tissue comes out of these eruptions
16. In the space at the bottom of these eruptions (after taking out the slough), one can visualize vessels and ligaments, and smell like that of a dead body is emitted from this space and

17. The patient loses consciousness and memory.  
This is called Kardama- Visarpa, and it is incurable. [38]

### **Granthi Visarpa Nidana, Lakshana:**

स्थिर गुरु कठिन मधुर शीत स्निग्धान्नपानाभिष्यन्दि सेविनाम  
व्यायामादिसेविनाम प्रतिकर्म शीलानां श्लेष्मा वायुश्च प्रकोपमापद्यते, तावुभौ दुष्ट  
प्रवृद्धावतिबलौ प्रदूष्य दूष्यान् विसर्पाय कल्पेते; तत्र वायुः श्लेष्मणा  
विबद्धमार्गस्तमेव श्लेष्माणमनेकधा भिन्दन् क्रमेण ग्रन्थिमालां कृच्छ्रपाकसाध्यां  
कफाशये सञ्जनयति, उत्सन्नरक्तस्य वा प्रदूष्य रक्तं सिरास्नायुमांसत्वगाश्रितं  
ग्रन्थीनां मालां कुरुते तीव्ररुजानां स्थूलानामणूनां वा दीर्घवृत्तरक्तानां,  
तदुपतापाज्ज्वरातिसार कास हिक्का श्वास शोष- प्रमोह वैवर्ण्यारोचकाविपाक  
प्रसेक च्छर्दि मूर्च्छाङ्ग भङ्ग निद्रारतिसदनाद्याः प्रादुर्भवन्त्युपद्रवाः; स  
एतैरुपद्रुतः सर्वकर्मणां विषयमतिपतितो विवर्जनीयो भवतीति  
ग्रन्थिविसर्पः||३९||

sthira guru kaṭhina madhura śīta snigdhanṅnapānābhiṣyandi  
sevināma vyāyāmādisevināma pratikarma śīlānāṃ śleṣmā vāyuśca  
prakopamāpadyate, tāvubhau duṣṭa pravṛddhāvatibalau pradūṣya  
dūṣyān visarpāya kalpete; tatra vāyuḥ śleṣmaṇā  
vibaddhamārgastameva śleṣmāṇamanekadhā bhindan krameṇa  
granthimālāṃ kṛcchrapākasādhyāṃ kaphāśaye sañjanayati,  
utsannaraktasya vā pradūṣya raktam sirāsnāyumāṃsatvagāśritam  
granthīnāṃ mālāṃ kurute tivraruṣānāṃ sthūlānāmaṇūnāṃ vā  
dīrghavṛttarakṭānāṃ, tadupatāpājṅvarātisāra kāsa hikkā śvāsa śoṣa-  
pramoha vaivarṇyārocakāvipāka praseka cchardi rmūrccāṅga  
bhaṅga nidrāratisanādyaḥ prādurbhavantyupadravāḥ; sa  
etairupadrutaḥ sarvakarmaṇāṃ viṣayamatipatito vivarjanīyo  
bhavatīti granthivisarpaḥ||39||

### **Etiology, Pathogenesis, Signs and Symptoms of Granthi-Visarpa:**

Kapha and Vayu get aggravated because of the following:

1. Intake of food and drinks which are Sthira (having the attribute of stability), Guru (heavy), Kathina (hard), Madhura (sweet), Shita (cold), Snigdha (unctuous) and Abhisyandi (ingredients which cause obstruction to the channels of circulation)
2. Avyayama – Lack of exercise etc and
3. Habitually avoiding administration of elimination therapies (panca-karma) at the appropriate time.

Both these vitiated Doshas get excessively aggravated and vitiated the Dushyas (tissue elements) giving rise to Visarpa.

The channel of circulation of vayu gets obstructed by the aggravated Kapha (which causes further aggravation of Vayu). This aggravated Vayu, on its turn, causes splitting of the Kapha into several parts gradually giving rise to a series of Granthis (glandular enlargements) in the abodes of Kapha. These enlarged glands get suppurated very slowly and the ailment is difficult of cure.

Besides, in a person having excess of blood, [aggravated Vayu and Kapha] vitiated the blood giving rise to a series of glandular enlargements located in vessels, ligaments (or nerves), muscles and skin. These enlarged glands are extremely painful; some of these might be big in size and some others small; and some of these might be elongated, some of these might be elongated, some round in shape and some of these might be elongated, some round in shape and some of these are red in color.

Being afflicted by this type of Visarpa, the patient may get complications like

Jwara – fever

Atisara – diarrhoea

Kasa – bronchitis

Hikka – hiccup

Tamaka shvasa – asthma

Kshaya – consumption

Sammoha – unconsciousness  
Vaivarnya – Discoloration of the skin  
Aruchi – anorexia,  
Avipaka – indigestion,  
Praseka – Salivation,  
Chardi – vomiting,  
Murchha – fainting,  
Anga bheda – Fractures in the limbs,  
Ati nidra – excessive sleep,  
Arati (dislike for everything) and  
Anga sada – prostration

The patient having all these complications transcends all the therapeutic measures. Therefore, treatment of such patients is attempted. [39]

### **Complications (Upadrava):**

उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा, रोगात्  
पश्चाज्जायत इत्युपद्रवसञ्ज्ञः।

तत्र प्रधानो व्याधिः, व्याधेर्गुणभूत उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो  
भवति।

स तु पीडाकरतरो भवति पश्चादुत्पद्यमानो व्याधि परिक्लिष्ट शरीरत्वात्;  
तस्मादुपद्रवं त्वरमाणोऽभिबाधेत॥४०॥

upadravastu khalu rogottarakālajo rogāśrayo roga eva sthūlo’ṇurvā,  
rogāt paścājjāyata ityupadravasañjñah।

tatra pradhāno vyādhiḥ, vyādherguṇabhūta upadravaḥ, tasya  
prāyaḥ pradhānapraśame praśamo bhavati।

sa tu piḍākarataro bhavati paścādutpadyamāno vyādhi parikliṣṭa  
śarīratvāt; tasmādupadravaṃ tvaramāṇo’bhibādheta॥40॥

### **Complications:**

The ailment which is associated with a disease, and is manifested after the manifestation of the main disease is called Upadrava

(complication). It may be a major or minor ailment.

It is called Upa- Drava because it occurs after the manifestation of the disease. It is the main disease which is predominant, and the ailment which appears as a complication is of secondary nature. The complication generally gets subsided when the main disease is cured. But the complication which is already very weak due to its earlier affliction by the main disease Therefore, the treatment of such complications is undertaken expeditiously. [40]

### **Sannipatika Visarpa**

सर्वायतन समुत्थं सर्व लिङ्ग व्यापिनं सर्वधात्वनुसारिणमाशुकारिणं  
महात्ययिकमिति सन्निपात विसर्पमचिकित्स्यं विद्यात्॥४१॥

sarvāyatana samuttham̐ sarva liṅga vyāpinam̐  
sarvadhātvanusāriṇamāśukāriṇam̐ mahātyayikamiti sannipāta  
visarpamacikitsyaṁ vidyāt॥41॥

The Sannipatika type of Visarpa is caused by all the etiological factors [described in respect of each of the earlier varieties of Visarpa]. All the signs and symptoms described in respect of each of the earlier varieties of Visarpa are manifested in this type of Visarpa. It pervades all the Dhatus (tissue elements). It spreads instantaneously, and it is a serious ailment. This Sannipatika type of Visarpa is incurable [41]

### **Prognosis:**

तत्र वात पित्त श्लेष्म निमित्ता विसर्पास्त्रयः साध्या भवन्ति; अग्निकर्दमाख्यौ  
पुनरनुपसृष्टे मर्मणि अनुपगते वा सिरा स्नायु मांस क्लेदे साधारण  
क्रियाभिरुभावेवाभ्यस्यमानौ प्रशान्तिमापद्येयाताम्, अनादरोपक्रान्तः  
पुनस्तयोरन्यतरो हन्याद्देहमाश्वेवाशीविषवत्; तथा  
ग्रन्थिविसर्पमजातोपद्रवमारभेत चिकित्सितुम्, उपद्रवोपद्रुतं त्वेनं परिहरेत्;  
सन्निपातजं तु सर्वधात्वनुसारित्वादाशुकारित्वाद्विरुद्धोपक्रमत्वाच्चासाध्यं

विद्यात्॥४२॥

tatra vāta pitta śleṣma nimittā visarpāstrayaḥ sādhyā bhavanti;  
agnikardamākhyau punaranupasrṣṭe marmaṇi anupagate vā sirā  
snāyu māṃsa klede sādharmaṇa kriyābhirubhāvevābhyasyamānau  
praśāntimāpadyeyātām, anādaropakrāntaḥ punastayoranyataro  
hanyāddehamāśvevāśiṣavat; tathā  
granthivisarpa majātopadravamārabheta cikitsitum,  
upadravopadrutaṃ tvenaṃ pariharet; sannipātajaṃ tu  
sarvadhātvanusāritvādāśukāritvādviruddhopakramatvāccāsādhyam  
vidyāt॥४२॥

Vatika-Visarpa, Paittika-Visarpa and Kaphaja-Visarpa- these 3 types are curable.

Agni-Visarpa and Kardama-Visarpa can be alleviated by the habitual (constant) use of general therapeutic measures (to counteract the respective etiological factors) only when the vital organs (like heart, etc). are not afflicted, and when there is no softening of the vessels, ligaments and muscle tissue. If not properly treated, any one of these two may cause instant death like snake poison.

The patient of Granthi-Visarpa is treated only if its complications are not manifested. If the complications are already manifested, then the patient should not be treated.

Sannipatika type of Visarpa is incurable because it pervades all the tissue elements, it spreads instantaneously and its treatment involves mutually contradictory therapeutic measures. [42]

### **Visarpa Chikitsa Sutra: Line of treatment**

तत्र साध्यानां साधनमनुव्याख्यास्यामः॥४३॥

लङ्घनोल्लेखने शस्ते तिक्तकानां च सेवनम्।

कफस्थानगते सामे रूक्षशीतैः प्रलेपयेत्॥४४॥

पित्तस्थानगतेऽप्येतत् सामे कुर्याच्चिकित्सितम्।

शोणितस्यावसेकं च विरेकं च विशेषतः॥४५॥  
 मारुताशयसम्भूतेऽप्यादितः स्याद्विरूक्षणम्।  
 रक्तपित्तान्वयेऽप्यादौ स्नेहनं न हितं मतम्॥४६॥  
 वातोल्बणे तिक्तघृतं पैतिके च प्रशस्यते।  
 लघुदोषे, महादोषे पैतिके स्याद्विरेचनम्॥४७॥  
 न घृतं बहुदोषाय देयं यन्न विरेचयेत्।  
 तेन दोषो ह्युपष्टब्धस्त्वङ्मांसरुधिरं पचेत्॥४८॥  
 तस्माद्विरेकमेवादौ शस्तं विद्याद्विसर्पिणः।  
 रुधिरस्यावसेकं च तद्ध्यस्याश्रयसञ्जितम्॥४९॥  
 tatra sādhyānāṃ sādhanamanuvyākhyāsyāmaḥ॥43॥  
 laṅghanollekhane śaste tiktakānāṃ ca sevanam।  
 kaphasthānagate sāme rūkṣaśītaiḥ pralepayet॥44॥  
 pittasthānagate'pyetat sāme kuryāccikitsitam।  
 śoṇitasyāvasekaṃ ca virekaṃ ca viśeṣataḥ॥45॥  
 mārutāśayasambhūte'pyāditaḥ syādvirūkṣaṇam।  
 raktapittānvaye'pyādau snehanaṃ na hitaṃ matam॥46॥  
 vātolbaṇe tiktaghṛtaṃ paittike ca praśasyate।  
 laghudoṣe, mahādoṣe paittike syādvirecanam॥47॥  
 na ghṛtaṃ bahudoṣāya deyaṃ yanna virecayet।  
 tena doṣo hyupaṣṭabdastvaṅmāṃsarudhiraṃ pacet॥48॥  
 tasmādvirekamevādau śastaṃ vidyādvīsarpaṇaḥ।  
 rudhirasyāvasekaṃ ca taddhyasyāśrayasañjñitam॥49॥

### **Visarpa Chikitsa Sutra: Line of treatment**

If the Doshas causing Visarpa are of Ama (uncooked) nature and if these Doshas are located in the abode of:

Kapha (upper part of the body, i.e chest, neck and head) –  
 Langhana (fasting) and Vamana (emetic) therapies are useful. Such a patient is given ingredients having Katu (bitter) taste. The affected part of the body is anointed with the paste of the ingredients having ununctousness and cooling effect.

Pitta (i.e Middle part of the body), then also the therapeutic measures suggested above is administered. In addition, blood letting and purgation therapies are specifically administered to such patients.

Vayu (lower part of the body), then Rookshana therapy is administered in the beginning. Since the disease involves the vitiation of Rakta (blood) and Pitta (in the Samanya Samprapti or general Pathogenesis), in the beginning, oleation therapy is not useful.

If Vayu is aggravated in excess and Pitta is less aggravated to cause Visarpa, then Tiktaka Ghrta (Charaka Chikitsasthana 7: 140-150) is useful. However, if Pitta is aggravated in excess, then the patient is treated with purgation therapy.

If the Doshas causing Visarpa are aggravated in excess then recipes of medicated ghee which do not cause purgation is not administered. Otherwise, these recipes of medicated ghee (which are not purgatives) occlude the Doshas resulting in the sloughening (Paka) of the skin, muscle tissue and blood. Therefore, in the beginning the Visarpa patient is given purgation therapy. This patient is administered blood-letting therapy. Because the vitiated blood is the Asraya (main supporting factor) in the pathogenesis of Visarpa [43- 49]

इति वीसर्पनुत् प्रोक्तं समासेन चिकित्सितम्।

एतदेव पुनः सर्वं व्यासतः सम्प्रवक्ष्यते॥५०॥

iti vīsarpanut proktaṃ samāsenā cikitsitam।

etadeva punaḥ sarvaṃ vyāsataḥ sampravakṣyate॥50॥

In the above verses, the treatment of Visarpa is described only in brief. The treatment in detail will be spelt out hereafter. [50]



### **Vamana Yoga – Emetic Recipes:**

मदनं मधुकं निम्बं वत्सकस्य फलानि च।

वमनं सम्प्रदातव्यं विसर्पे कफपित्तजे॥५१॥

पटोल पिचुमर्दाभ्यां पिप्पल्या मदानेन च।

विसर्पे वमनं शस्तं तथा चेन्द्रयवैः सह॥५२॥

यांश्च योगान् प्रवक्ष्यामि कल्पेषु कफपित्तिनाम्।

विसर्पिणां प्रयोज्यास्ते दोषनिर्हरणाः शिवाः॥५३॥

madanam madhukam nimbam vatsakasya phalani ca।

vamanam sampradātavyam visarpe kaphapittaje॥51॥

paṭola picumardābhyām pippalyā madanena ca।

visarpe vamanam śastam tathā cendrayavaiḥ saha॥52॥

yāṁśca yogān pravakṣyābhi kalpeṣu kaphapittinām।

visarpiṇām prayojyāste doṣanirharaṇāḥ śivāḥ॥53॥

### **Vamana Yoga – Emetic Recipes:**

If Visarpa is caused by either Kapha or Pitta or both Kapha and Pitta, then the patient is given emetic therapy with the following recipes:

1. Madana – Randia dumetrom, Madhuka– Licorice – Glycyrrhiza glabra, Nimba – Neem (Azadirachta indica) and Fruits of Vatsaka (Holarrhena antidysenterica Wall.)

2. Patola – Trichosanthes dioica, Picumarda, Pippali – Long pepper fruit – Piper longum, madana and Indra –Yava – Barley (Hordeum vulgare) [51- 53]

### **Kashaya Yogas – Herbal decoction:**

मुस्त निम्ब पटोलानां चन्दनोत्पलयोरपि।

सारिवामलकोशीर मुस्तानां वा विचक्षणः॥५४॥

कषायान् पाययेद्वैद्यः सिद्धान् वीसर्पनाशनान्।

किराततित्तकं लोध्रं चन्दनं सदुरालभम्॥५५॥

नागरं पद्म किञ्जल्कमुत्पलं स बिभीतकम्।

मधुकं नागपुष्पं च दद्याद्वीसर्प शान्तये॥५६॥  
 प्रपौण्डरीकं मधुकं पद्मकिञ्जल्कमुत्पलम्।  
 नागपुष्पं च लोध्रं च तेनैव विधिना पिबेत्॥५७॥  
 द्राक्षां पर्पटकं शुण्ठीं गुडूचीं धन्वयासकम्।  
 निशापर्युषितं दद्यात्तृष्णा वीसर्प शान्तये॥५८॥  
 पटोलं पिचुमर्दं च दार्वीं कटुकरोहिणीम्।  
 यष्ट्याहां त्रायमाणां च दद्याद्वीसर्पशान्तये॥५९॥  
 पटोलादिकषायं वा पिबेत्त्रिफलया सह।  
 मसूरं विदलै र्युक्तं घृतमिश्रं प्रदापयेत्॥६०॥  
 पटोलपत्र मुद्गानां रसमामलकस्य च।  
 पाययेत् घृतोन्मिश्रं नरं वीसर्प पीडितम्॥६१॥

musta nimba paṭolānām candanotpalayorapi।  
 sārivāmalakośira mustānām vā vicakṣaṇaḥ॥54॥  
 kaṣāyān pāyayedvaidyaḥ siddhān vīsarpanāśanān।  
 kirātatikṭakaṃ lodhraṃ candanaṃ sadurālabham॥55॥  
 nāgaraṃ padma kiñjalkamutpalaṃ sa bibhītakam।  
 madhukaṃ nāgapuṣpaṃ ca dadyādvīsarpa śāntaye॥56॥  
 prapaunḍarīkaṃ madhukaṃ padmakiñjalkamutpalam।  
 nāgapuṣpaṃ ca lodhraṃ ca tenaiva vidhinā pibet॥57॥  
 drākṣām parpaṭakaṃ śuṅṭhīm guḍūcīm dhanvayāsakam।  
 niśāparyuṣitaṃ dadyātrṣṇā vīsarpa śāntaye॥58॥  
 paṭolaṃ picumardaṃ ca dārvīm kaṭukarohiṇīm।  
 yaṣṭyāhvām trāyamāṇām ca dadyādvīsarpaśāntaye॥59॥  
 paṭolādikaṣāyaṃ vā pibettriphalayā saha।  
 masūra vidalai ryuktaṃ ghr̥tamīśraṃ pradāpayet॥60॥  
 paṭolapatra mudgānām rasamāmalakasya ca।  
 pāyayeta ghr̥tonmīśraṃ naraṃ vīsarpa pīḍitam॥61॥

## The following decoctions are useful for the treatment of Visarpa:

1. Decoction of Musta (Cyperus rotundus), Nimba – Neem

(Azadirachta indica) and Patola – Trichosanthes dioica

2. Decoction of Chandana (Sandalwood – Santalum album) and Utpala (Nymphaea alba) Sariva – Indian Sarsaparilla – Hemidesmus indicus, Amalaka, Ushira – Vetiver – Vetiveria zizanioides and Musta (Cyperus rotundus)

A wise physician should administer these (above mentioned therapeutically effective decoctions for the cure of Visarpa.

1. Decoction of Kirata- Tikta – Swertia chirata, Lodhra (Symplocos racemosa), Chandana (Sandalwood – Santalum album), Duralabha – Fagonia arabica, Nagara – Zingiber officinale, Androciums of Padma – Lotus (Nelumbo nucifera), Utpala (Nymphaea alba), Bibhitaka – Terminalia bellerica, Madhuka– Licorice – Glycyrrhiza glabra, and Naga-Puspa

2. Decoction of Prapaundarika (Nymphaea lotus) – red variety, Madhuka– Licorice – Glycyrrhiza glabra, Androceums of Padma – Lotus (Nelumbo nucifera), Utpala (Nymphaea alba), Naga-Puspa and Lodhra (Symplocos racemosa)

3. The Sita – white variety of Cynodon dactylon-Kasaya (cold decoction) prepared of Draksha – Raisin – Vitis vinifera, Parpataka, Sunthi – Zingiber officinale, Guduchi – Tinospora cordifolia and Dhanvasaka this is useful for the cure of morbid thirst and Visarpa

4. The cold decoction of Patola – Trichosanthes dioica, Picumarda, Darvi, Katuka-Katukarohini – Picrorhiza kurroa, Yasti- Madhu – Glycyrrhiza glabra and Trayamana – Gentiana kurroo

5. To the above mentioned recipe of Patola – Trichosanthes dioica, etc. Triphala and Dehusked seeds of masura may be added, and made to a decoction. This decoction is added with ghee and

6. Decoction of the leaves of Patola – Trichosanthes dioica, Mudga and the juice of Amalaki – Emblica officinalis. This decoction is administered by adding ghee. [54-61]

## Recipes of Medicated Ghee

यच्च सर्पिर्महातिकं पित्त कुष्ठ निबर्हणम्।  
निर्दिष्टं तदपि प्राज्ञो दद्याद्वीसर्पशान्तये॥६२॥  
त्रायमाणाघृतं सिद्धं गौल्मिके यदुदाहृतम्।  
विसर्पाणां प्रशान्त्यर्थं दद्यात्तदपि बुद्धिमान्॥६३॥  
त्रिवृच्चूर्णं समालोड्य सर्पिषा पयसाऽपि वा।  
घर्माम्बुना वा संयोज्य मृद्वीकानां रसेन वा॥६४॥  
विरेकार्थं प्रयोक्तव्यं सिद्धं वीसर्पनाशनम्।  
त्रायमाणाशृतं वाऽपि पयो दद्याद्विरेचनम्॥६५॥  
त्रिफलारस संयुक्तं सर्पिस्त्रिवृतया सह।  
प्रयोक्तव्यं विरेकार्थं विसर्प ज्वरनाशनम्॥६६॥  
रसमामलकानां वा घृतमिश्रं प्रदापयेत्।  
स एव गुरुकोष्ठाय त्रिवृच्चूर्णयुतो हितः॥६७॥  
दोषे कोष्ठगते भूय एतत् कुर्याच्चिकित्सितम्॥६८॥  
yacca sarpirmahātiktam pitta kuṣṭha nibarhaṇam।  
nirdiṣṭam tadapi prājño dadyādvīsarpaśāntaye॥62॥  
trāyamānāghṛtam siddham gaulmike yadudāhṛtam।  
visarpāṇām praśāntyartham dadyāttadapi buddhimān॥63॥  
trivrccūrṇam samāloḍya sarpiṣā payasā’pi vā।  
gharmāmbunā vā saṃyojya mṛdvīkānām rasena vā॥64॥  
virekārtham prayoktavyam siddham vīsarpanāśanam।  
trāyamānāśṛtam vā’pi payo dadyādvirecanam॥65॥  
triphalārasa saṃyuktam sarpistrivṛtayā saha।  
prayoktavyam virekārtham visarpa jvaranāśanam॥66॥  
rasamāmalakānām vā ghṛtamīśram pradāpayet।  
sa eva gurukoṣṭhāya trivrccūrṇayuto hitaḥ॥67॥  
doṣe koṣṭhagate bhūya etat kuryāccikitsitam॥68॥

MadhuTiktaka Ghrita described earlier (in Chikitsa 7: 144-150) for the treatment of Paittika Kushta is used by a wise physician to cure

of Visarpa.

The reputed of Trayamana Ghruta described earlier (in Chikitsa 5: 128- 129) for the treatment of Gulma (Phantom tumor) also is used by a wise physician for the treatment of Visarpa.

The powder of Trivrt – Operculina turpethum is boiled by adding ghee or milk, and administered along with warm water or the juice of Mrdvika for purgation. This is a reputed recipe for the cure of Visarpa.

Similarly, milk boiled by adding Trayamana is administered to cause purgation in a patient of suffering from Visarpa.

The decoction of Triphala is added with ghee and Trivrt – Operculina turpethum and given for purgation to the patient of Visarpa associated with fever.

Similarly, the decoction or juice of Amalaki – Emblica officinalis is administered for purgation, by adding ghee. If the patient of Visarpa had costive bowel, then the powder of Trivrt – Operculina turpethum is added to this recipe.

If the Doshas in the patient of visarpa in the Kosta (Gastro-Intestinal tract), the also the above mentioned recipes are to be administered. [62- 1/2 68]

### **Raktamokshana – Blood- letting Therapy for Bahi Visarpa:**

शाखादुष्टे तु रुधिरे रक्तमेवादितो हरेत्॥६८॥

भिषग्वातान्वितं रक्तं विषाणेन विनिर्हरेत्।

पित्तान्वितं जलौकोभिः, कफान्वितमलाबुभिः॥६९॥

यथासन्नं विकारस्य व्यथयेदाशु वा सिराम्।

त्वङ्मांसस्नायुसङ्क्लेदो रक्तक्लेदाद्धि जायते॥७०॥

śākhāduṣṭe tu rudhire raktamevādito haret॥68॥

bhiṣagvātānviṭaṃ raktam viṣāṇena vinirharet।

pittānviṭaṃ jalaukobhiḥ, kaphānviṭamalābubhiḥ॥69॥

yathāsannaṃ vikārasya vyadhayedāśu vā sirām|  
tvañmāṃsasnāyusankledo raktakledāddhi jāyate||70||

### **Raktamokshana – Blood- letting Therapy for Bahi Visarpa:**

If the blood in the periphery is vitiated to cause Visarpa, then in the beginning, blood – letting therapy is administered by the physician.

**Vatanvita Rakta – Shruna (Vishaana) –** If the vitiated Rakta is associated with aggravated Vayu, then the vitiated blood is taken out through the help of horn.

**Pittanvita Rakta – Jalauka –** If there is associated of aggravated Pitta, then the blood is taken out with the help of leech.

**Kaphanvita Rakta – Alabu –** If there is association of aggravated Kapha, then the vitiated blood is taken out with the help of alabu (the outer shell of the fruit with the pulp removed).

In addition, Venesection is performed to take out the vitiated blood from the adjacent vein. This blood- letting therapy is essential], without which the vitiated blood gives rise to the sloughening of the skin, muscle tissue and ligaments. [68 ½ – 70]

### **External therapies**

अन्तःशरीरे संशुद्धे दोषे त्वङ्मांस संश्रिते|

आदितो वाऽल्पदोषाणां क्रिया बाह्या प्रवक्ष्यते||७१||

antaḥśarīre saṃśuddhe doṣe tvañmāṃsa saṃśrite|

ādito vā'lpadoṣāṇāṃ kriyā bāhyā pravakṣyate||71||

Even after the interior of the body is cleansed [by the above mentioned elimination therapies], the residual Doshas remain in the exterior of the body, i.e in the skin and muscle tissue. To remove these morbid Doshas, external therapies is administered. Such external therapies can also be administered in the beginning, if the Dasha causing Visarpa are less aggravated.

### **Udumbaradi Pradeha:**

उदुम्बर त्वङ्गधुकं पद्म किञ्जल्कमुत्पलम्|

नागपुष्पं प्रियङ्गुश्च प्रदेहः सघृतो हितः||७२||

udumbara tvaṅmadhukaṃ padma kiñjalkamutpalam|

nāgapuṣpaṃ priyaṅguśca pradehaḥ saghr̥to hitaḥ||72||

The paste of the bark of Udumbara – Ficus racemosa, Madhuka– Licorice – Glycyrrhiza glabra, Padma – Lotus (Nelumbo nucifera)- kinjalka, Utpala (Nymphaea alba), Naga puspa and Priyangu (Callicara macrophylla) is added with Ghee and applied externally (Pradeha) for the cure of Visarpa. [72]

### **Nyarodhadya Lepa**

न्यग्रोधपादास्तरुणाः कदली गर्भ संयुताः|

बिसग्रन्थिश्च लेपः स्याच्छतधौतघृताप्लुतः||७३||

nyagrodhapādāstaruṅāḥ kadalī garbha saṃyutāḥ|

bisagranthīśca lepaḥ syācchatadhautaghṛtāplutaḥ||73||

The paste of the tender adventitious roots of Nyagrodha – Ficus bengalensis, Pith of Kadali and Bisa- Granthi (rhizome of lotus) is mixed with Shata- Dhauta- Ghrta (ghee washed with water for 100 times) and applied externally. [73]

### **Kaliyadi Pralepa**

कालीयं मधुकं हेम वन्यं चन्दन पद्मकौ|

एला मृणालं फलिनी प्रलेपः स्याद्धृताप्लुतः||७४||

kāliyaṃ madhukaṃ hema vanyaṃ candana padmakau|

elā mṛṅālaṃ phalinī pralepaḥ syāddhṛtāplutaḥ||74||

The paste of Kaliya, Madhuka– Licorice – Glycyrrhiza glabra, Hema (Mesua ferrea), Vanya, Chandana (Sandalwood – Santalum album),

Padmaka – Prunus cerasoides, Ela (Elettaria cardamomum Maton) Mrnala and Phalini is mixed with ghee and applied externally. [74]

### **Shadvaladi –Pradeha:**

शाद्वलं च मृणालं च शङ्खं चन्दनमुत्पलम्।

वेतसस्य च मूलानि प्रदेहः स्यात् सतण्डुलः॥७५॥

śādvalaṃ ca mṛṇālaṃ ca śaṅkhaṃ candanamutpalam।

vetasasya ca mūlāni pradehaḥ syāt sataṇḍulaḥ॥75॥

The paste of Shadvala (Durva (Cynodon dactylon), Mrunala, Shankha, Chandana (Sandalwood – Santalum album), Utpala (Nymphaea alba), root of Vetasa and Tandula (rice) is applied externally. [75]

### **Sarivadya-Pralepa:**

सारिवा पद्मकिञ्जल्कमुशीरं नीलमुत्पलम्।

मञ्जिष्ठा चन्दनं लोध्रमभया च प्रलेपनम्॥७६॥

sārivā padmakiñjalkamuśīraṃ nīlamutpalam।

mañjiṣṭhā candanaṃ lodhramabhayā ca pralepanam॥76॥

The paste of Sariva – Indian Sarsaparilla – Hemidesmus indicus, Padma – Lotus (Nelumbo nucifera)- Kinjalka, Ushira – Vetiver – Vetiveria zizanioides, nila- Utpala (Nymphaea alba), Manjistha – Rubia cordifolia, Chandana – Santalum album, Lodhra (Symplocos racemosa) and Abhaya – Terminalia chebula is applied externally. [76]

### **Naladadi Pralepa**

नलदं च हरेणुश्च लोध्रं मधुक पद्मकौ ।

दूर्वा सर्जरसश्चैव सघृतं स्यात् प्रलेपनम्॥७७॥

naladaṃ ca hareṇuśca lodhraṃ madhuka padmakau ।

dūrvā sarjarasaścaiva saghṛtaṃ syāt pralepanam॥77॥



The paste of Nalada, Harenu, Lodhra (Symplocos racemosa), Madhuka– Licorice – Glycyrrhiza glabra, Padmaka – Prunus cerasoides, Durva – Cynodon dactylon and Sarja (Vateria indica)- Rasa is mixed with ghee and applies externally. [77]

यावकाः सक्तवश्चैव सर्पिषा सह योजिताः।

प्रदेहो मधुकं वीरा सघृता यव सक्तवः॥७८॥

yāvakāḥ saktavaścaiva sarpiṣā saha yojitāḥ।

pradeho madhukaṃ vīrā saghṛtā yava saktavaḥ॥78॥

Yavaka (gruel prepared of barley) or Saktu (roasted flour of cereals) is mixed with ghee and applied externally.

The paste of Madhuka– Licorice – Glycyrrhiza glabra, Vara and Yava – Barley (Hordeum vulgare)-Saktu (Flour prepared of roasted barley) is mixed with ghee and applied externally. [78]

### **Baladi Lepa**

बलामुत्पल शालूकं वीरामगुरु चन्दनम्।

कुर्यादालेपनं वैद्यो मृणालं च बिसान्वितम्॥७९॥

balāmutpala śālūkaṃ vīrāmaguru candanam।

kuryādālepanaṃ vaidyo mṛṇālaṃ ca bisānvitam॥79॥

The physician should apply externally the paste of Bala – Country mallow (root) – Sida cordifolia, Utpala (Nymphaea alba)- Saluka (rhizome of lotus), Vira Kanda (Vidari (Ipomoea paniculata / Pueraria tuberosa), Aguru – Aquallaria agallocha and Chandana (Sandalwood – Santalum album).

Similarly, the paste of Mrnala (root of lotus) Bisa (stem of lotus) is applied externally. [79]

यवचूर्णं समधुकं सघृतं च प्रलेपनम्।

yavacūrṇaṃ samadhukaṃ saghṛtaṃ ca pralepanam।

The paste of the powder of barley and Madhuka– Licorice – Glycyrrhiza glabra is mixed with ghee and applied externally. [½ 80]

हरेणवो मसुराश्च समुद्राः श्वेत शालयः॥८०॥

पृथक् पृथक् प्रदेहाः स्युः सर्वे वा सर्पिषा सह।

hareṇavo masurāśca samudgāḥ śveta śālayaḥ॥80॥

pr̥thak pr̥thak pradehāḥ syuḥ sarve vā sarpiṣā saha।

Harenu, Masura, Mudga and white variety of Shali-rice- – these drugs taken individually or all together is made to a paste, mixed with ghee and applied externally [80 ½ – ½ 81]

पद्मिनी कर्दमः शीतो मौक्तिकं पिष्टमेव वा॥८१॥

शङ्खः प्रवालः शुक्तिर्वा गैरिकं वा घृताप्लुतम्।

(पृथगेते प्रदेहाश्च हिता ज्ञेया विसर्पिणाम्)।

Padminī kardamaḥ śīto mauktikaṁ piṣṭameva vā॥81॥

śaṅkhaḥ pravālaḥ śuktirvā gairikaṁ vā ghr̥tāplutam।

(pr̥thagete pradehāśca hitā jñeyā visarpiṇām)।

The cooling mud from a lotus pond or the paste of pearl, or the paste of Sankha, or the paste of Pravala, or the paste of Sukti, or the paste of Gairika is mixed with ghee and applied externally which is useful for the patient suffering from Visarpa. [81 ½ – ½ 82]

### **Prapanudarikadi Pralepa**

प्रपौण्डरीकं मधुकं बला शालूकमुत्पलम्॥८२॥

न्यग्रोध पत्रदुग्धीके सघृतं स्यात् प्रलेपनम्।

prapaunḍarīkaṁ madhukaṁ balā śālūkamuṭpalam॥82॥

nyagrodha patradugdhīke saghr̥taṁ syāt pralepanam।

The paste of Prapaundarika (Nymphaea lotus) – red variety, Madhuka– Licorice – Glycyrrhiza glabra, Bala – Country mallow (root) – Sida cordifolia, Saluka, Utpala (Nymphaea alba), leaves of Nyagrodha – Ficus bengalensis and Dugdika is mixed with ghee and applied externally. [82 1/2 – 1/2 83]

बिसानि च मृणालं च सघृताश्च कशेरुकाः॥८३॥  
शतावरी विदार्योश्च कन्दौ धौतघृताप्लुतौ।  
bisāni ca mṛṇālaṃ ca saghṛtāśca kaśerukāḥ॥83॥  
śatāvārī vidāryōśca kandau dhautaghṛtāplutau।

The paste of Bisa (Lotus Root), Mrinala (lotus stalk) or Kasheru is mixed with ghee and applied externally.  
Similarly, the paste of Shatavari – Asparagus racemosus and Vidari (Ipomoea paniculata / Pueraria tuberosa) mixed with Shata-Dhauta- Ghrta (Ghee washed with water 100 times) may be used externally. [83 1/2- 1/2 84]

शैवालं नलमूलानि गोजिह्वा वृष कर्णिका॥८४॥  
इन्द्राणिशाकं सघृतं शिरीषत्वग्बलाघृतम् ।  
śaivālaṃ nalamūlāni gojihvā vṛṣa karṇikā॥84॥  
indrāṇiśākam saghṛtam śirīṣatvagbalāghṛtam ।

The paste of Saivala (Vallisneria spiralis moss), the root of Nava (Nala), Gojihva, Vrsa- Karnika (Musika-Parnika) and leaves of Indrani (Nirgundi (Vitex negundo) is mixed with ghee and applied externally. Similarly, the paste of the bark of Sirisha (Albizzia lebeck Benth.) mixed with Bala – Country mallow (root) – Sida cordifolia-Ghrta may be applied externally. [84 1/2 – 1/2 85]

न्यग्रोधोदुम्बर प्लक्ष वेतसाश्चत्थ पल्लवैः॥८५॥  
त्वक्कल्कैर्बहुसर्पिर्भिः शीतैरालेपनं हितम्।

nyagrodhodumbara plakṣa vetasāśvattha pallavaiḥ||85||  
tvakkalkairbahusarpirbhiḥ śītairālepanaṃ hitam|

The paste of the leaves of barks of Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Plaksa – Ficus virens, vetasa and Asvattha – Ficus religiosa is mixed with profuse quantity of ghee and applied externally after making these cool. [85 ½- ½ 86]

प्रदेहाः सर्व एवैते वात पित्तोल्बणे शुभाः||८६||  
सकफे तु प्रवक्ष्यामि प्रदेहानपरान् हितान्|  
pradehāḥ sarva evaite vāta pittolbaṇe śubhāḥ||86||  
sakaphe tu pravakṣyāmi pradehānaparān hitān|

All the above mentioned Pradehas (recipes used externally in paste form) are useful in the Visarpa caused by the aggravation of Vata and Pitta. Other recipes, in addition to the above mentioned ones, which are useful in the treatment of Visarpa caused by aggravated Kapha, will be described hereafter. [86 ½ – ½ 86]

### **Triphala Pradeha**

त्रिफलां पद्मकोशीरं समङ्गां करवीरकम्||८७||  
नलमूलान्यनन्तां च प्रदेहमुपकल्पयेत्|  
triphalāṃ padmakośīraṃ samaṅgāṃ karavīrakam||87||  
nalamūlānyanantāṃ ca pradehamupakalpayet|

The paste of Triphala, Padmaka – Prunus cerasoides, Ushira – Vetiver – Vetiveria zizanioides, Samanga – Rubia cordifolia, Karaviraka, root of Nala and Ananta mixed with a small quantity of ghee is useful in Kaphaja type of Visarpa. [87 ½ – ½ 88]

### **Khadiradya Iepana:**

खदिरं सप्तपर्णं च मुस्तमारग्वधं धवम्||८८||

कुरण्टकं देवदारु दद्यादालेपनं भिषक्।

khadiram̐ saptaparnam̐ ca mustamāragvadham̐ dhavam̐||88||

kuraṅṭakam̐ devadāru dadyādālepanam̐ bhiṣak|

The paste of Khadira – Acacia catechu, Saptaparna – Alstonia scholaris, Musta (Cyperus rotundus), Aragvadha (Cassia fistula), Dhava – Anogeissus latifolia, Kurantaka and Devadaru (Cedrus deodara) mixed with a small quantity of ghee is useful in kaphaja type of Visarpa. [88 ½ – ½ 89]

### **Kaphaja Visarpa Yogas:**

आरग्वधस्य पत्राणि त्वचं श्लेष्मातकस्य च||८९||

इन्द्राणि शाकं काकाह्वां शिरीष कुसुमानि च।

शैवालं नलमूलानि वीरां गन्ध प्रियङ्गुकाम्||९०||

त्रिफलां मधुकं वीरां शिरीष कुसुमानि च।

प्रपौण्डरीकं हीबेरं दार्वी त्वङ्मधुकं बलाम्||९१||

पृथगालेपनं कुर्याद्द्वन्द्वशः सर्वशोऽपि वा।

āragvadhasya patrāṇi tvacaṃ śleṣmātakasya ca||89||

indrāṇi śākaṃ kākāhvāṃ śirīṣa kusumāni ca|

śaivālam̐ nalamūlāni vīrām̐ gandha priyaṅgukām̐||90||

triphalām̐ madhukaṃ vīrām̐ śirīṣakusumāni ca|

prapaunḍarīkam̐ hrīberam̐ dārvī tvaṅmadhukaṃ balām̐||91||

prthagālepanam̐ kuryāddvandvaśaḥ sarvaśo'pi vā|

The following recipes are useful in the kaphaja type of Visarpa:

1. Paste of the leaves of Aragvadha (Cassia fistula) and the bark of Slesmataka
2. Paste of the leaves of Indrani, Kakahva and flowers of Sirisha (Albizzi lebbeck Benth.)
3. Paste of Saivala (Vallisneria spiralis) (moss), root of Nala, Vira

and Gandha-Priyangu (Callicara macrophylla)

4. Paste of Triphala, Madhuka– Licorice – Glycyrrhiza glabra, Vira and flowers of Sirisha (Albizzi lebeck Benth.) and

5. Paste of Prapaundrarika – Nymphaea lotus, Hribera, bark of Darvi – Berberis aristata, Madhuka– Licorice – Glycyrrhiza glabra and bala – Sida cordifolia

The above mentioned recipes may be used individually or two of these may be combined or all of these may be used together externally by adding a small quantity of ghee for the cure of Kaphaja type of Visarpa. [89 ½ – ½ 92]

### **Use of ghee in Recipes:**

प्रदेहाः सर्व एवैते देयाः स्वल्प घृता प्लुताः॥९२॥

वातपित्तोल्बणे ये तु प्रदेहास्ते घृताधिकाः।

घृतेन शतधौतेन प्रदिह्यात् केवलेन वा॥९३॥

pradehāḥ sarva evaite deyāḥ svalpa ghr̥tā plutāḥ॥92॥

vātapittolbaṇe ye tu pradehāste ghr̥tādhikāḥ।

ghr̥tena śatadhautena pradihyāt kevalena vā॥93॥

All the recipes described above for external application to treat Kaphaja type of Visarpa is mixed with ghee only in small quantity. The recipes described earlier for the treatment of Vatika and Paittika types of Visarpa should however, be added with ghee in profuse quantity.

Even Shata Dhauta ghrita (ghee washed with water 100 times) also can be used externally for the treatment of Visarpa. [92 ½ – 93]

Read more about **Shata Dhauta ghrita**

### **Recipes to cleanse the skin lesions: – Seka Yogas**

घृतमण्डेन शीतेन पयसा मधुकाम्बुना।

पञ्चवल्ककषायेण सेचयेच्छीतलेन वा॥९४॥

वातासृक्पित्तबहुलं विसर्पं बहुशो भिषक्।  
ghṛtamaṇḍena śītena payasā madhukāmbunā।  
pañcavalkakaṣāyeṇa secayecchītalena vā॥94॥  
vātāsṛkpittabahulaṃ visarpaṃ bahuśo bhiṣak।

If the Visarpa is caused by the excessive aggravation or vitiation of Vata, Rakta and Pitta, then the Physician is effuse (Seka) [the ulcers] frequently with the supernatant part of ghee or cooled milk or cooled decoction of Madhuka– Licorice – Glycyrrhiza glabra or the cooled decoction of Pancha-Valkala. [94 – 1/2 95]

### **Recipes Used in different other Forms:**

सेचनास्ते प्रदेहा ये त एव घृतसाधनाः॥९५॥  
ते चूर्णयोगा वीसर्पव्रणानामवचूर्णनाः।  
secanāste pradehā ye ta eva ghṛtasādhanāḥ॥95॥  
te cūrṇayogā vīsarpavraṇānāmavacūrṇanāḥ।

The recipes described above for effusion (secana) and for external application (Pradeha) may also be used for cooking medicated ghee. Similarly, these ingredients (recipes) can also be used for dusting (Avachurnna). Application of this medicated ghee and dusting the powders of these recipes help in the healing the ulcers of Visarpa.

### **Durvadi –Ghrta and Darvyadi Avachurna**

दूर्वा स्वरस सिद्धं च घृतं स्याद्व्रणरोपणम्॥९६॥  
दार्वीत्वङ्मधुकं लोध्रं केशरं चावचूर्णनम्।  
dūrvā svarasa siddhaṃ ca ghṛtaṃ syādvraṇaropaṇam॥96॥  
dārvītvāṅmadhukaṃ lodhraṃ keśaraṃ cāvacūrṇanam।

Ghee cooked with the juice of Durva (Cynodon dactylon) is applied externally which helps in the healing of the ulcers caused by

Visarpa.

**Avachurnana – dusting** – Similarly, the powder of the bark of Darvi – Berberis aristata, madhuka, Lodhra (Symplocos racemosa) and Kesara may be used for dusting over these ulcers. [96 ½ – ½ 97]

### **Recipe for the Washing Ulcers**

पटोलः पिचुमर्दश्च त्रिफला मधुकोत्पले॥९७॥

एतत् प्रक्षालनं सर्पिर्व्रणचूर्णं प्रलेपनम्॥९८॥

paṭolaḥ picumardaśca triphalā madhukotpale॥97॥

etat prakṣālanam sarpirvraṇacūrṇam pralepanam॥98॥

Decoction of Patola – Trichosanthes dioica, Picumarda, Triphala, Madhuka– Licorice – Glycyrrhiza glabra and Utpala (Nymphaea alba) may be used for washing ulcers of Visarpa. Medicated ghee prepared of the above mentioned ingredients may be applied over these ulcers. Similarly, the powder of these ingredients may be used for dusting over these ulcers of Visarpa. [97 ½ – ½ 98]

### **Method of Using Ointments (Pradeha or lepa)**

प्रदेहाः सर्व एवैते कर्तव्याः सम्प्रसादनाः॥९८॥

क्षणे क्षणे प्रयोक्तव्याः पूर्वमुद्धृत्य लेपनम्।

अधावनोद्धृते पूर्वे प्रदेहा बहुशोऽघनाः॥९९॥

देयाः प्रदेहाः कफजे पर्याधानोद्धृते घनाः।

त्रिभागाङ्गुष्ठमात्रः स्यात् प्रलेपः कल्कपेषितः॥१००॥

नातिस्निग्धो न रूक्षश्च न पिण्डो न द्रवः समः।

न च पर्युषितं लेपं कदाचिदवचारयेत्॥१०१॥

न च तेनैव लेपेन पुनर्जातु प्रलेपयेत्।

क्लेदवीसर्पशूलानि सोष्णाभावात् प्रवर्तयेत्॥१०२॥

लेपो ह्युपरि पट्टस्य कृतः स्वेदयति व्रणम्।



स्वेदजाः पिडकास्तस्य कण्डूश्चैवोपजायते॥१०३॥  
 उपर्युपरि लेपस्य लेपो यद्यवचार्यते।  
 तानेव दोषाञ्जनयेत् पट्टस्योपरि यान् कृतः॥१०४॥  
 अतिस्निग्धोऽतिद्रवश्च लेपो यद्यवचार्यते।  
 त्वचि न श्लिष्यते सम्यङ्न दोषं शमयत्यपि॥१०५॥  
 तन्वालिसं न कुर्वीत संशुष्को ह्यापुटायते।  
 न चौषधिरसो व्याधिं प्राप्नोत्यपि च शुष्यति॥१०६॥  
 तन्वालित्सेन ये दोषास्तानेव जनयेद्भृशम्।  
 संशुष्कः पीडयेद्व्याधिं निःस्नेहो ह्यवचारितः॥१०७॥  
 pradehāḥ sarva evaite kartavyāḥ samprasādanāḥ॥98॥  
 kṣaṇe kṣaṇe prayoktavyāḥ pūrvamuddhṛtya lepanam।  
 adhāvanoddhṛte pūrve pradehā bahuśo'ghanāḥ॥99॥  
 deyāḥ pradehāḥ kaphaje paryādhānoddhṛte ghanāḥ।  
 tribhāgānguṣṭhamātraḥ syāt pralepaḥ kalkapeṣitaḥ॥100॥  
 nātisnigdho na rūkṣaśca na piṇḍo na dravaḥ samaḥ।  
 na ca paryuṣitaṃ lepaṃ kadācidavacārayet॥101॥  
 na ca tenaiva lepena punarjātu pralepayet।  
 kledavīsarpaśūlāni soṣṇābhāvāt pravartayet॥102॥  
 lepo hyupari paṭṭasya kṛtaḥ svedayati vraṇam।  
 svedajāḥ piḍakāstasya kaṇḍūścaivopajāyate॥103॥  
 uparyupari lepasya lepo yadyavacāryate।  
 tāneva doṣāñjanayet paṭṭasyopari yān kṛtaḥ॥104॥  
 atisnigdho'tidravaśca lepo yadyavacāryate।  
 tvaci na śliṣyate samyanna doṣaṃ śamayatyapi॥105॥  
 tanvāliptaṃ na kurvīta saṃśuṣko hyāpuṭāyate।  
 na cauṣadhiraso vyādhiṃ prāpnotyapi ca śuṣyati॥106॥  
 tanvāliptena ye doṣāstāneva janayedbhrśam।  
 saṃśuṣkaḥ piḍayedvyādhiṃ niḥsneho hyavacāritaḥ॥107॥

### **Method of Using Ointments (Pradeha or lepa)**

All the above mentioned ointments cure Samprasadana (which

brings back the natural color of the skin or which cause alleviation of Raktha and Pitta). These are to be used repeatedly after removing the previously applied ointment.

The earlier used ointment is removed without washing with water, and thereafter, fresh ointment which is not very thick is applied. This process is repeated for several times.

In Kaphaja Visarpa, thick ointment is used after the previously applied ointment is dried up and removed. The triturated paste is used externally in the form of ointment, and the thickness of this paste is 3/4th of the thickness of the thumb.

The paste is neither too unctuous nor too unctuous. The paste is neither in a bolus form nor should it be too thin. The paste is of moderate consistency.

The paste which has become stale should never be used over the ulcers of Visarpa. The same paste which was used earlier and removed of Visarpa. The same paste which was used earlier and removed is again.

The paste smeared over a piece of cloth is used (tied as a bandage) over these ulcers because, this arrests the evaporation of heat from these ulcers thereby causing sloughing, spread of the ulcers (Visarpa) and Pain. It produces more of heat as a result of which pimples appears in the skin giving rise to itching.

If the paste is applied over the earlier one (without removing the earlier paste), then the same ailments arise as are describes above (application of the paste by smearing over a cloth).

If the paste is applied in a thin layer, then while drying, the layer of the paste develops cracks, and it gets dried up before the medical value penetrates into the skin to cure the ailment

If the paste is applied without adding ghee, it produces the same adverse effects as those produced by the application of a thin layer

of the paste (described above) while getting dried up, this paste causes more pain or aggravates the disease [98- 107]

### Wholesome Food and Drinks

अन्नपानानि वक्ष्यामि विसर्पाणां निवृत्तये।  
लङ्घितेभ्यो हितो मन्थो रूक्षः सक्षौद्रशर्करः॥१०८॥  
मधुरः किञ्चिदम्लो वा दाडिमामलकान्वितः।  
सपरुषक मृद्वीकः सखर्जूरः शृताम्बुना॥१०९॥  
तर्पणैर्यवशालीनां सस्नेहा चावलेहिका।  
जीर्णे पुराणशालीनां यूषैर्भुञ्जीत भोजनम्॥११०॥  
मुद्गान्मसूरांश्चणकान् यूषार्थमुपकल्पयेत्।  
अनम्लान् दाडिमाम्लान् वा पटोलामलकैः सह॥१११॥  
जाङ्गलानां च मांसानां रसांस्तस्योपकल्पयेत्।  
रूक्षान् परुषक द्राक्षा दाडिमामलकान्वितान्॥११२॥  
रक्ताः श्वेता महाह्वश्च शालयः षष्टिकैः सह।  
भोजनार्थे प्रशस्यन्ते पुराणाः सुपरिस्रुताः॥११३॥  
यवगोधूमशालीनां सात्म्यान्येव प्रदापयेत्।  
येषां नात्युचितः शालिर्नरा ये च कफाधिकाः॥११४॥  
annapānāni vakṣyāmi visarpāṇāṃ nivṛttaye।  
laṅghitebhyo hito mantho rūkṣaḥ sakṣaudraśarkaraḥ॥108॥  
madhuraḥ kiñcidamlo vā dāḍimāmalakānvitaḥ।  
saparūṣaka mṛdvīkaḥ sakharjūraḥ śṛtāmbunā॥109॥  
tarpaṇairyavaśālināṃ sasnehā cāvalehikā।  
jīrṇe purāṇaśālināṃ yūṣairbhujīta bhojanam॥110॥  
mudgānmasūrāṃścaṇakān yūṣārthamupakalpayet।  
anamlān dāḍimāmlān vā paṭolāmalakaiḥ saha॥111॥  
jāṅgalānāṃ ca māṃsānāṃ rasāṃstasyopakalpayet।  
rūkṣān parūṣaka drākṣā dāḍimāmalakānvitān॥112॥  
raktāḥ śvetā mahāhvāśca śālayaḥ ṣaṣṭikaiḥ saha।  
bhojanārthe praśasyante purāṇāḥ suparisrutāḥ॥113॥

yavagodhūmaśālīnāṃ sātmyānyeva pradāpayet|  
yeṣāṃ nātyucitaḥ śālīrnarā ye ca kaphādhikāḥ||114||

### **Wholesome food and drinks useful for curing Visarpa**

The patient in the beginning should observe fast. Thereafter, he is given Mantha (roasted flour of cereals added with water in profuse quantity). This drink is free from any unctuous material, but is added with Dadima – Pomegranate – *Punica granatum*, Amalaka, Parushaka – *Grewia asiatica*, Mrudvika and Kharjura – dates. The above mentioned flour of roasted cereals and other ingredients is mixed with boiled water.

The roasted flour of barley and Shali type of rice may be added with ghee, and given to the patient to eat in the form of linctus.

The above mentioned recipe is digested the patient is given boiled old rice along with vegetable soup. Mudga, Masura and Chanaka are used for the preparation of this vegetable soup. To these Yusha, patola – *Trichosanthes dioica* and Amalaka may also be added for the preparation of the soup. This soup may not be made sour. But if the patient so desires, then the soup can be made sour by adding sour Dadima – Pomegranate.

The patient is given the soup of the meat of animals inhabiting an arid zone. The meat-soup is added with any unctuous material like ghee, Parusaka – *Grewia asiatica*, Draksha – Raisins, Dadima – Pomegranate – *Punica granatum* and Amalaka may be added while preparing the meat soup.

Red, white Mahahva types of Shali rice, and Sastika type of rice, which are old and which are boiled with the residual water completely removed, is given to the patient as food.

Depending upon the eating habit (wholesomeness), the patient may be given either barley or wheat or Shali type of rice to eat. If Shali type of rice is not very homologatory, and if kapha is

aggravated in excess, (then barley and wheat is used as food).  
[108- 114]

### **Unwholesome Diet, Drinks and Regimens**

विदाहीन्यन्नपानानि विरुद्धं स्वपनं दिवा।

क्रोध व्यायाम सूर्याग्निप्रवातांश्च विवर्जयेत्॥११५॥

vidāhīnyannapānāni viruddhaṃ svapanaṃ divā।

krodha vyāyāma sūryāgnipravātāṃśca vivarjayet॥115॥

The patient suffering from Visarpa should avoid the following:

1. Food and drinks which are Vidahi (causing burning sensation)
2. Viruddha ahara – Mutually contradictory ingredients of food and drinks;
3. Diva svapna – Sleep during the day time
4. Krodha – Anger, Vyayama – Physical exercise and envy and
5. Exposure to hot rays of the sun, fire and strong wind. [115]

### **General Line of Treatment:**

कुर्याच्चिकित्स्तादस्माच्छीतप्रायाणि पैतिके।

रूक्षप्रायाणि कफजे स्नैहिकान्यनिलात्मके॥११६॥

वातपित्त प्रशमनमग्निवीसर्पणे हितम्।

कफपित्त प्रशमनं प्रायः कर्दमसञ्ज्ञिते॥११७॥

kuryāccikitsitādasmācchītaprāyāṇi paittike।

rūkṣaprāyāṇi kaphaje snaihikānyanilātmake॥116॥

vātapitta praśamanamagnivīsarpaṇe hitam।

kaphapitta praśamanaṃ prāyaḥ kardamasañjñite॥117॥

From the above mentioned recipes, the cooling ones are to be used for Paittika type of Visarpa. The ununctous type of recipe is used for Kaphaja type of Visarpa. For the treatment of Vatika type of Visarpa, unctuous type of recipe is used.

Agni- Visarpa is treated with recipes which alleviate Vayu and Pitta.

Kardama- Visarpa is treated with recipes which generally alleviate kapha and Pitta.

### **Treatment of Granthi- Visarpa:**

रक्त पित्तोत्तरं दृष्ट्वा ग्रन्थि वीसर्पमादितः।  
रूक्षणैर्लङ्घनैः सेकैः प्रदेहैः पाञ्चवल्कलैः॥११८॥  
सिरा मोक्षैर्जलौकोभिर्वमनैः सविरेचनैः।  
घृतैः कषाय तिकैश्च कालजः समुपाचरेत्॥११९॥

raktapittottaramḥ dṛṣṭvā granthi vīsarpamāditah।  
rūkṣaṇai rlaṅghanaiḥ sekaiḥ pradehaiḥ pāñcavalkalaiḥ॥118॥  
sirā mokṣai rjalaukobhi rvamanaiḥ savirecanaiḥ।  
ghṛtaiḥ kaṣāya tiktaiśca kālajñah samupācaret॥119॥

If granthi- Visarpa is dominated by Rakta and Pitta, then in the beginning, the patient is given

Ruksana (drying therapy),  
Langhana (fasting therapy),  
Seka (affusion) with the decoction of Panca- valkala,  
Sira-Moksa (venesection),  
Jalaukavacarana (blood- letting therapy with leech),  
Vamana (emetic therapy),  
Virecana (Purgation therapy) and medicated ghee prepared of  
Astringent and bitter drugs.

The physician should administer these therapies in appropriate time. [118- 119]

ऊर्ध्वं चाधश्च शुद्धाय रक्ते चाप्यवसेचिते।  
वातश्लेष्महरं कर्म ग्रन्थिवीसर्पिणे हितम्॥१२०॥  
ūrdhvaḥ cādhaśca śuddhāya rakte cāpyavasecite।  
vātaśleṣmaharamḥ karma granthivīsarpīṇe hitam॥120॥

After the body is cleansed through upward tract (by emetic therapy) and through downward tract (by purgation therapy) and after the administration of blood-letting therapy, the patient suffering from granthi-Visarpa is given external therapies, etc for the alleviation of Vata and kapha. [120]

### **External Therapy for Granthi Visarpa:**

उत्कारिकाभिरुष्णाभिरुपनाहः प्रशस्यते।

स्निग्धाभिर्वेशवारैर्वा ग्रन्थि वीसर्प शूलिनाम्॥१२१॥

utkārīkābhiruṣṇābhirupanāhaḥ praśasyate।

snigdḥābhirveśāvāirvā granthi vīsarpa śūlinām॥121॥

The patient suffering from Granthi- Visarpa associate with colic pain is given external application of Upanaha (thick layer of paste applied when it is warm) with Utkarika (Pancaka) or Vesavara (Minced meat) which are warm and which are mixed with fat (ghee or oil). [121]

### **Affusion for Granthi Visarpa:**

दशमूलोपसिद्धेन तैलेनोष्णेन सेचयेत्।

कुष्ठतैलेन चोष्णेन पाक्यक्षारयुतेन च॥१२२॥

गोमूत्रैः पत्रनिर्यूहैरुष्णैर्वा परिषेचयेत्।

daśamūlopasiddhena tailenoṣṇena secayet।

kuṣṭhatailena coṣṇena pākyakṣārayutena ca॥122॥

gomūtraiḥ patraniryūhairuṣṇairvā pariṣecayet।

The nodules of Granthi- Visarpa are sprinkled with warm oil medicated by boiling with Dasha-Mula. The oil cooked with Kushta and added with Pakva- Ksara (an Alkali preparation details of which are described in Susruta- Samhita) may also be used, when warm, for the affusion of these nodules. Similarly, affusion could be made with warm cow's urine or warm juice of the leaves (which alleviate

Vayu and Kapha, but do not cause vitiation of Rakta and Pitta).  
[122 -½ 123]

### **Paste of External Application:**

सुखोष्णया प्रदिह्याद्वा पिष्टया चाश्वगन्धया॥१२३॥

शुष्क मूलक कल्केन नक्तमालत्वचाऽपि वा।

बिभीतक त्वचां वाऽपि कल्केनोष्णेन लेपयेत्॥१२४॥

बलां नागबलां पथ्यां भूर्जग्रन्थिं बिभीतकम्।

वंशपत्राण्यग्निमन्थं कुर्याद्ग्रन्थिप्रलेपनम्॥१२५॥

दन्ती चित्रक मूलत्वक् सुधार्कपयसी गुडः।

भल्लातकास्थि कासीसं लेपो भिन्द्याच्छिलामपि॥१२६॥

बहिर्मार्गास्थितं ग्रन्थिं किं पुनः कफसम्भवम्।

sukhoṣṇayā pradihyādvā piṣṭayā cāśvagandhayā॥123॥

śuṣka mūlaka kalkena naktamālatvacā'pi vā।

bibhītaka tvacāṃ vā'pi kalkenoṣṇena lepayet॥124॥

balāṃ nāgabalāṃ pathyāṃ bhūrjagranthiṃ bibhītakam।

vaṃśapatrāṇyagnimanthaṃ kuryādgranthipralepanam॥125॥

dantī citraka mūlatvak sudhārkapayasī guḍaḥ।

bhallātakāsthī kāsīsaṃ lepo bhindyācchilāmapi॥126॥

bahirmārgāsthitaṃ granthiṃ kiṃ punaḥ kaphasambhavam।

The warm paste of either Ashwagandha – Withania somnifera or dried radish or the bark of Naktamala (Karanja (Pongamia pinnata) is applied over the nodules.

The paste of Bala – Country mallow (root) – Sida cordifolia, Nagabala, Pathya, Bhurja (Betula utilis D. Don.) granthi, Vibhitaka, leaves of Vamsa (Bamboo) and Agnimantha – Clerodendrum phlomidis is useful for the application over these nodules of Granthi- Visarpa.



Application of the paste of Danti – *Baliospermum montanum*, bark of the root of Chitraka – Leadword – *Plumbago zeylanica*, latex of Sudha, Latex of Arka – *Calotropis procera*, Jaggery, seed of Bhallataka (*Semecarpus anacardium* Linn.) and Kasisa breaks even a stone, what to speak of the nodules caused by Kapha which are located in the exterior of the body. [123 ½- ½ 127]

### Recipes for external Application over Chronic Nodules:

दीर्घकाल स्थितं ग्रन्थिं भिन्द्याद्वा भेषजैरिमैः॥१२७॥

मूलकानां कुलत्थानां यूषैः सक्षारदाडिमैः।

गोधूमान्नैर्यवान्नैर्वा ससीधुमधुशर्करैः॥१२८॥

सक्षौद्रैर्वारुणीमण्डै र्मातुलुङ्ग रसान्वितैः।

त्रिफलायाः प्रयोगैश्च पिप्पलीक्षौद्र संयुतैः॥१२९॥

मुस्तभल्लातशक्नूनां प्रयोगैर्माक्षिकस्य च।

देवदारु गुडूच्योश्च प्रयोगैर्गिरिजस्य च॥१३०॥

धूमैर्विरेकैः शिरसः पूर्वोक्तैर्गुल्मभेदनैः।

अयो लवण पाषाण हेम ताम्र प्रपीडनैः॥१३१॥

dīrghakāla sthitaṃ granthiṃ bhindyādvā bheṣajairimaiḥ॥127॥

mūlakānāṃ kulatthānāṃ yūṣaiḥ sakṣāradāḍimaiḥ।

godhūmānnairyaṁnairvā sasīdhumadhuśarkaraiḥ॥128॥

sakṣaudrairvāruṇīmaṇḍai rmātuluṅga rasānvitaiḥ।

triphalāyāḥ prayogaiśca pippalikṣaudra saṁyutaiḥ॥129॥

mustabhallaṭaśaktūnāṃ prayogairmākṣikasya ca।

devadāru guḍūcyośca prayogairgirijasya ca॥130॥

dhūmairvirekaiḥ śirasasḥ pūrvoktairgulmabhedanaiḥ।

ayo lavaṇa pāṣāṇa hema tāmra prapīḍanaiḥ॥131॥

For breaking open chronic nodules, the following recipes and therapies is administered

1. The patient should use the soups of Mulaka – *Raphanus sativus* and Kulattha – *Dolichos biflorus* along with Alkalies and Dadima –

Pomegranate – Punica granatum

2. The patient may take boiled wheat or barley along with Sidhu (a type of wine), honey and sugar.
3. The patient should drink supernatant part of Varuni (a type of alcoholic drink) along with honey and the juice of Matulunga – Lemon variety – Citrus decumana / Citrus limon
4. Triphala along with Pippali – Long pepper fruit – Piper longum and honey is administered to the patient
5. The roasted flour of Musta (Cyperus rotundus) or Bhallataka – Semecarpus anacardium is given to him
6. Maksika (iron pyrite) or Devadaru (Cedrus deodara) and Guduchi – Tinospora cordifolia or Shilajatu is administered to the patient
7. The patient is given Dhuma (smoking therapy) and Siro-Virecana (inhalation therapy) for the elimination of morbid matter from the head
8. Recipes described earlier (in Chikitsa ; 5) for breaking open the growth of Gulma (Phantom tumor) and
9. Putting pressure on the nodules with (hot) iron, bolus of salt, stone, gold, or copper. [127 ½ – 131]

### **Agnikarma and Shastrakarma for Granthi Visarpa treatment: Cauterization and Surgical Intervention**

आभिः क्रियाभिः सिद्धाभिर्विविधाभिर्बली स्थिरः।

ग्रन्थिः पाषाणकठिनो यदा नैवोपशाम्यति॥१३२॥

अथास्य दाहः क्षारेण शरैर्हेम्नाऽथ वा हितः।

पाकिभिः पाचयित्वा वा पाटयित्वा समुद्धरेत्॥१३३॥

मोक्षयेद्बहुशश्चास्य रक्तमुत्क्लेशमागतम्।

पुनश्चापहृते रक्ते वातक्षेष्मजिदौषधम्॥१३४॥

धूमो विरेकः शिरसः स्वेदनं परिमर्दनम्।

अप्रशाम्यति दोषे च पाचनं वा प्रशस्यते॥१३५॥

प्रक्लिन्नं दाहपाकाभ्यां भिषक् शोधनरोपणैः।

बाह्यैश्चाभ्यन्तरैश्चैव व्रणवत् समुपाचरेत्॥१३६॥  
 कम्पिल्लकं विडङ्गानि दावीं कारञ्जकं फलम्।  
 पिष्ट्वा तैलं विपक्तव्यं ग्रन्थिव्रणचिकित्सितम्॥१३७॥  
 द्विव्रणीयोपदिष्टेन कर्मणा चाप्युपाचरेत्।  
 देशकालविभागज्ञो व्रणान् वीसर्पजान् बुधः॥१३८॥  
 इति ग्रन्थिविसर्पचिकित्सा।

ābhiḥ kriyābhiḥ siddhābhirvividhābhirbalī sthiraḥ।  
 granthiḥ pāṣāṇakaṭhino yadā naivopaśāmyati॥132॥  
 athāsya dāhaḥ kṣāreṇa śarairhemnā'tha vā hitaḥ।  
 pākibhiḥ pācayitvā vā pāṭayitvā samuddharet॥133॥  
 mokṣayedbahuśaścāsya raktamutkleśamāgatam।  
 punaścāpahṛte rakte vātaśleṣmajidauśadham॥134॥  
 dhūmo virekaḥ śirasah svedanaṃ parimardanam।  
 apraśāmyati doṣe ca pācanaṃ vā praśasyate॥135॥  
 praklinnaṃ dāhapākābhyāṃ bhiṣak śodhanaropaṇaiḥ।  
 bāhyaścābhyantaraiścaiva vraṇavat samupācaret॥136॥  
 kampillakaṃ viḍaṅgāni dārvīm kārañjakam phalam।  
 piṣṭvā tailaṃ vipaktavyaṃ granthivraṇacikitsitam॥137॥  
 dvivraṇīyopadiṣṭena karmaṇā cāpyupācaret।  
 deśakālavibhāgajño vraṇān vīsarpajān budhaḥ॥138॥  
 iti granthivisarpacikitsā।

## Cauterization and Surgical Intervention

If these nodules have become strong, stabilized, and hard like stone, and therefore, not amenable to the above mentioned Therapeutic measures, then their cauterization with the help of Alkalis or hot rod of gold is useful.

These nodules is got suppurated by the external application of suppurating ointments. Thereafter, these suppurated nodules is incised and removed. The blood from this location which is already incited is taken out frequently. After the vitiated blood is removed, medicines for the alleviation of Vata and kapha are given to the

patient.

He is given Dhuma (smoking therapy), Shiro- virecana (inhalation therapy for the elimination of morbid from the head), Svedana (fermentation therapy), and Parimardana (rubbing therapy). If by the above mentioned therapeutic measures, the vitiated Doshas do not get alleviated, then the patient is given Pacana (recipes to bring about maturity of the Ama or immature metabolic product) therapy. When these nodules have become soft because of cauterization and application of suppuration recipes, the physician should treat these nodules of Granthi- Visarpa like an ulcer with the cleansing and healing therapies both externally and internally. [132- 136]

### **Treatment of Ulcers**

य एव विधिरुद्धिष्ठो ग्रन्थीनां विनिवृत्तये।

स एव गलगण्डानां कफजानां निवृत्तये॥१३९॥

गलगण्डास्तु वातोत्था ये कफानुगता नृणाम्।

घृत क्षीर कषायाणामभ्यासान्न भवन्ति ते॥१४०॥

ya eva vidhiruddiṣṭho granthīnāṃ vinivṛttaye।

sa eva galagaṇḍānāṃ kaphajānāṃ nivṛttaye॥139॥

galagaṇḍāstu vātotthā ye kaphānugatā nṛṇām।

ghṛta kṣīra kaṣāyāṇāmabhyāsānna bhavanti te॥140॥

Oil is cooked with the paste of Kampillaka – Mallotus philippinensis, Vidanga – Embelia ribes, Darvi – Berberis aristata and fruit of Karanja (Pongamia pinnata). This medicated oil is used (externally) in the treatment of ulcers of Granthi- Visarpa.

A wise physician, acquainted with the propriety of the location and time, is administer the therapies described in the chapter dealing with the 'Therapeutics for two kinds of ulcers' i.e in the 25th chapter of this section. Thus, ends the description of the treatment of Granthi Visarpa [137- 138]

## Treatment of Galaganda (Goiter)

यानीहोक्तानि कर्माणि विसर्पाणां निवृत्तये।

एकतस्तानि सर्वाणि रक्त मोक्षणमेकतः॥१४१॥

विसर्पो न ह्यसंसृष्टो रक्तपित्तेन जायते।

तस्मात् साधारणं सर्वमुक्तमेतच्चिकित्सितम्॥१४२॥

विशेषो दोषवैषम्यान्न च नोक्तः समासतः।

समासव्यासनिर्दिष्टां क्रियां विद्वानुपाचरेत्॥१४३॥

yānīhoktāni karmāṇi visarpāṇāṃ nivṛttaye।

ekatastāni sarvāṇi rakta mokṣaṇamekataḥ॥141॥

visarpo na hyasaṃsṛṣṭo raktapittena jāyate।

tasmāt sādharmaṇaṃ sarvamuktametaccikitsitam॥142॥

viśeṣo doṣavaiṣamyāna ca noktaḥ samāsataḥ।

samāsavyāsanirdiṣṭāṃ kriyāṃ vidvānupācaret॥143॥

The therapeutic measures described above for the treatment of the nodules of Granthi- Visarpa are useful for the treatment of Galaganda (goiter) caused by the aggravation of kapha. Habitual intake of ghee, milk and decoctions, prevent the occurrence of Galaganda or goiter (including Ganda-Mala or cervical adenitis) caused by aggravation of Vayu in association of Kapha. [139- 140]

## Importance of Blood Letting Therapy

Since Visarpa is over manifested without the vitiation of Rakta and Pitta, blood letting therapy (which is the most effective measure to correct this morbidity) can match all the other modes of treatment described above for curing Visarpa.

Therefore, the therapeutic measures to all alleviate the fundamental causative factors, viz; Rakta and Pitta are described in this chapter. It is not that the therapeutic measures for the alleviation off other causative factors in specific cases viz. Vata and Kapha are not explained here. Thus, the therapeutic measures both

in general (for the alleviation of Rakta and Pitta) and in specific cases (for the alleviation of other causative factors like Vayu and Kapha) is described both in brief and in detail. A wise physician should administer these therapies appropriately (with desecration). [141-143]

### Summary:

तत्र श्लोकाः-

निरुक्तं नाम भेदाश्च दोषा दूष्याणि हेतवः।

आश्रयो मार्गतश्चैव विसर्प गुरु लाघवम्॥१४४॥

लिङ्गान्युपद्रवा ये च यल्लक्षण उपद्रवः।

साध्यत्वं, न च, साध्यानां साधनं च यथाक्रमम्॥१४५॥

इति पिप्रक्षवे सिद्धिमग्निवेशाय धीमते।

पुनर्वसुवाचेदं विसर्पाणां चिकित्सितम्॥१४६॥

tatra ślokāḥ-

niruktaṃ nāmabhedāśca doṣā dūṣyāṇi hetavaḥ।

āśrayo mārgataścaiva visarpagurulāghavam॥144॥

liṅgānyupadravā ye ca yallakṣaṇa upadravaḥ।

sādhyatvaṃ, na ca, sādhyānāṃ sādhanam ca yathākramam॥145॥

iti piprakṣave siddhimagniveśāya dhīmate।

punarvasuruvācedaṃ visarpāṇāṃ cikitsitam॥146॥

Thus, Punarvasu (Atreya) explained the perfect treatment of Visarpa to Agnivesha, the learned inquirer with reference to the following topics:

1. Derivation of the Visarpa
2. Synonyms of Visarpa
3. Doshas, Dushyas (tissue elements) and other causative factors of Visarpa
4. The Asraya (location) of Visarpa in different channels viz exterior or interior part of the body

5. The seriousness and non- seriousness of different types of Visarpa
6. Signs and symptoms and complications of different types of Visarpa
7. Nature of Upadrava (complication)
8. Curability and incurability of different types of Visarpa and
9. Appropriate therapeutic for the treatment of curable varieties of Visarpa. [144-146]

### **Colophon**

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते चिकित्सा स्थाने  
विसर्प चिकित्सितं नामैकविंशोऽध्यायः॥२१॥

ityagniveśakṛte tantre caraka pratisaṃskṛte cikitsā sthāne  
visarpa cikitsitaṃ nāmaikaviṃśo'dhyāyaḥ॥21॥

Thus, ends the 21st chapter in Chikitsa Sthana (section on treatment of diseases) dealing with the treatment of visarpa (erysiples and herpes) in Agnivesha's work as redacted by Charaka.

## Charaka Trishna Chikitsa – Dry Mouth- 22nd Chapter

22nd Chapter of Charaka Samhita Chikitsa Sthana deals with Trishna Chikitsa – treatment for dry mouth or excessive thirst. The chapter is called Trishna Chikitsa Adhyaya.

अथातस्तृष्णा चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātastr̥ṣṇā cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us explore the chapter on the treatment of Trishna (morbid thirst). Thus, said Lord Atreya [1-2]

### Prologue:

ज्ञान प्रशमतपोभिः ख्यातोऽत्रिसुतो जगद्धितेऽभिरतः।

तृष्णानां प्रशमार्थं चिकित्सितं प्राह पञ्चानाम्॥३॥

jñāna praśamatapobhiḥ khyāto'trisuto jagaddhite'bhirataḥ।

tr̥ṣṇānām praśamārthaṃ cikitsitaṃ prāha pañcānām॥3॥

The son of Atri (Lord Punarvasu) reputed as an abode of knowledge, peace and penance, and deeply interested in the well-being of the world, explained the treatment for the alleviation of the 5 categories of Trishna (excess thirst). [3]

### Topics covered in this chapter:

#### Trishna Nidana and Samanya Samprapti:

क्षोभाद्भयाच्छ्रमादपि शोकात्क्रोधाद्विलङ्घनान्मघात्।

क्षाराम्ल लवण कटुकोष्ण रूक्ष शुष्कान्न सेवाभिः॥४॥

धातुक्षयगदकर्षणवमनाद्यतियोग सूर्य सन्तापैः।



पित्तानिलौ प्रवृद्धौ सौम्यान्धातूंश्च शोषयतः॥५॥

रसवाहिनीश्च नाली जिह्वामूल गलतालुक क्लोमनः ।

संशोष्य नृणां देहे कुरुतस्तृष्णां महाबलावेतौ॥६॥

पीतं पीतं हि जलं शोषयतस्तावतो न याति शमम्।

घोर व्याधि कृशानां प्रभवत्युपसर्गभूता सा॥७॥

kṣobhādbhayācchramādapi śokātkrodhādvilaṅghanānmadyāt|

kṣārāmla lavaṇa kaṭukoṣṇa rūkṣa śuṣkāṇna sevābhiḥ||4||

dhātuksayagadakarṣaṇavamanādyatiyoga sūrya santāpaiḥ|

pittānilau pravṛddhau saumyāndhātūṃśca śoṣayataḥ||5||

rasavāhiniśca nālī rjihvāmūla galatāluka klomnaḥ |

saṃśoṣya nṛṇāṃ dehe kurutastrṣṇāṃ mahābalāvetau||6||

pītaṃ pītaṃ hi jalaṃ śoṣayatastāvato na yāti śamam|

ghora vyādhi kṛśānāṃ prabhavatyupasargabhūtā sā||7||

### **Causes of Morbid Thirst / dryness of mouth:**

Vata and Pitta get excessively aggravated because of the following:

1. Ksobha – Irritation, Bhaya -fear, Shrama – fatigue, Shoka – grief, Krodha – anger and Langhana – fasting
2. Madyapana – Intake of alcohol
3. Consumption of food ingredients of which are Ksara (alkaline), Amla (sour), Lavana (Saline) Katu (pungent), Ushna (hot), Ruksha (ununctuous) and Sushka (dry)
4. Dhatu kshaya – Diminution of tissue elements
5. Gada karshana – Emaciation of the body because of suffering from chronic diseases
6. Ati vamana – Excessive administration of emetic therapy etc and
7. Surya santapa – Excessive exposure to the rays of the sun.

### **General Pathogenesis of mouth dryness:**

These excessively aggravated Vata and Pitta cause dehydration of the tissue elements of the body which are liquid in nature (like Kapha, Rasa (taste)or Plasma and Udaka or Lymph) and the

channels carrying Rasa (taste) or Plasma, root of the tongue, throat, Palate and Kloman (lungs). As a result of this, morbid thirst is manifested in the body because of these 2 powerful Doshas (excessively aggravated Vata and Pitta).

The patient afflicted with this ailment drinks water very frequently which gets dried up. As a result of this, his thirst is never quenched. This type of morbid thirst also prepares as a complication in a patient who is emaciated because of his suffering from serious diseases. [4-7]

### **Trushna Purvaroopā:**

प्राग्रूपं मुखशोषः, स्वलक्षणं सर्वदाऽम्बुकामित्वम्।

तृष्णानां सर्वासां लिङ्गानां लाघवमपायः॥८॥

prāgrūpaṃ mukhaśoṣaḥ, sva lakṣaṇaṃ sarvadā'mbukāmitvam।

tr̥ṣṇānāṃ sarvāsāṃ liṅgānāṃ lāghavamapāyaḥ॥8॥

### **Premonitory Signs and Symptoms of morbid thirst:**

Mukha shosha (Dryness of the mouth).

Constant desire to drink water is the invariable characteristic feature of this ailment.

The signs and symptoms are manifested in a lighter or less prominent form at the premonitory stage, and at times, some of these signs and symptoms are not manifested at all at this stage. [8]

### **Trushna Samanya Lakshana:**

मुखशोष स्वरभेद भ्रम सन्ताप प्रलाप संस्तम्भान्।

ताल्वोष्ठ कण्ठ जिह्वा कर्कशतां चित्तनाशं च॥९॥

जिह्वा निर्गममरुचिं बाधिर्यं मर्मदूयनं सादम्।

तृष्णोद्भूता कुरुते, पञ्चविधां लिङ्गतः शृणु ताम्॥१०॥

mukhaśoṣa svarabheda bhrama santāpa pralāpa saṃstambhān।

tālvoṣṭha kaṅṭha jihvā karkaśatām cittanāśam ca||9||  
jihvā nirgamamaruciṃ bādhiryaṃ marmadūyanam sādama|  
trṣṇodbhūtā kurute, pañcavidhāṃ liṅgataḥ śrṇu tām||10||

### **General signs and symptoms of excess thirst:**

Mukha shosha – Dryness of the mouth

Svara bheda – Hoarseness of the voice

Bhrama – giddiness

Santapa – burning sensation

Pralapa – delirium

Stambha- stiffness

Talu oṣṭha kantha jihva karkasha – roughness of the palate, lips,  
throat and tongue

Chitta nasham – unconsciousness

Jihva nirgaman – Protrusion of the tongue

Aruchi – anorexia

Badhirya – Deafness

Marma anga sada – pain in the vital parts of the body and  
prostration

Hereafter, the signs and symptoms of each of the 5 varieties of  
morbid thirst will be described. [9-10]

### **Vatika Trushna Nidana, Samanya Samprapti:**

अब्धातुं देहस्थं कुपितः पवनो यदा विशोषयति।

तस्मिञ्शुष्के शुष्यत्यबलास्तृष्यत्यथ विशुष्यन्॥११॥

निद्रानाशः शिरसो भ्रमस्तथा शुष्क विरसमुखता च स्रोतोऽवरोध इति च

स्याल्लिङ्गं वात तृष्णायाः॥१२॥

abdhātum dehastham kupitaḥ pavano yadā viśoṣayati|

tasmiñśuṣke śuṣyatyabalatrṣyatyatha viśuṣyan||11||

nidrānāśaḥ śiraso bhramastathā śuṣka virasamukhatā ca

sroto'varodha iti ca syāllīṅgaṃ vāta trṣṇāyāḥ||12||

### **Pathogenesis, Signs and symptoms of the Vatika Trishna:**

When the aggravated Vata absorbs the tissue elements in the body which are liquid in nature, the patient becomes dehydrated by their diminution. Such a dehydrated patient suffers from Trushna (morbid thirst).

The signs and symptoms of Vatika type of Trushna (morbid thirst):

Nidra nasha – Insomnia

Shirasha bhrama – Giddiness in the head

Sushka virasa mukha – dryness as well as distaste in the mouth, and

Sroto rodha – obstruction to the channels of circulation these are [11- 12]

### **Paittika Trushna Nidana, Samprapti:**

पित्तं मतमाग्नेयं कुपितं चेत्तापयत्यपां धातुम्।

सन्तप्तः स हि जनयेत्तृष्णां दाहोल्बणां नृणाम्॥१३॥

तिक्तास्यत्वं शिरसो दाहः शीताभिनन्दता मूर्च्छा।

पीताक्षि मूत्रवर्चस्त्वमाकृतिः पित्त तृष्णायाः॥१४॥

pittam matamagneyam kupitam cettāpayatyapām dhātum।

santaptaḥ sa hi janayettrṣṇām dāholbaṇām nṛṇām॥13॥

tiktāsyatvam śirasō dāhaḥ śītābhinandatā mūrccchā।

pītākṣi mūtravarcastvamākṛtiḥ pitta trṣṇāyāḥ॥14॥

### **Pathogenesis, Signs and Symptoms of Paittika Trushna:**

Pitta is dominated by Agni- mahabhuta (having heating effect).

Therefore, its aggravation causes heating of the liquid tissue elements of the body. Because of this hot attribute, these tissue elements produce Trushna (morbid thirst) dominated by burning sensation in human beings. [13-14]

### **Signs and Symptoms of Amaja Trishna:**

तृष्णा याऽऽम प्रभवा साऽप्याग्नेयाऽऽमपित्त जनितत्वात् ।

लिङ्गं तस्याश्चारुचिराध्मान कफप्रसेकौ च॥१५॥

trṣṇā yā"ma prabhavā sā'pyāgneyā"mapitta janitatvāt |

liṅgaṃ tasyāścārucirādhmāna kaphaprasekau ca||15||

Amaja Trishna is caused by Ama (product of undigested food) and Pitta. Therefore, it is also Agneya (caused by Heat) in nature. Its signs and symptoms are

Aruchi – anorexia

Aadhmana – flatulence and

Kapha praseka – excessive salivation [15]

### **Pathogenesis, Signs and Symptoms of Kshayaja Trishna:**

देहो रसजोऽम्बुभवो रसश्च तस्य क्षयाच्च तृष्येद्धि।

दीन स्वरः प्रताम्यन् संशुष्कहृदयगलतालुः ॥१६॥

deho rasajo'mbubhavo rasaśca tasya kṣayācca trṣyeddhī|

dīna svaraḥ pratāmyan saṃśuṣkahrdayagalatāluḥ ||16||

The body is made of Rasa (plasma), and this Plasma is made of aqueous elements (Ambu). Thus, the diminution of Rasa gives the rise to (Ksayaja type of) Trishna or morbid thirst. In such patients, the voice becomes low; he trembles; and his heart, throat and palate become parched (dry) [16]

### **Upasargaja Trishna (Thirst Manifested as Complication):**

भवति खलु योपसर्गात्तृष्णा सा शोषिणी कष्टा।

ज्वर मेहक्षय शोष श्वासाद्युपसृष्ट देहानाम् ॥१७॥

bhavati khalu yopasargātrṣṇā sā śoṣiṇī kaṣṭhā|

jvara mehakṣaya śoṣa śvāsādyupasrṣṭa dehānām ||17||

Trushna (Thirst) is manifested as an Upasarga (complication) in a patient afflicted with diseases like

Jwara – fever,

Meha (obstinate urinary disorders including diabetes),  
Kshaya (Phthisis),  
Sosha (consumption) and  
Svasa (Asthma).

This causes emaciation (dehydration) of the body, and this ailment is difficult of cure. [17]

### **Prognosis of Trushna:**

सर्वास्त्वतिप्रसक्ता रोगकृशानां वमि प्रसक्तानाम्।

घोरोपद्रवयुक्तास्तृणा मरणाय विज्ञेयाः॥१८॥

sarvāstvatiprasaktā rogakṛśānāṃ vami prasaktānām।

ghoropadravayuktāstrṇā maraṇāya vijñeyāḥ॥18॥

If morbid thirst persists for a long time in a patient emaciated because of his suffering from other diseases, if vomiting persists along with morbid thirst, and if thirst is associated with serious types of complications, then this leads to the death of the patient. [18]

### **Important role of Pitta and Vata Dosha in the Pathogenesis of Thirst:**

नाग्निं विना हि तर्षः पवनाद्वा तौ हि शोषणे हेतू।

अब्धातोरतिवृद्धावपां क्षये तृष्यते नरो हि॥१९॥

गुर्वन्नपयःस्नेहैः सम्मूर्च्छद्भिर्विदाहकाले च।

यस्तृष्येद्वृत्तमार्गे तत्राप्यनिलानलौ हेतू॥२०॥

तीक्ष्णोष्ण रूक्ष भावान्मद्यं पित्तानिलौ प्रकोपयति।

शोषयतोऽपां धातुं तावेव हि मद्य शीलानाम्॥२१॥

तप्तास्विव सिकतासु हि तोयमाशु शुष्यति क्षिप्तम्।

तेषां सन्तप्तानां हिम जलपानाद्भवति शर्म॥२२॥

nāgniṃ vinā hi tarṣaḥ pavanādvā tau hi śoṣaṇe hetū।

abdhātorativṛddhāvapāṃ kṣaye trṣyate naro hi॥19॥

gurvannapayaḥsnehaiḥ sammūrcchadbhirvidāhakāle ca|  
yastr̥ṣyedvṛtamāрге tatrāpyanilānalau hetū||20||  
tīkṣṇoṣṇa rūkṣa bhāvānmadyaṃ pittānilau prakopayati|  
śoṣayato'pāṃ dhātuṃ tāveva hi madya śīlānām||21||  
taptāsviva sikatāsu hi toyamāśu śuṣyati kṣiptam|  
teṣāṃ santaptānām hima jalapānādbhavati śarma||22||

Thirst is never manifested without Agni (pitta) and Vata Dosha, because these 2 are responsible for absorption of liquids in the body. When these 2 Doshas are excessively aggravated, then a person suffers from morbid thirst.

Even when a person taking heavy food, milk and fat, suffers from thirst during digestion because of obstruction of the channels by their digestion because of obstruction of the channels by their mixture, it is the Vata Dosha and Pitta which are responsible for the manifestation of this ailment.

Alcohol, because of its sharpness, heat and ununctuousness, aggravates Pitta and Vayu leading to the absorption of the aqueous elements or to dehydration resulting in morbid thirst in a habitual drunkard.

Sprinkling of water over hot sand gets dried up soon. Likewise, the tissue elements which are hot [because of affliction by aggravated Pitta and Vayu], get pacified by the drinking of ice- cold water. [19-22]

### **Prohibition of Cold water bath:**

शिशिर स्नातस्योष्मा रुद्धः कोष्ठं प्रपद्य तर्षयति|

तस्मान्नुष्ण क्लान्तो भजेत सहसा जलं शीतम् ||२३||

śīśira snātasyoṣmā ruddhaḥ koṣṭhaṃ prapadya tarṣayati|

tasmānnoṣṇa klānto bhajeta sahasā jalaṃ śītam ||23||

However bath with exceedingly cold water obstructs the dissipation of heat. The heat Thus, enters the Kosta (gastro intestinal tract) and causes thirst. Therefore, a person fatigued by exposure to heat should not instantaneously resort to cold water (bath) [23]

### **Trushna Samanya Chikitsa Sutra:**

लिङ्गं सर्वास्वेतास्वनिलक्षय पित्तजं भवत्यथ तु।

पृथगागमाच्चिकित्सितमतः प्रवक्ष्यामि तृष्णानाम्॥२४॥

liṅgaṃ sarvāsvetāsvanilakṣaya pittajaṃ bhavatyatha tu।

prthagāgamāccikitsitamataḥ pravakṣyāmi tṛṣṇānām॥24॥

### **General line of treatment:**

In all the varieties of Trushna, aggravation of Vayu, diminution of aqueous elements and aggravation of Pitta take place. But these are caused by different etiological factors (Agama). Therefore, treatment of all these varieties of Trushna will be described separately hereafter. [24]

### **Use of Rain Water:**

अपां क्षयाद्धि तृष्णा संशोष्य नरं प्रणाशयेदाशु।

तस्मादैन्द्रं तोयं समधु पिबेत्तद्गुणं वाऽन्यत्॥२५॥

किञ्चित्तुवरानुरसं तनु लघु शीतलं सुगन्धि सुरसं च।

अनभिष्यन्दि च यत्तत्क्षितिगतमप्यैन्द्रवज्जेयम्॥२६॥

apāṃ kṣayāddhi tṛṣṇā saṃśoṣya naraṃ praṇāśayedāśu।

tasmādaindraṃ toyāṃ samadhu pibettadguṇaṃ vā'nyat॥25॥

kiñcittuvarānurasam tanu laghu śītalam sugandhi surasam ca।

anabhiṣyandi ca yattatkṣitigatamapyaindravajjñeyam॥26॥

Since Trushna causes death by dehydration because of the diminution of aqueous elements in the body, the patient is given Aindra type of water (rain- water which is collected from the sky before it falls on the earth) by adding honey.



Other types of water [collected from the ground] having properties of Aindra or rain water may also be used by the patient.

This water should be slightly astringent in Anurasa (sub-taste), thin, light, cold, free from any bad smell or taste and Anabhisyandi (which does not cause obstruction to the channels of circulation). The ground water having the above mentioned properties are like Aindra water (rain –water collected from the sky before it falls on the earth). [25-26]

### Recipes of Medicated Drinks

शृतशीतं ससितोपलमथवा शर पूर्व पञ्चमूलेन।  
लाजा सक्तु सिताह्वा मधुयुतमैन्द्रेण वा मन्थम्॥२७॥  
वाट्यं वाऽऽमयवानां शीतं मधु शर्करायुतं दद्यात्।  
पेयां वा शालीनां दद्याद्वा कोरदूषाणाम्॥२८॥  
पयसा शृतेन भोजनमथवा मधु शर्करायुतं योज्यम्।  
पारावतादिकरसैर्घृतभृष्टैर्वाऽप्यलवणाम्लैः॥२९॥  
तृणपञ्चमूलमुञ्जातकैः प्रियालैश्च जाङ्गलाः सुकृताः।  
शस्ता रसाः पयो वा तैः सिद्धं शर्करा मधुमत्॥३०॥  
शतधौत घृतेनाक्तः पयः पिबेच्छीततोयमवगाह्य।  
मुद्ग मसूर चणकजा रसास्तु भृष्टा घृते देयाः॥३१॥  
मधुरैः सजीवनीयैः शीतैश्च सतिक्तकैः शृतं क्षीरम्।  
पानाभ्यञ्जनसेकेष्विष्टं मधु शर्करायुक्तम्॥३२॥  
तज्जं वा घृतमिष्टं पानाभ्यङ्गेषु नस्यमपि च स्यात्।  
नारी पयः सशर्करमुष्ट्या अपि नस्यमिक्षुरसः॥३३॥

śṛtaśītaṃ sasitopalamathavā śara pūrva pañcamūlena।  
lājā saktu sitāhvā madhuyutamaindreṇa vā mantham॥27॥  
vāṭyaṃ vā"mayavānāṃ śītaṃ madhu śarkarāyutaṃ dadyāt।  
peyāṃ vā śālīnāṃ dadyādvā koradūṣāṇām॥28॥

payasā śr̥tena bhojanamathavā madhu śarkarāyutaṃ yojyam|  
 pārāvātādikarasairghṛtabhr̥ṣṭairvā'pyalavaṇāmlaiḥ||29||  
 tr̥ṇapañcamūlamuñjātakaiḥ priyālaiśca jāṅgalāḥ sukṛtāḥ|  
 śastā rasāḥ payo vā taiḥ siddham śarkarā madhumat||30||  
 śatadhauta ghr̥tenāktāḥ payaḥ pibecchītatoyamavagāhya|  
 mudga masūra caṇakajā rasāstu bhr̥ṣṭā ghr̥te deyāḥ||31||  
 madhuraiḥ sajīvanīyaiḥ śītaiśca satiktakaiḥ śṛtaṃ kṣīram|  
 pānābhyañjanasekeṣviṣṭaṃ madhu śarkarāyuktam||32||  
 tajjaṃ vā ghr̥tamīṣṭaṃ pānābhyaṅgeṣu nasyamapi ca syāt|  
 nārī payaḥ saśarkaramuṣṭṛyā api nasyamikṣurasah||33||

The patient suffering from morbid thirst is given the following recipes:

1. Water boiled by adding Shara-Pancha-Mula (the roots of Sara, Iksu – Saccharum officinarum, Darbha – Demostachya bipinnata, kasa and Shali (rice)). This boiled water is cooled after boiling and adding with sitopala (large crystal sugar).
2. Mantha (demulcent drink) prepared of the flour of laja (propped paddy), in rain water by adding sugar and honey
3. The Cooled Vatya (paste) prepared of immature barley grains (by slightly roasting and then smashing) is given along with honey and sugar
4. The Peya (thin gruel) prepared of Shali rice or Koradusa
5. Food prepared by boiling with milk along with honey and sugar
6. The soup of the meat of Paravata etc, sizzled with ghee, and not added with salt and sour ingredients
7. Soup of the meat of animals inhabiting arid zone well prepared by boiling with the roots of Kusa (Desmostachya bipinnata), Kasa, Sara, Darbha – Demostachya bipinnata and iksu – Saccharum officinarum, or Munjataka or Priyala (Buchanania lanzan)
8. Milk boiled with the roots of Kusha (Desmostachya bipinnata), kasa Sara, Darbha – Demostachya bipinnata and Iksu – Saccharum officinarum, or with Munjataka or with Priyala (Buchanania lanzan)

by adding sugar and honey.

9. Milk mixed with Shata Dhauta-Ghrta (ghee washed for one hundred times). This is taken after taking bath in cold water.

10. The soup of Mudga (green gram), Masura (lentil) and Chanaka (bengal gram) sizzled with ghee.

11. Milk boiled by adding with ingredients which are sweet in taste, which belong to Jivaniya group, which are cooling in potency, and which are bitter in taste. This milk is added with honey and sugar, and used for drinking, massage and sprinkling over the body of the patient.

12. The ghee collected from the above mentioned milk is also useful for drinking, massage and inhalation therapy and

13. [The women's milk](#) or [camel milk](#) mixed with sugar or the sugar cane juice may also be used for Nasya (inhalation therapy) [27-33]

### **Recipes and Regimens for Trushna:**

क्षीरेक्षुरस गुडोदक सितोपला क्षौद्र सीधु मार्द्विकैः ।

वृक्षाम्ल मातुलुङ्गैर्गण्डूषास्तालुशोषघ्नाः॥३४॥

जम्ब्वाम्रातक बदरी वेतस पञ्चवल्क पञ्चाम्लैः।

हन्मुख शिरःप्रदेहाःसघृता मूच्छा भ्रम तृष्णाघ्नाः स्युः॥३५॥

दाडिम दधित्थ लोधैः सविदारी बीजपूरकैः शिरसः।

लेपो गौरामलकैर्घृतारनालायुतैश्च हितः॥३६॥

शैवल पङ्काम्बुरुहैः साम्लैः सघृतैश्च शक्तुभिर्लेपः।

मस्त्वारनालार्द्रवसनकमलमणिहार संस्पर्शाः॥३७॥

शिशिराम्बु चन्दनार्द्रस्तनतट पाणितल गात्र संस्पर्शाः।

क्षौमार्द्रनिवसनानां वराङ्गनानां प्रियाणां च॥३८॥

हिमवद्दरीवनसरित्सरोऽम्बुजपवनेन्दुपाद शिशिराणाम्।

रम्य शिशिरोदकानां स्मरणं कथाश्च तृष्णाघ्नाः॥३९॥

kṣīrekṣurasa guḍodaka sitopalā kṣaudra sīdhu mārḍvīkaiḥ ।

vṛkṣāmla mātuluṅgairgaṇḍūṣāstāluśoṣaghñāḥ॥34॥

jambvāmrātaka badarī vetasa pañcavalka pañcāmlaiḥ |  
hr̥nmukha śiraḥpradehāḥsaghr̥tā mūr̥cchā bhrama tr̥ṣṇāghnāḥ  
syuh ||35||

dāḍima dadhittha lodhraiḥ savidārī bījapūrakaiḥ śirasah |  
lepo gaurāmalakairghr̥tāranālāyutaiśca hitah ||36||  
śaivala pañkāmburuhaiḥ sāmlaiḥ saghr̥taiśca śaktubhirlepaḥ |  
mastvāranālārdravasanakamalamaṇihāra saṃsparśāḥ ||37||  
śīśirāmbu candanārdrastanataṭa pāṇitala gātra saṃsparśāḥ |  
kṣaumārdranivasanānāṃ varāṅganānāṃ priyāṅṇāṃ ca ||38||  
himavaddarīvanasaritsaro'mbujapavanendupāda śīśirāṅṇāṃ |  
ramya śīśirodakānāṃ smarāṅṇāṃ kathāśca tr̥ṣṇāghnāḥ ||39||

Gargling with milk, sugarcane- juice, jaggery mixed with water, solution of Sitopala (sugar of large crystal), honey, Sidhu (a type of alcoholic drink), Mardvika (drink prepared of Grapes), juice of Vrikshamla – Garcinia morella and juice of Matulunga – Lemon variety – Citrus decumana / Citrus limon cures dryness of the Palate.

Paste is prepared of Jambu – Syzygium cumini, Amrataka – Spondias pinnata, Badari, Vetasa, Pancha-Valkala (bark of 5 trees). Viz Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Vetasa and Plaksa) and Panchamla (5 sour preparations Viz., Kolamla, Cukrikamla, Matulunga – Lemon variety – Citrus decumana / Citrus limon, Amla-Vetasa – Garcinia pedunculata and Dadima – Pomegranate), and mixed with ghee. Application of this paste in the cardiac region, face and head cures fainting, giddiness and morbid thirst.

Paste is prepared of Dadima – Pomegranate, Dadhittha, Lodhra (Symplocos racemosa) and Vidari (Ipomoea paniculata / Pueraria tuberosa) by triturating with the juice of Bija- Puraka – Citrus medica. Application of this paste on the head cures morbid thirst.

Similarly, application of the paste of Saivala (Vallisneria spiralis), Panka (mud) and lotus along with sour juice and ghee or the paste of Saktu (roasted corn- flour) mixed with sour juice and ghee cures morbid thirst.

Touching the body of the patient with a cloth soaked with Mastu (upper part of the curd) or Aranala (a sour drink) or with a necklace made of gems cures morbid thirst.

Touch of the breasts, Palms, and bodies of beautiful and lovable ladies who are made wet by cold water or the paste of Chandana (Sandalwood – Santalum album) and who have worn wet silken cloth cures morbid thirst.

Thinking of the caves of the Himalayas, forests, rivers, ponds, lotus, wind, cooling moon- rays and beautiful lakes having cold water, and hearing talks about them cures morbid thirst. [34-39]

### **Vataja Trushna Chikitsa:**

वातघ्नमन्नपानं मृदु लघु शीतं च वात तृष्णायाम्।

क्षय कासनुच्छृतं क्षीर घृतमूर्ध्वावात तृष्णाघ्नम् ॥४०॥

स्याज्जीवनीय सिद्धं क्षीरघृतं वात पित्तजे तर्ष।४१।

vātaghnamannapānaṃ mṛdu laghu śītaṃ ca vāta tṛṣṇāyām|

kṣaya kāsanucchr̥taṃ kṣīra ghr̥tamūrdhvavāta tṛṣṇāghnam ॥40॥

syājjiṅivaniya siddhaṃ kṣīraghr̥taṃ vāta pittaje tarṣa|41|

### **Treatment of Vatika Trushna:**

For the treatment of Vatika Trushna, food and drinks which are the alleviations of vayu and which are soft, light and cooling are useful. Milk and ghee which are boiled with drugs used for the treatment of Ksayaja- Kasa, cure Urdhva-Vata (Svasa or asthma) and morbid thirst

Milk and ghee boiled with drugs belonging to the Jivaniya group cure thirst caused by Vayu and Pitta. [40- 1/2 41]

## Pittaja Trisna Chikitsa:

पैते द्राक्षा चन्दन खर्जूरोशीर मधुयुतं तोयम्॥४१॥  
लोहित शालि तण्डुल खर्जूर परूषकोत्पल द्राक्षाः।  
मधु पक्वलोष्ठमेव च जले स्थितं शीतलं पेयम्॥४२॥  
लोहित शालि प्रस्थः सलोध्र मधुकाञ्जनोत्पलः क्षुण्णः।  
पक्वामलोष्ठ जल मधु समायुतो मृन्मये पेयः॥४३॥  
वट मातुलुङ्ग वेतस पल्लव कुश काश मूल यष्ट्याह्वैः।  
सिद्धेऽम्भस्यग्निनिभां कृष्णमृदं कृष्णसिकतां वा॥४४॥  
तप्तानि नवकपालान्यथवा निर्वाप्य पाययेताच्छम्।  
आपाक शर्करं वाऽमृतवल्ल्युदकं तृषां हन्ति॥४५॥  
क्षीरवतां मधुराणां शीतानां शर्करा मधु विमिश्राः।  
शीत कषाया मृद्भृष्टसंयुताः पित्त तृष्णाघ्नाः॥४६॥

paitte drākṣā Chandana kharjūrośira madhuyutaṃ toyam॥41॥  
lohita śāli taṇḍula kharjūra parūṣakotpala drākṣāḥ।  
madhu pakvaloṣṭameva ca jale sthitaṃ śītaḥ peyam॥42॥  
lohita śāli prasthaḥ salodhra madhukāñjanotpalaḥ kṣuṇṇaḥ।  
pakvāmaloṣṭa jala madhu samāyuto mṛṇmaye peyaḥ॥43॥  
vaṭa mātuluṅga vetasa pallava kuśa kāśa mūla yaṣṭyāhvaiḥ।  
siddhe’mbhasyagninibhāṃ kṛṣṇamṛdaṃ kṛṣṇasikatāṃ vā॥44॥  
taptāni navakapālānyathavā nirvāpya pāyayetāccham।  
āpāka śarkaraṃ vā’mṛtavallyudakaṃ tṛṣāṃ hanti॥45॥  
kṣīravatāṃ madhurāṇāṃ śītānāṃ śarkarā madhu vimiśrāḥ।  
śīta kaṣāyā mṛdbhrṣṭasamyutāḥ pitta tṛṣṇāghnāḥ॥46॥

## Treatment of Paittika Trushna:

For the cure of Paittika type of Trushna the following recipes are useful:

1. Intake of water boiled with Raisin, sandalwood, dates and Ushira – Vetiver – Vetiveria zizanioides and added with honey
2. Intake of cold water added with red variety of Shali- rice, Kharjura – dates, Parusaka – Grewia asiatica, Utpala (Nymphaea

alba), Draksha – Raisin, honey and baked cold of earth.

3. 1 Prastha (768 g) of red variety of Shali-rice and (1 Pala each of), Lodhra (Symplocos racemosa), Madhuka – Madhuca longifolia, Rasanjana (Aqueous extract of Berberis aristata) and Utpala (Nymphaea alba) is made to a coarse powder. Water is added to this powder. A freshly baked cold of earth is immersed into it. By adding (1/4th in quantity of) honey, this water is taken in an earthen breaker.

4. Decoction is prepared by boiling water with Vata – Ficus bengalensis, Matulunga – Citrus medica, leaves of vetasa, Roots of Kusa (Desmostachya bipinnata) and Kasa, and Yastimadhu – Glycyrrhiza glabra. Black soil or black sand or heated till they become red. This soil or sand or heated Kapala (pieces of earthen pot) is immersed in the decoction. The water is then filled and given to the patient suffering from Trushna

5. The decoction of Amrta-Valli (Guduchi – Tinospora cordifolia) is cooked with sugar till it becomes a syrup cures Trushna and

6. The cold infusion (Hima) of ingredient having milky- latex, sweet taste and cold potency is immersed with a roasted cold of earth.

The decocted fluid should then be added with sugar and honey.

Intake of this cures Paittika type of Trushna. [44 ½ – 46]

### **Treatment of Amaja Trushna:**

व्योष वचा भल्लातक तिक्त कषायास्तथाऽऽमृतृष्णाघ्नाः।

यच्चोक्तं कफजायां वम्यां तच्चैव कार्यं स्यात्॥४७॥

स्तम्भारुच्य विपाकालस्यच्छर्दिषु कफानुगां तृष्णाम्।

ज्ञात्वा दधि मधु तर्पण लवणोष्ण जलैर्वमनमिष्टम्॥४८॥

दाडिममम्लफलं वाऽप्यन्यत् सकषायमथ लेहम्।

पेयमथवा प्रदद्याद्रजनी शर्करायुक्तम् ॥४९॥

vyoṣa vacā bhallātaka tikta kaṣāyāstathā”matrṣṇāghnāḥ।

yaccoktaṃ kaphajāyāṃ vamyāṃ taccaiva kāryaṃ syāt॥47॥

stambhārucya vipākālasyacchardīṣu kaphānugāṃ trṣṇām।

jñātvā dadhi madhu tarpaṇa lavaṇoṣṇa jalai rvamanamiṣṭam||48||  
dāḍimamamlaphalaṃ vā'pyanyat sakaṣāyamatha leham|  
peyamathavā pradadyādrajanī śarkarāyuktam ||49||

The decoction of Sunthi – Zingiber officinale, Pippali – Long pepper fruit – Piper longum, Maricha – Black pepper fruit – piper nigrum, Vacha (Acorus calamus Linn.), Bhallataka and Tiktaka (Kirata- Tikta – Swertia chirata) cures Amaja type of Trushna. Therapies prescribed for the treatment of Kaphaja type of Chardi (vomiting) are also useful for the treatment of Amaja type of Trushna.

Association of aggravated kapha in Trushna is to be determined from the signs and symptoms like

Stambha – stiffness

Aruchi – anorexia

Vipaka – indigestion

Laziness and

Chardi – vomiting

In such a condition, emetic therapy is administered with the recipe contains curd, honey, tarpana (demulcent drink containing roasted corn- flour), salt and warm water. Such emetic therapies also be given with the recipes of decoction and linctus (describes in kapha section) by adding Dadima – Pomegranate or sour Fruit- Juice. The patient suffering from Amaja type of Trushna may also be given a drink added with sugar and Rajani (haridra) [47- 49]

### **Treatment of Kshayaja Trushna**

क्षय कासेन तु तुल्या क्षय तृष्णा सा गरीयसी नृणाम्|

क्षीण क्षत शोष हितैस्तस्मात्तां भेषजैः शमयेत्||५०||

kṣaya kāsena tu tulyā kṣaya trṣṇā sā garīyasī nṛṇām|

kṣīṇa kṣata śoṣa hitaistasmāttāṃ bheṣajaiḥ śamayet||50||



Kshayaja Trushna like Ksayaja kasa is a serious ailment. Therefore, such a patient is given the therapies prescribed for the treatment of Ksina (ksayaja Kasa), Ksata (urah-Ksata or Phthisis) and Sosha (consumption). [50]

### **Treatment of Upasargaja Trushna:**

पान तृषार्तः पानं त्वर्धोदकमम्ल लवण गन्धाढ्यम्  
शिशिर स्नातः पानं मद्याम्बु गुडाम्बु वा तृषितः॥५१॥  
भक्तोपरोध तृषितः स्नेह तृषार्तोऽथवा तनु यवागूम्  
प्र पिबेद्गुरुणा तृषितो भुक्तेन तदुद्धरेद्भुक्तम्॥५२॥  
मद्याम्बु वाऽम्बु कोष्णं बलवांस्तृषितः समुल्लिखेत् पीत्वा  
मागधिका विशद मुखः सशर्करं वा पिबेन्मन्थम्॥५३॥  
बलवांस्तु तालु शोषे पिबेद्धृतं तृष्यमद्याच्च  
सर्पिर्भृष्टं क्षीरं मांस रसांश्चाबलः स्निग्धान्॥५४॥  
अतिरूक्ष दुर्बलानां तर्षं शमयेन्नृणामिहाशु पयः  
छागो वा घृतभृष्टः शीतो मधुरो रसो हृद्यः॥५५॥  
स्निग्धेऽन्ने भुक्ते या तृष्णा स्यातां गुडाम्बुना शमयेत्  
तर्षं मूर्च्छाभिहतस्य रक्तपित्तापहैर्हन्यात्॥५६॥

pāna trṣārtah pānaṃ tvardhodakamamla lavaṇa gandhāḍhyam |  
śísira snātaḥ pānaṃ madyāmbu guḍāmbu vā trṣitaḥ ||51||  
bhaktoparodha trṣitaḥ sneha trṣārto'thavā tanu yavāgūm |  
pra pibedguruṇā trṣito bhuktena taduddharedbhuktam ||52||  
madyāmbu vā'mbu koṣṇaṃ balavāṃstrṣitaḥ samullikhet pītvā |  
māgadrikā viśada mukhaḥ saśarkaraṃ vā pibenmantham ||53||  
balavāṃstu tālu śoṣe pibeddhṛtaṃ trṣyamadyācca |  
sarpirbhrṣtaṃ kṣīraṃ māṃsa rasāṃścābalaḥ snigdhan ||54||  
atirūkṣa durbalānāṃ tarṣaṃ śamayennrṇāmihāśu payah |  
chāgo vā ghr̥tabhrṣtaḥ śīto madhuro raso hr̥dyah ||55||  
snigdhe'ne bhukte yā trṣṇā syāttāṃ guḍāmbunā śamayet |  
tarṣaṃ mūrccchābhihatasya raktapittāpahairhanyāt ||56||

[Morbid thirst may be caused as a complication of inappropriate food, drinks or regimens. Treatments of such types of morbid thirst is as follows]

If Trishna is caused by the intake of alcohol in excess, then the patient is given alcohol drinks diluted with half the quantity of water, and added profusely with ingredients which are sour, Saline or aromatic.

If it is caused by bath with excessively cold water, then the patient is given Madyambu (alcohol diluted with water) or Gudambu (Jaggery made to a solution by adding water) to drink.

If it is caused by Bhaktoparodha (fasting) or if it is caused by the inappropriate administration of Sneha (ghee, oil etc) then the patient is given thin gruel to drink.

If it is caused by the intake of heavy food, the ingested food is made be vomited out. If the patient is physically strong, then he is given Madyambu (alcohol diluted with water) or tepid water to cause emesis. Alternately, he is given Magadhika (Pippali) to chew for the cleansing of his mouth, and thereafter, he is given Mantha (demulcent drink) along with sugar to drink.

If the patient, suffering from the parching of the palate, is strong, then he is given (medicated) ghee to drink, and is given such food as are alleviators of thirst, to eat. If however, he is weak, he is given milk sizzled with ghee or the soup of the meat of fatty animals.

The thirst of excessively ununctuous and weak patients is quenched immediately by milk. The soup of the meat of goat which is sizzled with ghee, which is sweet and which is cool works as a cardiac

tonic for such patients.

If the morbid thirst is caused by the excessive intake of unctuous food, then it is alleviated by Gudambu (jaggery solution made by adding water).

The thirst of the patient afflicted with Murccha (fainting) is cured by the administration of therapies prescribed for the treatment of Rakta-Pitta (a condition characterized by bleeding from different parts of the body). [51-66]

### Usage of different Types of water

तृट्दाह मूर्च्छा भ्रम क्लम मदात्ययास्र विष पित्ते ।  
शस्तं स्वभाव शीतं, शृतशीतं सन्निपातेऽम्भः॥५७॥  
हिकका श्वास नवज्वर पीनस घृत पीत पार्श्व गल रोगे।  
कफवातकृते स्त्याने सद्यःशुद्धे च हितमुष्णम्॥५८॥  
पाण्डूदर पीनस मेह गुल्म मन्दानलातिसारेषु।  
प्लीहि च तोयं न हितं काममसह्ये पिबेदल्पम्॥५९॥  
पूर्वामयातुरः सन् दीनस्तृष्णार्दितो जलं काङ्क्षन्।  
न लभेत स चेन्मरणमाश्वेवाप्नुयाद्दीर्घरोगं वा॥६०॥  
तस्माद्धान्याम्बु पिबेत्तृष्यन् रोगी सशर्करा क्षौद्रम्।  
यद्वा तस्यान्यत्स्यात् सात्म्यं रोगस्य तच्चेष्टम्॥६१॥  
तस्यां विनिवृत्तायां तज्जन्य उपद्रवः सुखं जेतुम्।  
तस्मात्तृष्णां पूर्वं जयेद्बहुभ्योऽपि रोगेभ्यः॥६२॥

tr̥ṭdāha mūrccchā bhrama klama madātyayāsra viṣa pitte ।  
śastaṃ svabhāva śītaṃ, śṛtaśītaṃ sannipāte'mbhaḥ॥57॥  
hikkā śvāsa navajvara pīnasa ghr̥ta pīta pārśva gala roge।  
kaphavātakṛte styāne sadyaḥśuddhe ca hitamuṣṇam॥58॥  
pāṇḍūdara pīnasa meha gulma mandānalātisāreṣu।  
plīhni ca toyam̐ na hitam̐ kāmamasahye pibedalpam॥59॥  
pūrvāmayāturaḥ san dīnastr̥ṣṇārdito jalam̐ kāṅkṣan।

na labheta sa cenmaraṇamāśvevāpnuyāddīrgharogaṃ vā||60||  
tasmāddhānyāmbu pibetṛṣyan rogi saśarkarā kṣaudram|  
yadvā tasyānyatsyāt sātmyaṃ rogasya tacceṣṭam||61||  
tasyāṃ vinivṛttāyāṃ tajjanya upadravaḥ sukhaṃ jetum|  
tasmātrṣṇāṃ pūrvam jayedbahubhyo'pi rogebhyaḥ||62||

### **Usage of different Types of water:**

Naturally, cold water is useful in morbid thirst, burning syndrome, fainting, giddiness, mental fatigue, alcoholism, bleeding, poisoning and ailments caused by aggravated Pitta. The water cooled after boiling is useful in Sannipatika (type of fever).

Hot Water is useful in hiccup, in Asthma, in freshly occurring (at the first stage of) fever and in Pinasa (Rhinitis), after the intake of ghee, in the diseases of the sides of the chest and throat, diseases caused by Kapha and Vayu, when the Doshas have become Styana (thick) and immediately after the administration of elimination therapies.

Intake of water is not useful for the patient suffering from  
Pandua – Anemia

Udara (obstinate abdominal diseases including ascites)

Pinasa (chronic Rhinitis) at its later stage

Meha (obstinate urinary disorders including diabetes)

Gulma (Phantom Tumour)

Suppression of power of digestion

Atisara – Diarrhoea and

Pliha – splenic disorders.

However, if there is intolerable thirst in this patient, then water may be given only in small quantity. If the patients, suffering from the above mentioned diseases, become dehydrated because of morbid thirst, and because of not getting water even when they intensely need it, then this may cause instant death or may lead to long-

standing diseases. Therefore such a thirsty patient is given water boiled by adding dhanyaka, and thereafter, by adding other ingredient which is wholesome for the disease. After overcoming the thirst, the complications caused by the intake of water can be cured easily.

Thereafter, treatment of the thirst is given priority over the treatment of the thirst over the treatment of several other diseases. [57-62]

### Summary:

तत्र श्लोकः-

हेतू यथाऽग्निपवनौ कुरुतः सोपद्रवां च पञ्चानाम्।  
तृष्णानां पृथगाकृतिरसाध्यता साधनं चोक्तम्॥६३॥

tatra ślokaḥ-

hetū yathā'gnipavanau kurutaḥ sopadravāṃ ca pañcānām।  
trṣṇānām pṛthagākṛtirasādhyatā sādhanam cuktam॥63॥

In this chapter on the treatment of Trisna (morbid thirst), the following topics are discussed:

1. The manner in which Agni and Pavana cause Trusna (morbid thirst) along with its complications
2. Signs and symptoms of 5 varieties of Trusna separately
3. The signs and symptoms indicating the incurability of the disease and
4. Treatment of different types of Trisna (Morbid thirst) [63]

### Colophon

इत्यग्निवेशकृते तन्त्रे चरक प्रति संस्कृतेऽप्राप्ते दृढबल सम्पूरिते चिकित्सा स्थाने  
तृष्णा रोग चिकित्सितं नाम द्वाविंशोऽध्यायः॥२२॥

ityagniveśakṛte tantre caraka prati saṃskṛte'prāpte dṛḍhabala  
sampūrite cikitsā sthāne trṣṇā roga cikitsitam nāma  
dvāviṃśo'dhyāyaḥ॥22॥

Thus, ends the 22nd chapter of Chikitsasthana (section on the treatment of diseases) dealing with the treatment of Trsihna in the work of Agnivesha, which was redacted by Charaka, and supplemented by Dridhabala.

## **Dry Mouth Causes, Ayurvedic Treatment, Remedies, Tips, Diet**

By Dr Raghuram Y.S.MD (Ay).

'Want of water' is expressed by the body in the form of 'Thirst'. Thirst is manifested in the form of dryness of mouth. We all have experienced it. Generally dry mouth is relieved immediately after consuming water.

But when it remains unresolved and persistent even after frequent and adequate intake of water for longer period of time, it might hint a bigger picture!!

### ***It is more than a mere THIRST factor....***

Continuous excessive dry mouth or excess thirst is medically called 'Xerostomia' or 'Dry Mouth syndrome'.

The clinical picture of a disease called 'Trishna Roga' explained in Ayurvedic texts resembles with that of Xerostomia.

We will try to know what exactly this 'Dry Mouth disease' is and everything related to it in this article and make a comparative study with 'Trishna Roga' explained in Ayurveda.

### **Tips to relieve dry mouth:**

**Poly-pharmacy** (taking many medicines) is also thought to be the major cause of xerostomia in older people. If you think you are taking too much medicines / supplements, talk to your doctor.

**Anxiety** is a major cause for dry mouth. [Follow these anxiety relieving tips](#)

Leave the habits of smoking, chewing tobacco and alcohol.

Try to avoid mouth breathing as much as you can.

Avoid excess sweets

Keep your oral cavity clean with regular flossing, brushing, tongue cleaning and oil pulling.

If you have tooth caries, consult a dentist and get it corrected.

Gargle with warm salt water 3-4 times daily

The best and simple option for excessive thirst and dry mouth is to increase fluid intake, especially drinking water to one's content

Eat frozen chunks of water based fruits and vegetables like watermelon, cucumber, pineapple etc

Drink fruit juices, vegetable juices and smoothies  
Coconut water is yet another option. Try drinking tender coconut water at least once or twice a day  
Eat soft and liquid diet like stews and soups  
Avoid excess coffee, tea, sodas and alcoholic drinks  
Suck on sugar-free candy or chew sugar-free gum  
Drink plenty of water, but avoid sipping slowly as this can wash off any saliva. Carry a drink bottle wherever you go  
Use a room vaporizer to add moisture to the bedroom air  
Avoid spicy foods  
If you have an option then avoid taking medicines like diuretics, antihistamines and decongestants  
Occasionally inhale steam to help moisturize your nasal passages and airways  
Drink water while eating and chew your food thoroughly before swallowing. Chewing stimulates flow of saliva. After a meal, rinse your mouth with warm water or salt water. **Read related: [why drinking water before or after food is a bad habit?](#)**  
Lower your intake of spicy and acidic foods as they can irritate the inside of your mouth.  
Munch on snacks that have high water content like celery sticks to stimulate the salivary glands and to add moisture to your mouth.  
Avoid crunchy foods that could injure the mouth (Crackers, potato chips and crisps etc)  
Avoid acidic foods and beverages to protect your tooth enamel (soft drinks citrus fruits and citrus juices)  
Avoid mint lollies and mint mouthwashes (they have a tendency to dry the oral mucosa and mouth tissue thereby increasing the risk of tooth decay  
Ask your doctor and dentist for other dietary suggestions including a complete list of foods and drinks to limit or avoid dry mouth

### **Increase Fluid / Water intake:**

- The best and simple option for excessive thirst and dry mouth is to increase fluid intake, especially drinking water to one's content



- Dehydration is one of the most common causes for dry mouth. So the best way you can help your body is to supply enough fluids and keep it hydrated. Proper hydration will help your body to produce saliva more easily.
- Water is the best fluid which you can supply to your body. Consume enough quantity of water regularly, everyday. If you can't drink water, suck on small pieces of ice
- Eat frozen chunks of water based fruits and vegetables like watermelon, cucumber, pineapple etc
- Drink fruit juices, vegetable juices and smoothie's
- Coconut water is yet another option. Try drinking tender coconut water at least once or twice a day
- Eat soft and liquid diet like stews and soups
- Avoid caffeinated beverages, sodas and alcoholic drinks

### **Self-Care suggestions:**

- Keep getting guidance by your doctor and dentist. There is no alternative to that. But general self-care suggestions which you may follow include:
- Brush and floss your teeth at least twice daily
- Regularly use fluoride-containing products (take dentist's opinion)
- Use Vaseline for dry lips (or any greasy balm like lanolin)
- Keep a room humidifier in your room
- You can have some sprays, lozenges or pastes that moisten your mouth at your disposal
- Keep intimated and updated about your dentures from your dentist (if you are wearing), adhesive dental products may be recommended
- Take out partial or full dentures while you sleep
- Visit dentist for regular check-ups and treatment if necessary
- Don't change any medication without your doctor's consent

Home remedies for dry mouth:

### **Cayenne Pepper –**

- It is known to stimulate saliva production. It will also bolster your taste buds so that you can distinguish and appreciate different tastes and flavours
- Rub a small amount of cayenne pepper around your tongue with wet finger. Initially it will cause some burning sensation but it will stimulate your salivary glands
- Its powder can be sprayed in soups, salads and other dishes
- Ask your doctor if you can take cayenne pepper in capsule form!

### **Fennel Seeds:**

- Fennel seeds consist of flavonoids. These will stimulate the flow of saliva and hence get rid of dry mouth.
- Fennel seeds have aromatic flavour. This helps combating the bad breath which often accompanies dry mouth
- You can munch these seeds many times in a day
- You can also mix equal amount of fenugreek seeds with it and dry roast them in a pan. Grind them and add a little salt. Eat ¼ – ½ teaspoon of this mixture after each meal. [Read more about fennel seed benefits](#)

### **Slippery elm (Ulmus rubra) –**

- It contains mucilage. Due to this it becomes a slick gel when mixed with water. This gel helps to coat and soothe the mouth and throat. It also alleviates dry mouth condition.
- Add 1-2 tablespoons of slippery elm to a cup of hot water. Cover it and allow for 10 minutes. Strain and add honey. Drink at least 2 times in a day.
- Prepare a paste with slippery elm bark powder and water. Apply it inside the mouth, leave it for a few minutes and then rinse your mouth with water

### **Oil pulling –**

- It is similar to ***Gandusha and Kavala*** explained in **Ayurveda**.
- It keeps your mouth moist and hence is useful in dry mouth.
- It is also good for maintaining oral health and eliminating bad breathe.

- For oil pulling, coconut oil, sesame oil, any edible vegetable oil or **Ayurvedic herbal oils** are used.
- [Read how to do oil pulling in authentic Ayurvedic way](#)

### **How to do?**

- Put the oil in your mouth (1 spoon)
- Swish the oil thoroughly in your mouth for 15-20 minutes
- Spit it out and rinse your mouth with warm water
- Brush your teeth
- Do it first thing in the morning and at evening before dinner
- Do not gargle or swallow the oil

### **Aloe Vera –**

- It helps to protect the sensitive tissue in the mouth and enhances the taste buds
- Drink ¼ cup of Aloe vera juice daily to cure dry mouth
- Use its juice for rinsing your mouth once or twice daily
- Apply pure Aloe vera gel around your mouth using a cotton swab. Leave it for a few minutes and then rinse your mouth with water. apply 3-4 times in a day. [Click to read aloe vera benefits as per Ayurveda](#)

### **Grape-seed oil –**

- It is a good and effective remedy to eliminate symptoms of dry mouth. It has a moisturizing property which coats your mouth and keeps it moist for a longer period of time. It is high in Vitamin E and Thus, can heal mouth sores
- Rub some oil on your tongue and inside your cheeks with your fingers. Leave it overnight.
- Next morning, rinse your mouth with warm water and then brush your teeth
- Repeat daily before going to bed

### **Lemon:**

- Lemon juice can stimulate saliva production and relieve dry mouth
- Its acidic nature can help cleanse your mouth and eliminate bad breath

### **Cardamom:**

- Chewing a pod of cardamom will moisten the mouth as well as eliminate bad breath associated with dry mouth
- Chew a pod after every meal or whenever your mouth is dry
- Add 1 tablespoon of cardamom powder to a glass of hot water. Let it steep for 10 minutes and then drink. Do it twice or thrice daily.
- You can also rinse your mouth with lukewarm tea of cardamom

### **Ginger:**

- Ginger stimulates saliva and can make your mouth feel fresh for long
- Chew a piece of fresh ginger slowly. Do it several times in a day
- You can drink 2-3 cups of ginger tea mixed with honey to stimulate your glands

**Silica Gel** Take 1 teaspoon of the gel and swirl it around in your mouth before swallowing. Silica is said to be useful for binding water in our cells.

**Cloves** – Put 4-5 cloves in your mouth and swirl them around or suck on them. They are effective in stimulating saliva & they can make your mouth feel fresher.

**Gentian Herbal liquid extract** – 5-10 drops swirled around your mouth

### **Dendrobian:**

- It is used in the form of a tea or possibly as a regular herbal supplement
- According to Chinese herbalists it is said to produce copious amount of saliva in the mouth
- It can be used along with licorice in the tea

**American Ginseng liquid extract:** 8-10 drops for swirling in the mouth

### **Derivation of Xerostomia:**

The word **Xerostomia** is derived from 2 Greek word –

- Xeros – meaning Dry
- Stoma – meaning Mouth

Thus, **Xerostomia** means **Dry Mouth**

### **Definition of Xerostomia (Dry Mouth):**

- Xerostomia is the subjective feeling of oral dryness.
- It is often (not always) associated with hypofunction (less functioning) of salivary glands

### **Dryness in the mouth may be associated with:**

- Change in salivary composition
- Reduced salivary flow (Hyposalivation)
- No identifiable causes
- Psychogenic changes

Xerostomia (Dry mouth) – Related terms:

### **Saliva:**

Saliva is a watery substance located in the mouths of animals, secreted by the salivary glands. Human saliva is 99.5% water, while the other 0.5% consists of electrolytes, mucus, glycol-proteins, enzymes, antibacterial and bacteria compounds such as secretory IgA and lysozyme

### **Salivary glands:**

They are located around the mouth and throat

These glands make saliva, which is pumped into the mouth along tiny channels called salivary duct.

The salivary glands are:

- **Parotid Glands** – They are located in front of your ears and behind the angle of the jaw
- **Sub-mandibular Salivary Glands** – They are located beneath the tongue on both sides of the jaw (mandible)
- **Sublingual Salivary Glands** – They are found in the floor of the mouth
- **Minor Salivary Glands** – They are found in various locations around the mouth, including the inner cheeks and throat

### **Note:**

- A steady flow of saliva keeps the mouth moist at all the times
- Chewing and swallowing food increases the flow of saliva
- Just looking at appetising, favourite or most tasted foods can also cause an increased saliva flow

### **Functions of Saliva:**

- Having enough saliva keeps our mouth healthy as it:
- Saliva contains components that can directly attack the bacteria that cause decay. Thus, any infection is checked at the mouth itself.
- Saliva has anti-fungal properties
- Saliva helps to destroy viruses
- Saliva neutralises the acids produced by the plaques
- Saliva contains phosphorus and calcium. These substances are vital to the ongoing process of remineralisation, which is the rebuilding of tooth enamel (hard surface layer that protects the tooth) to prevent tooth decay
- Saliva moistens food, which enables comfortable swallowing
- Saliva helps with the formation of particular sounds in speech
- Saliva boosts sensation inside the mouth and allows the experience of pain, food texture and taste

**Hypo-salivation** – Hypo-salivation means less production of saliva or spit.

- Saliva flows from each salivary glands located in our mouth. If the flow rate of saliva from the whole or individual gland reduces and if the reduced flow can be demonstrated, it is called Salivary gland Hypo-function or Hypo-salivation
- Un-stimulated saliva flow rate: Whole saliva flow rate in a normal person is 0.3-0.4 ml/minute (when salivary gland is not stimulated). If it is less than 0.1ml/minute it is said to be significantly abnormal.
- Stimulated saliva flow rate: When the salivary glands are stimulated, if the saliva flow rate is less than 0.5ml/gland in 5 minutes or less than 1ml per gland in 10 minutes, it is said to be decreased

**Subjective Xerostomia:** When we cannot find any detectable abnormality or cause for dry mouth the condition will be called Subjective Xerostomia. Xerostomia can also result from a change in composition in saliva (from serous to mucous)

**Salivary Gland Dysfunction** – It is an umbrella term (common term) used to denote the presence of either Xerostomia or Salivary Gland Hypo-function (SGH)

Hypo-salivation is a clinical diagnosis. It is made based on the clinical history and examination

### **Important points about Dry Mouth:**

- **Common symptom:** Dry Mouth is a very common symptom
- Dry mouth is also called as **xerostomia**
- **Not a disease:** A Dry Mouth is a symptom of an underlying health problem rather than being a disease itself.
- **Side effect:** It can be seen as a side effect of many types of medication
- **Occurrence:** About 10% of the general population and 25% of older people have dry mouth syndrome
- **Old people:** It is more common in older people
- **Mouth breathing:** It is also common in those people who breathe through their mouth
- **Persistent dry mouth:** It is generally due to prescriptions medications, medical treatments and certain autoimmune diseases such as ***Sjogren's syndrome***
- **Treatment:** It includes products that help to moisten the mouth

Causes of Dry Mouth

### **Physiological causes:**

- Salivary flow rate is decreased during sleep. This may lead to a transient sensation of dry mouth on waking up. This usually disappears when you eat or drink. It also gets fine when you maintain a good oral hygiene.

- When dry mouth is associated with halitosis (bad breath) – it is termed as '**Morning Breath**' (Morning breath = dry mouth + bad breath from mouth)
- Dry mouth commonly occurs during periods of anxiety (enhanced sympathetic drive)
- Dehydration causes **hypo-salivation** (body trying to conserve fluid)
- **Xerostomia** has increased prevalence in old people because of physiological age-related changes in the salivary gland tissues leading to reduction in salivary output.

**Note: Poly-pharmacy** (taking many medicines) is also thought to be the major cause of xerostomia in older people

### **Side effect of certain medications:**

Dry mouth is often a side effect of certain medications. These include the drugs prescribed (or taken without prescription) for:

- Depression, Anxiety
- Pain
- Allergies, Colds (antihistamines and de-congestants)
- Obesity
- Acne
- Epilepsy, Parkinson's disease
- Hypertension (diuretics)
- Diarrhoea, Nausea
- Psychotic disorders
- Urinary incontinence
- Asthma (certain broncho-dilators)
- Muscle relaxants, Sedatives

### **Allopathic Medicines that cause dry mouth: (with or without objective hypo-salivation and / or altered saliva consistency)**

- Atropine, Atropinics and Hyoscine
- Antidepressants (Tricyclic antidepressants, Selective Serotonin reuptake inhibitors, Lithium)



- Anti-hypertensives (Terazosin, Prazosin, Clonidine, Atenolol, Propranolol)
- Pheothiazines
- Antihistamines
- Anti-reflux drugs (proton pump inhibitors ex. Omeprazole)
- Opioids, Cannabinoids, Retinoids
- Cytotoxic drugs
- Bupropion
- Protease inhibitors
- Diadanosine
- Diuretics
- Ephedrine
- Benzodiazepines
- Interleukin-2

**Note:**

- A medication that causes **Xerostomia** is called **Xerogenic**.
- Over 500 medications that are available produce **Xerostomia** as a side effect
- Out of 200 most commonly prescribed drugs in US, 63% are **Xerogenic**
- The likelihood of **Xerostomia** increases in relation to the total number of medications taken.
- Anticholinergic, sympathomimetic or diuretic drugs are usually responsible

**Side effects of certain diseases and infections:**

Dry mouth can be a side effect of certain medical conditions like:

- Sjogren's Syndrome
- HIV/AIDS
- Alzheimer's disease
- Diabetes mellitus
- Anaemia
- Cystic fibrosis
- Rheumatoid arthritis

- Hypertension
- Parkinson's disease
- Stroke
- Mumps
- Hyperparathyroidism
- Cholinergic dysfunction
- Salivary gland aplasia or atresia
- Sarcoidosis
- Graft-versus-host disease
- Renal failure
- Hepatitis-C virus infection
- Lambert-Eaton syndrome
- Amyloidosis
- Cerebral palsy
- Primary biliary cirrhosis
- Lupus

### **Sjogren's syndrome:**

I would like to make a special mention about this disease among the above lot because in this disease **xerostomia** is caused by an auto-immune damage to the salivary glands. (**Autoimmunity** – the protective system of our body loses its intelligence and starts destroying its own cells, tissues and organs).

**Sjogren's syndrome** also causes other symptoms like dry eyes (xerophthalmia), dry vagina, fatigue, myalgia (muscle pain) and arthralgia (joint pain)

### **Side effect of certain medical treatments:**

Radiation to the head and neck

Chemotherapy for cancer

These treatments can damage the salivary glands and reduce the amount of saliva

**Nerve Damage:** Dry mouth can result from a nerve damage occurring to the nerves of head and neck area from an injury or surgery

## **Dehydration (Water or metabolite loss):**

Conditions that lead to dehydration are:

- Fever, Excessive sweating
- Vomiting, Diarrhoea
- Blood Loss
- Burns
- Diabetes (rare)

## **Surgical removal of the salivary glands**

### **Lifestyle:**

- Smoking, Alcohol, Chewing tobacco
- **Mouth-breathing:** Habitual breathing through mouth usually caused by partial obstruction of the upper respiratory tract, persistent stuffy nose or blocked sinuses or hormonal changes from pregnancy or menopause

### **Sicca Syndrome:**

Sicca means dryness. Sicca syndrome is not a specific condition, the term can be used to describe mouth and eye dryness that is not caused by autoimmune diseases like Sjogren's syndrome

### **Other causes:**

- A bacterial or viral infection of the salivary glands (such as mumps) can cause inflammation and restrict saliva production
- Salivary duct obstructions – Ex. Tiny stones made from saliva minerals may lodge in the salivary ducts and restrict saliva flow

### **Recreational drugs such as:**

Methamphetamine, Cannabis, Hallucinogens, Heroin

### Symptoms of Dry Mouth –

- Sticky and dry feeling in the mouth
- Frequent thirst
- Sores in the mouth
- Sores (split skin) at the corners of the mouth
- Cracked and dry lips
- Dry feeling in the throat

- Burning or tingling sensation in the mouth (especially in the tongue)
- Dry, red, tough, raw tongue
- Tongue always tends to stick to the roof of the mouth
- Problems speaking
- Trouble in tasting, chewing and swallowing (particularly dry foods such as biscuits)
- Dry nasal passages
- Hoarseness, sore throat
- Bad breath
- Saliva that feels thick and stringy
- Susceptibility to oral thrush infections
- High rate of tooth decay
- Pricking and burning sensation in the mouth
- Loose acrylic dentures (as saliva helps to create the suction between the gum tissues and the acrylic base of the denture)

**Signs and Symptoms of Hypo-salivation:  
Dental caries (xerostomia related caries)**

Saliva has an anti-carcinogenic action.

Without saliva tooth decay is common feature.

Rampant caries – Tooth decay progression is very aggressive in the absence of saliva

Often seen in patients who have had radiotherapy involving major salivary glands (radiation induced caries)

**Acid erosion**

Saliva acts like a buffer and helps to prevent demineralization of teeth

In the absence of saliva, the teeth undergo demineralization and get eroded

**Oral candidiasis**

Saliva provides antimicrobial action in the mouth.

Its absence leads to opportunistic infections with Candida species

**Ascending (suppurative) sialadenitis –**

It is an infection of a major salivary gland (usually parotid gland)

that may be recurrent

Associated with hyposalivation

There may be swollen salivary glands even without acute infection possible caused by an autoimmune involvement

- **Dysgeusia** – Altered taste sensation (ex. Metallic taste) and
- **Dysosmia** – Altered sense of smell
- **Intraoral halitosis** – Due to increased activity of halitogenic bio-film on the posterior dorsal tongue
- **Oral dysthesia** – Burning or tingling sensation in the mouth
- Saliva that appears thick or ropey
- Mucosa that appears dry
- Lack of saliva pooling in the oral floor during examination
- **Dysphagia** – Difficulty in swallowing and chewing. Happens mostly while eating dry foods. Food may stick to the tissues during eating
- Tongue may stick to the palate causing a clicking noise during speech or lips may stick together
- Gloves or a dental mirror of the physician may stick to the tissues while examination
- Fissured tongue with atrophy, lobulated erythematous appearance of the tongue
- Saliva cannot be milked (expressed) from the parotid gland
- Difficulty wearing dentures, areas covered by the denture may be sore or ulcerated
- Mouth soreness and oral mucositis
- Lipstick or food may stick to the teeth
- A need to sip drinks frequently while talking or eating
- Dry, sore and cracked lips and angles of mouth and thirst

**Note:**

- Sometimes the clinical findings and the symptoms experienced do not match. Ex. A person with signs of hypo-salivation may not complain of xerostomia.
- On the other hand, the person with xerostomia may not show signs of reduced salivary glands (subjective xerostomia). Here

there are often other oral symptoms suggestive of oral dysesthesia (burning mouth syndrome).

- Other symptoms outside the mouth may occur together with xerostomia.

**The symptoms co-existing with xerostomia (Related symptoms in the rest of the body) are:**

- Xerophthalmia (dry and itchy eyes)
- Inability to cry
- Blurred vision
- Photophobia (light intolerance)
- Dryness of other mucosae (ex. Nasal, laryngeal and or genital) i.e. Dry nose, Dry throat, Dry vagina etc
- Burning sensation
- Itching
- Grittiness
- Dysphonia (voice changes)
- Frequent coughing
- Reduced sense of smell
- Constipation
- Joint pains and stiffness
- Generally feeling unwell
- Unexplained weight loss
- Frequent vaginal thrush infections in women

**Dry Mouth Syndrome and Tooth Decay:**

- Poor oral hygiene and a sugar rich diet always predisposes to cause tooth decay (dental caries). This occurs in the biting surfaces and in between the teeth. Dry mouth syndrome too causes tooth decay but in a different pattern. The decay of teeth tends to start along the gum line (gingival margin) and in some cases, the gums draw-back to expose the underlying tooth layer (dentine)
- Unlike enamel, the dentine provides less resistance to the acids and decay tends to be rapid. Decay of the exposed dentine is called '**root caries**'

- Decay may also be seen on the lower front teeth which are normally well protected by saliva produced from beneath the tongue

### **Why is dry mouth a problem?**

Dry mouth is a big problem because besides causing the symptoms mentioned above, dry mouth also raises the risk of:

- Gingivitis (gum disease)
- Tooth decay
- Mouth infections such as thrush

### **Diagnosis:**

- Predominantly on the clinical signs and symptoms
- Physical examination includes:  
Oral examination – Inner cheeks appear dry and rough  
Tooth examination – Doctor or dentist may check the pattern of tooth decay
- Sialometry – objective test of salivary flow
- Scintiscanning using technetium (rarely used)
- Chest X-ray (to exclude sarcoidosis)
- Ultrasonography and MRI (to exclude Sjogren's syndrome or neoplasia)
- Salivary gland biopsy (usually taken from the lip) – if there is suspicion of organic disease of the salivary glands
- Blood tests and urine analysis (to exclude a number of possible causes)
- Schirmer test of lacrimal flow or Slit lamp examination – to investigate xerophthalmia (dry eyes)

### **Dry Mouth – Ayurvedic Concepts and Treatment**

Dry Mouth can be compared to a condition called **Trishna** explained in Ayurveda. Trishna actually means thirst. Thirst is a natural phenomenon wherein there is a demand for water from the body. When we drink water, thirst pacifies. So we have to consider Trishna as excessive thirst or uncontrollable thirst.

**Trishna**, explained in Ayurvedic texts is a disease entity by itself. Trishna is also mentioned as a symptom of many other diseases. The clinical presentation of Trishna (other than normal thirst) can manifest in different forms:

**Trushna as a Roga – As a disease:**

This part will be dealt with in detail in this article along with its treatment

**Trisna as a Purvarupa – As a premonitory symptom of a few diseases:**

- Grahani
- Prameha
- Shitapitta (Pipasa)
- Jwaramukta

**Trishna as a Rupa / Lakshana – As a symptom of some diseases:**

- Ajeerna – Vidagdhajeerna
- Apasmara (pittaja)
- Amlapitta (adhogata)
- Atisara (pittaja)
- Arochaka (pittaja)
- Alasaka (ajeerna)
- Arshas (pittaja)
- Anaha (amaja)
- Amavata (ativridha)
- Amashayagata Vata
- Udara – Pittaja udara, Plehodara (pittaja), Yakrutodara (pittaj), Sannipatodara udara, Udavarta (aharaja)
- Kasa – Pittaja kasa, Kshataja kasa
- Kanthashundi (taluroga)
- Garahani – Pittaja grahani, Vataja grahani
- Gulma – Pittaja gulma, Raktaja gulma
- Chardi – Pittaja chardi, Tridoshaja chardi



- Jwara – Antarvega jwara, Abhichara jwara, Abhishapa jwara, Kapha-pittaja, Gambhira jwara, Pachyamana jwara, Pittaja jwara, Bahirvega jwara, Mamsagata jwara, Medogata jwara, Raktagata jwara, Vata-pittaja jwara, Visha-krita jwara, Sannipataja jwara
- Daha – Dhatukshayajanya daha, Pittja daha, Raktaja daha, Kshataja daha
- Dushta-stanya pana (balaroga) – Pitta dushta
- Nadi vrana (Pittaja)
- Paramada
- Parinama shula
- Pandu (Pittaja)
- Mutraghata (Kundalibhuta)
- Balagraha – Andha-putana, Putana
- Madatyaya (Pittaja)
- Masurika – Pittaja, Mamsagata masurika, Vataja masurika
- Murcha – Pittaja murcha, Vishaja murcha
- Medoroga
- Raktapurna koshta
- Vatarakta (Pittadhika)
- Vidradhi – Abhighataja vidradhi, Kloma vidradhi,
- Visha – Dushi visha, Manduka visha
- Visha-lipta shastra kshata
- Visarpa – Agni visarpa, Kardama visarpa, Pittaja visarpa
- Vishuchika (pipasa)
- Visphota – Pittaja visphota, Raktaja visphota, Vataja visphota, Sannipataja visphota
- Vrana – Pittaja vrana, Pittaja nadi-vrana
- Vrana shota (pachyamana)
- Shula (pittaja)
- Shota (pittaja)
- Shwasa (Tamaka)
- Sutika roga
- Svarabheda (medaja)
- Halimaka

- Hridroga (pittaja)

**Trishna as an Asadhya Lakshana – As a symptom indicating bad prognosis of some diseases:**

- Atisara, Asrugdhara, Arshas
- Antar-vidradhi
- Udavarta
- Kamala
- Kushta, Vatarakta, Shotha (pipasa)
- Gulma, Grahani
- Chardi
- Jwara, Pandu
- Masurika
- Hikka (yamala)

**Trishna as an Upadrava – As a complication of some diseases:**

- Atisara, Arshas, Ashmari
- Asrugdhara, Amavata, Chardi
- Prameha (pittaja), Vatarakta, Raktapitta
- Vrana shotha (pipasa)

**Trishna Vega Avarodha Janya Udavarta lakshana: (Signs and symptoms caused due to forcible suppression of thirst reflex / urge):**

Thirst is a normal expression of the body for 'want of water'

If we make it a habit of suppressing the impending reflex / urge of thirst manifested by the body while giving priorities to other works (in a long process) causes –

- Kanta shosha – Dryness of the throat
- Asya shosha – Dryness of the mouth
- Shravana avarodha – Deafness
- Hridaya vyatha – Pain in the heart (cardiac area)

**Trishna –**

- When it is an independent disease, Trishna has its own pathogenesis. It will manifest in 7 forms (explained below) and will have treatment specific to the types. They will generally be independent of other diseases but can give rise to many complications included death in very severe conditions.
- When Trishna is associated with other diseases (secondary Trishna) as enlisted above, it will go away if the main disease causing it is treated

## Causes of Trishna / Trushna

### Udakavaha Sroto Dushti:

उदकवहानां स्रोतसां तालुमूलं क्लोमं च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति;तद्यथा – जिह्वाताल्वोष्ठक्लोमशोषं पिपासां चातिप्रवृद्धां दृष्ट्वोदकवहान्यस्य स्रोतसां प्रदुष्टानीति विध्यात्।{च.वि.स्था.५}

According to **Ayurvedic** basics there are separate channels in our body for each dhatu (tissue or vital elements like water, stools, urine etc). They are called **Srotas**.

**Srotas** are the channels which transport the dhatu's or the essentials needed for the formation of the **dhatu's** from one place to the other (nutrition, basic substances which form the matrix of the cells). Each **srotas** has a site of origin, path of distribution and a target cell or tissue or organ.

In this context we shall discuss about **Udakavaha Srotas** which are related to transportation of water to the needed cells and help in metabolism {Udaka = water}.

**Udakavaha Srotas** (control mechanism of water metabolism) has its roots in **Talu (palate) and Kloma** (this is a controversial organ which has not been explained in precise context, it has been correlated with pancreas, pineal gland, adrenal glands or water regulating centres of the brain present above the palate).

When the **Udakavaha srotas** is contaminated it causes dryness in palate, lips, tongue and kloma and **Pipasa (Trishna)** i.e. thirst. When these symptoms prevail we should guess that **Udakavaha Srotas** has been diseased.

Treatment of **Udakavaha Sroto Dushti** – Treatment should be done on the basis of **Trishna Roga Chikitsa** (treatment line up of Trishna disease) – which I would be explaining in the coming passages.

क्षोभाद्भयाच्छ्रमादपि शोकात्क्रोधाद्विलङ्गनान्मध्यात्।  
क्षाराम्ललवणकटुकोष्णरूक्षशुष्कान्सेविभिः।  
धातुक्षयगदकर्षणवमनाध्यतियोगसूर्यसंतापैः।  
पित्तानिलौ प्रवृद्धौ सौम्यान्धातून्श्च शोषयतिः॥  
रसवाहिनीन्धनालीर्जिह्वामूलगलतालुककलोम्नः।  
संशोष्य नृणां देहे कुरुतस्तृष्णां महाबलवेतौ॥  
पीतं पीतं हि जलं शोषयतस्तावतो न याति शमम्।  
घोरव्याधिकृशानां प्रवर्तयद्युपसर्गभोतो स॥{च.चि.२२}  
भ्रमश्रमाभ्यां बलसंक्षयाद्वा ऊर्ध्वं चित्तं पित्तविवर्धनैश्च।  
पित्तं सवातं कुपितं प्रपन्नं जनयेत्पिपासम्॥ {Yo.Ra}

- Kshobha – physical or mental irritation
- Bhaya – Fear
- Shrama – Exertion, Exhaustion
- Shoka – Grief
- Krodha – Anger
- Langhana – Fasting in excess
- Madhya – Excessive consumption of alcohol
- Kshara – Alkalis
- Amla – Sour food
- Lavana – Salty foods
- Katu – Spicy and pungent foods
- Ushna – Too hot foods and exposure to heat
- Ruksha Shushka anna – dry foods
- Dhatu kshaya – Depletion of body tissues
- Gadapakarsha – Being debilitated by a chronic illness
- Vamanadhyatiyogaat – Undergoing treatments like Vamana (therapeutic emesis) etc in excess

- Surya santapa – Excessive exposure to Sun
- Balasamkshaya – Decrease of bala (strength or immunity)
- Pittavivardhana – Foods and activities which bring about a pathological increase of Pitta

### **Pathogenesis of Trishna:**

Due to the above said factors the Pitta and Vata get aggravated in the body. They in turn afflict the **Soumya Dhatu's** (Tissues which are Kapha predominant or tissues having fluidity) and squeeze them out. They also dry up the **Rasavhini's** (channels providing nutrition) of the root of the tongue, throat and palate. After doing so the deadly duo (vitiated Pitta and Vata) cause life threatening **Trishna** in the body. They both keep drying up whatever quantity of water that has been consumed. The afflicted person would like to drink water again and again but his thirst remains un-quenched even after drinking lot of water repeatedly. This **Trishna** is manifested in a severe form in those who have been debilitated due to chronic illness. Such Trishna is called **Aupasargika Trusna**. They are Thus, manifested as a complication of some other underlying disease.

### **Pathogenesis according to Yoga Ratnakara:**

Due to the above said factors, the Pitta accumulated in the upper portion of the body gets vitiated along with Vata  
The morbid pitta and vata later reach the Talu (Palate) of the person and afflicting it causes Trishna

### **Samnaya Lakshana – General (Common) symptoms of Trishna:**

सततं यः पिबेत्तोयं न तृप्तिमधिगच्छति।

पुनः काङ्क्षति तोयं च तं तृष्णार्दितमादिशेत्॥

- The person afflicted by Trishna keeps drinking water but will never get satisfied
- After a short period he again wishes to consume water

### **Samprapti of Trisna (Pathogenesis)**

स्रोतः स्वपांवाहिषु दूषितेषु दोषैश्च तृट्संभवतीह जन्तोः।

तिस्रः स्मृतास्ताः क्षतजा चतुर्थी क्षयात्तथाऽऽमसमुद्भवा च॥

Trishna is manifested when the '**Udaka Vaha Srotas**' {channels related to the transportation of water or thirst regulating centres} is afflicted by the morbid Doshas

मुखशोषस्वरभेदभ्रमसंतापप्रलापसंस्तम्भान्।

ताल्वोष्ठकण्ठजिह्वाकर्कशतां चित्तनाशं च॥

जिह्वानिर्गममरुचिं बाधिर्यं मर्मदूयनं सादम्।

तृष्णोद्भूता कुरुते, पञ्चविधां लिङ्गतः शृणु ताम्॥ {च.चि.२२}

- **Mukhashosha** – Dryness of the mouth
- **Svarabheda** – Hoarsness or loss of voice
- **Bhrama** – Giddiness
- **Santapa** – Rise in temperature
- **Pralapa** – Delirium
- **Samstambha** – Stiffness or catches in the body
- **Talvoshtakantajihva Karkashatam** – Roughness of palate, lips, throat and tongue
- **Chittanasham** – Mind disturbances
- **Jihva nirgamana** – Protrusion of the tongue
- **Aruchi** – Tastelessness
- **Badhirya** – Deafness
- **Marma dooyanam** – Pain in the vital parts
- **Saadam** – Weakness of the body parts

### **Types of Trushna:**

Trushna is of 7 types. They are:

- Vataja Trishna
- Pittaja Trishna
- Kaphaja / Shleshmaja Trishna
- Kshataja Trishna
- Kshayaja Trishna (due to degeneration, ageing etc)
- Amajanya Trishna
- Bhuktodbhava Trishna

### **Purvarupa of Trisna (Premonitory symptoms):**

भुक्तोद्भवा सप्तमिकेति तासां निबोध लिङ्गान्यनुपूर्वशश्च।

ताल्वोष्ठकण्ठश्च वितोददाह संतापमोहभ्रमविप्रलापाः।

पूर्वाणिरूपाणि भवन्ति तासामुत्पत्तिकालेषु विशेषतो हि॥

- Toda – Pricking sensation in the palate-lips and throat
- Daha – Burning sensation
- Santapa – Raise in temperature (especially in mouth)
- Moha – Altered consciousness
- Bhrama – Giddiness

These premonitory symptoms are seen in all the above said types of Trishna

They are seen just before **Trishna** is manifested

### **Vataja Thrishna Symptoms:**

शुष्कास्यता मारुतसंभवायां तोदस्तथा शङ्खशिरसु चापि।

स्रोतोनिरोधो विरसं च वक्त्रं शीताभिरद्भिश्च विवृद्धिमेति॥

- Shushkasyata – Dryness of the mouth
- Shanka-shiro-toda – Pricking pain in the temples and head
- Srotorodha – feeling of block in all the channels of the body
- Virasam cha vaktram – Altered taste in the mouth
- Shitabhiradbhischa vivriddayati – Gets aggravated by drinking cold water or any cold related activities

### **Pittaja Thrushna Symptoms:**

मूर्च्छान्नविद्वेषोविलापदाहा रक्तेक्षणत्वं प्रततश्च शोषः।

शीताभिनन्दो मुखतिक्तता च पित्तत्मिकायां परिधूपनं च॥

- Murcha – Loss of consciousness
- Anna vidwesa – Aversion to food
- Vilapa – Delerium
- Daha – Burning Sensation
- Raktaksha – Redness of eyes
- Pratata Shosha – Repeated dryness of the mouth

- Shitabhinanda – Wishes to drink cold water, wants cold comforts
- Mukha tikta – Bitterness of the mouth
- Paridhupanam – Feeling of fumes or steam getting eliminated from the body / mouth

### **Kaphaja / Shlaishmika Trishna Symptoms:**

बाष्पावरोधात्कफसंवृतेऽग्नौ तृष्णाऽबलासेन भवेन्नरस्य।

निद्रा गुरुत्वं मधुरास्यता च तृष्णादिदः शुष्यति चातिमात्रं।

कण्ठोपलेपो मुखपिच्छिलत्वं शीतज्वरश्छर्दिररोचकश्च॥

कफात्मिकायां गुरुगात्रता च शाखासु शोषस्त्वविपाक एव।

एतानि रूपाणि भवन्ति तस्यां तथाऽर्दितः काङ्क्षति नाति चाम्भः॥

When Kapha gets vitiated, it causes **Bashpa Avarodha** (obstruction to the transportation of water and the escape of its smaller portion from the skin). The Kapha and **Bashpa Avarodha** afflict the **Jataragni** (metabolic fire or gut fire) and diminish it qualitatively and quantitatively. This causes the below said symptoms including thirst –

- Nidra – Excessive sleep
- Gurutvam – Heaviness of the body
- Madhurasyata – Sweetness / Sweet taste in the mouth
- Trishna – Thirst
- Shushyati cha atimatram – Excessive dryness of the mouth
- Kantopalepa – Feeling of abnormal coating in the mouth and throat
- Mukha Picchilam – Stickiness of the mouth
- Shita Jwara – Fever with cold and chills
- Arochaka – Tastelessness
- Gurugatrata – heaviness of the body
- Shakasu shoshatvam – Dryness of the limbs (emaciation)
- Avipaka – Indigestion
- Kankshati na cha ati ambhum – Doesn't ask for water

### **Kshataja Trishna Symptoms:**

कशतस्य रुक्षोणितनिर्गमाभ्यां तृष्णा चतुर्थी क्षतजा भवेत्सा॥



- Ruk – Pain
- Shonita Nirgamana – Excessive bleeding

**Note:** This type of thirst leading to dry mouth takes place due to excessive bleeding to any cause. Here kshataja means due to injury. Thus, we will primarily consider '**bleeding due to injury**'. Excessive bleeding has been mentioned in one of the causes leading to **xerostomia** (dry mouth) even in modern medicine

### **Kshayaja Trishna Symptoms:**

रसक्षयाध्या क्षयसंभवा तथाऽभिभूतस्तु निशादिनेषु।

पेपीयतेम्भः स सुखं न याति तां संनिपातादिति केचिदाहुः॥

This type of Trishna is caused due to **Rasa Dhatu Kshaya** (quantitative and qualitative depletion of the first tissue i.e. **Rasa Dhatu** formed from the nourishing fluids or nutritive juices in circulation – post digestion in the gut).

### **Symptoms:**

- Patient keeps drinking water throughout the day and night and is not at all satisfied even after drinking more and more water
- Some people call it '**Sannipataja Trishna**' {Trishna manifested due to vitiation of all the 3 Doshas}

### **Amaja Trishna Symptoms:**

रसक्षयोक्तानि च लक्षणानि तस्यामशेषेण भिषग्व्यवस्येत्॥

त्रिदोषलिङ्गामसमुद्भवा च हृच्छूलनिष्ठीवनसादकर्त्री।

This type of **Trishna** is caused due to excessive accumulation of **Ama** in the body.

**Ama** is an intermediate product of weak digestion process (sluggish metabolism at both gut and cellular level). This ama might accumulate at both cellular and gut level. Ama has a tendency to block all the transport systems of the body and cause cellular damage and cellular toxins.

### **Symptoms:**

In this type, the symptoms of all the 3 – Vataja, Pittaja and

Kaphaja Trishna will be manifested in mixed proportions. The other predominant symptoms are:

- **Hrit-Shula** – Pain in the heart / heart region
- **Nishteevana** – Spitting
- **Sada** – Laxity of body parts and weakness

#### **Bhaktodbhava / Annaja Trishna:**

स्निग्धं तथाऽम्लं लवणं च भुक्तं गुर्वन्नमेवाऽऽशुतृषं करोति॥

Trishna or severe thirst leading to dry mouth is quickly manifested by consumption of the below said types of food:

- **Snigdha Ahara** – Oily food
- **Amla Ahara** – Sour Foods
- **Lavana Ahara** – Salty food, foods topped or added with more salt
- **Guru Ahara** – Heavy food (hard to digest)

Such type of **Trishna** caused or aggravated by food is called **Bhaktodbhava or Annaja Trishna**

#### **Upasarga Trishna Symptoms:**

दीनस्वरः प्रताम्यन्दीनाननशुष्कहृदयगलतालुः।

भवति खलु सोपसर्गा तृषा सा शोषिणी मता कष्टा॥

- **Deenasvara** – feeble voice
- **Pratamya** – Feeling of darkness in front of the eyes
- **Deenataa** – Helplessness, feeling of weakness
- **Mukha malinatva** – feeling of a coating of dirt in the mouth
- **Anana-gala-talu-hridaya shushkata** – Dryness in the mouth, throat, palate and heart

When the **Trishna** is manifested with the above said symptoms it is called as **Upasargaja Trishna**

**Upasarga** means infection or secondary manifestation of some primary disease

This **Trishna** is very dangerous. It dries up the body and is seriously troublesome. It creates a lot of complications also.

## Upasarga Trishna Prognosis:

ज्वरोमोहक्षयकासश्वासाध्युपसृष्टदेहानाम्।

सर्वास्त्वप्रतिसक्ता रोगकृशानां वमिप्रसक्तानाम्

The Trishna with below said symptoms is said to have a bad prognosis (difficult to treat or impossible to treat):

- **Jvara** – Fever
- **Moha** – Loss of consciousness
- **Kshaya** – Depletion of tissues
- **Kasa** – Cough
- **Shvasa** – Difficulty to breathe / Dyspnoea
- **Roga krusha**– Person who has been emaciated or weakened due to the effect of some serious or chronic diseases
- **Vamana** – Severe and uncontrolled vomiting

## Trishna Asadhyata (Prognosis of Trishna):

भवति खलु सोपसर्गा तृष्णा मरणाय विज्ञेया।

ताल्वोष्ठकण्ठस्य तु तोददाहाः संतापमोहभ्रमविप्रलापाः।

सर्वाणि रूपाणि भवन्ति तासां मृत्त्रिह काले तु विशेषतो हि॥

क्षीणं विभिन्नं बधिरं तृषार्तं विवर्जयेन्निर्गतजिह्माशु॥

The **Trishna** with the below said accompanying symptoms is said to have bad prognosis (impossible to treat, patient has death in waiting):

- **Talu-oshta-kanta toda daha** – Pricking pain and burning sensation in the palate, lips, throat
- **Santapa** – Rise in temperature
- **Moha** – Loss of consciousness
- **Daha** – Burning sensation
- **Bhrama** – Giddiness
- **Vipralapa** – Delirium

The patient having **Trishna Roga** should be denied treatment if he has the below said accompanying symptoms:

- **Ksheena** – Debility, tissue depletion

- **Vibhinna svaram** – Change of voice
- **Badhira** – Deafness
- **Nirgata jihva** – Tongue has come out of the mouth
- **Trishna** – Severe intolerable thirst

### **Complications of Trishna:**

ज्वरो मोहः क्षयः कासः श्वासो बाधिर्यमेव च।

बहिर्निर्गतजिह्वत्वं सप्तैते तृडुपद्रवाः॥

Jwara – Fever

Moha – Loss of consciousness

Kshaya – Depletion of tissues/consumption

Kasa – Cough

Shwasa – Dyspnoes / Breathlessness

Badhira – Deafness

Bahirnirgata Jihva – Protruding tongue

Ayurvedic treatment for dry mouth – Trishna:

### **Vataja Trishna Treatment –**

- Vata alleviating food and drinks
- Consumption of madhura (sweet) and Sheeta (cold) food and drinks
- Milk and ghee processed with **Jeevaneeya Gana** (Jeevaneeya group of drugs)

### **Pittaja Trishna Treatment –**

**Udumbara Rasa** – Juice of ripened fruit of **Udumbara** (Indian Fig Tree – Ficus Racemosa) mixed with sugar

**Laja Mantha** – A refreshing drink prepared by churning the flour of Laja (parched rice, fried paddy, puffed grains) in milk

### **Kashmaryadi Panakam:**

{Panaka is a refreshing drink prepared in the form of sugared syrup processed with medicinal drugs}

The below said drugs are boiled in water –

- Gambhari fruit (Gmelina arborea)
- Rakta Chandana – Red Sandalwood (Pterocarpus santalinus)

- Usheera – Vetiveria zizanoides
- Padmakam – Prunus cerasoides
- Draksha – Vitis vinifera
- Madhuka – Glycyrrhiza glabra

The water boiled with the above said drugs is filtered added with sugar and consumed or the above said drugs are boiled with water and sugar so as to prepare syrup. The syrup is later diluted with water to required consistency and consumed

### **Kaphaja Trishna Treatment:**

- **Tarpana** (Refreshing drink) – Honey mixed with honey
- **Vamana** – Emesis with **Saindhava Lavana** (Rock salt) mixed water
- **Avaleha** – Herbal confection or jams prepared with **Dadima** (Pomegranate), **Amlaphala** (Tamarind) or with any other **Kashaya Dravyas** (drugs having astringent taste)
- **Avaleha** prepared from milk turmeric powder, honey and sugar

### **Kshataja Trishna Treatment:**

- Treat the Kshata (injury or trauma) to begin with
- Mamsarasa pana – Meat soup
- Rakta pana – Blood to drink

### **Kshayaja Trishna Treatment:**

- Milk mixed with water
- Meat soup mixed with honey
- Water mixed with honey

### **Amajanya Trishna Treatment:**

**Bilvadi Kwatha:** Decoction prepared from Bilva (Aegle marmelos) and Vacha (Acorus calamus). This decoction is an appetite stimulant and digestant. It is also good in alleviating ama.

### **Bhukdodbhava Trishna Treatment:**

**Lekhana Kashayam** – Decoction prepared with drugs which have a capacity to scrape excess kapha, ama and meda (fat) is given in Trishna manifested due to consumption of heavy foods.

**Gudodaka** – Water boiled or processed with jaggery is given in Trishna manifested due to consumption of excess oily food

**Paya pana:** for debilitated and weak people having Trishna, lot of milk is given

### **Madhyaja Trishna:**

- Acharya Charaka also has mentioned **Madhyaja Trishna** (Thirst caused due to consumption of excessive alcohol)
- When a person consumes excessive alcohol, the alcohol due to the influence of its hot, dry, deep penetrating and drying properties aggravates pitta and vayu. The vitiated Pitta and Vata squeezes out all the water of the body and causes Trishna

### **Madhyaja Trishna Treatment:**

- The alcohol diluted with half the quantity of water and mixed with sour pomegranate juice, rock salt and other fragrant drugs should be given
- Give a cold water bath to the patient followed by diluted alcohol (as said above) and / or jaggery water

### **Samanya Chikitsa Vidhi: (General line of treatment in all Trishna):**

#### **Aindra Jalam:**

- **Acharya Charaka** advices to take **Aindra Jala** (rain water) mixed with honey. Since **Aindra jala** is not available all the time, Charaka advices one to take any water having the same qualities of **Aindra Jala**
- In the absence of **Aindra Jala** the water with below said qualities shall be taken:

Water available on the Earth, having Kashaya anurasa (astringent sub-taste), light in consistency, cold on touch, fragrant, having good taste and which doesn't bring increase in Kapha

**Trinapanchamula Sadhita Jala:** Water processed with **Trinapanchamula** (Kusha, Kasha, Ikshu, Shara, Darbha) group of drugs (roots of 5 grasses) mixed with sugar

**Laja Mantha:** Refreshing drink prepared by churning the flour of Yava (barley) and honey in Aindra Jala

**Yava Manda:** Gruel prepared with Manda (Watery part of barley boiled with water) should be given mixed with honey and sugar

### **Diet:**

- Hot milk processed with honey and sugar
- Soup is extracted from the meat of Pigeon etc fried in ghee, added with sugar and honey and consumed (salt or sour substances should not be added with meat soup)

### **Avagaha:**

- After rubbing the body of the patient afflicted with Trishna disease with **Shatadhauta Ghrita** (Medicated ghee processed for 100 times), he should be given tub bath with cold water. Later milk should be given for drinking.
- **Yusha:** Soup of green gram fried in ghee should be given to drink. This soup can also be used with rice.

### **Nasya:**

- Milk is processed with medicines having sweet or bitter taste, cold potency or with Jeevaneeya Gana group of drugs. From this ghee is extracted. This ghee is used for massage, intake and nasal instillation
- Nasya (nasal drops) with breast milk or camels milk mixed with sugar
- Nasya with sugarcane juice

**Vamana with Magadhikodaka** – If the thirst increases (and keeps increasing) and in the presence of accompanying **Anaha** (fullness of abdomen) – **Vamana** (vomiting) should be administered using water processed with **Magadhi (Pippali – Piper longum)**

**Viloma Vidhi** – After emesis, Viloma Vidhi or procedures (medicines) to propel and eliminate the morbid Dosha's in a downward direction

**Phala rasa:** Juices of Dadima (Pomegranate), Amlavetasa (Garcinia pedunculata) and Matulunga (Citrus medica) should be given to pacify Trishna

**Tapta jala:** Water dipped with heated gold, silver, copper, mud balls, brick, sand and stones should be used (warm) to quench the thirst

**Shita Hima:** Cold water mixed with sugar and honey

Water processed with Srungataka (Trapa bispinosa), Kasheruka (Scirpus grossus), Padma beeja (Lotus seeds), Bisa (Nelumbo nucifera) and Ikshu (Sugarcane) – This formulation alleviates ***Kshayaja Trishna and Pittaja Trishna***

**Shitala Jala and Vamana:**

- Cold water mixed with honey is given stomach full
- Following this Vamana (vomiting) is induced
- This alleviates Trishna

**Madhuradi Shrita Ksheera:**

- Milk processed with **Madhura Dravyas** (Drugs which are sweet ex. Draksha – Vitis vinifera), **Jeevaniya Gana drugs**, **Sheeta Dravyas** (drugs which have cold potency) and / or **Tikta Dravyas** (drugs with bitter taste) should be consumed after adding honey and sugar
- The same milk shall be used for **Abhyanga** (massage) and **Seka** (stream pouring over the body)
- **Ghrita** (ghee) processed with the same drugs should be used for Pana (consumption, intake), **Abhyanga** (massage) and **Nasya** (as nasal drops)

**Jeerakadi Kwatha:**

Kwatha (decoction) prepared from –

- Cumin seeds
- Ginger and
- Sauvarchala Lavana (black salt)



To this decoction – **Madya** (alcoholic preparation or fermented medicinal liquid) which is proved to strengthen the heart and also has good fragrance should be mixed in half the quantity of the Kwatha.

This compound should be given to pacify Trishna

**Amradi Kashaya:** Decoction prepared from Amra (*Mangifera indica* – Mango) and Jambu (*Syzygium cumini*) mixed with honey

### **Gostanadi Rasa:**

The below said should be mixed and given to pacify or alleviate Trishna –

- Juice of Draksha (*Vitis vinifera*)
- Milk
- Juice of Ikshu (Sugarcane juice)
- Madhuka Kashaya (Decoction of *Glycyrrhiza glabra*)
- Honey
- Juice of Utpala (*Nymphaea alba*)

**Tapta Jala:** A mixture of water, jaggery and curds dipped with heated Mud balls, Pieces of earthen pots and sand alleviates Trishna manifested after Vamana (vomiting)

### **Gandusha (Gargles)**

- **Amradi Kashayam** – Decoction prepared from Amra (Mango) and Jambu (*Syzygium cumini*) mixed with honey – used for both drinking purpose and for Gandusha. When using it for Gandusha, it should be made cold.
- **Vrikshamla Kwatha Gandusha** – Decoction of ***Vrikshamla*** (***Garcinia cambogia* / *Garcinia Indica***) mixed with milk, sugarcane juice, honey, juice of Draksha (*Vitis vinifera*), Saindhava Lavana (Rock salt) and water mixed with Jaggery  
This gargle alleviates Talu Shosha (dryness of palate) and Trishna (thirst and dry mouth)
- Godugdha – Cow's milk
- Ikshurasa – Sugarcane juice
- Gudodaka – Jaggery water

- Sitopalodaka – Sugared water
- Madhu – Honey
- Madhvika – Alcohol prepared from honey
- Matuluga rasa – Juice of Citrus medica

### **Sparsha Dravya: (Things which need to be touched to get relieved from Trishna)**

- The head, chest and face of the patient afflicted with **Trishna** is touched with a cloth dipped in **Mastu** (Supernatant layer of curds or Curd water) and **Kanji / Aranala** (fermented liquid) {sponging}
- Patient is given **Kamalamani hara** (garland of lotus flowers or gems) to wear in the neck like an ornament
- Embracing a beautiful woman wearing a silk dress dipped in sandal water and whose breasts, hands and body has been anointed with sandalwood paste
- Thinking about or hearing stories about – lakes, forests, pond, rivers found in Himalaya, lotus, cold breeze, moon rays etc

### **Lepa – Application of herbal pastes:**

#### **Dadimadi Lepa –**

The paste prepared from the following when applied on the head, alleviates Trishna (thirst) and Daha (burning sensation):

- Dadima – Pomegranate
- Badara – Ziziphus mauritiana – Indian Jujube
- Lodhra – Symplocos racemosa
- Kapitta – Limonia acidissima
- Beejapura – Citrus medica (Citron fruit)

#### **Kushtadi Vati:**

Tablets prepared from the below said should be used for sucking (as lozenges) to alleviate Trishna –

- Kushta – Saussurea lappa
- Musta – Cyperus rotundus
- Vata praroha – Shoots of Ficus Bengalensis
- Yashtimadhu – Glycyrrhiza glabra
- Honey

### **Dhanyaka Kwatha:**

- Decoction of Dhanyaka (*Coriandrum sativum*) mixed with honey and sugar
- This decoction is very useful in **Upasargaja Trishna** (thirst which is a complication of some other disease or infections)

### **Chaga mamsarasa:**

Goat Meat soup is cooled and mixed with ghee, honey and sugar alleviates Trishna, Daha (burning sensation), Murcha (fainting), Vamana (vomiting) and Madatyaya (alcoholic intoxication)

### **Pathya in Trishna (Good foods):**

- Shastika Shali – Rice which is grown in 60 days
- Peya and Vilepi – Gruels
- Lajasaktu – Flour of Parched rice or puffed grains
- Annamanda – Water part of cooked rice (rice filtrate)
- Sharkara – Sugar
- Yusha (Soup) prepared from bhrista mudga (fried green grams), masura (*Lens culinaris*) and Chanaka (*Cicer arietinum*)
- Rambhapushpam – Plantain flower
- Kushmanda – Ash gourd
- Upodika – *Basella alba*
- Kharjura – dates
- Dadima – Pomegranate
- Amalaki – *Embllica officinalis*
- Beejapura – *Citrus medica*
- Gavam paya – Cow milk
- Jambeeram – *Citrus medica*
- Karamarda – *Carissa carandas*

### **Apathya in Trishna (Bad foods for Trishna):**

- Guru Ahara – Heavy foods
- Amla Ahara – Sour foods
- Lavana Ahara – Salty foods
- Kashaya Ahara – Astringent foods

- Trikatu – Powder of 3 pungent drugs (Piper longum, Piper nigrum and Zingiber officinale)
- Dushtajala – Contaminated water
- Teekshna Ahara – Irritating foods

### **Some important formulations for Trishna:**

(Click to know more about them)

- [Dhanyakadi Hima](#)
- Kharjuradi Mantha
- [Shadanga Paneeya](#)
- [Kamadugha Rasa](#)
- [Chandrakala Rasa](#)

### **Ayurvedic herbs used in the treatment of Trishna:**

- Kharjura – Phoenix dactylifera (Dates)
- Draksha – Vitis vinifera
- Usheera – Vetiveria zizanoides
- Chandana – Santalum album (Sandal wood)
- Amalaki – Emblica officinalis (Indian gooseberry)
- Matulunga – Citrus medica
- [Kashmarya – Gmelina arborea](#)
- Dadima – Punica granatum (Pomegranate)
- Dhanyaka – Coriandrum sativum (coriander)
- Rambhapushpam – Plantain flower
- Kushmanda – Benincasa hispida (Ash gourd)
- Upodika – Basella alba
- Beejapura – Citrus medica
- Jambeeram – Citrus medica
- Karamarda – Carissa carandas
- Jambu – Syzygium cumini
- [Amra – Mangifera indica \(Mango\)](#)
- Kusha – Desmostachya bipinnata
- Kasha – Saccharum spontaneum
- Ikshu – Saccharum officinarum (Sugarcane)
- Shara – Saccharum munja

- Darbha – Imperata cylindrical

**Note:** The final 5 drugs **Kusha to Darbha** are called as **Trina Panchamula** (5 grass roots). They are useful as a group. They can also be used individually for getting rid of Trishna.

### **Treatment for dry mouth problem:**

#### **Principles –**

- Successful treatment is difficult and often unsatisfactory
- Treatment of dry mouth depends on the cause
- The cause should be identified. If the cause is correctable it can be corrected or removed
- Treatment is symptomatic and aims at preventing tooth decay through improving oral hygiene
- If dry mouth is caused by hypo-salivation which is secondary to any underlying chronic disease, dry mouth is considered permanent (or progressive)
- Dry mouth products – These products contain a variety of agents such as lubricants that may help treat your dry mouth  
The product range includes toothpaste, mouthwash, gums and topical agents

- Antibiotic and anti-fungal drugs – To treat any infection
- Treating an underlying condition such as Sjogren's syndrome or Diabetes mellitus with appropriate medication

#### **Talk to a doctor:**

- If you think that dry mouth is caused by certain medication intimate it to the doctor. The doctor may adjust the dose or switch over to another drug that doesn't cause dry mouth
- The doctor may also prescribe an oral rinse to restore mouth moisture
- If that doesn't help, the doctor may prescribe medications that boost saliva production

### **Modern Management of salivary gland dysfunction (SGD) involves the use of:**

**Salivary substitutes:** include –

- Water
- Artificial salivas (mucin based, carboxy-methyl cellulose based) and
- Other substances (milk, vegetable oil)

They improve **xerostomia** but not other problems associated with **SGD**

### **Saliva stimulants:**

- Organic acids (ascorbic acid, malic acid)
- Chewing gum
- Parasympathomimetic drugs (choline esters ex. Pilocarpine hydrochloride, cholinesterase inhibitors)
- Other substances (sugar free mints, nicotinamide)

They may improve xerostomia symptoms and other problems associated with SGD. Patients find them more effective than substitutes.

**Sialogogue** – A drug or substance that increases the rate of salivary flow

### **History:**

Xerostomia is used as a test to detect lies. It relies on emotional inhibition of salivary secretions to indicate possible incrimination

### **Studies:**

- Limited evidences were found to show that oxygenated glycerol tri-ester spray was more effective than electrolyte sprays
- Sugar free chewing gum increases saliva production but there is no strong evidence that it improves symptoms
- There was a lack of strong evidence to show that intraoral devices and integrated mouth-care systems may be effective in reducing symptoms of SGD
- There was limited evidence to support the use of pilocarpine in the treatment of radiation induced SGD. Pilocarpine is not always successful in improving symptoms of xerostomia

## References:

<http://www.top10homeremedies.com/home-remedies/home-remedies-dry-mouth.html/3>

<https://www.betterhealth.vic.gov.au/health/conditionsandtreatments/dry-mouth-syndrome>

<http://www.webmd.com/oral-health/guide/dental-health-dry-mouth>

<https://en.wikipedia.org/wiki/Xerostomia>

## Some more tips to finish...

Do not eat food or anything when you are thirsty...the body just wants you to spare some time and supply water to it

Likewise, don't drink water when you are hungry...your body's fire wants some fuel in the form of food and giving water at that time will put off the fire

Both are dangerous with constant practise...

Ayurveda tells that 'There is nothing bigger than eating when hungry, drinking water when thirsty and sleeping when you feel like sleepy'

Amidst all the treatment which has been described elaborately for Trishna, the best treatment or medicine will still be '**WATER**'

So let us keep it simple '**Just sip some water and keep chill**'

## Epidemiology:

Prevalence –

About 20% in general population

Up to 30% in women

Up to 50% in elderly

*You have the best remedies in Ayurveda for 'Dry Mouth' but don't forget to consult an Expert Ayurveda Doctor for an opinion before starting on with anything because your 'Dry Mouth' can be much bigger and dangerous than just being DRY...*

## [Consult Dr Raghuram](#)





## **Excessive Thirst – Ayurvedic Understanding And Treatment**

Article by Dr MS Krishnamurthy MD (Ayu) Ph.D (Ayu) and Dr Hebbar.

Thirst is a normal phenomenon in everyone. But, when there is excessive thirst, when someone is feeling thirsty all the time, when a person is not happy even after repeated water intake, then it may give a hint towards an underlying disease. It mostly occurs as a symptom of a disease such as diabetes or fever. But in Ayurveda, it is both considered as a symptom in many diseases as well as a separate disease entity. It is called 'Trishna' in Ayurveda and Polydipsia in modern medical science.

In Ayurveda, thirst is explained as one among the 13 types of **natural urges** that should not be suppressed.

But here, we are talking about unusually excessive thirst, which Seers Charaka and Sushruta have referred to as Trishna disease. Based on the nature of origin, it is classified into 5 types as Vata (due to Vata), Pittic, Kaphaja, Amaja, Kshayaja and Upasargaja. The details of this disease are furnished here below.

### **Causes for excess thirst as per Ayurveda:**

1. Intake of dry, heavy and spicy food
2. Intake of salty, sour, pungent and alkaline food
3. Alcohol intake
4. Exposure to sunshine, fire etc
5. Excess sexual indulgence
6. Fear, anger, grief etc
7. Long term suffering from diabetes, diarrhea, vomiting, fistula, liver disorders, emaciating disorders etc
8. Fasting
9. Poisons
10. Vata and Pitta imbalance.

### **Origin of disease condition – Thirst:**

Due to the above said causative factors, Pitta and Vata are aggravated individually or together and dehydrate the nourishing factors (Rasa Dhatu) due to warm and dry natures. Thus, it results in thirst.

**Features of Vataja Trishna:**

Weakness, dryness, thirst, dizziness, sleeplessness, dry mouth and anorexia are the features of this condition.

**Features of Pittaja Trishna:**

Thirst associated with burning sensation, bitterness in the mouth, headache, craving for cold food, fainting, yellowish discoloration of eyes, urine and stools, unconsciousness, hatred for food, delirium and distressing fumes are the features of this condition.

**Features of Kaphaja Trishna:**

Thirst with the desire of warm beverages, sleepiness, heaviness and sweetness of the mouth are the features of Kaphaja Trishna.

**Features of Amaja Trishna:**

Ama is a condition of altered digestion and metabolism. This type of thirst is commonly associated with indigestion, cardiac pain, repeated spitting, nausea (vomiting sensation) and body ache.

**Features of Kshayaja Trishna:**

Kshaya means decrease / depletion. The thirst caused due to depletion of Rasa Dhatu (Rasa is the useful product produced after digestion process). It is characterized with voice intolerance, darkness in front of eyes, dryness of heart, throat and palate, chest pain, shivering, emaciation.

**Features of Kshataja Trishna:**

Kshata means injury. This type of thirst is resulted following an injury and hemorrhage. This type is associated with burning sensation and fatigue.

**Features of Bhaktodbhava Trishna:**

Bhakta means meals. This type of thirst is caused due to intake of excessive unctuous (oily), sour, saline and heavy foods.

**Features of Upasargaja Trishna:**

Here fever, excessive urination, wasting, debility, dyspnea etc. are formed as features. Here, thirst is associated with another disease.

**Complication of thirst:**

Fever, hallucination, emaciation, cough, deafness and tongue protrusion are explained as complications of long persisting thirst.

**Management of thirst:**

All Vata and Pitta pacifying measures are undertaken.

Related: [how to balance Vata and Pitta Dosha](#)

Priority is given to restore the digestive fire throughout.

### **Single drugs:**

1. Kashmarya – Gmelina arborea
2. Draksha – Raisin – Vitis vinifera
3. Kharjura – Dates – Phoenix dactylifera
4. Usheera–Vettiver – Vetiveria zizanoides
5. Chandana – Sandal wood – Santalum album
6. Yashtimadhu – [Indian liquorice](#) – Glycyrrhiza glabra
7. Matulunga – a variety of lemon – Citrus media
8. Kamala – Lotus – Nymphaea orodata
9. Amalaki – [Indian Gooseberry](#) (Amla) – Emblica officinalis etc

### **Ayurvedic medicines for excessive thirst:**

1. **Kharjooradi mantha** – has sweet fruits like dates and pomegranate. Generally used in Kshayaja, Kshataja, Pitta and Vata types of Trishna.
2. [Shadanga paneeya](#) – has coolant and antipyretic (anti fever) herbs. Useful in Pittaja and Upasargaja Trishna.
3. [Dhanyakadi hima](#) – made from coriander seed – specific to Pitta variety.
4. [Parpatadyarishta](#) – used in treating liver and splenic disorders. It is useful in Pittaja, Kaphaja and Upasargaja types.
5. [Trinapanchamoola kashaya](#) – made with five types of grasses. Used in urinary tract disorders. Useful in Kaphaja, Kshataja, Kshayaja and Upasargaja types.
6. **Chandrakala rasa** – useful in bleeding disorders. Hence helpful in Kshataja and Kshayaja type of thirst.
7. [Kamadugha rasa](#), **Pravala pishti** – useful in Pittaja.

### **Unwholesome diet and habits:**

1. Heavy food intake
2. Sour, salty and spicy food
3. Pungent food
4. Sleeplessness
5. Work exhaustion
6. Heavy exercise etc.

**Wholesome diet and habits:**

1. Parched rice + sugar candy + honey
2. Cooked barley + sugar candy
3. Rice gruel with sugar and ghee
4. Milk
5. Gruel of green gram
6. Fruits
7. Sugarcane juice
8. Dadima (pome granate)
9. Draksha (raisin)
10. Kooshmanda (ash gourd)
11. Trapusa (cucumber) etc

**Disease conditions wherein thirst occurs as a symptom:**

Diabetes mellitus – Type 1 and type 2, Diabetes insipidus, burns, dehydration, diarrhea, fever, heart failure, kidney disorders, kidney failure, multiple myeloma, sepsis. [Read more](#)

**Summary:**

Thirst is a natural urge which should not be suppressed at all. If this is found in excess, surely one should be investigated for any underlying pathologies. Negligence of thirst may be found fatal, when it is diagnosed as Diabetes, Hypertension, Gastric ulcers, Colitis, Hormonal disturbances etc. It will be wise if it is examined at the earliest and relative medication is followed accordingly.

## Charaka Visha Chikitsa 23rd Chapter

23rd Chapter of Charaka Samhita Chikitsa Sthana is called Visha Chikitsa. It deals with symptoms and Ayurvedic treatment of poisoning due to snake bite, scorpion bite, food poisoning etc.

### Chapter – 23

### TREATMENT OF VISHA (POISONING)

अथातो विष चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto viṣa cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Let us explore the treatment of Visha (poisoning). Thus, said Lord Atreya. [1-2]

Topics to be discussed:

प्रागुत्पत्तिं गुणान् योनिं वेगाँल्लिङ्गान्युपक्रमान्।

विषस्य ब्रुवतः सम्यगग्निवेश निबोध मे॥३॥

prāgutpattiṃ guṇān yoniṃ vegāँllingānyupakramān।

viṣasya bruvataḥ samyagagniveśa nibodha me॥3॥

O! Agnivesha, hear me carefully. I shall describe Visha (poison) and its related aspects.

1. Mythological origin of poison
2. Properties of poison
3. Source of poison
4. The stage of virulence of poison
5. Signs and symptoms of poisoning and
6. Therapeutic measures to contribute poisoning. [3]

### **Mythological Origin of Visha:**

अमृतार्थं समुद्रे तु मथ्यमाने सुरासुरैः।  
जज्ञे प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः॥४॥  
दीप्त तेजाश्चतुर्दंष्ट्रो हरिकेशोऽनलेक्षणः।  
जगद्विषण्णं तं दृष्ट्वा तेनासौ विष सञ्जितः॥५॥  
जङ्गम स्थावरायां तद्योनौ ब्रह्मा न्ययोजयत्।  
तदम्बु सम्भवं तस्माद्द्विविधं पावकोपमम्॥६॥

amṛtārthaṃ samudre tu mathyamāne surāsuraiḥ।  
jajñe prāgamṛtotpatteḥ puruṣo ghoradarśanaḥ॥4॥  
dīpta tejāścaturdamṣṭro harikeśo'nalekṣaṇaḥ।  
jagadvīṣaṇṇaṃ taṃ dr̥ṣṭvā tenāsau viṣa sañjñitaḥ॥5॥  
jaṅgama sthāvarāyāṃ tadyonau brahmā nyayojayat।  
tadambu sambhavaṃ tasmāddvividhaṃ pāvakopamam॥6॥

### **Mythological Origin of poison:**

In the days of Yore, while the ocean was being churned by the Gods and the demons for obtaining Amrutha – ambrosia, even prior to the production of Ambrosia, a ferocious- looking person who came with Aura, and who had 4 fangs, tawny hair and fiery eyes emerged. The world became despaired (Vishanna) at his sight because of which he was called Visha or poison.

Lord Brahma deposited this poison in Jangama (mobile) and Sthavara (immobile) things. Therefore, poison which originated from water is of 2 types – Jangama Visha and Sthava Visha. It resembles fire.

Its action is manifested in 8 virulent stages, it has 10 attributes and the ailments caused by its affliction can be treated by 24 categories of therapeutic measures. [4- 1/2 7]

### **Normal aggravation and Alleviation of Visha:**

अष्टवेगं दशगुणं चतुर्विंशत्युपक्रमम्॥७॥  
तद्वर्षास्वम्बुयोनित्वात् सङ्क्लेदं गुडवद्गतम्॥७॥  
सर्पत्यम्बुधरापाये तदगस्त्यो हिनस्ति च।  
प्रयाति मन्दवीर्यत्वं विषं तस्माद्धनात्यये॥८॥

aṣṭavegaṃ daśaguṇaṃ caturviṃśatyupakramam|7|  
tadvarṣāsvambuyonitvāt saṅkledaṃ guḍavadgatam||7||  
sarpatyambudharāpāye tadagastyo hinasti ca|  
prayāti mandavīryatvaṃ viṣaṃ tasmāddhanātyaye||8||

Because of poison originates from water, and becomes sticky like jaggery when it comes in coconut with water, and spreads during the rainy season. However, the star Agastya (canopus) at the end of rainy season counteracts the effects of this poison. Therefore, the effects of poison become milder after the rains are over. [7 ½ – 8]

### **Jangama Visha (poison of Mobile Origin):**

सर्पाः कीटोन्दुरा लूता वृश्चिका गृहगोधिकाः।  
जलौका मत्स्य मण्डूकाः कणभाः सकृकण्टकाः॥९॥  
श्वसिंह व्याघ्र गोमायुतरक्षुनकुलादयः।  
दंष्ट्रिणो ये विषं तेषां दंष्ट्रोत्थं जङ्गमं मतम्॥१०॥

sarpāḥ kīṭondurā lūtā vṛścikā gṛhagodhikāḥ|  
jalaukā matsya maṇḍūkāḥ kaṇabhāḥ sakṛkaṅṭakāḥ||9||  
śvasiṃha vyāghra gomāyutarakṣunakulādayaḥ|  
daṃṣṭriṇo ye viṣaṃ teṣāṃ daṃṣṭrotthaṃ jaṅgamaṃ matam||10||

The poison of these creatures constitutes animal poisons (poison of mobile origin):

Sarpa – Snakes,  
 Keeta – insects,  
 Luta – spiders,  
 Vrschika – scorpions,  
 Grha godhika – house lizards,  
 Jalauka – leeches,  
 Matsya – fish,  
 Manduka – frogs,  
 Kanabha or Salabha – locusts  
 Krkantaka (Chamelion)  
 Shvana – dogs,  
 Simha – lion,  
 Vyaghra – tiger,  
 Gomaya (jackal),  
 Taraksu (hyena),  
 Mongoose, etc., are the fanged animals through whose fangs the  
 poison is transmitted. [9- 10]

**Sthavara Visha (poison of Immobile Origin):**

मुस्तकं पौष्करं क्रौञ्चं वत्सनाभं बलाहकम्।  
 कर्कटं कालकूटं च करवीरक सञ्जकम्॥११॥  
 पालकेन्द्रायुधं तैलं मेघकं कुश पुष्पकम्।  
 रोहिषं पुण्डरीकं च लाङ्गलक्यञ्जनाभकम्॥१२॥  
 सङ्कोचं मर्कटं शृङ्गीविषं हालाहलं तथा।  
 एवमादीनि चान्यानि मूलजानि स्थिराणि च॥१३॥

mustakaṃ pauṣkaraṃ krauñcaṃ vatsanābhaṃ balāhakaṃ।  
 karkaṭaṃ kālakūṭaṃ ca karavīraka sañjñakaṃ॥11॥  
 pālakendrāyudhaṃ tailaṃ meghakaṃ kuśa puṣpakam।  
 rohiṣaṃ puṇḍarīkaṃ ca lāṅgalakyañjanābhakaṃ॥12॥  
 saṅkocaṃ markaṭaṃ śṛṅgīviṣaṃ hālāhalaṃ tathā।  
 evamādīni cānyāni mūlajāni sthirāṇi ca॥13॥



The poisons of immobile origin are: the roots (including Rhizomes)  
of

Mustaka – Cyperus rotundus

Pushkara – Costus speciosus

Krauncha

Vatsanabha – Aconitum ferox

Balahaka

Karkata

Kalakuta

**Karavira – Nerium indicum**

Palaka

Indrayudha Taila

Meghaka

Kusha (Desmostachya bipinnata) Puspaka

Rohisha – Cymbopogon martinii

Pundarika

Langalika – Gloriosa superba

Anjanabhaka

Sankocha

Markkata

Srunji -Visha

Halahala and

Such other poisonous roots [11- 13]

**Garavisha (Artificial Poisons):**

गर संयोगजं चान्यद्रसञ्जं गद प्रदम्।

कालान्तर विपाकित्वान्न तदाशु हरत्यसून्॥१४॥

gara saṃyogajaṃ cānyadgarasañjñam gada pradamaḥ

kālāntara vipākitvāna tadāśu haratyasūnḥ॥14॥

There is another variety of poison called Garavisha which is prepared artificially by the mixture of various substances. It produces diseases. Since it takes some time for this type of poison to get metabolism and to produce its toxic effects, it does not cause instantaneous death of a person. [14]

### **Effects of Sthavara and Jangama Visha:**

निद्रां तन्द्रां क्लमं दाहं सपाकं लोमहर्षणम्।  
शोफं चैवातिसारं च जनयेज्जङ्गमं विषम् ॥१५॥  
स्थावरं तु ज्वरं हिक्कां दन्तहर्षं गलग्रहम्।  
फेनवम्यरुचि श्वास मूर्च्छाश्च जनयेद्विषम् ॥१६॥  
जङ्गमं स्यादधोभागमूर्ध्वभागं तु मूलजम्।  
तस्माद्दंष्ट्राविषं मौलं हन्ति मौलं च दंष्ट्रजम् ॥१७॥

nidrām tandrām klamaṃ dāhaṃ sapākaṃ lomaharṣaṇam।  
śophaṃ caivātisāraṃ ca janayejjāṅgamaṃ viṣam ॥15॥  
sthāvaram tu jvaram hikkāṃ dantaharṣam galagraham।  
phenavamyaruci śvāsa mūrccchāśca janayedviṣam ॥16॥  
jāṅgamaṃ syādadhobhāgamūrdhvabhāgaṃ tu mūlajam।  
tasmāddamṣṭrāviṣaṃ maulam hanti maulam ca damṣṭrajam ॥17॥

### **Jangama Visha Lakshana:**

Jangama Visha (poison of mobile origin or normal poison) produces

- Nidram – somnolence
- Tandram – drowsiness
- Klamam – mental fatigue
- Daha – burning sensation
- Sa pakam – inflammation
- Loma harshanam – horripilation
- Sopham – edema and
- Atisara – diarrhoea

## **Sthavara Visha Lakshana**

(poison of immobile origin or vegetable poison) produces

- Jwara – fever
- Hikka – hiccup
- Danta harsham – tingling sensation in the teeth
- Gala graham – obstruction in the throat
- Phenavamya – vomiting of forthy materials,
- Aruchi – anorexia
- Shvasa – dyspnoea and
- Murccha – fainting

The animal poison moves downwards whereas the vegetable poison moves upwards in the alimentary canal. Therefore, the animal-poison cures poisoning by vegetable- poison, and the poisoning caused by animal- poison is cured by vegetable – poison. [15-17]

## **Visha Vega –**

तृणमोह दन्तहर्ष प्रसेक वमथकलमा भवन्त्याद्ये।  
वेगे रस प्रदोषादसृक्प्रदोषाद्वितीये तु॥१८॥  
वैवर्ष्य भ्रम वेपथु मूर्च्छा जृम्भाङ्ग चिमिचिमातमकाः ।  
दुष्ट पिशितातृतीये मण्डल कण्डू श्वयथु कोठाः॥१९॥  
वातादिजाश्वतुर्थे दाह च्छर्द्यङ्गशूल मूर्च्छाद्याः।  
नीलादीनां तमसश्च दर्शनं पञ्चमे वेगे॥२०॥  
षष्ठे हिक्का, भङ्गः स्कन्धस्य तु सप्तमेऽष्टमे मरणम्।  
नृणां, चतुष्पदां स्याच्चतुर्विधः, पक्षिणां त्रिविधः॥२१॥  
सीदत्याद्ये भ्रमति च, चतुष्पदो वेपते, ततः शून्यः ।  
मन्दाहारो म्रियते श्वासेन हि चतुर्थवेगे तु॥२२॥  
ध्यायति विहगः प्रथमे वेगे, प्रभ्राम्यति द्वितीये तु।  
स्रस्ताङ्गश्च तृतीये विषवेगे याति पञ्चत्वम्॥२३॥

tṛṇmoha dantaharṣa praseka vamathaklamā bhavantyādye|  
 vege rasa pradoṣādasṛkpradoṣāddvitiye tu||18||  
 vaivarṇya bhrama vepathu mūrcchā jṛmbhāṅga cemicimātamakāḥ |  
 duṣṭa piśitātṛṭīye maṇḍala kaṇḍū śvayathu koṭhāḥ||19||  
 vātādi jāścaturthe dāha cchardyaṅgaśūla mūrcchādyāḥ|  
 nīlādīnāṃ tamasaśca darśanaṃ pañcame vege||20||  
 ṣaṣṭhe hikkā, bhaṅgaḥ skandhasya tu saptame'ṣṭame maraṇam|  
 nṛṇāṃ, catuṣpadāṃ syāccaturvidhaḥ, pakṣiṇāṃ trividhaḥ||21||  
 sīdatyādye bhramati ca, catuṣpado vepate, tataḥ śūnyaḥ |  
 mandāhāro mriyate śvāsena hi caturthavege tu||22||  
 dhyāyati vihagaḥ prathame vege, prabhrāmyati dvitiye tu|  
 srastāṅgaśca tṛṭīye viṣavege yāti pañcatvam||23||

### **Stages of Poisoning in Human beings, Animals and Birds:**

In human beings, the effects of poisons are manifested in 8 different stages as follows:

#### **1st stage – Prathama Visha Vega:**

In the first stage because of the vitiation of Rasa (chyle or Plasma), the patient suffers from

- Trut – morbid thirst
- Moha – unconsciousness
- Danta harsha – tingling sensation in teeth
- Praseka – salivation
- Vamathu – vomiting and
- Klama – mental fatigue.

#### **2nd stage – Dvitiya Visavega:**

. In the second stage because of the vitiation of blood, the patient suffers from

- Vaivarṇya – discoloration of the skin
- Bhrama – giddiness
- Vepathu -Tumbling
- Bhrama – fainting

- Jrmmbha – Yawning
- Bhanga – tingling sensation in the limbs and
- Shvasa -dyspnoea

### **3rd Visavega**

In the third stage, because of the vitiation of Mamsa (muscle tissue), the patient suffers from

- Mandala (circular eruptions)
- Kandu – Pruritus
- Shyvathu – oedema and
- Kotha – Urticaria

### **4th stage:**

. In the fourth stage, because of the vitiation of Vata, etc. The patient suffers from

- Chardi – vomiting
- Daha – burning sensation
- Anga shula – pain in the limbs
- Murccha – Fainting etc.

**5. In the fifth stage,** the patient suffers from

- Neela darshana – blue vision or
- Tama darshana – dark vision etc.

**6. In the sixth stage,** the patient suffers from

- Hikka – hiccup

**7. In the seventh stage,** the patient suffers from

- Skandha Bhanga (Paralysis of the muscles in the shoulder girdle) and

**8. In the eighth stage** the patient succumbs to death.

The above mentioned 8 stages of poisoning are manifested in human beings.

### **Effect of poisoning on quadruped animals –**

The effects of poisoning are manifested in 4 different stages and in birds, it is manifested in three stages.

The 4 stages of poisoning in animals are follows:

1. In the first stage, the animal gets depression and giddiness
2. In the second stage, the animal trembles
3. In the third stage, the animal feels emptiness (Sunya), and it stops eating and {the term " Suna" in the first line of the verse no. 22 has a variant reading as 'Suna' meaning oedema. By implication, the animal gets swollen during the third stage of poisoning, and this appears to be more appropriate].
4. In the fourth stage, the animal dies because of the obstruction to respiration.

### **Effect of poisoning on birds:**

1. In the first stage, the bird gets depressed
2. In the second stage, the bird gets giddiness and
3. In the third stage, the bird develops smoothness of the limbs resulting in death. [18- 23]

### **Visha Guna – qualities of poison:**

लघु रूक्षमाशु विशदं व्यवयि तीक्ष्णं विकासि सूक्ष्मं च।

उष्णमनिर्देश्य रसं दशगुणमुक्तं विषं तज्जैः॥२४॥

रौक्ष्याद्वातम शैत्यात्पित्तं सौक्ष्म्यादसृक् प्रकोपयति।

कफमव्यक्तरसत्वादन्नरसांश्चानुवर्तते शीघ्रम्॥२५॥

शीघ्रं व्यवयिभावादाशु व्याप्नोति केवलं देहम्।

तीक्ष्णत्वान्मर्मघ्नं प्राणघ्नं तद्विकासित्वात्॥२६॥

दुरुपक्रमं लघुत्वाद्द्वैशद्यात् स्यादसक्तगतिदोषम्।  
दोष स्थान प्रकृतीः प्राप्यान्यतमं ह्युदीरयति॥२७॥

laghu rūkṣamāśu viśadam vyavāyi tīkṣṇam vikāsi sūkṣmam ca।  
uṣṇamanirdeśyarasam daśaguṇamuktaṁ viṣam tajjñaiḥ॥24॥  
rauṣyādvātama śaityātpittaṁ sauṣmyādasrk prakopayati।  
kaphamavyaktarasatvādannarasāmścānuvartate śīghram॥25॥  
śīghram vyavāyibhāvādāśu vyāpnoti kevalam deham।  
tīkṣṇatvānmarmagṇam prāṇagṇam tadvikāsitvāt॥26॥  
durupakramam laghutvādvaiśadyāt syādasaktagatidoṣam।  
doṣa sthāna prakṛtiḥ prāpyānyatamam hyudīrayati॥27॥

### **Visha qualities:**

The 10 attributes of poison according to the expert toxicologists:

- Laghu – Lightness
- Ruksha – dryness
- Asu – quickness
- Vishada – nonsliminess
- Vyavayi – which pervades the whole body before getting digested
- Tikshna – Sharpness
- Vikasi – which causes looseness of joints by the diminution of Ojas or vital essence
- Sukshma – Subtleness
- Ushna – heat and
- Anirdesya Rasa – indistinct taste

### **Aggravating factors: Because of**

- Ruksha (dryness) – aggravates Vata;
- Ushna (heat) it causes aggravation of Pitta;
- Sukshma (Subtleness), it vitiates Rakta (blood);
- Ashu (quickness) it quickly permeates through (lit. Follows) the Anna Rasa (Chyle);

- Vyavayi- Attribute, it spreads through out the body instantaneously;
- Tikshna (sharpness) it causes injury to the Marmans (vital organs)
- Vikasi- attribute, it cause death;
- Laghu (lightness) it becomes difficult of therapeutic management; and
- Vaisadya (no sliminess), it pervades all the Doshas circulates along with them constantly.

Depending upon the location off the Doshas and the contribution of the patient, poisons produce several other complications. [24- 27]

### **Dosha based symptoms of Visha:**

स्याद्वातिकस्य वात स्थाने कफ पित्त लिङ्गमीषत्तु।  
 तृणमोहारति मूर्च्छां गलग्रह च्छर्दि फेनादि ॥२८॥  
 पित्ताशय स्थितं पैतिकस्य कफवातयोर्विषं तद्वत्।  
 तृट्कास ज्वर वमथु क्लम दाह तमोतिसारादि ॥२९॥  
 कफदेशगं कफस्य च दर्शयेद्वातपित्तयोश्चेष्टत्।  
 लिङ्गं श्वास गलग्रह कण्डू लाला वमथ्वादि॥३०॥

syādvātikasya vāta sthāne kapha pitta liṅgamīṣattu।  
 trṇmohārati mūrccchā galagraha cchardi phenādi ॥28॥  
 pittāsaya sthitam paittikasya kaphavātayorviṣam tadvat।  
 trṭ kāsa jvara vamathu klama dāha tamotisārādi ॥29॥  
 kaphadeśagam kaphasya ca darśayedvātapittayośceṣat।  
 liṅgam śvāsa galagraha kaṇḍū lālā vamathvādi॥30॥

### **Dosha based symptoms of Visha:**

**If the poison gets lodged in the habitat of Vata** (i.e Colon) in a person having a Vatika type of constitution, then the patient suffers from:

- Trut – morbid thirst
- Moha – unconsciousness



- Arati (dislike for every thing)
- Murchha – fainting
- Gala graha – obstruction in the throat,
- Chardi – vomiting
- Phenadi praseka – foamy salivation etc.,

There will be less manifestation of the signs and symptoms of kaphaja and Pitta.

**If the poison gets lodged in the habitat of Pitta,** in a person having a pattika type of constitution, then the patient suffers from:

- Trut – morbid thirst
- Kasa – coughing
- Jwara – fever
- Chardi – vomiting
- Klama – mental fatigue
- Daha – burning sensation
- Tamas (appearance of darkness before the eyes)
- Atisara – Diarrhoea etc.

There will be less manifestation of the signs and symptoms of Kapha and Pitta.

**If the poison gets lodged in the habitat of Kapha,** in a person having a Kapha type of constitution, then the patient suffers from:

- Shvasa – Dyspnoea
- Gala graha – obstruction to the throat
- Kandu – itching
- Praseka – excessive salivation
- Chardi – vomiting Etc.

There will be less manifestation of the signs and symptoms of Vata and Pitta [28- 30]

### **Signs and Dushi Visha (Artificial Poison):**

Dusi- Visha (a type of artificial poison) vitiates blood and produces

symptoms like Au (eczema in the head), Kitibha (Psoriasis) and Kotha (urticaria). This type of poison afflicts each one of the Doshas and causes death of the patient. [31]

### **The cause of Death by Poison:**

दूषी विषं तु शोणितदुष्ट्यारुःकिटिम कोठ लिङ्गं च।

विषमेकैकं दोषं सन्दूष्य हरत्यसूनेवम्॥३१॥

dūṣī viṣaṃ tu śoṇitaduṣṭyāruḥkiṭima koṭha liṅgaṃ ca।

viṣamekaikaṃ doṣaṃ sandūṣya haratyasūnevam॥31॥

Because of the power of the poison, the [vitiated] blood transudes to obstruct the channels of circulation leading to the death. If the poison is taken orally, then it gets lodged in the Hridaya or heart (stomach according to some scholars), and if the poison is transmitted by bite or puncture (as in case of being stung by a poisoned arrow), it gets lodged in the place of the bite (at the time of the death of the patient). [32]

### **Visha Marana Linga:**

नीलौष्ठ दन्त शैथिल्य केशपतनाङ्गभङ्ग विक्षेपाः।

शिशिरैर्न लोमहर्षो नाभिहते दण्डराजी स्यात्॥३३॥

क्षतजं क्षताच्च नायात्येतानि भवन्ति मरण लिङ्गानि।

एभ्योऽन्यथा चिकित्स्यास्तेषां चोपक्रमाञ्छृणु मे॥३४॥

nīlauṣṭha danta śaithilya keśapatanāṅgabhaṅga vikṣepāḥ।

śīśirairna lomaharṣo nābhihate daṇḍarājī syāt॥33॥

kṣatajaṃ kṣatācca nāyātyetāni bhavanti maraṇa liṅgāni।

ebhyo'nyathā cikitsyāsteṣāṃ copakramāñchṛṇu me॥34॥

### **The signs indicating of (imminent) death of a poisoned patient:**

- Niloshta – Blueness of the lips

- Danta shaitilya – looseness of the teeth
  - Kesha patana – falling of the hair
  - Anga bhanga – breaking of the limbs
  - Vikshepa – Rigor mortis
  - Shishiraina loma harsha – Absence of horrification even if touched by cold things
  - Na abhi hate – non- formation of contusion marks in the body in reaction to blows
  - Danda raji hate – absence of bleeding from ulcers
- Listen to their line of treatment as being explained by me (hereafter).

## 24 Visha Upakrama – Therapeutic Measures:

मन्त्रारिष्टोत्कर्तन निष्पीडन चूषणाग्नि परिषेकाः।  
 अवगाह रक्तमोक्षण वमन विरेकोपधानानि॥३५॥  
 हृदयावरणाञ्जन नस्यधूम लेहौषध प्रशमनानि ।  
 प्रतिसारणं प्रतिविषं सञ्ज्ञा संस्थानपनं लेपः॥३६॥  
 मृतसञ्जीवनमेव च विंशतिरेते चतुर्भिरधिकाः।  
 स्युरूपक्रमा यथा ये यत्र योज्याः शृणु तथा तान्॥३७॥

mantrāriṣṭotkartana niṣpīḍana cūṣaṇāgni pariṣekāḥ|  
 avagāha raktamokṣaṇa vamaṇa virekopadhānāni||35||  
 hrdayāvaraṇāñjana nasyadhūma lehaśadha praśamanāni |  
 pratisāraṇaṃ prativiṣaṃ sañjñā saṁsthānapanaṃ lepaḥ||36||  
 mṛtasañjīvanameva ca viṁśatirete caturbhiradhikāḥ|  
 syurupakramā yathā ye yatra yojyāḥ śṛṇu tathā tān||37||

## 24 ways of treating poisoning:

In order to cure the patient afflicted with poison, the 24 therapeutic measures to be adopted are as follows:

1. Recitation of mantras
2. Arista (Tying an amulate impregnated with Mantra or tying a

bandage above the place of bite)

3. Utkartana (excision of the part afflicted with the poisonous bite).
4. Nispidana (squeezing out blood from the place of the bite)
5. Cusana (sucking out the poison from the place of the bite)
6. Agni (cauterization)
7. Pariseka (bath with medicated water)
8. Avagaha (bath with medicated water)
9. Rakta Mokshana (blood- letting)
10. Vamana (emesis)
11. Virechana (Purgation)
12. Upadhana (application of medicine after making an incision over the scalp)
13. Hridayavarana (giving medicines to protect the heart);
14. Anjana (application of collyrium)
15. Nasya (inhalation of medicated oil. Etc)
16. Dhuma (smoking Therapy)
17. Leha (drugs in the form of linctus given for licking)
18. Ausadha (administration of anti- toxic drugs or wearing as an amulet)
19. Prashamana (sedatives)
20. Pratisarana (application of Alkalies)
21. Prativisha (administration of poisons as medicines to counteract the original poison);
22. Sanjna – Samsthapana (administration of medicines for the restoration of consciousness);
23. Lepa (application of medicines in the form of a paste or ointment) and
24. Mruta Sanjivana (measures for the revival of life of an apparently dead person).

Now listen to the details of these therapeutic measures with reference to the mode and place of their application (as described hereafter [35- 37]).

## Details of Therapeutic Measures (Arista, Utkartana, Nispidana & Cusana):

दंशात्तु विषं दष्टस्याविसृतं वेणिकां भिषग्बद्ध्वा।  
निष्पीडयेद्भृशं दंशमुद्धरेन्मर्मवर्जं वा॥३८॥  
तं दंशं वा चूषेन्मुखेन यवचूर्णं पांशु पूर्णेन॥३९॥

daṁśāttu viṣaṁ daṣṭasyāvisṛtaṁ veṇikāṁ bhiṣagbaddhvā।  
niṣpīḍayedbhṛśaṁ daṁśamuddharenmarmavarjaṁ vā॥38॥  
taṁ daṁśaṁ vā cūṣenmukhena yavacūrṇa pāṁśu pūrṇena॥39॥

Before the spreading of the poison from the place of the bite, the venika (string or rope) is tied (at the proximal part of the bite), the site of the bite is excised unless it is a vital part (marma) and the poison is sucked out with the help of mouth filled with the flour of barely or dust. [38- 1/2 39]

## Blood letting therapy Etc:

प्रच्छन्न शृङ्गजलौका व्यधनैः स्राव्यं ततो रक्तम्॥३९॥  
रक्ते विष प्रदुष्टे दुष्येत् प्रकृतिस्ततस्त्यजेत् प्राणान्।  
तस्मात् प्रघर्षणैरसृगवर्तमानं प्रवर्त्यं स्यात्॥४०॥  
त्रिकटु गृहधूम रजनी पञ्चलवण रोचनाः सवार्ताकाः।  
घर्षणमतिप्रवृत्ते वटादिभिः शीतलैर्लेपः॥४१॥  
रक्तं हि विषाधानं वायुरिवाग्नेः प्रदेहं सेकैस्तत्।  
शीतैः स्कन्दति तस्मिन् स्कन्ने व्यपयाति विषवेगः॥४२॥  
विषवेगान्मद मूर्च्छा विषाद हृदय द्रवाः प्रवर्तन्ते।  
शीतैर्निवर्तयेत्तान् वीज्यश्वा लोमहर्षात् स्यात्॥४३॥

pracchana śṛṅgajalaukā vyadhanaiḥ srāvyaṁ tato raktam॥39॥  
rakte viṣa praduṣṭe duṣyet prakṛtistatastyajet prāṇān।  
tasmāt pragharṣaṇairasṛgavartamaṇaṁ pravartyaṁ syāt॥40॥

trikaṭu gr̥hadhūma rajanī pañcalavaṇa rocanāḥ savārtākāḥ|  
gharṣaṇamatipravṛtte vaṭādibhiḥ śītalai rlepaḥ||41||  
raktaṃ hi viṣādhānaṃ vāyurivāgneḥ pradeha sekaistat|  
śītaiḥ skandati tasmin skanne vyapayāti viṣavegaḥ||42||  
viṣavegānmada mūrcchā viṣāda hr̥daya dravāḥ pravartante|  
śītai rnvartayettān vijyaścā lomaharṣāt syāt||43||

### **Thereafter, blood letting is performed by**

- Pracchana (Scratching with the rough- surfaced instruments)
- Srunga (application of horn)
- Jalauka (application of Leeches) or
- Sira Vyadhana (Venesection)

The blood afflicted poison causes vitiation of other tissue elements in the body leading to death therefore, if the blood does not come out of the site of bite, then Praharsana (rubbing therapy) is employed to cause the blood to flow out for this purpose, rubbing is done with the help of the powder of

Shunthi – Ginger

Pippali – Long pepper fruit – Piper longum

Maricha – Black pepper fruit – piper nigrum

Griha Dhuma – suit

Rajani (Turmeric) – Curcuma longa

5 types of salt (Saindhava, Samudra, Sauvarcala, Bida and

Audbhida) and

Vartaka (seeds)

If there is excess of bleeding, then cooling paste of vata, etc is applied externally.

The blood is the vehicle of poison as the wind is of fire with the help of Pradeha (application of ointment) and Seka (Effusion) which are cooling in effect, the blood etc coagulated and so it arrests the virulent spread of the poison.

As a result of the spreading of the person, the patient suffers from  
Mada – intoxication  
Murccha – fainting  
Vishada – depression and  
Hrdaya Drava – Tachycardia  
Application of cooling therapies alleviates such complications the  
patient is fanned till horrification takes place because of its cooling  
effect. [1/2 39- 43]

### **Cheda (Excision):**

तरुरिव मूलच्छेदाद्दंशच्छेदान्न वृद्धिमेति विषम्।  
आचूषणमानयनं जलस्य सेतुर्यथा तथाऽरिष्टाः॥४४॥  
त्वङ्मांसगतं दाहो दहति विषं स्रावणं हरति रक्तात्।  
पीतं वमनैः सद्यो हरेद्विरेकैर्द्वितीये तु॥४५॥

taruriva mūlacchedāddaṃśacchedānna vṛddhimeti viṣam।  
ācūṣaṇamānayanam jalasya seturyathā tathā'riṣṭāḥ॥44॥  
tvaṅmāṃsagataṃ dāho dahati viṣam srāvaṇam harati raktāt।  
pītaṃ vamanaiḥ sadyo haredvirekairdvitīye tu॥45॥

As a tree stops growing as soon as its root is cut, similarly, the  
(effect of) poison does not grow or spread (get aggravated) as  
soon as its site (of bite) is excised the process of Suction induces  
the poison mixed with blood to flow out.

**Simily:** As the flow of water is arrested by a dam, so also the flow  
and spread of poison is arrested by the tying of Aristas,  
cauterization causes burning of the poison located in the skin and  
the flesh Srvana (drugs used to cause exudation of liquids from the  
body) helps the following out of poison from the blood.

Emesis helps in the instantaneous elimination of poison taken  
orally. In the second stage of poisoning, purgation therapy helps in  
its elimination. [44-45]

## Hrudayavarana (Protection of Heart).

आदौ हृदयं रक्ष्यं तस्यावरणं पिबेद्यथालाभम्।  
मधु सर्पिर्मज्जपयो गैरिकमथ गोमयरसं वा॥४६॥  
इक्षुं सुपक्वमथवा काकं निष्पीड्य तद्रसं वरणम्।  
छागादीनां वाऽसृग्भस्म मृदं वा पिबेदाशु॥४७॥  
क्षारागदस्तृतीये शोफहरैर्लेखनं समध्वम्बु।  
गोमय रसश्चतुर्थे वेगे सकपित्थ मधु सर्पिः॥४८॥  
काकाण्ड शिरीषाभ्यां स्वरसेनाश्व्योतनाञ्जने नस्यम्।  
स्यात्पञ्चमेऽथ षष्ठे सञ्ज्ञायाः स्थापनं कार्यम्॥४९॥  
गोपित्तयुता रजनी मञ्जिष्ठा मरिच पिप्पली पानम्।  
विषपानं दष्टानां विषपीते दंशनं चान्ते॥५०॥

ādau hrdayam rakṣyam tasyāvaraṇam pibedyathālābham।  
madhu sarpi rmajjapayo gairikamatha gomayarasam vā॥46॥  
ikṣum supakvamathavā kākaṁ niṣpīḍya tadrasam varaṇam।  
chāgādīnām vā'srṅbhasma mṛdam vā pibedāśu॥47॥  
kṣārāgadastrīye śophaharairlekhanam samadhvambu।  
gomaya rasaścaturthe vege sakapittha madhu sarpiḥ॥48॥  
kākāṇḍa śirīṣābhyām svarasenāścyotanāñjane nasyam।  
syātpañcame'tha ṣaṣṭhe sañjñāyāḥ sthāpanam kāryam॥49॥  
gopittayutā rajanī mañjiṣṭhā marica pippalī pānam।  
viṣapānam daṣṭānām viṣapīte daṁśanam cānte॥50॥

In the beginning, the heart of the patient is protected, and whatever is available for the protection of the heart is administered to him. Honey, Ghee, Bone marrow, Milk, red juice squeezed out of the meat of cow is given to him for the protection of the heart. He is given the blood of goat, etc Ashes or mud diluted with water to drink immediately.

In the third stage of the spread of the poison, the patient is given Ksharagada (recipe of which will be described in the verses 101-



104) along with honey and water. This recipe removes edema, and it is lekhana (which scrapes out unwanted waste products from the body).

During the fourth stage of the spread of the poison, the patient should take the juice of cow dung along with the juice of Kapittha (Feronia limonia), Honey and ghee

During the fifth stage of the spread of poison, the patient is given therapies for the revival of his consciousness. For this purpose, the patient is given to drink the potion prepared of

Rajani (Turmeric) – Curcuma longa

Manjistha – Rubia cordifolia,

Maricha – Black pepper fruit – piper nigrum and

Pippali – Long pepper fruit – Piper longum added with cow's bile.

[According to Chakrapani, Rajani (turmeric) added with cow's bile is to be used for Aschyottana etc]

At the end the patient is given a potion containing poison to drink if he is afflicted by the poison caused by bite (Damsa), if he is afflicted by the poison taken orally, then he is made to be bitten by a poisonous animal. [46- 50]

### **Revival of an apparently dead person:**

शिखि पित्तार्धयुतं स्यात् पलाशबीजमगदो मृतेषु वरः।

वार्ताकुफाणितागार धूमगोपित्त निम्बं वा॥५१॥

गोपित्तयुतैर् गुटिकाः सुरसाग्रन्थिद्वि रजनी मधुक कुष्ठैः ।

शस्ताऽमृतेन तुल्या शिरीष पुष्पकाकाण्डकरसैर्वा॥५२॥

काकाण्डसुरस गवाक्षी पुनर्नवा वायसी शिरीष फलैः।

उद्धन्ध विष जल मृते लेपौपधि नस्य पानानि ॥५३॥

śikhi pittārdhayutaṃ syāt palāśabījamagado mṛteṣu varah|

vārtākuphāṇitāgāra dhūmagopitta nimbaṃ vā||51||

gopittayutai rguṭikāḥ surasāgranthidvi rajanī madhuka kuṣṭhaiḥ |

śastā'mṛtena tulyā śirīṣa puṣpakākāṇḍakarasaivā||52||  
kākāṇḍasurasa gavākṣī punarnavā vāyasī śirīṣa phalaiḥ|  
udbandha viṣa jala mṛte lepaupadhi nasya pānāni ||53||

If the Patient appears to be bled on account of Poisoning, then he is given the powder of the seed of Palasha – *Butea monosperma* mixed with 1/2 the quantity of the bile of Peacock.

Alternatively, he may be given Vartaku (Seeds), Phanita (a preparation of Jaggery), Agara Dhuma (Kitchen soot), cow's bile and Nimba – *Neem (Azadirachta indica)* (in powder form).

The pill made of Surasa (*Tulsi*), Granthi (*Vacha*), Haridra (*turmeric – Curcuma longa*), DaruHaridra – *Berberis aristata*, Madhuka– Licorice and Kushta – *Saussurea lappa* mixed with cow's bile is useful like Amṛta (*Ambrosia*), and it is given to the patient for his revival.

Alternatively, this pill is prepared of Surasa, granthi, Haridra (*turmeric – Curcuma longa*), Daru Haridra – *Berberis aristata*, Madhuka– Licorice – *Glycyrrhiza glabra* and Kushta – *Saussurea lappa* by Triturating with the juice of the flower of Sirisha and the juice of kakandaka.

If the patient appears to be dead because of hanging (Udbandhana), Poisoning or drowning in water (Jala Mruta), then the potion comprising Kakanda, Surasa, gavaksi, Punarnava – *boerhavia diffusa*, Vayasi and Fruits of Sirisha (*Albizzia lebeck Benth.*) Is administered in the form of Lepa (ointment) along with Ausadhi (application of the paste over the head after making incisions in the form of Kakapada or the paw of a crow), Nasya (inhalation therapy) and Pana (drink), for his revival [51-53]

## Mrita Sanjivana Agada:

स्पृक्का प्लव स्थौणेय काङ्क्षी शैलेय रोचनातगरम्।  
ध्यामक कुङ्कुम मांसी सुरसाग्रैलाल कुष्ठघ्नम्॥५४॥  
बृहती शिरीष पुष्पं श्रीवेष्टक पद्म चारटि विशालाः।  
सुरदारु पद्म केशर सावरक मनःशिला कौन्त्यः॥५५॥  
जात्यर्क पुष्प रस रजनी द्वयहिङ्गु पिप्पली लाक्षाः।  
जल मुद्गपर्णि चन्दन मधुक मदन सिन्धुवाराश्च॥५६॥  
शम्पाक लोध्र मयूरक गन्धफलाना कुली विडङ्गाश्च।  
पुष्ये संहृत्य समं पिष्ट्वा गुटिका विधेयाः स्युः॥५७॥  
सर्व विषघ्नो जयकृद्विष मृतसञ्जीवनो ज्वरनिहन्ता।  
घ्रेय विलेपन धारण धूमग्रहणैर्गृहस्थश्च॥५८॥  
भूतविषजन्त्व लक्ष्मीकर्मणमन्त्राग्न्यशन्यरीन् हन्यात्।  
दुःस्वप्न स्त्रीदोषानकालमरणाम्बु चौर भयम्॥५९॥  
धन धान्यकार्य सिद्धिः श्रीपुष्ट्यायुर्विवर्धनो धन्यः।  
मृत सञ्जीवन एष प्रागमृताद्ब्रह्मणा विहितः॥६०॥  
इति मृतसञ्जीवनोऽगदः।

sprkkā plava sthaṇeya kāṅkṣī śaileya rocanātagaram।  
dhyāmaka kuṅkuma māṃsī surasāgrailāla kuṣṭhaghnam॥54॥  
brhatī śirīṣa puṣpaṃ śrīveṣṭaka padma cāraṭi viśālāḥ।  
suradāru padma keśara sāvaraka manaḥśilā kauntyaḥ॥55॥  
jātyarka puṣpa rasa rajanī dvayahiṅgu pippalī lākṣāḥ।  
jala mudgaparṇi candana madhuka madana sindhuvārāśca॥56॥  
śampāka lodhra mayūraka gandhaphalānā kulī viḍaṅgāśca।  
puṣye saṃhr̥tya samaṃ piṣṭvā guṭikā vidheyāḥ syuḥ॥57॥  
sarva viṣaghno jayakṛdviṣa mṛtasañjīvano jvaraniantā।  
ghreya vilepana dhāraṇa dhūmagrahaṇai rgrhasthaśca॥58॥  
bhūtaviṣajantva lakṣmīkārmaṇamantrāgnyāśanyarīn hanyāt।  
duḥsvapna strīdoṣānakālamaraṇāmbu caura bhayam॥59॥  
dhana dhānyakārya siddhiḥ śrīpuṣṭyāyu rvivardhano dhanyaḥ।

mṛta sañjīvana eṣa prāgamṛtādbrahmaṇā vihitah||60||  
iti mṛtasañjīvano'gadaḥ|

Taken in equal quantities, these herbs are to be triturated, made to a paste, and pills are made out of this paste:

Sprukka

Plava- *Nyctanthes arbor-tristis*

Sthauneyaka – *Clerodendrum infortunatum*

Kanksi (*Saurastrika*)

Saileya – *Tritonium*

Rocana

Tagara – *Valerian wallichii*

Dhyanaka – *Coriandrum sativum*

Kunkuma – *Crocus sativus*

Mamsi – *Nardostachys jatamamsi*

Agara (inflorescence) of Surasa – *Cinnamomum zeylanicum*

Ela – *Elettaria cardamomum* Maton

Ala (*Haritala*)

Kusthaghna (*Khadira (Acacia catechu)*)

Brihati – *Solanum indicum*

Flower of Sirisha (*Albizzia lebeck Benth.*)

Srivestaka –

Padama- *Carati*,

*Vishala*,

*Suradaru (Cedrus deodara)*,

*Padma – Lotus (Nelumbo nucifera)- Kesara*,

*Savaraka (a type of Lodhra (Symplocos racemosa))*,

*Manahshila – realgar*

*Kaunti (Renuka) – Vitex agnus-castus*

Juice of the flowers of *Jati – Jasminum grandiflorum* and

*Arka – Calotropis gigantea*,

*Haridra (turmeric – Curcuma longa)*,

*Daruharidra – Berberis aristata*

Hingu,  
Pippali – Piper longum,  
Laksha,  
Jaa (Haridra),  
Mudgaparni – Phaseolus trilobus  
Chandana (Sandalwood – Santalum album),  
Madhuka– Licorice – Glycyrrhiza glabra,  
Madana – Randia dumetorum  
Sindhuvata (Vitex negundo),  
Sampaka  
Lodhra (Symplocos racemosa),  
Mayuraka (Apamarga – Achyranthes aspera),  
Gandhaphala (Priyangu (Callicara macrophylla)),  
Nakuli  
Rasna (Vanda roxburghi / Pluchea lanceolata) and  
Vidanga – Embelia ribes is collected in Pushya constellation.

It cures all types of poison, makes a person victorious revives a person who is apparently dead because of poisoning and cures fever.

If inhaled, applied externally as an ointment, carried in the body as an amulet, smoked or kept in the house, it annihilates the afflictions by evil spirits, poisons, germs, Alaksmi (inauspiciousness), karmana (black Magic), Mantra (incantations recited to inflict injury to others), fire, thunder bolt and enemies.

It counteracts the evil effects of bad dreams and Stri Dosha (poisons secretly given women) it prevents untimely death, fear of water and fear of thieves.

It endows a person with wealth, food grains and success in undertaking it promotes auspiciousness, nourishment and longevity. This excellent recipe is called Mrita Sanjivana (recipe that helps in the revival of a dead person). Lord Brahma rounded this recipe prior to the discovery of Amrita (ambrosia).

Thus, ends the description of the recipe called Mrit sanjivani Agad.  
[54-60]

### **Treatment of Poisoning according to Locations:**

मन्त्रैर्ध मनीबन्धोऽवमार्जनं कार्यमात्म रक्षा च।  
दोषस्य विषं यस्य स्थाने स्यात्तं जयेत्पूर्वम्॥६१॥  
वातस्थाने स्वेदो दध्ना नत कुष्ठ कल्कपानं च।  
घृत मधुपयोऽम्बुपानावगाह सेकाश्च पित्तस्थे॥६२॥  
क्षारागदः कफस्थानगते स्वेदस्तथा सिरा व्यधनम्।  
दूषी विषेऽथ रक्त स्थिते सिराकर्म पञ्चविधम्॥६३॥  
भेषजमेवं कल्प्यं भिषग्विदाऽऽलक्ष्य सर्वदा सर्वम्।  
स्थानं जयेद्धि पूर्व स्थान स्थस्याविरुद्धं च॥६४॥

mantrairdha manībandho'vamārjanaṃ kāryamātma rakṣā ca।  
doṣasya viṣaṃ yasya sthāne syātaṃ jayetpūrvam॥61॥  
vāstasthāne svedo dadhnā nata kuṣṭha kalkapānaṃ ca।  
ghṛta madhupayo'mbupānāvagāha sekāśca pittasthe॥62॥  
kṣārāgadaḥ kaphasthānagate svedastathā sirā vyadhanam।  
dūṣī viṣe'tha rakta sthite sirākarma pañcavidham॥63॥  
bheṣajamevaṃ kalpyaṃ bhiṣagvidā"lakṣya sarvadā sarvam।  
sthānaṃ jayeddhi pūrvam sthāna sthasyāviruddham ca॥64॥

Dhamani Bandha (application of tourniquet)

Avamarjana (causing downward movement of poison) and

Atma Raksa (protection of the patient from the attacks of evil spirits including microbes) is done with the help of Mantras.

In the beginning, the Dosha in whose place the poison is located is treated.

If the poison is located in the site of

- Vata Dosha – drink the paste of Nata (Valeriana wallicii) and

Kushta added with curd.

- Pitta – ghee, honey, milk and water to drink. He should also be given bath and affusion (with cold water).

- Kapha – Ksaragada (Antidotes of Poisons containing alkalies), fomentation therapy and venesection therapy.

If the patient is afflicted with Dushi visha (slow acting artificial poison) or if the poison is located in the aspects of the situation in the beginning, the Dosha of the locality (where the poison is located) is carefully alleviated so that the effects of poison which is located there are not augmented. [61-64]

### **Nasya and Anjana Therapies:**

विषदूषित कफमार्गः स्रोतःसंरोधरुद्ध वायुस्तु।

मृत इव श्वसेन्मर्त्यः स्याद साध्यलिङ्गैर्विहीनश्च॥६५॥

चर्म कषायाः कल्कं बिल्व समं मूर्ध्नि काकपदमस्य।

कृत्वा दद्यात्कटभी कटुकटफल प्रधमनं च॥६६॥

छागं गव्यं माहिषं वा मांसं कौक्कुटमेव वा।

दद्यात् काकपदे तस्मिंस्ततः सङ्क्रमते विषम्॥६७॥

नासाक्षि कर्ण जिह्वा कण्ठ निरोधेषु कर्म नस्तः स्यात्।

वार्ताकु बीजपूर ज्योतिष्मत्यादिभिः पिष्टैः॥६८॥

अञ्जनमक्ष्युपरोधे कर्तव्यं बस्तमूत्रपिष्टैस्तु।

दारु व्योष हरिद्रा करवीर करञ्ज निम्ब सुरसैस्तु॥६९॥

viṣadūṣita kaphamārgaḥ srotaḥsamrodharuddha vāyustu|

mṛta iva śvasenmartyaḥ syāda sādhyalingai rvihīnaśca||65||

carma kaṣāyāḥ kalkaṃ bilva samaṃ mūrdhni kākapadamasya|

kṛtvā dadyātkaṭabhī kaṭukaṭphala pradhamanaṃ ca||66||

chāgaṃ gavyaṃ māhiṣaṃ vā māṃsaṃ kaukkuṭameva vā|

dadyāt kākapade tasmimstataḥ saṅkramate viṣam||67||

nāsākṣi karṇa jihvā kaṅṭha nirodheṣu karma nastāḥ syāt|

vārtāku bījapūra jyotiṣmatyādibhiḥ piṣṭaiḥ||68||

añjanamakṣyuparodhe kartavyaṃ bastamūtrapiṣṭaistu|  
dāru vyoṣa haridrā karavīra karañja nimba surasaistu||69||

When the channel of circulation of Kapha gets vitiated by poison, then this causes obstruction in the channel because of which the movement of Vata Dosha gets obstructed. As a result of this, the patient breaths as if he is going to die very soon if he is free from signs and symptoms of incurability, then incisions is made on his scalp resembling the paw of the crow (Kakapada), and 1 Bilva of paste of Carmakasa (Saptala – Ophiorrhiza mungos – Mongoose plant) is applied over it he may also be given pradhamana (a type of inhalation therapy in which the recipe in powder form is blow into the nostrils) with Katabhi, Trikatu (Sunthi – Zingiber officinale, pippali – Piper longum and Maricha – Black pepper fruit – piper nigrum) and Kathala. Over the Kaka-Pada (incisions in the scalp), the meat of goat, cow buffalo or cock is applied which will absorb the poison from the body.

If there is obstruction to the nose, eyes (vision), ears, tongue and throat, then the patient is given Nasya (inhalation therapy) with the help of the paste of Vartaku, Beejapoorā – Citrus medica, Jyotismati – Celastrus paniculatus, etc

If there is obstruction to the eyes (vision), then the collyrium prepared of Devadaru – Cedrus deodara, Sunthi – Zingiber officinale, Pippali – Long pepper fruit – Piper longum, Maricha – Black pepper fruit – piper nigrum, Haridra (turmeric – Curcuma longa), Karavira – Nerium indicum, Karanja (Pongamia pinnata), Nimba – Neem (Azadirachta indica) and Surasa by Triturating with goat's urine is applied over the eyes. [ 65- 69]

### **GandhaHasti Agada:**

श्वेता वचाऽश्वगन्धा हिङ्गवमृता कुष्ठ सैन्धवे लशुनम्|



सर्षप कपित्थ मध्यं टुण्टुक करञ्जबीजानि ॥७०॥  
 व्योषं शिरीष पुष्पं द्विरजन्यौ वंशलोचनं च समम्।  
 पिष्ट्वाऽजस्य मूत्रेण गोश्च पित्तेन सप्ताहम्॥७१॥  
 व्यत्यासभावितोऽयं निहन्ति शिरसि स्थितं विषं क्षिप्रम्।  
 सर्व ज्वर भूतग्रह विसूचिकाजीर्ण मूर्च्छार्तीः॥७२॥  
 उन्मादापस्मारौ काच पटल नीलिका शिरो दोषान्।  
 शुष्काक्षिपाक पिल्लार्बुदार्म कण्डू तमो दोषान्॥७३॥  
 क्षय दौर्बल्य मदात्यय पाण्डु गदांश्चाञ्जनातथा मोहान्।  
 लेपाद्विषदिग्ध क्षत लीढ दष्टपीत विषघाती॥७४॥  
 अर्शःस्वानद्धेषु च गुदलेपो योनिलेपनं स्त्रीणाम्।  
 मूढे गर्भे दुष्टे ललाटलेपः प्रतिशयाये॥७५॥  
 वृद्धौ किटिमे कुष्ठे श्वित्र विचर्चिकादिषु लेपः।  
 गज इव तरून् विष गदान्निहन्त्यगदगन्धहस्त्येषः॥७६॥  
 इति गन्ध हस्ती नामाऽगदः।

śvetā vacāśvagandhā hiṅgvamṛtā kuṣṭha saindhava laśunam।  
 sarṣapa kapittha madhyaṃ ṭuṇṭuka karañjabijāni ॥70॥  
 vyosaṃ śirīṣa puṣpaṃ dvirajanyau vaṃśalocanaṃ ca samam।  
 piṣṭvā'jasya mūtreṇa gośva pittena saptāham॥71॥  
 vyatyāsabhāvito'yaṃ nihanti śirasi sthitaṃ viṣaṃ kṣipram।  
 sarva jvara bhūtagraha visūcikājirṇa mūrcchārtiḥ॥72॥  
 unmādāpasmārau kāca paṭala nīlikā śiro doṣān।  
 śuṣkākṣipāka pillārbudārma kaṇḍū tamo doṣān॥73॥  
 kṣaya daurbalya madātyaya pāṇḍu gadāṃścāñjanāttathā mohān।  
 lepādviṣadigdha kṣata liḍha daṣṭapīta viṣaghātī॥74॥  
 arśaḥsvānaddheṣu ca gudalepo yonilepanaṃ strīṇām।  
 mūḍhe garbhe duṣṭe lalāṭalepaḥ pratiśyāye॥75॥  
 vṛddhau kiṭime kuṣṭhe śvitra vicarcikādiṣu lepaḥ।  
 gaja iva tarūn viṣa gadānnihantya gadagandhahastyeṣaḥ॥76॥  
 iti gandha hastī nāmā'gadaḥ।

### **GandhaHasti Agada:**

Sveta (Katabhi – Clitoria ternatea), Vacha – Acorus calamus, Ashwagandha – Winter Cherry / Indian ginseng (root), Hingu, Amrta, Kushta – Saussurea lappa, Saindhava, Lasuna – Garlic, Sarsapa – Brassica campestris, Pulp of Kapittha (Feronia limonia), Tuntuka, seeds of Haridra (turmeric – Curcuma longa) and Vamsa Locana is taken in equal quantities, and impregnated as well as triturated with goat's urine, cow's bile and horse bile alternatively for 7 days each. Its application as collyrium instantaneously cures the poison located in the head.

This collyrium also cures all types of fever, afflictions by evil spirits and Graha (supernatural bodies), Apasmara (epilepsy), different eye- diseases like Kaca, patala and Nilika, diseases of the head, other eye-diseases like Suskaksipaka, Pilla, Arbuda, Arma, Kandu and Tamas, Ksaya (consumption), Asthenia, alcoholism, anaemia and unconsciousness.

External application of this recipe cures ulcers caused by a poisonous arrow ailments caused by poisons transmitted through licking and bite or by poisons taken orally.

To cure swollen piles, its paste is applied over the anus if there is obstructed labor or if the foetus is dead, its paste is applied in the vagina of women to cure coryza, its paste is applied over the forehead.

### **Application of its paste cures:**

Vruddhi (enlargement of scrotum),  
Kitibha (a type of skin) disease,  
Kushta (obstinate skin diseases including leprosy),  
Shvitra (leucoderma),  
Vicharchika (Eczema) etc

This recipe which is an antidote of poisons is called Gandhahasti. Simile given: As trees are destroyed by an elephant, so also all the

ailments caused by poisoning are cured by this recipe.  
Thus, ends the descriptions of the recipe called Gandha Hasti. [70-76]

### **Maha Gandha Hasti Agada:**

पत्रागुरुमुस्तैला निर्यासाः पञ्च चन्दनं स्पृक्का।  
त्वङ्नलदोत्पल बालक हरेणुकोशीर वन्य नखाः॥७७॥  
सुरदारु कनक कुङ्कुमध्यामक कुष्ठ प्रियङ्गवस्तगरम्।  
पञ्चाङ्गानि शिरीषाद्व्योषालमनःशिलाजाज्यः॥७८॥  
श्वेत कटभी करञ्जौ रक्षोघ्नी सिन्धु वारिका रजनी।  
सुरसाञ्जन गैरिक मञ्जिष्ठा निम्ब निर्यासाः॥७९॥  
वंशत्वगश्वगन्धा हिङ्गु दधित्थाम्लवेतसं लाक्षा।  
मधु मधुक सोमराजी वचारुहारोचना तगरम्॥८०॥  
अगदोऽयं वैश्रवणायाख्यातरुयम्बकेण षष्ट्यङ्गः।  
अप्रतिहत प्रभावः ख्यातो महागन्धहस्तीति॥८१॥  
पित्तेन गवां पेप्यो गुटिकाः कार्यास्तु पुष्ययोगेन।  
पानाञ्जन प्रलेपैः प्रसाधयेत् सर्व कर्माणि॥८२॥  
पिल्लं कण्डूं तिमिरं रात्र्यान्ध्यं काचमर्बुदं पटलम्।  
हन्ति सतत प्रयोगाद्धितमितपथ्याशिनां पुंसाम्॥८३॥  
विषमज्वरानजीर्णान्द्रुं कण्डूं विसूचिकां पामाम्।  
विष मूषिकलूतानां सर्वेषां पन्नगानां च।  
आशु विषं नाशयति समूलजमथ कन्दजं सर्वम्॥८४॥  
एतेन लिप्तगात्रः सर्पान् गृह्णाति भक्षयेच्च विषम्।  
कालपरीतोऽपि नरो जीवति नित्यं निरातङ्कः॥८५॥  
आनद्धे गुदलेपो योनौ लेपश्च मूढगर्भाणाम्।  
मूर्च्छार्तिषु च ललाटे प्रलेपनमाहुः प्रधानतमम्॥८६॥  
भेरी मृदङ्ग पटहाञ्छत्राण्यमुना तथा ध्वजपताकाः।  
लिप्त्वाऽहि विषनिरस्त्यै प्रध्वनयेद्दर्शयेन्मतिमान्॥८७॥

यत्र च सन्निहितोऽयं न तत्र बालग्रहा न रक्षांसि।  
 न च कार्मणवेताला वहन्ति नाथर्वणा मन्त्राः॥८८॥  
 सर्वग्रहा न तत्र प्रभवन्ति न चाग्निशस्त्रनृपचौराः।  
 लक्ष्मीश्च तत्र भजते यत्र महागन्धहस्त्यस्ति॥८९॥  
 पिष्यमाण इमं चात्र सिद्धं मन्त्रमुदीरयेत्।  
 'मम माता जया नाम जयो नामेति मे पिता॥९०॥  
 सोऽहं जय जयापुत्रो विजयोऽथ जयामि च।  
 नमः पुरुषसिंहाय विष्णवे विश्वकर्मणे॥९१॥  
 सनातनाय कृष्णाय भवाय विभवाय च।  
 तेजो वृषाकपेः साक्षात्तेजो ब्रह्मेन्द्रयोर्यमे॥९२॥  
 यथाऽहं नाभिजानामि वासुदेवपराजयम्।  
 मातुश्च पाणि ग्रहणं समुद्रस्य च शोषणम्॥९३॥  
 अनेन सत्यवाक्येन सिध्यतामगदो ह्ययम्।  
 हिलिमिलि संस्पृष्टे रक्ष सर्व भेषजोत्तमे स्वाहा ॥९४॥  
 इति महागन्धहस्तीनामाऽगदः।

patrāgurumustailā niryāsāḥ pañca candanaṃ sprkkā|  
 tvañnaladotpala bālaka hareṇukośīra vanya nakhāḥ॥77॥  
 suradāru kanaka kuṅkumadhyāmaka kuṣṭha priyaṅgavastagaram|  
 pañcāṅgāni śirīṣādvyoṣālamanaḥśilājājyaḥ॥78॥  
 śveta kaṭabhī karañjau rakṣoghñī sindhu vārikā rajanī|  
 surasāñjana gairika mañjiṣṭhā nimba niryāsāḥ॥79॥  
 vaṃśatvagaśvagandhā hiṅgu dadhitthāmlavetasam lākṣā|  
 madhu madhuka somarājī vacāruhārocanā tagaram॥80॥  
 agado'yaṃ vaiśravaṇāyākhyātastryambakeṇa ṣaṣṭyaṅgaḥ|  
 apratihata prabhāvaḥ khyāto mahāgandhahastīti॥81॥  
 pittena gavāṃ peṣyo guṭikāḥ kāryāstu puṣyayogena|  
 pānāñjana pralepaiḥ prasādhayet sarva karmāṇi॥82॥  
 pillam kaṇḍūṃ timiram rātryāndhyaṃ kācamarbudaṃ paṭalam|  
 hanti satata prayogāddhitamitapathyāśināṃ puṃsām॥83॥

viṣamajvarānajīrṇāndadrumḥ kaṇḍūḥ viśucikāḥ pāmām|  
 viṣa mūṣikalūtānāḥ sarveṣāḥ pannagānāḥ ca|  
 āśu viṣaḥ nāśayati samūlajamatha kandajaḥ sarvam||84||  
 etena liptagātraḥ sarpān gṛhṇāti bhakṣayecca viṣam|  
 kālaparīto'pi naro jīvati nityaḥ nirātāṅkaḥ||85||  
 ānaddhe gudalepo yonau lepaśca mūḍhagarbhāṇām|  
 mūrcchārtiṣu ca lalāṭe pralepanamāhuḥ pradhānatamam||86||  
 bherī mṛdaṅga paṭahāñchatrāṇyamunā tathā dhvajapatākāḥ|  
 liptvā'hi viṣanirastyai pradhvanayeddarśayenmatimān||87||  
 yatra ca sannihito'yaḥ na tatra bālagrahā na rakṣāṃsi|  
 na ca kārmaṇavetālā vahanti nātharvaṇā mantrāḥ||88||  
 sarvagrahā na tatra prabhavanti na cāgniśastranṛpacaurāḥ|  
 lakṣmīśca tatra bhajate yatra mahāgandhahastyasti||89||  
 piṣyamāṇa imaḥ cātra siddhaḥ mantramudīrayet|  
 'mama mātā jayā nāma jayo nāmeti me pitā||90||  
 so'haḥ jaya jayāputro vijayo'tha jayāmi ca|  
 namaḥ puruṣasiṃhāya viṣṇave viśvakarmaṇe||91||  
 sanātanāya kṛṣṇāya bhavāya vibhavāya ca|  
 tejo vṛṣākapeḥ sākṣāttejo brahmendrayoryame||92||  
 yathā'haḥ nābhijānāmi vāsudevaparājayam|  
 mātuśca pāṇi grahaṇaḥ samudrasya ca śoṣaṇam||93||  
 anena satyavākyena sidhyatāmagado hyayam|  
 hilimili saṃsprṣṭe rakṣa sarva bheṣajottame svāhā ||94||  
 iti mahāgandhahastīnāmā'gadaḥ|

**The recipe called Maha Gandhahasti** comprises 60 ingredients

viz

Patra – Cinnamomum tamala Nees and Eberum

Musta (Cyperus rotundus)

Ela (Elettaria cardamomum Maton)

5 types of exudates

Chandana (Sandalwood – Santalum album)

Sprka

Tvak – *Cinnamomum zeylanica*  
Nalada  
Utapala – *Nymphaea alba*  
Balaka  
Harenuka  
Ushira – Vetiver – *Vetiveria zizanioides*  
Vanya-Nakha (Sen's edition reads Vayahra-Nakha)  
Deva daru – *Cedrus deodara*  
Kanaka – *Datura metel*  
Kunkuma – *Crocus sativus*  
Dhyanaka – *Coriandrum sativum*  
Kustha – *Saussurea lappa*  
Priyangu (*Callicara macrophylla*)  
Tagara – Valerian *walichii*  
(26-30) 5 parts of Sirisha (*Albizzi lebeck Benth.*) (Viz flower, fruit, leaf, root and bark)  
Sunthi – *Zingiber officinale*  
Pippali – *Piper longum*  
Maricha – Black pepper fruit – *piper nigrum*  
Haritala  
Manashila  
Ajaji – *Cuminum cyminum*  
Sveta (white variety of aparajita) – *Clitoria ternatea*  
Katabhi – *Clitoria ternatea*  
Karanja – *Pongamia pinnata*  
Lata Karanja (*Pongamia pinnata*)  
Raksoghni – *Acorus calamus*  
Sindhu- varika  
Rajani (turmeric) – *Curcuma longa*  
Surasa – *Cinnamomum zeylanica*  
Anjana  
Gairika  
Manjistha – *Rubia cordifolia*

Resin of nimba – *Azadirachta indica*

Vamsa tvak

Ashwagandha – Winter Cherry / Indian ginseng (root) – *Withania somnifera*

Hingu – *Asa foetida*

Dadhittha

Amlavetasa – *Garcinia pedunculata*

Laksa

Madhu

Madhuka – *Madhuca longifolia*

Somaraji – *Psoralea corylifolia*

Vacha – *Acorus calamus*

Ruha and

Rochana

Tagara

This recipe having infallible effect was taught to Varisravana or Kubera (the celestial treasurer) by lord Tryambaka (Siva) during Pushya constellation, these ingredients are to ground by adding cow's bile, and piles is made out of his past.

This recipe can be taken internally in the form of a drink (by diluting with liquids) or applied in the form of a collyrium in the eyes or applied externally in the form of a paste to achieve success in all therapeutics.

If used constantly (regularly) along with wholesome diet of useful ingredients in appropriate quantity.

It cures eye diseases like Pilla, Kandi, Timira, Ratryandha, Kaca, Arbuda, and Patala. It cures

Vishama Jvara (irregular fever),

Avipaka – indigestion,

Dadru (ring worm),

Kandu (Pruritus),

Atisara – chronic diarrhoea and  
Pama (scabies)

It instantaneously cures the ailments caused by the poisons of rats, spiders, all types of snakes, and poisons from all types of roots and rhizomes.

A person having smeared his body with the Paste of this poison can catch a (Poisonous) snake and drink its venom with immunity with the help of this recipe, even a person facing death, regains life lives till the ends of his span of life, free from any disease.

In abaddha (constipation or obstruction in rectum), the paste of this recipe is applied over the anus. In Mudha Garbha (obstructed labour), this paste is applied over the vagina. Application of its paste over the forehead of a patient with poisonous fainting bring about quick results.

For curing ailments caused by poisoning, a wise physician should smear musical instruments like Bheri, Mrdanga and Pataha with the paste of this recipe and make sounds with them. He should also smear this paste over the umbrellas, banners and flags, and exhibit them before the patient suffering from poisoning.

The ace where this recipe is kept becomes absolutely inaccessible to Bala Grahas (celestial bodies afflicting children), Rakshas (evil creatures), karmana (black magic of enemies), Vetala (hobgoblins) and Atharvana Mantras (Spells of evil charms).

The person with this recipe cannot be adversely affected by any of the lantes (positioned in the antagonistic houses of the zodiac sign), fire, weapons, kings (with evil motives) and thieves.

The place where this recipes called MahaGandhaHasti is kept becomes the abode of Lakshmi (Goddess of wealth)

While triturating the ingredients of this recipe, the following Mantra should be recited:



*"Mama Mata Jaya Nama Jayo Nameti Me Pita.  
So, Ham Jaya-Jaya- putro Vijayo' tha Jayami Ca.  
Namah urusasimhaya vishve Visvakarmane.  
Tejo Vrsakaeh Saksattejo Brahmendrayoryame.  
Yatha' ham Nabhijanami Vasudeva- arajayam.  
Matusca panigrahanam Samudrasya ca sosanam.  
Anena satyavakyena sidhyatamagado hyayam.  
Hilimilisamsprste raksa sarvabhesajottame svaha."*

The name of my mother is Jaya, and that of my father is Jaya. Since I am the son of jaya and jaya, I am called Vijaya, and I shall become victorious. I offer prayer to Narasimha Vishnu who is VisvaKarma (the builder of the universe), Sanatana (eternal), Krsna, Bhava (one who endows auspiciousness) and Vidhava (one who endows wealth). I am the glory of VrushaKay (agni) and I am the direct glory of Brahma, Indra and Yama. I never know the defeat of Vasudeva, or the marriage of my mother or the drying of the ocean by these statements of truth, let this recipe of antidote achieve its success. Hilimili is the Beeja mantra (seed) of this incantation, and its association may protect this recipe which is the best among the remedies. "

Thus, ends the description of the recipe called MahaGandha Hasti Agad. [77- 94]

### **Treatment of Complications Caused by poisoning:**

ऋषभक जीवक भार्गी मधुकोत्पल धान्य केशराजाज्यः।  
ससित गिरि कोल मध्याः पेयाः श्वास ज्वरादिहराः॥९५॥  
हिङ्गु च कृष्णायुक्तं कपित्थ रस युक्तमग्र्य लवणं च।  
समधुसितौ पातव्यौ ज्वर हिक्का श्वास कासघ्नौ॥९६॥  
लेहः कोलास्थ्यञ्जन लाजोत्पल मधु घृतैर्वम्याम्।  
बृहतीद्वयाढकी पत्रधूम वर्तिस्तु हिक्काघ्नी॥९७॥

शिखि बर्हि बलाकास्थीनि सर्षपाश्वन्दनं च घृतयुक्तम्।  
 धूमो गृहशय नासन वस्त्रादिषु शस्यते विषनुत्॥९८॥  
 घृतयुक्ते नतकुष्ठे भुजगपतिशिरः शिरीष पुष्पं च।  
 धूमागदः स्मृतोऽयं सर्व विषघ्नः श्वयथुहृच्च॥९९॥  
 जतुसेव्यपत्र गुग्गुलु भल्लातक ककुभपुष्प सर्जरसाः।  
 श्वेता च धूम उरगाखुकीटवस्त्रक्रिमिनुदग्र्यः॥१००॥

ṛṣabhaka jīvaka bhārgī madhukotpala dhānya keśarājājyaḥ।  
 sasita giri kola madhyāḥ peyāḥ śvāsa jvarādiharāḥ॥95॥  
 hiṅgu ca kṛṣṇāyuktaṃ kapittha rasa yuktamagrya lavaṇaṃ ca।  
 samadhusitau pātavyau jvara hikkā śvāsa kāsaghnau॥96॥  
 lehaḥ kolāsthyañjana lājotpala madhu ghṛtai rvamyām।  
 bṛhatīdvayādhakī patradhūma vartistu hikkāghnī॥97॥  
 śikhi barhi balākāsthīni sarṣapāścandanaṃ ca ghṛtayuktaṃ।  
 dhūmo gr̥haśaya nāsana vastrādiṣu śasyate viṣanut॥98॥  
 ghṛtayukte natakuṣṭhe bhujagapatiśiraḥ śirīṣa puṣpaṃ ca।  
 dhūmāgadaḥ smr̥to'yaṃ sarva viṣaghnaḥ śvayathuhr̥cca॥99॥  
 jatusevyapatra guggulu bhallātaka kakubhapuṣpa sarjarasāḥ।  
 śvetā ca dhūma uragākhuḥkīṭavastrakriminudagryaḥ॥100॥

### **Treatment for breathing difficulty and fever caused due to poisoning:**

Intake of Rishabhaka – Manilkara hexandra, Jivaka – Malaxis acuminata, Bharngi, Madhuka– Licorice, Utpala (Nymphaea alba), Dhanya – Coriandrum sativum, Kesara, Ajaji, Sitagiri (Sveta-Aaparajita) and the pulp of kola in the form of a drink cures Svasa (dyspnoea), fever, etc, caused by poisoning.

### **Treatment for hiccup caused by poisoning:**

Intake of Hingu – Asa foetida and Krsna along with honey and sugar, or the juice of Kapittha (Feronia limonia) and Saindhava along with honey and sugar cures fever, hiccup, dyspnoea and

cough caused by poisoning.

Intake of the seed-pulp of Kola, Anjana, Laja, Utpala (Nymphaea alba) Honey and ghee in the form of a linctus cures hiccup caused by poisoning.

### **Treatment for Edema:**

Dhuma Varti (inhalation of the fume an incense stick) of Brihati – Solanum indicum, Kantakari – Solanum xanthocarpum and Leaves of Adhaki—Cajanus cajan cures hiccup caused by poisoning

The fumigation with Nata – Valerian walichii, Kushta – Saussurea lappa, head of Bhujaga ati (snake having two heads or fangs) and flower of Sirisha (Albizia lebeck Benth.) by adding ghee is called 'Dhumagada', and it cures all types of poison and oedema.

The fumigation with Jatu (Shilajatu), Sevyā, Patra – Cinnamomum tamala Nees and Eberum., Guggulu (Commiphora mukul Engl.), Bhallataka (Semecarpus anacardium Linn.), flower of Kakubha, Sarja (Vateria indica)-Rasa and Sveta is an excellent remedy for curing poisoning by snake and rat bite it also helps in destroying the insects (counteracting their poison) and Vastra- Krimi (Yuka or lice). [95-100]

### **Ksharagada:**

तरुण पलाश क्षारं सुतं पचेच्चूर्णितैः सह समांशैः।  
लोहित मृद्रजनी द्वय शुक्ल सुरसमञ्जरी मधुकैः॥१०१॥  
लाक्षा सैन्धव मांसी हरेणु हिङ्गु द्वि सारिवा कुष्ठैः।  
सव्योषैर्बाह्मीकैर्दर्वीविलेपनं घट्टयेद्यावत्॥१०२॥  
सर्व विष शोथ गुल्मत्वग्दोषार्शोभगन्दर प्लीहः।  
शोथापस्मार क्रिमि भूत स्वरभेद पाण्डु गदान्॥१०३॥  
मन्दाग्नित्वं कासं सोन्मादं नाशयेयुरथ पुंसाम्।

गुटिकाशङ्खाया शुष्काः कोल समास्ताः समुपयुक्ताः॥१०४॥  
इति क्षारागदः।

taruṇa palāśa kṣāraṃ srutaṃ paceccūrṇitaiḥ saha samāṃśaiḥ |  
lohita mṛdrajanī dvaya śukla surasamañjarī madhukaiḥ ||101||  
lākṣā saindhava māṃsī hareṇu hiṅgu dvi sārivā kuṣṭhaiḥ |  
savyoṣai rbāhlikairdarvīlepanaṃ ghaṭṭayedyaṅvat ||102||  
sarva viṣa śoṭha gulmatvagdoṣārśobhagandara plīhnaḥ |  
śothāpasmāra krimi bhūta svarabheda pāṇḍu gadān ||103||  
mandāgnitvaṃ kāsaṃ sonmādaṃ nāśayeyuratha puṃsām |  
guṭikāśchāyā śuṣkāḥ kola samāstāḥ samupayuktāḥ ||104||  
iti kṣārāgadaḥ |

Kshara derived by decanting the ashes of a tender tree of palasha –  
Butea monosperma is added with equal quantities of

- Lohita mrit (Gairika),
- Haridra (turmeric – Curcuma longa),
- Daru Haridra – Berberis aristata,
- Manjari (inflorecense) of the white variety of Surasa,
- Madhuka– Licorice – Glycyrrhiza glabra,
- Laksha,
- Saindhava – rock salt
- JataMamsi – Nardostachys jatamamsi,
- Harenu – Pisum sativum,
- Hingu – Asa foetida,
- Sariva – Indian Sarsaparilla – Hemidesmus indicus,
- Ananta Mula – Cordia walichii,
- Kushta – Saussurea lappa,
- Sunthi – Zingiber officinale,
- Pippali – Long pepper fruit – Piper longum,
- Maricha – Black pepper fruit – piper nigrum and
- Bahlika (Kunkuma Kesara).

This recipe is made out of this paste and dried in shade.

**Intake of this cures:**

- Sarva visha shotha – inflammation caused by types of poisoning
- Gulma – phantom tumor
- Tvak dosha – skin diseases
- Arsha – piles
- Bhagandara – Fistula- in- ano
- Pleeha – splenic disorders
- Shotha – oedema
- Apasmara – epilepsy
- Krimi roga – parasitic infestation
- Bhuta roga – affliction by evil spirits
- Svava bheda – hoarseness of voice
- Pandu – anemia
- Manda agni – suppression of the power of digestion
- Kasa – cough and
- Unmada – insanity

Thus, ends, the description of Ksharagad [101- 104]

**Precautions for the King:**

विष पीतदष्ट विद्धेष्वेतद्धिग्धे च वाच्यमुद्धिष्टम्।

सामान्यतः, पृथक्त्वान्निर्देशमतः शृणु यथावत्॥१०५॥

रिपु युक्तेभ्यो नृभ्यः स्वेभ्यः स्त्रीभ्योऽथवा भयं नृपतेः।

आहार विहार गतं तस्मात् प्रेष्यान् परीक्षेत॥१०६॥

viṣa pītadaṣṭa viddheṣvetaddhigdhe ca vācyamuddhiṣṭam।

sāmānyataḥ, pṛthaktvānnirdeśamataḥ śṛṇu yathāvat॥105॥

ripu yuktebhyo nṛbhyaḥ svebhyaḥ strībhyo’thavā bhayaṃ nṛpateḥ।

āhāra vihāra gataṃ tasmāt preṣyān parīkṣeta॥106॥

The Statements made in brief above pertain to the treatment of ailments caused by the poisons taken orally, transmitted through bites and stings, and applied externally in general. Now, which are

to be elaborated separately

The king is exposed to danger of being poisoned through food and regimens by the attendants secretly employed in his palace by another king having enmity, and also form his own wives.

Therefore, the residues are carefully examined. [105- 106]

### Signs of a Poison- Giver:

अत्यर्थं शङ्कितः स्याद्बहुवागथवाऽल्पवाग्विगत लक्ष्मीः।

प्राप्तः प्रकृति विकारं विष प्रदाता नरो ज्ञेयः॥१०७॥

atyartha śaṅkitaḥ syādbahuvāgathavā'lpavāgvigata lakṣmīḥ |  
prāptaḥ prakṛti vikāraṃ viṣa pradātā naro jñeyaḥ||107||

A person who behaves in an extremely suspicious manner, who speaks too much or who speaks very little, who has lost luster of his face and who exhibits changes in his characteristic features is a poison giver. [107]

### Visha Ahara Pareeksha:

दृष्ट्वैवं न तु सहसा भोज्यं कुर्यात्तदन्नमग्नौ तु।

सविषं हि प्राप्यान्नं बहून्विकारान् भजत्यग्निः॥१०८॥

शिखि बर्हवि चित्रार्चिस्तीक्ष्णाक्षम रूक्ष कुणप धूमश्च ।

स्फुटति च सशब्दमेकावर्तो विहतार्चिरपि च स्यात्॥१०९॥

पात्रस्थं च विवर्णं भोज्यं स्यान्मक्षिकांश्च मारयति।

क्षामस्वरांश्च काकान् कुर्याद्विरजेच्चकोराक्षि॥११०॥

पाने नीला राजी वैवर्ण्यं स्वां च नेक्षते छायाम्।

पश्यति विकृतामथवा लवणाक्ते फेनमाला स्यात्॥१११॥

dr̥ṣṭvaivaṃ na tu sahasā bhojyaṃ kuryāttadannamagnau tu |

saviṣaṃ hi prāpyānnaṃ bahūnvikārān bhajatyagniḥ||108||

śikhi barhavi citrārcistīkṣṇākṣama rūkṣa kuṇapa dhūmaśca |

sphuṭati ca saśabdamekāvarto vihatārcirapi ca syāt||109||

pātrasthaṃ ca vivarṇaṃ bhojyaṃ syānmakṣikāṃśca mārayati |

kṣāmasvarāṃśca kākān kuryādvirajeccakorākṣi||110||  
pāne nīlā rājī vaivarṇyaṃ svāṃ ca nekṣate chāyām|  
paśyati vikṛtāmāthavā lavaṇākte phenamālā syāt||111||

### **Examination of poisoned food:**

When a person exhibiting the characteristic features of a poison-giver is located then the food etc served by him should not be taken immediately, but a part of it is thrown over fire.

If the food is poisoned, then the flame of the fire exhibits abnormal characteristics like different colors of peacock feather.

The smoke which comes out of such fire is sharp, intolerable and dry. The smoke smells like a corpse. The flame makes a cracking noise it moves spirally or it gets extinguished.

The poisoned food when kept in a pot gets discolored, and flies sitting on it succumb to death. When this poisoned food is seen by crows, their voice becomes feeble, and when the chakora bird sees it, its eyes become discolored.

If the poison is added to drinks like alcohol, then blue lines appear over its surface or it becomes discolored.

A person's own shadow is not reflected through such drinks or the shadow is reflected in a distorted manner. If such drinks are added with salt, then there is effervescence. [108- 111]

### **Other Characteristics of Poisoned food, Drinks etc**

पानान्नयोःसविष योग्न्धेन शिरोरुग्घृदि च मूर्च्छा च|

स्पर्शेन पाणि शोथः सुस्यङ्गुलि दाह तोद नख भेदाः||११२||

मुखगे त्वोष्ठ चिमिचिमा जिह्वा शूना जडा विवर्णा च|

द्विज हर्ष हनुस्तम्भास्य दाह लालागल विकाराः||११३||

आमाशयं प्रविष्टे वैवर्ण्यं स्वेद सदनमुत्क्लेदः|

दृष्टि हृदयोपरोधो बिन्दु शतैश्वीयते चाङ्गम्||११४||

पक्वाशयं तु याते मूर्च्छामद मोह दाह बल नाशाः।  
 तन्द्रा कार्श्यं च विषे पाण्डुत्वं चोदरस्थे स्यात्॥११५॥  
 दन्त पवनस्य कूर्चो विशीर्यते दन्तौष्ठ मांस शोफश्च।  
 केशच्युतिः शिरोरुग्ग्रन्थयश्च सविषेऽथ शिरोभ्यङ्गे॥११६॥  
 दुष्टेऽञ्जनेऽक्षि दाह स्रावात्युपदेह शोथ रागाश्च।  
 खाद्यैरादौ कोष्ठः स्पृश्यैस्त्वग्दूष्यते दुष्टैः॥११७॥  
 स्नानाभ्यङ्गोत्सादन वस्त्रालङ्कारवर्णकैर्दुष्टैः।  
 कण्ड्वर्ति कोठ पिडकारोमोद्गम चिमिचिमा शोथाः॥११८॥  
 एते कर चरण दाह तोद क्लमाविपाकाश्च।  
 भूपादुकाश्चगजवर्मकेतुशयनासनैर्दुष्टैः॥११९॥  
 माल्यमगन्धं म्लायति शिरोरुजा लोमहर्ष करम् ।  
 स्तम्भयति खानि नासामुपहन्ति दर्शनं च धूमः॥१२०॥  
 कूप तडागादिजलं दुर्गन्धं सकलुषं विवर्णं च।  
 पीतं श्वयथुं कोठान् पिडकाश्च करोति मरणं च॥१२१॥  
 आदावामाशयगे वमनं त्वक्स्थे प्रदेह सेकादि।  
 कुर्याद्भिषक् चिकित्सां दोषबलं चैव हि समीक्ष्य॥१२२॥  
 इति मूलविष विशेषाः प्रोक्ताः ...॥१२३॥

pānānnayoḥsaviṣa yorgandhena śīrorugghṛdi ca mūrccchā ca|  
 sparśena pāṇi śoṭhaḥ suptyaṅguli dāha toda nakha bhedāḥ॥112॥  
 mukhage tvoṣṭha cimicimā jihvā śūnā jaḍā vivarṇā ca|  
 dvija harṣa hanustambhāsya dāha lālāgala vikārāḥ॥113॥  
 āmāśayaṃ praviṣṭe vaivarṇyaṃ sveda sadanamutkledaḥ|  
 drṣṭi hr̥dayoparodho bindu śataiścīyate cāṅgam॥114॥  
 pakvāśayaṃ tu yāte mūrccchāmada moha dāha bala nāśāḥ|  
 tandrā kārsyaṃ ca viṣe pāṇḍutvaṃ codarasthe syāt॥115॥  
 danta pavanasya kūrco viśīryate dantauṣṭha māṃsa śophaśca|  
 keśacyutiḥ śīroruggranthayaśca saviṣe'tha śīrobhyaṅge॥116॥  
 duṣṭe'ñjane'kṣi dāha srāvātyupadeha śoṭha rāgāśca|  
 khādyairādaḥ koṣṭhaḥ spr̥śyaistvagdūṣyate duṣṭaiḥ॥117॥



snānābhyaṅgotsādana vastrālaṅkāravarnakairduṣṭaiḥ|  
kaṇḍvarti koṭha piḍakāromodgama cemicimā śothāḥ||118||  
ete kara caraṇa dāha toda klamāvipākāśca|  
bhūpādukāśvagajavarmaketuśayanāsanairduṣṭaiḥ||119||  
mālyamagandhaṃ mlāyati śirorujā lomaharṣa karam |  
stambhayati khāni nāsāmupahanti darśanaṃ ca dhūmaḥ||120||  
kūpa taḍāgādijalaṃ durgandhaṃ sakaluṣaṃ vivarnaṃ ca|  
pītaṃ śvayathuṃ koṭhān piḍakāśca karoti maraṇaṃ ca||121||  
ādāvāmāśayage vamaṇaṃ tvaksthe pradeha sekādi|  
kuryādbhiṣak cikitsāṃ doṣabalaṃ caiva hi samīkṣya||122||  
iti mūlaviṣa viśeṣāḥ proktāḥ ...|123|

### **Other Characteristics of Poisoned food, Drinks etc**

The smell of poisoned food and drinks causes

- Shiro ruk (headache)
- Hrudi ruk (pain in the cardiac region) and
- Murcha (fainting)

If touched, such poisoned food and drinks cause

- Shotha – oedema and
- Supta anguli – numbness in the hands,
- Daha – burning sensation and
- Toda nakha – pinching pain in the fingers, and
- Nakha bheda – cracking of the nails

When put into mouth, these poisoned food and drinks cause

- Osta chimchima – tingling sensation in lips
- Jada – swelling, stiffness
- Shuna – numbness and
- Osta vivarna – discoloration of the tongue
- Dvija harsha – tingling sensation in the teeth
- Hanu stambha – stiffness of the jaw bones (mandibular joints)
- Aasya daha – burning sensation in the face

- Lala – salivation and
- Gala vikara- morbidity in the throat

If the poisoned food and drinks have entered into the stomach, then the patient suffers from:

- Vaivarnya – discoloration
- Sweda – sweating
- Sadana – Asthenia
- Utkleda – Nausea
- Drshti uparodha – impairment of the vision
- Hridaya uparodha – arrest of cardiac functions and
- Bindu shata chiyate angam – appearance of drop like impels all over the limbs

If the poisoned food and drinks enter into the colon, then the patient suffers from

- Murccha -fainting
- Mada – intoxication
- Moha – unconsciousness
- Daha – burning sensation
- Bala nasha – weakness
- Tandra – drowsiness and
- Karshya – emaciation

The patient suffers from Pandu (anemia) when the poisoned food and drinks get localized in the abdomen

If the tooth brushing twig is poisoned, when the brush-like tip of gets withered, and the patient suffers from oedema of the teeth, lips and muscles of the mouth

If the oil for application over the head is poisoned, then the patient suffers from hairfall, headache and tumors in the head.

**If the collyrium** is poisoned, then the patient suffers from burning sensation, excess lacrimation and excess production of sticky material, oedema and redness of the eyes.

Intake of poisoned food vitiates the Kosta (gastrointestinal tract) and external application of poisoned material afflicts the skin in the beginning.

**If the materials for the bath,** massage, unction, clothing, ornaments and Varnaka (cosmetics) are poisoned, then the patient suffers from pruritis, pain, urticaria, pimples, horripilation, tingling sensation and oedema.

Burning sensation and pricking pain in the hands and feet, fatigue and indigestion are caused by the poisoning of the earth (where one moves), shoes, horse, elephant, weapons, flags, bed and seat.

**A poisoned garland** loses its aroma and gets withered soon. It causes headache and horrification. The poisoned fume causes stiffness in the channels of circulation and impairment of the functioning of the nose and eyes.

If the water of wells and ponds are poisoned, then the water becomes foul-smelling, dirty and discolored. Intake of this poisoned water causes:

- Shotha – oedema
- Urticaria and
- Pimples and
- Even death

If the poison has reached the stomach, then the physician in the beginning should administer emetic therapy. If the poisonous material is located in the skin, then ointments and fomentation therapy, etc is administered. These therapeutic measures are administered, keeping in view the nature of the Doshas and the

strength of the patient. Thus, the specific nature of the root poisons is explained. [112- ½ 123]

### **Jangama Visha – Animal Poisons:**

... शृणु जङ्गमस्यातः।

सविशेष चिकित्सितमेवादौ तत्रोच्यते तु सर्पाणाम्॥१२३॥

इह दर्वीकरः सर्पो मण्डली राजिमामिति।

त्रयो यथाक्रमं वात पित्त श्लेष्म प्रकोपणाः॥१२४॥

दर्वीकरः फणी ज्ञेयो मण्डली मण्डलाफणः।

बिन्दुलेख विचित्राङ्गः पन्नगः स्यात्तु राजिमाम्॥१२५॥

विशेषाद्रूक्ष कटुकमम्लोष्णं स्वादु शीतलम्।

विषं यथाक्रमं तेषां तस्माद्वातादिकोपनम्॥१२६॥

दर्वीकरकृतो दंशः सूक्ष्मदंष्ट्रापदोऽसितः।

निरुद्धरक्तः कूर्माभो वातव्याधिकरो मतः॥१२७॥

पृथ्वर्पितः सशोथश्च दंशो मण्डलिना कृतः।

पीताभः पीतरक्तश्च सर्वपित्त विकारकृत्॥१२८॥

कृतो राजिमता दंशः पिच्छिलः स्थिर शोफकृत्।

स्निग्धः पाण्डुश्च सान्द्रासृक् श्लेष्मव्याधि समीरणः॥१२९॥

... śṛṇu jaṅgamasyātaḥ।

saviśeṣa cikitsitamevādau tatrocyate tu sarpāṇām॥123॥

iha darvīkaraḥ sarpo maṇḍalī rājimāniti।

trayo yathākramaṃ vāta pitta śleṣma prakopaṇāḥ॥124॥

darvīkaraḥ phaṇī jñeyo maṇḍalī maṇḍalāphaṇaḥ।

bindulekha vicitrāṅgaḥ pannagaḥ syāttu rājimān॥125॥

viśeṣādrūkṣa kaṭukamamloṣṇaṃ svādu śītaḥ।

viṣaṃ yathākramaṃ teṣāṃ tasmādvātādikopanam॥126॥

darvīkarakṛto daṃśaḥ sūkṣmadamṣṭrāpado'sitaḥ।

niruddharaktaḥ kūrmaḥbho vātavyādhikaro mataḥ॥127॥

pṛthvarpitaḥ saśoṭhaśca daṃśo maṇḍalinā kṛtaḥ।

pītābhaḥ pītaraktaśca sarvapitta vikārakṛt॥128॥

kr̥to rājimatā daṃśaḥ picchilaḥ sthira śophakṛt|  
snigdhaḥ pāṇḍuśca sāndrāsṛk śleṣmavyādhi samīraṇaḥ||129||

## **Jangama Visha – Animal Poisons:**

### **Snake poisoning:**

Now hear about the exposition of animal poisons. In the beginning, the snakes and the special treatment for snakebite will be explained.

Snakes are classified into 3 categories, viz.,

- **Darvikara** has a spoon like hood and its poison is dry and pungent because of which it causes Vayu aggravation
- **Mandali** has a rounded hood and its poison is sour and hot because of which it causes Pitta aggravation
- **Rajiman** has its body of varieties color with drop like spots on it and its poison is sweet and cold because of which it causes Kapha aggravation

**The bite by Darvikara snake** is characterized by subtle black marks of the teeth (fangs), absence of bleeding, swelling having the shape of a tortoise and manifestation of diseases caused by Vata.

**Bite by Mandali snake** is characterized by gross and deep marks of teeth (fangs), oedema, yellowishness of the place of bite, yellow coloration of the exuding blood and manifestation of diseases caused by pitta.

**Bite by Rajiman snake** is characterized by sliminess, stable oedema, unctuousness, Paleness, thickness of the exuding blood and manifestation of diseases caused by Kapha [123 ¾ – 129]

### **Identification of sex and Breed of biting Snake:**

वृत्तभोगो महाकायः श्वसन्नूर्ध्वेक्षणः पुमान्|

स्थूलमूर्धा समाङ्गश्च स्त्री त्वतः स्याद्विपर्ययात्॥१३०॥  
 क्लीबस्त्रसत्यधोदृष्टिः स्वरहीनः प्रकम्पते।  
 स्त्रिया दष्टो विपर्यस्तैरेतैः पुंसा नरो मतः॥१३१॥  
 व्यामिश्रलिङ्गैरेतैस्तु क्लीबदष्टं नरं वदेत्।  
 इत्येतदुक्तं सर्पाणां स्त्रीपुङ्क्लीब निदर्शनम्॥१३२॥  
 पाण्डु वक्त्रस्तु गर्भिण्या शूनौष्ठोऽप्यसितेक्षणः।  
 जृम्भा क्रोधोपजिह्वार्तः सूतया रक्तमूत्रवान्॥१३३॥  
 सर्पो गौधेर (य)को नाम गोधायां स्याच्चतुष्पदः।  
 कृष्णसर्पेण तुल्यः स्यान्नाना स्युर्मिश्रजातयः॥१३४॥  
 गूढसम्पादितं वृत्तं पीडितं लम्बितार्पितम्।  
 सर्पितं च भृशाबाधं, दंशा येऽन्ये न ते भृशाः॥१३५॥

vṛttabhogo mahākāyaḥ śvasannūrdhvekṣaṇaḥ pumān |  
 sthūlamūrdhā samāṅgaśca strī tvataḥ syādviparyayāt ||130||  
 klībastrasatyadhodrṣṭiḥ svarahīnaḥ prakampate |  
 striyā daṣṭo viparyastairetaiḥ puṃsā naro mataḥ ||131||  
 vyāmiśraliṅgairetaistu klībadaṣṭaṃ naraṃ vadet |  
 ityetaduktaṃ sarpāṅāṃ strīpuṅklība nidarśanam ||132||  
 pāṅḍu vaktrastu garbhinyā śūnauṣṭho'pyasitekṣaṇaḥ |  
 jṛmbhā krodhopajihvārtaḥ sūtayā raktamūtravān ||133||  
 sarpo gaudhera (ya)ko nāma godhāyāṃ syāccatuṣpadaḥ |  
 kṛṣṇasarpeṇa tulyaḥ syānnānā syurmiśrajātayah ||134||  
 gūḍhasampāditaṃ vṛttaṃ pīḍitaṃ lambitārpitam |  
 sarpitaṃ ca bhṛśābādhaṃ, daṃśā ye'nye na te bhṛśāḥ ||135||

**The male snake** is characterized by round hood, big body, hissing sound, and upward look, grossness of the head and evenness of the body.

The female snake has opposite characteristic features.

The Napumsaka (impotent) snake is timid in nature.

Patient bitten by a female snake looks downwards, he becomes voiceless and he trembles. Bite by a male snake produces opposite symptoms. If a person is bitten by a Napumsaka (impotent) snake, then the symptoms of both of these (bite by male and female snakes) in a combined form are manifested.

In a person bitten by a pungent snake, the face becomes pale; the lips get swollen and the eyes become black. A person yawning, anger, inflammation of the epiglottis (Upajihva) and hematuria

**Godheryaka** is a hybrid offspring of male snake and female Godha (Iguana), and is quadrupled. Its bite produces signs and Symptoms like those of a black snake (Krishna Sarpa). There are several other types of hybrid snakes.

If the mark of bite is very deep, if the lace of bite is circularly elevated, if it is painful, if it is elongated and if it is with all the teeth marks, and if it is of spreading nature, then the condition is serious. Other types of bite are not so serious. [130 -135]

### **Virulence of poison on the Basis of Age of Snakes:**

तरुणाः कृष्णसर्पास्तु गोनसाः स्थविरास्तथा।

राजिमन्तो वयोमध्ये भवन्त्याशीविषोपमाः॥१३६॥

taruṇāḥ kṛṣṇasarpāstu gonasāḥ sthavirāstathā।

rājimanto vayomadhye bhavantyāśīviṣopamāḥ॥136॥

The poison of black snakes when they are young, of the Gonasas when they are old, and of the rajiman types of snakes when they are of middle age, is highly virulent like that of Asi visha (snakes whose poison is transmitted through their very sight and breath resulting in instant (death).

## Color of Fangs and Quantity of Poison:

सर्पदंष्ट्राश्चतस्रस्तु तासां वामाधरा सिता।  
पीता वामोत्तरा दंष्ट्रा रक्तश्यावाऽधरोत्तरा ॥१३७॥  
यन्मात्रः पतते बिन्दुर्गोबालात् सलिलोद्धृतात्।  
वामाधरायां दंष्ट्रायां तन्मात्रं स्यादहेर्विषम्॥१३८॥  
एकद्वित्रिचतुर्वृद्धविषभागोत्तरोत्तराः।  
सवर्णास्तत्कृता दंशा बहूत्तरविषा भृशाः॥१३९॥

sarpadamṣṭrāścatastrastu tāsāṃ vāmādharaḥ sitā।  
pītā vāmottarā damṣṭrā raktaśyāvā'dharottarā ॥137॥  
yanmātraḥ patate bindurgobālāt saliloddhṛtāt।  
vāmādharaḥ dāṣṭrāyāṃ tanmātraṃ syādaherViṣam॥138॥  
ekadvitricaturvṛddhaviṣabhāgottarottarāḥ।  
savarnāstatkṛtā daṁśā bahūttaraviṣā bhṛśāḥ॥139॥

Snakes have 4 fangs. Of these the lower left one is white in color, the upper left one is yellow in color, the lower right one is red in color, and the upper right one is brownish in color.

The quantity of poison contained in the lower left fang is equal to the number of drops which fall from the hair of the tail of a cow when it is dipped in water and then flirited up. The poison contained in the upper left, lower right and upper right fangs is respectively double, 3 times and 4 times of the poison contained in the lower left fang. The colors of the sites of the bite are the same as the color of the fang through which the person is bitten.

The poisons coming out of these fangs, viz lower left, upper left and upper right are progressively more and more virulent, and more and more incurable. [137- 139]

## Insect Poison:

सर्पाणामेव विण्मूत्रात् कीटाः स्युः कीट सम्मताः।



दूषी विषाः प्राणहरा इति सङ्क्षेपतो मताः॥१४०॥  
 गात्रं रक्तं सितं कृष्णं श्यावं वा पिडकान्वितम्।  
 सकण्डू दाह वीसर्पपाकि स्यात् कुथितं तथा॥१४१॥  
 कीटैर्दूषी विषैर्दष्टं लिङ्गं प्राणहरं शृणु।  
 सर्पदष्टे यथा शोथो वर्धते सोग्रगन्ध्यसृक्॥१४२॥  
 दंशोऽक्षि गौरवं मूर्च्छा स रुगार्तः श्वसित्यपि।  
 तृष्णारुचि परीतश्च भवेद्दूषी विषार्दितः॥१४३॥

sarpāṇāmeva viṇmūtrāt kiṭāḥ syuḥ kiṭa sammatāḥ।  
 dūṣī viṣāḥ prāṇaharā iti saṅkṣepato matāḥ॥140॥  
 gātram raktam sitam kṛṣṇam śyāvam vā piḍakānvitam।  
 sakaṇḍū dāha vīsarpapāki syāt kuthitam tathā॥141॥  
 kiṭai rdūṣī viṣairdaṣṭam liṅgam prāṇaharam śṛṇu।  
 sarpadaṣṭe yathā śoṭho vardhate sogragandhyasṛk॥142॥  
 daṁśo'kṣi gauravam mūrccā sa rugārtaḥ śvasityapi।  
 tṛṣṇāruci parītaśca bhaveddūṣī viṣārditaḥ॥143॥

Keeta (insects) are so called because they are procreated from the Kit or waste products like stool and urine of the snakes.

In brief, these are of 2 types viz,

- **Dushi visha** (those causing chronic poisoning) and
- **Prana Hara** (those causing death).

**The insects belonging to Dushi visha** (causing chronic poisoning) category cause red, white, black or brownish black coloration over the body part which is bitten, and the area becomes covered with pimples / boils. The patient suffer from

- Kandu – itching
- Daha – burning sensation
- Visarpa – erysipelas

- Apaki – suppuration and
- Kuthitam – sloughing

**The insect bite of pranahara** (causing death) category produces expanding oedema, as it happens in snake bite, associated with strong smell and bleeding. The patient suffers from heaviness of the eyes, fainting, pain and dyspnoea.

The patient afflicted with Dushivisha (bite of insects causing chronic poisoning) suffers from morbid thirst and anorexia in excess [140-143]

### **Spider poison – Lutha Visha:**

दंशस्य मध्ये यत् कृष्णं श्यावं वा जालकावृतम्।  
दग्धाकृति भृशं पाकि क्लेद शोथ ज्वरान्वितम्॥१४४॥  
दूषीविषाभिर्लूताभिस्तं दष्टमिति निर्दिशेत्।  
सर्वासामेव तासां च दंशे लक्षणमुच्यते॥१४५॥  
शोफः श्वेतासिता रक्ताः पीता वा पिडका ज्वरः।  
प्राणान्तिको भवेच्छ्वासो दाह हिक्का शिरोग्रहाः॥१४६॥

daṁśasya madhye yat kṛṣṇaṁ śyāvaṁ vā jālakāvṛtam।  
dagdhākṛti bhṛśaṁ pāki kleḍa śoṭha jvarānvitam॥144॥  
dūṣīviṣābhirlūtābhistam daṣṭamiti nirdiśet।  
sarvāsāmeva tāsāṁ ca daṁśe lakṣaṇamucyate॥145॥  
śophaḥ śvetāsitā raktāḥ pītā vā piḍakā jvaraḥ।  
prāṇāntiko bhavecchvāso dāha hikkā śirograhāḥ॥146॥

### **Spider poison – Lutha Visha:**

If the centre of the bite-place is blackish brown, surrounded by a network, if the area appears as if burnt, if it gets suppurated quickly, if it is associated with slough and oedema and if the patient has fever, then it is to be diagnosed as spider bite of Dushi- visha (slow poisoning) type.

### **General symptoms of spider bite:**

- Shopha – oedema,
- Sveta asita rakta pita pidaka – impels of white, black, red or yellow color,
- Shvasa – terminal dyspnea,
- Daha – burning sensation,
- Hikka – hiccup and
- Shiro graha – stiffness of the head [144- 146]

### **Rat Poison – Akhu Visha:**

आदंशाच्छोणितं पाण्डु मण्डलानि ज्वरोऽरुचिः।

लोमहर्षश्च दाहश्चाप्याखु दूषी विषादिते॥१४७॥

मूर्च्छाङ्ग शोथ वैवर्ण्य क्लेद शब्दाश्रुति ज्वराः।

शिरोगुरुत्वं लालासृक्छर्दिश्चासाध्य मूषिकैः॥१४८॥

ādaṃśācchōṇitaṃ pāṇḍu maṇḍalāni jvaro'ruciḥ।

lomaharṣaśca dāhaścāpyākhu dūṣī viṣārdite॥147॥

mūrcchāṅga śoṭha vaivarṇya kleda śabdāśruti jvarāḥ।

śirogurutvaṃ lālāsṛkchardīścāsādhyā mūṣikaiḥ॥148॥

**The bite by the rat of Dushi visha** (slow poisoning) type produces signs and symptoms like

- Adamshat shonita pandu – exudation of blood having pale yellow color from the site of the bite,
- Mandalani – circular patches,
- Jwara – fever
- Aruchi – anorexia
- Loma harsha – horripilation and
- Daha – burning sensation.

**If person is bitten by a rat** of Asadhya (incurable) or Pranahara (causing death) type, then he suffers from

- Murchha – fainting
- Anga shotha – oedema of limbs,
- Vaivarnya – discoloration of the skin
- Kleda – sloughing
- Shabda ashruṭi – deafness
- Jwara – fever
- Shiro gurutvam – heaviness of the head
- Lala praseka – excessive salivation and
- Asrk chardi – hematemesi [147- 148]

### **Chameleon Poison:**

श्यावत्वमथ काष्ण्यं वा नानावर्णत्वमेव वा।

मोहः पुरीषभेदश्च दष्टे स्यात् कृकलासकैः॥१४९॥

śyāvatvamatha kāṣṇyam vā nānāvārṇatvameva vā।

mohaḥ puriṣabhedaśca daṣṭe syāt kṛkalāsakaiḥ॥149॥

Bite by a Krukalasaka (Chameleon) causes brownish black or black or variegated coloration, unconsciousness and diarrhoea [149]

### **Scorpion Poison – Vruschika Visha:**

दहत्यग्निरिवादौ तु भिनत्तीवोर्ध्वमाशु च।

वृश्चिकस्य विषं याति दंशे पश्चात् तु तिष्ठति॥१५०॥

दष्टोऽसाध्यस्तु दृग्घ्राणरसनोपहतो नरः।

मांसैः पतद्भिरत्यर्थं वेदनार्तो जहात्यसून्॥१५१॥

dahatyagnirivādau tu bhinattīvordhvamāśu ca।

vṛścikasya viṣam yāti daṁśe paścāttu tiṣṭhati॥150॥

daṣṭo'sādhyastu dr̥gghrāṇarasanopahato naraḥ।

māṁsaiḥ patadbhiratyarthaṁ vedanārto jahātyasūn॥151॥

### **Scorpion Poison – Vruschika Visha:**

Sting of a scorpion (of Dushi- visha or slow poisoning type) causes burning sensation like in the beginning, and thereafter, pinching pain which spreads upwards instantaneously. At the end, the burning sensation and pain is localized at the site of the sting. If stung by scorpion of Asadhya (incurable) type, the patient loses his power of vision, smell and taste his muscle tissue gets sloughened and falls out; he suffers from excessive pain and he succumbs to death. [150-151]

### **Kanabha (Hornet) Poison:**

विसर्पः श्वयथुः शूलं ज्वरश्छर्दिरथापि च।  
लक्षणं कणभैर्दष्टे दंशश्चैव विशीर्यते॥१५२॥

visarpaḥ śvayathuḥ śūlaṃ jvaraśchardirathāpi ca।  
lakṣaṇaṃ kaṇabhairdaṣṭe daṃśaścaiva viśīryate॥152॥

The sting of a Kanabha (hornet) causes

- Visarpa – erysipelas
- Shvayathu – oedema
- Shula – colic pain
- Jvara – fever
- Chardi – vomiting and withering out of the site of the bite. [152]

### **Ucchitinga (Crab) Poison:**

हृष्टरोमोच्चिटिङ्गेन स्तब्ध लिङ्गो भृशार्तिमान्।  
दष्टः शीतोदकेनेव सित्तान्यङ्गानि मन्यते॥१५३॥

hrṣṭaromocciṭiṅgena stabdha liṅgo bhrśārtimān।  
daṣṭaḥ śītodakeneva siktānyaṅgāni manyate॥153॥

Sting of an Uccitinga (poisonous crab) causes

- Hrsta roma – horrification
- Stabdha linga – stiffness of the phallus

- Bhrsha aarti – excessive pain and
- Shita udaka neva sikta – a feeling as if the whole body is effused with cold water [153]

### **Manduka (Toad) Poison:**

एकदंष्ट्रार्दितः शूनः सरुक् स्यात् पीतकः सतृट्।

छर्दि निद्रा च मण्डूकैः सविषैर्दष्ट लक्षणम्॥१५४॥

ekadamṣṭrārditaḥ śūnaḥ saruk syāt pītakaḥ satṛṭḥ।

chardi rnidrā ca maṇḍūkaiḥ saviṣairdaṣṭa lakṣaṇam॥154॥

If bitten by a poisonous toad, then there will be the mark of only 1 fang.

There will be

- Shunah sa ruk – oedema with pain
- Pitaka sa trt – yellow colouration with morbid thirst
- Chardi – vomiting and
- Nidra – excessive sleep [154]

### **Poison of Fish and Leech:**

मत्स्यास्तु सविषाः कुर्युर्दाह शोफ रुजस्तथा।

कण्डूं शोथं ज्वरं मूर्च्छां सविषास्तु जलौकसः॥१५५॥

matsyāstu saviṣāḥ kuryurdāha śopha rujastathā।

kaṇḍūṃ śoṭhaṃ jvaraṃ mūrccchāṃ saviṣāstu jalaukasah॥155॥

Bite or sting by poisonous fish causes

- Daha – burning sensation
- Shopha – oedema and
- Ruja – pain

Bite by poisonous leeches causes

- Kandu – itching,
- Shotha – oedema,
- Jwara – fever and
- Murchha – fainting. [155]

### **Poison of House- Lizard and Centipede:**

दाह तोद स्वेद शोथकरी तु गृहगोधिका ।

दंशे स्वेदं रुजं दाहं कुर्याच्छतपदी विषम्॥१५६॥

dāha toda sveda śoṭhakarī tu gr̥hagodhikā ।

daṃśe svedaṃ rujaṃ dāhaṃ kuryācchatapadī viṣam॥156॥

The poison of Grha- Godhika (house lizard) causes

- Daha – burning sensation
- Toda – pricking pain
- Sveda – sweating and
- Shotha – oedema

The poison of Sata- Padi (centipede) causes

- Sweda – sweating
- Rujam – pain and
- Daha – burning sensation at the site of bite. [156]

### **Mosquito poison:**

कण्डूमान्मशकैरीषच्छोथः स्यान्मन्द वेदनः।

असाध्य कीट सदृशमसाध्यमशकक्षतम्॥१५७॥

kaṇḍūmānmaśakairīṣacchoṭhaḥ syānmanda vedanaḥ।

asādhyā kiṭa sadṛśamasādhyamaśakakṣatam॥157॥

Mosquito bite (sting) causes

- Kandu – itching,
- Shotha – oedema and
- Manda vedana – mild pain

The bite of the mosquito of Asadhya (incurable) variety of Keetas (insects) [157]

### **Makshika (Bee or fly) poison:**

सद्यःप्रस्राविणी श्यावा दाह मूर्च्छा ज्वरान्विता।

पीडका मक्षिकादंशे तासां तु स्थगिकाऽसुहृत्॥१५८॥

sadyaḥprasrāviṇī śyāvā dāha mūrcchā jvarānvitā|  
pīḍakā makṣikādaṃśe tāsāṃ tu sthagikā'suhr̥t||158||

Bite by Makshika (Bee or fly) causes pimples of Blackish brown color with Instant exudation. The Patient suffers from

- Daha – burning sensation,
- Murchha – fainting and
- Jwara – fever

The poison of the sthagika type of bee (fly) causes death. [158]

### Features of incurable poisonous bites:

शमशान चैत्य वल्मीक यज्ञाश्रमसुरालये|  
पक्ष सन्धिषु मध्याह्ने सार्धरात्रेऽष्टमीषु च||१५९||  
न सिद्ध्यन्ति नरा दष्टाः पाषण्डायतनेषु च|  
दृष्टिश्चास मल स्पर्श विषैराशी विषैस्तथा||१६०||  
विनश्यन्त्याशु सम्प्राप्ता दष्टाः सर्वेषु मर्मसु|१६१|

śmaśāna caitya valmīka yajñāśramasurālaye|  
pakṣa sandhiṣu madhyāhne sārddharātre'ṣṭamīṣu ca||159||  
na siddhyanti narā daṣṭāḥ pāṣaṇḍāyataneṣu ca|  
dṛṣṭiśvāsa mala sparśa viṣairāśī viṣaistathā||160||  
vinaśyantyāśu samprāptā daṣṭāḥ sarveṣu marmasu|161|

### Features of incurable poisonous bites:

Persons bitten by snakes in a cremation ground, under a scared tree, near an ant- hill, in the place of Yajna (vedic sacrifice), Ashrama (hermitage) or temple, during the time of conjunction of 2 fort-nights (viz, full moon day and new-moon day), mid day, mid night or eight- day of the lunar fort night, and in the abodes of Pakhandas (hermits of Kapalika sect) and others do not get cured.



Persons afflicted with the bite by Asi visha transmitting poison through vision, breath, waste- products and simple touch and persons bitten over the vital organs succumb to death instantaneously.

The description given above (regarding the place, time and nature) of transmission is applicable to any type of snakes. [156- 161]

### **Augmentation and Diminution of poisoning Effects:**

शमशानचैत्य वल्मीक यज्ञाश्रमसुरालये।  
पक्ष सन्धिषु मध्याह्ने सार्धरात्रेऽष्टमीषु च॥१५९॥  
न सिद्ध्यन्ति नरा दष्टाः पाषण्डायतनेषु च।  
दृष्टि श्वास मलस्पर्श विषैराशी विषैस्तथा॥१६०॥  
विनश्यन्त्याशु सम्प्राप्ता दष्टाः सर्वेषु मर्मसु॥१६१॥

śmaśānacaitya valmīka yajñāśramasurālaye।  
pakṣa sandhiṣu madhyāhne sārddharātre'ṣṭamīṣu ca॥159॥  
na siddhyanti narā daṣṭāḥ pāṣaṇḍāyataneṣu ca।  
drṣṭi śvāsa malasparśa viṣairāśī viṣaistathā॥160॥  
vinaśyantyāśu samprāptā daṣṭāḥ sarveṣu marmasu।161।

**The effects of poisoning gets aggravated** by fear, intoxication, weakness, heat, hunger and thirst of the patient similarly, if the physical constitution and time of bite are similar to the poison, then the effects get augmented.

If the snakes, etc., are afflicted by fast moving water, if they are emaciated, if they are fearful, if they are afflicted by the attacks of mongoose, if they are old or too young or if they have shed their scales, then the poison transmitted by them has mild effects.

The poison pervades the entire body of the snake, and it comes out through the fangs because of their anger. But when they bite for

food or when they are fearful, then the poison does not come out of their fangs. [162-164]

### **Nature (Vatika, etc) of Poisons and Their Characteristic Signs:**

वातोल्बण विषाः प्राय उच्चिटिङ्गाः सवृश्चिकाः।  
वातपित्तोल्बणाः कीटाः श्लैष्मिकाः कणभादयः॥१६५॥  
यस्य यस्य हि दोषस्य लिङ्गाधिक्यानि लक्षयेत्।  
तस्य तस्यौषधैः कुर्याद्विपरीतगुणैः क्रियाम्॥१६६॥  
हृत्पीडोर्ध्वानिलः स्तम्भः सिरायामोऽस्थिपर्वरुक्।  
घूर्णनोद्वेष्टनं गात्रश्यावता वातिके विषे॥१६७॥  
सञ्ज्ञानाशोष्णनिश्वासौ हृद्दाहः कटुकास्यता।  
दंशावदरणं शोथो रक्तपीतश्च पैतिके॥१६८॥  
वम्यरोचक हल्लास प्रसेकोत्क्लेश गौरवैः।  
सशैत्य मुखमाधुर्यैर्विद्याच्छलेष्माधिकं विषम्॥१६९॥

vātolbaṇa viṣāḥ prāya uccīṅgāḥ savṛścikāḥ।  
vātapittolbaṇāḥ kīṭāḥ ślaiṣmikāḥ kaṇabhādayaḥ॥165॥  
yasya yasya hi doṣasya liṅgādhikyāni lakṣayet।  
tasya tasyauśadhaiḥ kuryādviparītaguṇaiḥ kriyām॥166॥  
hr̥tpīḍordhvānilaḥ stambhaḥ sirāyāmo'sthiparvaruk।  
ghūrṇanodveṣṭanaṃ gātraśyāvata vātike viṣe॥167॥  
sañjñānāśoṣṇaniśvāsau hr̥ddāhaḥ kaṭukāsyatā।  
daṃśāvadaranaṃ śoṭho raktapītaśca paittike॥168॥  
vamyarocaka hṛllāsa prasekotkleśa gauravaiḥ।  
saśaitya mukhamādhuryairvidyācchleṣmādhikaṃ viṣam॥169॥

### **Nature (Vatika, etc) of Poisons and Their Characteristic Signs:**

The poison of ucchitinga (poisoning crabs) and scorpion is dominated by Vayu that of Keeta (insect) is dominated by Vayu and

pitta, and the poison of Kanabha (hornet), etc, is dominated by Kapha.

To treat the patient afflicted with poison, the physician should employ therapeutic measures having attributes opposite to the aggravated Doshas which can be ascertained from the manifested signs and symptoms.

### **Vayu- aggravating poison results in**

- Hrt pida – pain in the cardiac region
- Urdhva anila – upward movement of the Vayu
- Stambha – stiffness
- Sira aayama – dilatation of the veins,
- Asthi parva ruk – pain in the bones and joints,
- Giddiness
- Cramps and
- Blackish brown colouration of the body

### **Pitta- aggravating poison exhibits –**

- Sanjna nasha – Unconsciousness
- Ushna svasa – Hot breath
- Hrt daha – Burning sensation in the cardiac region
- Katuka aasya – pungent taste in the mouth
- Damshavat aavarana – Cracking of the tissue in the lace of the bite
- Shotha – Oedema and
- Rakta pita shotha – Red as well as yellow coloration of the skin at the site of the bite

### **Kapha- aggravating poison exhibits:**

- Chardi – vomiting
- Arochaka – anorexia
- Hrlasa – Nausea
- Utklesha – Salivation

- Stretching
- Gaurava – heaviness
- Sa shaitya Mukha madhurya – feeling of cold and sweet taste in the mouth. [165- 169]

### **Visha Chikitsa Suthra – Line of Treatment:**

खण्डेन च व्रणालेपस्तैलाभ्यङ्गश्च वातिके।  
स्वेदो नाडीपुलाकाद्यैर्बृहणश्च विधिर्हितः॥१७०॥  
सुशीतैः स्तम्भयेत् सेकैः प्रदेहैश्चापि पैत्तिकम्।  
लेखन च्छेदन स्वेद वमनैः श्लैष्मिकं जयेत्॥१७१॥  
विषेष्वपि च सर्वेषु सर्व स्थानगतेषु च।  
अवृश्चिकोच्चिटिङ्गेषु प्रायः शीतो विधिर्हितः॥१७२॥  
वृश्चिके स्वेदमभ्यङ्गं घृतेन लवणेन च।  
सेकांश्चोष्णान् प्रयुञ्जीत भोज्यं पानं च सर्पिषः॥१७३॥  
एतदेवोच्चिटिङ्गेऽपि प्रतिलोमं च पांशुभिः।  
उद्वर्तनं सुखाम्बूष्णैस्तथाऽवच्छादनं घनैः॥१७४॥

khaṇḍena ca vraṇālepastailābhyaṅgaśca vātike|  
svedo nādīpulākādyairbr̥ṃhaṇaśca vidhirhitaḥ||170||  
suśītaiḥ stambhayet sekaiḥ pradehaiścāpi paittikam|  
lekhana cchedana sveda vamanaiḥ ślaiṣmikaṃ jayet||171||  
viṣeṣvapi ca sarveṣu sarva sthānagateṣu ca|  
avr̥ścikocciṅgeṣu prāyaḥ śīto vidhirhitaḥ||172||  
vṛścike svedamabhyaṅgaṃ ghṛtena lavaṇena ca|  
sekāṃścoṣṇān prayuñjīta bhojyaṃ pānaṃ ca sarpiṣaḥ||173||  
etadevoccitiṅge’pi pratilomaṃ ca pāṃśubhiḥ|  
udvartanaṃ sukhāmbūṣṇaistathā’vacchādanaṃ ghanaiḥ||174||

### **Visha Chikitsa Suthra – Line of Treatment:**

#### **Vataja Visha Chikitsa:**

In case of affliction by the Vata- aggravating poison, the patient is

treated by the application of Khanda (Paste of sugar or the sesame) over the wound, massage with sesame oil, Nadi and Pulaka types of fomentation therapies and nourishing diet.

### **Pitta Dosha Visha Chikitsa:**

In case of affliction by the Pitta- aggravated poison, the patient is treated with affusion which is very cold and which is Stambhana (arresting the movement of fluids in the body) and the application of cold ointments.

### **Kapha Dosha Visha Chikitsa:**

Affliction by Kapha- aggravating poison is treated with Lekhana (which scrapes out the tissues), Chedana (which causes incision in the tissues), fomentation and emetic therapies.

For all the types of poison evading the various parts of the body, excepting the poison of crabs and scorpions, generally cooling therapy is useful.

In case of scorpion poison, the patient is given fomentation and massage and affusions with warm ghee mixed with salt. He is given ghee for food and drinks.

For the poison of crabs, the above mentioned therapies (described for scorpion- bite) is administered. In addition, the patient is rubbed downwards (from the proximal side to the distal side) with sand mixed luke- warm water. The site of the bite is then covered with a thick layer of this sand mixed with luke- warm water. [170-174]

### **Poison of Rabid Dog and other wild Animals:**

श्या त्रिदोष प्रकोपात्तु तथा धातु विपर्ययात्|

शिरोऽभितापी लालास्राव्यधो वक्त्रस्तथा भवेत्||१७५||

अन्येऽप्येवंविधा व्यालाः कफवातप्रकोपणाः|

हृच्छिरोरुग्ज्वर स्तम्भ तृषा मूर्च्छाकरा मताः॥१७६॥  
 śvā tridoṣa prakopāttu tathā dhātu viparyayāt|  
 śiro'bhitāpī lālāsṛāvyadho vaktrastathā bhavet||175||  
 anye'pyevaṃvidhā vyālāḥ kaphavātaprakopaṇāḥ|  
 hr̥cchirorugjvara stambha tṛṣā mūrccchākarā matāḥ||176||

Because of aggravation of all the 3 Doshas and impairment of tissue elements, the rabid dog suffers from

- Shiro abhi tapa – burning sensation in the head
- Lala srava – excessive salivation and
- Adho vaktra – dropping of the head

The same symptoms are also manifested in a person bitten by the rabid dog.

There are other wild animals whose poison causes aggravation of Kapha and Vayu. Bite by these animals causes pain in the cardiac region, headache, fever, stiffness, morbid thirst and fainting. [175-176]

### **Signs and Symptoms of Poisonous and Non-poisonous bites:**

कण्डू निस्तोद वैवर्ण्य सुप्ति क्लेदोपशोषणम्|  
 विदाह राग रुक्पाकाः शोफो ग्रन्थि निकुञ्चनम्॥१७७॥  
 दंशावदरणं स्फोटाः कर्णिका मण्डलानि च|  
 ज्वरश्च सविषे लिङ्गं विपरीतं तु निर्विषे॥१७८॥  
 kaṇḍū nistoda vaivarṇya supti kledopaśoṣaṇam|  
 vidāha rāga rukpākāḥ śopho granthi nikuñcanam||177||  
 daṃśāvadaraṇaṃ sphoṭāḥ karṇikā maṇḍalāni ca|  
 jvaraśca saviṣe liṅgaṃ viparītaṃ tu nirviṣe||178||

### **The symptoms of poisonous bites are:**

- Kandu – Itching
- Nistoda – pain
- Vaivarṇya – discoloration of the skin

- Supti – numbness
- Kleda – sloughing
- Ruksha – dryness
- Vidaha shopho – oedema associated with burning sensation
- Raga – redness,
- Ruk – pain and
- Paka – suppuration
- Sphota – adenitis
- Contraction
- Cracks in the site of the bite,
- Pustular eruptions,
- Karnika (polyp), circular and elevated patches and
- Jwara – fever.

The opposite symptoms pertain to non- poisonous bites. [177-178]

### **Visha Chikitsa – Treatment of Poisoning:**

तत्र सर्वे यथावस्थं प्रयोज्याः स्युरूपक्रमाः।  
पूर्वोक्ता विधिमन्यं च यथावद्ब्रुवतः शृणु॥१७९॥  
हृदि दाहे प्रसेके वा विरेक वमनं भृशम्।  
यथावस्थं प्रयोक्तव्यं शुद्धे संसर्जनक्रमः॥१८०॥  
शिरोगते विषे नस्तः कुर्यान्मूलानि बुद्धिमान्।  
बन्धुजीवस्य भार्ग्याश्च सुरसस्यासितस्य च॥१८१॥  
दक्ष काक मयूराणां मांसासृङ्गस्तके क्षते।  
उपधेयमधोदष्टस्योर्ध्वदष्टस्य पादयोः॥१८२॥  
पिप्पली मरिच क्षार वचा सैन्धव शिग्रुकाः।  
पिष्टा रोहित पित्तेन घ्नन्त्यक्षिगतमञ्जनात्॥१८३॥  
कपित्थमामं ससिताक्षौद्रं कण्ठगते विषे।  
लिह्यादामाशयगते ताभ्यां चूर्णपलं नतात्॥१८४॥  
विषे पक्वाशयगते पिप्पलीं रजनीद्वयम्।  
मञ्जिष्ठां च समं पिष्ट्वा गोपित्तेन नरः पिबेत्॥१८५॥

रक्तं मांसं च गोधायाः शुष्कं चूर्णीकृतं हितम्।  
 विषे रसगते पानं कपित्थ रस संयुतम्॥१८६॥  
 शेलोर्मूलत्वग्ग्राणि बादरौदुम्बराणि च।  
 कटभ्याश्च पिबेद्रक्तगते, मांसगते पिबेत्॥१८७॥  
 सक्षौद्रं खदिरारिष्टं कौटजं मूलमम्भसा।  
 सर्वेषु च बले द्वे तु मधूकं मधुकं नतम्॥१८८॥  
 tatra sarve yathāvasthaṃ prayojyāḥ syurupakramāḥ।  
 pūrvoktā vidhimanyaṃ ca yathāvadbruvataḥ śrṇu॥179॥  
 hr̥dvi dāhe praseke vā vireka vamaṇaṃ bhṛśam।  
 yathāvasthaṃ prayoktavyaṃ śuddhe saṃsarjanakramaḥ॥180॥  
 śirogate viṣe nastāḥ kuryānmūlāni buddhimān।  
 bandhujīvasya bhārgyāśca surasasyāsitasya ca॥181॥  
 dakṣa kāka mayūrāṇāṃ māṃsāsṛṇmastake kṣate।  
 upadheyamadhodaṣṭasyordhvadaṣṭasya pādayoḥ॥182॥  
 pippalī marica kṣāra vacā saindhava śigrukāḥ।  
 piṣṭā rohita pittena ghnantyaḥkṣigatamañjanāt॥183॥  
 kapitthamāmaṃ sasiṭākṣaudraṃ kaṇṭhagate viṣe।  
 lihyādāmāśayagate tābhyāṃ cūrṇapalaṃ natāt॥184॥  
 viṣe pakvāśayagate pippalīṃ rajanīdvayam।  
 mañjiṣṭhāṃ ca samaṃ piṣṭvā gopittena naraḥ pibet॥185॥  
 raktaṃ māṃsaṃ ca godhāyāḥ śuṣkaṃ cūrṇīkṛtaṃ hitam।  
 viṣe rasagate pānaṃ kapittha rasa saṃyutam॥186॥  
 śelormūlatvagagrāṇi bādaraudumbarāṇi ca।  
 kaṭabhyāśca pibedraktagate, māṃsagate pibet॥187॥  
 sakṣaudraṃ khadirāriṣṭaṃ kauṭajaṃ mūlamambhasā।  
 sarveṣu ca bale dve tu madhūkaṃ madhukaṃ natam॥188॥

### **Visha Chikitsa – Treatment of Poisoning:**

For the treatment of poisoning, all the 24 therapeutic measures described earlier (vide verse nos. 35-37) is employed in appropriate stages. Now hear about the other treatment measures to be employed in appropriate stages.



**Hrud gata Visha** – If there is burning sensation in the cardiac region, and salivation, then purgation and emetic therapies are to be employed frequently at appropriate stages. After Shodhana, the patient is given Samsarjana- Krama (rehabilitating diet).

**Shirogata Visha** – If the patient is bitten by the poisonous creature at the head / scalp, then the scalp is scarified (scrapped) and the meat as well as blood of cock, crow and pea-cock is applied over it. If the bite is in the upper part of the body, then the feet is scarified and the meat as well as blood of the above mentioned birds is applied over it.

**Chakshu gata Visha – The poison afflicting the eyes** gets cured by the application of the collyrium (Anjana) prepared of Pippali – Long pepper fruit – Piper longum, maricha – Piper nigrum, Kshara, Vacha (Acorus calamus Linn.), Saindhava and Shigru – Moringa oliefera which are made to a paste by triturating with the bile of Rohita type of fish.

**Kantha gata Visha If the poison has reached throat**, then the patient is given green Kapittha (Feronia limonia) along with sugar and honey. If it has reached the stomach, then the patient is given one Pala of the powder of Nata (Valeriana wallicii) along with sugar and honey.

**Koshtagata Visha – If the poison has reached colon**, then the patient should take Pippali – Long pepper fruit – Piper longum, Haridra (turmeric), Daru Haridra (turmeric – Curcuma longa) and Manjistha – Rubia cordifolia, taken in equal quantities and made to a paste by triturating with cow's bile.

**Raktagata Visha – If the poison has reached blood**, then the patient should take root, bark and tender branches of Selu

(Slesmataka), Badara – Zizyphus jujuba and Udumbara – Ficus racemosa along with Katabhi.

**Mamsagata Visha – If the poison has reached muscle tissue**, then the patient the patient should take the potion containing Bala – Country mallow (root) – Sida cordifolia, Maha-Bala – Country mallow (root) – Sida cordifolia, Madhuka– Licorice – Glycyrrhiza glabra, Madhuka– Licorice – Glycyrrhiza glabra and Nata (Valeriana wallicii). [179- 188]

**Sarpa visha Aushadha –**

पिप्पलीं नागरं क्षारं नवनीतेन मूर्च्छितम्।  
कफे भिषगुदीर्णे तु विदध्यात्प्रतिसारणम्॥१८९॥  
मांसी कुङ्कुम पत्रत्वग्रजनी नत चन्दनैः।  
मनःशिला व्याघ्रनख सुरसैरम्बु पेषितैः॥१९०॥  
पाननस्याञ्जनालेपाः सर्वशोथ विषापहाः।  
चन्दनं तगरं कुष्ठं हरिद्रे द्वे त्वगेव च॥१९१॥  
मनःशिला तमालश्च रसः कैशर एव च।  
शार्दूलस्य नखश्चैव सुपिष्टं तण्डुलाम्बुना॥१९२॥  
हन्ति सर्वविषाण्येव वज्रिवज्रमिवासुरान्।  
रसे शिरीष पुष्पस्य सप्ताहं मरिचं सितम्॥१९३॥  
भावितं सर्पदष्टानां नस्यपानाञ्जने हितम्।  
द्विपलं नत कुष्ठाभ्यां घृतक्षौद्र चतुष्पलम्॥१९४॥  
अपि तक्षकदष्टानां पानमेतत् सुखप्रदम्।  
सिन्धुवारस्य मूलं च श्वेता च गिरिकर्णिका॥१९५॥  
पानं दर्वीकरैर्दष्टे नस्यं समधु पाकलम्।  
मञ्जिष्ठा मधुयष्टी च जीवकर्षभकौ सिता॥१९६॥  
काश्मर्यं वटशुङ्गानि पानं मण्डलिनां विषे।  
व्योषं सातिविषं कुष्ठं गृहधूमो हरेणुका॥१९७॥

तगरं कटुका क्षौद्रं हन्ति राजीमतां विषम्।  
गृहधूमं हरिद्रे द्वे समूलं तण्डुलीयकम्॥१९८॥  
अपि वासुकिना दष्टः पिबेन्मधु घृताप्लुतम् |१९९|

pippalim nāgaram kṣāram navanītena mūrcchitam|  
kaphe bhiṣagudīrṇe tu vidadhyātpratisāraṇam||189||  
māṃsī kuṅkuma patratvagrajanī nata candanaiḥ|  
manaḥśilā vyāghranakha surasairambu peṣitaiḥ||190||  
pānanasyāñjanālepāḥ sarvaśoṭha viṣāpahāḥ|  
candanam tagaram kuṣṭham haridre dve tvageva ca||191||  
manaḥśilā tamālaśca rasaḥ kaiśara eva ca|  
śārdūlasya nakhaścaiva supiṣṭam taṇḍulāmbunā||192||  
hanti sarvaviṣāṅyeva vajrivajramivāsuraṇ|  
rase śirīṣapuṣpasya saptāham maricam sitam||193||  
bhāvitam sarpadaṣṭānām nasyapānāñjane hitam|  
dvipalam nata kuṣṭhābhyām ghr̥takṣaudra catuṣpalam||194||  
api takṣakadaṣṭānām pānametat sukhapradam|  
sindhuvārasya mūlam ca śvetā ca girikarṇikā||195||  
pānam darvīkarairdaṣṭe nasyam samadhu pākalam|  
mañjiṣṭhā madhuyaṣṭī ca jīvakarṣabhakau sitā||196||  
kāśmaryam vaṭaśuṅgāni pānam maṇḍalinām viṣe|  
vyoṣam sātiviṣam kuṣṭham gṛhadhūmo hareṇukā||197||  
tagaram kaṭukā kṣaudram hanti rājīmatām viṣam|  
gṛhadhūmam haridre dve samūlam taṇḍulīyakam||198||  
api vāsukinā daṣṭaḥ pibenmadhu ghr̥tāplutam |199|

### **Mediicnes for snake poisoning:**

If Kapha is aggravated because of poisoning, then the paste of pippali – piper longum, Nagara – Zingiber officinale and Ksara (Alkali preparation) triturated with butter is applied over the site of bite for Pratisarana (exudation of liquid).

Administration of Jatamamsi, Kunkuma, Patra – Cinnamomum tamala Nees and Eberum., Tvak, Rajani (Turmeric), Nata (Valeriana wallicii), Chandana (Sandalwood – Santalum album), Manahshila, Vyaghra Nakha and surasa (made into paste by triturating with water, or administered orally or through Nasya, Anjana or Lepa (external application in the form of paste) cures all types of oedema and poisons.

Chandana (Sandalwood – Santalum album), Tagara, Kushta – Saussurea lappa, Haridra (turmeric – Curcuma longa), Daru-Haridra (turmeric – Curcuma longa), Tvak, Manah-Sila, Tamala, Juice of Kesara, Sardula- Nakha or Vyaghra-Nakha (Nakhi) is made to a paste by triturating with Tandulambu (ricewash). Administration of this recipe cures all the types of poisons as the thunder- bolt of Indra destroyed all the Demons.

White variety of Maricha – Black pepper fruit – piper nigrum is impregnated with the juice of the flower of Sirisha (Albizia lebeck Benth.) for 7 days. Administration of this potion in the forms of Nasya (inhalation therapy), pana (taking internally) and Anjana (collyrium) is useful in snakebite.

Intake of the potion containing 2 Palas of ghee and honey is useful even for a patient bitten by Taksaka (celestial snake).

**To a patient bitten by a Darvikara type of snake,** the root of Sindhuvara (Vitex negundo) and white variety of Giri Karnika (Kutaja) is administered internally. He is given Pakala (Kushta – Saussurea lappa) along with honey for inhalation.

**A person afflicted with the poison of a Mandali Snake** should take the potion comprising Manjistha – Rubia cordifolia, Madhuyasti – Glycrrhrizza glabra, Jivaka – Malaxis acuminata, Rishabhaka –

Manilkara hexandra, Suar, Kasmarya and the still root of Vata – Ficus bengalensis.

The potion comprising Sunthi – Zingiber officinale, Pippali – Piper longum, Maricha – Black pepper fruit – piper nigrum, ativisha – Aconitum heterophyllum, Kushta – Saussurea lappa, Grha- Dhuma (Kitchen- soot), Harenu, Tagara – Valeriana walichii, Katuka and Honey cures the poison of a Rajiman type of Snakes.

The potion comprising Griha-Dhuma (Kitchen-soot), Haridra (turmeric – Curcuma longa), Daruharidra – Berberis aristata and Tanduliyaka along with its root is mixed liberal quantity of honey and ghee. Intake of this cures a patient even if he is bitten by Vasuki (a celestial snake). [189 – ½ 199]

### **Medicines for Poisons of Insects, Etc:**

क्षीरिवृक्षत्वगालेपः शुद्धे कीट विषापहः॥१९९॥

मुक्तालेपो वरः शोथ दाह तोद ज्वरापहः।

चन्दनं पद्मकोशीरं शिरीषः सिन्धुवारिका॥२००॥

क्षीर शुक्ला नतं कुष्ठं पाटलोदीच्यसारिवाः।

शेलुस्वरसपिष्टोऽयं लूतानां सार्वकार्मिकः॥२०१॥

(यथायोगं प्रयोक्तव्यः समीक्ष्यालेपनादिषु)।

मधूकं मधुकं कुष्ठं शिरीषोदीच्य पाटलाः।

सनिम्ब सारिवा क्षौद्राः पानं लूता विषापहम्॥२०२॥

कुसुम्भपुष्पं गोदन्तः स्वर्णक्षीरी कपोत विट्।

दन्ती त्रिवृत्सैन्धवं च कर्णिकापातनं तयोः॥२०३॥

कटभ्यर्जुनशैरीषशेलुक्षीरिद्रुमत्वचः।

कषाय कल्क चूर्णाः स्युः कीट लूता व्रणापहाः॥२०४॥

त्वचं च नागरं चैव समांशं क्षक्ष्ण पेषितम्।

पेयमुष्णाम्बुना सर्व मूषिकाणां विषापहम्॥२०५॥

कुटजस्य फलं पिष्टं तगरं जालमालिनी।  
 तिक्तेक्ष्वाकुश्च योगोऽयं पान प्रधमनादिभिः॥२०६॥  
 वृश्चिकोन्दुरुलूतानां सर्पाणां च विषं हरेत्।  
 समानो ह्यमृतेनायं गराजीर्णं च नाशयेत्॥२०७॥  
 सर्वेऽगदा यथादोषं प्रयोज्याः स्युः कृकण्टके।  
 कपोत विण्मातुलुङ्गं शिरीष कुसुमाद्रसः॥२०८॥  
 शङ्खिन्यार्कं पयः शुण्ठी करञ्जो मधु वार्श्चिके।  
 शिरीषस्य फलं पिष्टं स्नुहीक्षीरेण दार्दुरे॥२०९॥  
 मूलानि श्वेतभण्डीनां व्योषं सर्पिश्च मत्स्यजे।  
 कीटदष्ट क्रियाः सर्वाः समानाः स्युर्जलौकसाम्॥२१०॥  
 वातपित्तहरी चापि क्रिया प्रायः प्रशस्यते।  
 वार्श्चिको ह्युच्चिटिङ्गस्य कणभस्यौन्दुरोऽगदः ॥२११॥

kṣīrivṛkṣatvagālepaḥ śuddhe kīṭa viṣāpahaḥ॥199॥  
 muktālepo varaḥ śoṭha dāha toda jvarāpahaḥ।  
 candanaṃ padmakośīraṃ śīriṣaḥ sindhuvārikā॥200॥  
 kṣīra śuklā nataṃ kuṣṭhaṃ pāṭalodīcyasārivāḥ।  
 śelusvarasapiṣṭo'yaṃ lūtānāṃ sārva-kārmikaḥ॥201॥  
 (yathāyogaṃ prayoktavyaḥ samīkṣyālepanādiṣu)।  
 madhūkaṃ madhukaṃ kuṣṭhaṃ śīriṣodīcyā pāṭalāḥ।  
 sanimba sārivā kṣaudrāḥ pānaṃ lūtā viṣāpahaḥ॥202॥  
 kusumbhapuṣpaṃ godantaḥ svarṇakṣīrī kapota viṭ।  
 dantī trivṛtsaindhavaṃ ca karṇikāpātanāṃ tayoh॥203॥  
 kaṭabhyarjunaśairīṣaśelukṣīridrumatvacah।  
 kaṣāya kalka cūrṇāḥ syuḥ kīṭa lūtā vraṇāpahāḥ॥204॥  
 tvacaṃ ca nāgaram caiva samāṃśaṃ ślakṣṇa peṣitam।  
 peyamuṣṇāmbunā sarvaṃ mūṣikāṇāṃ viṣāpahaḥ॥205॥  
 kuṭajasya phalaṃ piṣṭaṃ tagaraṃ jālamālinī।  
 tiktekṣvākuśca yogo'yaṃ pāna pradhamanādibhiḥ॥206॥  
 vṛścikondurulūtānāṃ sarpāṇāṃ ca viṣaṃ haret।

samāno hyamṛtenāyaṃ garājīrṇaṃ ca nāśayet||207||  
sarve'gadā yathādoṣaṃ prayojyāḥ syuḥ kṛkaṇṭake|  
kapota viṇmātuluṅgaṃ śīrīṣa kusumādrasaḥ||208||  
śaṅkhinyārkaṃ payaḥ śuṅṭhī karañjo madhu vārścike|  
śīrīṣasya phalaṃ piṣṭaṃ snuhīkṣīreṇa dārdure||209||  
mūlāni śvetabhaṇḍīnāṃ vyoṣaṃ sarpiśca matsyaje|  
kīṭadaṣṭa kriyāḥ sarvāḥ samānāḥ syurjalaukasām||210||  
vātapittaharī cāpi kriyā prāyaḥ praśasyate|  
vārściko hyuccīṅgasya kaṇabhasyaunduro'gadaḥ ||211||

### **Medicines for Poisons of Insects, Etc:**

Application of the paste of the bark of Ksheeri- Vrukshas (trees having Milky –Latex, viz, Nyagrodha, Udumbara, Asvattha, Vetasa and Plaksa) after purification (administration of 5 elimination therapies) cures insect poison application of the paste of pearl prepared by triturating with water is excellent for curing oedema, burning sensation, pain and fever.

Chandana – Santalum album, padmaka, Ushira – Vetiver – Vetiveria zizanioides, Sirisha (Albizzia lebbeck Benth.), Sindhuvarika, Ksirasukla, Nata (Valeriana wallicii), Kushta – Saussurea lappa, Patala – Stereospermum suaveolens, Udichya and Sariva – Indian Sarsaparilla is made to a paste by triturating with the juice of Selu. This recipe is useful in the form of all therapeutic measures for the treatment of the poison of the spider. After proper examination, this recipe is used appropriately in Lepana (external application), etc.

Intake of Madhuka– Licorice, Kushta – Saussurea lappa, Sirisha (Albizzia lebbeck), Udichya and Patala – Stereospermum suaveolens, along with Nimba – Neem, Sariva – Indian Sarsaparilla – Hemidesmus indicus and honey cures the poison of spiders.

Flower of Kusumbha – *Carthamus tinctorius*, Go-danta (tooth of a cow), Svarna- Ksiri, stool of Kapota, Danti – *Baliospermum montanum*, Trivrt – *Operculina turpethum* and Saindhava cures the Karnika (granulomatus growth) in the wound caused by the bite of insects and spiders.

The decoction, paste and powder of Katabhi, Arjuna (*terminalia arjuna*), bark of Sirisha (*Albizzia lebeck Benth.*), Selu and the barks of late bearing trees (*Nyagrodha*, *Udumbara*, *Asvattha*, *Vetasa* and *Plaksa*) cure ulcers caused b the bite of insects and spiders.

Tvak (cinnamon) and Nagara – *Zingiber officinale* take in equal quantities is made to a fine paste, and taken along with hot water, which cures poison of all types of rats.the recipe comprising the paste of the fruit of Kutaja – *Connessi (Holarrhena antidysenterica Wall.)*, Tagara, Jala- Malini (*Devadataka* or *Devadali*) and bitter variety of Iksvaku is administered in the form of pana (taking internally), pradhamana (a type of Inhalation therapy), etc. Which cures the poisons of scorpions, rats, spiders and snakes? This recipe is like Ambrosia, and it also cures indigestion of Gara (artificial poisoning).

All the above mentioned recipes are useful for the ailments caused by the poison of *Krkantaka* or *Krkalasa (Chamelion)* and are used according to the Doshas provoked by such poison.

The recipe comprising the stool of Kapota, Matulunga – Lemon variety – *Citrus decumana / Citrus limon*, the juice of the flowers of *Shirisha (Albizzi lebeck Benth.)*, Shankini – *Canscora decussata* and the milky latex of *Arka – Calotropis gigantea*, Sunthi –ginger, karanja – *Pongamia pinnata* and honey cures scorpion poison.



The paste of the fruit of Sirisha – Albizzia lebeck prepared by triturating with the milky latex of Sunthi – Zingiber officinale is useful in curing the ailments caused by frog- bite.

The paste of the root of the white variety of Bh (m)andi (Aparajita), Sunthi, Pippali – Long pepper fruit – Piper longum, Maricha – Black pepper fruit – piper nigrum, and honey is useful in curing fish-poison.

All the therapeutic measures prescribed for the treatment of insect-bite are equally good for the treatment of leech- poison. In such cases, generally, therapeutic measures for the alleviation of Vayu and Pitta are useful.

The therapies prescribed for scorpion- bite are useful for Crab- bite. Therapeutic measures prescribed for rat bite are useful for hornet-bite. [199 ½- 211]

### **Paramo Agada – Remedy Par Excellence: Best antidote:**

वचां वंशत्वचं पाठां नतं सुरसमञ्जरीम्|

द्वे बले नाकुलीं कुष्ठं शिरीषं रजनीद्वयम्||२१२||

गुहामतिगुहां श्वेतामजगन्धां शिलाजतु|

कत्तृणं कटभीं क्षारं गृहधूमं मनःशिलाम्||२१३||

रोहीतकस्य पित्तेन पिष्ट्वा तु परमोऽगदः|

नस्याञ्जनादिलेपेषु हितो विश्वम्भरादिषु||२१४||

vacāṃ vaṃśatvacāṃ pāṭhāṃ natāṃ surasamañjarīm|

dve bale nākulīm kuṣṭhāṃ śirīṣaṃ rajanīdvayam||212||

guhāmatiguhāṃ śvetāmajagandhāṃ śilājatu|

kattrṇaṃ kaṭabhīm kṣāraṃ gṛhadhūmaṃ manaḥśilām||213||

rohītakasya pittena piṣṭvā tu paramo'gadah|

nasyāñjanādilepeṣu hito viśvambharādiṣu||214||

### **Paramo Agada – Remedy Par Excellence: Best antidote:**

Vacha (Acorus calamus Linn.), Bark of Vamsa, Patha – Cissampelos parriera, Nata (Valeriana wallicii), inflorescence of Surasa, Bala – Country mallow (root) – Sida cordifolia, Maha-Bala – Country mallow (root) – Sida cordifolia, Nakuli, Kushta – Saussurea lappa, Sirisha (Albizzia lebeck Benth.), Haridra (turmeric – Curcuma longa), Daru-Haridra (turmeric – Curcuma longa), Guha, Atiguha, Sveta, Ajagandha, Silajatu, Kattrna, Katabhi, Ksara, (alkali reparation), Grha- Dhuma (Kitchen- Soot) and Manah-Sia is made to a paste by attributing with the bile of Rohita (a type of fish). This is called "Paramo Gada' remedy par excellence. Administration of this recipe in the form of Nasya (inhalation therapy) Anjana (collyrium), Leech (external application). Etc., is useful in the poisonous insect bites like Visvambharas. [212- 214]

### **Recipe for Centipede Poison:**

स्वर्जिकाऽजशकृत्क्षारः सुरसाऽथाक्षिपीडकः ।

मदिरामण्डसंयुक्तो हितः शतपदी विषे ॥२१५॥

svarjikā'jaśakṛtkṣāraḥ surasā'thākṣipīḍakaḥ ।

madirāmaṇḍasaṃyukto hitaḥ śatapadī viṣe ॥215॥

Use of Svarjika Ksara of the goat's droppings, Surasa and Aksi-Pidaka (a type of Simbi having white and yellow color) triturated with the supernatant part of madira (a type of alcohol) is useful in centipede- poison. [215]

### **Recipe for house – lizard poison:**

कपित्थमक्षिपीडोऽर्कबीजं त्रिकटुकं तथा ।

करञ्जो द्वे हरिद्रे च गृहगोधा विषं जयेत् ॥२१६॥

kapitthamakṣipīḍo'rkabījaṃ trikaṭukaṃ tathā ।

karañjo dve haridre ca gṛhagodhā viṣaṃ jayet ॥216॥

The recipe comprising Kapittha (Feronia limonia), Aksi-Pida (a type of Simbi having white and yellow color), seeds of Arka – Calotropis gigantea, Sunthi – Zingiber officinale, Pippali – Long pepper fruit – Piper longum, Maricha – Black pepper fruit – piper nigrum, Karanja (Pongamia pinnata), Lata Karanja (Pongamia pinnata), Haridra (turmeric – Curcuma longa) and Daru Haridra (turmeric – Curcuma longa) cures the poison of House- lizard. [216]

### **Recipes for all Poisons**

काकाण्ड रससंयुक्तो विषाणां तण्डुलीयकः।

प्रधानो बर्हिपित्तेन तद्वद्वायस पीलुकः॥२१७॥

kākāṇḍa rasasaṃyukto viṣāṇāṃ taṇḍulīyakaḥ।

pradhāno barhipittena tadvadvāyasa pīlukaḥ॥217॥

Tanduliyaka triturated with the juice of Kakanda (Kakatinduka) is useful in all types of poison. Similarly, Vayasa-Piluka (Kakamachi) triturated with peacock- bile is useful in all types of poison. [217]

### **Pancha Shireesha Agada**

शिरीषफलमूलत्वक्पुष्पपत्रैः समैर्धृतैः।

श्रेष्ठः पञ्च शिरीषोऽयं विषाणां प्रवरो वधे॥२१८॥

इति पञ्चशिरीषोऽगदः।

śirīṣaphalamūlatvakpuṣpapatraiḥ samairdhr̥taiḥ।

śreṣṭhaḥ pañca śirīṣo'yaṃ viṣāṇāṃ pravaro vadhe॥218॥

iti pañcaśirīṣo'gadaḥ।

The excellent recipe containing [the 5 parts, viz., ] fruits, roots, barks, flowers and leaves of Sirisha (Albizzia lebbeck Benth.), all taken in equal quantities is added with ghee this is called Pancha-Sirisha (Albizzia lebbeck Benth.) It is the most effective remedy for all types of poison.

Thus, ends the description of Panch Shirisha Agada [218]

### Recipe for poisons of Nails and teeth:

चतुष्पद्भिर्द्विपद्भिर्वा नखदन्तक्षतं तु यत्।  
शूयते पच्यते चापि स्रवति ज्वरयत्यपि॥२१९॥  
सोमवल्कोऽश्वकर्णश्च गोजिह्वा हंसपद्यपि।  
रजन्यौ गैरिकं लेपो नखदन्तविषापहः॥२२०॥

catuṣṭpadbhirdivipadbhirvā nakhadantakṣataṃ tu yat।  
śūyate pacyate cāpi sravati jvarayatyaṃpi॥219॥  
somavalko'śvakarṇaśca gojihvā haṃsapadyapi।  
rajanyau gairikaṃ lepo nakhadantaviṣāpahaḥ॥220॥

A person injured by the nails (claws) and the teeth of quadrupeds and bipeds suffers from oedema, suppuration, exudation of liquid material from the place of bite and fever. Application of the paste of soma-valka, Asva- Karma, go Jihva, Hamsa-Padi, Haridra (turmeric – Curcuma longa), Daru- Haridra (turmeric – Curcuma longa) and Gairika cures these poisons of nails and teeth. [219- 220]

### Shanka-visha (Fear of Poison) and its Management:

दुरन्धकारे विद्धस्य केनचिद्विषशङ्कया।  
विषोद्वेगाज्ज्वरशछर्दि मूर्च्छा दाहोऽपि वा भवेत्॥२२१॥  
ग्लानिर्मोहोऽतिसारश्चाप्येतच्छङ्काविषं मतम्।  
चिकित्सितमिदं तस्य कुर्यादाश्वासयन् बुधः॥२२२॥  
सिता वैगन्धिको द्राक्षा पयस्या मधुकं मधु।  
पानं समन्त्रपूताम्बु प्रोक्षणं सान्त्वहर्षणम्॥२२३॥  
durandhakāre viddhasya kenacidviṣaśaṅkayā।  
viṣodvegājjvaraśachardi rmūrcchā dāho'pi vā bhavet॥221॥  
glāni rmoho'tisāraścāpyetacchāṅkāviṣaṃ matam।  
cikitsitamidaṃ tasya kuryādāśvāsayan budhaḥ॥222॥  
sitā vaigandhiko drākṣā payasyā madhukaṃ madhu।  
pānaṃ samantrapūtāmbu prokṣaṇaṃ sāntvaharṣaṇam॥223॥

## **Shanka-visha (Fear of Poison) and its Management:**

When a person is bitten by something (non- poisonous creature) in pitch darkness, the fear or suspicion (Sanka) of being bitten by a poisonous creature causes manifestation of symptoms of pseudo-poison in the form of fever, vomiting, fainting, burning sensation, prostration, unconsciousness and diarrhea. This condition is called Sanka-visha (fear- poison).

For the treatment of this ailment, the wise hysician should console the patient. He is given sugar, purified sulphur, Draksha – Raisin – Vitis vinifera, ayasya, Madhuka– Licorice – Glycyrrhiza glabra to drink honey along with water impregnated with Mantra to drink. This sanctified water is sprinkled over his body he is consoled and made cheerful. [221- 223]

## **Diet and Regimes:**

शालयः षष्टिकाश्चैव कोरदूषाः प्रियङ्गवः।  
भोजनार्थे प्रशस्यन्ते लवणार्थे च सैन्धवम्॥२२४॥  
तण्डुलीयकजीवन्तीवार्ताकसुनिषण्णकाः।  
चुच्चूर्मण्डूकपर्णी च शाकं च कुलकं हितम्॥२२५॥  
धात्री दाडिममम्लार्थे यूषा मुद्गहरेणुभिः।  
रसाश्चैणशिखिश्चाविल्लावतैत्तिरपार्षताः॥२२६॥  
विषघ्नौषधसंयुक्ता रसा यूषाश्च संस्कृताः।  
अविदाहीनि चान्नानि विषार्तानां भिषग्जितम्॥२२७॥  
विरुद्धाध्यशनक्रोधक्षुब्धयायासमैथुनम्।  
वर्जयेद्विषमुक्तोऽपि दिवास्वप्नं विशेषतः॥२२८॥

śālayaḥ ṣaṣṭikāścaiva koradūṣāḥ priyaṅgavaḥ।  
bhojanārthe praśasyante lavaṅārthe ca saindhavam॥224॥  
taṇḍulīyakajīvantivārtākasuniṣaṅṅakāḥ।  
cuccūrmaṇḍūkaparṇī ca śākaṃ ca kulakaṃ hitam॥225॥  
dhātrī dāḍimamamlārthe yūṣā mudgahareṇubhiḥ।

rasāścaināśikhiśvāvillāvataittirapārṣatāḥ||226||  
viṣaghnauṣadhasaṃyuktā rasā yūṣāśca saṃskṛtāḥ|  
avidāhīni cānnāni viṣārtānāṃ bhiṣagjitam||227||  
viruddhādhyāśanakrodhakṣudbhayāyāsamaithunam|  
varjayedviṣamukto'pi divāsvapnaṃ viśeṣataḥ||228||

### **Diet and regimen in poisoning care:**

For a person suffering from ailments caused by poisoning Sali rice, Sastika rice, kora- dusa and Priyangu (Callicara macrophylla) are useful as food, and Saindhava (rock salt) is given as sat. As vegetables, Tanduliyaka, Jivanti – Leptadenia reticulata, Vartaka, Sunisannaka, Cuccu, Manduka- parni and Kuaka (Karavellaka or Patola) are useful. To cause sourness in food, Amalaki – Phyllanthus, emblica and Dadima – Pomegranate – Punica granatum are useful. Mudga and Harenu is used for preparing vegetable- soup for him the meat of Ena, Sikhi, Svavit lava, Tittiri and Prsat is used for preparing meat soup.

This meat- soups and vegetable- soups is sizzled by adding ingredients which are antidotes of poisons. Food ingredients which do not cause burning sensation (Avidahi) are useful in the treatment of a person suffering from ailments caused by poisons. The patient should avoid such diets, ingredients of which are mutually contradictory (Viruddha), and intake of food before the previous meal is digested he should also refrain from anger, hunger, fear, exhaustion and sexual intercourse he should, specially, avoid sleep during the day time, even if he is cured of the poison. [224- 228]

### **Signs and Symptoms of poison in Quadrupeds:**

मुहुर्मुहुः शिरोन्यासः शोथः स्रस्तौष्ठकर्णाता ।  
ज्वरः स्तब्धाक्षिगात्रत्वं हनुकम्पोऽङ्गमर्दनम्॥२२९॥  
रोमापगमनं ग्लानिररति र्वेपथु भ्रमः।

चतुष्पदां भवत्येतद्दृष्टानामिह लक्षणम्॥२३०॥

muhurmuhuḥ śironyāsaḥ śoṭhaḥ srastauṣṭhakarnātā |  
jvaraḥ stabdhākṣigātratvaṃ hanukampo'ṅgamardanam||229||  
romāpagamanaṃ glānirarati rvepathu rbhramaḥ|  
catuṣpadāṃ bhavatyetaddaṣṭānāmiha lakṣaṇam||230||

If quadrupeds are afflicted by poisonous bites, then symptoms like

- Muhurmuh shiro nasya – repeated jerks of the head,
- Shotha – oedema,
- Srasta oṣṭha karnata – dropping of the lips and jaw,
- Malaise,
- Roma upagamana – hair fall,
- Glani – exhaustion,
- Arati – Disliking for every thing,
- Vepathu – trembling and
- Bhrama – giddiness appear [229-230]

### **Treatment of Poisoned Quadrupeds:**

देवदारु हरिद्रे द्वे सरलं चन्दनागुरु|

रास्ना गोरोचनाऽजाजी गुग्गुल्विक्षुरसो नतम्॥२३१॥

चूर्णं ससैन्धवानन्तं गोपित्त मधु संयुतम्|

चतुष्पदानां दृष्टानामगदः सार्वकार्मिकः॥२३२॥

devadāru haridre dve saralaṃ candanāguru|

rāsnā gorocanā'jājī guggulvikṣuraso natam||231||

cūrṇaṃ sasaindhavānantam gopitta madhu saṃyutam|

catuṣpadānāṃ daṣṭānāmagadaḥ sārva-kārmikaḥ||232||

The recipe comprising

Devadaru (Cedrus deodara),

Haridra – Curcuma longa

Daru- Haridra (Berberis aristata),

Sharaa,

Chandana (Sandalwood – Santalum album),  
 Rasna (Vanda roxburghi / Pluchea lanceolata),  
 Goracana,  
 Ajaji – Nigella sativa  
 Guggulu (Commifora mukul Engl.),  
 Sugarcane juice,  
 Tagara – Valeriana walichii  
 Saindhava and  
 Ananta is made to a powder and mixed with cow's bile and honey.  
 This recipe is used in all the different forms of therapeutic  
 measures for the treatment of the poisoned quadrupeds. [231-  
 232]

### **Garavisha Lakshana – Signs Symptoms and treatment of Gara Type of Poison:**

सौभाग्यार्थं स्त्रियः स्वेदरजोनानाङ्गजान्मलान्।  
 शत्रुप्रयुक्तांश्च गरान् प्रयच्छन्त्यन्नमिश्रितान्॥२३३॥  
 तैः स्यात् पाण्डुः कृशोऽल्पाग्निर्गरश्चास्योपजायते।  
 मर्म प्रधमनाध्मानं श्वयथुं हस्त पादयोः॥२३४॥  
 जठरं ग्रहणीदोषो यक्ष्मा गुल्मः क्षयो ज्वरः ।  
 एवंविधस्य चान्यस्य व्याधेर्लिङ्गानि दर्शयेत्॥२३५॥  
 स्वप्ने मार्जार गोमायुव्यालान् सनकुलान् कपीन्।  
 प्रायः पश्यति नद्यादीञ्छुष्कांश्च सवनस्पतीन्॥२३६॥  
 कालश्च गौरमात्मानं स्वप्ने गौरश्च कालकम्।  
 विकर्ण नासिकं वाऽपि प्रपश्येद्विहतेन्द्रियः॥२३७॥  
 तमवेक्ष्य भिषक् प्राज्ञाः पृच्छेत् किं कैः कदा सह।  
 जग्धमित्यवगम्याशु प्रदद्याद्वमनं भिषक्॥२३८॥  
 सूक्ष्मं ताम्र रजस्तस्मै सक्षौद्रं हृद्विशोधनम्।  
 शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत्॥२३९॥  
 हेम सर्वविषाण्याशु गरांश्च विनियच्छति।



न सज्जते हेमपाङ्गे विषं पद्मदलेऽम्बुवत्॥२४०॥  
नागदन्ती त्रिवृद्धन्ती द्रवन्ती स्नुक्पयःफलैः।  
साधितं माहिषं सर्पिः सगोमूत्राढकं हितम्॥२४१॥  
सर्प कीट विषार्तानां गरार्तानां च शान्तये॥२४२॥

saubhāgyārthaṃ striyaḥ svedarajonānāṅgajānmalān|  
śatruprayuktāṃśca garān prayacchantyannamiśritān||233||  
taiḥ syāt pāṇḍuḥ kṛśo'lpāgnirgaraścāsyopajāyate|  
marma pradhamaṇādhmānaṃ śvayathuṃ hasta pādayoḥ||234||  
jaṭharaṃ grahaṇīdoṣo yakṣmā gulmaḥ kṣayo jvaraḥ |  
evaṃvidhasya cānyasya vyādherliṅgāni darśayet||235||  
svapne mārjāra gomāyuvyālān sanakulān kapīn|  
prāyaḥ paśyati nadyādīñchuṣkāṃśca savanaspatīn||236||  
kālaśca gauramātmānaṃ svapne gauraśca kālakaṃ|  
vikarṇa nāsikaṃ vā'pi prapaśyedvihatendriyaḥ||237||  
tamavekṣya bhiṣak prājñāḥ pṛcchet kiṃ kaiḥ kadā saha|  
jagdhamilyavagamyāśu pradadyādvamaṇaṃ bhiṣak||238||  
sūkṣmaṃ tāmra rajastasmai sakṣaudraṃ hṛdviśodhanaṃ|  
śuddhe hṛdi tataḥ śāṇaṃ hemacūrṇasya dāpayet||239||  
hema sarvaviṣāṇyāśu garāṃśca viniyacchati|  
na sajjate hemapāṅge viṣaṃ padmadale'mbuvat||240||  
nāgadantī trivṛddantī dravantī snukpayāḥphalaiḥ|  
sādhitaṃ māhiṣaṃ sarpiḥ sagomūtrāḍhakaṃ hitaṃ||241||  
sarpa kīṭa viṣārtānāṃ garārtānāṃ ca śāntaye||242||

## **Garavisha Lakshana – Signs Symptoms and treatment of Gara Type of Poison:**

Women, in order to gain favour from their husbands, at times, administer their sweat, menstrual blood and different types of waste products of their body along with food. Even (as skies) they lying in the hands of enemies, sometimes, administer various types of Gara (artificial poison) along with food preparations.

Because of this poisons, a person suffers from

- Pandu – anemeia,
- Karshya – emaciation,
- suppression of the power of digestion,
- Visha – poisoning,
- Palpitation of vital organs (like heart),
- flatulence,
- oedema in the hands and feet,
- Jathara (obstinate Syndrome),
- Tuberculosis,
- Gulma (phantom tumor),
- Consumption,
- Jwara – fever and

### **Signs and symptoms of such other diseases**

Such a patient usually dreams of cats, Jackals, wild animals, mongooses and monkeys, and dried tree, etc., and withered trees. If he is of white complexion, he dreams himself to be black complexion. He dreams himself to be without ears and nose, and to be with distorted sensory organs.

When an intelligent physician comes across such a patient, enquiry is made about type of food he had taken in whose company and when he had taken the food. Having ascertained these facts, the patient should instantaneously be given emetic therapy by the physician.

He is given fine powder of copper along with honey for clearing the heart. After the heart is cleansed, the patient is given 1 Sana of the Bhasma (it. Powder) of gold this old Bhasma immediately counteracts all the poisons including Garas (artificial poisons). The poison does not stick to (afflict) his heart if he has taken gold Bhasma, as water does not stick a lotus leaf.

Buffalo ghee cooked with Nagadanti, Trivrit – Operculina turpethum, Danti – Baliospermum montanum, Dravanti – Croton tiglium, Milky late of snuhi – Euphorbia neriifolia, and Madana-phala – Randia dumetorum, along with 1 Adhaka of cow's urine is useful in curing patients suffering from the poisons of snakes and insects, and from Gara (artificial poisons), [233- ½ 242]

### Amruta Ghrita:

शिरीष त्वक् त्रिकटुकं त्रिफलां चन्दनोत्पले||२४२||  
द्वे बले सारिवा स्फोता सुरभी निम्ब पाटलाः|  
बन्धु जीवाढकी मूर्वा वासा सुरस वत्सकान्||२४३||  
पाठाङ्कोलाश्वगन्धार्कमूलयष्ट्याह पद्मकान्|  
विशालां बृहतीं लाक्षां कोविदारं शतावरीम्||२४४||  
कटभी दन्त्यपामार्गान् पृश्निपर्णी रसाञ्जनम्|  
श्वेतभण्डाश्वखुरकौ कुष्ठदारु प्रियङ्गुकान्||२४५||  
विदारीं मधुकात् सारं करञ्जस्य फलत्वचौ|  
रजन्यौ लोध्रमक्षांशं पिष्ट्वा साध्यं घृताढकम्||२४६||  
तुल्याम्बुच्छाग गोमूत्रत्र्याढके तद्विषापहम्|  
अपस्मार क्षयोन्माद भूतग्रहगरोदरम्||२४७||  
पाण्डुरोग क्रिमी गुल्म प्लीहोरुस्तम्भ कामलाः|  
हनुस्कन्ध ग्रहादींश्च पानाभ्यञ्जन नावनैः||२४८||  
हन्यात् सञ्जीवयेच्चापि विबोद्धन्धमृतान्नरान्|  
नाम्नेदममृतं सर्वविषाणां स्याद्धृतोत्तमम्||२४९||  
इत्यमृतघृतम्|

śirīṣa tvak trikaṭukaṃ triphalāṃ candanotpale||242||  
dve bale sārivā sphotā surabhī nimba pāṭalāḥ|  
bandhu jīvāḍhakī mūrvā vāsā surasa vatsakān||243||  
pāṭhāṅkolāśvagandhārkamūlayaṣṭyāhva padmakān|  
viśālāṃ bṛhatīm lākṣāṃ kovidāraṃ śatāvarīm||244||

kaṭabhī dantyaṣmārgān pṛsniparnīṃ rasāñjanam|  
śvetabhaṇḍāśvakhurakau kuṣṭhadārupriyaṅgukān||245||  
vidārīṃ madhukāt sāraṃ karañjasya phalatvacau|  
rajanyau lodhramakṣāṃśaṃ piṣṭvā sādhyam ghṛtāḍhakam||246||  
tulyāmbucchāgagomūtratyāḍhake tadviṣāpaham|  
apasmāra kṣayonmādabhūtagrahagarodaram||247||  
pāṇḍuroga krimī gulma plīhorustambha kāmālāḥ|  
hanuskandhagrahādīṃśca pānābhyañjana nāvanaiḥ||248||  
hanyāt sañjīvayeccāpi vibodbandhamṛtānnarān|  
nāmnedamamṛtaṃ sarvaviṣāṇāṃ syāddhṛtottamam||249||  
ityamṛtaghṛtam|

1 Adhaka of Ghee (according to Mana- Paribhasa the quantity of ghee is 2 Adhakas) is cooked by adding the paste of 1 Akṣa each of the

Bark of Sirisha (Albizia lebeck Benth.),  
Sunthi – Zingiber officinale  
Pippali – Piper longum  
Maricha – Black pepper fruit – piper nigrum,  
Haritaki – Terminalia chebula,  
Bibhitaka – Terminalia bellerica,  
Amalaki – Phyllanthus, emblica,  
Chandana (Sandalwood – Santalum album),  
Utpala (Nymphaea alba),  
Bala – Country mallow (root) – Sida cordifolia,  
Maha Bala – Sida rhombifolia  
Sariva – Indian Sarsaparilla – Hemidesmus indicus,  
Ashpota – Clitoria ternatea  
Surabhi  
Nimba – Azadirachta indica,  
Patala – Stereospermum suaveolens  
Bandhu-jiva,  
Adhaki – Cajanus cajan,

Murva – *Linemia accidissima*,  
Vasa – *Adhathoda vasica*,  
Surasa – *Cinnamomum zeylanicum*  
Vatsaka (*Holarrhena antidysenterica* Wall.),  
Patha – *Cissampelos parriera*,  
Ankola – *Alangium salviifolium*  
Asvagandha – *Withania somnifera*,  
Root of Arka – *Calotropis gigantea*,  
Yasti- madhu – *Glychrizza glabra*,  
Padmaka – *Prunus puddum*  
Visala,  
Brihati – *Solanum indicum*,  
Laksa,  
Kovidara – *Bauhinia variegata*  
Satavari – *Asparagus racemosus*,  
Katabhi – *Solanum xanthocarpum*  
Danti – *Baliospermum montanum*,  
Apamarga – *Achyranthes aspera*,  
Prisniparni  
Rasanjana (Aqueous extract of *Berberis aristata*),  
Sveta- Bhandra  
Asva khuraka  
Khuraka,  
Kustha – *Saussurea lappa*,  
Daru – *Cedrus deodara*  
Priyangu – *Callicarpa macrophylla*,  
Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*),  
Exudate of madhuka – *Madhuca longifolia*,  
Fruits and bark of karanja – *Pongamia pinnata*,  
Haridra (turmeric – *Curcuma longa*)  
Daru- Haridra – *Berberis aristata* and  
Lodhra (*Symplocos racemosa*),  
2 Adhakas of water,

3 Adhakas of goat's urine and  
3 Adhakas of cow's urine

### **Indications:**

When used in the form of pana (drink), Abhyanga (massage) and Navana (inhalation therapy):

Visha – poisons

Apasmara – epilepsy

Kshaya – consumption

Unmada – insanity

Seizures of evil sprits,

Gara visha – Artificial poisons,

Udara (obstinate abdominal disorders including ascities),

Pandu – anemia,

Krimi – parasitic infestation,

Gulma (phantom tumor),

Pliha – splenic disorders,

Urustambha (stiffness of the thighs)

Kamala – Jaundice,

Stiffness of Jaws and shoulders etc.,

It helps in the revival of persons who appear to be dead because of poison and hanging. This excellent recipe of medicated ghee is called Amrta-ghrta and it is like Ambrosia for curing all type of Poisons.

Thus, ends the description of Amrita Ghruta [242 ½ – 249]

### **Preventive measures against snake bite:**

भवन्ति चात्र-

छत्री झर्झरपाणिश्च चरेद्रात्रौ तथा दिवा।

तच्छायाशब्द वित्रस्ताः प्रणश्यन्त्याशु पन्नगाः॥२५०॥

दष्टमात्रो दशेदाशु तं सर्पं लोष्टमेव वा।

उपर्यरिष्टं बध्नीयाद्दशं छिन्द्याद्दहेत्तथा॥२५१॥

वज्रं मरकतः सारः पिचुको विष मूषिका।  
कर्केतनः सर्प मणि वैदूर्य गज मौक्तिकम्॥२५२॥  
धार्य गरमणिर्याश्च वरौषध्यो विषापहाः।  
खगाश्च शारिका क्रौञ्च शिखि हंस शुकादयः॥२५३॥

bhavanti cātra-  
chatrī jharjharapāṇīśca caredrātrau tathā divā|  
tacchāyāśabda vitrastāḥ praṇaśyantyāśu pannagāḥ||250||  
daṣṭamātro daśedāśu taṃ sarpaṃ loṣṭameva vā|  
uparyariṣṭāṃ badhniyāddamaṃsam chindyāddahettathā||251||  
vajraṃ marakataḥ sāraḥ picuko viṣa mūṣikā|  
karketanaḥ sarpa maṇi rvaidūryaṃ gaja mauktikam||252||  
dhāryaṃ garamaṇiryāśca varauṣadhyo viṣāpahāḥ|  
khagāśca śārikā krauñca śikhi haṃsa śukādayaḥ||253||

### **Preventive measures against snake bite:**

Thus, it is said one should move about with an umbrella during the day time and with a ratting stick in hand at night so that with their shade and sound respectively, the snakes get frightened and go away [without biting the person].

Immediately after the snake- bite, the person should bite the snake itself (if possible) or otherwise bite a cold of earth. Thereafter, a tourniquet is tied above (at the proximal end of) the site of bite and the lace of the bite is incised as well as cauterized.

Wearing of diamond, Marakata (emerald), Sara, icuka, visha-Musika, (visha-Mani), Karketana (Padma – Lotus (Nelumbo nucifera)- Raga, Sara-Mani (A type of pearl or gem collected from the head of the snake), Vaidurya (Lais Lauli), Gaja Mani (different types of gems which are antidotes of poisons) and Varasadha (Talisman or amulet containing herbs which are antidotes of poisons) gives immunity against poisons.

Keeping (domesticating) birds like Sarika (Myna), Krauncha (crane),

Peacock, Swan and parrots is also useful to overcome poisons.  
[250- 253]

### Summary:

तत्र श्लोकः-

इतीदमुक्तं द्विविधस्य विस्तरैर्बहुप्रकारं विषरोगभेषजम्।  
अधीत्य विज्ञाय तथा प्रयोजयन् व्रजेद्विषाणामविषह्यतां बुधः॥२५४॥

tatra ślokaḥ-

itīdamuktaṃ dvividhasya vistarairbahuprakāraṃ viṣarogabheṣajam।  
adhītya vijñāya tathā prayojayan vrajedviṣāṇāmaviṣahyatāṃ  
budhaḥ॥254॥

Thus, details of 2 categories of poisons along several types of medicines to cure the ailments caused by these poisons are described in these objectives of these remedies. Can overcome these poisons by the application of his knowledge and experience.  
[254]

### Colophon

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते चिकित्सा स्थाने  
विष चिकित्सितं नाम त्रयोविंशोऽध्यायः॥२३॥

ityagniveśakṛte tantre caraka pratisaṃskṛte cikitsā sthāne  
viṣa cikitsitaṃ nāma trayoviṃśo'dhyāyaḥ॥23॥

Thus, ends the 23rd chapter of the Chikitsa Sthana dealing with the treatment of poisons of Agnivesha's work as redacted by Master Charaka.



## Charaka Madatyaya Chikitsa 24th Chapter – Alcoholism

24th chapter of Charaka Samhita Chikitsa Sthana deals with symptoms and treatment for alcoholism. Its called Madatyaya Chikitsa Adhyaya.

### Treatment of Alcoholism

अथातो मदात्यय चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto madātyaya cikitsitam vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explain to the Treatment on Alcoholism. Thus, said Lord Atreya. [1-2]

### Appreciation of Sura – alcohol:

सुरैः सुरेश सहितैर्या पुरा परिपूजिता।

सौत्रामण्यां हूयते या कर्मभिर्या प्रतिष्ठिता॥३॥

यजौही या यया शक्रः सोमातिपतितो भृशम्।

निरोजस्तमसाऽऽविष्टस्तस्माद्दुर्गात् समुद्धृतः॥४॥

विधिभिर्वेदविहितैर्वा यजद्विर्महात्मभिः।

दृश्या स्पृश्या प्रकल्प्या च यज्ञीया यज्ञसिद्धये॥५॥

योनि संस्कार नामाद्यैर्विशेषैर्बहुधा च या।

भूत्वा भवत्येक विधा सामान्यान्मद लक्षणात्॥६॥

या देवानमृतं भूत्वा स्वधा भूत्वा पितृंश्च या।

सोमो भूत्वा द्विजातीन् या युङ्क्ते श्रेयोभिरुत्तमैः॥७॥

आश्विनं या महत्तेजो बलं सारस्वतं च या।

वीर्यमैन्द्रं च या सिद्धा सोमः सौत्रामणौ च या॥८॥

शोकारतिभयोद्वेगनाशिनी या महाबला।

या प्रीतिर्या रतिर्या वाग्वा पुष्टिर्या च निर्वृतिः॥९॥

या सुरा सुरगन्धर्वयक्ष राक्षस मानुषैः।  
रतिः सुरेत्यभिहिता तां सुरां विधिना पिबेत्॥१०॥

suraiḥ sureśa sahitairyā purā paripūjitā|  
sautrāmaṇyāṃ hūyate yā karmibhiryā pratiṣṭhitā||3||  
yajñauhī yā yayā śakraḥ somātipatito bhr̥sam|  
nirojastamasā"viṣṭastasmāddurgāt samuddhṛtaḥ||4||  
vidhibhirvedavihitairvā yajadbhirmahātmabhiḥ|  
dṛśyā spr̥śyā prakalpyā ca yajñīyā yajñasiddhaye||5||  
yoni saṃskāra nāmādyairviśeṣai rbahudhā ca yā|  
bhūtvā bhavatyeka vidhā sāmānyānmada lakṣaṇāt||6||  
yā devānamṛtaṃ bhūtvā svadhā bhūtvā pittṛṃśca yā|  
somo bhūtvā dvijātīn yā yuñkte śreyobhiruttamaiḥ||7||  
āśvinaṃ yā mahattejo balaṃ sārasvataṃ ca yā|  
vīryamaindraṃ ca yā siddhā somaḥ sautrāmaṇau ca yā||8||  
śokāratibhayodveganāśinī yā mahābalā|  
yā prītiryā ratiryā vāgyā puṣṭiryā ca nirvṛtiḥ||9||  
yā surā suragandharvayakṣa rākṣasa mānuṣaiḥ|  
ratiḥ suretyabhihitā tāṃ surāṃ vidhinā pibet||10||

The Drink, which, in the time of Yore, was adored by the gods along with their master Indra, which is offered as oblation to fire during Satramani sacrifice (for details of this type of Vedic ritual, Vide Suka- Yajurveda: Kanvasakha Chapters 21- 23 – reference from CS by Bhagwan Dash and Sharma PK); which is respected by the priests which sustains the Vedic rituals: which when taken appropriately eliminated the miseries of Indra who had fallen down, lost his energies (ojas), and was afflicted with diseases because of excessive alcoholic intake; which is a visible, touchable and applicable instrument of sacrifice conducive to its successful completion as enjoyed by the great sages performing sacrifices

according to the methods prescribed by the Vedas; which has different types depending upon its specific source material, Samskara (method of reparation), nomenclature, etc, which is at the same time unitary in character on account of the common feature of intoxication which bestows auspiciousness par excellence by providing nourishment to the gods in the form of ambrosia, to the pitrus (Manes) in the form of Svadha (the term used for offering oratory offerings to the manes), to Dvijas (the twice born, viz, Brahmanas, Kshatriyas and Vaisyas) in the form of Soma; which represents the great Lustre of the Ashvini Kumaras, the prowess of the mantras, and the supremacy of Indra; which is perfected Soma in the Sautramani sacrifice; which eradicates grief, depression, fear and be wilderness; which in itself represents the invincible strength, love, voice, nourishment and peace; and which is called Sura by the Gods, Gandharvas (celestial musicians), Yakshas, Raksas and human beings, is taken appropriately (according to the prescription of the Shastra). [ 3-10]

### **The right method of Alcohol consumption:**

शरीरकृत संस्कारः शुचिरुत्तम गन्धवान्।  
 प्रावृतो निर्मलैर्वस्त्रैर्यथर्तूद्वामगन्धिभिः॥११॥  
 विचित्र विविध स्रग्वी रत्नाभरण भूषितः।  
 देवद्विजातीन् सम्पूज्य स्पृष्ट्वा मङ्गलमुत्तमम्॥१२॥  
 देशे यथर्तुके शस्ते कुसुमप्रकरीकृते।  
 सरसासम्मते मुख्ये धूप सम्मोदबोधिते॥१३॥  
 सोपधाने सुसंस्तीर्णे विहिते शयनासने।  
 उपविष्टोऽथवा तिर्यक् स्व शरीर सुखे स्थितः॥१४॥  
 सौवर्णे राजतैश्चापि तथा मणिमयैरपि।  
 भाजनैर्विमलैश्चान्यैः सुकृतैश्च पिबेत् सदा॥१५॥

रूप यौवनमत्ताभिः शिक्षिताभिर्विशेषतः।  
 वस्त्राभरणमाल्यैश्च भूषिताभिर्यथर्तुकैः॥१६॥  
 शौचानुरागयुक्ताभिः प्रमदाभिरितस्ततः।  
 संवाह्यमान इष्टाभिः पिबेन्मद्यमनुत्तमम्॥१७॥  
 मद्यानुकूलैर्विविधैः फलैर्हरितकैः शुभैः।  
 लवणैर्गन्धपिशुनैरवदंशैर्यथर्तुकैः॥१८॥  
 भृष्टैर्मांसैर्बहुविधैर्भूजलाम्बरचारिणाम्।  
 पौरोगवर्ग विहितैर्भक्ष्यैश्च विविधात्मकैः॥१९॥  
 पूजयित्वा सुरान् पूर्वमाशिषः प्राक् प्रयुज्य च।  
 प्रदाय सजलं मद्यमर्थिभ्यो वसुधातले॥२०॥

śarīrakṛta saṁskāraḥ śuciruttama gandhavān|  
 prāvṛto nirmalairvastrairyathartūddāmagandhibhiḥ||11||  
 vicitra vividha sragvī ratnābharaṇa bhūṣitaḥ|  
 devadvijātīn sampūjya sprṣṭvā maṅgalamuttamam||12||  
 deśe yathartuke śaste kusumaprakarīkṛte|  
 sarasāsammate mukhye dhūpa sammodabodhite||13||  
 sopadhāne susaṁstīrṇe vihite śayanāsane|  
 upaviṣṭo'thavā tiryak sva śarīra sukhe sthitaḥ||14||  
 sauvarṇai rājataiścāpi tathā maṇimayairapi|  
 bhājanairvimalaiścānyaiḥ sukṛtaiśca pibet sadā||15||  
 rūpa yauvanamattābhiḥ śikṣitābhirviśeṣataḥ|  
 vastrābharaṇamālyaiśca bhūṣitābhiryathartukaiḥ||16||  
 śaucānurāgayuktābhiḥ pramadābhiritastataḥ|  
 saṁvāhyamāna iṣṭābhiḥ pibenmadyamanuttamam||17||  
 madyānukūlairvividhaiḥ phalairharitakaiḥ śubhaiḥ|  
 lavaṇairgandhapiśunairavadaṁśairyathartukaiḥ||18||  
 bhrṣṭairmāṁsairbahuvidhairbhūjalāambaracāriṇām|  
 paurogavarga vihitairbhakṣyaiśca vividhātmakaiḥ||19||  
 pūjayitvā surān pūrvamāśiṣaḥ prāk prayujya ca|  
 pradāya sajalaṁ madyamarthibhyo vasudhātale||20||

### **The following rules are observed for taking alcohol:**

1. Before taking alcohol, the person should follow proper rituals (Samskara), hygiene (Shuchi).
2. He should wear the most pleasing perfumed and have pleasant disposition
3. He should wear clean clothes and follow rituals as per the requirement of the season,
4. He should wear different types of garland of different colors, jewels and ornaments.
5. He should offer prayer to the Gods and Dvijas or the Twice born (Brahmanas, Kshatriyas and Vaisyas)
6. He should touch auspicious objects
7. Alcohol is taken in an air-conditioned (Yathartuka) place which is surrounded with tress having falling flowers, which is exceedingly liked by the beloved ones, which is perfumed with the aroma of incense and which is provided with well spread beds and seats along with pillows;
8. The person comfortably sitting or lying in an incumbent posture over the above mentioned seats or bed should link alcohol served to him in a beaker of gold, silver or costly stone or in other clean and well prepared vessels.
9. While talking alcohol, he should or lying in an incumbent posture over the above mentioned seats or bed should drink alcohol served to him in a beaker of gold, silver or costly stone or in other clean and well prepared vessels.
10. While drinking alcohol, he should eat delicious refreshments like fruits, Haritaka (green salads) which are sauted and aromatic, and which go well with type of alcohol and seasonal needs
11. Along with alcohol, he should take different type of roasted meat- preparations of animals and birds inhabiting and, water and sky, and other various types of eatables prepared by expert cooks
12. Before drinking, he should offer prayer to the gods and solicit their blessings and.

13. He should pour of the alcohol along with water on the ground for the needy (celestial beings like Baladeva, chandi and Yaksa) before starting the drink [ 11-12]

### **Regimes to be followed by Persons of Different Body Types**

अभ्यङ्गोत्सादन स्नान वासोधूपानुलेपनैः।

स्निग्धोष्णैर्भावितश्चान्नैर्वातिको मद्यमाचरेत्॥२१॥

शीतोपचारैर्विविधैर्मधुरस्निग्धशीतलैः।

पैक्तिको भावितश्चान्नैः पिबन्मद्यं न सीदति॥२२॥

उपचारैरशिशिरैर्यवगोधूमभुक् पिबेत्।

श्लैष्मिको धन्वजैर्मासैर्मद्यं मारिचकैः सह॥२३॥

विधिर्वसुमतामेष भविष्यद्विभवाश्च ये।

यथोपपत्ति तैर्मद्यं पातव्यं मात्रया हितम्॥२४॥

वातिकेभ्यो हितं मद्यं प्रायो गौडिकपैष्टिकम्।

कफपित्ताधिकेभ्यस्तु मार्द्विकं माधवं च यत्॥२५॥

abhyāṅgotsādana snāna vāsodhūpānulepanaiḥ।

snigdhoṣṇairbhāvitaścānnairvātiko madyamācaret॥21॥

śītopacārai rvividhai rmadhura snigdha śītalaiḥ।

paittiko bhāvitaścānnaiḥ pibanmadyaṃ na sīdati॥22॥

upacārairaśīśirairya va godhūma bhuk pibet।

ślaiṣmiko dhanvajairmāṃsairmadyaṃ māricakaiḥ saha॥23॥

vidhirvasumatāmeṣa bhaviṣyadvibhavāśca ye।

yathopapatti tairmadyaṃ pātavyaṃ mātrayā hitam॥24॥

vātikebhyo hitaṃ madyaṃ prāyo gauḍika paiṣṭikam।

kaphapittādhikebhyastu mārḍvikam mādhavaṃ ca yat॥25॥

### **A person having Vatika type of constitution should drink alcohol after**

- Abhyanga – massage
- Utsadana – Unction
- Snana – Bath

- Dhupana – Fumigation and
- Snigdha Anu lepana – Application of unguent and
- After having taken food which is unctuous and hot

A person having Pitta body type does not get adversely afflicted if he drinks alcohol after resorting to different types of cooling regimens, and take food- preparations which are sweet, unctuous and cooling regimens, and take food- preparations which are sweet, unctuous and cooling.

The person having kapha type of constitution should drink alcohol after resorting to heating regimens, and along with food prepared of Barley, wheat and meat of animals inhabiting arid one mixed black pepper.

The rules of drinking alcohol described above are meant for wealthy persons or for those who are going to attain wealth (in near future). However, drinking alcohol is useful for them only when appropriate procedure is followed and the drink is taken in proper quantity.

For persons of Vatika constitution, alcohol prepared of Jaggery and Pishta (paste of the flour of wheat, etc) is generally useful. For persons dominated by Kapha (having Kaphaja constitution) alcohol prepared of honey is useful. Similarly, for persons having Paittika type of constitution, alcohol prepared of grapes is useful. [21-25]

### **Good and ill Effects of Alcohol**

बहुद्रव्यं बहुगुणं बहुकर्म मदात्मकम्।  
 गुणैर्दोषैश्च तन्मद्यमुभयं चोपलक्ष्यते॥२६॥  
 विधिना मात्रया काले हितैरन्नैर्यथाबलम्।  
 प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यथा॥२७॥

यथोपेतं पुनर्मद्यं प्रसङ्गाद्येन पीयते।

रूक्षव्यायामनित्येन विषवद्याति तस्य तत्॥२८॥

bahudravyaṃ bahuguṇaṃ bahukarma madātmakam।

guṇairdoṣaiśca tanmadyamubhayaṃ copalakṣyate॥26॥

vidhinā mātrayā kāle hitairannairyathābalam।

pahrṣṭo yaḥ pibenmadyaṃ tasya syādamṛtaṃ yathā॥27॥

yathopetaṃ punarmadyaṃ prasaṅgādyena pīyate।

rūkṣavyāyāmanityena viṣavadyāti tasya tat॥28॥

Alcoholic drinks are prepared of different types of ingredients; they have different qualities and actions, and they are intoxicating in nature. Therefore, they have both useful and harmful effects.

If taken in an appropriate manner, in a right dose, at an appropriate time, along with a cheerful mind, alcohol works like ambrosia.

If, however, a person drinks whichever type of alcohol is available (without considering its appropriateness), and that too in excess quantity, and if his body is regularly uncnctuous and exhausted because of physical exercise (Vyayama), then it works as a poison. [26- 28]

### **Attributes of alcohol vis a vis Ojas:**

मद्यं हृदयमाविश्य स्वगुणैरोजसो गुणान्।

दशभिर्दश सङ्क्षोभ्य चेतो नयति विक्रियाम्॥२९॥

लघूष्ण तीक्ष्ण सूक्ष्माम्ल व्यवाय्याशुगमेव च।

रूक्षं विकाशि विशदं मद्यं दशगुणं स्मृतम्॥३०॥

गुरु शीतं मृदु क्षक्ष्णं बहलं मधुरं स्थिरम्।

प्रसन्नं पिच्छिलं स्निग्धमोजो दशगुणं स्मृतम्॥३१॥

गुरुत्वं लाघवाच्छैत्यमौष्णादम्ल स्वभावतः।

माधुर्यं मार्दवं तैक्ष्ण्यात्प्रसादं चाशुभावनात्॥३२॥

रौक्ष्यात् स्नेहं व्यवायित्वात् स्थिरत्वं क्षक्ष्णतामपि।



विकासिभावात्पैच्छिल्यं वैशद्यात्सान्द्रतां तथा॥३३॥

सौक्ष्म्यान्मद्यं निहन्त्येवमोजसः स्वगुणैर्गुणान्।

सत्त्वं तदाश्रयं चाशु सङ्क्षोभ्य जनयेन्मदम्॥३४॥

रसवातादिमार्गाणां सत्त्वबुद्धीन्द्रियात्मनाम्।

प्रधानस्यौजसश्चैव हृदयं स्थानमुच्यते॥३५॥

अतिपीतेन मद्येन विहतेनौजसा च तत्।

हृदयं याति विकृतिं तत्रस्था ये च धातवः॥३६॥

madyam hrdayamāviśya svaguṇairojaso guṇān।

daśabhirdaśa saṅkṣobhya ceto nayati vikriyām॥29॥

laghūṣṇa tikṣṇa sūkṣmāmla vyavāyyāsugameva ca।

rūkṣam vikāśi viśadam madyam daśaguṇam smṛtam॥30॥

guru śitam mṛdu ślakṣṇam bahalam madhuram sthiram।

prasannaṃ picchilaṃ snigdhamojo daśaguṇam smṛtam॥31॥

gurutvam lāghavācchaityamauṣṇādamlā svabhāvataḥ।

mādhuryam mārḍavam taikṣṇyātprasādam cāsubhāvanāt॥32॥

rauṣyāt sneham vyavāyitvāt sthiratvam ślakṣṇatāmapi।

vikāsi bhāvāt paicchilyam vaiśadyātsāndratām tathā॥33॥

saukṣmyānmadyam nihantye vamojasaḥ svaguṇairguṇān।

sattvam tadāśrayam cāśu saṅkṣobhya janayenmadam॥34॥

rasavātādīmārgāṇām sattvabuddhīndriyātmanām।

pradhānasyaujasaścaiva hrdayam sthānamucyate॥35॥

atipītena madyena vihatenaujasā ca tat।

hrdayam yāti vikṛtiṃ tatrasthā ye ca dhātavaḥ॥36॥

Alcohol, while reaching the Hrdaya (heart) afflicts the 10 qualities of Ojas (located in the heart), by virtue of its 10 qualities, giving rise to mental distortions.

### **Madya Dasha Guna – The 10 qualities of alcohol are**

Laghu – light to digest – lightness

Ushna – hot

Tikshna – Sharpness

Sukshma – subtleness

Amla – sourness

Vyavayi – prevasiveness or the quality of a substance which first of all pervades the entire body and thereafter gets digested

Ashuga – Swiftness

Rooksha – Dryness

Vikasi – expansiveness and

Vishada (non- sliminess)

### **The 10 qualities of Ojas are**

Guru – heaviness

Sita – cold

Mrudu – softness

Slaksna – smoothness

Bahala – density

Madhura – sweetness

Sthira – Stability

Passanna clearness or leisureliness

Picchila – Sliminess and

Snigdha – unctuousness

**[Read more: what is ojas? How to increase it?](#)**

### **The counteraction of Ojas –**

Heaviness of Ojas is counteracted by the lightness of alcohol;

The cold attribute of Ojas is counteracted by the heating attribute of alcohol;

The softness of Ojas is counteracted by the sharpness of alcohol;

The leisureliness or clarity of Ojas is counteracted by the swiftiness of alcohol;

The unctuousness of ojas is counteracted by the dryness of alcohol

The stability of Ojas is counteracted by the pervasiveness of alcohol

The smoothness of Ojas is counteracted by the expansiveness of

alcohol

The sliminess of Ojas is counteracted by the non sliminess of alcohol and

The density of Ojas is counteracted by the subtleness of alcohol.

Thus, alcohol destroys all the attributes of Ojas which is the abode of Sattva (mind) by Virtue of its 10 attributes, and as result of this affliction, the mind gets Agitated, and so cause's intoxication.

Heart is the abode (controlling organ) of the channels of the channels of circulation of Rasa (plasma), Vata, etc, the Sattva (mind), the Buddhi (wisdom), indriyas (senses), Atman (soul) and Ojas (vital essence) gets destroyed by the excess intake of alcohol, and morbidities appear in the heart and in the Dhatus (Sattva, Etc) Located in it. [29-36]

### **Affliction of Ojas in Different Stages of Introduction:**

ओजस्यविहते पूर्वं हृदि च प्रतिबोधिते।

मध्यमो विहतेऽल्पे च विहते तूत्तमो मदः॥३७॥

ojasyavihate pūrvo hr̥di ca pratibodhite।

madhyamo vihate'lpē ca vihate tūttamo madaḥ॥37॥

There are 3 stages of intoxication caused by the intake of alcohol during the

First stage, the Ojas (Vital essence) is not afflicted but the heart gets stimulated

Middle stage, Ojas is mildly afflicted, and

Third stage, Ojas is entirely afflicted and produces Mada – intoxication. [37]

### **Specific Nature of Alcohol Prepared of Cereals (Paishtika)**

नैवं विघातं जनयेन्मद्यं पैष्टिकमोजसः।

विकाशि रूक्ष विशदा गुणास्तत्र हि नोल्बणाः॥३८॥  
naivam vighātam janayenmadyam paiṣṭikamojasaḥ|  
vikāśi rūkṣa viśadā guṇāstatra hi nolbaṇāḥ||38||

The Paiitika type of alcohol (prepared of the paste of cereals) does not cause extreme affliction of the Ojas (Vital Essence), because it is not dominated by attributes like Vikasi (expansiveness), dryness and Vishada (non- sliminess). [38]

### **Effects of Excessive Intake of Alcohol:**

हृदि मद्यगुणाविष्टे हर्षस्तर्षो रतिः सुखम्|  
विकाराश्च यथासत्त्वं चित्रा राजस तामसाः॥३९॥  
जायन्ते मोह निद्रान्ता मद्यस्यातिनिषेवणात्|  
स मद्यविभ्रमो नाम्ना 'मद' इत्यभिधीयते॥४०॥  
hṛdi madyaguṇāviṣṭe harṣastarṣo ratiḥ sukham|  
vikārāśca yathāsattvaṃ citrā rājasa tāmasāḥ||39||  
jāyante moha nidrāntā madyasyātiniṣevaṇāt|  
sa madyavibhramo nāmnā 'mada' ityabhidhīyate||40||

The heart gets afflicted by the excessive intake of alcohol on account of the attributes of alcohols resulting in  
Exhilaration

Passionate desire

Erotic stimulation

Sense of pleasure and

Varieties of psychic morbidities of Rajasika (dynamic) and Tamasika (sluggish) nature depending upon the mental attitude of the person culminating in Moha- Nidra (Coma)

This mental perversion caused by alcohol (Madya-Vidhrama) is called Mada or Intoxication.

## Prathama Mada – First Stage of Alcoholic Intoxication:

पीयमानस्य मद्यस्य विज्ञातव्यास्त्रयो मदाः।

प्रथमो मध्यमोऽन्त्यश्च लक्षणैस्तान् प्रचक्ष्महे॥४१॥

प्रहर्षणः प्रीतिकरः पानान्नगुणदर्शकः।

वाद्यगीत प्रहासानां कथानां च प्रवर्तकः॥४२॥

न च बुद्धि स्मृतिहरो विषयेषु न चाक्षमः।

सुखनिद्रा प्रबोधश्च प्रथमः सुखदो मदः॥४३॥

pīyamānasya madyasya vijñātavyāstrayo madāḥ।

prathamo madhyamo'ntyaśca lakṣaṇaistān pracakṣmahe॥41॥

praharṣaṇaḥ prītikaraḥ pānānnaguṇadarśakaḥ।

vādyagīta prahāsānām kathānām ca pravartakaḥ॥42॥

na ca buddhi smṛti haro viṣayeṣu na cākṣamaḥ।

sukhanidrā prabodhaśca prathamaḥ sukhado madaḥ॥43॥

Intake of alcohol results in 3 stage of intoxication, viz, the beginning (first), the middle (second), and the last (third) stages their characteristic features will be described hereafter.

The first stage is characterized by

Praharshana – Exhilaration

Priti karah – Passion

Pana anna guna darshakah – Proper manifestation of the attributes of food and drinks, and

Vadya gita praharshanam kathanam cha pravartaka – Creativity of music, song, humor and stories

Na cha buddhi smrti haro viṣayeṣu na cākṣamaḥ – It does not impair the wisdom and memory and does not cause inability for the sense to perceive their objects.

This first stage of intoxication results in Sukha nidra (sound sleep) and post –waking feeling of freshness. Thus, this stage of intoxication brings happiness [41- 43]

## **Dwiteeya Mada – Second Stage of Alcoholic intoxication:**

मुहुः स्मृति र्मुहुर्मोहो (s)व्यक्ता सज्जति वाङ्मुहुः।

युक्तायुक्त प्रलापश्च प्रचलायनमेव च॥४४॥

स्थानपानान्नसाङ्कथ्ययोजना सविपर्यया।

लिङ्गान्येतानि जानीयादाविष्टे मध्यमे मदे॥४५॥

muhuḥ smṛti rmuhurmoho (s)vyaktā sajjati vāṅmuhuḥ।

yuktāyukta pralāpaśca pracalāyanameva ca॥44॥

sthānapānānnasāṅkathyayanā saviparyayā।

liṅgānyetāni jāniyādāviṣṭe madhyame made॥45॥

During the second stage of intoxication, the person often remembers things and often forgets them, his voice becomes inarticulate and confused, and speaks sense and non- sense simultaneously.

His movement, posture, drinking, eating and talking are all appropriately funny these are the signs and symptoms of the second stage of intoxication. [44- 45]

## **Truteeya madatyaya Lakshana – Third Stage of Alcoholic Intoxication:**

मध्यमं मदमुत्क्रम्य मदमाप्राप्य चोत्तमम्।

न किञ्चिन्नाशुभं कुर्युर्नरा राजस तामसाः॥४६॥

को मदं तादृशं विद्वानुन्मादमिव दारुणम्।

गच्छेदध्वानमस्वन्तं बहुदोषमिवाध्वगः॥४७॥

तृतीयं तु मदं प्राप्य भग्नदार्विव निष्क्रियः।

मद मोहावृतमना जीवन्नपि मृतैः समः॥४८॥

रमणीयान् स विषयान्न वेत्ति न सुहृज्जनम्।

यदर्थं पीयते मद्यं रतिं तां च न विन्दति॥४९॥

कार्याकार्यं सुखं दुःखं लोके यच्च हिताहितम्।

यदवस्थो न जानाति कोऽवस्थां तां व्रजेद्बुधः॥५०॥

स दूष्यः सर्वभूतानां निन्द्यश्चाग्राह्य एव च।  
व्यसनित्वादुदर्के च स दुःखं व्याधिमश्रुते॥५१॥

madhyamaṃ madamutkramya madamāprāpya cottamam।  
na kiñcinnāśubhaṃ kuryurnarā rājasa tāmasāḥ॥46॥  
ko madaṃ tādr̥śaṃ vidvānunmādamiva dāruṇam।  
gacchedadhvānamasvantaṃ bahudoṣamivādhvagaḥ॥47॥  
tṛtīyaṃ tu madaṃ prāpya bhagnadārviva niṣkriyaḥ।  
mada mohāvṛtamanā jīvannapi mṛtaiḥ samaḥ॥48॥  
ramaṇīyān sa viṣayānna vetti na suhr̥jjanam।  
yadarthaṃ pīyate madyaṃ ratiṃ tām ca na vindati॥49॥  
kāryākāryaṃ sukhaṃ duḥkhaṃ loke yacca hitāhitam।  
yadavastho na jānāti ko'vasthām tām vrajedbudhaḥ॥50॥  
sa dūṣyaḥ sarvabhūtānām nindyaścāgrāhya eva ca।  
vyasanitvādudarke ca sa duḥkhaṃ vyādhimaśnute॥51॥

### **Truteeya mada Lakshana – Third Stage of Alcoholic Intoxication:**

After crossing the second stage and in the beginning of the third stage, there comes a stage when the person is afflicted with Rajas and Tamas. This stage predisposes the person to serious complications like insanity. This can be compared to a person walking to an an unhappy destination with lot of dangers. So, a wise person would not subject himself as a victim of that stage.

At the third stage of Madatyaya, a person becomes inactive like a broken tree with his mind afflicted with intoxicating morbid deities and unconsciousness though alive, he resembles a dead person. He becomes incapable of recognizing pleasing things and friends. He is soon deprived of all happiness for which he had taken alcohol in this stage of intoxication, his losses the very sense of distinction of rightful, happy and useful items from the wrong, miserable and harmful ones respectively.

No wise person will ever like to place himself in such a stage of intoxication. He is condemned and censured by all persons, and disliked by them. As the natural outcome of this indulgence he suffers from miseries and diseases of alcoholism all the time [46-51]

### **Adverse effects of Alcohol:**

प्रेत्य चेह च यच्छ्रेयः श्रेयो मोक्षे च यत् परम्|  
मनःसमाधौ तत् सर्वमायतं सर्व देहिनाम्||५२||  
मद्येन मनसश्चास्य सङ्क्षोभः क्रियते महान्|  
महामारुत वेगेन तटस्थस्येव शाखिनः||५३||  
मद्य प्रसङ्गं तं चाज्ञा महादोषं महागदम्|  
सुखमित्यधिगच्छन्ति रजो मोहपराजिताः||५४||  
मद्योपहतविज्ञाना वियुक्ताः सात्त्विकैर्गुणैः|  
श्रेयोभिर्विप्रयुज्यन्ते मदान्धा मदलालसाः||५५||  
मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च संश्रितः|  
सोन्मादमदमूर्च्छायाः सापस्मारापतानकाः||५६||  
यत्रैकः स्मृतिविभ्रंशस्तत्र सर्वमसाधुवत्|  
इत्येवं मद्यदोषज्ञा मद्यं गर्हन्ति यत्रतः||५७||

pretya ceha ca yacchreyaḥ śreyo mokṣe ca yat param|  
manaḥsamādhau tat sarvamāyattaṃ sarva dehinām||52||  
madyena manasaścāsyā saṅkṣobhaḥ kriyate mahān|  
mahāmāruta vegena taṭasthasyeva śākhinaḥ||53||  
madya prasaṅgaṃ taṃ cājñā mahādoṣaṃ mahāgadam|  
sukhamityadhigacchanti rajo mohaparājitāḥ||54||  
madyopahatavijñānā viyuktāḥ sāttvikairguṇaiḥ|  
śreyobhirviprayujyante madāndhā madalālasāḥ||55||  
madye moho bhayaṃ śokaḥ krodho mṛtyuśca saṃśritaḥ|  
sonmādamadamūrcchāyāḥ sāpasmārāpatānakāḥ||56||



yatraikaḥ smṛtivibhramśastatra sarvamasādhuvat|  
ityevaṃ madyadoṣajñā madyaṃ garhanti yatnataḥ||57||

Whatsoever is useful after death, whatsoever is good for the present life, and whatsoever is supreme for attaining salvation are based on the tranquility of the mind of an individual alcohol considerable agitates this mind as a strong wind shakes the tree located on the bank of a river.

Unwise people, ignorant of the serious adverse effects of alcohol and serious nature of intoxication (mahagada), being impelled by Rajas and Moha (illusion), consider indulgence in drinking alcohol as a source of happiness

Their minds get afflicted by the adverse effects of alcohol and become deprived of the Sattvika qualities. These people, with a craving for intoxication, become blinded by alcohol, and lose all happiness of life.

Illusion, fear, grief, anger and death and diseases like insanity, intoxication, fainting, epilepsy and apatanaka (convulsion) are caused by alcohol.

Wherever there is impairment of memory, all the evil deeds are manifested there because of this; people acquainted with the adverse effects of alcohol vehemently condemn its drinking. [52-57]

### **Food Value of Alcohol:**

सत्यमेते महादोषा मद्यस्योक्ता न संशयः|

अहितस्यातिमात्रस्य पीतस्य विधि वर्जितम्||५८||

किन्तु मद्यं स्वभावेन यथैवान्नं तथा स्मृतम्|

अयुक्तियुक्तं रोगाय युक्तियुक्तं यथाऽस्मृतम्||५९||

प्राणाः प्राणभृतामन्नं तदयुक्त्या निहन्त्यसून्।  
विषं प्राणहरं तच्च युक्तियुक्तं रसायनम्॥६०॥  
satyamete mahādoṣā madyasyoktā na saṁśayaḥ।  
ahitasyātimātrasya pītasya vidhi varjitam॥58॥  
kintu madyaṁ svabhāvena yathaivānnaṁ tathā smṛtam।  
ayuktiyuktaṁ rogāya yuktiyuktaṁ yathā'mṛtam॥59॥  
prāṇāḥ prāṇabhṛtāmannaṁ tadayuktyā nihantyasūn।  
viṣaṁ prāṇaharaṁ tacca yuktiyuktaṁ rasāyanam॥60॥

### **Food Value of Alcohol:**

The serious adverse effects of alcohol described above are undoubtedly true. Such adverse effects are produced when unwholesome type of alcohol is taken in excess quantity without observing the appropriate procedure.

But alcohol is like food which when taken in excess quantity without observing the appropriate produce can result in diseases. Alcohol, like food, when taken appropriately, it is like ambrosia (Amruta).

For all the living beings, food is the sustainer of life, but when taken inappropriately, it causes death. Similarly, poison which causes death works like Rasayana (rejuvenating agent) when used appropriately [58- 60]

### **Good effects of Alcohol Taken in appropriate manner:**

हर्षमूर्जं मुदं पुष्टिमारोग्यं पौरुषं परम् ।  
युक्त्या पीतं करोत्याशु मद्यं सुखमदप्रदम्॥६१॥  
harṣamūrjaṁ mudam puṣṭimārogyaṁ pauruṣaṁ param ।  
yuktyā pītaṁ karotyāśu madyaṁ sukhamadapradam॥61॥

Alcohol taken in appropriate manner produces

- Harsha – Exhilaration

- Urja – energy
- Mudam – happiness (mental satisfaction),
- Pushti – nourishment,
- Aarogyam – good health,
- Paurushyam – excellent virility and
- Sukha madya – pleasant intoxication instantaneously. [61]

### **In Praise of Alcohol Taken Appropriately**

रोचनं दीपनं हृद्यं स्वर वर्ण प्रसादनम्।

प्रीणनं बृंहणं बल्यं भय शोक श्रमापहम्॥६२॥

स्वापनं नष्ट निद्राणां मूकानां वाग्विबोधनम्।

बोधनं चातिनिद्राणां विबद्धानां विबन्धनुत्॥६३॥

वध बन्ध परिक्लेश दुःखानां चाप्यबोधनम्।

मद्योत्थानां च रोगाणां मद्यमेव प्रबाधकम्॥६४॥

रतिर्विषयसंयोगे प्रीतिसंयोगवर्धनम्।

अपि प्रवयसां मद्यमुत्सवामोदकारकम्॥६५॥

पञ्चस्वर्थेषु कान्तेषु या रतिः प्रथमे मदे।

यूनां वा स्थविराणां वा तस्य नास्त्युपमा भुवि॥६६॥

बहुदुःखहतस्यास्य शोकेनोपहतस्य च।

विश्रामो जीव लोकस्य मद्यं युक्त्या निषेवितम्॥६७॥

rocanam dīpanam hṛdyaṃ svara varṇa prasādanam।

prīṇanam bṛṃhaṇam balyaṃ bhaya śoka śramāpaham॥62॥

svāpanam naṣṭa nidrāṇām mūkānām vāgvibodhanam।

bodhanam cātinidrāṇām vibaddhānām vibandhanut॥63॥

vadha bandha parikleśa duḥkhānām cāpyabodhanam।

madyotthānām ca rogāṇām madyameva prabādhakam॥64॥

ratirviṣayasamyoge prītisamyogavardhanam।

api pravayasām madyamutsavāmodakārakam॥65॥

pañcasvartheṣu kānteṣu yā ratiḥ prathame made।

yūnām vā sthavirāṇām vā tasya nāstyupamā bhuvi॥66॥

bahuduḥkhahatasyāsyā śokenopahatasya ca|  
viśrāmo jīva lokasya madyaṃ yuktyā niṣevitam||67||

Alcohol taken appropriately produces invigorating effects as follows:  
It promotes Rochana (appetite), Dipanam (stimulates the power of digestion), Hrdyam (tones up the heart), promotes Svava (voice) and Varna (complexion), Prasadana (produces the feeling of refreshment) and Prana (corpulence), balyam (increases strength), and removes Bhaya (fear), Shoka (grief) and Shrama (fatigue).

Patients suffering from insomnia enjoy sound sleep by taking alcohol and it stimulates in timid persons (Mooka = lit dumb);  
It helps persons having excessive sleep to remain awake and causes bowel movement in constipated patients  
It renders the mind insensitive to the miseries of injury, imprisonment and fatigue.

Alcohol itself cures the diseases caused by its excessive and inappropriate intake.

It represents erotic passion, and when associated with an object, it promotes the association of pleasure in it.

It stimulates passion and hilarity even in persons of old age

The enjoyment derived from the 5 enjoyable objects of senses by the young or old during the first stage of alcoholic intoxication has no parallel in this world and

It provides respite to persons afflicted with multitudinous suffering and grief. [62-67]

### **Appropriateness of Alcohol Intake**

अन्नपान वयो व्याधि बलकाल त्रिकाणि षट्|

त्रीन्दोषांस्त्रिविधं सत्त्वं ज्ञात्वा मद्यं पिबेत्सदा||६८||

तेषां त्रिकाणामष्टानां योजना युक्तिरुच्यते|

यया युक्त्या पिबन्मद्यं मद्यदोषैर्न युज्यते||६९||

मद्यस्य च गुणान् सर्वान् यथोक्तान् स समश्नुते।  
धर्मार्थयोरपीडायै नरः सत्त्वगुणोच्छ्रितः॥७०॥  
सत्त्वानि तु प्रबुध्यन्ते प्रायशः प्रथमे मदे।  
द्वितीयेऽव्यक्ततां यान्ति मध्ये चोत्तम मध्ययोः॥७१॥  
सस्य सम्बोधकं वर्ष, हेम प्रकृति दर्शकः।  
हुताशः, सर्वसत्त्वानां मद्यं तूभयकारकम्॥७२॥  
प्रधानावरमध्यानां रूपाणां व्यक्ति दर्शकः।  
यथाऽग्निरेवं सत्त्वानां मद्यं प्रकृति दर्शकम्॥७३॥  
annapāna vayo vyādhi balakāla trikāṇi ṣaṭ|  
trīndoṣāmstrividham sattvam jñātvā madyam pibetsadā||68||  
teṣām trikāṇāmaṣṭānām yojanā yuktirucyate|  
yayā yuktyā pibanmadyam madyadoṣairna yujyate||69||  
madyasya ca guṇān sarvān yathoktān sa samaśnute|  
dharmārthayorapīḍāyai naraḥ sattvagunoḥchritaḥ||70||  
sattvāni tu prabudhyante prāyaśaḥ prathame made|  
dviṭiye'vyaktatām yānti madhye cottama madhyayoḥ||71||  
sasya sambodhakam varṣam, hema prakṛti darśakaḥ|  
hutāśaḥ, sarvasattvānām madyam tūbhayakārakam||72||  
pradhānāvaramadhyānām rūpāṇām vyakti darśakaḥ|  
yathā'gnirevam sattvānām madyam prakṛti darśakam||73||

One should always drink alcohol with due regard to the 3 varieties of each of the 6 factors, viz food drinks, age, diseases, strength and season and of the Doshas and mental faculties.

Proper application of the triads of these 8 factors is called Yukti or appropriateness in view, and then a person does not suffer from the evil effects of drinking. On the other hand, he with his exalted state of mind enjoys all the good effects of alcohol as stated before without endangering Dharma (religious virtues) and Artha (satisfaction of senses).

During the first stage of intoxication, the mental facilities generally get stimulated.

During the second stage and in between the second and third stages of intoxication, these faculties get suppressed or become unmanifested.

Similey – As the rain stimulates the growth of crops, and fire demonstrates the real nature (Purity) of gold, similarly, alcohol both stimulates and demonstrates the minds of all creatures.

As fire demonstrates the nature of superior, medium and inferior qualities of gold, similarly alcohol demonstrates the characteristic features of the (different types of) mind. [68- 73]

### **Effects of Alcohol on Sattvika, Rajasika and Tamasika Faculties:**

सुगन्धिमाल्य गन्धर्व सुप्रणीतममाकुलम्।

मिष्टान्नपान विशदं सदा मधुर सङ्कथम्॥७४॥

सुख प्रपानं सुमदं हर्ष प्रीति विवर्धनम्।

स्वन्तं सात्त्विकमापानं न चोत्तममदप्रदम्॥७५॥

वैगुण्यं सहसा यान्ति मद्य दोषैर्न सात्त्विकाः।

मद्यं हि बलवत्सत्त्वं गृह्णाति सहसा न तु ॥७६॥

सौम्यासौम्य कथाप्रायं विशदाविशदं क्षणात्।

चित्रं राजसमापन्नं प्रायेणास्वन्तकाकुलम्॥७७॥

हर्ष प्रीति कथापेतमतुष्टं पानभोजने।

सम्मोह क्रोध निद्रान्तमापानं तामसं स्मृतम्॥७८॥

sugandhimālya gandharvaṃ supraṇitamamākulam।

miṣṭānnapāna viśadaṃ sadā madhura saṅkatham॥74॥

sukha prapānaṃ sumadaṃ harṣa prīti vivardhanam।

svantaṃ sāttvikamāpānaṃ na cottamamadapradam॥75॥

vaiguṇyaṃ sahasā yānti madya doṣairna sāttvikāḥ।

madyaṃ hi balavatsattvaṃ gr̥hṇāti sahasā na tu ॥76॥

saumyāsaumya kathāprāyaṃ viśadāviśadam kṣaṇāt|  
citraṃ rājasamāpannaṃ prāyeṇāsvantakākulam||77||  
harṣa prīti kathāpetamatuṣṭaṃ pānabhojane|  
sammoha krodha nidrāntamāpānaṃ tāmasaṃ smṛtam||78||

A person having Sattvika type of mental faculty drinks alcohol while wearing aromatic garlands and while hearing songs. The alcohol he takes is well prepared and not polluted. While taking alcohol, he takes wholesome and delicious food as well as drinks, while drinking alcohol, he always engages himself in delightful conversations. He takes alcohol in a happy mood leading to a pleasing type of intoxication which promotes cheerfulness and poison. It terminates as a pleasing event, and it does not lead to the third stage of intoxication. Sattvika type of persons do not exhibit perverted activities immediately after taking alcohol because alcohol is incapable of adversely afflicting the powerful minds of Sattvika persons instantaneously.

A person having Rajasik type of mental faculty generally talks some time gently and at times rudely, some time distinctly and at times indistinctly, and so demonstrates his irregular varieties of behaviors after taking alcohol. It terminates as a tragic event.

A person having Tamasika type of mental faculty, after taking alcohol, becomes excited and passionate in his talks, he never gets satisfaction in eating and drinking, and his alcoholic intoxication terminates in unconsciousness, anger and sleep. [74- 78]

### **Friends to be associated while Drinking Alcohol:**

आपाने सात्त्विकान् बुद्ध्वा तथा राजस तामसान्|  
जह्यात्सहायान् यैः पीत्वा मद्य दोषानुपाश्रुते||७९||

āpāne sāttvikān buddhvā tathā rājasa tāmasān|  
jahyātsahāyān yaiḥ pītvā madya doṣānupāśnute||79||

While drinking alcohol, one should ascertain the Satvik Rajasika and Tamasika nature of the friends (keeping company in drinking) and should avoid the company of the Rajasika and Tamasika types of friends, because drinking along with them may lead to the transgression of alcohol quantity which may result in the adverse effects of alcohol. [79]

### **Characteristics of Good Friends for Company during Drinking Alcohol:**

सुखशीलाः सुसम्भाषाः सुमुखाः सम्मताः सताम्|  
कलास्वबाह्या विशदा विषय प्रवणाश्च ये||८०||

परस्पर विधेया ये येषामैक्यं सुहृत्तया|

प्रहर्ष प्रीति माधुर्यैरापानं वर्धयन्ति ये||८१||

उत्सवादुत्सवतरं येषामन्योन्यदर्शनम्|

ते सहायाः सुखाः पाने तैः पिबन्सह मोदते||८२||

sukhaśīlāḥ susambhāṣāḥ sumukhāḥ sammatāḥ satām|

kalāsvabāhyā viśadā viṣaya pravaṇāśca ye||80||

paraspara vidheyā ye yeṣāmaikyaṃ suhṛttayā|

praharṣa prīti mādhyairāpānaṃ vardhayanti ye||81||

utsavādutsavataraṃ yeṣāmanyonyadarśanam|

te sahāyāḥ sukhāḥ pāne taiḥ pibansaha modate||82||

Persons who are pleasure-loving, who talk pleasantly, who are amiable in disposition, who are admired by the wise, who have artistic talent, who are friendly, who are experts in different fields of knowledge, who are sympathetic to each other, who are united because of sincere friendship, who promote the good effects of alcohol by their joyful attitude, affection and sweetness, and whose company protest more and more of delightfulness among each



other are the best friends to (Keep company with). One derives maximum delight in drinking alcohol in their company. [80-82]

### **Good environment for Drinking Alcohol:**

रूप गन्ध रस स्पर्शः शब्दैश्चापि मनोरमैः।

पिबन्ति सुसहाया ये ते वै सुकृतिभिः समाः॥८३॥

पञ्चभिर्विषयैरिष्टैरुपेतैर्मनसः प्रियैः।

देशे काले पिबेन्मद्यं प्रहृष्टेनान्तरात्मना॥८४॥

rūpa gandha rasa sparśaiḥ śabdaiścāpi manoramaiḥ।

pibanti susahāyā ye te vai sukṛtibhiḥ samāḥ॥83॥

pañcabhirviṣayairiṣṭairupetairmanasaḥ priyaiḥ।

deśe kāle pibenmadyaṃ prahrṣṭenāntarātmanā॥84॥

Persons who drink alcohol in the company of good friends while enjoying the pleasing objects of senses like sight, smell, taste, touch and sound are [really fortune] like the most virtuous ones.

One should drink alcohol with happiness of the mind (soul), in an appropriate time with the pleasing environment represented by the most enjoyable objects of the 5 sense organs. [83- 84]

### **Persons who do not get Intoxicated Easily:**

स्थिर सत्त्व शरीरा ये पूर्वाङ्ना मद्यपान्वयाः।

बहुमद्योचिता ये च माद्यन्ति सहसा न ते॥८५॥

sthira sattva śarīrā ye pūrvāṅnā madyapānvayāḥ।

bahumadyocitā ye ca mādyanti sahasā na te॥85॥

Persons having strong mind and stable body, who have taken food before drinking alcohol in to a rare quantity, do not get intoxicated by alcohol immediately [85]

### People who get intoxicated very quickly:

क्षुत्पिपासा परीताश्च दुर्बला वात पैतिकाः।

रूक्षाल्प प्रमिताहारा विष्टब्धाः सत्त्व दुर्बलाः॥८६॥

क्रोधि नोऽनुचिताः क्षीणाः परिश्रान्ता मद क्षताः।

स्वल्पेनापि मदं शीघ्रं यान्ति मद्येन मानवाः॥८७॥

kṣutpipāsā paritāśca durbalā vāta paittikāḥ।

rūkṣālpā pramitāhārā viṣṭabdhāḥ sattva durbalāḥ॥86॥

krodhino'nucitāḥ kṣīṇāḥ pariśrāntā mada kṣatāḥ।

svalpenāpi madaṃ śīghraṃ yānti madyena mānavāḥ॥87॥

Persons who are afflicted with hunger and thirst, who are weak, who are of Vatika and Paittika types of constitution, who are given to dry food, less of food and limited quantity of food, who are constipated, who are weak mind, who are wrathful in nature, who are not accustomed to taking alcohol, who are weak and fatigued, and who are afflicted by alcoholism, get intoxicated quickly after drinking alcohol even in small quantity. [86-87].

### Etiology, signs and symptoms of Vatika Madatyaya:

ऊर्ध्वं मदात्ययस्यातः सम्भवं स्वस्वलक्षणम्।

अग्निवेश! चिकित्सां च प्रवक्ष्यामि यथाक्रमम्॥८८॥

स्त्री शोक भय भाराध्व कर्मभिर्योऽतिकर्षितः।

रूक्षाल्प प्रमिताशी च यः पिबत्यतिमात्रया॥८९॥

रूक्षं परिणतं मद्यं निशि निद्रां विहत्य च।

करोति तस्य तच्छीघ्रं वात प्रायं मदात्ययम्॥९०॥

हिक्का श्वास शिरःकम्प पार्श्वशूल प्रजागरैः।

विद्याद्बहु प्रलापस्य वात प्रायं मदात्ययम्॥९१॥

ūrdhvaṃ madātyayasyātaḥ sambhavaṃ svasvalakṣaṇam।

agniveśa! cikitsāṃ ca pravakṣyāmi yathākramam॥88॥

strī śoka bhaya bhārādhva karmabhiryo'tikarśitaḥ।

rūkṣālpā pramitāśī ca yaḥ pibatyatimātrayā||89||  
rūkṣaṃ pariṇataṃ madyaṃ niśi nidrāṃ vihatya ca|  
karoti tasya tacchīghraṃ vāta prāyaṃ madātyayam||90||  
hikkā śvāsa śiraḥkampa pārśvaśūla prajāgaraiḥ|  
vidyādbahu pralāpasya vāta prāyaṃ madātyayam||91||

O! Agnivesha, I shall explain seriatim the etiology, signs and symptoms and treatment of (the various types of) Madataya (alcoholic intoxication).

If a person excessively emaciated because of indulgence in women, grief, fear, carrying heavy load, walking long distance and other strenuous activities, while eating dry food, less quantity of food or limited quantity of food, drinks alcohol which is dry in nature and which is excessively fomented, at night, then this leads to the impairment of his sleep, and Vatika type of Madatyaya instantaneously.

If a person excessively emaciated because of indolence in women, grief, fear, carrying heavy load, walking long distance and other strenuous activates, while eating dry food, less quantity of food or limited quantity of food, drinks alcohol which is dry in nature and which is excessively fermented, at night, then this leads to the impairment of his sleep, and Vatika type of Madatyaya instantaneously.

This Vatika type of Madataya is characterized by signs and symptoms like

Hikka – hiccup, Shvasa – Asthma

Shira kampa – Tremors in the head

Parshva shoola – pain in the sides of the chest

Nidra nasha – insomnia and

Pralapa – Delirium in excess [88- 91]

### **Pittaja Madatyaya Nidana Lakshana:**

तीक्ष्णोष्णं मद्यमम्लं च योऽतिमात्रं निषेवते।

अम्लोष्णतीक्ष्णभोजी च क्रोधनोऽग्न्यातपप्रियः॥९२॥

तस्योपजायते पित्ताद्विशेषेण मदात्ययः।

स तु वातोल्बणस्याशु प्रशमं याति हन्ति वा॥९३॥

तृष्णा दाह ज्वर स्वेद मूर्च्छातीसार विभ्रमैः।

विद्याद्धरित वर्णस्य पित्तप्रायं मदात्ययम्॥९४॥

tikṣṇoṣṇaṃ madyamamlaṃ ca yo'timātraṃ niṣevate।

amloṣṇatīkṣṇabhojī ca krodhano'gnyātapapriyaḥ॥92॥

tasyopajāyate pittādviśeṣeṇa madātyayaḥ।

sa tu vātolbaṇasyāśu praśamaṃ yāti hanti vā॥93॥

trṣṇā dāha jvara sveda mūrccchātīsāra vibhramaiḥ।

vidyāddharita varṇasya pittaprāyaṃ madātyayam॥94॥

### **Etiology, signs and symptoms of Paittika Madatyaya:**

If a person, indulging in food which is sour, hot and Tikshna (sharp), having wrathful disposition, and having liking for excessive expose to the fire and sun, drinks excess quantity of alcohol which is Tikshna (sharp), heat- producing and sour, then he suffers from Paittika type of Madatyaya.

If this Paittika type of Madatyaya is also dominated by aggravated Vata, then the ailment may either get cured immediately or may cause instantaneous death.

This Paittika type of Madataya is characterized by signs and symptoms like

Trshna – Morbid thirst

Daha – burning sensation

Jvara – fever

Sweda – sweating

Murchha – fainting

Atisara – diarrhoea

Vibhrama – giddiness and  
Harita varna – green coloration of the body [92-94]

### **Kaphaja Madatyaya Nidana, Lakshana:**

तरुणं मधुर प्रायं गौडं पैष्टिकमेव वा।

मधुर स्निग्ध गुर्वाशी यः पिबत्यतिमात्रया॥९५॥

अव्यायाम दिवास्वप्न शय्यासनसुखे रतः।

मदात्ययं कफप्रायं स शीघ्रमधिगच्छति॥९६॥

छर्द्यरोचक ह्रल्लास तन्द्रा स्तैमित्य गौरवैः।

विद्याच्छीतपरीतस्य कफप्रायं मदात्ययम्॥९७॥

taruṇaṃ madhura prāyaṃ gauḍaṃ paiṣṭikameva vā।

madhura snigdha gurvāśī yaḥ pibatyatimātrayā॥95॥

avyāyāma divāsvapna śayyāsanasukhe rataḥ।

madātyayaṃ kaphaprāyaṃ sa śīghramadhigacchati॥96॥

chardyarocaka hrllāsa tandrā staimitya gauravaiḥ।

vidyācchītaparītasya kaphaprāyaṃ madātyayam॥97॥

### **Etiology, Signs and Symptoms of Kaphaja Madatyaya:**

If a person who is habituated to sweet, unctuous and heavy food, who does not undertake exercise, who seeps during the day- time, and indulges in the comforts of beds and seats, excessively drinks alcohol which is not fermented well or which in generally set in taste like Gauda (alcohol prepared of Guda or Jaggery) and Paistika (alcohol prepared of the assets of cereals), then he immediately develops Madatyay dominated by Kapha.

Kaphaja type of Madatyaya is characterized by the signs and symptoms like

Chardi – vomiting

Arochaka – anorexia

Hrllasa – Nausea

Tandra – drowsiness

Staimitya – timidity

Gaurava – heaviness and chilliness [95- 97]

### **Sannipatika Nature of all the Madatyaya (Alcoholism):**

विषस्य ये गुणा दृष्टाः सन्निपात प्रकोपणाः।

त एव मद्ये दृश्यन्ते विषे तु बलवतराः॥९८॥

हन्त्याशु हि विषं किञ्चित् किञ्चिद्रोगाय कल्पते।

यथा विषं तथैवान्त्यो ज्ञेयो मद्यकृतो मदः॥९९॥

तस्मात् त्रिदोषजं लिङ्गं सर्वत्रापि मदात्यये।

दृश्यते रूप वैशेष्यात् पृथक्त्वं चास्य लक्ष्यते॥१००॥

viṣasya ye guṇā dr̥ṣṭāḥ sannipāta prakopaṇāḥ।

ta eva madye dr̥śyante viṣe tu balavattarāḥ॥98॥

hantyaśu hi viṣam kiñcit kiñcidrogāya kalpate।

yathā viṣam tathavāntyo jñeyo madyakṛto madaḥ॥99॥

tasmāt tridoṣajam liṅgam sarvatrāpi madātyaye।

dr̥śyate rūpa vaiśeṣyāt pṛthaktvaṃ cāsyā lakṣyate॥100॥

Qualities of Visha (poison) which cause aggravation of all the 3 Doshas (Sannipata) are also found in the alcohol, the only difference being in poison, these attributes are more powerful. Poison at times, causes death, and at times, causes diseases in the afflicted person like poison, the intoxicating effect of alcohol, at times, leads to death and, at times, causes diseases as the ultimate effect. Therefore, in all types of Madatyaya, the signs and symptoms of all the 3 Doshas are manifested. But on the basis of the specific nature or predominance of the signs and symptoms of a Dosha, this ailments is classified into different types [namely Vatika, Paittika and Kaphaja Madatyaya] [98- 100]

### **Signs and Symptoms of Madatyaya (Alcoholism) in General:**

शरीर दुःखं बलवत् सम्मोहो हृदयव्यथा।

अरुचिः प्रतता तृष्णा ज्वरः शीतोष्ण लक्षणः॥१०१॥

शिरःपार्श्वस्थि सन्धीनां विद्युत्तुल्या च वेदना।

जायतेऽतिबला जृम्भा स्फुरणं वेपनं श्रमः॥१०२॥

उरो विबन्धः कासश्च हिक्का श्वासः प्रजागरः।

शरीर कम्पः कर्णाक्षि मुखरोगस्त्रिकग्रहः॥१०३॥

छर्द्यतीसार हृल्लासा वात पित्त कफात्मकाः।

भ्रमः प्रलापो रूपाणामसतां चैव दर्शनम्॥१०४॥

तृण भस्म लता पर्ण पांशुभिश्चावपूरणम्।

प्रधर्षणं विहङ्गैश्च भ्रान्तचेताः स मन्यते॥१०५॥

व्याकुलानाम शस्तानां स्वप्नानां दर्शनानि च।

मदात्ययस्य रूपाणि सर्वाण्येतानि लक्षयेत्॥१०६॥

śarīra duḥkhaṃ balavat sammoho hṛdayavyathā।

aruciḥ pratatā tr̥ṣṇā jvaraḥ śītoṣṇa lakṣaṇaḥ॥101॥

śiraḥpārśvāsthi sandhīnāṃ vidyuttulyā ca vedanā।

jāyate'tibalā jṛmbhā sphuraṇaṃ vepanaṃ śramaḥ॥102॥

uro vibandhaḥ kāsaśca hikkā śvāsaḥ prajāgaraḥ।

śarīra kampaḥ karṇākṣi mukharogastrikagrahaḥ॥103॥

chardyatīsāra hr̥llāsā vāta pitta kaphātmakāḥ।

bhramaḥ pralāpo rūpāṇāmasatāṃ caiva darśanam॥104॥

tr̥ṣṇa bhasma latā parṇa pāṃśubhiścāvapūraṇam।

pradharṣaṇaṃ vihaṅgaiśca bhrāntacetāḥ sa manyate॥105॥

vyākulānāma śastānāṃ svapnānāṃ darśanāni ca।

madātyayasya rūpāṇi sarvāṇyetāni lakṣayet॥106॥

All the signs and symptoms manifested in Madatyaya are as followed:

Sharira dukha – Excruciating pain in the body

Sam moha – Unconsciousness

Hrdi vyatha – pain in the cardiac region

Aruchi – anorexia and

Pratata trshna – incessant thirst

Shita ushna jvara – Fever having the characteristics of cold and heat

Shirah, pārśvāsthi sandhīnām vidyuttulyā ca vedanā – Lightning pain in the head, sides of the chest, bones and joints

Ati jrmbha – severe yawning, Sphuranam – throbbing, Vepanam – twitching, Shrama – Fatigue

Uro vibandha – obstruction in the chest

Kasa – coughing, Hikka – hiccup, Shvasa – Asthma

Prajagaran – insomnia and Sharira kampa – trembling of the body

Karna akshi mukha roga – Diseases of the ears, eyes and mouth

Trika graha – Stiffness of the Trika (sacro- iliac joint)

Chardi – Vomiting,

Atisara – diarrhoea and

Vata, pitta, kapha hrlasa – Nausea caused by Vata, Pitta and Kapha

Bhrama – Giddiness, Pralapa – delirium and

Rupanam cha mastanam cha darshana – Visualisation of non-existing objects

tr̥ṇa bhasma latā parṇa pām̥subhiścāvapūraṇam – Feeling as if the body is covered with grass, ash, creepers, leaves and dust and dashing of birds over the body because of bewilderment and

pradharaṇam vihaṅgaiśca bhrāntacetāḥ sa manyate – Dreaming of terrifying and inauspicious objects [101- 106]

### **Madatyaya Chikitsa Sutra:**

सर्वं मदात्ययं विद्यात् त्रिदोषमधिकं तु यम्।

दोषं मदात्यये पश्येत् तस्यादौ प्रतिकारयेत्॥१०७॥

कफस्थानानुपूर्व्या च क्रिया कार्या मदात्यये।

पित्त मारुत पर्यन्तः प्रायेण हि मदात्ययः॥१०८॥

मिथ्यातिहीनपीतेन यो व्याधिरुपजायते।

समपीतेन तेनैव स मद्येनोपशाम्यति॥१०९॥

जीर्णाममद्यदोषाय मद्यमेव प्रदापयेत्।



प्रकाङ्क्षालाघवे जाते यद्यदस्मै हितं भवेत्||११०||

सौवर्चलानुसंविद्धं शीतं सबिड सैन्धवम्|

मातुलुङ्गार्द्रकोपेतं जलयुक्तं प्रमाणवित् ||१११||

sarvaṃ madātyayaṃ vidyāt tridoṣamadhikaṃ tu yam|  
doṣaṃ madātyaye paśyet tasyādau pratikārayet||107||

kaphasthānānupūrvyā ca kriyā kāryā madātyaye|  
pitta māruta paryantaḥ prāyeṇa hi madātyayaḥ||108||

mithyātihīnapītena yo vyādhirupajāyate|  
samapītena tenaiva sa madyenopaśāmyati||109||

jīrṇāmamadyadoṣāya madyameva pradāpayet|  
prakāṅkṣālāghave jāte yadyadasmai hitaṃ bhavet||110||

sauvarcalānusaṃviddhaṃ śītaṃ sabiḍa saindhavam|  
mātuluṅgārdrakopetaṃ jalayuktaṃ pramāṇavit ||111||

### **Line of treatment**

All the types of Madatyaya are caused by the vitiation of all the 3 Doshas in the beginning, treatment is made of the most predominant Dosha. If all the Doshas are equally aggravated, the treatment is started from the location of Kapha, followed by that of Pitta, and lastly that of Vata.

The ailments caused by the drinking of alcohol in wrongful manner or in excess quantity or in less quantity can be cured by taking the same alcohol in appropriate manner and quantity.

After the morbidity caused by the immaturity of the digestion and metabolism of alcohol is overcome by its proper digestion and metabolism, when the patient desire to have food and drinks, and when there is a feeling of lightness of the body, he is given alcohol which is cooling in effect, which is added with Bida and Saindhava types of salt, and which is diluted with the juice of Matulunga – Lemon variety – Citrus decumana / Citrus lemon and water by a

physician well versed with posology i.e appropriate quantity. [107-111]

### **Justification of Giving Alcohol in Alcoholism**

तीक्ष्णोनातिमात्रेण पीतेनाम्ल विदाहिना।

मद्येनान्नरसोत्क्लेदो विदग्धः क्षारतां गतः॥११२॥

अन्तर्दाहं ज्वरं तृष्णां प्रमोहं विभ्रमं मदम्।

जनयत्याशु तच्छान्त्यै मद्यमेव प्रदापयेत्॥११३॥

क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः।

श्रेष्ठमम्लेषु मद्यं च यैर्गुणैस्तान् परं शृणु॥११४॥

मद्यस्याम्लस्वभावस्य चत्वारोऽनुरसाः स्मृताः।

मधुरश्च कषायश्च तिक्तः कटुक एव च॥११५॥

गुणाश्च दश पूर्वोक्तास्तैश्चतुर्दशभिर्गुणैः।

सर्वेषां मद्यमम्लानामुपर्युपरि तिष्ठति॥११६॥

tīkṣoṣṇenātīmātreṇa pītenāmla vidāhinā।

madyenānnarasotkledo vidagdhaḥ kṣāratāṃ gataḥ॥112॥

antardāhaṃ jvaraṃ tṛṣṇāṃ pramohaṃ vibhramaṃ madam।

janayatyāśu tacchāntyai madyameva pradāpayet॥113॥

kṣāro hi yāti mādhyamā śīghramamlopasamhitā।

śreṣṭhamamleṣu madyaṃ ca yairguṇaistān paraṃ śṛṇu॥114॥

madyasyāmlasvabhāvasya catvāro'nurasāḥ smṛtāḥ।

madhuraśca kaṣāyaśca tiktaḥ kaṭuka eva ca॥115॥

guṇāśca daśa pūrvoktāstaiścaturdaśabhirguṇaiḥ।

sarveṣāṃ madyamamlānāmuparyupari tiṣṭhati॥116॥

Intake of excessive alcohol which is Teekshna (sharp), hot, sour and Vidahi (causing burning sensation) makes the Anna Rasa (juice of the food after digestion) sticky and improperly digested (Vidagdha) which ultimately turns alkaline (Ksara), and causes Antardaha (Burning sensation in the interior of the body), Jwara

(fever), Trishna (thirst), Pramoha (unconsciousness), Vibhrama (giddiness) and Madam (intoxication) instantaneously.

To correct these ailments, alcohol is administered because when an alkaline substance (Ksara) gets mixed with a sour substance, the outcome become sweet in taste, and alcohol is the best among the articles having sour taste.

Now, hear about the attributes of alcohol which make it best among the sour articles. Alcohol by nature is sour and it has 4 subsidiary tastes like sweet, astringent, bitter and pungent. Thus, along with the ten attributes described before (in verse no 31), alcohol has 14 qualities in total. It is because of these 14 attributes, alcohol stands supreme among all the sour articles. [112- 116]

### **Pathogenesis and Treatment of Vatika Madatyaya:**

मद्योत्क्लिष्टेन दोषेण रुद्धः स्रोतःसु मारुतः।

करोति वेदनां तीव्रां शिरस्य स्थिषु सन्धिषु॥११७॥

दोष विष्यन्दनार्थं हि तस्मै मद्यं विशेषतः।

व्यवायि तीक्ष्णोष्णतया देयमम्ले (न्ये)षु सत्स्वपि॥११८॥

स्रोतो विबन्धनुन्मद्यं मारुतस्यानुलोमनम्।

रोचनं दीपनं चाग्नेरभ्यासात् सात्म्यमेव च॥११९॥

रुजः स्रोतःस्वरुद्धेषु मारुते चानुलोमिते।

निवर्तन्ते विकाराश्च शाम्यन्त्यस्य मदोदयाः॥१२०॥

madyotkliṣṭena doṣeṇa ruddhaḥ srotaḥsu mārutaḥ।

karoti vedanāṃ tīvrāṃ śīrasya sthiṣu sandhiṣu॥117॥

doṣa viṣyandanārthaṃ hi tasmai madyaṃ viśeṣataḥ।

vyavāyi tīkṣṇoṣṇatayā deyamamle (nye)ṣu satsvapi॥118॥

sroto vibandhanunmadyaṃ mārutasyānulomanam।

rocanam dīpanam cāgnerabhyāsāt sātmyameva ca॥119॥

rujaḥ srotaḥsvaruddheṣu mārute cānulomite।

nivartante vikārāśca śāmyantyaśya madodayāḥ॥120॥

## **Pathogenesis and Treatment of Vatika Madatyaya:**

The Dosha incited by alcohol causes obstruction of the movement of Vata in the channels of circulation as a result of which the patient suffers from tivra shira asthi, sandhi shoola – excruciating pain in the head, bones and joints.

In spite of the availability of other sour ingredients, alcohol should specifically be administered to such a patient for the Dosha because of its Vyavayi (diffusive), Tikshna (sharp) and hot attributes.

Alcohol removes:

Sroto vibandha (obstruction in the channels of circulation)

Marutasya anuloman – helps in the downward movement of Vata,

Rochana – acts as an appetizer,

Dipanam – stimulates the power of digestion, and

Satmya – becomes wholesome when consumed habitually.

When the obstruction in the channels is removed, and Vata moves downwards, the pain subsides and the ailments caused by alcoholism get cured. [117- 120]

## **Recipe for Vatika Madatyay:**

बीजपूरक वृक्षाम्ल कोल दाडिम संयुतम्।

यवानी हपुषाजाजी शृङ्गवेरावचूर्णितम्॥१२१॥

सस्नेहैः शक्तुभिर्युक्तमवदंशैर्विरोचितम् ।

दद्यात् स लवणं मद्यं पैष्टिकं वात शान्तये॥१२२॥

bījapūraka vṛkṣāmla kola dāḍima saṃyutam|

yavānī hapuṣājājī śṛṅgaverāvacūrṇitam||121||

sasnehaiḥ śaktubhiryuktamavadamaṣairvirocitam |

dadyāt sa lavaṇaṃ madyaṃ paiṣṭikaṃ vāta śāntaye||122||

For the alleviation of Vayu, alcohol prepared of the Paistika- Madya – paste of cereals mixed with Bija- Puraka – Citrus medica

Vrksamla – Garcinia gummigatta  
Kola – Zizyphus jujuba and  
Dadima – pomegranate and  
Sprinkled with the powder of  
Yavani – Trachispermum amami  
Hapusa – Juniperus communis  
Ajaji – Cuminum cyminum and  
Srīngavera – ginger is taken along with salt.

While taking this alcohol, the patient should take delicious snacks prepared of Saktu (roasted flour of cereals) by adding ghee. [121-122]

### **Meat soup for Vatika Madatyaya**

दृष्ट्वा वातोल्बणं लिङ्गं रसैश्चैनमुपाचरेत्।  
लाव तित्तिर दक्षाणां स्निग्धाम्लैः शिखिनामपि॥१२३॥  
पक्षिणां मृग मत्स्यानामानूपानां च संस्कृतैः।  
भूशय प्रसहानां च रसैः शाल्योदनेन च॥१२४॥  
dr̥ṣṭvā vātolbaṇaṃ liṅgaṃ rasaiścainamupācaret|  
lāva tittira dakṣāṇāṃ snigdhāmlaiḥ śikhināmapi||123||  
pakṣiṇāṃ mṛga matsyānāmānūpānāṃ ca saṃskṛtaiḥ|  
bhūśaya prasahānāṃ ca rasaiḥ śālyodanena ca||124||

After observing the signs and symptoms of aggravated Vata Dosha in the patient suffering from alcoholism, he is given the soup of the meat of Lava, Tittiri – Partridge, chicken and pea-cock, or birds, animals and fish inhabiting marshy land and burrows (Bhusaya) and of the meat of Prasaha (those who eat their food by scanting) type of animals with Shali types of rice. [123- 124]

Vesavara and Pan- Cakes for Vatika Alcoholism:

स्निग्धोष्ण लवणाम्लैश्च वेशवारैर्मुखप्रियैः।

चित्रैर्गौधूमिकैश्चान्नैर्वारुणीमण्डसंयुतैः ॥१२५॥

पिशितार्द्रकगर्भाभिःस्निग्धाभिःपूपवर्तिभिः।

माषपूपलिकाभिश्चवातिकंसमुपाचरेत् ॥१२६॥

snigdhoṣṇa lavaṇāmlaiśca veśavārairmukhapriyaiḥ।

citrai rgaudhūmikaiścānnai rvāruṇī maṇḍa saṃyutaiḥ ॥125॥

piśitārdraḥ garbhābhiḥ snigdhabhiḥ pūpavartibhiḥ।

māṣa pūpalikābhiśca vātikaṃ samupācaret ॥126॥

The person suffering from Vatika type of alcoholism is given delicious Vesara (a type of appetizer) added with ghee, hot (pungent) ingredients, salt and sour articles.

He is given different food articles prepared of wheat by adding Varuni (a type of alcohol), Pupa- Vartis (Scrolls) stuffed with meat and ginger, and made unctuous by adding ghee are useful for him. Pupalikas (pan- cakes) prepared of Masha are also useful for Vatika type of alcoholism. [125- 126]

### **Meat and pastries for Vatika Alcoholism:**

नाति स्निग्धं न चाम्लेन युक्तं समरिचार्द्रकम्।

मेद्यं प्रागुदितं मांसं दाडिमस्वरसेन वा ॥१२७॥

पृथक्त्रिजातकोपेतं स धान्यमरिचार्द्रकम्।

रसप्रलेपिसम्पूपैःसुखोष्णैःसम्प्रदापयेत् ॥१२८॥

nāti snigdham na cāmlena yuktaṃ samaricārdrakam।

medyaṃ prāguditaṃ māṃsaṃ dāḍima svarasena vā ॥127॥

prthaktrijātakopetaṃ sa dhānya maricārdrakam।

rasa pralepi sampūpaiḥ sukhoṣṇaiḥ sampradāpayet ॥128॥

Meat of the fatty animals described before (in verse nos 123- 124) which is neither too unctuous nor sour is added with black pepper and ginger, and given to the patient along with the juice of Dadima

– Pomegranate.

Pastries smeared with sugar syrup (Rasa- pralepi) which are luke-warm, and which are added with Trijataka (Cinnamon, cardamom and cinnamon leaves), Dhanya, and Maricha – Black pepper fruit and is given to such a patient. [127- 128]

### **Post- Prandial Drinks for Vatika Madatyaya**

भुक्ते तु वारुणी मण्डं दद्यात् पातुं पिपासवे।

दाडिमस्य रसं वाऽपि जलं वा पाञ्चमूलिकम्॥१२९॥

धान्य नागर तोयं च दधिमण्डमथापि वा।

अम्ल काञ्जिक मण्डं वा शुक्तोदकमथापि वा॥१३०॥

bhukte tu vāruṇī maṇḍaṁ dadyāt pātum pipāsave।

dāḍimasya rasaṁ vā'pi jalaṁ vā pañcamūlikam॥129॥

dhānya nāgara toyam ca dadhimaṇḍamathāpi vā।

amla kāñjika maṇḍaṁ vā śuktodakamathāpi vā॥130॥

After taking food if the patient feels thirsty, he is given supernatant part of the Varuni type of wine or the juice of Dadima – Pomegranate or the decoction of panchamoola (the roots of Bilva – bael, Syonaka – Orchis mascula, Gambhari – Gmelina arborea, patala – Ficus microcarpa and Ganikarika –Premna integrifolia) or the decoction of Dhanya and Nagara or the supernatant part of curd or the supernatant part of sour Kanji (a sour drink) or vinegar to drink [129- 130]

### **Effects of Therapies:**

कर्मणाऽनेन सिद्धेन विकार उपशाम्यति।

मात्राकालप्रयुक्तेन बलं वर्णश्च वर्धते॥१३१॥

karmaṇā'nena siddhena vikāra upaśāmyati।

mātrākālaprayuktena balaṁ varṇaśca vardhate॥131॥

The above mentioned effective therapeutic measures administered in appropriate dose and time, the ailment gets cured. These measures also help in the promotion of strength and complexion of the patient. [131]

### **Other Regimes for Vatika Madatyaya:**

राग षाडव संयोगै विविधै भक्त रोचनैः।

पिशितैः शाक पिष्टान्नैर्यव गोधूम शालिभिः॥१३२॥

अभ्यङ्गोत्सादनैः स्नानैरुष्णैः प्रावरणैर्घनैः।

घनैरगुरुपङ्कैश्च धूपैश्चागुरुजैर्घनैः॥१३३॥

नारीणां यौवनोष्णानां निर्दयैरुपगूहनैः।

श्रोण्यूरुकुचभारैश्च संरोधोष्णसुखावहैः॥१३४॥

शयनाच्छादनैरुष्णैरुष्णैश्चान्तर्गृहैः सुखैः।

मारुतप्रबलः शीघ्रं प्रशाम्यति मदात्ययः॥१३५॥

rāga ṣaḍava saṃyogai rividhai rbhakta rocanaiḥ।

piśitaiḥ śāka piṣṭānnairyaḥ godhūma śālibhiḥ॥132॥

abhyaṅgotsādanaiḥ snānairuṣṇaiḥ prāvaraṇairghanaiḥ।

ghanairagurupaṅkaiśca dhūpaiścāgurujaighanaiḥ॥133॥

nāriṇāṃ yauvanoṣṇānāṃ nirdayairupagūhanaiḥ।

śroṇyūrukucabhāraiśca saṃrodhoṣṇasukhāvahaiḥ॥134॥

śayanācchādanairuṣṇairuṣṇaiścāntargṛhaiḥ sukhaiḥ।

mārutaprabalaḥ śīghraṃ praśāmyati madātyayaḥ॥135॥

Madatayaya caused by the predominantly aggravated by gets immediately cured by the following regimens:

1. Intake of meat, vegetable preparations, Pastries, Barley, wheat and Shali- rice mixed different types of appetizing Ragas and Shadava (pungent, sour and Saline reparations)
2. Massage, unction and bath with hot ingredients
3. Wearing of thick blankets
4. Application of thick paste of Aguru – Aquallaria agallocha, and



thick fumigation with smoke of Aguru

5. Strong embracement of ladies having the warmth of youth, and enjoying of the warmth

6. Use of warm beds and bed-sheets and

7. Enjoyment of the happiness of the interior apartments which are warm [132- 135]

### **Treatment for Paittkia Madatyaya:**

#### **Drinks for Paittika Madatyaya:**

भव्य खर्जूर मृद्वीका परूषक रसैर्युतम् ।

स दाडिम रसं शीतं सक्तुभिश्चावचूर्णितम्॥१३६॥

सशर्करं शार्करं वा मार्द्वीकमथवाऽपरम्।

दद्याद्बहूदकं काले पातुं पित्त मदात्यये॥१३७॥

bhavya kharjūra mṛdvīkā parūṣaka rasairyutam |

sa dāḍima rasaṃ śītaṃ saktubhiścāvacūrṇitam||136||

saśarkaraṃ śārkarāṃ vā mārḍvīkamathavā'param|

dadyādbhūdakam kāle pātuṃ pitta madātyaye||137||

In the alcoholism caused by Pitta, the patient is given in appropriate time, Sarkara (made of sugar) or Mrdvika (made of grapes) types of alcohol added with sugar along with the juice of Bhavya Kharjura, Mrdvika and parusaka, or along with the Juice of Dadima – Pomegranate, after making them cool, after sprinkling Saktu (roasted flour of cereals) over them and after diluting with large quantity of after. [136- 137]

### **Food for Patitika Alcoholism:**

शशान् कपिञ्जलानेणाँल्लावानसितपुच्छकान्।

मधुराम्लान् प्रयुञ्जीत भोजने शालि षष्टिकान्॥१३८॥

śaśān kapiñjalāneṅāँllāvānasitapucchakān|

madhurāmlān prayuñjīta bhojane śāli ṣaṣṭikān||138||

The patient suffering from paittika alcoholism should take the meat of Shasha, Kapinjala, Ena, Lava and Asita Puccha, Sweet and sour ingredients and Shali and Sastika types of rice as food. [138]

### **Soups for Paittika Alcoholism:**

पटोल यूषमिश्रं वा छागलं कल्पयेद्रसम्।

सतीन मुद्गमिश्रं वा दाडिमामलकान्वितम्॥१३९॥

द्राक्षामलक खर्जूर परूषक रसेन वा।

कल्पयेत्तर्पणान् यूषान् रसांश्च विविधात्मकान्॥१४०॥

paṭola yūṣamiśraṃ vā chāgalaṃ kalpayedrasam।

satīna mudgamiśraṃ vā dāḍimāmalakānvitam॥139॥

drākṣāmalaka kharjūra parūṣaka rasena vā।

kalpayettarpanān yūṣān rasāṃśca vividhātmakān॥140॥

The soup of the meat of oat is prepared by adding the soup of Patola or the soup of Satina and Mudga, and mixed with Dadima – Pomegranate and Amalaka – Phyllanthus, emblica. Similarly, different types of Tarpana (refreshing drinks), Yusha (soup) and Rasa (meat soup) is prepared by adding the juice of Draksha – Raisin – Vitis vinifera, Amalaka – Phyllanthus, emblica, Kharjura – Phoenix sylvestris and Parusaka – Grewia asiatica which are useful for the patient suffering from Paittika type of Alcoholism. [139 – 140]

### **Vamana for Paittika Alcoholism:**

आमाशयस्थमुत्क्लिष्टं कफपित्तं मदात्यये।

विज्ञाय बहुदोषस्य दह्यमानस्य तृष्यतः॥१४१॥

मद्यं द्राक्षारसं तोयं दत्त्वा तर्पणमेव वा।

निःशेषं वामयेच्छीघ्रमेवं रोगाद्विमुच्यते॥१४२॥

āmāśayasthamutkliṣṭaṃ kaphapittaṃ madātyaye।

vijñāya bahudoṣasya dahyamānasya tṛṣyataḥ॥141॥

madyaṃ drākṣārasaṃ toyaṃ dattvā tarpaṇameva vā|  
niḥśeṣaṃ vāmayecchīghramevaṃ rogādvimucyate||142||

If in the patient of alcoholism, Kapha and Pitta located in the Amashaya (stomach including small intestine) are incited, if there is excess of morbidity, and if he is suffering from Daha (burning sensation) and Trshna (morbid thirst), then they is given alcohol grapes juice, water or Tarpana (refreshing drink), and thereafter, administrated emetic therapy to eliminate the morbid matter completely. This makes the patient free from Paittika alcoholism instantaneously. [141-142]

### **Samsarjana Krama:**

काले पुनस्तर्पणाद्यं क्रमं कुर्यात् प्रकाङ्क्षिते|

तेनाग्निर्दीप्यते तस्य दोष शेषान्नपाचकः||१४३||

kāle punastarpaṇādyāṃ kramaṃ kuryāt prakāṅkṣite|

tenāgnirdīpyate tasya doṣa śeṣānnapācakaḥ||143||

In appropriate time, when the patient is hungry, Tarpana (refreshing drinks), etc., is given as Krama (post therapeutic dietary regimen), by which the power of digestion gets stimulated, and the residual Doshas (morbid matter adhered to the wall of the Intestines) and food get digested. [143]

### **Treatment of Complications:**

कासे सरक्तनिष्ठीवे पार्श्वस्तनरुजासु च|

तृष्यते सविदाहे च सोत्क्लेशे हृदयोरसि||१४४||

गुडूची भद्र मुस्तानां पटोलस्याथवा भिषक्|

रसं सनागरं दद्यात् तित्तिरि प्रतिभोजनम् ||१४५||

kāse saraktaniṣṭhīve pārśvastanarujāsu ca|

tr̥ṣyate savidāhe ca sotkleśe hṛdayorasi||144||

guḍūcī bhadra mustānāṃ paṭolasyāthavā bhiṣak|  
rasaṃ sanāgaram dadyāt tittiri pratibhojanam ||145||

If the patient of Paittika alcoholism suffers from  
Kasa (cough),  
Rakta sthivana – spitting of blood,  
Parshva stana ruja – pain in the sides of the chest and breasts,  
Trishna – morbid thirst,  
Daha – burning sensation,  
Hrudaya ura utklesha – agitation in the heart and chest then he is  
given the decoction of  
Guduchi –Tinospora cordifolia and  
Bhadra-Musta (Cyperus rotundus) or  
Patola – Luffa acutangula along with  
Nagara – Zingiber officinale  
After its digestion, the soup of the meat of Tittiri- bird is given to  
him along with food [144-145]

### **Treatment of excess Thirst:**

तृष्यते चातिबलवद्वातपित्ते समुद्धते|  
दद्याद्द्राक्षारसं पातुं शीतं दोषानुलोमनम्||१४६||  
जीर्णे समधुराम्लेन छागमांसरसेन तम्|  
भोजनं भोजयेन्मद्यमनुतर्षं च पाययेत्||१४७||  
अनुतर्षस्य मात्रा सा यया नो दूष्यते मनः|  
tr̥ṣyate cātibalavadvātapitte samuddhate|  
dadyāddrākṣārasaṃ pātuṃ śītaṃ doṣānulomanam||146||  
jīrṇe samadhurāmlena chāgamāṃsarasena tam|  
bhojanaṃ bhojayenmadyamanutarṣaṃ ca pāyayet||147||  
anutarṣasya mātrā sā yayā no dūṣyate manaḥ|

If along with morbid thirst, there is excessive aggravation of Vayu and Pitta, then the patient is given cold grape-juice to drink which causes downward movement of the Doshas (morbid matter).

After its digestion, he is given food along with the sweet and sour soup of the meat of goat.

If there is thirst, then the patient is given alcohol as anurasa or Anupana (post- prandial drink) in such quantity as would not adversely affect the mind. [146 -½ 148]

### **Method of Giving Alcohol:**

तृष्यते मद्यमल्पाल्पं प्रदेयं स्याद्बहूदकम्॥१४८॥

तृष्णा येनोपशाम्येत मदं येन च नाप्नुयात्।

tr̥ṣyate madyamalpālpam̐ pradeyam̐ syādbahūdakam̐||148||

tr̥ṣṇā yenoṣāmyeta madam̐ yena ca nāpnuyāt।

To the patient having morbid thirst, alcohol diluted with water in large quantity is given in small quantities by which the thirst is alleviated with any intoxicating effect [148 ½ – ½ 149]

### **Recipes of excess Thirst:**

परुषकाणां पीलूनां रसं शीतमथापि वा॥१४९॥

पर्णिनीनां चतसृणां पिबेद्वा शिशिरं जलम्।

मुस्त दाडिम लाजानां तृष्णाघ्नं वा पिबेद्रसम्॥१५०॥

parūṣakāṇām̐ pīlūnām̐ rasam̐ śītamathāpi vā||149||

parṇinīnām̐ catasṛṇām̐ pibedvā śīśiram̐ jalam̐।

musta dāḍima lājānām̐ tr̥ṣṇāghnam̐ vā pibedrasam̐||150||

The following recipes alleviate thirst

1. Cold infusion of Parusaka – Grewia asiatica and Pilu – Salvadora oleoides.

2. Cold infusion of 4 types of Parni (Shala- Parni, Prsni- Parni, Masa- parni – Phaseolus mungo and Mudga- Parni – Phaseolus trilobus) and
3. The decoction (cold) of musta (Cyperus rotundus), Dadima – Pomegranate and laja (roasted Paddy). [149 ½- 150]

### **Panchamalaka Yoga:**

कोल दाडिम वृक्षाम्ल चुक्रीकाचुक्रिकारसः।

पञ्चाम्लको मुखालेपः सद्यस्तृष्णां नियच्छति॥१५१॥

kola dādima vṛkṣāmla cukrikācukrikārasaḥ।

pañcāmlako mukhālepaḥ sadyastrṣṇāṃ niyacchati॥151॥

Application of the juice of Panchamlaka (5 sour- drugs), viz,

- Kola – Zizyphus jujuba,
- Dadima – Pomegranate –,
- Vrikshamla – Garcinia morella,
- Cukrika (Cangeri) – Oxalis corniculata and
- Cukrika – Tamarindus indica as mouth –paint instaneously cures morbid thirst. [151]

### **External Therapy for Paittika Alcoholism:**

शीतलान्यन्नपानानि शीत शय्यासनानि च।

शीत वात जल स्पर्शाः शीतान्युपवनानि च॥१५२॥

क्षौम पद्मोत्पलानां च मणीनां मौक्तिकस्य च।

चन्दनोदक शीतानां स्पर्शाश्चन्द्रांशु शीतलाः॥१५३॥

हेमराजतकास्यानां पात्राणां शीतवारिभिः।

पूर्णाणां हिमपूर्णाणां दृतीनां पवनाहताः॥१५४॥

संस्पर्शाश्चन्दनार्द्राणां नारीणां च समारुताः।

चन्दनानां च मुख्यानां शस्ताः पित्तमदात्यये ॥१५५॥

शीतवीर्यं यदन्यच्च तत् सर्वं विनियोजयेत्।

कुमुदोत्पलपत्राणां सित्तानां चन्दनाम्बुना ॥१५६॥  
 हिताः स्पर्शा मनोज्ञानां दाहे मद्यसमुत्थिते |  
 कथाश्च विविधाः शस्ताः शब्दाश्च शिखिनां शिवाः ॥१५७॥  
 तोयदानां च शब्दा हि शमयन्ति मदात्ययम् |  
 जलयन्त्राभिवर्षीणि वात यन्त्रवहानि च ॥१५८॥  
 कल्पनीयानि भिषजा दाहे धारागृहाणि च |  
 फलिनीसेव्यलोध्राम्बुहेमपत्रं कुटन्नटम् ॥१५९॥  
 कालीयक रसोपेतं दाहे शस्तं प्रलेपनम् |  
 बदरीपल्लवोत्थश्च तथैवारिष्टकोद्भवः ॥१६०॥  
 फेनिलायाश्च यः फेनस्तैर्दाहे लेपनं शुभम् |  
 सुरा समण्डा दध्यम्लं मातुलुङ्गरसो मधु ॥१६१॥  
 सेके प्रदेहे शस्यन्ते दाहघ्नाः साम्लकाञ्जिकाः |  
 परिषेकावगाहेषु व्यञ्जनानां च सेवने ॥१६२॥  
 शस्यते शिशिरं तोयं दाह तृष्णा प्रशान्तये |  
 मात्रा काल प्रयुक्तेन कर्मणाऽनेन शाम्यति ॥१६३॥  
 धीमतो वैद्यवश्यस्य शीघ्रं पित्तमदात्ययः ॥१६४॥  
 śītalānyannapānāni śīta śayyāsanāni ca |  
 śīta vāta jala sparśāḥ śītānyupavanāni ca ॥152॥  
 kṣauma padmotpalānām ca maṇīnām mauktikasya ca |  
 candanodaka śītānām sparśāścandrāmśu śītalāḥ ॥153॥  
 hemarājatakāṃsyānām pātrāṇām śītavāribhiḥ |  
 pūrṇānām himapūrṇānām ḍṛtīnām pavanāhatāḥ ॥154॥  
 saṃsparśāścandanārdrāṇām nārīṇām ca samārutāḥ |  
 candanānām ca mukhyānām śastāḥ pittamadātyaye ॥155॥  
 śītavīryam yadanyacca tat sarvaṃ viniyojayet |  
 kumudotpalapatrāṇām siktānām candanāmbunā ॥156॥  
 hitāḥ sparśā manojñānām dāhe madyasamutthite |  
 kathāśca vividhāḥ śastāḥ śabdāśca śikhinām śivāḥ ॥157॥  
 toyadānām ca śabdā hi śamayanti madātyayam |  
 jalayantrābhivarṣiṇi vāta yantravahāni ca ॥158॥

kalpanīyāni bhiṣajā dāhe dhārāgrhāṇi ca|  
phalinīsevyalodhrāmbuhemapatram kuṭannaṭam||159||  
kāliyaka rasopetaṃ dāhe śastaṃ pralepanam|  
badarīpallavotthaśca tathaivāriṣṭakodbhavaḥ||160||  
phenilāyāśca yaḥ phenastairdāhe lepanam śubham|  
surā samaṇḍā dadhyamlaṃ mātuluṅgaraso madhu||161||  
seke pradehe śasyante dāhaghnāḥ sāmlakāñjikāḥ|  
pariṣekāvagāheṣu vyañjanānām ca sevane||162||  
śasyate śīśiram toyam dāha tṛṣṇā praśāntaye|  
mātrā kāla prayuktena karmanā'nena śāmyati ||163||  
dhīmato vaidyavaśyasya śīghram pittamadātyayah|164|

### **External therapies for Paittik Madatyaya:**

For Paitika types of Alcoholism, the following cooling regimes are useful

1. Intake of cooling food and drinks
2. Use of cooling beds and seats
3. Contact of cold air and water
4. Movement in cooling parks
5. Wearing of silken garments, lotus, water-lily, gems and pearl and pearl and application of sandal paste added with water which is cooling like the cooling rays of the moon.
6. Touch of the vessels of gold, silver and bronze filled with cold water, and of leather bags filled with ice which is exposed of wind.
7. Contact of woman smeared with sandal paste, and of breeze perfumed with the best type of sandal scent
8. Application of all such regimens which are cold in potency.
9. If there is burning sensation in alcoholism, then the contact of beautiful leaves of Kumuda – Nymphaea alba and Utpala sprinkled with sandal water is useful.
10. Hearing of different pleasing stories, sound of peacock and the roaring of the cloud cures alcoholism.
11. To cure burning sensation the physician should ask the patient



to use Jala- Yantra (instrument for the shower of water) for sprinkling water, Vata- Yantra (instrument for movement of air) for blowing air in the room, and Dhara- Grha (a room where water sprinkles from the roof) for the stay;

12. For curing Daha (burning sensation), application of the paste of phalini, Sevyā, Lodhra – Symplocos racemosa, Hema (Mesua ferrea), Patra and Kutannata reared b triturating with the juice of kaliyaka is useful

13. Application of the lather prepared of the pieces of Baari, Aristaka (Nimba – Neem (Azadirachta indica)) and Phenila is useful in curing the burning sensation

14. Sura (alcohol), Sura- Manda (Supernatant art of alcohol), sour yoghurt (curd), juice of Matulunga – Lemon variety – Citrus decumana / Citrus limon, honey and sour Kanji (a fermented liquid) are useful as seka (sprinkling) and Pradeha (application in the form of a paste by adding to other drugs) for curing burning sensation and

15. Use of cold water for affusion and bath, and for making the fan wet is useful in curing burning sensation and morbid thirst

Use of the above mentioned therapies in appropriate dose and time person to get cured of the Paittika type of alcoholism. [152- ½ 164]

### **Treatment of Kaphaja Madatyaya:**

उल्लेखनोपवासाभ्यां जयेत् कफ मदात्ययम्॥१६४॥

तृष्यते सलिलं चास्मै दद्याद्घ्नीबेरसाधितम्।

बलया पृश्निपर्ण्या वा कण्टकार्याऽथवा शृतम्॥१६५॥

सनागराभिः सर्वाभिर्जलं वा शृतशीतलम्।

दुःस्पर्शेन समुस्तेन मुस्तपर्पटकेन वा॥१६६॥

जलं मुस्तैः शृतं वाऽपि दद्याद्दोषविपाचनम्।

एतदेव च पानीयं सर्वत्रापि मदात्यये॥१६७॥

निरत्ययं पीयमानं पिपासा ज्वर नाशनम्।

निरामं काङ्क्षितं काले सक्षौद्रं पाययेत्तु तम्॥१६८॥

शार्करं मधु वा जीर्णमरिष्टं सीधुमेव वा।

रूक्ष तर्पण संयुक्तं यवानी नागरान्वितम्॥१६९॥

ullekhanopavāsābhyāṃ jayet kapha madātyayam॥164॥

tr̥ṣyate salilaṃ cāsmāi dadyāddhrīberasādhitam।

balayā pr̥śniparṇyā vā kaṅṭakāryā'thavā śṛtam॥165॥

sanāgarābhiḥ sarvābhirjalaṃ vā śṛtaśītalam।

duḥsparśena samustena mustaparpaṭakena vā॥166॥

jalaṃ mustaiḥ śṛtam vā'pi dadyāddoṣavipācanam।

etadeva ca pānīyaṃ sarvatrāpi madātyaye॥167॥

niratyaṃ pīyamānaṃ pipāsā jvara nāśanam।

nirāmaṃ kāṅkṣitaṃ kāle sakṣaudraṃ pāyayettu tam॥168॥

śārkaraṃ madhu vā jīrṇamarīṣṭaṃ sīdhumeva vā।

rūkṣa tarpaṇa saṃyuktaṃ yavānī nāgarānvitam॥169॥

The physician should overcome the Kaphaja type of Madatyaya by emetic therapy and fasting therapy (Upavasa).

If the patient suffers from morbid thirst, then he is given the decoction of

Hribera – *Coleus vettiveroides*

Bala – *Sida cordifolia*

Prsni-Parni or

Kantakari – *Solanum xanthocarpum*

He may also be given the boiled and cooled decoction of all the above mentioned drugs along with Nagara – *Zingiber officinale*

The patient is given water boiled with either Dusparsa and Musta (*Cyperus rotundus*) or

Musta (*Cyperus rotundus*) and parpataka or

Musta (*Cyperus rotundus*) alone for the pachana (metabolic transformation) of Doshas.

The above mentioned drinks (decoctions) can be safely

administered in all types of Madatyaya for curing morbid thirst and

fever.

When the patient is free from Ama – A product of indigestion and altered metabolism (Product of improper digestion and metabolism), and if he so desires, he may be given Sarkara (alcohol prepared of sugar), Madhu (Alcohol prepared of honey), old Arista (a type of wine) and Sidhu (another type of wine) along with honey, by adding dry type of Tarpana (refreshing drink), Yavani and Nagara. [164 ½- 169]

### Food and drinks for Kaphaja Alcoholism:

यावगौधूमिकं चान्नं रूक्ष यूषेण भोजयेत्।  
कुलत्थानां सुशुष्काणां मूलकानां रसेन वा॥१७०॥  
तनुनाऽल्पेन लघुना कट्वम्लेनाल्पसर्पिषा।  
पटोल यूषमम्लं वा यूषमामलकस्य वा॥१७१॥  
प्रभूत कटु संयुक्तं सयवान्नं प्रदापयेत्।  
व्योष यूषमथाम्लं वा यूषं वा साम्लवेतसम्॥१७२॥  
छागमांसरसं रूक्षमम्लं वा जाङ्गलं रसम्।  
स्थाल्यां वाऽथ कपाले वा भृष्टं निर्द्रववर्तितम् ॥१७३॥  
कट्वम्ल लवणं मांसं भक्षयन् वृणुयान्मधु।  
व्यक्त मारीचकं मांसं मातुलुङ्ग रसान्वितम्॥१७४॥  
प्रभूत कटु संयुक्तं यवानी नागरान्वितम्।  
भृष्टं दाडिम साराम्लमुष्णपूपोपवेष्टितम्॥१७५॥  
यथाग्नि भक्षयेत् काले प्रभूतार्द्रक पेशिकम्।  
पिबेच्च निगदं मद्यं कफप्राये मदात्यये॥१७६॥  
yāvagaudhūmikam cānnaṃ rūkṣa yūṣeṇa bhojayet।  
kulatthānāṃ suśuṣkāṇāṃ mūlakānāṃ rasena vā॥170॥  
tanunā'lpēna laghunā kaṭvamlenālpasarpīṣā।  
paṭola yūṣamamlam vā yūṣamāmalakasya vā॥171॥  
prabhūta kaṭu saṃyuktaṃ sayavānnaṃ pradāpayet।  
vyoṣa yūṣamathāmlam vā yūṣam vā sāmlavetasam॥172॥

chāgamāṃsarasaṃ rūkṣamamlam vā jāṅgalaṃ rasam|  
sthālyāṃ vā'tha kapāle vā bhr̥ṣṭam nirdravavartitam ||173||  
kaṭvamlā lavaṇam māṃsam bhakṣayan vṛṇuyānmadhu|  
vyakta māricakam māṃsam mātuluṅga rasānvitam||174||  
prabhūta kaṭu saṃyuktam yavānī nāgarānvitam|  
bhr̥ṣṭam dāḍima sārāmlamuṣṇapūpopaveṣṭitam||175||  
yathāgni bhakṣayet kāle prabhūtārdraka peśikam|  
pibecca nigadam madyam kaphaprāye madātyaye||176||

The patient suffering from Kaphaja alcoholism is given food prepared of barley and wheat along with the dry soup of Kulattha or dried radish. This vegetables- soup is thin, small in quantity and light for digestion. It is added with pungent and sour ingredients, and ghee in small quantity.

He may be given food prepared of barley along with the soup of Patola – *Trichosanthes dioica* prepared by adding sour ingredients or the soup of Amalaki added with pungent ingredients profusely or the sour soup of Vyosa (sunthi – *Zingiber officinale*, Pippali – *Piper longum* and Maricha – *Piper nigrum*) or the soup of Amla-Vetasa – *Garcinia pedunculata* or the soup of the meat of goat and animals inhabiting arid zone (Jangala) prepared by adding ingredients, and without adding ghee.

Meat is roasted in metal pan or earthen pan till it becomes completely dry. This is added with pungent, sour and saline ingredients. After taking this meat preparation, the patient of Kaphaja alcoholism should drink Madhu (alcohol prepared of honey).

Meat mixed with profuse quantity of Maricha – *Piper nigrum*, and added with the juice of matulunga – *Citrus medica*, pungent ingredients in large quantity, Yavani – *Carum copticum* and Nagara – *Zingiber officinale* is roasted. This is then made sour by adding the juice of Dadima – pomegranate and stuffed into a roll of pancake. Depending upon the power of digestion, the patient

suffering from Kaphaja type of alcoholism should eat it along with pieces of ginger mixed copiously. Thereafter, he should drink wholesome alcohol. [170- 176]

### **Asthanga Lavana:**

सौवर्चलमजाजी च वृक्षाम्लं साम्लवेतसम्।

त्वगेला मरिचार्धांशं शर्कराभागयोजितम्॥१७७॥

एतल्लवणमष्टाङ्गमग्नि सन्दीपनं परम्।

मदात्यये कफप्राये दद्यात् स्रोतोविशोधनम्॥१७८॥

एतदेव पुनर्युक्त्या मधुराम्लैर्द्रवीकृतम्।

गोधूमान्नयवान्नानां मांसानां चातिरोचनम्॥१७९॥

sauvarcalamajājī ca vṛkṣāmlaṃ sāmlavetasam।

tvagelā maricārdhāṃśaṃ śarkarābhāgayojitam॥177॥

etallavaṇamaṣṭāṅgamagni sandīpanaṃ param।

madātyaye kaphaprāye dadyāt srotoviśodhanam॥178॥

etadeva punaryuktyā madhurāmlairdravīkṛtam।

godhūmānnayavānnānāṃ māṃsānāṃ cātirocanam॥179॥

One part of each of Sauvarcala,

Ajaji – Cuminum cyminum,

Vriksamla – Garcinia gummigutta and

Amlavetasa – Garcinia pedunculata,

half part of each of Tvak – Cinnamomum zeylanica, Ela – Ellataria

cardamum and marica – Piper nigrum, and one part of sugar is

mixed together. This is called Astanga- Lavana.

It is an excellent promoter of the power of digestion, and is given to the patient suffering from alcoholism caused by the predominance of Kapha for the cleansing the channels of circulation.

Being diluted appropriately with sweet and sour ingredients, the above mentioned recipe may be added to the preparation of wheat and barley or to different types of meat- preparations to make

them exceeding delicious. [177- 179] **Read more about Ashtanga Lavana Churna**

### Recipes of digestive Stimulants:

पेषयेत् कटुकैर्युक्तां श्वेतां बीजविवर्जिताम्।  
मृद्वीकां मातुलुङ्गस्य दाडिमस्य रसेन वा॥१८०॥  
सौवर्चलैला मरिचैरजाजी भृङ्ग दीप्यकैः।  
स रागः क्षौद्रसंयुक्तः श्रेष्ठो रोचन दीपनः ॥१८१॥  
मृद्वीकाया विधानेन कारयेत् कारवीमपि।  
शुक्त मत्स्यण्डिकोपेतं रागं दीपन पाचनम्॥१८२॥  
आम्रामलकपेशीनां रागान् कुर्यात् पृथक् पृथक्।  
धान्य सौवर्चलाजाजी कारवी मरिचान्वितान्॥१८३॥  
गुडेन मधुयुक्तेन व्यक्ताम्ल लवणीकृतान्।  
तैरन्नं रोचते दिग्धं सम्यग्भुक्तं च जीर्यति॥१८४॥  
peṣayet kaṭukairyuktāṃ śvetāṃ bījavivarjitām।  
mṛdvīkāṃ mātuluṅgasya dāḍimasya rasena vā॥180॥  
sauvarcalailā maricairajājī bhr̥ṅga dīpyakaiḥ।  
sa rāgaḥ kṣaudrasaṃyuktaḥ śreṣṭho rocanadīpanaḥ ॥181॥  
mṛdvīkāyā vidhānena kārayet kāravīmapi।  
śukta matsyaṅḍikopetaṃ rāgaṃ dīpana pācanam॥182॥  
āmrāmalakapeśīnāṃ rāgān kuryāt pṛthak pṛthak।  
dhānya sauvarcalājājī kāravī maricānvitān॥183॥  
guḍena madhuyuktena vyaktāmla lavaṇīkṛtān।  
tairannaṃ rocate digdhaṃ samyagbhuktaṃ ca jīryati॥184॥

### Recipes of digestive Stimulants:

White variety of Mrudveeka – raisins free from seeds is made to a paste by adding pungent ingredients, and the juice of Matulunga – Citrus medica or Dadima – pomegranate. To this paste, sauvarcala, Ela – Elattaria cardamum, Maricha – Piper nigrum, Ajaji – Cuminum cyminum, Bhrnga (Tvak) and Dipyaka is added. This Raga (sweet,

sour, Saline and pungent appetizer), taken along with honey is an excellent appetizer and digestive stimulant.

Following the above procedure, the Raga of Karavi (small variety of grape) is prepared. Intake of this along with Sukta (Vinegar) and Matsyandika (a preparation of jaggery) stimulates the power of digestion, and it is carminative (Panaca).

Similarly, separate Ragas are prepared of the plup of Amra – Mangifera indica and Amalaka – Phyllanthus, emblica by adding Dhanya, Sauvarcala, Ajaji – Cuminum cyminum, Karavi – Carum carvi and Marica – Piper nigrum. These recipes along with jaggery honey and profuse quantity of sour and saline ingredients is taken. Food along with these recipes becomes very delicious, and gets digested properly. [180- 184]

### **Other Regimens for Kaphaja Alcoholism**

रूक्षोष्णेनान्नपानेन स्नानेनाशिशिरेण च।

व्यायाम लङ्घनाभ्यां च युक्त्या जागरणेन च॥१८५॥

कालयुक्तेन रूक्षेण स्नानेनोद्वर्तनेन च।

प्राण वर्णकराणां च प्रघर्षाणां च सेवया॥१८६॥

सेवया वसनानां च गुरुणामगुरोरपि।

सङ्कोचोष्णसुखाङ्गीनामङ्गनानां च सेवया॥१८७॥

सुख शिक्षित हस्तानां स्त्रीणां संवाहनेन च।

मदात्ययः कफप्रायः शीघ्रमेवोपशाम्यति॥१८८॥

rūkṣoṣṇenānnapānena snānenāśīśireṇa ca।

vyāyāma laṅghanābhyāṃ ca yuktyā jāgaraṇena ca॥185॥

kālayuktena rūkṣeṇa snānenodvartanena ca।

prāṇa varṇakarāṇāṃ ca pragharṣāṇāṃ ca sevayā॥186॥

sevayā vasanānāṃ ca gurūṇāmagurorapi।

saṅkocoṣṇasukhāṅgīnāmaṅganānāṃ ca sevayā॥187॥

sukha śikṣita hastānāṃ strīṇāṃ saṃvāhanena ca।

madātyayaḥ kaphaprāyaḥ śīghramevopaśāmyati॥188॥

Alcoholism caused by the predominance of Kapha gets cured quickly by the following regimes:

1. Intake of food and drinks which are dry and hot in potency
  2. Hot water bath
  3. Physical exercise and fasting therapy
  4. Remaining awake at night appropriately
  5. Bath and unction with dry articles in appropriate time.
  6. Rubbing the body with ingredients which are promoters of life and complexion
  7. Wearing of heavy clothing
  8. Application of the paste of Aguru – Aquallaria agallocha all over the body
  9. Embracing women whose pleasant limbs are smeared with Sankoca (Kunkuma or saffron) and
  10. Pleasant massages by women hands are warm and well trained.
- [158- 188]

### **Treatment of Sannipatika Alcoholism:**

यदिदं कर्म निर्दिष्टं पृथग्दोषबलं प्रति।

सन्निकाते दश विधे तद्विकल्प्यं भिषग्विदा॥१८९॥

यस्तु दोष विकल्पज्ञो यश्चौषधि विकल्पवित्।

स साध्यान्साधयेद्व्याधीन् साध्यासाध्यविभागवित्॥१९०॥

yadidaṃ karma nirdiṣṭaṃ pṛthagdoṣabalaṃ prati।

sannipāte daśa vidhe tadvikalpyaṃ bhiṣagvidā॥189॥

yastu doṣa vikalpajño yaścauśadhi vikalpavit।

sa sādhyānsādhayedvyādhiṃ sādhyāsādhyavibhāgavit॥190॥

The therapeutic measures described above for the treatment of 3 different types of alcoholism separately for each Dosha is carefully combined by the wise physician for the treatment of the (remaining) ten types of alcoholism caused by Sannipata (or simultaneous aggravation of all the 3 Doshas).



The physician who is well versed with the knowledge of proportionate increase or decrease of different aggravated Doshas (Dosha- Vikalpana), who is well verse with the knowledge of preparing medicines to carter to the requirement of these differently aggravated Doshas (Ausadhi- Vikalpavit), and who is well versed with the knowledge of curability and incurability of diseases (Sadhyasadhya- Vidhagavit) is capable of curing all the curable diseases. [189- 190]

### **Regimens for Alcoholism:**

वनानि रमणीयानि सपद्माः सलिलाशयाः।

विशदान्यन्नपानानि सहायाश्च प्रहर्षणाः॥१९१॥

माल्यानि गन्धयोगाश्च वासांसि विमलानि च।

गान्धर्व शब्दाः कान्ताश्च गोष्ठ्यश्च हृदयप्रियाः॥१९२॥

सङ्कथाहास्यगीतानां विशदाश्चैव योजनाः।

प्रियाश्चानुगता नार्यो नाशयन्ति मदात्ययम्॥१९३॥

vanāni ramaṇīyāni sapadmāḥ salilāśayāḥ।

viśadānyannapānāni sahāyāśca praharṣaṇāḥ॥191॥

mālyāni gandhayogāśca vāsāṃsi vimalāni ca।

gāndharva śabdāḥ kāntāśca goṣṭhyaśca hṛdayapriyāḥ॥192॥

saṅkathāhāsyagītānāṃ viśadāścaiva yojanāḥ।

priyāścānugatā nāryo nāśayanti madātyayam॥193॥

The following factors help a person to overcome alcoholism

1. Beautiful forests
2. Ponds and lakes with lotus- flowers
3. Clean food and drinks
4. Exciting companions
5. Use of garlands and perfumes
6. Clean garments
7. Musical performances
8. Pleasing and delightful companions

9. Exposition of refreshing stories, jokes and songs and  
10. Companionship of lovely and devoted women. [ 191- 193]

### **Psychotherapy for Alcoholism:**

नाक्षोभ्य हि मनो मद्यं शरीरमविहत्य च।  
कुर्यान्मदात्ययं तस्मादेष्टव्या हर्षणी क्रिया॥१९४॥  
nākṣobhya hi mano madyaṃ śarīramavihatya ca।  
kuryānmadātyayaṃ tasmādeṣṭavyā harṣaṇī kriyā॥194॥

Alcoholism does not cause alcoholism without causing agitation of the mind without causing morbidity in the body. Therefore, a patient suffering from alcoholism, therapeutic measures (psychotherapy) for the cheerfulness of the mind are administered. [194]

### **Milk for Alcoholism:**

आभिः क्रियाभिः सिद्धाभिः शमं याति मदात्ययः।  
न चेन्मद्यविधिं मुक्त्वा क्षीरमस्य प्रयोजयेत्॥१९५॥  
लङ्घनैः पाचनैर्दोष शोधनैः शमनैरपि।  
विमद्यस्य कफे क्षीणे जाते दौर्बल्य लाघवे॥१९६॥  
तस्य मद्य विदग्धस्य वात पिताधिकस्य च।  
ग्रीष्मोप तप्तस्य तरोर्यथा वर्षं तथा पयः॥१९७॥  
पयसाऽभिहृते रोगे बले जाते निवर्तयेत्।  
क्षीरं प्रयोगं मद्यं च क्रमेणाल्पाल्पमाचरेत्॥१९८॥  
ābhiḥ kriyābhiḥ siddhābhiḥ śamaṃ yāti madātyayaḥ।  
na cenmadyavidhiṃ muktvā kṣīramasya prayojayet॥195॥  
laṅghanaiḥ pācanai rdoṣa śodhanaiḥ śamanairapi।  
vimadyasya kaphe kṣiṇe jāte daurbalya lāghave॥196॥  
tasya madya vidagdhasya vāta pittādhikasya ca।  
grīṣmopa taptasya taroryathā varṣaṃ tathā payaḥ॥197॥  
payasā'bhihṛte roge bale jāte nivartayet।  
kṣīra prayogaṃ madyaṃ ca krameṇālpālpamācaret॥198॥

The above mentioned effective therapeutic measures cure alcoholism. If not, then the physician should give up therapies comprising alcohol, and administer milk for its treatment. After the diseases are cured by the administration of milk, and after the patient has gained strength, the milk is gradually withdrawn, and alcohol is substituted in its place little by little. [195- 196]

### **Dhvamsaka and Vikshaya:**

विच्छिन्न मद्यः सहसा योऽतिमद्यं निषेवते।  
ध्वंसको विक्षयश्चैव रोगस्तस्योपजायते॥१९९॥  
व्याध्युप क्षीण देहस्य दुश्चिकित्स्यतमौ हि तौ।  
तयोर्लिङ्गं चिकित्सा च यथावदुपदेक्ष्यते॥२००॥  
श्लेष्मप्रसेकः कण्ठास्य शोषः शब्दासहिष्णुता।  
तन्द्रा निद्रातियोगश्च ज्ञेयं ध्वंसक लक्षणम्॥२०१॥  
हृत्कण्ठरोगः सम्मोह श्छर्दिरङ्गरुजा ज्वरः।  
तृष्णा कासः शिरःशूलमेतद्विक्षयलक्षणम्॥२०२॥  
तयोः कर्म तदेवेष्टं वातिके यन्मदात्यये।  
तौ हि प्रक्षीण देहस्य जायेते दुर्बलस्य वै॥२०३॥  
बस्तयः सर्पिषः पानं प्रयोगः क्षीर सर्पिषोः।  
अभ्यङ्गोद्वर्तनस्नानान्यन्नपानं च वातनुत्॥२०४॥  
ध्वंसको विक्षयश्चैव कर्मणाऽनेन शाम्यति।  
युक्त मद्यस्य मद्योत्थो न व्याधिरुपजायते॥२०५॥  
vicchinna madyaḥ sahasā yo'timadyaṃ niṣevate|  
dhvaṃsako vikṣayaścaiva rogastasyopajāyate||199||  
vyādhyupa kṣīṇa dehasya duścikitsyatamau hi tau|  
tayorliṅgaṃ cikitsā ca yathāvadupadekṣyate||200||  
śleṣmaprasekaḥ kaṅṭhāsya śoṣaḥ śabdāsahiṣṇutā|  
tandrā nidrātiyogaśca jñeyaṃ dhvaṃsaka lakṣaṇam||201||  
hṛtkanṭharogaḥ sammoha śchardiraṅgarujā jvaraḥ|  
trṣṇā kāsaḥ śiraḥśūlametadvikṣayalakṣaṇam||202||

tayoḥ karma tadeveṣṭaṃ vātike yanmadātyaye|  
tau hi prakṣīṇa dehasya jāyete durbalasya vai||203||  
bastayaḥ sarpiṣaḥ pānaṃ prayogaḥ kṣīra sarpiṣoḥ|  
abhyaṅgodvartanasnānānyannapānaṃ ca vātanut||204||  
dhvaṃsako vikṣayaścaiva karmaṇā'nena śāmyati|  
yukta madyasya madyottho na vyādhirupajāyate||205||

### **Dhvamsaka and Vikshaya:**

If, a person who has stopped drinking alcohol suddenly takes recourse to drinking alcohol in excess, he suffers from 2 diseases, viz, Dhvamsaka and Viksaya. Since such a person is already emaciated because of his earlier drinking habit, these 2 diseases appearing in him are very difficult of cure. Their signs symptoms and treatment will not be described appropriately.

The signs and symptoms of Dhvamsaka:

- Sleshma praseka – Excessive salivation
- Kantha aasya shosha – dryness of the throat and mouth
- Shabda asahisnuta – intolerance to noise and
- Tandra – excessive drowsiness and
- Nidra ati yoga – sleep

The signs and symptoms of Viksaya:

- Hrt roga – Cardiac disorder
- Kantha roga – throat- disorder
- Sammoha – unconsciousness
- Chardi – vomiting
- Anga ruja – pain in the limbs,
- Jvara – fever,
- Trshna – morbid thirst,
- Kasa – cough
- Shiro ruja – headache

Since both these ailments appear in an emaciated and weak person, their treatment is done on the line suggested for the treatment of Vatika type of Madatyaya.

**Treatment:** Basti (medicated enema), Sarpis (medicated ghee), milk, ghee, massage, unction, bath, food and drinks which cause alleviation of Vata Dosha. By the above mentioned therapeutic measures, Dhvamsaka and Viksaya get alleviated.

Intake of alcohol in appropriate manner will not give rise to disease caused by [excessive intake of] alcohol. [190-205]

### **Virtues of Abstinence from Alcohol:**

निवृत्तः सर्वमद्येभ्यो नरो यश्च जितेन्द्रियः।

शारीर मानसै र्धीमान् विकारैर्न स युज्यते॥२०६॥

nivṛttaḥ sarvamadyebhyo naro yaśca jitendriyaḥ।

śārīra mānasai rdhīmān vikārainna sa yujyate॥206॥

A wise person who has self- control over the sense and who abstains from drinking all types of alcohol preparations never gets afflicted with physical and mental disorders. [206]

Summary:

तत्र श्लोकाः-

यत्प्रभावा भगवती सुरा पेया यथा च सा।

यद्द्रव्या यस्य या चेष्टा योगं चापेक्षते यथा॥२०७॥

यथा मदयते यैश्च गुणैर्युक्ता महागुणा।

यो मदो मदभेदाश्च ये त्रयः स्वस्वलक्षणाः॥२०८॥

ये च मद्यकृता दोषा गुणा ये च मदात्मकाः।

यच्च त्रिविधमापानं यथासत्त्वं च लक्षणम्॥२०९॥

ये सहायाः सुखाः पाने चिरक्षिप्रमदा नराः।

मदात्ययस्य यो हेतु र्लक्षणं यद् यथा च यत्॥२१०॥

मद्यं मद्योत्थितान् रोगान् हन्ति यश्च क्रियाक्रमः।

सर्वं तदुक्तमखिलं मदात्यय चिकित्सिते॥२११॥

tatra ślokāḥ-

yatprabhāvā bhagavatī surā peyā yathā ca sā|

yaddravyā yasya yā ceṣṭā yogaṃ cāpekṣate yathā||207||

yathā madayate yaśca guṇairyuktā mahāguṇā|

yo mado madabhedāśca ye trayāḥ svasvalakṣaṇāḥ||208||

ye ca madyakṛtā doṣā guṇā ye ca madātmakāḥ|

yacca trividhamāpānaṃ yathāsattvaṃ ca lakṣaṇam||209||

ye saḥāyāḥ sukhāḥ pāne cirakṣipramadā narāḥ|

madātyayasya yo hetu rākṣaṇam yad yathā ca yat||210||

madyaṃ madyotthitān rogān hanti yaśca kriyākramaḥ|

sarvaṃ taduktamakhilaṃ madātyaya cikitsite||211||

In this chapter on the "Treatment of Alcoholism", the following topics are described in their entirety:

The powers of the goddess Sura (alcohol)

The method of drinking alcohol

The ingredients with which alcohol is to be taken

Wholesomeness of different varieties of alcohol for different types of persons

The methods of its appropriate use

The process by which intoxication is caused

The properties of alcohol which is endowed with great attributes

Signs and symptoms of alcoholic intoxication

Different stages of alcoholic intoxication

Signs and symptoms of each of the three stages of alcoholic intoxication

Adverse effects of alcohol

God effects of alcohol

Use of alcohol keeping in view the three varieties [of eight factors]

Signs and symptoms manifested in persons having 3 types of

mental faculties.

Characteristics of good companions in drinking parties

Characteristics of persons who get drunk slowly and who get drunk quickly

causes, signs and symptoms of Madatyaya

The type of alcohol and the manner in which alcohol cures Madatyaya and

Line of treatment of Madatyaya; [207- 211]

**Colophon:**

Thus, ends the 24th chapter of Cikitsa –sthana (section on the treatment of diseases) dealing with the treatment of Madatyaya in the Agnivesha’s work as redacted by Charaka

## Effects Of Alcohol Consumption On Health

We read about health benefits of alcohol in the previous article. Let us explore the effects of excessive alcohol consumption on health, from both modern and Ayurvedic perspective.

### Effects of alcohol – Ayurveda perspective –

Depleted physical interest, lack of control over mind, irrational decision-making, gastritis, ulcers, psychotic features.

Ayurveda explains effect of alcohol in **four stages**.

#### 1st stage –

- Increased intellect, memory love towards all, feels happy, increased physical interest and sleep.
- Increased interest in songs, dance, elated mood, high self-esteem and high believes.

#### 2nd stage –

- Lack of co-ordination in speech and activities
- slurred speech,
- restlessness, **laziness**

#### 3rd stage –

depends on others for support in walking, abusive language, irrational speech and eating habits

#### 4th stage –

severe Vata and kapha imbalance

irrational behavior

lack of analytical capacity

psychotic features.

### Effects of alcohol on Tridosha –

Alcohol affects Vata Dosha and leads to – hiccups, breathing difficulties, tremors, headache, bloating, abdominal pain, lack of sleep, irrelevant talk.



Alcohol affects Pitta Dosha and leads to excessive thirst and hunger, sweating, delusion, diarrhoea, liver disorders.

Alcohol affects Kapha Dosha and leads to vomiting, lack of interest in food, nausea, feeling sleepy and **feeling tired all the time**.

**Effects of alcohol indigestion** – Bloating, belching, chest pain, headache, unconsciousness, fever.

### **Modern perspective –**

#### **Effects of alcohol on brain and mind –**

- Altered or decreased functionality of sense organs. – Lack of proper visual and hearing abilities.
- Slow reaction to stimulus
- Depleted judgement ability
- Hallucinations, delirium, elated feelings, superiority complex
- Fits, Confusion, Mood changes
- Brain damage, and memory loss
- Headache, dizziness
- internal fear, craving, addiction, tremors
- In pregnant women, the brain development of fetus will be affected. It also causes growth retardation.

#### **Effects of alcohol on heart and blood vessels –**

- High blood pressure, there by increased risk of diabetes
- Increased risk of heart diseases
- Weakness in heart muscles
- lack of strength in blood vessels, leading to varicose veins, erectile dysfunction.

#### **Effects of alcohol on Liver –**

Liver is the first and most affected organ due to excessive alcohol. Because liver helps in alcohol metabolism and excretion.

- Alcohol causes depleted liver functions
- Fatty liver changes,
- Liver cirrhosis, swelling
- Improper secretion of enzymes

- Impaired fat metabolism
- Liver failure

### **Effects of alcohol on stomach and intestines –**

Severe irritation in mucosa of stomach and intestines

gastritis, bloating, vomiting sensation

Duodenal and peptic ulcers

Worsening of crohn's diseases, irritable bowel syndrome

Alcohol is linked with increased risk of cancer.

### **Social effects of alcoholism –**

- Lack of respect and reputation among family, friends, neighbors and colleagues.
- lack of control over financial aspects
- Irrational decisions, abusive language and aggression leading to sourness in relationships.

### **Related article –**

## **Health Benefits Of Alcohol Consumption – Ayurveda Viewpoint**

## **Alcohol Intoxication – Symptoms, Treatment As Per Ayurveda**

Ayurveda explains that alcohol possesses all the qualities of poison. So, its excess intake leads to various complications. Meanwhile, it is important to know that Ayurvedic experts have recommended alcohols prepared by herbal sources, in limited quantity in the form of food and as well as medicines.

This is why [Asava and Arishta](#) medicines are explained in Ayurveda show excellent effect in the treatment of various disorders. Yoga Ratnakara, a traditional Ayurvedic textbook prescribes herbal wines (madya) in the maximum dose of 2 pala (96 ml – around 3 ounce). It also recommends in the dose of 4 pala (192 ml) in case of noon hours and 8 pala (384 ml) during night time. In all these cases we should understand that the alcohol should be in the range of 3-7% alcohol (Asava-Arista).

During night, relatively higher amount of herbal wine is allowed, because person is going to sleep and hence there might not be any untoward effects.

### **Qualities of Alcohol according to Ayurveda:**

1. Lightness – Laghu – Undergoes digestion and absorption very swiftly.
2. Penetrative – Teekshna – enters into deep body tissues.
3. Hot, warm – Ushna
4. Minuteness – Sookshma – enters and opens up minute body channels
5. Sour – Amla Rasa
6. Quickly spreading – Vyavayi – After swift absorption, alcohol spreads to all parts of the body at a rapid speed.
7. Instant – Ashu
8. Dryness – Rooksha
9. Affects and loosens body tissues and loosens joints – Vikasi and
10. Clarity – Vishada - non-slimy, clear

## **Stages of Alcoholic effect:**

### **First stage: (Prathama Mada/Satwic effect)**

1. Promotes the intellect
2. Enhances the memory power
3. Increases broad mindedness
4. Gives pleasure
5. Improves the quality of sleep
6. Promotes the sexual virility
7. Improves the ability of reading, singing, voration etc.

### **Second stage: (Madhyama mada/ Rajasic effect)**

1. Attains unexplainable strength in memory, intellect and vocabulary
2. Individual appears as if he is maniac
3. Disturbed mind
4. Drowsiness
5. Repeated sleep etc.

### **Third stage: (Triteeya Mada/Tamasic effect)**

1. Looses the ability to recognize the truth and myth
2. Disrespect the elders
3. Eat the unwholesome/non eatables
4. Looses consciousness
5. Utters the secrets also.

### **Fourth stage:**

Acharya Sushruta explained this stage. In this stage the person loses the consciousness and falls on ground just like a wooden log, irrespective of time and space.

## **Types and symptoms of of alcoholic intoxication based on Dosh vitiation:**

### **Due to Vata – Vataja Madatyaya**

Hiccup, breathlessness, shivering of the head, pain in the flanks, loss of sleep and delirium etc.

### **Due to Pitta – Pittaja Madatyaya:**

Thirst, burning, fever, excess perspiration, hallucination, diarrhea, vertigo, green discoloration of the body etc.

### **Features of Kaphaja madatyaya:**

Vomiting, tastelessness, nausea, drowsiness, stiffness, heaviness and coldness of the body etc.

When Doshas are inter-mixed, mixed features of Doshic dominance is found when two or three doshas are involved.

### **Unique alcohol intoxicated conditions:**

#### **Paramada:**

It is a unique intoxicated condition caused due to the dominance of Kapha Dosha. In this condition, heaviness of the body, sweetness of the mouth, obstruction to the flow of urine and bowel, drowsiness, tastelessness, thirst, headache and pain in the joint are complained.

#### **Panajeerna (Indigestion of Alcohol)**

In this, distention of the abdomen, vomiting and severe burning sensation in chest and stomach region is observed.

#### **Panavibhrama (Vertigo headache and dizziness caused due to alcohol)**

If Panajeerna is neglected, it leads to vertigo. In this condition, pricking pain in the chest (cardiac area), nausea, burning sensation in the throat, syncope, vomiting, fever and headache are observed.

#### **Complications of excessive alcoholism (Alcoholic intoxication):**

Hiccup, fever, shivering, vomiting, pain in the flanks, cough and vertigo are the complications of alcoholic intoxication.

#### **Treatment of Alcoholic intoxication:**

All sorts of of Pitta and Vata balancing treatments are undertaken. Due priority is given to coolants (Sheetala) and rejuvenatory (Rasayana) medicines with sweet and astringent tastes.

#### **Single drugs recommended in Panatyaya:**

1. Kharjura –Date fruits- Phoenix sylvestre (L.) Roxb.

2. **Dadima-Pome granate- Punica granatum Linn.**
3. **Draksha –Raisins- Vitis vinifera Linn.**
4. Amalaki –Amla- Emblica officinalis Gaertn.
5. Adraka- Ginger- Zingiber officinale Rose.
6. Parushka – Grewia asiatica Linn.
7. Amlavetasa – Garcinia pedunculata Roxb.
8. Parpataka- Fumaria vaillantii Loise.
9. Jambira – **Lemon** – Citrus limon (L.) Burm.

### **Formulations recommended for Panatyaya:**

1. Kharjuradi Mantha
2. Katphaladi Ghrita
3. Masha Ghrita
4. Shatavari Ghrita
5. Punarnava Ghrita
6. Ashtanga Lavana
7. **Kharjurasava** –
8. Dadimadyavalehya – a herbal jam prepared with pomegranate as main ingredient
9. Chinchadi Lehya etc

### **Simple Indian herbal remedies for quick relief from alcohol overdose**

1. Rock salt (Saindhava salt), dry ginger, long pepper and black pepper are taken in equal quantity and fine powder is made. To this, equal quantity of Ajwain (Bishop's weed) is added and two teaspoon of this powder is added to 200ml of hot water and cooked. This is taken daily for 10 to 12 days. It helps to overcome the chronic toxicity of alcohol.

2. Equal quantity of **Triphala choorna** and **Katuki** (Picrorrhiza) are mixed with honey and taken during night time. 7 days' medication reduces the tastelessness, gastritis, and bloating caused due to alcoholic intoxication.

### **Unwholesome diet and habits while a person is suffering with alcoholism:**

1. Warm and spicy food
2. Oily food

3. Night awakening
4. Working in sunshine
5. Work exhaustion etc

### **Wholesome diet and habits:**

1. Godhuma (wheat)
2. Yava (barley)
3. Mudga (green gram)
4. Masha (black gram)
5. Shashtika shali (red rice)
6. Tanduleeyaka (spinach)
7. Patola (snake gourd)
8. Chandana (sandal wood)
9. Vrikshamla (coccum)
10. Amalaki (amla-gooseberry)
11. Dadima (pome granate) etc

Now-a-days due to addiction, fashion, status, as a matter of pleasure and for company, people take alcohol. But if it crosses its limit, surely one or other kind of discomforts are caused. So always, know your limits.

### **Alcoholism in a Satvic Person –**

Satvic person means a person with high Satva – devotional, spiritual, highly optimistic, positive persona. Satva is the supreme quality of mind. Though Alcohol is considered as Tamasik food (that leads to darkness, inaction, laziness, lethargy), it will not have any ill effects on a Satvic person.

Article by Dr MS Krishnamurthy and Dr Hebbar

## **Alcoholism: Ayurvedic Treatment, Medicines, Remedies**

By Dr. Mahesh Annapure M.Sc. D.N., M.D. (A.M.)

Alcohol is consumed all over the world. The habit of excessive consumption of alcohol and being addicted to it is called alcoholism. This disease creates physical, mental, spiritual, social, economical and family problems. Hence it is also called Alcohol dependence syndrome, because, it leads to manifestation of a group of diseases.

In Ayurveda and Sanskrit texts it is called as *Mansikam Visargah*, *Madyapash*, *Madyasakti*.

Madya = Alcohol, *Pash* = Habit, *Aasakti* = Craving.

### **Important words related to alcoholism:**

**Sober:** Person living away from such habits.

**Alcoholic – *madyaasakti*– *Madyapi*:**– Person who consume alcohol.

**Craving** – Affection to have drink.

**Dry drinking:** Joining in the parties with drinker friends without taking alcohol. It creates craving and mind sleep.

**Addict** – Takes alcohol all the time.

**Alcohol Withdrawal Syndrome** – Craving and other health problems caused due to stoppage of alcohol. The person suffers from anxiety, trembling, temporary memory loss, headache, sweating, nausea, insomnia, depression, irritability, short temper etc.

**Hallucination:** A sensory experience in the mind of something, that does not actually exist.

**Triggers:** The substances in nearby environment that may initiate the craving or mind sleep.

They induce heavy craving when patient observe this in front of his eyes. The examples are – Sign Board of a Beer Bar, Festivals in which drinks are used like Holi, Empty bottle of wine, Glass cups, particular snacks, friends, locations, memories. Etc.



Every person may have more than 200 such triggers promoting to drink.

### **Physical problems of alcoholism:**

Hepatitis, Liver damage, **ascites**  
Stomach Ulcers, Loss of appetite,  
Constipation,  
Polyuria – frequent urination  
Gall Bladder, Pancreas, Spleen, Kidneys related problems, and  
Low vision at night.

### **Psychological problems are**

Phobia, Loss of confidence, dizziness, etc.

### **Stages of alcoholism:**

#### **1. Adaptive stage:**

It is the early stage of starting or testing drink. Person believes that he can tolerate it. Gradually the quantity of consumption increases. This is a non noticeable stage.

#### **2. Dependence stage:**

In this stage person needs a large quantity than the earlier, he becomes dependent to alcohol for performing daily activities. He becomes addict. To avoid withdrawal he further increases consumption.

**3. Deterioration stage:** At this stage various body organs get damaged, patient gets mental disorder.

### **Habit level stages:**

**1. Planned drinker:** Person plans carefully when and how to take drink. He drinks on particular occasions like Birthday, Festivals, Promotion, Marriage anniversary etc. During other times, he abstains from alcohol.

**2. Bridge drinker:** Person drinks through a day time in unlimited manner, for a specific period of a week or two weeks. After that he stops drinking. It is a transit stage in between planned drinking and daily drinking.

**3. Daily drinker:** These persons drinks through out the day. They even keep a bottle near to their bed.

### **Ayurvedic approach to Alcoholism:**

Consumption of large quantities of alcohol is considered as Visha – toxic.

### **Properties of alcohol as per Ayurveda:**

As described in the Ayurvedic texts alcohol has following properties.

*Laghu*– light, *Ushna* – hot,  
*Tikshna* – sharp, *Visada* – drying,  
*Vikaasa* – expensive, *Ruksha* – rough,  
*Aasuga* – swift, *Vyavyal*- prevador,  
*Amla* – sour, *Sookshma* – subtle.

All of these properties of alcohol are opposite to the **qualities of ojas**.

### **Psychological disorder:**

Human brain contains a fluid called Dopamine. Alcohol activates the nervous system and stimulates the precursors to promote dopamine formation, to keep and maintain dopamine level.

In the presence of alcohol, brain creates a receptor cells on his surface to remember the taste and quantity of alcohol to be taken. As the level of drinking increases, the receptor cells also increase in number and watch on the level of the alcohol. If there is insufficient level of alcohol, these cells become aggressive and agitating to have the regular level of alcohol, and ask the person to take sufficient alcohol as like last time. If they are not fulfilled by regular quantity, they creates huge craving. these receptor cells never degenerate, they remains for the life. When the person stops drinking by medication for a time and then later if he wish to tast a small peg, then all the cells may not fulfill and the remaining cells become agitate. Such persons can not practice with small quantity, once they have a teast, they need a complete quota as per routine. Some drinkers ask that why I cannot drink in limitation?. Here is the answer for fulfill of the receptor cells.

### **Home remedies:**

1. Make a powder of coriander + capsicum + sugar flakes. Soak one teaspoon in a cup of water for eight hour. Filter and take in the morning.- (*Antioxidant*)
2. Take a lemon juice with sugar and pinch of salt every morning (*Detoxifier*)
3. Take 20 grams of carom seeds, boil it in 100 ml of waterwater, filter, and take.
4. Eat any kind of sweet food item at craving.
5. Take curd or yogurt. (*Detoxifier*)
6. Take one teaspoon of onion juice.
7. Take pomegranate or Apple or Grape juice at least two to three times a week.
8. Take 10 gram of clarified butter- ghee with sugar. (*Antioxidant, Detoxifier*)

### **Ayurvedic treatment for alcoholism-**

The person is given Panchakarma treatment in the beginning.

Vamana – vomiting therapy

Virechana – purgative therapy

Basti – enema therapy

Nasya – nasal drops therapy are administered initially.

This detoxifies body and mind and prepares the body for oral medication and other further treatments.

### **Important Ayurvedic herbs used in the treatment of alcoholism:**

Herbs to improve memory, concentration and to fight depression:

Shankhpushpi (*Convolvulus pluricaulis*),

Kanphool (*dandeleon*),

Brahmi – *Bacopa monneiri*

Kudzu *Pueraria lobata*,

Ashwagandha – *withania somnifera*,

Herbs to treat sleep problems:

Jatamansi (*Nardostachys jatamansi*),

Sarp Gandha, Brahmi

Jaiphal/ Jaipatri (*Myristica fragrans*),

Herbs to improve liver functions:

Aloe Vera, Punarnava, Long pepper, Kutki, Tulsi – to revive liver health

Herbs to treat body ache, Myalgia:

Rasna, Guggulu, Shallaki

Herbs to treat inflammation –

Dashamoola – group of 10 roots –

Bilva – Aegle marmelos

Agnimantha – Premna mucronata

Shyonaka – Oroxyllum indicum

Patala – Stereospermum suaveolens

Gambhari – Gmelina arborea

Brihati – Solanum indicum

Kantakari – Solanum xanthocarpum

Gokshura – Tribulus terrestris

Shalaparni – Desmodium gangeticum

Prishnaparni – Uraria picta

### **Naturopathy Treatment:**

#### **Oil Massage.**

It helps to strengthen nervous system, muscles, mental balance. It reduces stress.

**Mud Bath:** It strengthens, rejuvenates nervous system.

**Exercise:** Just warm up avoiding much stress.

**Yoga:** Improves memory, concentration, relieves tremors

### **Tips to get rid of alcoholism:**

- Take juice of pomegranate, grapes, watermelon etc.
- Avoid excess non vegetarian food. Excess non veg food would increase Rajas and Tamas, which may influence you to indulge in alcohol.
- Do not move out of home with empty stomach.
- Do not move out of home at night time.
- Do not join parties with alcoholic friends.
- Stay in contact with sober persons.
- Take plenty of sugar water with little salt day time.

- Always be engaged in productive work.
- Think positively, avoid negative thinking.
- Think only for today, do not take tension for tomorrow.
- Keep away from first drop, it may activate receptor cells.
- Worship off your favorite good may provide you mental support.

### **Caution towards fake alcoholism treatment advertisements:**

Now a days a lot of traditional Vaidya or Hakims are doing publicity and challenging that their remedy will cure your alcoholism with just a single dose of medicine. Such practitioners are usually unaware about the disease. They provide you with unknown remedies that may cause brain and liver damage. As with any other advertisements, even in healthcare, if something seems too good to be true, it is really too good to be true.

Always consult a registered medical practitioner for all your health complaints.

### **Self help centers and groups:**

Most of the de-addiction centers arrange for meetups of alcoholism patients. There, ex patients who already have quit alcoholism come and explain how quitting alcohol have changed their lives. It is really inspiring and encouraging. If you are alcoholic, please attend such programs.

Search for "alcoholism de addiction groups [your city]" in google and you should easily come across such self help groups.

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## Charaka Vrana Chikitsa – 25th Chapter – Wounds, Ulcers

25th chapter of Charaka Samhita, Chikitsa Sthana deals with symptoms and treatment of internal and external wounds and ulcers. It is called Vrana Chikitsa Adhyaya.

### Treatment of wounds and Ulcers

अथातो द्विव्रणीय चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto dvivraṇīya cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the treatment of 2 types of Ulcers. Thus, said Lord Atreya. [1-2]

### Prologue:

परावरजमात्रेयं गतमान मद व्यथम्।

अग्निवेशो गुरुं काले विनयादिदमब्रवीत्॥३॥

भगवन्! पूर्वमुद्दिष्टौ द्वौ व्रणौ रोग सङ्ग्रहे।

तयोर्लिङ्गं चिकित्सां च वक्तुमर्हसिशर्मद॥४॥

parāvarajñamātreyaṃ gatamāna mada vyatham।

agniveśo gurum kāle vinayādidadamabravīt॥3॥

bhagavan! pūrvamuddiṣṭau dvau vraṇau roga saṅgrahē।

tayorliṅgaṃ cikitsāṃ ca vaktumarhasiśarmada॥4॥

Finding an opportune moment, Agnivesha respectfully requested his preceptor, Lord Atreya who was well versed in the spiritual and physical sciences, and as free from the afflictions of self- pride as well as vanity, as follows:

“O! Lord. 2 types of Ulcers are enumerated in the chapter dealing it the complication of diseases (vide Sutra 19:4:7) O! Bestower of

happiness, you may kindly expound the signs and symptoms as well as treatment of these two types of ulcers. [3-4]

### **Guru's reply:**

इत्यग्निवेशस्य वचो निशम्य गुरुरब्रवीत्|

यौ व्रणौ पूर्वमुद्दिष्टौ निजश्चागन्तुरेव च||५||

श्रूयतां विधिवत् सौम्य! तयोर्लिङ्गं च भेषजम्|

ityagniveśasya vaco niśamya gururabravīt|

yau vraṇau pūrvamuddiṣṭāu nijaścāgantureva ca||5||

śrūyatāṃ vidhivat saumya! tayorliṅgaṃ ca bheṣajam|

Having heard this query, the Preceptor replied, as follows:

O! disciple, no listen about the Linga (signs and symptoms including etiology) and Bhesaja (therapeutic measures) of both the types of ulcers, viz, nija (endogenous) and Agantuja (Exogenous) which were enumerated, in brief, earlier (in Sutra 19;4: 7) [5- ½ 6]

### **Nija and Agantuja Vrana – Endogenous and exogenous ulcers:**

निजः शरीरदोषोत्थ आगन्तुर्बाह्यहेतुजः||६||

वध बन्ध प्रपतनाद्धंष्ट्रा दन्त नख क्षतात्|

आगन्तवो व्रणास्तद्वद्विषस्पर्शाग्निशस्त्रजाः||७||

मन्त्रागद प्रलेपाद्यैर्भेषजैर्हेतुभिश्च ते|

लिङ्गैकदेशैर्निर्दिष्टा विपरीता निजैर्व्रणैः ||८||

nijaḥ śarīradoṣoṭtha āganturbāhyahetujaḥ||6||

vadha bandha prapatanāddamṣṭrā danta nakha kṣatāt|

āgantavo vraṇāstadvadviṣasparśāgnīśastrajāḥ||7||

mantrāgadapralepādyairbheṣajairhetubhīśca te|

liṅgaikadeśairnirdiṣṭā viparītā nijairvraṇaiḥ ||8||

The Nija or endogenous type of Vrana (ulcer) is caused by the vitiation of Doshas of the body, and

The Agantuja type of ulcer is caused by external factors like Vadha (wound caused by stabbing, etc, ), Bandha (wound caused by tying with a rope etc), fall and injury by fangs, teeth and nail. This type of exogenous ulcer is also caused by exposure to (contact with) poison, fire and sharp- edged weapon.

The exogenous ulcer bears special characteristic features in as much as these can be cured by

- Mantra (Incantation)
- Agada (Talisman) and
- External application of drugs in the form of paste

They have specific causative factors, and they have specific signs and symptoms (which are localized). The Nija or endogenous and types of ulcer, however, bears opposite characteristic features. [6 1/2- 8]

व्रणानां निज हेतूनामागन्तूनामशाम्यताम्।

कुर्याद्दोषबलापेक्षी निजानामौषधं यथा॥९॥

vraṇānāṃ nija hetūnāmāgantūnāmaśāmyatām।

kuryāddoṣabalāpekṣī nijānāmauśadhaṃ yathā॥9॥

If the endogenous type of ulcer do not yield to the treatment (specified above) because of its association with the Doshas of the body, then even such exogenous ulcer is treated with medicines (to be) prescribed for endogenous ulcer, depending upon the strength of the aggravated Doshas. [9]

### **Pathogenesis of Endogenous Ulcers:**

यथास्वैर्हेतुभिर्दुष्टा वात पित्त कफा नृणाम्।

बहिर्मार्गं समाश्रित्य जनयन्ति निजान् व्रणान्॥१०॥



yathāsvairhetubhirduṣṭā vāta pitta kaphā nr̥ṇām |  
bahirmārgaṃ samāśritya janayanti nijān vraṇān ||10||

Vata, Pitta and Kapha being aggravated by their respective causative factors get lodged in the exterior (external pathway) of the body to give rise to endogenous type of ulcer in the human beings [10]

### **Vataja Vrana Lakshana:**

स्तब्धः कठिन संस्पर्शो मन्द स्रावोऽति तीव्र रुक् |  
तुद्यते स्फुरति श्यावो व्रणो मारुत सम्भवः ||११||  
stabdhaḥ kaṭhina saṃsparśo manda srāvo'ti tīvra ruk |  
tudyate sphurati śyāvo vraṇo māruta sambhavaḥ ||11||

Vatika type of ulcer is characterized by

- Stabdha – stiffness
- Kathina samsparsha – hardness in touch
- Manda srava – scant discharge
- Ati tivra ruk – excruciating pain
- Tudyate – pricking sensation
- Sphurana – throbbing and
- Shyava aruna maruta sambhava – bluish black coloration [11]

### **Treatment of Vatika Ulcer:**

सम्पूरणैः स्नेहपानैः स्निग्धैः स्वेदोपनाहनैः |  
प्रदेहैः परिषेकैश्च वात व्रणमुपाचरेत् ||१२||  
sampūraṇaiḥ snehapānaiḥ snigdhaiḥ svedopanāhanaiḥ |  
pradehaiḥ pariṣekaiśca vāta vraṇamupācaret ||12||

The patient suffering from Vatika type of ulcer is treated with

- Sampurna – filling buccal cavity of the ulcer
- Snehapana – oleation therapy and

- Snigdha – fomentation
- Upanaha – application of hot paste of drugs
- Pradeha – application of ointment and
- Pariseka (affusion) which are of unctuous nature [12]

### **Signs and Symptoms of Paittika Vrana:**

तृष्णा मोह ज्वर स्वे (क्ले)द दाह दुष्ट्यवदारणैः।

व्रणं पित्तकृतं विद्याद्गन्धैः स्रावैश्च पूतिकैः॥१३॥

tr̥ṣṇā moha jvara sve (kle)da dāha duṣṭyavadāraṇaiḥ।

vraṇaṃ pittakṛtaṃ vidyādgandhaiḥ srāvaiśca pūtikaiḥ॥13॥

The patient suffering from Paittika type of ulcer gets

- Trishna – thirst
- Moha – unconsciousness
- Jwara – fever
- Sweda – sweating
- Daha – burning sensation
- Dushti – putrifaction and
- Avadarana – sloughing out of tissues and
- Vidyat gandhaiḥ putika srava – elucidation of foul smelling material (pus) from the ulcer [13]

### **Treatment of Paittika Ulcer:**

शीतलै र्मधुरैस्तिकैः प्रदेह परिषेचनैः।

सर्पिष्पानै विरेकैश्च पैत्तिकं शमयेद्व्रणम्॥१४॥

śītalai rmadhuraistiktaiḥ pradeha pariṣecanaiḥ।

sarpiṣpānai rvirekaiśca paittikaṃ śamayedvraṇam॥14॥

Paittika type of ulcer is treated with

- Pradeha – application of hot paste of drugs and
- Parisechana (affusion)
- Sarpi pana – intake of medicated ghee and

- Virechana – purgation therapy prepared of cooling, sweet and bitter drugs. [14]

### **Signs and Symptoms of Kaphaja Vrana:**

बहु पिच्छो गुरुः स्निग्धः स्तिमितो मन्द वेदनः।

पाण्डुवर्णोऽल्प सङ्क्लेदश्चिरकारी कफव्रणः॥१५॥

bahu piccho guruḥ snigdhaḥ stimito manda vedanaḥ।

pāṇḍuvarṇo'lpasaṅkledaścirakārī kaphavraṇaḥ॥15॥

The Kaphaja type of ulcer is characterized by

- Bahu piccha – excessively slime exudation
- Guru – heaviness
- Snigdha – unctuousness
- Stimita – numbness
- Manda vedana – mild pain
- Pandu varna – pallor
- Alpa sanklesha – less of sloughing and
- Chira kari — long duration (chronic nature). [15]

### **Treatment of Kaphaja Vrana:**

कषाय कटु रूक्षोष्णैः प्रदेह परिषेचनैः।

कफव्रणं प्रशमयेत्तथा लङ्घन पाचनैः ॥१६॥

kaṣāya kaṭu rūkṣoṣṇaiḥ pradeha pariṣecanaiḥ।

kaphavraṇaṃ praśamayettathā laṅghana pācanaiḥ ॥16॥

Kaphaja type of ulcer is treated with

- Pradeha (application of hot paste of drugs) and
- Parisechana (affusion) prepared of drugs which are Kashaya (astringent), Katu (pungent), Ruksha (dry) and Ushna (hot).

The patient suffering from this type of ulcer is given

- Langhana (Fasting) and

- Pachana (which helps in the metabolic transformation of uncooked material of the body) therapies [16]

### Characteristic Features:

तौ द्वौ नानात्वभेदेन निरुक्ता विंशति व्रणाः।

तेषां परीक्षा त्रिविधा, प्रदुष्टा द्वादश स्मृताः॥१७॥

स्थानान्यष्टौ तथा गन्धाः, परिस्रावाश्चतुर्दश।

षोडशोपद्रवा दोषाश्चत्वारो विंशतिस्तथा॥१८॥

तथा चोपक्रमाः सिद्धाः षट्त्रिंशत् समुदाहृताः।

विभज्यमानाञ्छृणु मे सर्वानेतान् यथेरितान्॥१९॥

tau dvau nānātvabhedena niruktā viṃśati rvraṇāḥ।

teṣāṃ parīkṣā trividhā, praduṣṭā dvādaśa smṛtāḥ॥17॥

sthānānyaṣṭau tathā gandhāḥ, parisrāvāścaturdaśa।

ṣoḍaśopadravā doṣāścātvaro viṃśatistathā॥18॥

tathā copakramāḥ siddhāḥ ṣaṭtrimśat samudāhṛtāḥ।

vibhajyamānāñchr̥ṇu me sarvānetān yatheritān॥19॥

These types of ulcers have the following characteristic features:

1. These are further classified into 20 varieties, depending upon the differences in their nature
2. These are to be examined in 3 different ways
3. In the advanced stage of their manifestation, they exhibit 12 characteristic features
4. Their locations are 8 in number
5. They are associated with 8 types of foul odors
6. They have 14 types of discharges
7. They have 16 types of complications
8. There are 24 factors which cause impediments in the healing of these ulcers and
9. There are 36 effective therapeutic measures for the treatment of these ulcers.

All the above mentioned factors will be described hereafter individually. Listen to me! [17-19]

### **Vrana Bheda – Twenty varieties of Ulcers:**

कृत्योत्कृत्यस्तथा दुष्टोऽदुष्टो मर्मस्थितो न च।  
संवृतो दारुणः स्रावी सविषो विषमस्थितः॥२०॥

उत्सङ्ग्युत्सन्न एषां च व्रणान् विद्याद्विपर्ययात्।  
इति नानात्वभेदेन निरुक्ता विंशति व्रणाः॥२१॥

kr̥tyotkr̥tyastathā duṣṭo'duṣṭo marmasthito na ca।  
saṁvr̥to dāruṇaḥ srāvī saviṣo viṣamasthitaḥ॥20॥  
utsaṅgyutsanna eṣāṃ ca vraṇān vidyādviparyayāt।  
iti nānātvabhedena niruktā viṃśati vr̥ṇāḥ॥21॥

Depending upon their various characteristic features, ulcers are of 20 varieties as follows

1. Krtya or those requiring intervention, viz, incision, etc, [this term is also interpreted as "curable"].
2. Akrtya or those not requiring surgical intervention. These are just to be healed [this term is also interpreted as "incurable"]
3. Dusta or purified ulcer
4. Adusta or ulcers which are not purified
5. Marmasthita or ulcers located in the Marmans (vital organs)
6. Amarmasthita or ulcers not located in the vital organs
7. Samvrta or closed ulcers
8. Vivrata or open (exposed) ulcers
9. Daruna or hard ulcers
10. Adaruna or soft ulcer
11. Sravin or ulcers with profuse discharge
12. Asravin or ulcers with no discharge or scanty discharge
13. Savisa or ulcers having poisonous effects or those caused by poisons
14. Avisa or ulcers which are not poisonous or which are not

caused by poisons

15. Visamasthita or ulcers having regular borders or which are located in the uneven parts of the body.

16. Samasthita or ulcers having regular borders or which are located in the uneven parts of the body

17. Utsangin or ulcers having thin borders

18. Anutsangin or ulcers having thin borders

19. Utsanna or ulcers having elevated surface and

20. Anutsanna or ulcers having depressed surface. [20-21]

### **Methods of Examination:**

दर्शन प्रश्न संस्पर्शैः परीक्षा त्रिविधा स्मृता।

वयो वर्ण शरीराणामिन्द्रियाणां च दर्शनात्॥२२॥

हेत्वर्ति सात्म्याग्निबलं परीक्ष्यं वचनाद्बुधैः।

स्पर्शान्मार्दवशैत्ये च परीक्ष्ये सविपर्यये॥२३॥

darśana praśna saṁsparśaiḥ parīkṣā trividhā smṛtā।

vayo varṇa śarīrāṇāmindriyāṇāṃ ca darśanāt॥22॥

hetvarti sātmyāgnibalaṃ parīkṣyaṃ vacanādbudhaiḥ।

sparśānmārdavaśaitye ca parīkṣye saviparyaye॥23॥

Examination of the ulcer and the patient suffering from this ailment is to be carried out in 3 different ways, viz,

- Darshana – inspection
- Prashna – interrogation and
- Samsparsha – palpation

To be examined by Darshana (inspection):

- Vaya – age
- Varna – color
- Sharira – nature of the physique and
- Indriya – sense organs

To be examined by Prashna (interrogation):

- Hetu – etiology

- Arti – nature of the pain
  - Satmya (wholesomeness of food, drugs, etc.) and
  - Agni Bala (power of digestion and metabolism)
- To be examined by Samsparsha (palpation):
- Mardava – Stiffness or hardness and
  - Shaitya – coldness or heat in the ulcerated part of the body are
- [22-23]

### Characteristic Features of Ulcer in Advanced Stage:

श्वेतोऽवसन्नवर्त्माऽतिस्थूलवर्त्माऽतिपिञ्जरः।

नीलःश्यावोऽतिपिडको रक्तः कृष्णोऽतिपूतिकः॥२४॥

रोप्यः कुम्भीमुखश्चेति प्रदुष्टा द्वादश व्रणाः।

चतुर्विंशतिरुद्दिष्टा दोषाः कल्पान्तरेण वै॥२५॥

śveto'vasannavartmā'tisthūlavartmā'tipiñjarah|

nīlaḥśyāvo'tipidako raktaḥ kṛṣṇo'tipūtikaḥ||24||

ropyaḥ kumbhīmukhaśceti praduṣṭā dvādaśa vraṇāḥ|

caturviṃśatiruddiṣṭā doṣāḥ kalpāntareṇa vai||25||

12 characteristic features indicating the advanced stage of morbidity of an ulcer are as follows

1. Svetatva – Paleness of the ulcer
2. Avasanna Vartmatva – depression of the margin of the ulcer
3. Ati SthulaVartmatva – excessive thickness of the margin of the ulcer
4. ati Pinjaratva – excessively red and yellow mixed coloration of the ulcer
5. Neelatva – blue coloration of the ulcer
6. Shyavatva – blackish brown coloration of the ulcer
7. Ati pidakatva – appearance of eruption in excess around the ulcer
- 8 – 9 Rakta-Krsnatva – red or black coloration of the ulcer
10. Ati putitva – excessive putrefaction of the ulcer

11. ropyatva – recurrence of the ulcer, after it is healed and
12. Kumbhi mukhatva – the ulcer having a narrow opening with an expanded base like a jar

These morbid conditions are also classified into 24 categories depending upon their associating with causative factors like Snayu-kleda (sloughing of ligament). [24-25]

### **Vrana Sthana – Seats of Manifestation of Ulcers:**

त्वक्सिरा मांस मेदोऽस्थि स्नायु मर्मन्तराश्रयाः।

व्रणस्थानानि निर्दिष्टान्यष्टावेतानि सङ्ग्रहे॥२६॥

tvaksirā māṃsa medo'sthi snāyu marmāntarāśrayāḥ।

vraṇasthānāni nirdiṣṭānyaṣṭāvetāni saṅgrahe॥26॥

Ulcers, in brief, are manifested in the following 8 locations:

1. Tvag Ashraya – located in the skin
2. Sira ashraya – located in the vessels
3. Mamsa ashraya – located in the muscle tissue
4. Medas-Ashraya – located in the fat tissue
5. Asthyashraya – located in the bones
6. Snayu- Ashraya – located in the ligaments
7. Marman-Ashraya – located in the vital organs and
8. Antarashraya or Kosthashraya – located in the viscera of the chest and abdomen [26]

### **Vrana Gandha – Different Odors of Ulcer:**

सर्पिस्तैल वसा पूय रक्त श्यावाम्ल पूतिकाः।

व्रणानां व्रण गन्धजैरष्टौ गन्धाः प्रकीर्तिताः॥२७॥

sarpistaila vasā pūya rakta śyāvāmla pūtikāḥ।

vraṇānāṃ vraṇa gandhajñairāṣṭau gandhāḥ prakīrtitāḥ॥27॥

According to the physicians specialized in determining different types of odors, the smell emanating from the ulcers are of 8 types,



as follows:

1. Sarpis – smell of the ghee
2. Taila – smell of oil
3. Vasa – smell of fat
4. Puya – smell of pus
5. Rakta – smell of blood
6. Syava – smell which emanates when curd is rubbed over copper
7. Amla -smell associated with a sour substance and
8. Puti – putrid smell [27]

### **Vrana Srava – Nature of discharge from ulcers:**

लसीका जल पूयासृग्घारिद्रारुण पिञ्जराः।

कषाय नील हरित स्निग्ध रूक्ष सितासिताः॥२८॥

इति रूपैः समुद्दिष्टा व्रणस्रावाश्चतुर्दश।

lasikā jala pūyāsr̥gghāridrāruṇa piñjarāḥ।

kaṣāya nīla harita snigdha rūkṣa sitāsītāḥ॥28॥

iti rūpaiḥ samuddiṣṭā vraṇasrāvāścaturdaśa।

Discharges from ulcers are, in brief, of 14 types, as follows

1. Lasika-Srava – discharge of lymph –like fluid
2. Jala Srava – watery discharge
3. Puya-Srava – Discharge of Pus
4. Asrk- Srava – blood discharge
5. Haridra Srava – discharge which is yellow like turmeric
6. Aruna- Srava – discharge which is reddish in color
7. Pinjara-Srava – discharge which is mixed red and yellow in color
8. Kasaya- Srava – discharge of brownish black color
9. Neela Srava – discharge of blue color
10. Harita Srava – discharge of green color
11. Snigdha Srava – discharge of unctuous nature
12. Rooksha Srava – discharge of Dry nature

13. Sita Srava – discharge of white color and  
14. Asita Srava – discharge of black color [28 – ½ 29]

### **Complications of Ulcers:**

विसर्पः पक्षघातश्च सिरा स्तम्भोऽपतानकः॥२९॥

मोहोन्माद व्रण रुजो ज्वरस्तृष्णा हनुग्रहः।

कासश्छर्दिरतीसारो हिक्का श्वासः सवेपथुः॥३०॥

षोडशोपद्रवाः प्रोक्ता व्रणानां व्रण चिन्तकैः।३१।

visarpaḥ pakṣaghātaśca sirā stambho'patānakaḥ॥29॥

mohonmāda vraṇa rujo jvarastrṣṇā hanugrahaḥ।

kāsaśchardiratisāro hikkā śvāsaḥ savepathuḥ॥30॥

ṣoḍaśopadravāḥ proktā vraṇānāṃ vraṇa cintakaiḥ।31।

**Complications of ulcers**, according to the specialists' in this branch are 16 in number as follows

1. Visarpa – erysipelas
2. Paksaghata – hemiplegia
3. Sirastambha – stiffness of vessels
4. Apatanaka – convulsions
5. Moha – unconsciousness
6. Unmada – insanity
7. Vrana ruk – acute pain in ulcers
8. Jvara – fever
9. Trsna – morbid thirst
10. Hanugraha – lock- jaw
11. Kasa – cough
12. Chardi – vomiting
13. Atisara – Diarrhoea
14. Hikka – hiccup
15. Svasa – dyspnoea
16. Vepathu – trembling [29 ½- ½ 31]

## Impediments in Healing of Ulcers:

स्नायु क्लेदात्सिराक्लेदाद्गाम्भीर्यात्कृमिभक्षणात् ||३१||

अस्थिभेदात् सशल्यत्वात् सविषत्वाच्च सर्पणात्|

नख काष्ठ प्रभेदाच्च चर्मलोमातिघट्टनात् ||३२||

मिथ्याबन्धादति स्नेहादतिभैषज्य कर्षणात्|

अजीर्णादतिभुक्ताच्च विरुद्धासात्म्य भोजनात्||३३||

शोकात् क्रोधाद्विवास्वप्नाद्व्यायामान्मैथुनात्तथा|

व्रणा न प्रशमं यान्ति निष्क्रियत्वाच्च देहिनाम्||३४||

snāyu kledātsirākledādgāmbhīryātkṛmibhakṣaṇāt ||31||

asthibhedāt saśalyatvāt saviṣatvācca sarpaṇāt|

nakha kāṣṭha prabhedācca carmalomātighaṭṭanāt ||32||

mithyābandhādāti snehādātibhaiṣajya karṣaṇāt|

ajīrṇādatibhuktācca viruddhāsātmya bhojanāt||33||

śokāt krodhādivās vapnādvyāyāmānmaithunāttathā|

vraṇā na praśamaṃ yānti niṣkriyatvācca dehinām||34||

Factors which cause impediments in the healing of ulcers are 24 in number, and are as follows:

1. Snayu- Kleda – Sloughening of ligaments
2. Sira- Kleda – sloughening of Vessels
3. Gambhirya – when the ulcers is deep seated
4. Krmi- bhaksana – appearance of Maggots, therapy causing denudation of the tissues of the ulcer
5. Asthibheda – fracture of bone near the ulcer
6. Sasalyatva – presence of foreign bodies in the ulcer
7. Savishatva – presence of poison in the ulcer
8. Sarpanatva – spreading of the ulcer
9. Nakha- kasta- prabheda – excessive injury by nails and wood pieces
10. Charma- Atighattana – excessive denudation of the skin
11. Loma- Atighattana – excessive denudation of the small hair

near the skin

12. Mitya-Bandha – wrong bandaging
  13. Atisneha – excessive oleation
  14. Ati- bhaisajya- Karsana – emaciation of the tissues near the ulcer because of application of drugs in excess
  15. Ajirna – indigestion
  16. Atibhukta – over eating
  17. Viruddha-Bhojana – intake of mutually contradictory ingredients of food etc
  18. Asatmya- bhojana – intake of unwholesome food
  19. Shoka – grief
  20. Krodha – anger
  21. Diva- svapna – sleep during the day time
  22. Vyayama – excessive physical exercise
  23. Maithuna- sexual intercourse
  24. Niskriyatva – negligence of using proper therapeutic measures
- [31 ½ – 34]

### **Reasons of Ulcers becoming difficult of cure:**

परिस्रावाच्च गन्धाच्च दोषाच्चोपद्रवैः सह।

व्रणानां बहु दोषाणां कृच्छ्रत्वं चोपजायते॥३५॥

parisrāvācca gandhācca doṣāccopadravaiḥ saha।

vraṇānāṃ bahu doṣāṇāṃ kṛcchratvaṃ copajāyate॥35॥

If the ulcer is caused by several Doshas (Vayu, pitta and Kapha), and is associated in excess with morbid secretions, odours, Doshas (factors causing impediments in the healing of ulcers) and other complications, then it becomes Kruchra sadhya (difficult of cure).  
[35]

### **Vrana Sadha – Asadhyata – Curable, difficult of cure and incurable Ulcers:**

त्वङ्मांसजः सुखे देशे तरुणस्यानुपद्रवः।

धीमतोऽभिनवः काले सुखसाध्यः स्मृतो व्रणः॥३६॥

गुणैरन्यतमैर्हीनस्ततः कृच्छ्रो व्रणः स्मृतः।

सर्वैर्विहीनो विज्ञेयस्त्वसाध्यो निरुपक्रमः ॥३७॥

tvañmāṃsajaḥ sukhe deśe taruṇasyānupadravaḥ| dhīmato'bhinavaḥ  
kāle sukhasādhyāḥ smr̥to vraṇaḥ||36|| guṇairanyatamairhīnastataḥ  
kṛcchro vraṇaḥ smr̥taḥ| sarvairvihīno vijñeyastvasādhyo  
nirupakramaḥ ||37||

Factors indicating easy curability of ulcers are as follows:

1. Confinements of the ulcer to the skin and muscle tissues alone
2. Location in an easily approachable site
3. Young age of the patient
4. Non-association of the ulcer with complications
5. Enough wisdom of the patient to use appropriate treatment regularly
6. Recent origin of the ulcer and
7. Conduciveness of the season for the treatment of the ulcer

If any of the above mentioned factors are backing, then the ulcer becomes difficult of cure (Krcchra – Sadhya).

If all the above mentioned factors are lacking then the ulcer becomes incurable (Asadhya), and its treatment should not be attempted (Nirupakrama). [36- 37]

### **Shodhana or Elimination Therapy:**

व्रणानामादितः कार्यं यथासन्नं विशोधनम्।

ऊर्ध्वभागैरधोभागैः शस्त्रैर्बस्तिभिरेव च॥३८॥

सद्यः शुद्ध शरीराणां प्रशमं यान्ति हि व्रणाः॥३९॥

vraṇānāmāditaḥ kāryaṃ yathāsannaṃ viśodhanam|

ūrdhvabhāgairadhobhāgaiḥ śastrairbastibhireva ca||38||

sadyaḥ śuddha śarīrāṇāṃ praśamaṃ yānti hi vraṇāḥ|39|

In the beginning, the patient suffering from ulcer should appropriately be given elimination therapies for the purification of

the body and elimination of the morbid mater] through the upward track (Vamana or emesis) and downward track (Virecana or purgation), by venesection with the help of sharp edged instruments, and by medicated enema (basti). When the body becomes cleansed of the morbid matter, the ulcer gets healed up instantaneously. [38- ½ 39]

### **Vrana Chikitsa – Therapeutic Measures:**

यथाक्रममतश्चोर्ध्वं शृणु सर्वानुपक्रमान्॥३९॥

शोफघ्नं षड्विधं चैव शस्त्रकर्मावपीडनम्।

निर्वापणं ससन्धानं स्वेदः शमनमेषणम्॥४०॥

शोधनौ रोपणीयौ च कषायौ सप्रलेपनौ।

द्वे तैले तद्गुणे पत्रं छादने द्वे च बन्धने॥४१॥

भोज्यमुत्सादनं दाहो द्विविधः सावसादनः।

काठिन्य मर्दवकरे धूपनालेपने शुभे॥४२॥

व्रणावचूर्णनं वर्ण्यं रोपणं लोमरोहणम्।

इति षट्त्रिंशदुद्दिष्टा व्रणानां समुपक्रमाः॥४३॥

yathākramamataścordhvaṃ śṛṇu sarvānupakramān||39||

śophaghnaṃ ṣaḍvidhaṃ caiva śastrakarmāvapīḍanam|

nirvāpaṇaṃ sasandhānaṃ svedaḥ śamanameṣaṇam||40||

śodhanau ropaṇīyau ca kaṣāyau sapralepanau|

dve taile tadguṇe patraṃ chādane dve ca bandhane||41||

bhojyamutsādanaṃ dāho dvididhaḥ sāvasādanaḥ|

kāṭhinya mārḍavakare dhūpanālepane śubhe||42||

vraṇāvachūrṇanaṃ varṇyaṃ ropaṇaṃ lomaroḥaṇam|

iti ṣaṭṭriṃśaduddiṣṭā vraṇānām samupakramāḥ||43||

Now, hear about all the 36 therapeutic measures [for the treatment of ulcers] to be described in the order hereafter. These are, as follows:

1. Shophaghna (therapeutic measures for relieving oedema)

2. 7 Shastra karman (six surgical measures—vide verse no 55)
8. Avapidana (compression by the application of paste of drugs)
9. Nirvana (sprinkling of cooling medicated decoction for alleviating burning sensation and heat of the ulcers)
10. Sandhana (restoration of muscles and fractured bones in the location of the ulcer)
11. Svedana (fomentation)
12. Samana (application of the paste of drugs for the alleviation of pain and burning sensation in the ulcer)
13. Esana (robbing)
14. Sodhana- Pralepa (washing the cleansing decoction)
15. Sodhana Pralepa (application of the paste of drugs for cleaning in ulcer)
16. Ropana Kashaya (washing the ulcer with healing decoction)
17. Ropana pralepa – application of the paste of drugs for the healing of ulcer
18. Shodhana Taila ghrta (application of medicated oil and medicated ghee for the cleansing of the ulcer)
19. Ropana Taila ghrta (application of the medicated oil and medicated ghee for the healing of the ulcer)
20. Patra (covering the ulcer with the leaves of the medicinal plants)
21. Chadana (padding the ulcer with gauze)
22. 23 Bandhana (two type of bandaging)
24. Bhojya – diet and regimens
25. Utsadana – elevation of the deep-seated ulcer
26. Avasadana – removal of excessively projected tissues in the ulcer
27. – Daha – cauterization and
- 28 – Kshara
29. Kathinyakara Dhupana – fumigation for the hardening of the excessively soft of the ulcer
30. Mardavakara dhupana – fumigation for softening the

excessively hard tissues of the ulcer

31. Kathinyakara alepana – application of ointment for hardening the excessively soft tissues of the ulcer

32. Mardavakara alepana – application of ointment for softening the excessively hard tissues of the ulcer

33. Avachurnana – dusting the powder of drugs over the ulcer

34. Ropana – application of recipes for growth of clear skin over the ulcer

35. Varnya – restoration of the normal color of the skin over the ulcer

36. Loma- rohana – application of recipes for the restoration of small hair over the skin after the ulcer is healed [39 ½- 43]

### **Shophaghna Chikitsa (therapeutic measures to relieve oedema):**

पूर्वरूपं भिषग्बुद्ध्वा व्रणानां शोफमादितः।

रक्तावसेचनं कुर्यादजात व्रण शान्तये॥४४॥

शोधयेद्बहुदोषांस्तु स्वल्पदोषान् विलङ्घयेत्।

पूर्वं कषाय सर्पिर्भिर्जयेद्वा मारुतोत्तरान्॥४५॥

न्यग्रोधोदुम्बराश्वत्थ प्लक्ष वेतस वल्कलैः।

ससर्पिष्कैः प्रलेपः स्याच्छोफ निर्वापणः परम्॥४६॥

विजया मधुकं वीरा बिसग्रन्थिः शतावरी।

नीलोत्पलं नागपुष्पं प्रदेहः स्यात् सचन्दनः॥४७॥

सक्तवो मधुकं सर्पिः प्रदेहः स्यात् सशर्करः।

अविदाहीनि चान्नानि शोफे भेषजमुत्तमम्॥४८॥

pūrvarūpaṃ bhiṣagbuddhvā vraṇānāṃ śophamāditāḥ।

raktāvasecanaṃ kuryādajāta vraṇa śāntaye॥44॥

śodhayedbahudoṣāṃstu svalpadoṣān vilaṅghayet।

pūrvaṃ kaṣāya sarpirbhirjayedvā mārutottarān॥45॥

nyagrodhodumbarāśvattha plakṣa vetasa valkalaiḥ।

sasarpīṣkaiḥ pralepaḥ syācchopha nirvāpaṇaḥ param॥46॥



vijayā madhukaṃ vīrā bisagranthiḥ śatāvarī|  
nīlotpalaṃ nāgapuṣpaṃ pradehaḥ syāt sacandanaḥ||47||  
saktavo madhukaṃ sarpiḥ pradehaḥ syāt saśarkaraḥ|  
avidāhīni cānnāni śophe bheṣajamuttamam||48||

### **Shophaghna Chikitsa (therapeutic measures to relieve oedema):**

In the premonitory stage, when the ulcer (abscess) is not fully manifested, but only oedema, the physician, after ascertain it, should apply blood-letting therapy, to avert its manifestation. If the Doshas are aggravated in excess, the patient is given- Shodhana (elimination) therapy, and if these Doshas are essay aggravated, then Langhana (fasting) therapy is administered. The patient is given decoctions of drugs and medicated ghee for the alleviation of Doshas. In the beginning, however, these therapeutic measures should aim at alleviating the aggravated Vayu followed by other Doshas (Pitta and Kapha).

Application of the paste of bark of Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Plaksa – Ficus lacor and Vetasa – Salix caprea, along with ghee is, especially effective in order to receive oedema.

### **Application of the Pradeha (ointment of paste) of**

- Vijaya (Bala – Country mallow (root) – Sida cordifolia
  - Madhuka– Licorice – Glycyrrhiza glabra
  - Vira
  - Bisagranthi – Nelumbium speciosum
  - Shatavari – Asparagus racemosus
  - Nilotpala – Nymphaea stellata and
  - Nagapuspa – Messua ferrea along with
  - Chandana (Sandalwood – Santalum album) also relieves oedema.
- Roasted barley flour and the powder of Madhuka– Licorice – Glycyrrhiza glabra, mixed ghee and sugar is applied for correcting

oedema in ulcers.

Food ingredients which do not cause burning sensation (avidahin) are immensely useful for the cure of oedema in ulcers. [44- 48]

### **Shastrakarma for Vrana – Surgical Interventions:**

स चेदेवमुपक्रान्तः शोफो न प्रशमं व्रजेत्|

तस्योपनाहैः पक्वस्य पाटनं हितमुच्यते||४९||

तैलेन सर्पिषा वाऽपि ताभ्यां वा सक्तु पिण्डिका|

सुखोष्णा शोफपाकार्थमुपनाहः प्रशस्यते||५०||

सतिला सातसीबीजा दध्यम्ला सक्तु पिण्डिका|

सकिण्व कुष्ठ लवणा शस्ता स्यादुपनाहने||५१||

रुग्दाह राग तोदैश्च विदग्धं शोफमादिशेत्|

जल बस्ति समस्पर्शं सम्पक्वं पीडितोन्नतम्||५२||

उमाऽथो गुग्गुलुः सौधं पयो दक्षकपोतयोः|

विट् पलाशभवः क्षारो हेमक्षीरी मुकूलकः||५३||

इत्युक्तो भेषजगणः पक्वशोथप्रभेदनः|

सुकुमारस्य, कृच्छ्रस्य शस्त्रं तु परमुच्यते||५४||

sa cedevamupakrāntaḥ śopho na praśamaṃ vrajet|

tasyopanāhaiḥ pakvasya pāṭanaṃ hitamucyate||49||

tailena sarpiṣā vā'pi tābhyāṃ vā saktu piṇḍikā|

sukhoṣṇā śophapākārthamupanāhaḥ praśasyate||50||

satilā sātasībījā dadhyamlā saktu piṇḍikā|

sakiṇva kuṣṭha lavaṇā śastā syādupanāhane||51||

rugdāha rāga todaiśca vidagdhaṃ śophamādiśet|

jala basti samasparśaṃ sampakvaṃ pīḍitonnatam||52||

umā'tho gugguluḥ saudhaṃ payo dakṣakapotayoḥ|

viṭ palāśabhavaḥ kṣāro hemakṣīrī mukūlakaḥ||53||

ityukto bheṣajagaṇaḥ pakvaśoṭhaprabhedanaḥ|

sukumārasya, kṛcchrasya śastraṃ tu paramucyate||54||

If oedema does not subside despite the above therapeutic measures, then it is got suppurated by the application of Upanaha (hot paste of drugs). Thereafter, its opening incisions are beneficial. A bolus prepared of Saktu (roasted barley flour) mixed with oil or ghee or both is applied as warm poultice which is useful for causing suppuration of the abscess.

A bolus prepared of Saktu (roasted barely flour) and mixed with Tila – Sesame (Sesamum indicum), Seeds of Atasi – Linum usitatissimum, Sour curd, Kinva (Yeast), Kushta – Saussurea lappa and salt is useful as Upanaha (hot poultice).

If the abscess is characterized by Ruk (pain), Daha (burning sensation), Raga (redness) and Toda (pricking pain), then it is to be diagnosed as Vidagdha or semi matured if it is fully matured (sampakva) or saturated, then it becomes like Jala basti samprasha (after bag to touch), and Pidita unnatam (when pressed it gets elevated of its own again)

These constitute the group of drugs, the external application of which helps in the rupture of the suppurated abscess, these drugs are useful for the patients who are of tender nature (sukumara) who cannot stand surgical intervention:

- Uma – linseed
- Guggulu (Commifora mukul Engl)
- Sudha-ayas (snuhi- Ksira)
- Stool or Daksa (cock) and Kapota,
- Alkali preparations of Palasa – Butea monosperma, Hema (Mesua ferrea) Ksiri (Kankustha) and Mukulaka (danti)

If the patient is Krcchra (physically and mentally strong), then, incision of the suppurated abscess is an excellent remedial measure. [49- 54]

## **Shat Vidha Shastrakarma for Vrana – Six surgical Measures:**

पाटनं व्यधनं चैव छेदनं लेपनं तथा।

प्रच्छन्नं सीवनं चैव षड्विधं शस्त्रकर्म तत्||५५||

pāṭanam vyadhanaṃ caiva chedanaṃ lepanaṃ tathā|

pracchanaṃ sīvanaṃ caiva ṣaḍvidhaṃ śāstrakarma tat||55||

The sites of surgical measures useful for the treatment of ulcers and abscesses are, as follows:

1. Patana – Incision
2. Vyadhana – Puncturing
3. Chedana – Excision
4. Lepana or Lekhana – Scooping
5. Pracchana – scarification or rubbing and
6. Sivana – Suturing [55]

### **Patana (incision):**

नाडी व्रणाः पक्वशोथास्तथा क्षत गुदोदरम्|

अन्तःशल्यश्च ये शोफाः पाट्यास्ते तद्विधाश्च ये||५६||

nādī vranāḥ pakvaśothāstathā kṣata gudodaram|

antaḥśalyāśca ye śophāḥ pāṭyāste tadvidhāśca ye||56||

Incision is useful for the following types of ulcers:

1. Nadi- Vrana – sinus
2. Pakva- Vrana – Suppurated abscess or ulcer
3. Ksatodara – intestinal perforation
4. Baddha Gudodara – intestine obstruction
5. Antah- Shalya – wounds and ulcers having foreign body inside
6. Similar other ailments [56]

### **Vyadhana (puncturing):**

दकोदराणि सम्पक्वा गुल्मा ये ये च रक्तजाः|

व्यध्याः शोणित रोगाश्च विसर्प पिडकादयः||५७||

dakodarāṇi sampakvā gulmā ye ye ca raktajāḥ|

vyadhyāḥ śoṇita rogāśca visarpa piḍakādayaḥ||57||

Puncturing is useful for the following ailments:

1. Dakodara – Ascites

2. Pakva- Gulma – suppurated tumor
3. Rakta- Gulma – uterine tumor and
4. Ailments caused by the vitiation of blood like Visarpa (erysipelas and herpes) and Pidaka (pimple). [57]

### **Chedana (Excision):**

उद्वृत्तान् स्थूल पर्यन्तानुत्सन्नान् कठिणान् व्रणान्।

अर्शःप्रभृत्यधीमांसं छेदनेनोपपादयेत्॥५८॥

udvr̥ttān sthūla paryantānutsannān kaṭhiṇān vraṇān।

arśaḥprabhṛtyadhīmāṃsaṃ chedanenopapādayet॥58॥

Excision is useful in the following types of ulcer:

1. Udvṛtta – ulcers having overgrowing granulation tissue
2. Sthula-Paryanta – ulcers having thick margin
3. Utsanna – elevated ulcer
4. Kathina – hard ulcer and
5. Adhi- Mamsa – protruded muscle tissue like Arsas or piles [58]

### **Lekhana (Scraping):**

किलासानि सकुष्ठानि लिखेल्लेख्यानि बुद्धिमान्।

kilāsāni sakuṣṭhāni likhellekhyāni buddhimān।

A wise physician should employ the scraping type of surgical measure for the following ailments:

1. Kilasa – leucoderma
2. Kushta – obstinate skin diseases including leprosy and
3. Such other skin diseases requiring scraping therapy. [ ½ 59]

### **Pracchana (Scarification):**

वातासृग्ग्रन्थि पिडकाः सकोठा रक्त मण्डलम्॥५९॥

कुष्ठान्यभिहतं चाङ्गं शोथांश्च प्रच्छयेद्विषक्।

vātāsṛggranthi piḍakāḥ sakoṭhā rakta maṇḍalam॥59॥

kuṣṭhānyabhihataṃ cāṅgaṃ śothāṃśca pracchayedbhiṣak।

A physician should apply scarification therapy for the following:

1. Vatasrk – nodes developed as result of rheumatoid arthritis and gout
2. Granthi – enlarged lymph glands
3. Pidaka – pimples
4. Kotha – urticarial patches
5. Rakta- Mandala – red and Circular patches in the skin
6. Kushta – lepromatous growths
7. Abhahata- Anga – limbs affected by injury and
8. Sotha – edematous parts [59 ½ – ½ 60]

### **Sivana (Suturing):**

सीव्यं कुक्ष्युदराद्यं तु गम्भीरं यद्विपाटितम्॥६०॥

इति षड्विधमुद्धिष्टं शस्त्रकर्म मनीषिभिः॥६१॥

sīvyam kuksyudarādyam tu gambhīram yadvipāṭitam||60||

iti ṣaḍvidhamuddiṣṭam śāstrakarma manīṣibhiḥ|61|

Deep incision in the pelvis, abdomen, etc, is sutured. Thus, 6 type of surgical interventions are described, in brief, by the experts in surgery. [60 ½- ½ 61]

### **Avapidana (Compression)**

सूक्ष्माननाः कोषवन्तो ये व्रणास्तान्प्रपीडयेत्॥६१॥

कलायाश्च मसूराश्च गोधूमाः सहरेणवः।

कल्कीकृताः प्रशस्यन्ते निःस्नेहा व्रणपीडने॥६२॥

sūkṣmānanāḥ koṣavanto ye vraṇāstānprapīḍayet||61||

kalāyāśca masūrāśca godhūmāḥ sahareṇavaḥ|

kalkīkṛtāḥ praśasyante niḥsnehā vraṇapīḍane||62||

For the treatment of ulcers (abscesses) having a fine opening, and expanded base (pouch fomentation), Pidana (compression) therapy is administered.

Application of the paste of kalaya – Pisum sativum, Masura – Lensesculenta, Godhuma – wheat – Triticum sativum and Harenu

without the addition of any fat is immensely helpful for this compression therapy. [61 ½ – 62]

### **Nirvapana (Sprinkling Therapy):**

शाल्मलीत्वग्बलामूलं तथा न्यग्रोधपल्लवाः।

न्यग्रोधादिकमुद्दिष्टं बलादिकमथापि वा॥६३॥

आलेपनं निर्वपणं तद्विद्यात्तैश्च सेचनम्।

सर्पिषा शतधौतेन पयसा मधुकाम्बुना॥६४॥

निर्वापयेत् सुशीतेन रक्तपित्तोत्तरान् व्रणान्॥६५॥

śālmalītvagbalāmūlaṃ tathā nyagrodhapallavāḥ।

nyagrodhādikamuddiṣṭaṃ balādikamathāpi vā॥63॥

ālepanaṃ nirvapaṇaṃ tadvidyāttaiśca secanam।

sarpiṣā śatadhautena payasā madhukāmbunā॥64॥

nirvāpayet suśītena raktapittottarān vraṇān॥65॥

For the external application in paste form, and for sprinkling (affusion) in decoction form, the following recipes are useful:

1. Bark of shalmali – Salmalia malabarica and root of Bala – Country mallow (root) – Sida cordifolia
2. Leaves of Nyagrodha – Ficus bengalensis
3. Group of drugs beginning with Nyagrodha – Ficus bengalensis described in the verse no 46
4. Group of drugs beginning with Bala – Country mallow (root) – Sida cordifolia (Vijaya) described in the verse no 47 and
5. Sprinkling with cold ShataDhauta ghrta (ghee washed with water for 100 times) or with cold milk or with the cold decoction of Madhuka– Licorice – Glycyrrhiza glabra, if the ulcer is caused by the vitiation of Rakta and Pitta 63- ½ 65]

### **Mamsa Sandhana (restoration of Muscle Tissue):**

लम्बानि व्रणमांसानि प्रलिप्य मधुसर्पिषा॥६५॥

सन्दधीत समं वैद्यो बन्धनैश्चोपपादयेत्।  
तान्समान्सुस्थिताञ्जात्वा फलिनी लोध्र कट्फलैः॥६६॥  
समङ्गा धातकी युक्तैश्चूर्णितैरवचूर्णयेत्।  
पञ्चवल्कलचूर्णैर्वा शुक्तिचूर्णसमायुतैः॥६७॥  
धातकी लोध्रचूर्णैर्वा तथा रोहन्ति ते व्रणाः॥६८॥

lambāni vraṇamāṃsāni pralipya madhusarpiṣā॥65॥  
sandadhīta samaṃ vaidyo bandhanaiścopapādayet।  
tānsamānsusthitāññātvā phalinī lodhra kaṭphalaiḥ॥66॥  
samaṅgā dhātakī yuktaścūrṇitairavacūrṇayet।  
pañcavalkalacūrṇairvā śukticūrṇasamāyutaiḥ॥67॥  
dhātakī lodhracūrṇairvā tathā rohanti te vraṇāḥ॥68॥

If the muscle tissue over the ulcer is hanging loose, then the physician should smear it with honey and ghee, and appropriately restore it. Thereafter, the wound is bandaged.

After ascertaining its proper and stable restoration, the ulcer is sprinkled with the following:

1. Powder of Phalini – Callicarpa macrophylla, Lodhra – Symplocos racemosa, Katphala – Myrica nagi, Samanga – Rubia cordifolia and Dhataki – Woodfordia fruticosa
2. Powder of the barks of Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Parisa – Ficus arnottiana and Plaksa – Ficus lacor. Taken together, these are called Pancha- Valkala (five barks). To these drugs, powder of Sukti (Badarika) may be added and
3. Powder of Dhataki – Woodfordia fruticosa and Lodhra (Symplocos racemosa).

By the above measures, the ulcer gets healed up. [65 ½ – ½ 68]

### **Asthi Sandhana (Restoration of Fractured Bones):**

अस्थिभग्नं च्युतं सन्धिं सन्दधीत समं पुनः॥६८॥



समेन सममङ्गेन कृत्वाऽन्येन विचक्षणः।  
स्थिरैः कवलिकाबन्धैः कुशिकाभिश्च संस्थितम्॥६९॥  
पट्टैः प्रभूत सर्पिष्कैर्बध्नीयादचलं सुखम्।  
अविदाहिभिरन्नैश्च पैष्टिकैस्तमुपाचरेत्॥७०॥  
ग्लानिर्हि न हिता तस्य सन्धिविश्लेषकारिका।  
विच्युताभिहताङ्गानां विसर्पादीनुपद्रवान्॥७१॥  
उपाचरेद्यथाकालं कालज्ञः स्वाच्चिकित्सितात्॥७२॥  
asthibhagnaṃ cyutaṃ sandhiṃ sandadhīta samaṃ punaḥ॥68॥  
samena samamaṅgena kṛtvā'nyena vicakṣaṇaḥ।  
sthiraiḥ kavalikābandhaiḥ kuśikābhiśca saṃsthitam॥69॥  
paṭṭaiḥ prabhūta sarpiṣkairbadhniyādacalaṃ sukham।  
avidāhibhirannaiśca paiṣṭikaistamupācaret॥70॥  
glānirhi na hitā tasya sandhiviśleṣakārikā।  
vicyutābhihatāṅgānāṃ visarpādīnupadravān॥71॥  
upācaredyathākālaṃ kālajñāḥ svāccikitsitāt॥72॥

### **Asthi Sandhana (Restoration of Fractured Bones):**

If there is fracture or dislocation of bone, it is set (put in appropriate place) correctly by a wise physician keeping the alignment at par with the other unaffected limb or the art of the body. Then it is stabilized by rapping with cotton and splints. It should, thereafter, be bandaged with a cloth profusely smeared with ghee, and made immobile as well as comfortable.

The patient is given food and pastries which do not cause burning sensation (Avidahi). Such a patient should not resort to physical exercise which may cause dislocation of the joints.

If the patient having dislocation of the joints or fracture of bones suffers from complications like erysipelas, then the physician should administer treatment relevant to the concerned ailment (complication) at appropriate time. [68 ½ – ½ 72]

## Vrana Svedana (Fomentation)

शुष्का महारुजः स्तब्धा ये व्रणा मारुतोत्तराः।

स्वेद्याः सङ्कर कल्पेन ते स्युः कृशर पायसैः॥७२॥

ग्राम्यबैलाम्बुजानूपैर्वेशवारैश्च संस्कृतैः।

उत्कारिकाभिश्चोष्णाभिः सुखी स्याद्व्रणितस्तथा॥७३॥

śuṣkā mahārujaḥ stabdhā ye vraṇā mārutottarāḥ।

svedyāḥ saṅkara kalpena te syuḥ kṛśara pāyasaiḥ॥72॥

grāmyabailāmbujānūpairvaiśavāraiśca saṁskṛtaiḥ।

utkārikābhiścoṣṇābhiḥ sukhī syādvraṇitastathā॥73॥

If the ulcer is predominated by aggravated Vayu because of which it is

- Sushka (dry)
- Maha ruja (extremely painful) and
- Stabdha (stiff),

Then the patient is given Sankara type of fomentation therapy (vide Sutra 14: 41) with the help of

- Krsara (Preparation of rice and Mung dal),
- Payasa (preparation of the rice and milk), and
- Sizzled and hot Vesavara (Poultice) prepared of the meat of animals who are domesticated and who live in burrows or water marshy land this makes the patient comfortable. [2/3 72- 73]

## Shamana (Alleviation Therapy):

सदाहा वेदनावन्तो ये व्रणा मारुतोत्तराः।

तेषामुमां तिलांश्चैव भृष्टान् पयसि निर्वृतान्॥७४॥

तेनैव पयसा पिष्ट्वा कुर्यादालेपनं भिषक्।

बला गुडूची मधुकं पृश्निपर्णी शतावरी॥७५॥

जीवन्ती शर्करा क्षीरं तैलं मत्स्यवसा घृतम्।

संसिद्धा समधूच्छिष्टा शूलघ्नी स्नेहशर्करा॥७६॥

द्विपञ्चमूलक्वथितेनाम्भसा पयसाऽथवा ।

सर्पिषा वा सतैलेन कोष्णेन परिषेचयेत्॥७७॥

यवचूर्णं समधुकं सतिलं सह सर्पिषा।

दद्यादालेपनं कोष्णं दाहशूलोपशान्तये॥७८॥

उपनाहश्च कर्तव्यः सतिलो मुद्गपायसः।

रुग्दाहयोः प्रशमनो व्रणेष्वेष विधिर्हितः॥७९॥

sadāhā vedanāvanto ye vraṇā mārutottarāḥ।

teṣāmumāṃ tilāṃścaiva bhr̥ṣṭān payasi nirvṛtān॥74॥

tenaiva payasā piṣṭvā kuryādālepanaṃ bhiṣak।

balā guḍūcī madhukaṃ pṛśniparnī śatāvarī॥75॥

jīvantī śarkarā kṣīraṃ tailaṃ matsyavasā ghr̥tam।

saṃsiddhā samadhūcchiṣṭā śūlaghni snehaśarkarā॥76॥

dvipañcamūlakvathitenāmbhasā payasā'thavā ।

sarpiṣā vā satailena koṣṇena pariṣecayet॥77॥

yavacūrṇaṃ samadhukaṃ satilaṃ saha sarpiṣā।

dadyādālepanaṃ koṣṇaṃ dāhaśūlopaśāntaye॥78॥

upanāhaśca kartavyaḥ satilo mudgapāyasaḥ।

rugdāhayoḥ praśamano vraṇeṣveṣa vidhirhitaḥ॥79॥

Roasted Uma and Tila – Sesame (*Sesamum indicum*) is soaked in milk, and made to a paste by triturating with the same milk. The

physician should apply this paste to cure the ulcer caused by aggravated Vayu associated with burning sensation as well as pain.

Oil (1 part) is cooked by adding milk (4 parts), and the paste (1/4th part in total) of Bala – Country mallow (root) – *Sida cordifolia*,

Guduchi – *Tinospora cordifolia*, Madhuka– Licorice – *Glycyrrhiza*

glabra, Prsniarni, Shatavari – *Asparagus racemosus*, Jivanti –

*Leptadenia reticulata*, Sarkara (sugar), fat of fish, Ghee and bee's wax (all taken in equal quantities) external application of this

preparation (semi- solid in consistency) cures pain in the ulcer.

Sprinkling the ulcer with the decoction, or medicated milk or

medicated ghee or medicated oil prepared by boiling with Dasha-

Mula (*Bilva* – *Aegle marmelos*, *Syonaka* – *Orchis mascula*,

*Gambhari* – *Gmelina arborea*, *Patala* – *Ficus microcarpa*, *Ganikarika*

– Premna integrifolia, Shala- Parni, Prsni-parni, Brihati – Solanum indicum, Kantakari – Solanum xanthocarpum and Goksura – Tribulus terrestris) is useful.

Application of Luke warm of the powder of barley added with Madhuka– Licorice – Glycyrrhiza glabra, Tila or ghee alleviated burning sensation and pain in the ulcer.

Application of the hot poultice prepared of Tila – Sesame (Sesamum indicum), Mudga – Vigna radiate and Payasa (preparation of milk and rice) alleviates pain and burning sensation in the ulcer.

The above mentioned recipes are useful in the treatment of ulcer.  
[74-79]

### **Eshana (probing):**

सूक्ष्मानना बहुस्रावाः कोषवन्तश्च ये व्रणाः।  
न च मर्माश्रितास्तेषामेषणं हितमुच्यते॥८०॥  
द्विविधामेषणीं विद्यान्मृद्धीं च कठिनामपि।  
औद्भिदैर्मृदुभिर्नालैर्लोहानां वा शलाकया॥८१॥  
गम्भीरे मांसले देशे पाट्यं लौह शलाकया।  
एष्यं विद्याद्व्रणं नालैर्विपरीतमतो भिषक्॥८२॥

sūkṣmānanā bahusrāvāḥ koṣavantaśca ye vraṇāḥ|  
na ca marmāśritāsteṣāmeṣaṇaṃ hitamucyate||80||  
dvidividhāmeṣaṇīm vidyānmṛdviṃ ca kaṭhināmapi|  
audbhidairmṛdubhirnālairlohānām vā śalākayā||81||  
gambhīre māṃsale deśe pāṭyaṃ lauha śalākayā|  
eṣyaṃ vidyādvraṇaṃ nālairviparītamato bhiṣak||82||

Probing is useful for ulcer having

- Sukshma aanana – narrow opening
- Bahu srava – excessive secretion and
- Kosha vanta – expanded base provided these are not located in

vital organs.

Probes are of two types. Viz,

- Soft probes are made of soft stems of plants and
- Hard probes are made of metals if the ulcer is deep- seated and located in a fleshy area, and then it is probed by a metallic probe followed by excision.

If the ulcer is of opposite nature, then probing is done by the stalk or stem of plants [80- 82]

### **Sodhana (Cleansing of wounds):**

पूतिगन्धान् विवर्णाश्च बहुस्रावान्महारुजः।

व्रणानशुद्धान् विज्ञाय शोधनैः समुपाचरेत्॥८३॥

त्रिफला खदिरो दार्वी न्यग्रोधादिर्बला कुशः।

निम्ब कोलक पत्राणि कषायाः शोधना मताः॥८४॥

तिलकल्कः सलवणो द्वे हरिद्रे त्रिवृद्धतम्।

मधुकं निम्बपत्राणि प्रलेपो व्रणशोधनः॥८५॥

pūtigandhān vivarṇāṃśca bahusrāvānmahārujaḥ।

vraṇānaśuddhān vijñāya śodhanaiḥ samupācaret॥83॥

triphalā khadiro dārvī nyagrodhādirbalā kuśaḥ।

nimba kolaka patrāṇi kaṣāyāḥ śodhanā matāḥ॥84॥

tilakalkaḥ salavaṇo dve haridre trivṛddhṛtam।

madhukaṃ nimbapatrāṇi pralepo vraṇaśodhanaḥ॥85॥

The characteristic features of unclean ulcer which is required to be cleansed:

- Puti gandha – Putrid odor
- Vivarna – discoloration,
- Bahu srava – excessive discharge and
- Maha ruja – excruciating pain

The decoction of Haritaki – Terminalia chebula, Bibhitaka – Terminalia bellerica, Amalaki – Emblica officinalis, Khadira (Acacia catechu), Daruharidra – Berberis aristata, drugs belonging to Nyagrodhadi group (vide verse no. 46), Bala – Country mallow (root) – Sida cordifolia, Kusa (Desmostachya bipinnata) and tender leaves of Nimba – Neem (Azadirachta indica) and Kola helps in the cleansing of ulcer.

Application of the paste of Tila – Sesame (Sesamum indicum), salt, Haridra (turmeric – Curcuma longa), Daru haridra – Berberis aristata, Trivrt – Operculina turpethum, ghee, Madhuka– Licorice – Glycyrrhiza glabra and leaf of Nimba – Neem (Azadirachta indica) cleanses the ulcer. [83-85]

### **Ropana (healing):**

नाति रक्तो नाति पाण्डुर्नातिश्यावो न चातिरुक्।

न चोत्सन्नो न चोत्सङ्गी शुद्धो रोप्यः परं व्रणः॥८६॥

न्यग्रोधोदुम्बराश्वत्थ कदम्ब प्लक्ष वेतसाः।

करवीरार्ककुटजाः कषाया व्रणरोपणाः॥८७॥

चन्दनं पद्मकिञ्जल्कं दार्वीत्वङ्नीलमुत्पलम्।

मेदे मूर्वा समङ्गा च यष्ट्याहं व्रणरोपणम्॥८८॥

प्रपौण्डरीकं जीवन्ती गोजिह्वा धातकी बला।

रोपणं सतिलं दद्यात् प्रलेपं सघृतं व्रणे॥८९॥

कम्पिल्लकं विडङ्गानि वत्सकं त्रिफलां बलाम्।

पटोलं पिचुमर्दं च लोधं मुस्तं प्रियङ्गुकम्॥९०॥

खदिरं धातकीं सर्जमेलामगुरु चन्दने।

पिष्ट्वा साध्यं भवेतैलं तत् परं व्रणरोपणम्॥९१॥

प्रपौण्डरीकं मधुकं काकोल्यौ द्वे च चन्दने।

सिद्धमेतैः समैस्तैलं परं स्याद्व्रणरोपणम्॥९२॥

दूर्वास्वरससिद्धं वा तैलं कम्पिल्लकेन वा।

दावीत्वचश्च कल्केन प्रधानं व्रणरोपणम्॥९३॥

येनैव विधिना तैलं घृतं तेनैव साधयेत्।

रक्तपित्तोत्तरं दृष्ट्वा रोपणीयं व्रणं भिषक्॥९४॥

nāti rakto nāti pāṇḍu rnātiśyāvo na cātiruk।

na cotsanno na cotsaṅgī śuddho ropyaḥ paraṃ vraṇaḥ॥86॥

nyagrodhodumbarāśvattha kadamba plakṣa vetasāḥ।

karavīrārkakuṭajāḥ kaṣāyā vraṇaropaṇāḥ॥87॥

candanaṃ padmakiñjalkaṃ dārvītvāñīlamutpalam।

mede mūrvā samaṅgā ca yaṣṭyāhvaṃ vraṇaropaṇam॥88॥

prapaunḍarīkaṃ jīvantī gojihvā dhātakī balā।

ropaṇam satilaṃ dadyāt pralepaṃ saghr̥taṃ vraṇe॥89॥

kampillakaṃ viḍaṅgāni vatsakaṃ triphalāṃ balām।

paṭolaṃ picumardaṃ ca lodhraṃ mustaṃ priyaṅgukam॥90॥

khadiraṃ dhātakīm sarjamelāmaguru candane।

piṣṭvā sādhyam bhavetailam tat paraṃ vraṇaropaṇam॥91॥

prapaunḍarīkaṃ madhukaṃ kākolyau dve ca candane।

siddhametaiḥ samaistailam paraṃ syādvraṇaropaṇam॥92॥

dūrvāsvarasasiddham vā tailam kampillakena vā।

dārvītvacaśca kalkena pradhānaṃ vraṇaropaṇam॥93॥

yenaiva vidhinā tailam ghr̥taṃ tenaiva sādhyet।

raktapittottaram dr̥ṣṭvā ropāṇīyam vraṇam bhiṣak॥94॥

The ulcer which is not very red, not very pale, not very brownish black not associated with excruciating pain, not much elevated and not associated with pockets (Utsangi), is suitable for the administration of healing therapy.

The decoctions of Nyagrodha – *Ficus bengalensis*, Udumbara – *Ficus racemosa*, Asvattha – *Ficus religiosa*, Kadamba – *Anthocephalus indicus*, Plaksa – *Ficus lacor*, Vetasa, Karavira – *Nerium indicum*, Arka – *Calotropis gigantea* and Kutaja – *Connessi* (*Holarrhena antidysenterica* Wall.) are useful for healing ulcers.

Similarly, the decoction of Chandana (Sandalwood – *Santalum album*), Padmakinjalka (filaments of lotus), bark of Daruharidra – *Berberis aristata*, Nilotpala, Meda – *Polygonatum cirrhifolium*, Maha-Meda – *Polygonatum verticillatum*, Murva – *Marsdenia tenacissima*, Samanga – *Rubia cordifolia* and Yastimadhu – *Glycyrrhiza glabra* helps in the healing of ulcer.

The paste of prapaundarika, Jivanti – *Leptadenia reticulata*, Gojihva – *Onosma bracteatum*, Dhataki – *Woodfordia fruticosa*, Bala – Country mallow (root) – *Sida cordifolia* and Tila – Sesame (*Sesamum indicum*), along with ghee is applied on the ulcer (for its healing).

Oil cooked with the paste of Kampillaka – *Mallotus philippinensis*, Vidanga – *Embelia ribes*, Vatsaka (*Holarrhena antidysenterica* Wall.), Haritaki – *Terminalia chebula*, Bibhitaki – *Terminalia bellerica*, Amalaki – *Emblica officinalis*, Bala – Country mallow (root) – *Sida cordifolia*, atola, Pichumarda – *Azadirachta indica*, Lodhra (*Symplocos racemosa*), Musta (*Cyperus rotundus*), Priyangu – *Callicarpa macrophylla*, Khadira (*Acacia catechu*), Dhataki – *Woodfordia fruticosa*, Sarja (*Vateria indica*), Ela – *Elaeocarpus cardamum*, Aguru – *Aquallaria agallocha* and Chandana (Sandalwood – *Santalum album*) is immensely useful for healing ulcers.

Similarly, oil cooked with Prapaundarika (*Nymphaea lotus*) – red variety, Madhuka– Licorice – *Glycyrrhiza glabra*, Kakoli – *Fritillaria roylei*, Ksheerakakoli – *Lilium polyphyllum*, Chandana (Sandalwood – *Santalum album*) and Rakta- Chandana (Sandalwood – *Santalum album*) is especially effective for healing ulcers.

The medicated oils prepared with the ingredients and methods similar to the preparation of medicated oil described above. [86-94]



### **Patra – Application of Leaves over Ulcer:**

कदम्बार्जुन निम्बानां पाटल्याः पिप्पलस्य च।

व्रण प्रच्छादने विद्वान् पत्राण्यर्कस्य चादिशेत्॥९५॥

kadambārjuna nimbānām pāṭalyāḥ pippalasya ca।

vraṇa pracchādane vidvān patrāṅyarkasya cādiśet॥95॥

A wise physician should cover the ulcer with the leaves of Kadamba – Anthocephalus indicus, Arjuna (terminalia arjuna), Nimba – Neem (Azadirachta indica), Patala – Ficus microcarpa, Pippali – Piper longum and Arka – Calotropis gigantea. [95]

### **Chadana (Padding):**

वार्क्षोऽथवाऽऽजिनः क्षौमः पट्टो व्रणहितः स्मृतः।

vārṣo'thavā''jinaḥ kṣaumaḥ paṭṭo vraṇahitaḥ smṛtaḥ।

The Ulcer, [after the application of the above mentioned leaves] is padded with the barks [ fibers] of trees, leather, silk or cotton gauze which is very useful. [1/2 96]

### **Bandha (Bandage):**

बन्धश्च द्विविधः शस्तो व्रणानां सव्यदक्षिणः॥९६॥

bandhaśca dvividhaḥ śasto vraṇānām savyadakṣiṇaḥ॥96॥

The ulcer is tied with a Bandage either clock- wise or anti- clock-wise.

All the 14 types of Bandage described in the book of surgery are covered under the 2 categories described in the book of surgery are covered under the two categories described above.

### **Bhojya (diet and Regimes)**

लवणाम्ल कटूष्णानि विदाहीनि गुरुणि च।

वर्जयेदन्नपानानि व्रणी मैथुनमेव च॥९७॥

नातिशीत गुरु स्निग्धमविदाहि यथाव्रणम्।

अन्नपानं व्रणहितं हितं चास्वपनं दिवा||९८||

lavaṇāmla kaṭuṣṇāni vidāhīni gurūṇi ca|

varjayedannapānāni vraṇī maithunameva ca||97||

nātiśīta guru snigdhamavidāhi yathāvraṇam|

annapānaṃ vraṇahitaṃ hitaṃ cāsvapanaṃ divā||98||

The patient having ulcer avoid such ingredients of food and drinks which are

- Lavana – saline
- Amla – sour,
- Katu – pungent,
- Ushna – hot, Vidahin (which cause burning sensation) and
- Guru – heavy He should also avoid sexual intercourse.

Depending upon the nature of [the Doshas in the causation of], the ulcer, the patient should take food and drinks which are not too cold, too heavy, too unctuous and drinks which are not too cold, too heavy, too unctuous and vidahin (which cause burning sensation) he should not sleep during the day time. [97 – 98]

### **Utsadana [Elevation]:**

स्तन्यानि जीवनीयानि बृंहणीयानि यानि च|

उत्सादनार्थं निम्नानां व्रणानां तानि कल्पयेत्||९९||

stanyāni jīvanīyāni bṛmhaṇīyāni yāni ca|

utsādanārthaṃ nimnānāṃ vraṇānāṃ tāni kalpayet||99||

For the elevation of depressed ulcer, the paste of drugs belonging to

- Stanya- Varga (group of Galactogogues)
  - Jivaniya- Gana (group of life- promoters) and
  - Brmhaniya- Varga (group of nourishing drugs) is used over it.
- [99]

### **Avasadana (Removal of excessive Granulation):**

भूर्जं ग्रन्थ्यश्म कासीस मधोभागानि गुग्गुलुः|

ब्रणावसादनं तद्वत् कलविङ्ककपोतविट्॥१००॥

bhūrja granthyaśma kāśisa madhobhāgāni gugguluḥ|

vraṇāvasādanam tadvat kalaviṅkakapotaviṭṭ||100||

For the removal of excessive granulation, tissue over the ulcer, the nodes of Bhurja (Betula utilis D. Don.), Asma- Kasisa (dhatu-Kasisa), Purgative drugs (like Trivrt), Guggulu (Commifora mukul Engl.) and the stool of Kalavinka as well as Kapota may, effectively, be applied. [100]

### **Agni- Karma (cauterization including Heat):**

रुधिरेऽतिप्रवृत्ते तु च्छिन्ने च्छेद्येऽधिमांसके|

कफग्रन्थिषु गण्डेषु वातस्तम्भानिलार्तिषु॥१०१॥

गूढपूयलसीकेषु गम्भीरेषु स्थिरेषु च|

कप्तेषु चाङ्गदेशेषु कर्माग्नेः सम्प्रशस्यते॥१०२॥

मधूच्छिष्टेन तैलेन मज्ज क्षौद्र वसा घृतैः|

तप्तैर्वा विविधैर्लोहैर्दहेद्वाहविशेषवित्॥१०३॥

रूक्षाणां सुकुमाराणां गम्भीरान्मारुतोत्तरान्|

दहेत् स्नेह मधू च्छिष्टैर्लोहैः क्षौद्रैस्ततोऽन्यथा॥१०४॥

बाल दुर्बल वृद्धानां गर्भिण्या रक्त पित्तिनाम्|

तृष्णा ज्वर परीतानामबलानां विषादिनाम्॥१०५॥

नाग्निकर्मोपदेष्टव्यं स्नायु मर्म व्रणेषु च|

सविषेषु च शल्येषु नेत्र कुष्ठ व्रणेषु च॥१०६॥

rudhire'tipravṛtte tu cchinne cchedye'dhimāṃsake|

kaphagranthiṣu gaṇḍeṣu vātastambhānilārtiṣu||101||

gūḍhapūyalasīkeṣu gambhīreṣu sthireṣu ca|

kapteṣu cāṅgadeśeṣu karmāgneḥ sampraśasyate||102||

madhūcchiṣṭena tailena majja kṣaudra vasā ghr̥taiḥ|

taptairvā vividhairlohairdaheddāhaviśeṣavit||103||

rūkṣāṇām sukumārāṇām gambhīrānmārutottarān|  
dahet sneha madhū cchiṣṭairlohaiḥ kṣaudraistato'nyathā||104||  
bāla durbala vṛddhānām garbhinyā rakta pittinām|  
trṣṇā jvara parītānāmabalānām viṣādinām||105||  
nāgnikarmopadeṣṭavyaṃ snāyu marma vraṇeṣu ca|  
saviṣeṣu ca śalyeṣu netra kuṣṭha vraṇeṣu ca||106||

**Agni karma** (cauterization including application of heat) is useful for ulcer associated with excessive bleeding, after excision of the hanging flesh, in muscular over- growth, in glands enlarged because of aggravated kapha, in goiter in stiffness and for such other ailments caused by aggravated Vayu. It is also useful when the ulcer has hidden pockets containing pus and lymph, when the ulcer is deep- seated in the stable part of the body.

This therapy (Agni- karma) may be administered by an expert in this branch of healing with hot bee's wax, oil, bone- marrow, honey, fat or ghee, or with red hat instruments prepared of different types of metals.

If the patient is dry, and is of tender nature, and if the ulcer is deep-seated and is caused by the aggravated Vayu predominantly, then Agni-Karma (cauterization) is done with the help of hot fat, bee's wax, metallic instruments and honey. Such measures are employed otherwise.

Agnikarma (cauterization) is prohibited for

- Bala – infants,
- Durbala – weak and
- Vrdhha – old persons,
- Garbhinya – pregnant women,
- Patients suffering from Rakta- Pitta (ailment characterized by bleeding from various parts of the body),
- Trishna – thirst and
- Jvara – fever,
- Paritanam abalanam – omen and poisoned persons

It is also prohibited if the ulcer is located in ligaments, vital organs, if the ulcer is caused by poisoned weapons (arrows), in ulcers of the eyes and ulcers arising out of Kushta (obstinate skin diseases including Leprosy). [101- 106]

### **Kshara (application of Alkalies):**

रोग दोष बलापेक्षी मात्रा कालाग्नि कोविदः।

शस्त्र कर्माग्निकृत्येषु क्षारमप्यवचारयेत्॥१०७॥

roga doṣa balāpekṣī mātrā kālāgni kovidaḥ।

śāstra karmāgnikṛtyeṣu kṣāramapyavacārayet॥107॥

The physician well versed in the dose, time of administration and heat (agni) required by the patient of ulcer on the basis of the strength of the disease and doshas, should also administer Ksara (alkali preparations) to such of the patients for whom surgical intervention and Cauterization are indicated [107]

### **Dhupana (Fumigation Therapy):**

कठिनत्वं व्रणा यान्ति गन्धैः सारैश्च धूपिताः।

सर्पिर्मज्जवसा धूपैः शैथिल्यं यान्ति हि व्रणाः॥१०८॥

रुजः स्रावाश्च गन्धाश्च कृमयश्च व्रणाश्रिताः।

शैथिल्यं मार्दवं चापि धूपनेनोपशाम्यति॥१०९॥

kaṭhinatvaṃ vraṇā yānti gandhaiḥ sārāiśca dhūpitāḥ।

sarpi rmajja vasā dhūpaiḥ śaithilyaṃ yānti hi vraṇāḥ॥108॥

rujaḥ srāvāśca gandhāśca kṛmayaśca vraṇāśritāḥ।

śaithilyaṃ mārḍavaṃ cāpi dhūpanenopaśāmyati॥109॥

When fumigated with aromatic drugs and the heart- wood of aromatic plants, the ulcerated tissue gets hardened

Fumigation with the fume of ghee, bone- marrow and muscle fat softens the ulcerate tissues. [108 – 109]

### **Alepa (application of Ointments):**

लोध्र न्यग्रोध शुङ्गानि खदिर स्त्रिफला घृतम्।  
प्रलेपो व्रण शैथिल्य सौकुमार्य प्रसाधनः॥११०॥  
सरुजः कठिनाः स्तब्धा निरास्रावाश्च ये व्रणाः।  
यवचूर्णेः ससर्पिष्कैर्बहुशस्तान् प्रलेपयेत्॥१११॥  
मुद्ग षष्टिक शालीनां पायसैर्वा यथाक्रमम्।  
सघृतैर्जीवनीयैर्वा तर्पयेत्तानभीक्षणशः॥११२॥

lodhra nyagrodha śuṅgāni khadira striphalā ghr̥tam।  
pralepo vraṇa śaithilya saukumārya prasādhanah॥110॥  
sarujah kaṭhināḥ stabdhā nirāsrāvāśca ye vraṇāḥ।  
yavacūrṇaiḥ sasarpiṣkairbahuśastān pralepayet॥111॥  
mudga ṣaṣṭika śālīnāṃ pāyasairvā yathākramam।  
saghr̥tairjīvanīyairvā tarpayettānabhikṣṇaśah॥112॥

Application of ointment prepared of Lodhra (*Symplocos racemosa*), root of Nyagrodha, (*Vata*), Khadira (*Acacia catechu*), Haritaki – *Terminalia chebula*, Vibhitaka – *Terminalia bellerica* and Amalaki – *Embllica officinalis* by adding ghee cures looseness and tenderness of the ulcerated tissues.

If the ulcer is associated with pain, hardness, stiffness and dryness (without and discharge), then it is frequently anointed with barley-flour mixed with ghee.

The ulcer having the above mentioned characteristics is frequently anointed with Payasa (a preparation of milk) of Mudga, Sastika type of rice appropriately. This ulcer is anointed with the medicated ghee prepared by boiling with the drugs belonging to the Jivaniya (life promoting) group of drugs (vide Sutra 4: 19) [110- 112]

### **Avachurnana (dusting of wounds)**

ककुभोदुम्बराश्चत्थ लोध्र जाम्बव कट्फलैः।

त्वचमाश्वेव गृह्णन्ति त्वक्चूर्णैश्चूर्णिता व्रणाः॥११३॥

kakubhodumbarāśvattha lodhra jāmbava katṭhalaiḥ|

tvacamāśveva gr̥ṇṇanti tvakcūrṇaiścūrṇitā vranāḥ||113||

Dusting over the ulcer with the powder of the bark of Kakubha – Terminalia arjuna, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Lodhra (Symplocos racemosa), Jambu – Eugenia jambolana and Katphala – Myrica nagi helps in the formation of new skin over it quickly. [113]

### **Ropana (Promotion of Healthy Skin):**

मनःशिलैला मञ्जिष्ठा लाक्षा च रजनी द्वयम्|

प्रलेपः सघृत क्षौद्रस्त्वग्विशुद्धिकरः परः॥११४॥

manaḥśilailā mañjiṣṭhā lākṣā ca rajanī dvayam|

pralepaḥ saghr̥ta kṣaudrastvagviśuddhikaraḥ paraḥ||114||

Application of the paste of Manahsila, Ela (Elettaria cardamomum Maton), Manjistha – Rubia cordifolia, laksa, Haridra (turmeric – Curcuma longa) and Daruharidra (Berberis aristata) along with ghee and honey helps in the promotion of healthy skin over the ulcer. [114]

### **Varnya (Restoration of Normal skin color):**

अयोरजः सकासीसं त्रिफला कुसुमानि च|

करोति लेपः कृष्णत्वं सद्य एव नवत्वचि॥११५॥

कालीयकनताम्रास्थि हेमकान्ता रसोत्तमैः |

लेपः सगोमयरसः सवर्णीकरणः परः॥११६॥

ध्यामकाश्वत्थ निचुल मूलं लाक्षा सगैरिका|

सहेमश्चामृतासङ्गः कासीसं चेति वर्णकृत्॥११७॥

ayorajaḥ sakāsīsaṃ triphalā kusumāni ca|

karoti lepaḥ kṛṣṇatvaṃ sadya eva navatvaci||115||

kāliyakanatāmrāsthi hemakāntā rasottamaiḥ |

lepaḥ sagomayarasah savarṇīkaraṇaḥ paraḥ||116||

dhyāmakāśvattha nicula mūlaṃ lākṣā sagairikā|  
sahemaścāmṛtāsaṅgaḥ kāśisaṃ ceti varṇakṛt||117||

Application of the ointment prepared of the Bhasmans of Lauha and Kasisa, and flowers of Haritaki – Terminalia chebula, Vibhitaka – Terminalia bellerica and Amalaki – Phyllanthus, officinalis helps in the formation of Pigments (blackness) instantaneously over the nearly formed skin over the ulcer.

Kaliyaka, Nata (Valeriana wallicii), pulp of the seed of Amra – mango – Mangifera indica, Hema (Mesua ferrea) (Dhustura or the Bhasman of gold), Kanta and Rasottama (mercury or ghee) is made to a paste by triturating with the juice of cow-dung application of this paste over the skin (which has grown over the ulcer) helps in the restoration of its original color.

Dhyamaka, Asvattha – Ficus religiosa, root of Nicula – Barringtonia accutangula, Laksa and Gairika (red ocher) should made to a paste and applied over the skin developed over the ulcer which promotes restoration of its natural color. Similarly, [application of the paste of] Hema (Mesua ferrea) (Dhustura or the Bhasman of gold), Amrta- Sanga (Khararika Tuttha) and Kasisa promotes the natural color of the skin. [115- 117]

### **Loma Rohana (Restoration of Growth of Hair):**

चतुष्पदानां त्वग्लोम खुर शृङ्गास्थि भस्मना|

तैलाक्ता चूर्णिता भूमिर्भवेल्लोमवती पुनः||११८||

catuṣpadānāṃ tvagloma khura śṛṅgāsthi bhasmanā|

tailāktā cūrṇitā bhūmirbhavellomavatī punaḥ||118||

The skin, Hair, hoof, horn and bones of quadruped animals is burnt and reduced to ash. To this ash, oil is added. Application of this medicated oil makes the fresh skin developed over the ulcer full of natural hair. [118]



## Treatment of complications:

षोडशोपद्रवा ये च व्रणानां परिकीर्तिताः।

तेषां चिकित्सा निर्दिष्टा यथास्वं स्वे चिकित्सिते॥११९॥

ṣoḍaśopadravā ye ca vraṇānāṃ parikīrtitāḥ।

teṣāṃ cikitsā nirdiṣṭā yathāsvaṃ sve cikitsite॥119॥

16 ailments which appear as complications of ulcer (vide verse nos. 28-30) are to be treated according to the lines of treatment suggested for each one of them. [119]

Summary:

तत्र श्लोकौ-

द्वौ व्रणौ व्रणभेदाश्च परीक्षा दुष्टिरेव च।

स्थानानि गन्धाः स्रावाश्च सोपसर्गाः क्रियाश्च याः॥१२०॥

व्रणाधिकारे सप्रश्नमेतन्नवकमुक्तवान्।

मुनिर्व्याससमासाभ्यामग्निवेशाय धीमते॥१२१॥

tatra ślokau-

dvau vraṇau vraṇabhedāśca parīkṣā duṣṭireva ca।

sthānāni gandhāḥ srāvāśca sopasargāḥ kriyāśca yāḥ॥120॥

vraṇādhikāre sapraśnametannavakamuktavān।

munirvyāsasamāsābhyāmaghiveśāya dhīmate॥121॥

In this chapter on 'Ulcer', along with Agnivesha's query, the nine topics explained both, in brief and in detail, by the sage (Atreya) are, as follows:

1. 2 categories of ulcer
2. Classification of ulcers
3. Examination of ulcers
4. Morbid effects of ulcers
5. Location of ulcers

6. Odour of ulcer
7. Nature of the discharge from ulcers
8. Complications and method of treatment of ulcers [120- 121]

### **Colophon**

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते दृढबल सम्पूरिते चिकित्सा स्थाने  
द्विव्रणीय चिकित्सितं नाम पञ्चविंशोऽध्यायः॥२५॥

ityagniveśakṛte tantre caraka pratisaṃskṛte dṛḍhabala sampūrite  
cikitsā sthāne dvivraṇīya cikitsitaṃ nāma pañcaviṃśo'dhyāyaḥ॥25॥

Thus, ends the 25th chapter dealing with the treatment of 2 types of ulcers of Chikitsa- sthana (Section on the treatment of diseases) in Agnivesha's work as redacted by Charaka, and supplemented by Drudhabala.

## **Injury and Wound care – Ayurvedic description and herbal home remedies**

Concept of wound care and wound cicatrization is very well explained in Ayurvedic text books. Sushruta, being the father of surgeon has explained in detail about wound healing.

Due to external injury, there will be vitiation of three doshas –

**Vata imbalance** – leading to pain, swelling,

**Pitta imbalance** – leading to Burning sensation, infection (dooshana) of blood and ulcer wound

**Kapha imbalance** – accumulation and vitiation of fluids.

### **Types of external wounds:**

1. **Ghrishta** – which exudes fluid mixed with little quantity of blood, associated with burning sensation.
2. **Avagadha** – more severe than Ghrishta
3. **Vicchinna** – more severe than Avagadha
4. **Pravilambi** – deep wound causing injury till bone
5. **Patita** – Organ gets separated from body
6. **Viddha** – piercing type of wound
7. **Bhinna** – Piercing wound of abdomen
8. **Vidalita** – wound occurring due to hitting or punch or crushing

### **Wound care Treatment:**

#### **For Ghrishta and Vidalita:**

If associated with severe pain, wash with warm Yashtimadhu Ghrita or with Bala taila.

In order to mitigate heat of wound, drugs which possess astringent taste, cold potency and unctuous properties should be made use for lepa (bandage or local application)

In traumatic wounds which are wide, in order to promote healing, honey and ghee should be specially used.

#### **When accompanied with severe swelling,**

Vamana therapy – for wounds of upper body parts.

Virechana therapy – for wounds of lower body parts.

In other types of wounds, due to excessive loss of blood, Vata will be vitiated leading to severe pain. Therefore Parisheka (Sprinkling of medicated kashayam/oil), Swedana (local sudation), lepa (local application of medicine in paste form) and Upanaha (poulties) should be applied.

Snehabasti (a type of Panchakarma) should be done with medicines mitigating Vata Dosha.

Acharya Sushruta has explained 64 types of treatment for wounds. Among them following are a few important ones –

**Apatarpana** – a type of fasting, or avoidance of food articles that take long time for digestion.

**Alepa** – application of paste. It clears the dust and toxins, decreases swelling, brings back normal texture of skin.

**Parisheka** – Fomentation/sprinkling

**Abhyanga** – Gentle massage

**Swedana** – should be done in wounds with severe pain

**Panchakarma therapies**, based on the Dosha imbalance.

**Lekhana** – in cases where cut ends of muscle is lying exposed. Here scraping is done with KCl (Saindhava), cotton, Samudra Phenol etc.

**Eshana** – Probing. In case of sinuses with excessive pus collection.

**Aharana** – Extraction. In case of impacted foreign matter.

**Vidravana** – Draining out. In case of pus collection.

**Seevana** – suturing in case the wound is free of any foreign object and in fresh wounds.

**Peedana** – squeezing to let out pus.

**Shodhana** – Purification of wounds by using decoction made of – Shankini, Ankota, Karaveera, Suvarchala and Aragwadha.

**Avachoorana** – sprinkling of powders – in case of wounds with bad smell.

**Dhoopana** – fumigation by burning Yava (hordeum vulgare), ghee, Shreeveshtaka, Sarjarasa etc.

**Krishnakarma** – To bring back black color of skin in case the skin has turned white after wound healing – For this purpose, Bhallataka is kept immersed in Cow, s urine for seven days, then it is kept immersed in cow's milk. Then it is dried, cut into pieces and oil is extracted. The oil is mixed with Khura bhasma (Ash obtained after burning the hard part of the foot of the cow, collected after cow's death). The paste is applied over the affected area.

**Pandukarma** – To bring back the white color of skin, if it has turned black due to wound. Rohini fruit (variant of Terminalia chebula) is kept immersed for seven days in goat's milk and then a paste is prepared and applied over the affected part.

Like this many techniques are explained in detail to bring back normal skin texture and colour.

### **Ayurvedic medicines for quick wound healing:**

**Murivenna oil:** can be used for pichu (cotton swab immersed in the oil is applied over the affected part. Very effective in wounds with severe pain. (Reference: Yogagrantham)

**Aragwadhdai Kashayam Tablet:** To cleanse wounds, can be used for local Dhara. (Reference: Ashtanga Hrudayam)

**Guggulutiktakam Kashayam Tablet:** Relieves inflammation & infection when administered internally. (Reference: Ashtanga Hrudayam)

**Mahatiktakam Kashayam Tablet:** Purifies blood and accelerates healing process. (Reference: Ashtanga Hrudayam)

**Tiktakam Kashayam Tablet:** Action pretty much similar to above.

**DOSAGE OF ALL KASHAYAM TABLETS** – two tablets two times a day, before food, with a glass of water.

(Reference: Ashtanga Hrudayam)

**In case of intense swelling:** Punarnasavam, Gokshuradi Guggulu, Gokshuradi Guggulu DS

**In case of fever:** Amrutottara Kashayam tablet, Amrutarishta.

**In case of severe pain:** Maharsanadi Kashayam tablet.

## Trimarmeeya Chikitsa – Charaka Chikitsa 26th Chapter

26th chapter of Charaka Samhita Chikitsa Sthana, called Trimarmeeya Chikitsa deals with the treatment of diseases afflicting urinary system, heart and brain.

### Treatment of Afflictions of Three Vital Organs

अथातस्त्रिमर्मीय चिकित्सितमध्यायं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athātastrimarmīya cikitsitamadhyāyaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now explore the chapter on the treatment of the Afflictions of the 3 Vital Organs Marmas. Thus, said Lord Atreya. [1-2]

### Prologue:

सप्तोत्तरं मर्मशतं यदुक्तं शरीर सङ्ख्यामधिकृत्य तेभ्यः।

मर्माणि बस्तिं हृदयं शिरश्च प्रधान भूतानि वदन्ति तज्जाः॥३॥

प्राणाश्रयात्, तानि हि पीडयन्तो वातादयोऽसूनपि पीडयन्ति।

तत्संश्रितानामनुपालनार्थं महागदानां शृणु सौम्य रक्षाम्॥४॥

saptottaraṃ marmaśataṃ yaduktaṃ śarīra saṅkhyāmadhikṛtya  
tebhyaḥ।

marmāṇi bastiṃ hṛdayaṃ śiraśca pradhāna bhūtāni vadanti  
tajjñāḥ॥3॥

prāṇāśrayāt, tāni hi pīḍayanto vātādayo'sūnapi pīḍayanti।

tatsaṃśritānāmanupālanārthaṃ mahāgadānāṃ śṛṇu saumya  
rakṣām॥4॥

While enumerating different organs and their parts in the body in chapter- 7 (Sarira Sthana), Vital organs are described to be 107 in number (vide Charaka Shareera Sthana 7/14) of these, according to the experts in the field, 3 vital organs, viz, –  
Basti – Urinary bladder  
Hrudaya – Heart and  
Shira – Head

These three are the most important because they are the seats of Prana (elan vitae / vital force.)  
Their affliction by Vata, etc., endangers life Thus, the methods of protecting these vital organs from the attacks of diseases, and treatment of the diseases already manifested in them will be described. Listen. [3-4]

Udavarta – Bloating

Etiology and pathogenesis of Udavarta:

कषाय तिकोषण रूक्ष भोज्यैः सन्धारणाभोजन मैथुनैश्च ।

पक्वाशये कुप्यति चेदपानः स्रोतांस्यधोगानि बली स रुद्ध्वा॥५॥

kaṣāya tiktoṣaṇa rūkṣa bhojyaiḥ sandhāraṇābhojana maithunaiśca ।

pakvāśaye kupyati cedapānaḥ srotāṃsyadhogāni balī sa

ruddhvā॥5॥

Because of the intake of

Kashaya (Astringent), Tikta (bitter), Ushna (pungent) and Ruksha (ununctuous food), and

Sandharana – suppression of natural urges,

Abhojana – skipping food, excessive fasting,

Maithuna – excess sexual intercourse, The Apana Vata gets



aggravated in the colon. It obstructs the downward moving channels [like anus and urinary passage] as a result of which the movement of stool, urine and flatus gets gradually obstructed, giving rise to Udavarta (upward movement of the wind in the abdomen) which is a serious ailment. [5- 2/4 6]

### Signs and Symptoms of Udavarta:

करोति विण्मारुत मूत्रसङ्गं क्रमादुदावर्तमतः सुघोरम्।  
रुग्बस्ति हृत्कुक्ष्युदरेष्वभीक्षणं सपृष्ठ पार्श्वेष्वतिदारुणा स्यात्॥६॥  
आध्मान हल्लास विकर्तिकाश्च तोदोऽविपाकश्च सबस्तिशोथः।  
वर्चोऽप्रवृत्तिर्जठरे च गण्डान्यूर्ध्वश्च वायुर्विहतो गुदे स्यात्॥७॥  
कृच्छ्रेण शुष्कस्य चिरात् प्रवृत्तिः स्याद्वा तनुः स्यात् खर रूक्ष शीता।  
ततश्च रोगा ज्वर मूत्रकृच्छ्र प्रवाहिकाहृद्ग्रहणी प्रदोषाः॥८॥  
वम्यान्ध्य बाधिर्य शिरोऽभिताप वातोदराष्ठील मनोविकाराः।  
तृष्णास्रपितारुचि गुल्म कास श्वास प्रतिश्यादित पार्श्व रोगाः॥९॥  
अन्ये च रोगा बहवोऽनिलोत्था भवन्त्युदावर्तकृताः सुघोराः।  
चिकित्सितं चास्य यथावदूर्ध्वं प्रवक्ष्यते तच्छृणु चाग्निवेशः॥१०॥  
karoti viṇmāruta mūtrasaṅgaṃ kramādudāvartamataḥ sughoram।  
rugbasti hr̥tkukṣyudareṣvabhīkṣṇaṃ sapr̥ṣṭha pārs̥veṣvatidāruṇā  
syāt॥6॥  
ādhmāna hr̥llāsa vikartikāśca todo'vipākaśca sabastiśoṭhaḥ।  
varco'pravṛttirjathare ca gaṇḍānyūrdhvaśca vāyurvihato gude  
syāt॥7॥  
kr̥cchreṇa śuṣkasya cirāt pravṛttiḥ syādvā tanuḥ syāt khara rūkṣa  
śītā।  
tataśca rogā jvara mūtrakṛcchra pravāhikāhr̥dgrahaṇī pradoṣāḥ॥8॥  
vamyāndhya bādhirya śiro'bhitāpa vātodarāṣṭhīla manovikārāḥ।  
tr̥ṣṇāsr̥apittāruci gulma kāsa śvāsa pratiśyārdita pārs̥va rogāḥ॥9॥  
anye ca rogā bahavo'nilotthā bhavantyuḍāvartakṛtāḥ sughorāḥ।

cikitsitaṃ cāśya yathāvadūrdhvaṃ pravakṣyate tacchṛṇu  
cāgniveśa||10||

**The signs and symptoms of Udavarta are as follows:**

Vit Maruta Mutra Sangha – obstruction to gas, feces (constipation) and Urine (dysurea)

Basti, Hrut, kukshi Udara ruk- Frequent pain in the region of urinary bladder, heart, pelvis and abdomen

Prushta, Parshveshu atidaruna – Excruciating pain in the back side of the chest

Aadhmana (Flatulence), Hrullasa (nausea),

Vikartika (gripping pain, cutting type of pain),

Toda (Pricking pain), Vipaka (indigestion) and

Basthi shotha (inflammation of the urinary bladder)

Movement of flatus upwards because of obstruction in the anus

Ejaculation of semen with difficulty and after a long time and

Dryness and coldness of the body

As a result of Udavarta, the serious diseases manifested are

Jwara – fever

Mutrakruchra – difficulty in passing urine

Pravahika – dysentery

Hrud roga – cardiac ailments

Grahani – sprue syndrome

Chardi – vomiting

Aandhya – blindness

Badhirya – deafness

Shiro abhitapa – burning sensation in the head

Vatodara – affliction of abdomen by Vata

Asthila – Tumours

Mano vikara – Psychic version

Trshna – morbid thirst

Rakta pitta – an ailment characterized by bleeding from different parts of the body

Aruchi – anorexia

Gulma – phantom tumor

Kasa – cough

Shvasa – Asthma

Pratishyaya – chronic cold

Ardita – facial paralysis

Parshva diseases in the sides of the chest, and

Anyaroga – such other serious diseases caused by the aggravation of Vata.

Agnivesha! You may listen to the treatment of these ailments which will be described hereafter [6 2/4 – 10]

### **Udavarta Chikitsa Sutra:**

तं तैल शीतज्वरनाशनाक्तं स्वेदैर्यथोक्तैः प्रविलीन दोषम्।

उपाचरेद्वर्ति निरूह बस्ति स्नेहैर्विकैरनुलोमनान्नैः॥११॥

taṃ taila śītajvaranāśanāktam svedairyathoktaiḥ pravilīna doṣam।

upācaredvarti nirūha basti snehai rvirekairanulomanānnaiḥ॥11॥

### **Line of treatment of Udavarta:**

The Patient suffering from Udavarta is given massage with oil described for the treatment of Sheeta Jvara (fever with coldness in the exterior of the body).

Thereafter, Swedana – sweating therapy is administered for the detachment of the adhered Doshas in the tissue cells. This is followed by the administration of Varti suppository, Niruha type of

medicated enema, and unctuous type of purgative. The patient is given food which in the downward movement of Vata [11]

### **Varti – Suppository:**

श्यामात्रिवृन्मागधिकां स दन्तीं गोमूत्र पिष्टां दशभागमाषाम्।

सनीलिकां द्विर्लवणां गुडेन वर्तिं कराङ्गुष्ठनिभां विदध्यात्॥१२॥

पिण्याक सौवर्चल हिङ्गुभिर्वा ससर्षप त्र्यूषण यावशूकैः।

क्रिमिघ्न कम्पिल्लक शङ्खिनीभिः सुधार्कजक्षीरगुडैर्युताभिः॥१३॥

स्यात् पिप्पली सर्षपराढवेश्मधूमैः सगोमूत्रगुडैश्च वर्तिः।

śyāmātrivṛṇmāgadhikāṃ sa dantīṃ gomūtra piṣṭāṃ

daśabhāgamāṣām।

sanīlikāṃ dvirlavaṇāṃ guḍena vartīṃ karāṅguṣṭhanibhāṃ

vidadhyāt॥12॥

piṇyāka sauvarcala hiṅgubhirvā sasarṣapa tryūṣaṇa yāvaśūkaiḥ।

krimighna kampillaka śaṅkhinībhiḥ

sudhārkaajakṣīraguḍairyutābhiḥ॥13॥

syāt pippalī sarṣaparāḍhaveśmadhūmaiḥ sagomūtraguḍaiśca vartīḥ।

A suppository having the thickness of the thumb is prepared with the following recipes:

1 part of

Syama Trivrt – Operculina turpethum,

Magadhika – Piper longum and

Danti – Baliospermum montanum all taken together, 10 parts of

Masha made to a paste by Triturating cow's urine, 1 part of

Neelika, and 2 parts of salt by adding jaggery in sufficient quantity

Pinyaka, Sauvarcala, Hingu, Sarshapa – Mustard, Sunthi – Ginger,

Pippali – Piper longum, Maricha – Black pepper fruit – piper nigrum

and Yava Ksara by adding jaggery.

Krimighna – Vidanga,  
Kampillaka, Shankini – Canscora decussata, latex of Sudha (snuhi)  
and Arka – Calotropis gigantea by adding Jaggery and  
Pippali – Long pepper fruit – Piper longum, Sarshapa – mustard,  
Radha, Madana- phala – Randia dumetorum and house soot by  
adding cow's urine and jaggery

The above mentioned types of suppository are inserted into the  
oleated anus of the patient for the downward movement of wind  
and cure of the retention of stool, flatus and urine [caused by  
Udavarta or upward movement of wind in the abdomen. [12 – ½  
14]

### **Pradhamana (Insufflation):**

श्यामाफलालाबुक पिप्पलीनां नाड्याऽथवा तत् प्रधमेत्तु चूर्णम्॥१४॥

रक्षोघ्न तुम्बी करहाट कृष्णाचूर्णं स जीमूतक सैन्धवं वा।

स्निग्धे गुदे तान्यनुलोमयन्ति नरस्य वर्चोऽनिल मूत्रसङ्गम्॥१५॥

śyāmāphalālābuka pippalīnāṃ nāḍyā'thavā tat pradhamettu  
cūrṇam||14||

rakṣoghna tumbī karahāṭa kṛṣṇācūrṇaṃ sa jīmūtaka saindhavaṃ  
vā|

snigdhe gude tānyanulomayanti narasya varco'nila  
mūtrasaṅgam||15||

Anal orifice is applied with ghee or oil. A tube is inserted into it, and  
through this, the powder of the following recipes is used for  
Pradhamana (insufflation):

Syama phala (Madana-phala – Randia dumetorum), Alabu and  
pippali – Piper longum or

Raksoghna (sarsaa), Tumbi – Curcubita lagrenaria, karahata –

Gardenia turgida, Madana- Phala – Randia dumetorum, krsna pippali – Piper longum, jimutaka – Luffa echinata and rock- salt. These insufflations cause downward movement or voiding of the obstructed stool, flatus and urine. [14 ½ – 15]

### **Niruha Basti –**

तेषां विघाते तु भिषग्विदध्यात् स्वभ्यक्त सुस्विन्नतनो निरूहम्|

ऊर्ध्वानुलोमौषध मूत्र तैल क्षाराम्ल वातघ्नयुतं सुतीक्ष्णम्||१६||

वातेऽधिकेऽम्लं लवणं सतैलं, क्षीरेण पित्ते तु, कफे समूत्रम्|

स मूत्रवर्चोऽनिलसङ्गमाशु गुदं सिराश्च प्रगुणीकरोति||१७||

teṣāṃ vighāte tu bhiṣagvidadhyāt svabhyakta susvinnatano  
nirūham|

ūrdhvānulomauṣadha mūtra taila kṣārāmla vātaghnayutaṃ  
sutīkṣṇam||16||

vāte'dhike'mlaṃ lavaṇaṃ satailaṃ, kṣīreṇa pitte tu, kaphe  
samūtram|

sa mūtravarco'nilasāṅgamāśu gudaṃ sirāśca praguṇīkaroti||17||

If the above mentioned suppositories and Pradhamana therapies fail to produce the desired result, then the patient is given Snehana, Swedana followed by Basti. For the preparation of this enema,

sour herbs and salt along with oil is used if Vata is aggravated in excess;

milk is used if Pitta is aggravated; and

cow's urine is used if Kapha is aggravated.

This Niruha Basti immediately relieves the retention of urine, stool and flatus and promotes the normal functioning of the rectum as well as connected vessels. [16- 17]

## **Diet for Udavarta – bloating with constipation**

त्रिवृत्सुधापत्र तिलादिशाक ग्राम्यौदकानूपरसै र्यवान्नम्।

अन्यैश्च सृष्टानिल मूत्रविड्भिरद्यात् प्रसन्नागुड सीधुपायी॥१८॥

trivṛtsudhāpatra tilādiśāka grāmyaudakānūparasai ryavānnam।

anyaiśca sṛṣṭānilamūtraviḍbhiradyāt prasannāguḍa sīdhupāyī॥18॥

The patient suffering from Udavarta should take barley, as food along with the following:

Vegetable preparations made out of the aquatic animals, and Snuhi – Euphorbia neriifolia, Tila – Sesame etc.

Soup of the meat of domesticated and aquatic animals, and animals inhabiting marshy land

Such other ingredients which induce voiding of flatus, urine and stool and

Prasanna (clear top portion of alcohol) and Sidhu (type of line prepared of Jaggery) [18]

## **Purgation and Anuvasana Basti**

भूयोऽनुबन्धे तु भवेद्विरेच्यो मूत्र प्रसन्ना दधिमण्ड शुक्तैः।

स्वस्थं तु पश्चादनुवासयेत्तं रौक्ष्याद्धि सङ्गोऽनिलवर्चसोश्चेत्॥१९॥

If Udavarta continues to exist despite Niruha Basti, then the patient is given Virechana along with cow's urine, Prasanna (clear to portion of alcohol), DadhiManda (upper liquid portion of curd) and Sukta (vinegar).

If even after relief from Udavarta, the retention of flatus and stool continues because of dryness, then the patient is given Anuvasana Basti (oil / fat enema) [19]

### **Dviruttara Hingvadi Churna:**

द्विरुत्तरं हिङ्गु वचाग्नि कुष्ठं सुवर्चिका चैव विडङ्ग चूर्णम्।

सुखाम्बुनाऽऽनाह विसूचिकार्ति हृद्रोग गुल्मोर्ध्व समीरणघ्नम् ॥२०॥

dviruttaraṃ hiṅgu vacāgni kuṣṭhaṃ suvarcikā caiva viḍaṅga  
cūrṇam।

sukhāmbunā"nāha visūcikārti hr̥droga gulmordhva samīraṇagṅnam  
॥20॥

The recipe in order contains

1 part Hingu – Asa foetida

2 Parts Vacha – Acorus calamus Linn.

4 parts Agni or Chitraka – Leadword – Plumbago zeylanica,

8 parts Kushta – Saussurea lappa

16 parts Sauvarchala or Svarjika – Ksara and

32 parts Vidanga – Embelia ribes is given along with Luke warm  
water.

Cures

Anaha – tymphanitis

Visucika – Choleric diarrhea

Hrid roga – heart diseases

Gulma – Phantom tumor and

Urdhva Samirna or Udavarta – upward movement of wind [20]

### **Vachadi Churna:**

वचाभया चित्रक यावशूकान् सपिप्पलीकातिविषान् सकुष्ठान्।

उष्णाम्बुनाऽऽनाह विमूढवातान् पीत्वा जयेदाशु रसौदनाशी ॥२१॥

vacābhayā citraka yāvaśūkān sapippalikātiviṣān sakuṣṭhān।

uṣṇāmbunā"nāha vimūḍhavātān pītvā jayedāśu rasaudanāśī ॥21॥



The recipe containing

Vacha – Acorus calamus Linn.

Abhaya – Terminalia chebula

Chitraka – Plumbago zeylanica

Yava Kshara

Pippali – Piper longum

Ativisa – Aconitum heterophyllum and

Kushta – Saussurea lappa is taken with hot water which instantaneously

Cures

Anaha – Constipation and

Vimudha- Vata (arrest of the movement of Vata DOsha in the abdomen)

The patient, while using this recipe should take along with meat-soup. [21]

### **Hingvadi Churna:**

हिङ्गूग्रगन्धा बिड शुण्ठ्यजाजी हरीतकी पुष्करमूल कुष्ठम्।

यथोत्तरं भाग विवृद्धमेतत् प्लीहोदराजीर्ण विसूचिकासु॥२२॥

hiṅgūgragandhā bida śuṅṭhyajājī harītakī puṣkaramūla kuṣṭham।

yathottaraṃ bhāga vivṛddhametat plīhodarājīrṇa visūcikāsu॥22॥

Intake of recipe containing

1 part Hingu – Asa foetida

2 parts Ugra- gandha or Ajamoda – Ajowan fruit – Trachyspermum roxburghianum,

3 parts Bida type of salt

4 parts Sunthi – Ginger

5 parts Ajaji – Nigella sativa

7 parts Pushkara mula – Inula racemosa and

8 parts Kushta – Saussurea lappa

Cures

Plihodara – Splenomegaly

Vipaka – indigestion and

Visucika – Choleric diarrhea [22]

### **Sthiradi Ghrita:**

स्थिरादि वर्गस्य पुनर्नवायाः शम्पाक पूतीक करञ्जयोश्च।

सिद्धः कषाये द्विपलांशिकानां प्रस्थो घृतात् स्यात् प्रतिरुद्धवाते॥२३॥

sthirādi vargasya punarnavāyāḥ śampāka pūtika karañjayośca|

siddhaḥ kaṣāye dvipalāṃśikānāṃ prastho ghṛtāt syāt

pratiruddhavāte॥23॥

1 Prastha of ghee is cooked by adding the decoction of 2 Palas  
each of

Shalaparni

Prishnaparni – Uraria picta

Brihati – Solanum indicum

Kantakari – Solanum xanthocarpum

Gokshura – Tribulus terrestris

Punarnava – Boerhavia diffusa

Samaka (aragvadha) – Cassia fistula and

Puti-karanja – Holoptelea integrifolia

Intake of this medicated ghee cures

Pratiruddha- vata obstruction of the movement of flatus [23]

### **Medicine for Virechana:**

फलं च मूलं च विरेचनोक्तं हिङ्गवर्कमूलं दशमूलमग्र्यम्।

स्नुक् चित्रकश्चैव पुनर्नवा च तुल्यानि सर्वैर्लवणानि पञ्च॥२४॥  
स्नेहैः समूत्रैः सह जर्जराणि शरावसन्धौ विपचेत् सुलिप्ते।  
पक्वं सुपिष्टं लवणं तदन्नैः पानैस्तथाऽऽनाहरुजाघ्नमद्यात्॥२५॥

phalaṃ ca mūlaṃ ca virecanoktaṃ hiṅgvarkamūlaṃ  
daśamūlamagryam।

snuk citrakaścaiva punarnavā ca tulyāni sarvairlavaṇāni pañca॥24॥  
snehaiḥ samūtraiḥ saha jarjarāṇi śarāvasandhau vipacet sulipte।  
pakvaṃ supiṣṭaṃ lavaṇaṃ tadannaiḥ  
pānaistathā"nāharujāghnamadyāt॥25॥

Fruits and Roots described in the group of purgative drugs [in Sutra  
1: 77-85]

Hingu – *Asa foetida*,

Root of Arka – *Calotropis gigantea*,

Bilva – *Aegle marmelos*

Syonaka – *Orchis mascula*

Gambhari – *Gmelina arborea*

Patali – *Ficus microcarpa*

Ganikarika

Shala Parni

Prishniparni

Brhati – *Solanum indicum*

Kantakari – *Solanum xanthocarpum*

Goksura – *Tribulus terrestris*

Snuhi – *Euphobia neerifolia*

Chitraka – Leadword – *Plumbago zeylanica* and

Punarnava – *Boerhavia diffusa* is taken in equal quantities.

To this, equal quantity of Pancha lavana (5 types of salt) is added, and made to a coarse powder.

This powder is further triturated by adding fat and Go mutra (cow's urine), and kept inside to earthen saucers having their joints sealed properly [with mud-smearred cloth]. This is then placed over fire. After it is cooked properly, the powder is removed from inside the earthen saucers, and triturated further.

This saline powder is taken along with food and drinks, this cures Anaha (constipation) and pain in the abdomen. [24-25]

### **Vamana – Emetic Therapy for Anaha:**

हृत्स्तम्भ मूर्धामय गौरवाभ्यामुद्रा रसङ्गेन सपीनसेन।

आनाहमाम प्रभवं जयेत्तु प्रच्छर्दनैर्लङ्घन पाचनैश्च॥२६॥

hṛtstambha mūrdhāmaya gauravābhyāmudgā rasaṅgena  
sapīnasena|

ānāhamāma prabhavaṃ jayettu pracchardanaḥ rlaṅghana  
pācanaiśca||26||

Anaha (constipation with bloating) caused by Ama (product of improper digestion), and associated with Hrut stambha (stiffness in the chest), Shiro roga (diseases of the head) Gaurava (heaviness) is treated with Chardana (emesis), [Langhana \(fasting therapy\)](#) and pachana (carminatives) [26]

### **Use of Castrol Oil for Virechana**

गुल्मोदर ब्रध्नार्शःप्लीहोदावर्त योनि शुक्रगदे ।

मेदःकफसंसृष्टे मारुतरक्तेऽवगाढे च॥२७॥

गृध्रसि पक्षवधादिषु विरेचनार्हेषु वातरोगेषु।

वाते विबद्ध मार्गे मेदःकफ पित्त रक्तेन॥२८॥  
 पयसा मांसरसैर्वा त्रिफलारस यूष मूत्र मदिराभिः।  
 दोषानुबन्धयोगात् प्रशस्तमेरण्डजं तैलम्॥२९॥  
 तद्वातनुत्स्वभावात् संयोगवशाद्विरेचनाच्च जयेत्।  
 मेदोसृक्पित्त कफोन्मिश्रानिलरोगजितस्मात्॥३०॥  
 बल कोष्ठ व्याधिवशादापञ्चपला भवेन्मात्रा।  
 मृदुकोष्ठाल्पबलानां सह भोज्यं तत्प्रयोज्यं स्यत्॥३१॥  
 इत्युदावर्तचिकित्सा।

gulmodara bradhnārśaḥplīhodāvarta yoni śukragade |  
 medaḥkaphasaṃsrṣṭe mārutarakte'vagāḍhe ca||27||  
 ḡrdhrasi pakṣavadhādiṣu virecanārheṣu vātarogeṣu |  
 vāte vibaddha mārge medaḥkapha pitta raktena||28||  
 payasā māṃsarasaairvā triphalārasa yūṣa mūtra madirābhiḥ |  
 doṣānubandhayogāt praśastamerāṇḍajaṃ tailam||29||  
 tadvātanutsvabhāvāt saṃyogavaśādvirecanācca jayet |  
 medosṛkpitta kaphonmiśrānilarogajittasmāt||30||  
 bala koṣṭha vyādhivaśādāpañcapalā bhavenmātrā |  
 mṛdukoṣṭhālpabalānāṃ saha bhojyaṃ tatprayojaṃ syat||31||  
 ityudāvartacikitsā |

If the course of Vata Dosha is obstructed by fat, Kapha, Pitta or Rakta (vitiated blood) in the diseases like

Gulma – phantom tumor

Udara – obstinate abdominal diseases including ascites

Bradhna – Inguinal swelling

Arsha – piles

Pliha – splenic enlargement

Udavarta – upward movement of wind in the abdomen

Yoni Roga – diseases of the female genital tract

Shukra gada – Seminal disorders

Affliction of fat by the vitiated Kapha

Gambhira vata rakta – Deep seated Vata- Rakta (gout)

Gridhrasi – Sciatica

Pakshavadha – Hemiplegia, etc., and in such other Vatika diseases which are curable by Virechana (purgation therapy), castor oil is an excellent remedy.

It is added with such other ingredients as are conducive to the treatment of the aggravated Vata Dosha, and administered along with milk, meat soup, [Triphala Kashaya](#), vegetables soup, cow's urine, alcoholic drink, etc.

Because of its Vata Dosha- alleviating nature, because of the addition of other appropriate drugs, and because of its purgative effects, it cures Vatika diseases associated with the vitiated fat, blood, Pitta and Kapha.

Dosage of castor oil: Upto 5 Palas depending upon the Bala (strength of the patient), the condition of Kostha (thoracic and abdominal viscera), and the nature of the disease, castor oil is administered in the dose

If the patient is of Mrdu- Kostha (laxed bowel) and is weak, then castor oil is given to him along with food.

Thus, ends the treatment of Udavarta (upward movement of wind).  
[27-31]

[Read more about castor oil benefits and usage](#)

Mutra Kricchra – dysuria

### **Causes of Mutra-Kricchra (Dysuria):**

व्यायाम तीक्ष्णौषध रूक्ष मद्य प्रसङ्ग नित्य द्रुत पृष्ठयानात्।

आनूप मत्स्याध्यशनादजीर्णात् स्युर्मूत्रकृच्छ्राणि नृणामिहाष्टौ॥३२॥

vyāyāma tīkṣṇauśadha rūkṣa madya prasaṅga nitya druta  
pṛṣṭhayānāt।

ānūpa matsyādhyāśanādajīrṇāt syurmūtrakṛcchrāṇi

nṛṇāmihāṣṭau॥32॥

Mutrakricchra or dysuria in human beings is of 7 types and these are caused by the following:

Vyayama – Exercise in excess of one's on capacity

Intake of medicaments having Tikсна (sharp) attributes, and Ruksha (ununctuous) ingredients in excess.

Madya sevana – Habitual intake of alcohol

Prushta yanat – Regularly riding over the back of the fast moving animals

Intake of the meat of animals inhabiting marsh land (Anupa mamsa) and Matsya (fish) in excess.

Adhyashana – Intake of food before the previous meal is digested and

Ajirnat -Indigestion (chronic) [32]

[Dysuria: Causes, Remedies, Tips, Diet, Ayurvedic Treatment](#)

### **Samprapti or pathogenesis of Dysuria:**

पृथङ्मलाः स्वैः कुपिता निदानैः सर्वेऽथवा कोपमुपेत्य बस्तौ।

मूत्रस्य मार्गं परिपीडयन्ति यदा तदा मूत्रयतीह कृच्छ्रात्॥३३॥

pr̥thanmalāḥ svaiḥ kupitā nidānaiḥ sarve'thavā kopamupetya  
bastau|

mūtrasya mārgaṃ paripīḍayanti yadā tadā mūtrayatīha  
kr̥cchrāt||33||

When, being provoked by the their vitiating factors, the 3 Doshas and Malas either individually or jointly get aggravated in the urinary passage, then this gives rise to Mutrakrichra (dysuria). [33]

### **Signs and Symptoms of Mutrakrichra – Dysuria Caused by Vata Dosha etc:**

तीव्रा रुजो वङ्क्षण बस्ति मेद्रे स्वल्पं मुहुर्मूत्रयतीह वातात्।

पीतं सरक्तं सरुजं सदाहं कृच्छ्रान्मुहुर्मूत्रयतीह पित्तात्॥३४॥

बस्तेः सलिङ्गस्य गुरुत्व शोथौ मूत्रं सपिच्छं कफ मूत्रकृच्छ्रे।

सर्वाणि रूपाणि तु सन्निपाताद्भवन्ति तत् कृच्छ्रतमं हि कृच्छ्रम्॥३५॥  
tivrā rujo vañkṣaṇa basti meḍhre svalpaṃ muhurmutrayatiha vātāt|  
pītaṃ saraktaṃ sarujaṃ sadāhaṃ kṛcchrānmuhurmūtrayatiha  
pittāt||34||  
basteḥ salīngasya gurutva śothau mūtraṃ sapicchaṃ kapha  
mūtrakṛcchre|  
sarvāṇi rūpāṇi tu sannipātādbhavanti tat kṛcchratamaṃ hi  
kṛcchrām||35||

If dysuria is caused by the aggravated Vata, then the signs and symptoms manifested are as follows:

Teevra ruja in Vankshana, Basti, medhra – Excruciating pain in the groins, region of the urinary bladder and genitals and

Muhur muhu mutra visarjana – The patient passes urine very frequently in small quantities

If dysuria is caused by the aggravated Pitta, then the signs and symptoms manifested are as follows:

Pitam mutram – The color of the urine is yellow

Sa rakta mutram – Blood comes out along with urine

Sa rujam sa daham – Micturation is associated with pain and burning sensation and

Krcchram muhur mutram – The patient passes urine very frequently with difficulty.

If dysuria is caused by the aggravated Kapha, then the signs and symptoms manifested are as follows:

Basthi Sa linga gurutva sotha – Heaviness and oedema in the urinary bladder and phallus; and

Sa piccham kapha mutram – The urine is associated with slimy material.

If all the Doshas are aggravated to cause Sannipatika type of Dysuria, then all the signs and symptoms described above in respect of all the Doshas are manifested. This Sannipatika type of Dysuria is very difficult of cure. [34-35]



## **Dysuria Caused by Urinary Calculus Ashmari**

### **Pathogenesis:**

विशोषयेद्वस्तिगतं सशुक्रं मूत्रं सपित्तं पवनः कफं वा।

यदा तदाऽश्मर्युपजायते तु क्रमेण पित्तेष्विव रोचना गोः॥३६॥

viśoṣayedbastigataṃ saśukraṃ mūtraṃ sapittaṃ pavanaḥ kaphaṃ vā।

yadā tadā'śmaryupajāyate tu krameṇa pitteṣviva rocanā goḥ॥36॥

When the aggravated Vata dries up the semen, urine, Pitta and Kapha located in the urinary bladder, then gradually stones are formed there, as Gorojana (gall stone) is formed in bile inside the Gall- Bladder of cattle. [36]

### **Signs and Symptoms of Urinary Calculus:**

कदम्बपुष्पाकृतिरश्मतुल्या श्लक्ष्णा त्रिपुट्यप्यथवाऽपि मृद्वी।

मूत्रस्य चेन्मार्गमुपैति रुद्ध्वा मूत्रं रुजं तस्य करोति बस्तौ॥३७॥

ससेवनी मेहन बस्तिशूलं विशीर्णधारं च करोति मूत्रम्।

मृद्राति मेद्रं स तु वेदनार्तो मुहुः शकृन्मुञ्चति मेहते च॥३८॥

क्षोभात् क्षते मूत्रयतीह सासृक् तस्याः सुखं मेहति च व्यपायात्॥३९॥

kadambapuṣpākṛtiraśmatulyā ślakṣṇā tripuṭyapyathavā'pi mṛdvī।

mūtrasya cenmārgamupaiti ruddhvā mūtraṃ rujaṃ tasya karoti bastau॥37॥

sasevanī mehana bastiśūlaṃ viśīrṇadhāraṃ ca karoti mūtram।

mṛdnāti meḍhraṃ sa tu vedanārto muhuḥ śakṛṇmuñcati mehate ca॥38॥

kṣobhāt kṣate mūtrayatīha sāsrīk tasyāḥ sukhaṃ mehate ca vyapāyāt॥39॥

The Vataja Ashmari – calculus appears like the flowers of Kadamba – Anthocephalus indicus, and is Triputi (having 3 layers);

Paittika type of calculus is like a stone and smooth; and Kaphaja as well as Shukraja type of calculus is soft.

If these calculi come into the urinary passage, they cause obstruction of the urine as a result of which there is Basthi shoola (pain in the urinary bladder), Perineum (Sevani [suture] below the pudendum and between to testicles), Phallus and hypogastric region over the urinary bladder.

The stream of the urine flow gets split. Because of pain, the patient squeezes the phallus and frequently voids stool and urine. If, in this process, the urinary passage or bladder gets injured by the calculus, then he passes urine mixed with blood when the calculus passes out, the urine comes out easily. [37- ½ 39]

**Read related:** [Kidney Stones- Urinary Calculi- Ayurveda Remedies, Treatment In Detail](#)

### **Dysuria Caused by Sharkara (Greaveluria – urinary gravels):**

एषाऽश्मरी मारुतभिन्नमूर्तिः स्याच्छर्करा मूत्रपथात् क्षरन्ती॥३९॥  
eṣāśmarī mārutabhinnamūrṭiḥ syāccharkarā mūtrapathāt kṣarantī॥39॥

If the above mentioned calculus gets broken into small particles because of aggravated Vayu, then these sand particles come out through the urinary tract along with the urine. [39 2/4]

### **Dysuria Caused by Semen:**

रेतोऽभिघाताभिहतस्य पुंसः प्रवर्तते यस्य तु मूत्रकृच्छ्रम्।  
स्याद्वेदना वङ्क्षण बस्ति मेढ्रे तस्यातिशूलं वृषणातिवृत्ते॥४०॥  
शुक्रेण संरुद्धगतिप्रवाहो मूत्रं स कृच्छ्रेण विमुञ्चतीह।  
तमण्डयोः स्तब्धमिति ब्रुवन्ति रेतोऽभिघातात् प्रवदन्ति कृच्छ्रम्॥४१॥  
reto'bhighātābhihatasya puṁsaḥ pravartate yasya tu mūtrakṛcchram|

syādvedanā vañkṣaṇa basti medhre tasyātisūlaṃ vṛṣaṇātivṛtte||40||  
śukreṇa saṃruddhagatipravāho mūtraṃ sa kṛcchreṇa vimuñcatīha|  
tamaṇḍayoḥ stabdhamiti bruvanti reto'bhighātāt pravadanti  
kṛcchram||41||

If dysuria occurs in a person because of the affliction by the obstruction of semen, then the patient suffers from Vankshana basti medhre ati shoolam – pain in the groin, urinary bladder and phallus  
Vrshana ativrte – his testicles become enlarged and painful  
Since the urinary flow is obstructed by semen, he passes urine with difficulty. This condition is called Anda-stambha or the stiffness of the testicles. The dysuria, Thus, manifested is considered to be caused by the seminal obstruction. [41-42]

### **Dysuria caused by Vitiated Semen:**

शुक्रं मलाश्चैव पृथक् पृथग्वा मूत्राशयस्थाः प्रतिवारयन्ति|

तद्व्याहतं मेहन बस्ति शूलं मूत्रं सशुक्रं कुरुते विबद्धम्||४२||

स्तब्धश्च शूनो भृशवेदनश्च तुद्येत बस्तिवृषणौ च तस्य|४३|

śukraṃ malāścaiva pṛthak pṛthagvā mūtrāśayasthāḥ prativārayanti|  
tadvyāhataṃ mehana basti śūlaṃ mūtraṃ saśukraṃ kurute  
vibaddham||42||

stabdhaśca śūno bhṛśavedanaśca tudyeta bastirvṛṣaṇau ca  
tasya|43|

Malas aggravated Vayu, Pitta and Kapha individually or all taken together located in the urinary bladder obstruct the passage of semen.

Because of this seminal obstruction, there is pain in the phallus and urinary bladder along with obstruction to the voiding of urine and ejaculation of semen.

Subsequently this leads to

Stabdha – stiffness,  
Shuna – swelling,  
Bhrsha vedana – excessive pain and  
Toda – pricking pain in the region of urinary bladder and testicles.  
[42- ½ 43]

### **Dysuria caused by Kshata (Vitiated Blood):**

क्षताभिघातात् क्षतजं क्षयाद्वा प्रकोपितं बस्तिगतं विबद्धम्॥४३॥  
तीव्रार्ति मूत्रेण सहाश्मरीत्वमायाति तस्मिन्नतिसञ्चिते च।  
आध्माततां विन्दति गौरवं च बस्तेर्लघुत्वं च विनिःसृतेऽस्मिन्॥४४॥  
इति मूत्रकृच्छ्र निदानम्।  
kṣatābhighātāt kṣatajaṃ kṣayādvā prakopitaṃ bastigataṃ  
vibaddham॥४३॥  
tīvrārti mūtreṇa sahāśmarītvamāyāti tasminnatisañcite ca।  
ādhmātatāṃ vindati gauravaṃ ca basterlaghutvaṃ ca  
viniḥsrte'smin॥४४॥  
iti mūtrakṛcchranidānam।

If the blood located in the urinary bladder get vitiated by Ksata (trauma) or by Kshaya (emaciation caused by excessive seminal discharge), it causes obstruction and excruciating pain in the urinary bladder, in association with urine, leads to the formation of calculus which causes abdominal distension and heaviness in the region of the urinary bladder. Thus, ends the diagnosis of dysuria  
[43 2/4 – 44]

### **Treatment of Vatika Mutrakrichra:**

अभ्यञ्जन स्नेह निरूहबस्ति स्नेहोपनाहोत्तरबस्ति सेकान्।  
स्थिरादिभिर्वातहरैश्च सिद्धान् दद्याद्रसांश्चानिल मूत्रकृच्छ्रे॥४५॥  
पुनर्नवैरण्ड शतावरीभिः पत्तूरवृश्चीरबलाश्मभिद्धिः।  
द्विपञ्चमूलेन कुलत्थ कोल यवैश्च तोयोत्क्वथिते कषाये॥४६॥

तैलं वराहर्क्षवसा घृतं च तैरेव कल्कैर्लवणैश्च साध्यम्।  
 तन्मात्रयाऽऽशु प्रतिहन्ति पीतं शूलान्वितं मारुत मूत्रकृच्छ्रम्॥४७॥  
 एतानि चान्यानि वरौषधानि पिष्टानि शस्तान्यपि चोपनाहे।  
 स्युर्लाभतस्तैलफलानि चैव स्नेहाम्लयुक्तानि सुखोष्णवन्ति॥४८॥  
 abhyañjana sneha nirūhabasti snehopanāhottarabasti sekān|  
 sthirādibhirvātaharaiśca siddhān dadyādrasāṃścānila  
 mūtrakṛcchre||45||  
 punarnavairanḍa śatāvarībhiḥ pattūravrṣcīrabalāśmabhīdhiḥ|  
 dvipañcamūlena kulattha kola yavaiśca toyotkvathite kaṣāye||46||  
 tailaṃ varāharkṣavasā ghr̥taṃ ca taireva kalkai ravaṇaiśca  
 sādhyam|  
 tanmātrayā"śu pratihanti pītaṃ śūlānvitaṃ māruta  
 mūtrakṛcchram||47||  
 etāni cānyāni varauśadhāni piṣṭāni śastānyapi copanāhe|  
 syurlābhatastailaphalāni caiva snehāmlayuktāni sukhoṣṇavanti||48||

To the patient suffering from Vatika type of Mootrakrichra,  
 Massage, oleation, Niruha type of medicated enema, Anuvasana  
 type of medicated enema, Upanaha application of hot ointment).  
 Uttara- Basti (urethra and vaginal douche), affusion and soup  
 prepared of drugs like those belonging to Sthiradi or Ksudra-panca-  
 Mula group (viz, Shala- parni, Prishnaparni, Brihati – Solanum  
 indicum, Kantakari – Solanum xanthocarpum and Goksura –  
 Tribulus terrestris) is administered.

Oil, fat of bear, and ghee is cooked by adding the decoction and  
 paste of

Punarnava – Boerhavia diffusa,  
 Eranda – Ricinus communis,  
 Shatavari – Asparagus racemosus,  
 Pattura  
 Vrushceera  
 Bala – Sida cordifolia,

Pashanabheda – *Cyclea peltata*

Dashamoola (bilva, Syonaka, Gambhari, Patala, ganikarika, ShalaParni, Prsniparni, Brihati, Kantakari and Goksura),

Kulattha – horse gram

Kola – *Zizyphus jujuba* and

Yava – Barley along with

5 types of Salt.

Intake of these medicated oil, etc., in appropriate dose, subdues the Vatika type of Dysuria associated with pain, instantaneously.

The above mentioned drugs and such others having similar properties may also be used in the form of Upanaha (hot poultice) which is very useful in Vatika type of Dysuria.

Intake of oil-seeds like Tila – Sesame (*Sesamum indicum*), Uma – *Linum usitatissimum* and Asphota – *Jasminum angustifolium* along with fat and sour thing in luke-warm form is also useful in this condition Vatika type of Dysuria. [42-48]

### **Treatment of Paittika Mutrakrichra:**

सेकावगाहाः शिशिराः प्रदेहा ग्रैष्मो विधि र्बस्तिपयो विरेकाः।

द्राक्षा विदारीक्षु रसैर्घृतैश्च कृच्छ्रेषु पित्तप्रभवेषु कार्याः॥४९॥

शतावरी काश कुश श्वदंष्ट्रा विदारि शालीक्षु कशेरुकाणाम्।

क्वाथं सुशीतं मधु शर्कराभ्यां युक्तं पिबेत् पैत्तिक मूत्रकृच्छ्री॥५०॥

पिबेत् कषायं कमलोत्पलानां शृङ्गाटकानामथवा विदार्याः।

दण्डैरकाणामथवाऽपि मूलं पूर्वेण कल्पेन तथाऽम्बु शीतम्॥५१॥

sekāvagāhāḥ śísirāḥ pradehā graiṣmo vidhi rbastipayo virekāḥ।

drākṣā vidāriḥṣu rasai rghṛtaiśca kṛcchreṣu pittaprabhaveṣu

kāryāḥ॥49॥

śatāvarī kāśa kuśa śvadamṣṭrā vidāri śālikṣu kaśerukāṇām।

kvāthaṃ suśītaṃ madhu śarkarābhyāṃ yuktaṃ pibet paittika

mūtrakṛcchrī॥50॥

pibet kaṣāyaṃ kamalotpalānāṃ śṛṅgāṭakānāmathavā vidāryāḥ।

daṇḍairakāṇāmathavā'pi mūlaṃ pūrveṇa kalpena tathā'mbu  
śītam||51||

### **Treatment of Paittika Dysuria:**

To the patient suffering from Paittika type of dysuria,

Seka – cold affusion,

Avagaha – cold bath,

Shishira Pradeha – application of cooling unguentum, regimens prescribed for summer season, medicated enema, medicated milk and purgation therapy prepared of the juice of Draksha – Vitis vinifera, Vidari (Ipomoea paniculata / Pueraria tuberosa), and Sugar-cane solution, and ghee is administered.

The cold decoction of Shatavari –Asparagus racemosus, Kasa – Saccharum spontaneum, Kusha (Desmostachya bipinnata), Svadamstra – Tribulus terrestris, Vidari – Pueraria tuberosa, Shali – rice, Ikshu—Sugarcane and Kaseruka (Scripus grossus), mixed with honey and sugar is administered to the patient suffering from Paittika type of dysuria.

The decoctions of Kamala and Utpala (Nymphaea alba) or Srngataka – Tectona grandis or Vidari (Ipomoea paniculata / Pueraria tuberosa) or the root of Dandairaka (Hogaa) along with hone and sugar are useful in Paittika type of dysuria. Simple cold water mixed with honey and sugar is also useful in this type of dysuria. [49- 51]

### **Medicines for Paittika Mutrakrichra:**

एर्वारुबीजं त्रपुषात् कुसुम्भात् सकुङ्कुमः स्याद्वृषकश्च पेयः।

द्राक्षारसेनाश्मरि शर्करासु सर्वेषु कृच्छ्रेषु प्रशस्त एषः॥५२॥

एर्वारुबीजं मधुकं सदारु पैत्ते पिबेत्तण्डुलधावनेन।

दावीं तथैवामलकी रसेन समाक्षिकां पित्तकृते तु कृच्छ्रे॥५३॥

ervārubījaṃ trapuṣāt kusumbhāt sakuṅkumaḥ syādvṛṣakaśca  
peyaḥ।

drākṣārasenāśmari śarkarāsu sarveṣu kṛcchreṣu praśasta eṣaḥ||52||  
ervārubiḃaṃ madhukaṃ sadāru paitte pibettaṇḁuladhāvanena|  
dārvīm tathaivāmalakī rasena samākṣikāṃ pittakṛte tu kṛcchre||53||

The patient should drink the potion prepared of the seeds of Ervaru – Cucumis melo, Trapusa – Cucumis sativus and Kusumbha – Carthamus tinctorius mixed with the Kunkuma and Vasa along with Grape juice it is exceedingly beneficial for Asmari (urinary Calculus), Sarkara (Graveluria) and all types of dysuria.

In Paittika dysuria, the patient should take the potion prepared of the seeds of Ervaru – Cucumis melo, Madhuka– Licorice and Devadaru (Cedrus deodara) along with Tandulodaka (water used for washing rice).

Similarly, Daruharidra along with the juice of Amalaki – Phyllanthus, emblica mixed with honey is useful in curing Paittika type of Dysuria. [52-53]

### **Treatment of Kaphaja Mutrakrichra:**

क्षारोष्ण तीक्ष्णौषधमन्नपानं स्वेदो यवान्नं वमनं निरूहाः|  
तक्रं सतिकौषध सिद्ध तैलमभ्यङ्गपानं कफमूत्रकृच्छ्रे||५४||  
व्योषं श्वदंष्ट्रात्रुटिसारसास्थि कोल प्रमाणं मधु मूत्रयुक्तम्|  
पिबेत्त्रुटिं क्षौद्रयुतां कदल्या रसेन कैडर्यरसेन वाऽपि||५५||  
तक्रेण युक्तं शितिवारकस्य बीजं पिबेत् कृच्छ्रं विनाश हेतोः|  
पिबेत्तथा तण्डुलधावनेन प्रवालचूर्णं कफ मूत्रकृच्छ्रे||५६||  
सप्तच्छदारग्वध केबुकैलाधवं करञ्जं कुटजं गुडूचीम्|  
पक्त्वा जले तेन पिबेद्यवागूं सिद्धं कषायं मधुसंयुतं वा||५७||  
kṣāroṣṇa tīkṣṇauṣadhamannapānaṃ svedo yavānnaṃ vamaṇaṃ  
nirūhāḥ|  
takraṃ satiktauṣadha siddha tailamabhyaṅgapānaṃ  
kaphamūtrakṛcchre||54||



vyoṣaṃ śvadamṣṭrātruṭisārasāsthi kola pramāṇaṃ madhu  
mūtrayuktam|  
pibettruṭiṃ kṣaudrayutāṃ kadalyā rasena kaidaryarasena  
vā'pi||55||  
takreṇa yuktaṃ śitivāarakasya bījaṃ pibet kṛcchra vināśa hetoḥ|  
pibettathā taṇḍuladhāvanena pravālacūrṇaṃ kapha  
mūtrakṛcchre||56||  
saptacchadāragvadha kebukailādhavaṃ karañjaṃ kuṭajaṃ  
guḍūcīm|  
paktvā jale tena pibedyavāgūṃ siddhaṃ kaṣāyaṃ madhusaṃyutaṃ  
vā||57||

**For Kaphaja type of Dysuria**, following types of therapies are useful:

Medicines, food and drinks containing Alkalis, hot and Sharp (Tikshna) ingredients  
Fomentation therapies  
Barley  
Vamana – Emetic therapy  
Niruha Basti (decoction enema)  
Butter-milk  
Massage with medicated oil prepared by cooking with bitter drugs and  
Pana (oral intake) of the above mentioned medicated oil

The following recipes are useful in Kaphaja type of dysuria  
One Kola (6 grams) of each of Sunthi – Ginger, Pipalli – Piper longum, Maricha – Black pepper, Svadamstra – Tribulus terrestris, Truti (cardamom) and bone of Sarasa to be taken along with honey and cow's urine.

Truti (ela) mixed with honey along with the juice of Kadali or Kaidarya Maha- Nimba – Neem Azadirachta indica) or Parvata- Nimba – Neem Azadirachta indica))

Seeds of Sitivaraka (Salinca) along with buttermilk  
Powder of Pravala (coral) along with Tandulodaka (water used for rice washing)

The decoction of Saptacchada, Aragvadha, Kebuka, Ela – cardamom), Dhava – Anogeissus latifolia, Karanja – Pongamia pinnata, Kutaja – Connessi Holarrhena antidysenterica Wall.) and guduchi – Tinospora cordifolia along with honey and Yavagu (gruel) prepared of the above mentioned decoction. [54-57]

### **Treatment of Sannipatika Dysuria**

सर्वं त्रिदोष प्रभवे तु वायोः स्थानानुपूर्व्या प्रसमीक्ष्य कार्यम्।

त्रिभ्योऽधिके प्राग्वमनं कफे स्यात् पित्ते विरेकः पवने तु बस्तिः॥५८॥

इति मूत्रकृच्छ्र चिकित्सा।

sarvaṃ tridoṣa prabhava tu vāyoḥ sthānānupūrvyā prasamīkṣya kāryam।

tribhyo'dhike prāgvamanam kaphe syāt pitte virekaḥ pavane tu bastiḥ॥58॥

iti mūtrakṛcchra cikitsā।

If the dysuria is caused by Sannipata (all the 3 Doshas simultaneously aggravated in equal proportion), then the physician, after proper examination, should, first of all, administer therapies for correcting the location of the aggravated Vayu [and thereafter, of the remaining Doshas].

In this Sannipatika type of Dysuria, the treatment is as follows:

Kapha aggravation – Vamana

Pitta aggravation – Virechana

Vata Aggravation – Basti

### **Treatment of Dysuria Caused by Calculus (Ashmari) and Gravels (Sharkara)**

क्रिया हिता साऽश्मरिशर्कराभ्यां कृच्छ्रे यथैवेह कफानिलाभ्याम्।  
 कार्याऽश्मरी भेदन पातनाय विशेषयुक्तं शृणु कर्म सिद्धम्॥५९॥  
 पाषाणभेदं वृषकं श्वदंष्ट्रा पाठाभया व्योष शटी निकुम्भाः।  
 हिंसाखराश्वाशितिवारकाणामेर्वारुकाणां त्रपुषस्य बीजम्॥६०॥  
 उत्कुञ्चिका हिङ्गु सवेतसाम्लं स्याद्द्वे बृहत्यौ हपुषा वचा च।  
 चूर्णं पिबेदश्मरिभेद पक्वं सर्पिश्च गोमूत्रं चतुर्गुणं तैः॥६१॥  
 मूलं श्वदंष्ट्रेक्षुरकोरुबूकात् क्षीरेण पिष्टं बृहती द्वयाच्च।  
 आलोड्य दध्ना मधुरेण पेयं दिनानि सप्ताश्मरिभेदनाय॥६२॥  
 पुनर्नवायोरजनी श्वदंष्ट्रा फल्गु प्रवालाश्च स दर्भ पुष्पाः।  
 क्षीराम्बु मद्येक्षुरसैः सुपिष्टं पेयं भवेदश्मरि शर्करासु॥६३॥  
 त्रुटिं सुराहं लवणानि पञ्च यवाग्रजं कुन्दुरुकाश्मभेदौ।  
 कम्पिल्लकं गोक्षुरकस्य बीजमेर्वारुबीजं त्रपुषस्य बीजम्॥६४॥  
 चूर्णीकृतं चित्रक हिङ्गु मासी यवा नितुल्यं त्रिफलाद्विभागम्।  
 अम्लैरशुक्तै रस मद्य युषैः पेयं हि गुल्माश्मरि भेदनार्थम्॥६५॥  
 बिल्व प्रमाणो घृत तैल भृष्टो यूषः कृतः शिगुक मूलकल्कात्।  
 शीतोऽश्मभित् स्याद्दधिमण्डयुक्तः पेयः प्रकामं लवणेन युक्तः॥६६॥  
 जलेन शोभाञ्जन मूल कल्कः शीतो हितश्चाश्मरि शर्करासु।  
 सितोपला वा समयावशूका कृच्छ्रेषु सर्वेष्वपि भेषजं स्यात्॥६७॥  
 पीत्वाऽथ मद्यं निगदं रथेन हयेन वा शीघ्रजवेन यायात्।  
 तैः शर्करा प्रच्यवतेऽश्मरी तु शम्येन्न चेच्छल्यविदुद्धरेत्ताम्॥६८॥

kriyā hitā sāśmarīśarkarābhyāṃ kṛcchre yathāiveha  
 kaphānilābhyām।  
 kāryāśmarī bhedana pātānāya viśeṣayuktaṃ śṛṇu karma  
 siddham॥59॥  
 pāṣāṇabhedam vṛṣakam śvadamṣṭrā pāṭhābhayā vyōṣa śaṭī  
 nikumbhāḥ।  
 hiṃsrākharāśvāsītivārakāṇāmervārukāṇām trapuṣasya bījam॥60॥  
 utkuñcikā hiṅgu savetasāmlam syāddve br̥hatyau hapuṣā vacā ca।

cūrṇaṃ pibedaśmaribheda pakvaṃ sarpiśca gomūtra caturguṇaṃ  
taiḥ||61||

mūlaṃ śvadaṃṣṭrekṣurakorubūkāt kṣīreṇa piṣṭaṃ bṛhatī dvayācca|  
āloḍya dadhnā madhureṇa peyaṃ dināni  
saptāśmaribhedanāya||62||

punarnavāyorajanī śvadaṃṣṭrā phalgu pravālāśca sa darbha  
puṣpāḥ|

kṣīrāmbu madyekṣurasaiḥ supiṣṭaṃ peyaṃ bhavedaśmari  
śarkarāsu||63||

truṭiṃ surāhvaṃ lavaṇāni pañca yavāgrajaṃ kundurukāśmabhedau|  
kampillakaṃ gokṣurakasya bījamervārubījaṃ trapuṣasya  
bījam||64||

cūrṇīkṛtaṃ citraka hiṅgu māsī yavā nitulyaṃ triphalādvibhāgam|  
amlairaśuktai rasa madya yuṣaiḥ peyaṃ hi gulmāśmari  
bhedanārtham||65||

bilva pramāṇo ghr̥ta taila bhr̥ṣṭo yūṣaḥ kṛtaḥ śigruka mūlakalkāt|  
śītośmabhit syāddadhimaṇḍayuktaḥ peyaḥ prakāmaṃ lavaṇena  
yuktaḥ||66||

jalena śobhāñjana mūla kalkaḥ śīto hitaścāśmari śarkarāsu|  
sitopalā vā samayāvaśūkā kṛcchreṣu sarveṣvapi bheṣajaṃ  
syāt||67||

pītvā'tha madyaṃ nigadaṃ rathena hayena vā śīghrajavena yāyāt|  
taiḥ śarkarā pracyavateśmarī tu śamyenna  
cecchalyaviduddharetām||68||

If dysuria (MutraKrichra) is caused by Calculus (Asmari) or gravels (Sarkara), then the therapies suggested for Kaphaja and Vatika types of Dysuria are beneficial.

Now, listen to the effective therapies to be administered specifically for the Bhedana (breaking or dissolution) and Patana (expulsion) of Ashmari are being described hereafter:

Pashanabhedadi –Kvatha: Intake of the powder of  
Pashana- Bheda – Cyclea peltata,

Vasa – *Adhathoda vasica*,  
Svadamstra – *Tribulus terrestris*,  
Patha – *Cissampelos parrieira*,  
Abhaya – *Terminalia chebula*,  
Sunthi – Ginger,  
Pippali – Long pepper fruit  
Maricha – Black pepper fruit,  
Shati – *Hedychium spicatum*,  
Nikumbha – Danti – *Baliospermum montanum*  
seeds of Himsra – *Nardostachys jatamamsi*,  
Kharasva – *Apium graveolens*,  
Ajamoda – Ajowan fruit) – *Trachyspermum roxburghianum*),  
Sitivaraka (Salinca),  
Ervaruka – *Cucumis melo* and  
Trapusa – *Cucumis sativus*,  
Utkuncika (Krsna- Jiraka – *Carum carvi*),  
Hingu – *Asa foetida*,  
Amla-Vetasa – *Garcinia pedunculata*,  
Brihati – *Solanum indicum*,  
Kantakari – *Solanum xanthocarpum*,  
Hapusa – *Juniperus communis* and  
Vacha -*Acorus calamus* Linn.) Helps in the breaking dissolution of  
calculus in the urinary tract.

**Pasanabhedadi Ghrita:** Ghee 4 parts cooked with the paste of  
the above mentioned drugs (1 part) and 4 parts cow's urine also  
helps in the breaking dissolution of calculus in the urinary tract.

Roots of Svadamstra –*Tribulus terrestris*,  
Ikshuraka,  
Kokilaksa – *Asteracantha longifolia*,  
Urubuka (eranda – *Ricinus communis*),  
Brihati – *Solanum indicum* and  
Kantakari – *Solanum xanthocarpum* is mixed by adding sweet curd.

Intake of this potion for 7 days helps in the breaking dissolution of calculus in the urinary tract.

Recipes are taken by the patient suffering from Asmari (Calculus) and Sarkara (graveluria):

Punarnava – *Boerhavia diffusa*,

Lauha- Bhasma,

Rajani – turmeric,

Svadamstra – *Tribulus terrestris*,

Pravala (adventitious root) of Phalgu (*Kasthodumbara*) and flowers of Darbha – *Desmostachya bipinnata* is ground and made to a paste by adding milk, water, alcohol or sugar-cane juice.

Trutyadi Churna: 1 part of each of

Truti (lesser cardamom),

Surahva (Deva- Daru – *Cedrus deodara*),

5 types of salt,

Yavakshara,

Kundururu – *Boswellia serrata*,

Pashana- Bheda – *Cyclea peltata*,

Kampillaka – *Mallotus philippinensis*,

Seeds of Goksura – *Tribulus terrestris*,

Ervaru – *Cucumis utilissimus* and

Trapusa – *Cucumis sativus*,

Chitraka – Leadword – *Plumbago zeylanica*,

Hingu – *Asa foetida*,

Mamsi – *Nordastachys jatamamsi* and

Yavani – *Trachyspermum amami* and

2 parts of each of Haritaki – *Terminalia chebula*, Vibhitaka –

*Terminalia bellerica* and Amalaki – *Phyllanthus emblica* is made to a powder.

Intake of this along with sour drinks excluding Sukta and Vinegar, meat soup, alcohol and vegetable soup helps in the cure of Gulma (phantom tumor) and breaking dissolution) of calculus in the

urinary tract.

Root of Shigru – Moringa oliefera is made to a paste. The soup of the measurement of one Bilva of this paste is sizzled with ghee and oil, and cooled intake of this cold soup along with Dadhimanda (whey) and adequate quantity of salt helps in the breaking dissolution of the calculus in the urinary tract.

Intake of the root of Sobhanjana along with cold water is useful curing Asmari (calculus) and Sarkara (Gravels) in the urinary tract. Sitopala (Sugar of big crystals) mixed with equal quantity of Yavakshara is the remedy for all types of Dysuria.

After taking wholesome alcohol [in large quantity], the patient should ride over a chariot or horse running very fast which causes expulsion of gravels and stones from the urinary tract. If this expulsion does not take place then these stones and gravels is removed surgically by an expert surgeon. [59- 68]

### **Treatment of Dysuria Caused by Vitiated Semen:**

रेतोभिघात प्रभवे तु कृच्छ्रे समीक्ष्य दोषं प्रतिकर्म कुर्यात्।

कार्पास मूलं वृषकाश्मभेदौ बला स्थिरादीनि गवेधुका च॥६९॥

वृश्चीर ऐन्द्री च पुनर्नवा च शतावरी मध्वसनाख्यपण्यौ।

तत्क्वाथ सिद्धः पवने रसः स्यात् पित्तेऽधिके क्षीरमथापि सर्पिः॥७०॥

कफे च यूषादिकमन्नपानं संसर्गजे सर्वहितः क्रमः स्यात्।

एवं न चेच्छाम्यति तस्य युञ्ज्यात् सुरां पुराणां मधुकासवं वा॥७१॥

विहङ्ग मांसानि च बृंहणाय बस्तींश्च शुक्राशय शोधनार्थम्।

शुद्धस्य तृप्तस्य च वृष्ययोगैः प्रियानुकूलाः प्रमदा विधेयाः॥७२॥

retobhighāta prabhave tu kṛcchre samīkṣya doṣaṃ pratikarma kuryāt।

kārpāsa mūlaṃ vṛṣakāśmabhedau balā sthirādīni gavedhukā ca॥69॥

vṛścīra aindrī ca punarnavā ca śatāvarī madhvasanākhyaparṇyau।

tatkvātha siddhaḥ pavane rasaḥ syāt pitte'dhike kṣīramathāpi

sarpiḥ||70||

kaphe ca yūṣādikamannapānaṃ saṃsargaje sarvahiṭaḥ kramaḥ  
syāt|

evaṃ na cecchāmyati tasya yuñjyāt surāṃ purāṇāṃ  
madhukāsavaṃ vā||71||

vihaṅga māṃsāni ca bṛṃhaṇāya bastiṃśca śukrāsaya  
śodhanārtham|

śuddhasya tr̥ptasya ca vṛṣyayogaiḥ priyānukūlāḥ pramadā  
vidheyāḥ||72||

If obstruction by vitiated semen is the cause of dysuria, then the patient is treated with remedies appropriate to the aggravated Doshas responsible for such vitiation.

Meat soup prepared with the decoction of

[Karpasa – Gossypium herbaceum](#),

Vasaka – Adhathoda vasaka,

Pashana- Bheda – Cyclea peltata,

Bala – Country mallow,

Shalaparni

Brihati – Solanum indicum,

Kantakari – Solanum xanthocarpum,

Goksura – Tribulus terrestris,

Gavedhuka – Grewia populifolia

Vruscheera (Sveta or white variety of punarnava – Boerhavia diffusa

Aindri – Colocynth – Citrullus colocynthis – indra-Varuni),

Red variety of Punarnava –Boerhavia diffusa

Satavari – Asparagus racemosus,

Madhu-Parni (Guduchi – Tinospora cordifolia) and

Asana-Parni (aparajita – Clitoria ternatea) is useful in dysuria caused by the seminal vitiation of Vatika type.

Milk or help prepared with the above mentioned decoction is useful in dysuria caused by the seminal vitiation of Kaphaja type



If the semen is vitiated by the aggravation of combined Doshas to or all 3 to cause dysuria, then therapies appropriate to each of these Doshas in a combined form is administered.

If the dysuria caused by the vitiation of semen is not relieved by the above mentioned therapeutic measures, then the patient is given old Sura alcohol or Madhukasava to drink. His body is nourished by the meat of birds, and he is given Uttara Basti (urethral douche) for cleansing the Sukrasaya (seminal vesicle). When he is cleansed, and he is refreshed with aphrodisiac recipes, he is made to stay with lovable ladies and desirable women having erotic disposition [69-72]

### **Treatment of Raktaja Mutrakrichra:**

रक्तोद्धवे तूत्पलनाल तालकासेक्षुबालेक्षु कशेरुकाणि।  
पिबेत् सिताक्षौद्रयुतानि खादेदिक्षुं विदारीं त्रपुषाणि चैव॥७३॥  
घृतं श्वदंष्ट्रा स्वरसेन सिद्धं क्षीरेण चैवाष्टगुणेन पेयम्।  
स्थिरादिकानां कनकादिकानामेकैकशो वा विधिनैव तेन॥७४॥  
क्षीरेण बस्तिर्मधुरौषधैः स्यात्तैलेन वा स्वादुफलोत्थितेन।  
यन्मूत्रकृच्छ्रे विहितं तु पैते कार्यं तु तच्छोणितमूत्रकृच्छ्रे॥७५॥  
raktodbhave tūtpalanāla tālakāsekṣubālekṣu kaśerukāṇi।  
pibet sitākṣaudrayutāni khādedikṣuṃ vidārīṃ trapuṣāṇi caiva॥73॥  
ghṛtaṃ śvadamṣṭrā svarasena siddhaṃ kṣīreṇa caivāṣṭaguṇena  
peyam।  
sthirādikānāṃ kanakādikānāmekaikaśo vā vidhinaiva tena॥74॥  
kṣīreṇa bastirmadhurausadhaiḥ syāttailena vā svādupalotthitena।  
yanmūtrakṛcchre vihitaṃ tu paitte kāryaṃ tu  
tacchoṇitamūtrakṛcchre॥75॥

### **Treatment of Dysuria caused by Vitiated Blood:**

If dysuria is caused by the vitiation of blood, the following recipes are useful:

The patient should drink the juice of the stalk of Utpala, Tala – Borassus flabellifera, Kasa – Saccharum spontaneum, Ikshu – sugarcane, Baleksu and Kaseruka – Scripus grossus along with sugar and honey

He should eat Ikshu – Saccharum officinarum, Vidari (Ipomoea paniculata / Pueraria tuberosa) and Trapusa – Cucumis sativus in uncooked form

The medicated ghee prepared by cooking with juice of Svadamstra – Tribulus terrestris (equal in quantity of ghee) and milk (8 times of the quantity of ghee) is useful in this ailment;

Shalaparni, Prispiparni, Brihati – Solanum indicum, Kantakari – Solanum xanthocarpum, Goksura – Tribulus terrestris and Drugs belonging to the group beginning with Kataka (Kanaka) taken either individually or all together is made to a decoction. Recipes of medicated ghee prepared by cooking with this decoction are useful in this ailment.

Medicated milk prepared by cooking with the drugs having sweet taste may be used as urethra douche in this ailment

Medicated oil prepared by cooking with sweet fruits like Madhuka – Licorice – Glycyrrhiza glabra and Aksota – Juglans regia may also be used as urethral douche in this ailment and

Therapeutic measures described for the treatment of Pattika type of dysuria are also useful in this ailment. [73-75]

### **Prohibitions in Dysuria**

व्यायाम सन्धारण शुष्क रूक्ष पिष्टान्न वातार्ककर व्यवायान्।

खर्जूर शालूक कपित्थ जम्बू बिसं कषायं न रसं भजेत्॥७६॥

इत्यश्मरी चिकित्सा।

vyāyāma sandhāraṇa śuṣka rūkṣa piṣṭānna vātārkakara vyavāyān।  
kharjūra śālūka kapittha jambū bisam kaṣāyaṃ na rasaṃ

bhajeta||76||  
ityaśmarī cikitsā|

The patient suffering from different type of Mutrakruhra (Dysuria) should avoid

Vyayama – exercise,

Vega sandharana – suppression of the manifested natural urges,

Sushka ruksha anna – dry and ununctuous articles of food,

Pistanna – Pastries,

Vata kara – exposure to strong wind,

Aatapa – strong rays of the sun,

Maithuna – sexual intercourse,

Kharjura – dates, Shaluka, Kapittha – Feronia limonia, Jambu –

Sygyzium cumini, Bisa – Nelumbium speciosum and articles having

astringent taste.

Thus, ends the description of the treatment of dysuria

(Mutrakruhra).

Hrudroga – heart diseases

### **Causes of Heart Diseases:**

व्यायाम तीक्ष्णातिविरेक बस्ति चिन्ता भय त्रासगदातिचाराः|

छर्द्यामसन्धारण कर्शनानि हृद्रोग कर्तृणि तथाऽभिघातः||७७||

vyāyāma tīkṣṇātivireka basti cintā bhaya trāsagadāticārāḥ|

chardyāmasandhāraṇa karśanāni hṛdroga kartṛṇi

tathā'bhigātaḥ||77||

Hridroga (heart-disease) is caused by the following factors

Ati vyayama – Excessive Exercise

Excessive use of articles having Teekshna (sharp) attributes

Administration of Virechana (purgation) and Vamana (emetic)

therapies, and Basti (enema) in excess

Ati chinta, bhaya, trasa – Excessive worry, fear and stress

Agada atichara – Improper treatment of diseases  
Chardi – Emesis,  
Ama – product of improper digestion and metabolism  
Vega sandharana – suppression of the manifested natural urges  
Karshya – Emaciation and  
Abhighata – Trauma (physical and mental)

### **Ailments Associated with Heart disease:**

वैवर्ण्यं मूर्च्छा ज्वर कास हिक्का श्वासास्यवैरस्य तृषा प्रमोहाः।  
छर्दिः कफोत्क्लेश रुजोऽरुचिश्च हृद्रोगजाः स्युर्विविधास्तथाऽन्ये॥७८॥  
vaivarnya mūrccā jvara kāsa hikkā śvāsāsyavairasya trṣā  
pramohāḥ।  
chardiḥ kaphotkleśa rujo'ruciśca hṛdrogajāḥ  
syurvividhāstathā'nye॥78॥

Ailments manifested in a patient suffering from heart disease:

Vaivarnya – Discoloration of the skin,  
Murccha – fainting,  
Jwara – fever,  
Kasa – cough,  
Hikka – hiccup,  
Shvasa – Asthma,  
Aasya vairasya – bad taste in the mouth,  
Trshna – morbid thirst,  
Pramoha – unconsciousness,  
Chardi – vomiting,  
Kapha utklesha – Nausea,  
Ruja – pain,  
Aruchi – anorexia [78]

### **Specific features of Different Types of Hridroga:**

हृच्छून्यभाव द्रव शोषभेद स्तम्भाः समोहाः पवनाद्विशेषः।

पित्तात्मोदूयन दाह मोहाः सन्त्रास ताप ज्वर पीतभावाः॥७९॥

स्तब्धं गुरु स्यात् स्तिमितं च मर्म कफात् प्रसेक ज्वर कास तन्द्राः।

विद्यात्त्रिदोषं त्वपि सर्वलिङ्गं तीव्रार्तितोदं कृमिजं सकण्डूम्॥८०॥

hr̥cchūnyabhāva drava śoṣabheda stambhāḥ samohāḥ

pavanādviśeṣaḥ।

pittāttamodūyana dāha mohāḥ santrāsa tāpa jvara

pītabhāvāḥ॥79॥

stabdham̐ guru syāt stimitam̐ ca marma kaphāt praseka jvara kāsa

tandrāḥ।

vidyāttridoṣam̐ tvapi sarvaliṅgam̐ tivrārtitodam̐ kṛmijam̐

sakaṇḍūm॥80॥

### **The specific features of Vatika type of Hridroga:**

Hrut shunya bhava – Feeling of emptiness in the heart region,

Hrut drava – tachycardia,

Sosha – atrophy of the cardiac muscles,

Bheda – pricking pain,

Hrut Stambha – heart- block and

Sammoha – unconsciousness

The specific features manifested in Pittaja Hrud roga –

Stabdham – Bradycardia

Guru syat stimitam – heaviness and timidity of the heart,

Praseka – excessive salivation,

Jwara – fever,

Kasa – cough and

Santrasa – drowsiness

In the heart –disease caused by the Sannipata (aggravation of all the 3 Doshas), all the signs and symptoms described above are manifested together.

In the heart-disease caused by krimija (parasitic infestation), the patient gets acute pain, pricking pain and itching. [79- 80]

## Treatment of Vatika Hrudroga:

तैलं ससौवीरक मस्तु तक्रं वाते प्रपेयं लवणं सुखोष्णम्।  
मूत्राम्बु सिद्धं लवणैश्च तैलमानाह गुल्मार्ति हृदामयघ्नम्॥८१॥  
पुनर्नवां दारु स पञ्चमूलं रास्नां यवान् बिल्व कुलत्थ कोलम्।  
पक्त्वा जले तेन विपाच्य तैलमभ्यङ्गपानेऽनिल हृद्गदध्नम्॥८२॥  
हरीतकी नागर पुष्कराह्वैर्वयःकयस्थालवणैश्च कल्कैः।  
सहिङ्गुभिः साधितमग्न्य सर्पिर् गुल्मे सहृत्पार्श्वगदेऽनिलोत्थे॥८३॥  
सपुष्कराहं फलपूरमूलं महौषधं शट्यभया च कल्काः।  
क्षाराम्बु सर्पिर् लवणैर्विमिश्राः स्युर्वात हृद्रोग विकर्तिकाघ्नाः॥८४॥  
क्वाथः कृतः पौष्कर मातुलुङ्ग पलाश भूतीक शटी सुराह्वैः।  
सनागराजाजि वचा यवानी क्षारः सुखोष्णो लवणश्च पेयः॥८५॥  
पथ्या शटी पौष्कर पञ्चकोलात् स मातुलुङ्गाद्यमकेन कल्कः।  
गुड प्रसन्ना लवणैश्च भृष्टो हृत्पार्श्व पृष्ठोदर योनिशूले॥८६॥  
स्यात्त्र्यूषणं द्वे त्रिफले सपाठे निदिग्धिका गोक्षुरकौ बले द्वे।  
ऋद्धिस्त्रुटिस्तामलकी स्वगुप्ता मेदे मधूकं मधुकं स्थिरा च॥८७॥  
शतावरी जीवक पृश्निपण्यौ द्रव्यैरिमैरक्षसमैः सुपिष्टैः।  
प्रस्थं घृतस्येह पचेद्विधिज्ञः प्रस्थेन दध्ना त्वथ माहिषेण॥८८॥  
मात्रां पलं चार्धपलं पिचुं वा प्रयोजयेन्माक्षिक सम्प्रयुक्ताम्।  
श्वासे सकासे त्वथ पाण्डुरोगे हलीमके हृद्ग्रहणी प्रदोषे॥८९॥  
tailam sasauvīraka mastu takram vāte prapeyam lavaṇam  
sukhoṣṇam।  
mūtrāmbu siddham lavaṇaiśca tailamānāha gulmārti  
hṛdāmayaḡnam॥81॥  
punarnavāṃ dāru sa pañcamūlam rāsnāṃ yavān bilva kulattha  
kolam।  
paktvā jale tena vipācyā tailamabhyaṅgapāne’nila  
hṛdgadadhnām॥82॥  
haritakī nāgara puṣkarāhvairvayaḡkayasthālavaṇaiśca kalkaiḥ।  
sahiṅgubhiḥ sādhitamagrya sarpi rgulme

sahr̥tpārśvagade'nilotthe||83||

sapuṣkarāhvaṃ phalapūramūlaṃ mahauṣadhaṃ śaṭyabhayā ca  
kalkāḥ|

kṣārāmbu sarpi rlavaṇai rvimiśrāḥ syurvāta hr̥droga  
vikartikāghnāḥ||84||

kvāthaḥ kṛtaḥ pauṣkara mātuluṅga palāśa bhūtika śaṭi surāhvaiḥ|  
sanāgarājāji vacā yavānī kṣāraḥ sukhoṣṇo lavaṇaśca peyaḥ||85||  
pathyā śaṭi pauṣkara pañcakolāt sa mātuluṅgādyamakena kalkaḥ|  
guḍa prasannā lavaṇaiśca bhr̥ṣṭo hr̥tpārśva pṛṣṭhodara  
yoniśūle||86||

syāttryūṣaṇaṃ dve triphale sapāṭhe nidigdhikā gokṣurakau bale  
dve|

ṛddhistruṭistāmalakī svaguptā mede madhūkaṃ madhukaṃ sthirā  
ca||87||

śatāvarī jīvaka pṛṣṇiparn̥yau dravyairimairakṣasamaiḥ supiṣṭaiḥ|  
prasthaṃ ghr̥tasyeha pacedvidhijñāḥ prasthena dadhnā tvatha  
māhiṣeṇa||88||

mātrāṃ palam̐ cārdhapalam̐ picum̐ vā prayojayenmākṣika  
samprayuktām|

śvāse sakāse tvatha pāṇḍuroge halīmake hr̥dgrahaṇī Pradoṣe||89||

### **Treatment of heart ailment due to Vata imbalance:**

Intake of this potion, in luke-warm water cures Vatika type of heart disease:

Oil, Sauviraka, Mastu (whey) and

butter milk, taken in equal quantities, is added with salt.

Intake of the medicated oil prepared by cooking with cow's urine, water and salt cures flatulence, Gulma (phantom tumor), abdominal pain and heart disease [of Vatika type].

Decoction useful for Abhyanga (massage) and Pana (taking orally) in the Vatika type of heart disease: It may be prepared of

Punarnava – Boerhavia diffusa,

Devadaru (Cedrus deodara),

Bilva –Aegle marmelos (root),  
 Syonaka – Orchis mascula,  
 Gambhari – Gmelina arborea,  
 Patala – Ficus microcarpa,  
 Ganikarika,  
 Rasna (Vanda roxburghi / Pluchea lanceolata),  
 Yava – Barley Hordeum vulgare  
 Kulattha – horse gram and  
 Kola – Zizyphus jujube by boiling with water.  
 Medicated oil prepared by cooking with the paste of  
 Haritaki – Terminalia chebula,  
 Nagara – Ginger,  
 Puskara- Mula – Inula racemosa,  
 Juice of Vayastha (Guduci – Tinospora cordifolia),  
 Juice of Kayastha (Amalaki – Phyllanthus, emblica) and salt, and  
 Hingu – Asa foetida is immensely effective for curing Gulma  
 (phantom tumor), heart –disease and pain in the chest caused by  
 the aggravated vayu.  
 Cures Vatika type of heart disease and Vikartika (angina pain):  
 Intake of the paste of  
 Puskara-Mula – Inula racemosa,  
 root of Phala- pura (Bija-Puraka – Citrus medica),  
 Mahausadha – Ginger,  
 Sati – Hedychium spicatum and  
 Haritaki – Terminalia chebula mixed with  
 Alkali- water,  
 ghee and salt  
 This potion is given in luke-warm form to the patient suffering from  
 Vatika type of heart-disease: The decoction of  
 Puskara-mula – Inula racemosa,  
 Matulunga – Lemon variety – Citrus decumana / Citrus limon,  
 Palasa – Butea monosperma  
 Bhutika,



Sati – Hedychium spicatum and

Devadaru – Cedrus deodara is added as praksepa with the powders of

Nagara – Ginger,

Ajaji – Cuminum cyminum,

Vacha- Acorus calamus,

Yavani – Trachispermum ammi,

Yava Kshara and Salt

Intake of this potion along with jaggery, Prasanna (scum of alcohol) and salt cures pain in the chest, sides of the chest, back abdomen and female genital tract: The paste of

Patha – Cisampelos parriera,

Shati – Hedychium spicatum,

Puskaramoola – Inula racemosa,

Pippali – Long pepper fruit – Piper longum,

Pippali mula – long pepper root

Chavya – Piper retrofractum,

Chitraka – Leadword – Plumbago zeylanica,

Shunthi – Ginger, and

Matulunga – Lemon variety – Citrus decumana / Citrus lemon is sizzled by adding oil and ghee.

This medicated ghee is administered in the dose of 1 Pala or 1 pichu by adding honey for curing cough, Asthma, Anemia, Halimaka (a serious type of Jaundice), heart disease and sprue syndrome: 1

Aksa of each of

Sunthi – Ginger,

Pippali – Long pepper fruit,

Maricha – Black pepper fruit,

Haritaki – Terminalia chebula,

Vibhitaka – Terminalia bellerica,

Amalaki – Phyllanthus, emblica,

Draksha – Raisin – Vitis vinifera,

Kasmarya – Gmelina arborea,

Parusaka – Grewia asiatica,  
Patha – Cisaampelos parriera,  
Nidigdhika,  
Goksura – Tribulus terrestris,  
Bala – Sida cordifolia,  
Mahameda – Polygonatum verticillatum,  
Rddhi,  
Truti (Suksma-ela),  
Shatavari – Asparagus racemosus,  
Jivaka – Malaxis acuminata and  
Prsniparni is made to a paste.

1 Prastha of ghee is cooked by adding this paste and curd prepared of buffalo- milk [81-89]\

### **Treatment of Paittika Hrudroga:**

शीताः प्रदेहाः परिषेचनानि तथा विरेको हृदि पित्तदुष्टे।  
द्राक्षासिता क्षौद्र परुषकैः स्याच्छुद्धे तु पित्तापहमन्नपानम्॥९०॥  
यष्ट्याहिका तिक्तकरोहिणीभ्यां कल्कं पिबेच्यापि सिताजलेन।  
क्षते च सर्पीषि हितानि सर्पिर्गुडाश्च ये तान् प्रसमीक्ष्य सम्यक्॥९१॥  
दद्याद्भिषग्धन्वरसांश्च गव्यक्षीराशिनां पित्त हृदामयेषु।  
तैरेव सर्वे प्रशमं प्रयान्ति पित्तामयाः शोणित संश्रया ये॥९२॥  
द्राक्षा बला श्रेयसि शर्कराभिः खर्जूर वीरर्षभकोत्पलैश्च।  
काकोलिमेदा युग जीवकैश्च क्षीरेण सिद्धं महिषी घृतं स्यात्॥९३॥  
कशेरुका शैवल शृङ्गवेर प्रपौण्डरीकं मधुकं बिसस्य।  
ग्रन्थिश्च सर्पिः पयसा पचेतैः क्षौद्रान्वितं पित्त हृदामयघ्नम्॥९४॥  
स्थिरादि कल्कैः पयसा च सिद्धं द्राक्षा रसेनेक्षुरसेन वाऽपि।  
सर्पिर्हितं स्वादुफलेक्षुजाश्च रसाः सुशीता हृदि पित्तदुष्टे॥९५॥  
śītāḥ pradehāḥ pariṣecanāni tathā vireko hṛdi pittaduṣṭe।  
drākṣāsītā kṣaudra parūṣakaiḥ syācchuddhe tu  
pittāpahamannapānam॥90॥

yaṣṭyāhvikā tiktakarohiṇībhyāṃ kalkaṃ pibeccāpi sitājalena|  
kṣate ca sarpīṃṣi hitāni sarpi rguḍāśca ye tān prasamīkṣya  
samyak||91||

dadyādbhiṣagdhavarasāṃśca gavyakṣīrāśināṃ pitta hṛdāmayeṣu|  
taireva sarve praśamaṃ prayānti pittāmayāḥ śoṇita saṃśrayā  
ye||92||

drākṣā balā śreyasi śarkarābhiḥ kharjūra vīraśabhakotpalaiśca|  
kākolimedā yuga jīvakaiśca kṣīreṇa siddhaṃ mahiṣī ghṛtaṃ  
syāt||93||

kaśerukā śaivala śṛṅgavera prapauṇḍarīkaṃ madhukaṃ bisasya|  
granthīśca sarpiḥ payasā pacettaiḥ kṣaudrānvitaṃ pitta  
hṛdāmayaḥnam||94||

sthirādi kalkaiḥ payasā ca siddhaṃ drākṣā rasenekṣurasena vā'pi|  
sarpirhitaṃ svāduphalekṣujāśca rasāḥ suśītā hṛdi pittaduṣṭe||95||

### **Treatment for Pittaja Type of Heart Disease:**

If the heart disease is caused by aggravated Pitta, then the patient is given cooling Pradeha (application of ointment), affusion and purgation therapy.

After the body is anointed by the administration of purgative therapy, the patient is given food and drinks added with grapes, sugar, honey and parusaka.

The patient may also take the paste of Yastimadhu – Indian licorice and Katukarohini – Picrorhiza kurroa along with sugar mixed water.

If there is ulcer in the chest, then the patient is given medicated ghee and the recipes of Sarpir Guda (Vide Chikitsa 11: 50-77) after proper examination.

In Paittika type of heart disease, the patient is given the soup of the animals inhabiting arid zone, and food prepared of cow's milk. By this, all types of diseases caused by the aggravation of Pitta, and those located in the blood get cured.

Medicated ghee useful in curing Paittika type of heart disease are

prepared by cooking buffalo-ghee with milk and the paste of either  
Draksha – Raisin – *Vitis vinifera*,  
Bala – Country mallow root) – *Sida cordifolia*,  
Sreyasi (rasna – *Vanda roxburghii*) and  
Sarkara – sugarcandy, or  
Kharjura—*Phoenix slyvestris*,  
Veera

Rishabhaka – *Manilkara hexandra* and  
Utpala *Nymphaea alba*,  
Kakoli – *Fritillaria roylei*,  
Meda – *Polygonatum cirrhifolium*,  
Maha-Meda – *Polygonatum cirrhifolium* and  
Jivaka – *Malaxis acuminata*

Intake of this medicated ghee cures heart disease: It is prepared by  
cooking with the paste of  
Kaseruka – *Scripus grossus*  
Saivala – *Vallisneria spiralis*  
Shringavera – Ginger,  
Prapaundarika,  
Madhuka— Licorice – *Glycyrrhiza glabra* and  
tuber of lotus, and  
milk

Honey (1/4th in quantity of ghee) is added after cooking is over.  
Ghee useful in paittika type of cardiac disease is cooked with the  
paste of

Shalaparni

Prisniparni

Brihati – *Solanum indicum*,

Kantakari – *Solanum xanthocarpum* and

Goksura – *Tribulus terrestris*, and

milk or

Grape- juice or

sugar-cane-juice

Cooling juice of sweet fruits and sugar-cane is useful in paittika type of heart-disease. [90-95]

### **Treatment of Kaphaja Hrudroga:**

स्विन्नस्य वान्तस्य विलङ्घितस्य क्रिया कफघ्नी कफ मर्मरोगे।  
कौलत्थधान्यैश्च रसैर्ववान्नं पानानि तीक्ष्णानि च शङ्कराणि॥९६॥  
मूत्रे शृताः कट्फल शृङ्गवेर पीतद्रु पथ्यातिविषाः प्रदेयाः।  
कृष्णा शटी पुष्करमूल रास्ना वचाभया नागर चूर्णकं च॥९७॥  
उदुम्बराश्वत्थ वटार्जुनाख्ये पालाश रौहीतक खादिरे च।  
क्वाथे त्रिवृत्त्र्यूषण चूर्ण सिद्धो लेहः कफघ्नोऽशिशिराम्बु युक्तः॥९८॥  
शिलाह्वयं वा भिषग प्रमत्तः प्रयोजयेत् कल्प विधानदिष्टम्।  
प्राशं तथाऽऽगस्त्यमथापि लेहं रसायनं ब्राह्ममथामलक्याः॥९९॥  
svinnasya vāntasya vilāṅghitasya kriyā kaphaghñī kapha  
marmaroge।  
kaulatthadhānyaiśca rasairvavānnaṃ pānāni tikṣṇāni ca  
śaṅkarāṇi॥96॥  
mūtre śṛtāḥ kaṭphala śṛṅgavera pītadru pathyātiviṣāḥ pradeyāḥ।  
kṛṣṇā śaṭī puṣkaramūla rāsnā vacābhayā nāgara cūrṇakaṃ ca॥97॥  
udumbarāśvattha vaṭārjunākhye pālāśa rauhītaka khādire ca।  
kvāthe trivr̥tryūṣaṇa cūrṇa siddho lehaḥ kaphaghno'śisīrāmbu  
yuktaḥ॥98॥  
śilāhvayaṃ vā bhiṣaga pramattaḥ prayojayet kalpa vidhānadiṣṭam।  
prāśaṃ tathā"gastyamathāpi lehaṃ rasāyanaṃ  
brāhmamathāmalakyāḥ॥99॥

### **Treatment of Kaphaja Hridroga:**

In Kaphaja type of heart-disease, remedies are given after the administration of  
Swedana – fomentation,  
Vamana – emetic and  
Langhana (fasting) therapies.

Intake of barley as food along with the juice soup of Kulattha – horsegram and Dhanyaka – Coriandrum sativum, and drinks having sharp (tikсна) attribute is useful for Kaphaja type of heart disease.

Urine boiled with

Katphala –Sida rhombifolia,

Shringavera – Ginger,

Pitadru (Daruharidra – Berberis aristata),

Pathya and

Ativisha – Aconitum heterophyllum is useful in this condition

The powder of Krishna Pippali – Long pepper fruit – Piper longum),

Shati – Hedychium spicatum, Pushkara- Mula – Inula racemosa,

Rasna – Vanda roxburghi / Pluchea lanceolata), Vacha – Acorus

calamus Linn.), Abhaya – Terminalia chebula and Nagara –

Ginger is useful for this ailment.

Intake of this linctus along with warm water cures Kaphaja type of heart disease: To the decoction (3 parts) of

Udumbara –Ficus racemosa

Asvattha – Ficus religiosa

Vata – Ficus bengalensis

Arjuna – terminalia arjuna

Palasha – Butea monosperma

Rohitaka – Tecomela undulata and

Khadira – Acacia catechu, the powder (1 part) of

Trivrt – Operculina turpethum

Sunthi – Ginger

Pippali – Long pepper fruit – Piper longum and

Maricha – Black pepper fruit – piper nigrum is added and made to a linctus

For curing Kaphaja type of cardiac disorder, an expert physician should administer Shilajatu according to the prescribed procedure to get its rejuvenating effect (kalpa—vide Chikitsa 1:3:55-65)

Similarly, [ChyavanaPrasa](#) (vide Chikitsa 1:1: 62- 74), [Agastya](#)

[Haritaki](#) or Agastya Rasayana (vide Chikitsa 18: 57- 62), [Brahma Rasayana](#) (vide Chikitsa 1:1:75) are useful for the patient suffering from Kaphaja type of heart disease. [96-99]

### **Treatment of Sannipatika Heart Disease**

त्रिदोषजे लङ्घनमादितः स्यादन्नं च सर्वेषु हितं विधेयम्।

हीनातिमध्यत्वमवेक्ष्य चैव कार्यं त्रयाणामपि कर्म शस्तम्॥१००॥

tridoṣaje laṅghanamāditaḥ syādannaṃ ca sarveṣu hitaṃ vidheyam।  
hīnātimadhyatvamavekṣya caiva kāryaṃ trayāṅāmapi karma  
śastam॥100॥

If the heart disease is caused by the simultaneous aggravation of all the 3 Doshas (Sannipata), then the beginning, langhana (fasting therapy) is administered, and the patient is given such food as are conducive to the alleviation of all the 3 Doshas.

After ascertaining the nature of these aggravated Doshas, i.e their mild aggravation, moderate aggravation or excessive aggravation, appropriate therapeutic measures is adopted for their alleviation [100]

### **Treatment of Angina in Sannipatika Heart- disease**

भुक्तेऽधिकं जीर्यति शूलमल्पं जीर्णे स्थितं चेत् सुरदारु कुष्ठम्।

सतिल्वकं द्वे लवणे विडङ्गमुष्णाम्बुना सातिविषं पिबेत् सः॥१०१॥

जीर्णेऽधिके स्नेह विरेचनं स्यात् फलैर्विरेच्यो यदि जीर्यति स्यात्।

त्रिष्वेव कालेष्वधिके तु शूले तीक्ष्णं हितं मूल विरेचनं स्यात्॥१०२॥

प्रायोऽनिलो रुद्धगतिः प्रकुप्यत्यामाशये शोधनमेव तस्मात्।

कार्यं तथा लङ्घन पाचनं च ...॥१०३॥

bhukte'dhikaṃ jīryati śūlamalpaṃ jīrṇe sthitaṃ cet suradāru  
kuṣṭham।

satilvakaṃ dve lavaṇe viḍaṅgamuṣṇāmbunā sātiviṣaṃ pibet  
saḥ॥101॥

jīrṇe'dhike sneha virecanaṃ syāt phalai rvirecyo yadi jīryati syāt|  
triṣveva kāleṣvadhike tu śūle tīkṣṇaṃ hitaṃ mūla virecanaṃ  
syāt||102||

prāyo'nilo ruddhagatiḥ prakupyatyāmāśaye śodhanameva tasmāt|  
kāryaṃ tathā laṅghana pācanaṃ ca ...|103|

If in the Sannipatika type of heart-disease, excruciating pain appears [in the cardiac region] immediately after taking food, is of moderate intensity during the process of digestion, and gets alleviation after the food is digested this happens because of excessive aggravation of kapha, then the patient is given to drink the powder of

Devadaru – Cedrus deodara,

Kushta – Saussurea lappa,

Tilvaka

Saindhava Lavana – rock salt

[Sauvarchala Lavana](#)

[Vidanga – Embelia ribes](#) and

Ativisa – Aconitum heterophyllum mixed with warm water.

If [in Sannipatika type of heart-disease], excruciating pain [in the cardiac region] appears after the digestion of food this happens because of excessive aggravation of Pitta, then the patient is given Virechana (purgation) therapy containing fruits like

Draksha – Raisin – Vitis vinifera and

Kasmarya – Gmelina arborea

If [in Sannipatika type of heart disease], excruciating pain [in the cardiac region] appears in all the 3 periods, viz, before, during and after digestion this happens because of excessive aggravation of all the 3 Doshas, then the patient is given strong (tikṣṇa) purgation therapy containing roots of Trivrt –Operculina turpethum etc).

Vayu generally gets aggravated because of the obstruction to its movements in the Amasaya stomach including small intestine.

Therefore, it is necessary to give Virechana (purgation therapy),



Langhana (fasting therapy) and Pachana (carminative therapy) to the patient. [101- ¾ 103]

### **Treatment of Krumija Heart Disease:**

... सर्वं कृमिघ्नं कृमि हृद्गदे च॥१०३॥ इति हृद्रोग चिकित्सा।

... sarvaṃ kṛmighnaṃ kṛmi hṛdgade ca||103|| iti hṛdroga cikitsā।

For the treatment of heart disease caused by Krmi (micro-organisms), therapeutic measures for the distribution of these micro –organisms is administered.

Thus, ends the description of the treatment of heart-diseases. [103 ¼]

## **DISEASES OF HEAD**

Pratishyaya – Coryza, rhinitis

सन्धारणाजीर्णरजोतिभाष्य क्रोधर्तु वैषम्य शिरोभितापैः।

प्रजागरातिस्वपनाम्बु शीतैरवश्यया मैथुन बाष्प धूमैः॥१०४॥

संस्त्यानदोषे शिरसि प्रवृद्धो वायुः प्रतिश्यायमुदीरयेत्।

sandhāraṇājīrṇarajotibhāṣya krodhartu vaiṣamya śirobhitāpaiḥ।

prajāgarātisvapanaṃbu śītairavaśyayā maithuna bāṣpa

dhūmaiḥ||104||

saṃstyānadoṣe śirasi pravṛddho vāyuḥ pratiśyāyamudīrayettu।

Etiology and Pathogenesis of Pratishyaya (Rhinitis)

Pratishyaya or Rhinitis is caused by the following

Vega sandharana – Suppression of the manifested natural urges

Ajirnat – Indigestion

Excessive exposure to the dust

Ati bhashya – Excessive speech

Krodha – Anger

Vaishamya – Seasonal vagaries

Shiro abhitapa – Excessive exposure of the head to heat

Prajagarana – Remaining awake at night and

Diwa swapna – excessive sleep during day time

Exposure to cold water and forest

Maithuna – Sexual intercourse and

Ati bhaspa – weeping in excess and

Dhuma – Exposure to smoky atmosphere.

The above mentioned factors make the Dosha (mucus) in the head thick, and aggravated Vayu, giving rise to Rhinitis. [104- 1/ 105]

### **Signs and symptoms of Vatika Pratishyaya:**

कासारुचि स्राव घन प्रसेकाः कफाद्गुरुः स्रोतसि चापि कण्डूः॥१०६॥

kāsārucci srāva ghana prasekāḥ kaphādguruḥ srotasi cāpi kaṇḍūḥ||106||

Pratishyaya or Rhinitis is of 4 types, viz,

Vatika caused by the aggravation of Vayu

Paittika caused by the aggravation of Pitta

Kaphaja caused by the aggravation of Kapha

Sannipatika which are caused by the aggravation of simultaneous aggravation of all the 3 Doshas

The signs and symptoms of rhinitis caused by the aggravation of Vayu:

Excessive pain and pricking sensation in the nose

Srava ghana praseka – sneezing watery discharge,

Svara bheda – hoarseness of voice and

Shiro ruk – headache [105 2/4]

### **Signs and Symptoms of Paittika Pratishyaya**

नासाग्रपाक ज्वर वक्त्रशोष तृष्णोष्ण पीत स्रवणानि पित्तात्।

nāsāgrapāka jvara vaktraśoṣa tṛṣṇoṣṇa pīta sravaṇāni pittāt।

The signs and symptoms of Paittika type of Rhinitis:  
Nasa agra paka – Inflammation of the tip of the nose  
Jvara – fever  
Vaktra sosha – dryness of the mouth  
Trushna – morbid thirst  
Pita sravanani pittat – discharge of the hot as well as yellow liquid  
[2/4 106]

### **Signs and Symptoms of Kaphaja Rhinitis**

कासारुचि स्राव घन प्रसेकाः कफाद्गुरुः स्रोतसि चापि कण्डूः॥१०६॥  
kāsārucci srāva ghana prasekāḥ kaphādguruḥ srotasi cāpi  
kaṇḍūḥ॥106॥

### **The signs and symptoms of Kaphaja type of Rhinitis:**

Kasa – Cough  
Aruchi – anorexia  
Ghana srava – thick discharge  
Praseka – Salivation and  
Guru – heaviness as well as  
Srotasi kandu – itching sensation in the nasal passage [106 2/4]

### **Signs and symptoms of Sannipatika Rhinitis:**

सर्वाणि रूपाणि तु सन्निपातात् स्युः पीनसे तीव्र रुजेऽतिदुःखे |१०७|  
sarvāṇi rūpāṇi tu sannipātāt syuḥ pīnase tīvra ruje'tiduḥkhe |107|

All the above mentioned signs and symptoms along with  
excruciating pain and discomfort are manifested in Rhinitis caused  
by Sannipata (simultaneous aggravation of a the 3 doshas) [2/4  
107]

### **Dusta Pratishyaya (Pernicious Rhinitis)**

सर्वोऽतिवृद्धोऽहितभोजनात्तु दुष्ट प्रतिश्याय उपेक्षितः स्यात्॥१०७॥

ततस्तु रोगाः क्षवथुश्च नासाशोषः प्रतीनाह परिस्रवौ च।  
 घ्राणस्य पूतित्वमपीनसश्च सपाक शोथार्बुद पूयरक्ताः॥१०८॥  
 अरूंषि शीर्ष श्रवणाक्षि रोग खालित्यहर्यर्जुनलोमभावाः।  
 तृट्श्वास कास ज्वर रक्तपित्त वैस्वर्य शोषाश्च ततो भवन्ति॥१०९॥  
 sarvo'tivṛddho'hitabhojanāttu duṣṭa pratiśyāya upekṣitaḥ  
 syāt॥107॥  
 tatastu rogāḥ kṣavathuśca nāsāśoṣaḥ pratīnāha parisravau ca।  
 ghrāṇasya pūtitvamapīnasaśca sapāka śothārbuda  
 pūyaraktāḥ॥108॥  
 arūṃṣi śīrṣa śravaṇākṣi roga khālityaharyarjunalomabhāvāḥ।  
 tṛṭṣvāsa kāsa jvara raktapitta vaisvaryā śoṣāśca tato  
 bhavanti॥109॥

If all the above mentioned types of Pratisyaya get excessively aggravated due to neglect of appropriate treatment or due to the intake of unwholesome food, then this leads to Dusta Pratisyaya (pernicious Rhinitis) as a result of this, diseases like  
 Ksavahu – Sneezing,  
 Nasa sosha – dryness or atrophy of Nasal mucous membrane,  
 Pratinaha (nasal obstruction),  
 Prarisrava (excessive discharge from the nose),  
 Putighrana (ozena),  
 Apinasa (chronic Rhinitis),  
 Nasa-Paka (suppurative Rhinitis),  
 Nasa-Sotha (Oedematous Rhinitis),  
 Nasarbuda (Nasal Tumor),  
 Nasa –Puya-Rakta (Purulent and sanuinous Rhinitis),  
 Arumsi (furunculosis),  
 Sirsha sravana akshi roga – diseases of the head, ears and eyes,  
 Khalitya – alopecia,  
 Kasa – cough,  
 Jwara – fever,

Rakthapitta – an ailment characterized by bleeding from different parts of the body,  
Vaisvaryā – hoarseness of voice and  
Sosa (Consumption) are caused. [107 2/4 – 109]

### **Signs and symptoms of Dusta-pratishyaya (Rhinitis with infection):**

रोधाभिघात स्रव शोष पाकैर्घ्राणं युतं यश्च न वेत्ति गन्धम्।

दुर्गन्धि चास्यं बहुशःप्रकोपि दुष्टप्रतिश्यायमुदाहरेत्तम्॥११०॥

rodhābhighāta srava śoṣa pākai rghrāṇaṃ yutaṃ yaśca na vetti gandham।

durgandhi cāsyam bahuśaḥprakopi

duṣṭapratīśyāyamudāharetam॥110॥

Dusta Pratisyaya is characterized by the following signs and symptoms

Rodha abhighata – Nasal obstruction,

Srava -discharge

Sosha – dryness

Paka – suppression

Na ghrana – Loss of sensation of smell

Durgandhim aasya – Foul smell of the mouth and

Bahushah prakopa – Frequent attack of the ailment [110]

### **Pathogenesis of Kshavathu (Sneezing):**

संस्पृश्य मर्माण्यनिलस्तु मूर्ध्नि विष्वक्पथस्थः क्षवथुं करोति।

saṃspr̥śya marmāṇyanilastu mūrdhni viṣvakpathasthaḥ kṣavathuṃ karoti।

Vayu afflicting the vital organs, after pervading all the channels in the head gives rise to sneezing. [2/4- 111]

Pathogenesis of Nasa- Sosa (dryness of Nasal Mucous Membrane):

क्रुद्धः स संशोष्य कफं तु नासा शृङ्गाटक घ्राण विशेषणं च॥१११॥  
kruddhaḥ sa saṁśoṣya kaphaṁ tu nāsā śṛṅgāṭaka ghrāṇa  
viśoṣaṇaṁ ca॥111॥

The aggravated Vayu dries up the Kapha in the nose and the vital organ (marman) called Srngataka which result in the loss of the sense of smell and dryness of the nasal mucous membranes. [111 2/4]

### **Pathogenesis of Pratinaha (Nasal Obstruction):**

उच्छ्वासमार्गं तु कफः सवातो रुन्ध्यात् प्रतीनाहमुदाहरेत्तम्।  
ucchvāsamārgaṁ tu kaphaḥ savāto rundhyāt  
pratīnāhamudāharettam।

Obstruction of the channel of Expiration by the aggravated Kapha and Vayu is called Pratinaha. [2/4 112]

### **Pathogenesis of Parisrava (Nasal Discharge):**

यो मस्तुलुङ्गाद्धन पीत पक्वः कफः स्रवेदेष परिस्रवस्तु॥११२॥  
yo mastuluṅgādghana pīta pakvaḥ kaphaḥ sravedeṣa  
parisravastu॥112॥

The discharge of thick, yellow and ripe matured Kapha (Mucus) from the brain [Through the nose] is called parisrava.

### **Pathogenesis of Puti- Nasya (Ozena):**

वैवर्ण्यं दौर्गन्ध्यमुपेक्षया तु स्यात् पूतिनस्यं श्वयथु र्भ्रमश्च।  
vaivarṇya daurgandhyamupekṣayā tu syāt pūtinasyaṁ śvayathu  
rbhramaśca।

If appropriate treatment of Rhinitis is neglected, then this leads to Vaivarnya (discoloration),  
Daurgandhya (foul smell),

Shavyathu (oedema) and  
Bhrama (giddiness) which are called Puti-Nasya. [2/4 113]

### **Signs and Symptoms of Apeenasa (chronic Rhinitis)**

आनह्यते यस्य विशुष्यते च प्रक्लिद्यते धूप्यति चापि नासा॥११३॥

न वेत्ति यो गन्धरसांश्च जन्तुर्जुष्टं व्यवस्येतमपीनसेन।

तं चानिल श्लेष्मभवं विकारं ब्रूयात् प्रतिश्याय समान लिङ्गम्॥११४॥

ānahyate yasya viśuṣyate ca praklidyate dhūpyati cāpi nāsā॥113॥

na veti yo gandharasāṃśca janturjuṣṭaṃ vyavasyettamapīnasena।

taṃ cānila śleṣmabhavaṃ vikāraṃ brūyāt pratiśyāya samāna

liṅgam॥114॥

The signs and symptoms of Apinasa (chronic Rhinitis):

Anahyate – Obstruction

Visoshana – dryness

Pkalidyate – stickiness

Dhupayati – fuming sensation in the nose and

Gandha rasam cha nasha – inability to recognize taste as well as  
smell

Caused by: Vayu and Kapha aggravation

It shares the signs and symptoms of Pratisyaya (ordinary Rhinitis).

[113 2/4 – 114]

### **Nasapaka (suppurative Rhinitis):**

सदाह रागः श्वयथुः सपाकः स्याद् घ्राणपाकोऽपि च रक्तपित्तात्।

sadāha rāgaḥ śvayathuḥ sapākaḥ syād ghrāṇapāko’pi ca

raktapittāt।

Caused by: Vitiation of Rakta (Blood) and Pitta

It is characterized by the signs and symptoms like

Daha – burning sensation

Raga – redness

Shyvathu – oedema and

Sa paka ghrana – suppuration of the nose. [2/4 115]

### **Nasa-Sotha (Oedematous Rhinitis):**

घ्राणाश्रितासृक्प्रभृतीन् प्रदूष्य कुर्वन्ति नासाश्वयथुं मलाश्च॥११५॥

ghrāṇāśritāsṛkprabhṛtīn pradūṣya kurvanti nāsāśvayathuṃ  
malāśca||115||

The aggravated Doshas Vitiate blood, etc, located in the nose giving rise to Nasa- Sotha (oedematous rhinitis) [115 2/4]

### **Nasa Arbuda (nasal polyp / tumour):**

घ्राणे तथोच्छ्वासगतिं निरुध्य मांसास्रदोषादपि चार्बुदानि।

ghrāṇe tathocchvāsagatiṃ nirudhya māṃsāsradoṣādapi cārbudāni।

Nasarbuda (Nasal tumor) is caused by the Vitiating of mamsa and rakta located in the nose, thereby obstructing the course of respiration. [2/4 116]

### **Puyarakta (Purulent and Sanguinous Rhinitis):**

घ्राणात् स्रवेद्वा श्रवणान्मुखाद्वा पित्ताक्तमस्रं त्वपि पूय रक्तम्॥११६॥

ghrāṇāt sravedvā śravaṇānmukhādvā pittāktamasraṃ tvapi pūya  
raktam||116||

In Puyarakta (purulent and Sanguinous rhinitis), there is discharge of blood mixed with Pitta from the nose, ear or mouth. [116 2/4]

### **Arumsi (Furunculosis):**

कुर्यात् सपित्तः पवनस्त्वगादीन् सन्दूष्य चारूंषि सपाकवन्ति।

kuryāt sapittaḥ pavanastvagādīn sandūṣya cārūṃṣi sapākavanti।  
Aggravated vayu and Pitta vitiate skin, etc., in the nose to cause Arumshi (furunculosis) which gets supplicated [2/4 117].



### **Nasa Dipta (Burnt Nose):**

नासा प्रदीप्तेव नरस्य यस्य दीप्तं तु तं रोगमुदाहरन्ति॥११७॥

इति नासारोगनिदानम्।

nāsā pradīpteva narasya yasya dīptaṃ tu taṃ  
rogamudāharanti॥117॥

iti nāsāroganidānam।

If the nose looks as if burnt, then the ailment is called NasaDeepta.  
Thus, ends the description of the diagnosis of Nasal ailments. [117  
2/4]

Shiro Roga (Diseases of Head)

### **Diagnosis of Shiro Roga (Diseases of Head):**

भृशार्तिशूलं स्फुरतीह वातात् पित्तात् सदाहार्ति कफाद्गुरु स्यात्।

सर्वैस्त्रिदोषं क्रिमिभिस्तु कण्डू दौर्गन्ध्य तोदार्तियुतं शिरः स्यात्॥११८॥

इति शिरो रोग निदानम्।

bhrśārtiśūlaṃ sphuratīha vātāt pittāt sadāhārti kaphādguru syāt।  
sarvaistridoṣaṃ krimibhistu kaṇḍū rdaurgandhya todārtiyutaṃ śiraḥ  
syāt॥118॥

iti śiro roga nidānam।

In the Vatika type of Shiro-roga (head diseases) there is

Bhrshaarti – excruciating pain,

Shula – ache and

Spruhati – throbbing sensation.

**Paittika type of Shiroroga** (headache) is associated with

Daha – burning sensation and

Arti – pain.

**Kaphaja type of headache** is associated with heaviness.

In Sannipatika type of Shiro Roga (headache), which is caused by

the simultaneous aggravation of all the 3 Doshas, all the above mentioned signs and symptoms are manifested.

**Krimija Shiroroga** caused by parasitic infestation gives rise to  
Kandu – itching

Daurgandhya – foul smell

Toda – pricking sensation and

Shira ruk – pain in the head.

Thus, ends, the description of the diagnosis of Shirorog (diseases of the head). [118]

Mukharoga – mouth diseases:

**Diagnosis of oral disorders:**

मुखामये मारुतजे तु शोषकार्कश्यरौक्ष्याणि चला रुजश्च|

कृष्णारुणं निष्पतनं सशीतं प्रसंसन स्पन्दन तोद भेदाः||११९||

तृष्णा ज्वर स्फोटक तालुदाहा धूमायनं चाप्यवदीर्णता च|

पित्तात् समूर्च्छा विविधा रुजश्च वर्णाश्च शुक्लारुणवर्ण वर्ज्याः||१२०||

कण्डू गुरुत्वं सितविज्जलत्वं स्नेहोऽरुचिर्जाड्य कफप्रसेकौ|

उत्क्लेश मन्दानलता च तन्द्रा रुजश्च मन्दाः कफवक्ररोगे||१२१||

सर्वाणि रूपाणि तु वक्ररोगे भवन्ति यस्मिन् स तु सर्वजः स्यात्|

संस्थानदूष्याकृतिनामभेदाच्चैते चतुःषष्टिविधा भवन्ति||१२२||

शालाक्यतन्त्रेऽभिहितानि तेषां निमित्त रूपाकृति भेषजानि|

यथाप्रदेशं तु चतुर्विधस्य क्रियां प्रवक्ष्यामि मुखामयस्य||१२३||

इति मुखरोग निदानम्|

mukhāmaye mārutaje tu śoṣakārkaśyaraukṣyāṇi calā rujaśca|

kṛṣṇāruṇaṃ niṣpataṇaṃ saśītaṃ prasraṃsana spandana toda  
bhedāḥ||119||

tṛṣṇā jvara sphoṭaka tāludāhā dhūmāyaṇaṃ cāpyavadīrṇatā ca|

pittāt samūrccchā vividhā rujaśca varṇāśca śuklāruṇavarṇa  
varjyāḥ||120||

kaṇḍū rgurutvaṃ sitavijjalatvaṃ sneho'rucirjāḍya kaphaprasekau|  
utkleśa mandānalatā ca tandrā rujaśca mandāḥ  
kaphavakraroge||121||  
sarvāṇi rūpāṇi tu vakraroge bhavanti yasmin sa tu sarvajaḥ syāt|  
saṃsthānadūṣyākṛtināmabhedāccaite catuḥṣaṣṭividhā  
bhavanti||122||  
śālākyatantre'bhihitāni teṣāṃ nimitta rūpākṛti bheṣajāni|  
yathāpradeśaṃ tu caturvidhasya kriyāṃ pravakṣyāmi  
mukhāmayasya||123||  
iti mukharoga nidānam|

Mouth –diseases are of 4 types, viz,  
Vatika  
Paittika  
Kaphaja and  
Sannipatika

**Vatika type of mouth – disease is characterized by:**

Krishna aruna pita – dryness and pink coloration  
Praseka – excessive salivation  
Sa shita – coldness  
Nishpatanam – loosening of teeth  
Prasamsrana – throbbing sensation and  
Toda bheda ruk – pricking as well as breaking pain

**Pittaja Mukharoga is characterized by –**

Trushna – dry mouth  
Jwara – fever,  
Sphotaka – boils  
Taludaha – burning sensation in pallate  
Dhumayana – feeling of smoke  
Avadeernata – cracks, degeneration  
Murcha – fainting

## **Kaphaja type of mouth disease is characterized by**

White discoloration

Kandu – itching

Guru – heaviness

pallor, Sliminess, dryness

Aruchi – anorexia

Jadya – stiffness

Praseka – excessive salivation

Utklesha – Nausea

Manda analata – suppression of the powder of digestion,

Tandra – drowsiness and

Manda ruja – Pull pain.

If all the signs and symptoms are manifested, then the ailment is to be diagnosed as Sannipatika, i.e caused by the simultaneous aggravation of all the 3 Doshas.

These oral diseases are described to be of 64 varieties depending upon the varieties in their locations, tissue elements which are vitiated, signs and symptoms, and names. These varieties are described in detail in Shalakya- Tantra specialized branch of Ayurveda, dealing with the diseases of the head and neck with reference to their etiology, signs and symptoms, characteristic features and treatment.

In the present text, however, the treatment of the 4 types of mouth- diseases will be described later.

Thus, ends the description of the diagnosis of mouth- diseases.

[199- 123]

Arochaka (Anorexia)

### **Etiology, Signs and symptoms of Arochaka:**

वातादिभिः शोक भयातिलोभ क्रोधैर्मनोघ्नाशन गन्ध रूपैः।

अरोचकाः स्युः परिहृष्टदन्तः कषाय वक्रश्च मतोऽनिलेन॥१२४॥

कट्वम्लमुष्णं विरसं च पूति पित्तेन विद्याल्लवणं च वक्रम्।

माधुर्यं पैच्छिल्यं गुरुत्वं शैत्यं विबद्धं सम्बद्धयुतं कफेन॥१२५॥

अरोचके शोक भयानिलोभ क्रोधा द्यहृद्याशन गन्धजे स्यात्।

स्वाभाविकं वक्रमथारुचिश्च त्रिदोषजे नैकरसं भवेत्॥१२६॥

इत्यरोचक निदानम्।

vātādibhiḥ śoka bhayātilobha krodhai rmanoghnāśana gandha rūpaiḥ।

arocakāḥ syuḥ parihṛṣṭadantaḥ kaṣāya vakraśca mato'nilena॥124॥

kaṭvamlamuṣṇaṃ virasaṃ ca pūti pittena vidyāllavaṇaṃ ca vakram।  
mādhurya paicchilya gurutva śaitya vibaddha sambaddhayutaṃ  
kaphena॥125॥

arocake śoka bhayānilobha krodhā dyahr̥dyāśana gandhaje syāt।  
svābhāvikaṃ vakramathāruciśca tridoṣaje naikarasaṃ  
bhavettu॥126॥

ityarocaka nidānam।

### **Etiology, Signs and symptoms of anorexia:**

Arochaka or anorexia is caused by aggravated Vayu, etc. by mental factors like grief, fear, excessive greed and anger, and boy resorting to unpleasant food, smell and sights.

It is of five types, Viz,

Vatika

Paittika

Kaphaja

Manobhighataja and

Sannipatika

### **The symptoms of Vatika type of Arocaka (anorexia):**

Parihrusta danta – Setting teeth on edge and

Kashaya vakra – astringent taste in the mouth

### **The symptoms of Paittika type of arocaka (anorexia):**

Katu amla virasa – Pungent and sour tastes in the mouth,

Ushna – hot sensation,  
Virasam – bad taste in the mouth,  
Puti vakra – foul smell and  
Lavana vakra – Saline taste in the mouth

### **The symptoms of Kaphaja type of Arocaka (anorexia):**

Madhurya – Sweet taste  
Paichilya – sliminess  
Gurutva – heaviness and  
Shaitya – coldness in the mouth and  
Vibaddha – knotty mucus

In anorexia caused by mental factor like excessive grief, fear, excessive greed for food), anger and unpleasant food as well as smell, there is dislike for food, even though the condition of the mouth is otherwise normal.

In anorexia caused by Sannipata (when all the 3 Doshas are simultaneously aggravated), different types of taste will appear in the mouth.

Thus, ends the description of the diagnosis of Arocaka (anorexia).  
[124- 126]

Ear Diseases – Karnaroga

### **Signs and Symptoms of Ear- Diseases:**

नादोऽतिरुक्कर्णमलस्य शोषः स्रावस्तनुश्चाश्रवणं च वातात्|  
शोफः सरागो दरणं विदाहः स पीत पूति श्रवणं च पित्तात्||१२७||  
वैश्रुत्य कण्डू स्थिर शोफ शुक्ल स्निग्ध श्रुतिः श्लेष्मभवेऽल्परुक् च|  
सर्वाणि रूपाणि तु सन्निपातात् स्रावश्च तत्राधिकदोषवर्णः||१२८||  
इति कर्णरोगनिदानम्|

nādo'tirukkarṇamalasya śoṣaḥ srāvastanuścāśravaṇaṃ ca vātāt|  
śophaḥ sarāgo darāṇaṃ vidāhaḥ sa pīta pūti śravaṇaṃ ca  
pittāt||127||

vaiśrutya kaṇḍū sthira śopha śukla snigdha śrutih  
śleṣmabhavē'paruk ca|  
sarvāṇi rūpāṇi tu sannipātāt srāvaśca tatrādhikadoṣavarnaḥ||128||  
iti karṇaroganidānam|

Ear diseases are 4 types, viz.,

Vatika

Paittika

Kaphaja and

Sannipatika (which is caused by the Simultaneous aggravation of all the 3 Doshas)

### **The signs and symptoms of Vatika type of ear- disease:**

Karna nada – Tinnitus

Ruk – excessive pain

Karna mala sosha – drying of ear-wax

Srava – thin discharge and

Ashravanam – inability to hear

### **The symptoms of Paittika type of ear-disease:**

Sopha – Oedema

Raga – Redness

Daranam – ulceration

Vidaha – burning sensation and

Pita puti srava – yellow as well as putrid discharge

### **The signs and symptoms of Kaphaja type of ear- disease:**

Vaisrutya – Defective hearing

Kandu – itching

Sthira – stiffness

Sopha – oedema

Shukla snigdha srava – white and unctuous discharge and

Alpa ruk – dull pain

If the ear disease is caused by Sannipata (simultaneous aggravation of all the 3 Doshas), then all the signs and symptoms described above in respect of each of the three Doshas are manifested. In this case, the discharge from the ear is extremely putrid containing many colors.

Thus, ends the description of the diagnosis of ear- diseases. [127-128]

Eye diseases – Netra Roga

**Signs and symptoms of Netra Roga (Eye diseases):**

अल्पस्तु रागोऽनुपदेहवांश्च स तोद भेदोऽनिलजाक्षि रोगे।

पित्तात् सदाहोऽतिरुजः सरागः पीतोपदेहः सुभृशोष्णवाही॥१२९॥

शुक्लोपदेहं बहुपिच्छिलाश्रु नेत्रं कफात् स्याद्गुरुता सकण्डुः।

सर्वाणि रूपाणि तु सन्निपातान्नेत्रामयाः षण्णवतिस्तु भेदात्॥१३०॥

तेषामभिव्यक्तिरभि प्रदिष्टा शालाक्य तन्त्रेषु चिकित्सितं च।

पराधिकारे तु न विस्तरोक्तिः शस्तेति तेनात्र न नः प्रयासः॥१३१॥

इति नेत्ररोगनिदानम्।

alpastu rāgo'nupadehavāṃśca sa toda bhedo'nilajākṣi roge।

pittāt sadāho'tirujah sarāgaḥ pītopadehaḥ subhr̥śoṣṇavāhī॥129॥

śuklopadehaṃ bahupicchilāśru netraṃ kaphāt syādgurutā sakaṇḍuḥ।

sarvāṇi rūpāṇi tu sannipātānnetrāmayāḥ ṣaṇṇavatistū

bhedāt॥130॥

teṣāmabhivyaktirabhi pradiṣṭā śālākya tantreṣu cikitsitaṃ ca।

parādhikāre tu na vistaroktiḥ śasteti tenātra na naḥ

prayāsaḥ॥131॥

iti netraroganidānam।

Eye diseases are of 4 types, viz,

Vatika

Paittika



Kaphaja and

Sannipatika (caused by the simultaneous aggravation of all the 3 Doshas)

**Vatika type of eye disorder is characterized by:**

Alpa raga – slight redness

Anupa dehamscha – absences of sticky discharge, and

Toda bheda – pricking as well as cutting pain.

**Paittika type of eye disease is characterized by:**

Sa daho – burning sensation

Ati ruja – excessive pain

Sa raga – redness

Pitopadeha – discharge of sticky material of yellow color, and

Bhrushoshna vahi – extremely hot lachrymation.

**Kaphaja type of eye-disease is characterized by**

Shukla upadeham – discharge of sticky material of white color,

Bahu picchila ashru – excessive lachrymation which is slimy, Guru (heaviness) and

Kandu – itching.

In the Sannipatika type of eye disorder (which is caused by the simultaneous aggravation of all the three Doshas), all the signs and symptoms described in respect of each of the Doshas are manifested.

Eye-diseases are 96 varieties. Their signs and symptoms and treatment are described in the Shalakya- Tantra specialized branch of Ayurveda dealing with the description of the diseases of the head and neck).

It is not desirable to delve deep into the field of another specialized branch. Therefore, description of such details is not attempted

here.

Thus, ends the description of the diagnosis of eye diseases. [129-131]

## Hair Diseases

### Pathogenesis of Baldness and premature graying of hair:

तेजोऽनिलाद्यैः सह केशभूमिं दग्ध्वाऽऽशु कुर्यात् खलति नरस्य।

किञ्चित्तु दग्ध्वा पलितानि कुर्याद्धरिप्रभत्वं च शिरोरुहाणाम्॥१३२॥

tejo'nilādyaiḥ saha keśabhūmiṃ dagdhvā''śu kuryāt khalatim  
narasya|

kiñcittu dagdhvā palitāni kuryāddhariprabhatvaṃ ca  
śiroruhāṇām||132||

The Tejas (heat) of the body in association with Vayu and other Doshas, Scorches up the hair- root (scalp) giving instantaneous rise to alopecia in men.

If there is partial scorching, then this given rise to premature graying of hair and tawny hair. [132]

Thus, ends the description of the diagnosis of the disease alopecia.

इत्यूर्ध्वजत्रूथगदैकदेशस्तन्त्रे निबद्धोऽयमशून्यतार्थम्।

अतः परं भेषज सङ्ग्रहं तु निबोध सङ्क्षेपत उच्यमानम्॥१३३॥

इति खालित्य रोग निदानम्।

ityūrdhvajatrūthagadaikadeśastantre nibaddho'yamaśūnyatārtham|

ataḥ paraṃ bheṣaja saṅgrahaṃ tu nibodha saṅkṣepata  
ucyamānam||133||

iti khālitya roga nidānam|

Only some of the ailments affecting the organs in the head and neck are described above in order to obviate the allegation of absolute omission of these ailments in this text.

Hereafter, the therapeutic measures for the treatment of these

diseases will be described in brief which you may understand properly. [133]

TREATMENT OF PEENASA:

### Treatment of Vatika Rhinitis

वातात् स कास वैस्वर्ये सक्षारं पीनसे वृतम्।  
पिबेद्रसं पयश्चोष्णं स्नैहिकं धूममेव वा॥१३४॥  
शताह्वा त्वग्बला मूलं स्योनाकैरण्ड बिल्वजम्।  
सारग्वधं पिबेद्वर्ति मधूच्छिष्टवसाघृतैः॥१३५॥  
अथवा सघृतान् सकून् कृत्वा मल्लक सम्पुटे।  
नव प्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत्॥१३६॥  
शङ्ख मूर्ध ललाटार्तो पाणिस्वेदोपनाहनम्।  
स्वभ्यक्ते क्षवथु स्राव रोधादौ सङ्करादयः॥१३७॥  
घ्रेयाश्च रोहिषाजाजी वचातर्कारि चोरकाः।  
त्वक्पत्र मरिचैलानां चूर्णा वा सोपकुञ्चिकाः॥१३८॥  
स्रोतःशृङ्गाट नासाक्षि शोषे तैलं च नावनम्।  
प्रभाव्याजे तिलान् क्षीरे तेन पिष्टांस्तदुष्मणा॥१३९॥  
मन्दस्विन्नान् सयष्ट्याहचूर्णांस्तेनैव पीडयेत्।  
दशमूलस्य निष्कवाथे रास्ना मधुक कल्कवत्॥१४०॥  
सिद्धं ससैन्धवं तैलं दशकृत्वोऽणु तत् स्मृतम्।  
स्निग्धस्यास्थापनैर्दोषं निर्हरेद्वातपीनसे॥१४१॥  
स्निग्धाम्लोष्णैश्च लघ्वन्नं ग्राम्यादीनां रसैर्हितम्।  
उष्णाम्बुना स्नानपाने निवातोष्णप्रतिश्रयः॥१४२॥  
चिन्ता व्यायाम वाक्चेष्टा व्यवाय विरतो भवेत्।  
वातजे पीनसे धीमानिच्छन्नेवात्मनो हितम्॥१४३॥  
vātāt sa kāsa vaisvarye sakṣāraṃ pīnase vṛtam।  
pibedrasaṃ payaschoṣṇaṃ snaihikaṃ dhūmameva vā॥134॥  
śatāhvā tvagbalā mūlaṃ syonākairanḍa bilvajam।

sāragvadhaṃ pibedvartim madhūcchiṣṭavasāghṛtaiḥ||135||  
athavā saghṛtān saktūn kṛtvā mallaka sampuṭe|  
nava pratiśyāyavatāṃ dhūmaṃ vaidyaḥ prayojayet||136||  
śaṅkha mūrdha lalāṭārtau pāṇisvedopanāhanam|  
svabhyakte kṣavathu srāva rodhādu saṅkarādayaḥ||137||  
ghreyāśca rohiṣājājī vacātarkāri corakāḥ|  
tvakpatra maricailānāṃ cūrṇā vā sopakuñcikāḥ||138||  
srotaśṛṅgāṭa nāsākṣi śoṣe tailaṃ ca nāvanam|  
prabhāvyaḥ tilān kṣīre tena piṣṭāṃstaduṣmaṇā||139||  
mandasvinnān sayasṭyāhvacūrṇāṃstenaiva pīḍayet|  
daśamūlasya niṣkvāthe rāsnā madhuka kalkavat||140||  
siddhaṃ sasaindhavaṃ tailaṃ daśakṛtvōṅṇu tat smṛtam|  
snigdhasyāsthāpanairdoṣaṃ nirharedvātapīnase||141||  
snigdhamloṣṇaiśca laghvannaṃ grāmyādīnāṃ rasairhitam|  
uṣṇāmbunā snānapāne nivātoṣṇapratīśrayaḥ||142||  
cintā vyāyāma vākceṣṭā vyavāya virato bhavet|  
vātaje pīnase dhīmānicchannevātmano hitam||143||

**If Vatika type of Rhinitis** is associated with cough and hoarseness of voice, then the patient is given to drink ghee mixed with Ksara (Alkali reparation). He may also be given meat-soup or warm milk to drink. Inhalation of unctuous type of smoke is also useful for its ailment.

A Varti (cigarette) is prepared of

Satahva

Tvak – cinnamon

root of Bala – Sida cordifolia,

Bark of Syonaka – Orchis mascula

Root of Castor

Bark of Bilva – Aegle marmelos and

Aragvadha (Cassia fistula) by adding bee's wax, fat and ghee.

The patient is given this Varti (cigarette) to smoke.

Alternatively, the physician should keep Saktu (roasted flour of Barley) in an earthen saucer, and cover it with another saucer having a hole in the middle. After sealing the joint of these to earthen saucer, it is kept over the fire. To the hole in the upper saucer, a reed is fixed. The smoke coming out of this reed is fixed is inhaled by the patient suffering from freshly occurring rhinitis. If there is a pain in the temples, head or forehead, then the patient is given fomentation with hot palm or hot poultice (Upanaha). If there is sneezing, Nasal discharge or nasal obstruction, the patient is given Sankara (Vide Sutra 14: 41) and such other types of fomentation after adequate oleation.

In the above mentioned conditions, the powder of

Rohisa – *Cymbopogon martinii*

Ajaji – *Cuminum cyminum*

Sveta Jiraka – *Carum carvi*

Vacha – *Acorus calamus* Linn.

Tarkari and

Choraka – *Angelica glauca* or the order of

Tvak – cinnamon

Patra – *Cinnamomum tamala*

Maricha – Black pepper fruit – *piper nigrum*,

Ela – cardamom and

Prakunchika (black cumin) is inhaled.

If there is dryness or atrophy of the channels, Srngataka name of a vital sot representing the confluence of vessels supplying nourishment to the nose, ears and eyes), nose and eyes, then oil is given for inhalation.

### **Anu Taila:**

Sesame seeds is impregnated with Goat's milk, and made to a paste by triturating with goat's milk an earthen pot containing goat's milk is tied to the brim of the earthen pot over this cloth. The

sesame paste is kept and covered with another earthen pot. Heat is applied below, and with the steam of the boiling goat's milk the steam-cooked sesame paste is added with the powder of YastiMadhu – Glycyrrhiza glabra (1/4th in quantity of sesame paste), and squeezed through a cloth by sprinkling with goat's milk the oil which comes out is added with the decoction of Dashamoola and the paste of

Rasa

Madhuka – Madhuca longifolia and Rock-salt and cooked repeatedly for 10 times.

The oil processed in this manner is called Anu-Taila. This is so named because of its ability to permeate through the Anu-srotas or fine channels. This oil is useful for Snehana (oleation therapy). After oleation therapy with the above mentioned medicated oil, the patient is given Asthapana type of medicated enema for the elimination of Doshas.

To the patient suffering from Vatika Type of Rhinitis, unctuous, sour hot and light food is given along with the soup of the meat of domesticated animals. He is given warm water for bath and drinking. He should stay in a place which is warm and free from strong wind.

He should avoid worry, physical exercise, excessive talk and sexual intercourse, if he wants his on well being. [134-143]

### **Treatment of Paittika Rhinitis:**

पैते सर्पिः पिबेत् सिद्धं शृङ्गवेर शृतं पयः।

पाचनार्थं पिबेत् पक्वे कार्यं मूर्धं विरेचनम्॥१४४॥

पाठाद्विरजनी मूर्वा पिप्पली जाति पल्लवैः।

दन्त्या च साधितं तैलं नस्यं स्यात् पक्वपीनसे॥१४५॥

पूयास्रे रक्तपित्तघ्नाः कषाया नावनानि च।

पाक दाहाद्य रूक्षेषु शीता लेपाः ससेचनाः॥१४६॥

घेय नस्योपचाराश्च कषायाः स्वादु शीतलाः।

मन्द पित्ते प्रतिश्याये स्निग्धैः कुर्याद्विरेचनम्॥१४७॥

घृतं क्षीरं यवाः शालिर्गोधूमा जाङ्गला रसाः।

शीताम्लास्तिकशाकानि यूषा मुद्गादिभिर्हिताः॥१४८॥

paitte sarpiḥ pibet siddham śṛṅgavera śṛtaṃ payaḥ।

pācanārthaṃ pibet pakve kāryaṃ mūrdha virecanam॥144॥

pāṭhādvirajanī mūrvā pippalī jāti pallavaiḥ।

dantyā ca sādhitam tailam nasyam syāt pakvapīnase॥145॥

pūyāsre raktapittaghnaḥ kaṣāyā nāvanāni ca।

pāka dāhāḍhya rūkṣeṣu śītā lepāḥ sasecanāḥ॥146॥

ghreya nasyopacārāśca kaṣāyāḥ svādu śītalāḥ।

manda pitte pratiśyāye snigdhaiḥ kuryādvirecanam॥147॥

ghṛtaṃ kṣīraṃ yavāḥ śālirgodhūmā jāṅgalā rasāḥ।

śītāmlāstiktaśākāni yūṣā mudgādibhirhitāḥ॥148॥

For Paittika type of Rhinitis, the patient is given ghee cooked with Shringavera – Ginger, or milk boiled by adding Shringavera – Ginger for the Pachana (ripening) of the morbid matter, and thereafter, he is given Errhines.

Inhalation of medicated oil prepared by cooking with

Patha – Cissampelos pareira

Haridra – turmeric – Curcuma longa

Daruharidra – Berberis aristata

Murva – Marsdenia tenacissima,

Pippali – Long pepper fruit – Piper longum

leaves of Jati – Jasminum grandiflorum and

Danti – Baliospermum montanum is useful for the ripened (Pakva) type of Rhinitis.

If there is discharge of pus and blood from the nose, then the patient is given decoctions and inhalation therapies prescribed for treatment of Rakta-Pitta (an ailment characterized by bleeding from different parts of the body) [vide Chapter 4 of this section].

If there is suppuration and burning sensation in excess, and dryness, then cooling ointments and affictions is applied. Inhalation therapy and other regimes for Paittika type of Rhinitis are astringent and sweet in taste and cooling. If Rhinitis is caused by less aggravated Pitta, then purgation therapy with unctuous ingredients is administered.

For the patient suffering from Paittika type Rhinitis, ghee, milk, barley, rice, wheat, Soup of the meat of animals inhabiting arid zone, vegetables which are cooling, sour and bitter, and Soup of Mudga etc are useful. [144-148]

### **Treatment of Kaphaja Peenasa:**

गौरवारोचकेष्वादौ लङ्घनं कफ पीनसे।  
स्वेदाः सेकाश्च पाकार्थं लिप्ते शिरसि सर्पिषा॥१४९॥  
लशुनं मुद्गचूर्णेन व्योष क्षार घृतैर्युतम्।  
देयं कफघ्न वमनमुत्किलष्ट क्षेष्मणे हितम्॥१५०॥  
अपीनसे पूति नस्ये घ्राणस्रावे स कण्डुके।  
धूमः शस्तोऽवपीडश्च कटुभिः कफपीनसे॥१५१॥  
मनःशिला वचा व्योषं विडङ्गं हिङ्गु गुग्गुलुः।  
चूर्णो घ्रेयः प्रधमनं कटुभिश्च फलैस्तथा॥१५२॥  
भार्गी मदन तर्कारी सुरसादि विपाचिते।  
मूत्रे लाक्षा वचा लम्बा विडङ्गं कुष्ठ पिप्पली॥१५३॥  
कृत्वा कल्कं करञ्जं च तैलं तैः सार्षपं पचेत्।  
पाकान्मुक्ते घने नस्यमेतन्मेदोनिभे कफे॥१५४॥  
स्निग्धस्य व्याहते वेगे च्छर्दनं कफपीनसे।  
वमनीय शृत क्षीर तिल माष यवागुना॥१५५॥  
वार्ताक कुलक व्योष कुलत्थाढ किमुद्गजाः।  
यूषाः कफघ्नमन्नं च शस्तमुष्णाम्बुसेचवनम्॥१५६॥



gauravārocakeṣvādaḥ laṅghanam kapha pīnase |  
 svedāḥ sekāśca pākārtham lipte śīrasi sarpiṣā ||149||  
 laśunam mudgacūrṇena vyoṣa kṣāra ghr̥tairyutam |  
 deyam kaphaghna vamanamutkliṣṭa śleṣmaṇe hitam ||150||  
 apīnase pūti nasye ghr̥ṇasrāve sa kaṇḍuke |  
 dhūmah śasto'vapīdaśca kaṭubhiḥ kaphapīnase ||151||  
 manaḥśilā vacā vyoṣam viḍaṅgam hiṅgu gugguluḥ |  
 cūrṇo ghreyaḥ pradhamanam kaṭubhiśca phalaistathā ||152||  
 bhārgī madana tarkārī surasādi vipācite |  
 mūtre lākṣā vacā lambā viḍaṅgam kuṣṭha pippalī ||153||  
 kṛtvā kalkam karañjam ca tailam taiḥ sārṣapam pacet |  
 pākānmukte ghane nasyametanmedonibhe kaphe ||154||  
 snigdhasya vyāhate vege cchardanam kaphapīnase |  
 vamanīya śṛta kṣīra tila māṣa yavāgunā ||155||  
 vārtāka kulaka vyoṣa kulatthāḍha kimudgajāḥ |  
 yūṣāḥ kaphaghnannam ca śastamuṣṇāmbusecavanam ||156||

For Kaphaja type of Rhinitis associated with heaviness and anorexia, Langhana (fasting therapy) is administered. For the Paka (ripening of the morbid matter), the head is smeared with ghee, and thereafter, fomentation as well as affusion therapies is administered.

Garlic mixed with the powder of

Mudga – Phaseolus trilobus

Sunthi – Ginger

Pippali – Long pepper fruit

Maricha – Black pepper fruit

Yava Ksara and Ghee is given to the patient, and when Kapha gets dissolved, he is given emetic therapy containing Kapha- alleviating ingredients.

In Kaphaja Rhinitis, chronic Rhinitis, ozena and excessive discharge from the nose associated with itching, Dhuma (smoke inhalation therapy) and Avapida pouring of medicated oil with pressure)

containing

Sunthi – Ginger,

Pippali – Long pepper fruit and

Maricha – Black pepper fruit – piper nigrum,

Vidanga – Embelia ribes

Hingu – Asa foetida and

Guggulu [In the above mentioned conditions.]

The powder of pungent fruits like

Maricha – Black pepper fruit – piper nigrum and

Pippali – Long pepper fruit – Piper longum) is used for insufflation (Pradhamana) by the patient [in the above mentioned conditions.]

Cow's urine is boiled with

Bhargi – Clerodendrum serratum,

Madana – Randia dumetorum,

Tarkari

Surasa (Tulasi) etc,

Mustard oil is cooked by adding the paste of

Laksa

Vasa – Adhatoda vasica

Jambu – Syzygium cumini,

Katu- Katukarohini – Picrorhiza kurroa),

Vidanga – Embelia ribes,

kustha –Saussurea lappa,

Pippali – Long pepper fruit – Piper longum and

Karanja – Pongamia pinnata

Inhalation therapy with this medicated oil is useful when the Rhinitis has ripened (Pakva) and when there is discharge of thick and fat-like mucus from the nose.

After the Kaphaja type of Rhinitis has become milder, the patient is

given oleation therapy followed by emetic therapy. Gruel prepared of Taila and Masa by adding milk boiled with emetic drugs is used in this emetic therapy.

Soup of

Vartaka

Kulaka (a type of Patola—Trichosanthes dioica),

Sunthi – ginger,

Pippali – Long pepper fruit – Piper longum,

Maricha – Black pepper fruit – piper nigrum,

Kulattha – horsegram,

Adhaki – Cajanus cajan and

Mudga – Phaseolus trilobus and

Kapha- alleviating food ingredients and affusion with warm water are useful in Kaphaja type of Rhinitis. [149- 156]

### **Treatment of Dushta Peenasa:**

सर्वजित् पीनसे दुष्टे कार्यं शोफे च शोफजित्।

क्षारोऽर्बुदाधिमांसेषु क्रिया शेषेष्ववेक्ष्य च॥१५७॥

इति पीनस नासा रोग चिकित्सा।

sarvajit pīnase duṣṭe kāryaṃ śophe ca śophajit|

kṣāro'rbudādhimāṃseṣu kriyā śeṣeṣvavekṣya ca||157||

iti pīnasa nāsā roga cikitsā|

For Dusta Pratisyaya (Pernicious Rhinitis), Therapeutic measures described above for all the 3 type of Rhinitis is administered.

For edematous Rhinitis, therapeutic measures for the relief of oedema are administered.

If there is tumor of fleshy growth (Adhi- Mamsa) in the nose, then caustic alkalies is applied.

For the remaining types of nasal ailments, appropriate therapies are administered after proper investigation.

Thus, ends the description of the treatment of nasal ailments including Rhinitis. [157]

Shiroroga Chikitsa – Treatment of head diseases

वातिके शिरसो रोगे स्नेहान् स्वेदान् सनावनान्।  
पानान्नमुपनाहंश्च कुर्याद्वातामयापहान्॥१५८॥  
vātike śirasō roge snehān svedān sanāvanān।  
pānānnamupanāhāṃśca kuryādvātāmayāpahān॥158॥

For Vatika type of headache, oleation, fomentation and inhalation therapies, and Vayu- alleviating drinks, food and hot poultices is administered. [158]

### **Upanaha (Hot Poultices):**

तैलभृष्टैरगुर्वाद्यैः सुखोष्णैरुपनाहनम्।  
जीवनीयैः सुमनसा मत्स्यैर्मांसैश्च शस्यते॥१५९॥  
tailabhrṣṭairagurvādyaiḥ sukhoṣṇairupanāhanam।  
jīvanīyaiḥ sumanasā matsyairmāṃsaiśca śasyate॥159॥

Luke- warm poultices prepared of the paste of Aguru – Aquallaria agallocha, etc, or of Jivaniya group of drugs or of Sumanas (Jasminum officinale) flowers of Jati or of fish or of meat, all sizzled with oil are useful in Vatika type of headache. [159]

### **Rasnadi Taila:**

रास्ना स्थिरादिभिः सिद्धं सक्षीरं नस्यमर्तिनुत्।  
तैलं रास्नाद्विकाकोली शर्कराभिरथापि वा॥१६०॥  
rāsnā sthirādibhiḥ siddham sakṣīraṃ nasyamartinut।  
tailam rāsnādvikākolī śarkarābhirathāpi vā॥160॥

Medicated oil prepared by cooking with the paste of  
Rasna – Vanda roxburghi / Pluchea lanceolata),  
Sala- Parni  
Brihati – Solanum indicum  
Kantakari – Solanum xanthocarpum and  
Goksura – Tribulus terrestris is used for Nasya (inhalation therapy)  
which cures headache. [160]

### **Baladya Taila:**

बला मधूक यष्ट्याह विदारी चन्दनोत्पलैः।  
जीवकर्षभक द्राक्षा शर्कराभिश्च साधितः॥१६१॥  
प्रस्थस्तैलस्य सक्षीरो जाङ्गलार्धतुलारसे।  
नस्यं सर्वोर्ध्वं जत्रूत्थ वात पित्तामयापहम्॥१६२॥  
balā madhūka yaṣṭyāhva vidārī candanotpalaiḥ।  
jīvakarṣabhaka drākṣā śarkarābhiśca sādhitah॥161॥  
prasthastailasya sakṣīro jāṅgalārdhatulārase।  
nasyaṃ sarvordhva jatrūttha vāta pittāmayāpaham॥162॥

### **Ingredients:**

1 Prastha (768 ml) of Oil is cooked with  
1 Prastha of milk  
½ tula of the soup of the meat of animals inhabiting arid zone, and  
The paste (¼ Prastha in total) of  
Bala – Country mallow root – Sida cordifolia,  
Madhuka – Madhuca longifolia  
Madhu-Yasti – Glycyrrhiza glabra  
Vidari Ipomoea paniculata / Pueraria tuberosa),  
Chandana Sandalwood – Santalum album),  
Utpala Nymphaea alba),  
Jivaka – Malaxis acuminata,  
Rishabhaka – Manilkara hexandra,  
Draksha – Raisin – Vitis vinifer and

Sugar

Inhalation therapy with this medicated oil cures all the Vatika and Paittika diseases manifested in the head and neck supra- clavicular region) [161-162]

### **Mayura Ghrita:**

दशमूल बला रास्ना त्रिफला मधुकैः सह।  
मयूरं पक्ष पित्तान्त्र शकृत्तुण्डाङ्घ्रि वर्जितम्॥१६३॥  
जले पक्त्वा घृतप्रस्थं तस्मिन् क्षीर समं पचेत्।  
मधुरैः कार्षिकैः कल्कैः शिरोरोगार्दितापहम्॥१६४॥  
कर्णाक्षि नासिका जिह्वा ताल्वास्य गल रोगनुत्।  
मायूरमिति विख्यातमूर्ध्वजत्रु गदापहम्॥१६५॥  
इति मायूर घृतम्।

daśamūla balā rāsnā triphalā madhukaiḥ saha|  
mayūraṃ pakṣa pittāntra śakṛttuṇḍāṅghri varjitam||163||  
jale paktvā ghr̥taprasthaṃ tasmin kṣīra samaṃ pacet|  
madhuraiḥ kāṛṣikaiḥ kalkaiḥ śīrorogārditāpaham||164||  
karṇākṣi nāsikā jihvā tālvāsya gala roganut|  
māyūramitivilikhyātamūrdhvajatru gadāpaham||165||  
iti māyūra ghr̥tam|

### **Ingredients:**

Bilva – Aegle marmelos  
Syonaka – Orchis mascula  
Gambhari – Gmelina arborea  
Patala – Ficus microcarpa  
Ganikarika  
Salaparni  
Prisniparni  
Brihati – Solanum indicum  
Kantakari – Solanum xanthocarpum

Gokshura – *Tribulus terrestris*

Bala – Country mallow root) – *Sida cordifolia*,

Rasna Vanda roxburghi / *Pluchea lanceolata*),

Haritaki – *Terminalia chebula*

Vibhitaka – *Terminalia bellerica*

Amalaki – *Phyllanthus emblica* and

Madhuka– Licorice – *Glycyrrhiza glabra* is taken in the quantities of 3 Palas each

Peacock with its feather, Bile, intestines, fecal matter, beak and feet removed, is taken in quantity equal to all the above mentioned drugs [i.e 48 Tolas in total].

All these ingredients is boiled by adding 1 Drona of after and reduced to 1/4th.

Along with this decoction, 1 prastha of Ghee and 1 Karsa of each of drugs belonging to Madhuradi- Gana or the Group of drugs havin sweet taste viz,

Jivaka – *Malaxis acuminata*,

Rishabhaka – *Manilkara hexandra*,

Meda – *Polygonatum cirrhifolium*,

Maha- meda

Kakoli – *Fritillaria roylei*,

Mudgaparni – *Phaseolus trilobus*

Masha-parni – *Teramnus labialis*

Jivanti – *Leptadenia reticulata* and

Madhuka– Licorice – *Glycyrrhiza glabra*

This medicated ghee cures

head diseases, facial paralysis,

Diseases of the ears, eyes, nose, tongue, palates, mouth and throat.

This recipe is well known as Mayura ghrta which cures the diseases of the head and neck.

Thus, ends the description of Mayura-Ghrta [163-165]

## Mahamayura Ghrta:

एतेनैव कषायेण घृत प्रस्थं विपाचयेत्।

चतुर्गुणेन पयसा कल्कैरेभिश्च कार्षिकैः॥१६६॥

जीवन्ती त्रिफला मेदा मृद्वीकर्धि परूषकैः।

समङ्गा चविका भार्गी काश्मरी सुरदारुभिः॥१६७॥

आत्मगुप्ता महामेदा ताल खर्जूर मस्तकैः।

मृणाल बिस शालूक शृङ्गी जीवक पद्मकैः ॥१६८॥

शतावरी विदारीक्षु बृहती सारिवा युगैः।

मूर्वा श्वदंष्ट्रभक शृङ्गाटक कसेरुकैः॥१६९॥

रास्ना स्थिरा तामलकी सूक्ष्मैला शटि पौष्करैः।

पुनर्नवा तुगाक्षीरी काकोली धन्वयासकैः॥१७०॥

खर्जूराक्षोट वाताममुञ्जाताभिषुकैरपि ।

द्रव्यैरेभिर्यथालाभं पूर्वकल्पेन साधितम्॥१७१॥

नस्ये पाने तथाऽभ्यङ्गे बस्तौ चैव प्रयोजयेत्।

शिरो रोगेषु सर्वेषु कासे श्वासे च दारुणे॥१७२॥

मन्यापृष्ठग्रहे शोषे स्वरभेदे तथाऽर्दिते।

योन्यसृक्शुक्र दोषेषु शस्तं वन्ध्या सुतप्रदम्॥१७३॥

ऋतुस्नाता तथा नारी पीत्वा पुत्रं प्रसूयते।

महा मायूरमित्येतद्धृतमात्रेय पूजितम्॥१७४॥

इति महामायूर घृतम्।

etenaiva kaṣāyeṇa ghr̥ta prasthaṃ vipācayet।

caturguṇena payasā kalkairebhiśca kārṣikaiḥ॥166॥

jīvantī triphalā medā mṛdvīkardhi parūṣakaiḥ।

samaṅgā cavikā bhārgī kāśmarī suradārubiḥ॥167॥

ātmaguptā mahāmedā tāla kharjūra mastakaiḥ।

mṛṅṅāla bisa śālūka śṛṅgī jīvaka padmakaiḥ ॥168॥

śatāvarī vidārīkṣu br̥hatī sārivā yugaiḥ।

mūrvā śvadaṃṣṭrarṣabhaka śṛṅgāṭaka kaserukaiḥ॥169॥

rāsnā sthirā tāmalakī sūkṣmailā śaṭi pauṣkaraiḥ।



punarnavā tugākṣīrī kākolī dhanvayāsakaiḥ||170||  
 kharjūrākṣoṭa vātāmamuñjātābhiṣukairapi |  
 dravyairebhiryathālābhaṃ pūrvakalpena sādhitam||171||  
 nasye pāne tathā'bhyaṅge bastau caiva prayojayet|  
 śīro rogeṣu sarveṣu kāse śvāse ca dāruṇe||172||  
 manyāprṣṭhagrahe śoṣe svarabhede tathā'rdite|  
 yonyasrkśukra doṣeṣu śastam vandhyā sutapradam||173||  
 ṛtusnātā tathā nārī pītvā putram prasūyate|  
 mahā māyūramityetadghṛtamātreyā pūjitam||174||  
 iti mahāmāyūra ghṛtam|

To the decoction of Bilva – Aegle marmelos, etc., described above,  
 1 Prastha of ghee and 4 Prasthas of water is added.

This is cooked by adding the paste of one Karsa of each of

Jivanti – Leptadenia reticulata,

Haritaki – Terminalia chebula

Vibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Meda – Polygonatum verticillatum

Mrdvika – Vitis vinifera

Rddhi – Vigna cylindrica

Parusaka – Grewia asiatica

Samana

Cavika – Piper chaba

Bhargi – Clerodendrum serratum

Kasari – Inula helenium

Sura-daru – Cedrus deodara

Atmagupta – Mucuna pruriens

Maha-meda – Polygonatum verticillatum

Tala – Borassus flabellifera

Kharjura- Mastaka (top part),

Mrinala – lotus stalk

Bisa – Nelumbium speciosum

Saluka – *Myristica fragrans*  
Srngi – *Calligonum polygonoides*  
Jivaka – *Malaxis acuminata*,  
Padmaka – *Prunus cerasoides*,  
Shatavari – *Asparagus racemosus*  
Vidari – *Ipomoea paniculata* / *Pueraria tuberosa*),  
Iksu – sugarcane  
Brihati – *Solanum indicum*,  
Sveta- Sariva – Indian Sarsaparilla – *Hemidesmus indicus*,  
Krsna- Sariva – Indian Sarsaparilla – *Hemidesmus indicus*,  
Murva – *Marsdenia tenacissima*  
Svadamstra – *Tribulus terrestris*  
Rishabhaka – *Manilkara hexandra*,  
Srngataka – *Tectona grandis*  
Kaseruka – *Scripus grossus*  
Rasna – *Vanda roxburghi* / *Pluchea lanceolata*),  
Sthira – *Desmodium gangeticum*,  
Tamalaki – *Phyllanthus niruri*  
Suksma-ela – *Elattaria cardamum*  
Sati – *Hedychium spicatum*  
Puskara- Mula – *Inula racemosa*  
Punarnava – *Boerhavia diffusa*  
Tuga-Ksiri  
Kakoli – *Fritillaria roylei*  
Dhanvayasaka – *Alhagi pseudalhagi*  
Kharjura fruits – *Phoenix sylvestris*  
Aksota – *Aleurites moluccana*  
Vatama  
Mujata and  
Abhisuka or as many of these drugs as are available cooking is  
done according to the above mentioned procedure.  
This medicated ghee is used for Nasya (inhalation therapy), pana  
(drinking), enema and massage It is very useful for all types of

head- diseases, serious types of cough and asthma, torticollis, stiffness, of the back, consumption, hoarseness of voice, facial paralysis, diseases of the female genital tract, menstrual disorders and seminal vitiation it helps in the procreation of offerings even by a barren woman. Drinking this ghee, after the bath at the end of the menstrual period, will help in the procreation of a male offspring

This medicated ghee is called MahaMayura Ghruta, and is held in high esteem by Lord Atreya.

Thus, ends the description of MahaMayura Ghrita. [166-174]

### **Ghee prepared of Rat etc.**

आखुभिः कुक्कुटैर्हंसैः शशैश्चापि हि बुद्धिमान्।

कल्पेनानेन विपचेत् सर्पिरूर्ध्वं गदापहम्॥१७५॥

ākhubhiḥ kukkuṭairhaṃsaiḥ śaśaiścāpi hi buddhimān।

kalpenānena vipacet sarpirūrdhva gadāpaham॥175॥

With the above mentioned ingredients and following the same procedure, a wise physician may also prepare medicated ghee by replacing pea-cook with a rat, cock, swan and rabbit which also cure the diseases of the head and neck. [175]

### **Treatment of Paittika Headache:**

पैत्ते घृतं पयः सेकाः शीता लेपाः स नावनाः।

जीवनीयानि सर्पीषि पानान्नं चापि पित्तनुत्॥१७६॥

चन्दनोशीर यष्ट्याह बला व्याघ्रनखोत्पलैः।

क्षीरपिष्टैः प्रदेहः स्याच्छृतैर्वा परिषेचनम्॥१७७॥

त्वक्पत्र शर्करा कल्कः सुपिष्टस्तण्डुलाम्बुना।

कार्योऽवपीडः सर्पिश्च नस्यं तस्यानु पैत्तिके॥१७८॥

यष्ट्याह चन्दनानन्ता क्षीर सिद्धं घृतं हितम्।

नावनं शर्करा द्राक्षा मधुकैर्वाऽपि पित्तजे॥१७९॥

paitte ghr̥taṃ payaḥ sekāḥ śītā lepāḥ sa nāvanāḥ|  
jīvanīyāni sarpīṃṣi pānānnaṃ cāpi pittanut||176||  
candanośīra yaṣṭyāhva balā vyāghranakhotpalaiḥ|  
kṣīrapīṣṭaiḥ pradehaḥ syācchr̥tairvā pariṣecanam||177||  
tvakpatra śarkarā kalkaḥ supīṣṭastaṇḍulāmbunā|  
kāryo'vapīḍaḥ sarpiśca nasyaṃ tasyānu paittike||178||  
yaṣṭyāhva candanānantā kṣīra siddhaṃ ghr̥taṃ hitam|  
nāvanam śarkarā drākṣā madhūkairvā'pi pittaje||179||

In Paittika type of headache, ghee, milk, affusion, cold poultice, inhalation therapy prepared of cooling drugs, medicated ghee prepared with drugs belonging to Jivaniya group vide Sutra 4:9), and Pitta- alleviating food and drinks are useful.

Recipe –

Chandana – Sandalwood

Ushira – Vetiveria zizanioides,

YastiMadhu – Glycyrrhiza glabra

Bala – Country mallow root) – Sida cordifolia,

Vyaghra-Nakha – Capparis zeylanica and

Utpala – Nymphaea alba is made to a paste by triturating with milk which is applied over the head the decoction of the above mentioned drugs may also be used for effusion in Paittika type of headache.

Tvak, Patra – Cinnamomum tamala Nees and Eberum. And sugar is made to a paste by adding Tandulambu (rice-wash). This paste is kept inside a cloth, and the liquid is squeezed into the nostrils (avapida) thereafter, ghee is given for inhalation to alleviate Paittika type of headache.

Medicated ghee prepared by boiling with

Yastimadhu – Glycyrrhiza glabra

Chandana – Sandalwood – Santalum album),

Ananta and milk is useful for inhalation.

Similarly, inhalation of the medicated ghee prepared by boiling with Sugar,

Draksha – Raisin – Vitis vinifera and

Madhuka – Glycyrrhiza glabra is useful in Paittika type of Headache.

[176- 179]

### **Treatment of Kaphaja Headache**

कफजे स्वेदितं धूम नस्य प्रधमनादिभिः।

शुद्धं प्रलेपपानान्नैः कफघ्नैः समुपाचरेत्॥१८०॥

पुराण सर्पिषः पानैस्तीक्ष्णैर्बस्तिभिरेव च।

कफानिलोत्थिते दाहः शेषयो रक्त मोक्षणम्॥१८१॥

एरण्ड नल दक्षौम गुग्गुल्वगुरु चन्दनैः।

धूमवर्ति पिबेद्गन्धैरकुष्ठ तगरैस्तथा॥१८२॥

kaphaje sveditam dhūma nasya pradhamaṇādibhiḥ।

śuddham pralepapānānnaiḥ kaphaghñaiḥ samupācaret॥180॥

purāṇa sarpīṣaḥ pānaistīkṣṇaiḥ rbastibhireva ca।

kaphānilotthite dāhaḥ śeṣayo rakta mokṣaṇam॥181॥

eraṇḍa nala dakṣauma guggulvaguru Chandanaiḥ।

dhūmavartim pibedgandhairakuṣṭha tagaraistathā॥182॥

In Kaphaja type of headache, fomentation therapy, smoking therapy, inhalation therapy, Prdhamana (Insufflations of powders into the nostrils) Etc, is administered for cleaning the morbid matter from the head thereafter, Kapha-alleviating pralepa (application of drugs in a paste form), drinks and food is given to the patient he is given old ghee to drink to such patients, medicated enema prepared of drugs having Tikсна (sharp) attributes is administered.

In Kaphaja and Vatika types of headache, Daha cauterization in the fore-head and temples (vide Susruta: Sutra 12: 9) is useful in the remaining types of headache, Blood-letting therapy is administered.

Dhuma varti (cigar) prepared of  
Eranda – Ricinus communis  
Nalanda  
Kshauma  
Guggulu – Commifora mukul Engl.  
Aguru – Aquallaria agallocha  
Chandana Sandalwood – Santalum album) and  
Other aromatic drugs, except Kushta – Saussurea lappa and Tagara  
– Valerian walichii, is used for smoking in Kaphaja type of headache  
[180- 182]

### **Treatment of Sannipatika Headache**

सन्निपातभवे कार्या सन्निपातहिता क्रिया।

sannipātabhave kāryā sannipātahitā kriyā।

In Sannipatika type of headache which is caused by the simultaneous aggravation of all the 3 Doshas), therapeutic measures prescribed above for all the 3 types of headache measures prescribed above for all the 3 types of headache caused by Vayu, Pitta and Kapha) is administered together. [1/2 – 183]

### **Treatment of Krimija Headache:**

क्रिमिजे चैव कर्तव्यं तीक्ष्णं मूर्ध विरेचनम्॥१८३॥

त्वग्दन्ती व्याघ्रकरज विडङ्ग नवमालिकाः।

अपामार्गफलं बीजं नक्तमाल शिरीषयोः।

क्षवकोऽश्मन्तको बिल्वं हरिद्रा हिङ्गु यूथिका॥१८४॥

फणिज्झकश्च तैस्तैलमविमूत्रे चतुर्गुणे।

सिद्धं स्यान्नावनं चूर्णं चैषां प्रधमनं हितम्॥१८५॥

फलं शिगु करञ्जाभ्यां सव्योषं चावपीडकः।

कषायः स्वरसः क्षारश्चूर्णं कल्कोऽवपीडकः॥१८६॥

इति शिरोरोग चिकित्सा।

krimije caiva kartavyaṃ tīkṣṇaṃ mūrdha virecanam||183||  
tvagdantī vyāghrakaraja viḍaṅga navamālikāḥ|  
apāmārgaphalaṃ bījaṃ naktamāla śīrīṣayoḥ|  
kṣavakośmantako bilvaṃ haridrā hiṅgu yūthikā||184||  
phañijjhakaśca taistailamavimūtre caturguṇe|  
siddhaṃ syānnāvanaṃ cūrṇaṃ caiṣāṃ pradhamaṇaṃ hitam||185||  
phalaṃ śigru karañjābhyāṃ savyoṣaṃ cāvapīḍakaḥ|  
kaṣāyaḥ svarasaḥ kṣāraścūrṇaṃ kalko'vapīḍakaḥ||186||  
iti śīroroga cikitsā|

**For the headache by Krimi** (parasitic infestation), strong  
errhines having sharp (Tiksna) ingredients is administered.

Medicated oil prepared by cooking with  
4 times of sheep's urine, and the paste of

Tvak – Cinnamomum zeylanica

Danti – Baliospermum montanum

Vyaghra Nakhi – Capparis zeylanica

Vidanga – Embelia ribes

Nava-Mallika

Fruits seeds of Apamarga – Achyranthes aspera

Seeds of Nakta-Mala – Pongamia glabra and

Phañijjhaka [in total 1/4th in quantity of oil] is useful for the  
headache (head disease) caused by Krimi (Parasitic infestation).

Insufflations of the nostrils with the powder of the drugs mentioned  
above beginning with Tvak – Cinnamomum zeylanica and ending  
with Phaṇijjhaka is also useful in Krimija type of headache.

The paste of the fruits of Sigru – Moringa oliefera and Karanja –  
Pongamia glabra added with Sunthi – Ginger, Pippali – Long pepper  
fruit – Piper longum and Maricha – Black pepper fruit – piper  
nigrum is [tied in a piece of cloth and] squeezed into the Nostrils  
(Avapida) the decoction, juice alkali preparation, powder including  
paste of these drugs may also be used for Avapida.

Thus, ends the description of the treatment of headache. [183 ½-186]

Mukharoga Chikitsa: Treatment of oral disorders:

**Line of Treatment:**

शुक्त तिक्त कटु क्षौद्र कषायैः कवलग्रहः।

धूमः प्रधमनं शुद्धिरधश्छर्दन लङ्घनम्॥१८७॥

भोज्यं च मुखरोगेषु यथास्वं दोषनुद्धितम्।

śukta tikta kaṭu kṣaudra kaṣāyaiḥ kavalagrahaḥ।

dhūmaḥ pradhamanaṃ śuddhiradhaśchardana laṅghanam॥187॥

bhojyaṃ ca mukharogeṣu yathāsvaṃ doṣanuddhitam।

Kavala- Graha (holding the paste of drugs in the mouth) containing vinegar, paste of) bitter and pungent drugs, honey and decoction of bitter and pungent drugs) is useful for mouth- diseases.

Similarly, smoking pradhamana (insufflations), purgation, emetic and fasting therapies, and food containing ingredients which alleviate the aggravated Doshas useful in mouth – diseases [187-½ 188]

**Pipalyadi Churna:**

पिप्पल्यगुरु दार्वीत्वग्ग्यवक्षार रसाञ्जनम्॥१८८॥

पाठां तेजोवतीं पथ्यां समभागं विचूर्णयेत्।

मुख रोगेषु सर्वेषु सक्षौद्रं तद्विधारयेत्॥१८९॥

सीधु माधव माध्वीकैः श्रेष्ठोऽयं कवलग्रहः।

pippalyaguru dārvītvagyavakṣāra rasāñjanam॥188॥

pāṭhāṃ tejovatīṃ pathyāṃ samabhāgaṃ vicūrṇayet।

mukha rogeṣu sarveṣu sakṣaudraṃ tadvidhārayet॥189॥

sīdhu mādharma mādhvīkaiḥ śreṣṭho'yaṃ kavalagrahaḥ।



Ingredients: All taken equal quantities is made to a powder

Pippali – Piper longum

Aguru – Aquallaria agallocha

bark of Daruharidra – Berberis aristata

Yava Ksara,

Rasanjana (Aqueous extract of Berberis aristata),

Patha – Cissampelos parriera

Tejovati – Zanthoxylum alatum and

Pathya – Terminalia Chebula

This is mixed with honey, and kept in the mouth which is useful in all types of mouth- diseases.

Adding Sidhu (a type of wine prepared of sugar-cane juice),  
Madhava (a type of wine prepared of honey) and Madhvika (a type  
of wine prepared of Madhuka– Licorice – Glycyrrhiza glabra) to the  
above mentioned powder, and holding it in the mouth (Kavala –  
Graha) is immensely useful for curing all types of mouth –diseases.  
[188 ½ – ½ 190]

### **Tejovatyadi Tooth powder:**

तेजोह्वामभयामेलां समङ्गां कटुकां घनम्॥१९०॥

पाठां ज्योतिष्मतीं लोध्रं दार्वीं कुष्ठं च चूर्णयेत्।

दन्तानां घर्षणं रक्त स्राव कण्डू रुजापहम्॥१९१॥

tejohvāmabhayāmelāṃ samaṅgāṃ kaṭukāṃ ghanam॥190॥

pāṭhāṃ jyotiṣmatīṃ lodhraṃ dārvīṃ kuṣṭhaṃ ca cūrṇayet।

dantānāṃ gharṣaṇaṃ rakta srāva kaṇḍū rujāpaham॥191॥

### **Ingredients:**

Tejohva (tejabala) – Zanthoxylum alatum

Abhaya – Terminalia chebula,

Ela (Elettaria cardamomum),

Samanga – Rubia cordifolia,

Katuka – Myrica carifera

Ghana

Patha – Cissampelos parriera

Jyotismati – Celastrus paniculatus

Lodhra – Symplocos racemosa

Darvi – Berberis aristata and

Kushta – Saussurea lappa is made to a powder

Brushing teeth with this powder cures bleeding, itching and pain in the teeth [190 ½ – 191]

### **Kshara Gutika:**

पञ्चकोलक तालीसपत्रैला मरिच त्वचः।

पलाश मुष्कक क्षार यवक्षाराश्च चूर्णिताः॥१९२॥

गुडे पुराणे द्विगुणे क्वथिते गुटिकाः कृताः।

कर्कन्धुमात्राः सप्ताहं स्थिता मुष्ककभस्मनि॥१९३॥

कण्ठ रोगेषु सर्वेषु धार्याः स्युरमृतोपमाः।

pañcakolaka tālisapatrailā marica tvachaḥ।

palāśa muṣkaka kṣāra yavakṣārāśca cūrṇitāḥ॥192॥

guḍe purāṇe dviguṇe kvathite guṭikāḥ kṛtāḥ।

karkandhumātrāḥ saptāhaṃ sthitā muṣkakabhasmani॥193॥

kaṇṭha rogeṣu sarveṣu dhāryāḥ syuramṛtopamāḥ।

Ingredients: The powder of [1 part of each of]

Pippali – Long pepper fruit – Piper longum,

Pippali Mula

Chavya – Piper retrofractum,

Chitraka – Leadword,

Nagara – Ginger

Talisa-patra – Abies webbiana

Ela – Elattaria cardamum

Maricha – Black pepper fruit – piper nigrum,

Tvak – Cinnamonum zeylanica

Palasa – Butea monosperma

Muskaka- Ksara and is cooked by adding double the quantity of old jaggery 24 parts in syrup form), and pills of the size of Karkandhu (bear fruit) is made out of this paste these pills is kept inside a heap of ash or Ksara (alkali preparation) of gradually sucking the part of this pill dissolved in the mouth [and gradually sucking the art of this pills dissolved in saliva] is useful like ambrosia in all types of throat- diseases [192 – ½ 194]

### **Kalaka Curna:**

गृहधूमो यवक्षारः पाठा व्योषं रसाञ्जनम्॥१९४॥

तेजोहा त्रिफला लोधं चित्रकश्चेति चूर्णितम्।

सक्षौद्रं धारयेदेतद्गलरोग विनाशनम्॥१९५॥

कालकं नाम तच्चूर्णं दन्तास्य गल रोगनुत्।

इति कालकचूर्णम्।

gr̥hadhūmo yavakṣāraḥ pāṭhā vyoṣaṃ rasāñjanam||194||

tejohvā triphalā lodhraṃ citrakaśceti cūrṇitam|

sakṣaudraṃ dhārayedetadgalaroga vināśanam||195||

kālakam nāma taccūrṇam dantāsyā gala roganut|

iti kālakacūrṇam|

### **Ingredients:**

Grha-Dhuma (Kitchen- Soot or carbon deposited in the chimney in the house)

Yava Ksara

Patha – Cissampelos parriera

Ela – Elattaria cardamum

Maricha – Black pepper fruit – piper nigrum,

Tvak – Cinnamon

Palasa – Butea monosperma

Muskaka- Ksara is cooked by adding double the quantity of old jaggery (24 parts in syrup form), and pills of the size of Karkandhu

(bear fruit) is made out of this paste these pills is kept inside a heap of ash or Ksara (alkali preparation) of Muskaka for 7 days. Keeping this pill in the mouth [and gradually sucking the part of this pill dissolved in Saliva] is useful like ambrosia in all types of throat diseases. [192- ½ 194]

Thus, ends the description of Kalaka-Churna [194 ½- ½ 196]

### **Peetaka Churna:**

मनःशिला यवक्षारो हरितालं ससैन्धवम्॥१९६॥

दार्वीत्वक् चेति तच्चूर्णं माक्षिकेण समायुतम्।

मूर्च्छितं घृतमण्डेन कण्ठ रोगेषु धारयेत्॥१९७॥

मुख रोगेषु च श्रेष्ठं पीतकं नाम कीर्तितम्।

इति पीतक चूर्णम्।

manaḥśilā yavakṣāro haritālaṃ sasaindhavam॥196॥

dārvītvak ceti taccūrṇaṃ māksikeṇa samāyutam।

mūrcchitam ghr̥tamāṇḍena kaṇṭha rogeṣu dhārayet॥197॥

mukha rogeṣu ca śreṣṭhaṃ pītakaṃ nāma kīrtitam।

iti pītaka cūrṇam।

Manah –Sila, Yava -Ksara, Haritala, Saindhava and bark of Daru Haridra – Berberis aristata is may be to a powder mixed with honey and Ghrta-Manda (upper part of ghee), this powder is kept in the mouth for the cure of mouth-diseases known as Pitaka- Churna, this is an excellent remedy for mouth – diseases.

Thus, ends the description of Peetaka Churna [192 ½ – ½ 198]

### **Mrudvikadi Churna**

मृद्वीका कटुका व्योषं दार्वी त्वक् त्रिफला घनम्॥१९८॥

मूर्च्छितं घृतमण्डेन कण्ठ रोगेषु धारयेत्।

पाठा रसाञ्जनं मूर्वा तेजोहेति च चूर्णितम्॥१९९॥

क्षौद्रयुक्तं विधातव्यं गल रोगे भिषग्जितम्।

योगास्त्वैते त्रयः प्रोक्ता वात पित्त कफापहाः॥२००॥

mṛdvīkā kaṭukā vyoṣaṃ dārvī tvak triphalā ghanam||198||  
mūrcchitaṃ ghr̥tamaṇḍena kaṇṭha rogeṣu dhārayet|  
pāṭhā rasāñjanaṃ mūrvā tejohveti ca cūrṇitam||199||  
kṣaudrayuktaṃ vidhātavyaṃ gala roge bhiṣagjitam|  
yogāstvete trayahaḥ proktā vāta pitta kaphāpahāḥ||200||

The powder of

Mrdvika – Vitis vinifera

Katuka – Myrica carifera

katu- Katukarohini – Picrorhiza kurroa),

Sunthi – Ginger

Pippali – Long pepper fruit – Piper longum,

Maricha – Black pepper fruit – piper nigrum,

Bark of Daru- Haridra – Berberis aristata

Haritaki – Terminalia chebula

Vibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Ghana

Patha – Cissampelos parriera

Rasanjana (Aqueous extract of Berberis aristata),

Murva – Marsdenia tenacissima and

Tejohva is mixed with honey, and kept in the mouth for the  
treatment of throat-diseases

These 3 recipes Viz,

Kalaka Churna – Vatika types of Throat disease

Pitaka Churna – Paittika types of Throat disease and

Mrdvikadi Churna – Kaphaja types of Throat disease [190 ½ – 200]

### **Katukadi Kvatha:**

कटुकातिविषा पाठा दार्वी मुस्त कलिङ्गकाः|

गोमूत्रक्वथिताः पेयाः कण्ठ रोग विनाशनाः||२०१||

kaṭukātiviṣā pāṭhā dārvī musta kaliṅgakāḥ|  
gomūtrakvathitāḥ peyāḥ kaṅṭha roga vināśanāḥ||201||

Cow's urine is boiled by adding  
Katuka – Myrica carifera,  
Ativisa – Aconitum heterophyllum  
Patha – Cissampelos parriera  
Daru- Haridra – Berberis aristata  
Musta – Cyperus rotundus and  
Kalinaka

Intake of this decoction cures Throat- diseases. [201]

### **Darvi Rasakriya:**

स्वरसः क्वथितो दाव्या घनीभूतो रसक्रिया|

सक्षौद्रा मुखरोगासृग्दोष नाडीव्रणापहा||२०२||

svarasaḥ kvathito dārvyā ghanībhūto rasakriyā|

sakṣaudrā mukharogāsr̥gdoṣa nāḍīvraṇāpahā||202||

The juice of decoction of Daru- Haridra (berberis aristata) is boiled in order to make it thick which is called Rasa-Kriya. Use of this with honey cures mouth- diseases, diseases caused by the vitiation of blood and Nadi- Vrana (sinus). [202]

### **Administration of Ghee:**

तालुशोषे त्वत्तृष्णस्य सर्पिरौत्तरभक्तिकम्|

नावनं मधुराः स्निग्धाः शीताश्चैव रसा हिताः||२०३||

tāluśoṣe tvatr̥ṣṇasya sarpirauttarabhaktikam|

nāvanam madhurāḥ snigdhāḥ śītāścaiva rasā hitāḥ||203||

If there is dryness of the palate in a patient who is not suffering from morbid thirst (Atrsna), then he is given ghee to drink after the

intake of food (Uttara- Bhakitka) he is given inhalation therapy, and meat- soup which is sweet, unctuous and cooling. [203]

### **Venesection (Sirakarma) etc in Stomatitis:**

मुखपाके सिराकर्म शिरःकाय विरेचनम्|

मूत्र तैल घृत क्षौद्र क्षीरैश्च कवलग्रहाः||२०४||

सक्षौद्रास्त्रिफला पाठा मृद्धीका जातिपल्लवाः|

कषाय तिक्तकाः शीताः क्वाथाश्च मुखधावनाः||२०५||

mukhapāke sirākarma śiraḥkāya virecanam|

mūtra taila ghr̥ta kṣaudra kṣīraiśca kavalagrahāḥ||204||

sakṣaudrāstriphalā pāṭhā mṛdvīkā jātipallavāḥ|

kaṣāya tiktakāḥ śītāḥ kvāthāśca mukhadhāvanāḥ||205||

If there is stomatitis, the patient is given venesection (Rakta-Moksana) therapy, errhines and purgatives. Kavala-Graha therapy (keeping in mouth drugs in paste form) prepared of cow's urine, oil, ghee, honey and milk is administered to him mouth- wash (Mukha-Dhavana) with cold decoction of drugs having astringent and bitter tastes is useful in this condition. [204- 205]

### **Khadiradi Gutika and Khadiradi Taila**

तुलां खदिरसारस्य द्विगुणामरिमेदसः|

प्रक्षाल्य जर्जरीकृत्य चतुर्द्रोणेऽम्भसः पचेत्||२०६||

द्रोण शेषं कषायं तं पूत्वा भूयः पचेच्छनैः|

ततस्तस्मिन् घनीभूते चूर्णीकृत्याक्षभागिकम्||२०७||

चन्दनं पद्मकोशीरं मञ्जिष्ठा धातकी घनम्|

प्रपौण्डरीकं यष्ट्याहृत्वगेला पद्म केशरम्||२०८||

लाक्षां रसाञ्जनं मांसी त्रिफला लोध्र वालकम्|

रजन्यौ फलिनीमैलां समङ्गां कट्फलं वचाम्||२०९||

यवासागुरु पत्तङ्ग गैरिकाञ्जनमावपेत्|

लवङ्ग नखकक्कोलजातिकोशान् पलोन्मितान्॥२१०॥

कर्पूर कुडवं चापि क्षिपेच्छीतेऽवतारिते।

ततस्तु गुटिकाःकार्याःशुष्काश्चास्येन धारयेत्॥२११॥

तैलं चानेन कल्केन कषायेण च साधयेत्।

दन्तानां चलन भ्रंश शौशिर्य क्रिमि रोगनुत्॥२१२॥

मुखपाकास्य दौर्गन्ध्य जाड्यारोचक नाशनम्।

स्रावोपलेप पैच्छिल्य वैस्वर्य गल शोषनुत्॥२१३॥

दन्तास्य गल रोगेषु सर्वेष्वेतत् परायणम्।

खदिरादि गुटीकेयं तैलं च खदिरादिकम्॥२१४॥

इति खदिरादि गुटिका तैलं च।

tulāṃ khadirasārasya dviguṇāmarimedasaḥ।

prakṣālya jarjarīkṛtya caturdroṇe'mbhasaḥ pacet॥206॥

droṇa śeṣaṃ kaṣāyaṃ taṃ pūtvā bhūyaḥ pacecchanaiḥ।

tatastasmin ghanībhūte cūrṇīkṛtyākṣabhāgikam॥207॥

Chandanam padmakośīram mañjiṣṭhā dhātakī ghanam।

prapaunḍarīkaṃ yaṣṭyāhvātvaḡelā padma keśaram॥208॥

lākṣāṃ rasāñjanaṃ māṃsī triphalā lodhra vālakam।

rajanyau phalinīmelāṃ samaṅgāṃ kaṭṭphalaṃ vacām॥209॥

yavāsāguru pattaṅga gairikāñjanamāvapet।

lavaṅga nakhakakkolajātikośān palonmitān॥210॥

karpūra kuḍavaṃ cāpi kṣipeccchīte'vatārite।

tatastu guṭikāḥkāryāḥśuṣkāścāsyena dhārayet॥211॥

tailaṃ cānena kalkena kaṣāyeṇa ca sādhayet।

dantānāṃ calana bhraṃśa śauśirya krimi roganut॥212॥

mukhapākāsyā daurgandhya jāḍyārocaka nāśanam।

srāvopalepa paicchilya vaisvarya gala śoṣanut॥213॥

dantāsyā gala rogeṣu sarveṣvetat parāyaṇam।

khadirādi guṭīkeyaṃ tailaṃ ca khadirādīkam॥214॥

iti khadirādi guṭikā tailaṃ ca।



1 Tula of the heart wood of Khadira (*Acacia catechu*) and two Tulas of Arimeda – *Acacia leucophloea* is washed well, and made to a coarse powder which is boiled by adding 4 Dronas of water till 1 Drona remains. The decoction after filtering the wood – powder which is boiled by adding 4 Dronas of water till 1 Drona remains the decoction after filtering the wood-powder) is boiled again till it becomes thick.

To this paste, the powder of the Aksa of each of Chandana – Sandalwood – *Santalum album*),

Padmaka – *Prunus cerasoides*,

Ushira – Vetiver – *Vetiveria zizanioides*,

Manjistha – *Rubia cordifolia*

Dhataki – *Woodfordia fruticosa*,

Ghana –

Prapaundarika (*Nymphaea lotus*) – red variety,

Yastimadhu – *Glycyrrhiza glabra*

Tvak – *Cinnamomum zeylanica*

Ela – *Elettaria cardamomum* Maton),

Padmakesara,

Laksa

Rasanjana (Aqueous extract of *Berberis aristata*),

Mamsi – *Nordostachys jatamamsi*

Haritaki – *Terminalia chebula*

Vibhitaka – *Terminalia bellerica*

Amalaki – *Phyllanthus emblica*

Lodhra – *Symplocos racemosa*

Balaka – *Coleus vettiveroides*

Haridra – turmeric – *Curcuma longa*),

Daru Haridra – *Berberis aristata*

Phalini (*Priyangu Callicarpa macrophylla*),

Ela – *Elettaria cardamomum* Maton),

Samanga – *Mimosa pudica*

Katphala – *Myrica nagi*,

Vacha – *Acorus calamus* Linn.

Yavasa – *Alhagi pseudalhagi*

Aguru – *Aquallaria agallocha*

Pattanga – *Caesalpinia sappan*

Gairika and

Anjana is added after the cooking is over; the pan is removed from the oven and allowed to become cool.

Thereafter, the powder of 1 Pala of each of

Lavanga – *Syzygium aromaticum*

Nakha, Kakoli and

Jatipatra along with 1 Kudava of

Karpura – *Cinnamomum camphora* is added [and mixed well] from out of this paste, pills is prepared and got dried this pills is kept in the mouth and sucked.

With the above mentioned decoction and paste of drugs Chandana (Sandalwood – *Santalum album*), etc, which are mention above to be used in the form of powder), oil is cooked

Use of these pills and medicated oil cures

Chalana – looseness,

Bhramsha – displacement and

Saushirya – porosity of teeth,

Caries (teeth parasitic infestation of teeth),

Mukha paka – stomatitis,

Daurgandhya – foul odor emanating from the mouth,

Jadya – stiffness of the mouth,

Aruchi – anorexia

ptyalism,

Srava upalepa – stickiness and sliminess of the mouth,

Vaisvaryya – hoarseness of the voice and

Gala sosha – Dryness of the throat.

This pill is an excellent remedy for all the diseases of teeth, mouth and throat. The pill described above is called Khadiradi- gutika, and

the medicated oil is called Khadiradi – Taila.

Thus, ends the description of Khadiradi – Gutika and Khadiradi – Taila. Here ends description of the treatment of mouth- diseases [206-214]

Aruchi Chikitsa – Treatment of Anorexia

### Line of Treatment of Anorexia

अरुचौ कवलग्राहा धूमाः समुखधावनाः।

मनोज्ञमन्नपानं च हर्षणाश्वासनानि च॥२१५॥

arucāu kavalagrāhā dhūmāḥ samukhadhāvanāḥ।

manojñamannapānaṃ ca harṣaṇāśvāsānāni ca॥215॥

In Aruchi, Kavalagraha (keeping thin paste of drugs in the mouth), Dhuma (Smoking therapy), Mukha Dhavana (mouth wash), leising food and drinks, and cheering as well as consulting measures are useful. [215]

### Kavala Graha for Different Types of Anorexia

कुष्ठ सौवर्चलाजाजी शर्करा मरिचं बिडम्।

धात्र्येला पद्मकोशीर पिप्पल्युत्पल चन्दनम्॥२१६॥

लोध्रं तेजोवती पथ्या त्र्यूषणं सयवाग्रजम्।

आर्द्र दाडिम निर्यासश्चाजाजी शर्करायुतः॥२१७॥

सतैल माक्षिकास्त्वेते चत्वारः कवलग्राहाः।

चतुरोऽरोचकान् हन्युर्वाताद्येकज सर्वजान्॥२१८॥

kuṣṭha sauvarcalājājī śarkarā maricaṃ biḍam।

dhātryelā padmakośīra pippalyutpala candanam॥216॥

lodhraṃ tejovatī pathyā tryūṣaṇaṃ sayavāgrajam।

ārdra dāḍima niryāsaścājājī śarkarāyutaḥ॥217॥

sataila mākṣikāstvete catvāraḥ kavalagrahāḥ।

caturo'rocakān hanyurvātādyekaja sarvajān॥218॥

### **For the cure of Vatika Aruchi –**

Kushta – *Saussurea lappa*

Sauvarcala

Ajaji – *Cuminum cyminum*

Sugar

Maricha – Black pepper fruit – *piper nigrum* and

Vida along with oil and honey is given as Kavala- graham (to keep the thin paste of drugs in the mouth).

### **For the cure of Pittaja Aruchi:**

Dhatri – *Embllica officinalis*

Ela – Cardamom

Padmaka – *Prunus cerasoides*,

Ushira – Vetiver – *Vetiveria zizanioides*

Pippali – Long pepper fruit – *Piper longum*

Utpala – *Nymphaea alba* and

Chandana – Sandalwood – *Santalum album* along with oil and honey are given as Kavala- Graha.

For the cure of Kaphaja Aruchi:

Lodhra – *Symplocos racemosa*

Tejovati – *Zanthoxylum alatum*

Pathya – *Terminalia chebula*

Sunthi – Ginger

Pippali – Long pepper fruit – *Piper longum*,

Maricha – Black pepper fruit – *piper nigrum* and

Yava Ksara along with oil and honey is given as Kavala-Graha (to keep the thin paste of drugs in the mouth).

### **For the cure of Paittika Aruchi –**

Dhatri – *Embllica officinalis*

Ela – *Elettaria cardamomum* Maton

Tejovati – *Zanthoxylum alatum*

Pathya – Terminalia chebula

Sunthi – Ginger

Pippali – Long pepper fruit – Piper longum,

Maricha – Black pepper fruit – piper nigrum and

YavaKshara along with oil and honey is given as Kavala-Graha.

### **For Sannipataja Aruchi:**

Juice of green Dadima – Pomegranate – Punica granatum,

Ajaji – Cuminum cyminum, and

Sugar along with honey is given as Kavala Graha. [216- 218]

### **Karavyadi Yoga:**

कारवी मरिचाजाजी द्राक्षा वृक्षाम्ल दाडिमम्।

सौवर्चलं गुडः क्षौद्रं सर्वारोचक नाशनम्॥२१९॥

kāravī maricājājī drākṣā vṛkṣāmla dāḍimam।

sauvarcalaṃ guḍaḥ kṣaudraṃ sarvārocaka nāśanam॥219॥

Use of the recipes containing

Karavi – Carum roxburghianum,

Maricha – Black pepper fruit – piper nigrum,

Ajaji – Cuminum cyminum,

Draksha – Raisin – Vitis vinifera,

Vrksamla – Rhus parviflora

Dadima – Pomegranate – Punica granatum,

Sauvarcala

Jaggery and

Honey cures all the types of anorexia. [219]

### **PanchaKarma Therapy, etc:**

बस्तिं समीरणे, पिते विरेकं, वमनं कफे।

कुर्याद्धृद्यानुकूलानि हर्षणं च मनोघ्नजे॥२२०॥

इत्यरोचक चिकित्सा।

bastiṃ samīraṇe, pitte virekaṃ, vamaṇaṃ kaphe|  
kuryāddhṛdyānukūlāni harṣaṇaṃ ca manoghnaḥ||220||  
ityarocaka cikitsā|

In Vatika type of anorexia – Basti (medicated enema) is useful;  
In Paittika Type of anorexia – Virekam (purgation) therapy is useful;  
and

In Kaphaja type of anorexia – Vamana (emetic) therapy is useful.

In anorexia caused by mental afflictions, measures for easing the heart and cheering the mind of the patient are adopted.

Thus, ends the description of the treatment of Arocaka (anorexia).  
[220]

Karnaroga Chikitsa – Treatment of ear diseases:

**Line of treatment:**

कर्णशूले तु वातघ्नी हिता पीनसवत् क्रिया|

प्रदेहाः पूरणं नस्यं पाकस्रावे व्रणक्रियाः||२२१||

भोज्यानि च यथादोषं कुर्यात् स्नेहांश्च पूरणान्|

karṇaśūle tu vātagnī hitā pīnasavat kriyā|

pradehāḥ pūraṇaṃ nasyaṃ pākasrāve vṛṇakriyāḥ||221||

bhojyāni ca yathādoṣaṃ kuryāt snehāṃśca pūraṇān|

In Karna Shoola (earache), Vayu-alleviating treatment on the lines suggested for [Vatika type of] rhinitis is administered application of ointment; ear- drops and inhalation therapy [containing Vayu-alleviating ingredients] are beneficial for this ailment.

If there is KarnaPaka (otitis) and Karna-Srava (Otorrhea), then the line of treatment prescribed for ulcers is adopted.

Depending upon the Doshas involved, suitable food and ear- drops is used. [221- 1/2 222]

### **Hingvadi-Taila:**

हिङ्गु तुम्बरु शुण्ठीभिस्तैलं तु सार्षपं पचेत्॥२२२॥

एतद्धि पूरणं श्रेष्ठं कर्णशूल निवारणम्।

hiṅgu tumbaru śuṅṭhībhistailaṃ tu sārṣapaṃ pacet॥222॥

etaddhi pūraṇaṃ śreṣṭhaṃ karṇaśūla nivāraṇam।

Mustard oil is cooked by adding Hingu – Asa foetida, Tumburu – Zanthoxylum alatum and Sunthi – Ginger, use of this medicated oil as ear-drop is immensely useful for curing earache. [222 ½ – ½ 223]

### **Devadarvadi Taila:**

देवदारु वचा शुण्ठी शताह्वा कुष्ठ सैन्धवैः॥२२३॥

तैलं सिद्धं बस्तमूत्रे कर्णशूल निवारणम्।

devadāru vacā śuṅṭhī śatāhvā kuṣṭha saindhavaiḥ॥223॥

tailaṃ siddhaṃ bastamūtre karṇaśūla nivāraṇam।

Oil cooked with

Deva- Daru – Cedrs deodara,

Vacha (Acorus calamus Linn.),

Sunthi – Ginger,

Satahva – Saccharum munja

Kushta – Saussurea lappa and

Saindhava along with Goat's urine cures earache. [223 ½- ½ 224]

### **Gandha Taila:**

वराटकान् समाहृत्य दहेन्मृद्भाजने नवे॥२२४॥

तद्भस्म श्योतयेत्तेन गन्धतैलं विपाचयेत्।

रसाञ्जनस्य शुण्ठ्याश्च कल्काभ्यां कर्णशूलनुत्॥२२५॥

varāṭakān samāhṛtya dāhenmr̥dbhājane nave॥224॥

tadbhasma ścyotayetena gandhatailaṃ vipācayet|  
rasāñjanasya śuṅṭhyāśca kalkābhyāṃ karnaśūlanut||225||

In a new earthen pot, corie- shells is kept [with a cover], and burnt over fire. The Bhasman (ash), Thus, obtained, is decanted by adding water with this alkaline water and the paste of Rasanjana (Aqueous extract of Berberis aristata) and Sunthi – Ginger, Gandha Taila (aromatic oil) is cooked. Ear- drop with this medicated oil cures earache. [224 ½ – 225]

### **Kshara Taila:**

शुष्क मूलक शुण्ठानां क्षारो हिङ्गु महौषधम्|  
शतपुष्पा वचा कुष्ठं दारु शिग्रु रसाञ्जनम्||२२६||  
सौवर्चल यव क्षार स्वर्जिकोद्भिद सैन्धवम्|  
भूर्ज ग्रन्थि बिडं मुस्तं मधुशुक्तं चतुर्गुणम्||२२७||  
मातुलुङ्गरसश्चैव कदल्या रस एव च|  
सर्वैरैर्यथोद्दिष्टैः क्षारतैलं विपाचयेत्||२२८||  
बाधिर्यं कर्णनादश्च पूयस्रावश्च दारुणः|  
क्रिमयः कर्णशूलं च पूरणादस्य नश्यति ||२२९||  
śuṣka mūlaka śuṅṭhānāṃ kṣāro hiṅgu mahauṣadham|  
śatapuspā vacā kuṣṭhaṃ dāru śigru rasāñjanam||226||  
sauvarcala yava kṣāra svarjikodbhida saindhavam|  
bhūrja granthi rbiḍaṃ mustaṃ madhuśuktaṃ caturguṇam||227||  
mātuluṅgarasaścaiva kadalyā rasa eva ca|  
sarvairairyathoddiṣṭaiḥ kṣāratailaṃ vipācayet||228||  
bādhiryaṃ karnaṇādaśca pūyasrāvaśca dāruṇaḥ|  
krimayaḥ karnaśūlaṃ ca pūraṇādasya naśyati ||229||

Ingredients and method:

Dry radish is cut into pieces and burnt to prepare ash.

Oil is cooked by adding the paste of this alkali preparation.



Hingu – Asa foetida,  
Mahausadha – Ginger  
Satapuspa – Anethum sowa  
Vacha (Acorus calamus Linn.),  
Kushta – Saussurea lappa,  
Deva- daru – Cedrus deodara  
Sigru – Moringa oleifera,  
Rasanjana (Aqueous extract of Berberis aristata),  
Sauvarcala  
Yava Ksara  
Svarji- Ksara  
Audbhida-Lavana  
Saindhava  
Knots of Bhurja Betula utilis D. Don  
Bida and  
Mustra [all taken in equal quantities: in total 1/4th of the quantity  
of oil]  
Madhu- Sukta (4 times of the quantity of oil),  
Juice of Matulunga – Lemon variety – Citrus decumana / Citrus  
limon (equal to the quantity of oil).  
This Ksara-Taila is dropped into the ears, which cures  
Badhirya – Deafness  
Tinitus  
Serious type of Pus- discharge from ears,  
Parasitic infestation of the ears and Ear ache. [226- 229]

### **Treatment of Diseases of Mouth, etc in General:**

मुख कर्णाक्षि रोगेषु यथोक्तं पीनसे विधिम्।  
कुर्याद्भिषक् समीक्ष्यादौ दोष काल बलाबलम्॥२३०॥  
इति कर्ण रोग चिकित्सा ।  
mukha karṇākṣi rogeṣu yathoktaṃ pīnase vidhim।

kuryādbhiṣak samīkṣyādaḥ doṣa kāla balābalaḥ||230||  
iti karṇa roga cikitsā |

In the case of the diseases of the mouth, ears and eyes, the physician should first of all, ascertain the strength or weakness of the aggravated Doshas and the nature of the season, and thereafter administer therapies as described for different types of Pinasa (Rhinitis).

Thus, ends the description of the treatment of ear-diseases. [230]

Akshiroga Chikitsa – Treatment of eye disorders:

**Line of Treatment:**

उत्पन्न मात्रे तरुणे नेत्ररोगे बिडालकः|

कार्यो दाहोपदेहाश्रु शोफ राग निवारणः||२३१||

utpanna mātre taruṇe netraroge biḍālakaḥ|

kāryo dāhopadehāśru śopha rāga nivāraṇaḥ||231||

In the critical stage of the freshly occurring eye disorder, Bidalaka (application of drugs in paste from over the closed eye-lids excluding eye lashes) is applied to relieve Daha (burning sensation), stickiness (Mucous discharge), Ashru (lachrymation), Sopa (swelling) and Raga (redness) [231]

**Bidalaka for Vatika Eye Diseases:**

नागरं सैन्धवं सर्पिर्मण्डेन च रसक्रिया|

निघृष्टं वातिके तद्वन्मधु सैन्धव गैरिकम्||२३२||

तथा शावरकं लोधं घृतभृष्टं बिडालकः|

तद्वत् कार्यो हरीतक्या घृतभृष्टो रुजापहः||२३३||

nāgaram̐ saindhavam̐ sarpi rmaṇḍena ca rasakriyā|  
nighr̥ṣṭam̐ vātike tadvanmadhu saindhava gairikam̐||232||  
tathā śāvarakam̐ lodhram̐ ghr̥tabhr̥ṣṭam̐ biḍālakaḥ|  
tadvat kāryo harītakṛyā ghr̥tabhr̥ṣṭo rujāpahaḥ||233||

Nagara, Saindhava and Supernatant part of ghee is triturated and made to a paste (Rasa-kriya). This paste is used as Bidalaka (application of drugs in Paste form over the closed eyelids excluding eye-lashes) for the cure of Vatika type of eye-disease. Similarly, the paste of honey, Saindhava and Gairika can be in this condition. The paste of Savara- Lodhra (Symlocos racemosa) or Haritaki – Terminalia chebula may be sizzled with ghee, and used as Bidalaka for the cure of pain in the eyes. [232-233]

### **Bidalaka for paittika Eye-Diseases:**

पैतिके चन्दनानन्ता मञ्जिष्ठाभिर्बिडालकः|  
कार्यः पद्मक यष्ट्याह्व मांसी कालीयकैस्तथा||२३४||  
paittike candanānantā mañjiṣṭhābhirbiḍālakaḥ|  
kāryaḥ padmaka yaṣṭyāhva māṃsī kāliyakaistathā||234||

The paste of Chandana (Sandalwood – Santalum album), Ananta – Cynodon dactylon and Manjistha – Rubia cordifolia or the paste of Padmaka – Prunus pudum, Yastimadhu – Glycyrrhiza glabra, Jata-Mamsi – Nordostachys jatamamsi and Kaliyaka is used as Bidalaka in Paittika type of eye diseases. [234]

### **Bidalaka for Kaphaja Eye Diseases [Gairikadya Bidalaka]:**

गैरिकं सैन्धवं मुस्तं रोचना च रसक्रिया|  
कफे कार्या तथा क्षौद्रं प्रियङ्गुः समनःशिला||२३५||  
gairikam̐ saindhavam̐ mustam̐ rocanā ca rasakriyā|  
kaphe kāryā tathā kṣaudram̐ priyaṅguḥ samanaḥśilā||235||

The Rasa- Kriya (sticky paste) of Gairika, Saindhava, Musta (Cyperus rotundus) and Gorocana, or the Paste of Priyangu (Callicarpa macrophylla), Manah- shila, and honey is used as Bidalaka in Kaphaja type of eye disorders. [235]

### **Bidalaka for Sannipatika Eye Diseases:**

सन्निपाते तु सर्वैः स्याद्बहिरक्षणोः प्रलेपनम्।

पक्ष्माण्यस्पृश्यता कार्यं सम्पक्वे त्वञ्जनं त्र्यहात्॥२३६॥

sannipāte tu sarvaiḥ syādbahirakṣṇoḥ pralepanam।

pakṣmāṇyasprśyatā kāryaṃ sampakve tvañjanam tryahāt॥236॥

For eye diseases caused by Sannipata (Simultaneous aggravation of all the 3 Doshas), the paste of all the above mentioned ingredients described in verse nos. 232- 235) may be used by used by Bidalaka while applying the paste over the [closed] eyelids, the eye- lashes is not be touched. After 3 days when the eye—disease is matured (sampakva), collyrium (anjana) may be applied. [236]

### **Aschyotana for Vatika eye diseases:**

आश्च्योतनं मारुतजे क्वाथो बिल्वादिभिर्हितः।

कोष्णः सैरण्ड तर्कारी बृहती मधुशिग्रुभिः॥२३७॥

āścyotanam mārutaje kvātho bilvādibhirhitah।

koṣṇaḥ sairāṇḍa tarkārī br̥hatī madhuśigrubhiḥ॥237॥

In Vatika type of eye-disease, Aschyotana (sprinkling therapy or eye-douche) with the Luke-warm decoction of

Bilva – Aegle marmelos

Syonaka – Orchis mascula

Gambhari – Gmelina arborea

Patala – Ficus microcarpa and

Ganikarika along with

Eranda – Ricinus communis

Tarkari

Brihati – Solanum indicum and sweet varieties [237]

### **Eye Drop for Paittika Eye Diseases:**

पृथ्वीकादार्वि मञ्जिष्ठा लाक्षाद्विमधुकोत्पलैः।

क्वाथः सशर्करः शीतः पूरणं रक्तपित्तनुत्॥२३८॥

pr̥thvikādārvi mañjiṣṭhā lākṣādvimadhukotpalaiḥ।

kvāthaḥ saśarkaraḥ śītaḥ pūraṇaṃ raktapittanut॥238॥

In Paittika type of eye disorder, the cold decoction of Prthvika, Daru-Haridra – Berberis aristata, Manjistha – Rubia cordifolia, Laksha, both the types of Yasti-Madhu – Glycyrrhiza glabra and Utpala along with sugar is used as eye- drop. [238]

### **Aschyotana for Kaphaja and Sannipatika types of Eye Diseases:**

नागर त्रिफला मुस्त निम्ब वासा रसः कफे।

कोष्णमाश्च्योतनं मिश्रैरोषधैः सान्निपातके॥२३९॥

nāgara triphalā musta nimba vāsā rasaḥ kape।

koṣṇamāścyotanam miśrairoṣadhaiḥ sānnipātake॥239॥

Use of Lukewarm decoction or juice of

Nagara – Ginger,

Haritaki – Terminalia chebula,

Vibhitaka – Terminalia bellerica,

Amalaki – Phyllanthus, emblica,

Musta (Cyperus rotundus),

Nimba – Neem Azadirachta indica), and

Vasaka – Adhatoda vasaka

Used as – Aschyotana (eye- douche) is useful in Kaphaja type of eye diseases.

In eye-diseases caused by Sannipata (Simultaneous aggravation of

all the three Doshas), all the above mentioned drugs (vide verse nos 237- 239) is used as Ascyotana eye douche). [239]

### **Varti (wick – bougie) for Vatika Type of Eye diseases**

#### **[Brihatadi Varti]:**

बृहत्येरण्डमूलत्वक् शिग्रोः पुष्पं ससैन्धवम्।

अजाक्षीरेण पिष्टं स्याद्वर्तिर्वाताक्षिरोगनुत्॥२४०॥

brhatyeraṇḍamūlatvak śigroḥ puṣpaṃ sasaindhavam।

ajākṣīreṇa piṣṭaṃ syādvartirvātākṣiroganut॥240॥

Brihati – Solanum indicum, root-bark of eranda- Ricinus communis, flower of Sigru – Moringa oliefera and Saindhava is triturated by adding goat's milk, and made to a paste Varti (bougie) is made out of this paste application of this Varti cures Vatika type of eye-diseases. [240]

### **Varti for Paittika Type of Eye-diseases [Sumana koradi Varti]:**

सुमनःकोरकाः शङ्ख स्त्रिफला मधुकं बला।

पित्त रक्तापहा वर्तिः पिष्टा दिव्येन वारिणा॥२४१॥

sumanaḥkorakāḥ śaṅkha striphalā madhukaṃ balā।

pitta raktāpahā vartiḥ piṣṭā divyena vāriṇā॥241॥

Buds of sumanas (Jati-Puspa), Sankha, Haritaka – Terminalia chebula, Vibhitaka – Terminalia bellerica, Amalaki – Phyllanthus, emblica, Madhuka– Licorice – Glycyrrhiza glabra and Bala – Country mallow root – Sida cordifolia is triturated by adding clean rain-water, and varti (bougie) is made out of this paste application of this Varti (bougie) cures eye diseases caused by the vitiation of Pitta and Raktha (blood). [241]

### **Varti for Kaphaja Type of Eye diseases [Saindhavadi Varti]:**

सैन्धवं त्रिफला व्योषं शङ्खनाभिः समुद्रजः।

फेनः शैलेयकं सर्जो वर्तिः श्लेष्माक्षि रोगनुत्॥२४२॥

saindhavam triphalā vyoṣaṃ śaṅkhanābhiḥ samudrajaḥ।

phenāḥ śaileyakaṃ sarjo vartiḥ śleṣmākṣi roganut॥242॥

Application of the Varti (bougie) containing

Saindhava – rock salt

Haritaki – Terminalia chebula

Vibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Sunthi – Zingiber officinale

Pippali – Long pepper fruit – Piper longum,

Maricha – Black pepper fruit – piper nigrum,

Sankha,

Samudra- Phena,

Saireyaka and

Sarja (Vateria indica) cures Kaphaja type of eye diseases. [242]

### **Varti for Sannipatika Eye diseases [Amrtahvadi –Varti]:**

अमृताह्वा बिसं बिल्वं पटोलं छागलं शकृत्।

प्रपौण्डरीकं यष्ट्याहं दार्वी कालानु सारिवा॥२४३॥

एषामष्टपलान् भागान् सुधौताञ्जर्जरीकृतान्।

तोये पक्त्वा रसे पूते भूयः पक्वे रसे घने॥२४४॥

कर्षं च श्वेतमरिचाज्जातीपुष्पान्नुवात् पलम्।

चूर्णं क्षिप्त्वा कृता वर्तिः सर्वघ्नी दृक्प्रसादनी॥२४५॥

amṛtāhvā bisam bilvaṃ paṭolaṃ chāgalaṃ śakṛt।

prapaunḍarīkaṃ yaṣṭyāhvaṃ dārvī kālānu sārivā॥243॥

eṣāmaṣṭapalān bhāgān sudhautāñjarjarīkṛtān।

toye paktvā rase pūte bhūyaḥ pakve rase ghane॥244॥

karṣaṃ ca śvetamaricājātīpuṣpānnavāt palam|  
cūrṇaṃ kṣiptvā kṛtā vartiḥ sarvaghnī dr̥kprasādani||245||

8 palas of each of

Amrtahva – Guduci – Tinospora cordifolia

Bisa – Nelumbium speciosum

Bilva – Aegle marmelos

Patola – Trichosanthes dioica

Stool of goat,

Prapaundarika – Nymphaea lotus) – red variety,

Yasti-Madhu – Glychriza glabra

Daru-Haridra – Berberis aristata and

Kalanusariva is washed well and made to a coarse powder, and  
cooked by adding water.

This decoction is further boiled till it becomes thick. To this paste, 1

Karsa of

Sveta- Maricha – Black pepper fruit – piper nigrum

seeds of Sobhanjana and

1 Pala fresh Jatipuspa (dried) is added in powder form.

Varti (bougie) is made out of this paste.

Application of this Varti cures eye diseases caused by Sannipata  
(simultaneous aggravation of all the 3 Doshas). It also promotes  
eye- sight [243-245]

### **Recipes of other Eye Diseases:**

शङ्ख प्रवाल वैदूर्य लौह ताम्र प्लवास्थिभिः|

स्रोतोजश्वेतमरिचैर्वर्तिः सर्वाक्षिरोगनुत्||२४६||

शाणार्धं मरिचाद्द्वौ च पिप्पल्यर्णवफेनयोः|

शाणार्धं सैन्धवाच्छाणा नव सौवीरकाञ्जनात्||२४७||

पिष्टं सुसूक्ष्मं चित्रायां चूर्णाञ्जनमिदं शुभम्|

कण्डूकाचकफार्तानां मलानां च विशोधनम्||२४८||



बस्तमूत्रे त्र्यहं स्थाप्यमेलाचूर्णं सुभावितम्।  
चूर्णाञ्जनं हि तैमिर्यं क्रिमि पिल्ल मलापहम्॥२४९॥

सौवीरमञ्जनं तुत्थं ताप्यो धातुर्मनःशिला।  
चक्षुष्या मधुकं लोहा मणयः पौष्पमञ्जनम्॥२५०॥

सैन्धवं शौकरी दंष्ट्रा कतकं चाञ्जनं शुभम्।  
तिमिरादिषु चूर्णं वा वर्तिर्वेयमनुत्तमा॥२५१॥

śaṅkha pravāla vaidūrya lauha tāmra plavāsthībhiḥ।  
srotojaśvetamaricai rvartiḥ sarvākṣi roganut॥246॥

śāṅārdhaṃ maricāddvau ca pippalyarṇavaphenayoḥ।  
śāṅārdhaṃ saindhavācchāṅā nava sauvīrakāñjanāt॥247॥

piṣṭaṃ susūkṣmaṃ citrāyāṃ cūrṇāñjanamidam śubham।  
kaṇḍūkākacaphārtānāṃ malānāṃ ca viśodhanam॥248॥

bastamūtre tryahaṃ sthāpyamelācūrṇaṃ subhāvitam।  
cūrṇāñjanaṃ hi taimirya krimi pilla malāpaham॥249॥

sauvīramañjanaṃ tutthaṃ tāpyo dhāturmanaḥśilā।  
cakṣuṣyā madhukaṃ lohā maṇayaḥ pauṣpamañjanam॥250॥

saindhavaṃ śaukarī daṃṣṭrā katakaṃ cāñjanaṃ śubham।  
timirādiṣu curṇaṃ vā vartirveyamanuttamā॥251॥

### **Shankhadi Varti:**

Varti (bougie) prepared of Sankha bhasma, Pravala Bhasma, Vaidurya Pisti, Lauha Bhasma, Tamra Bhasma, Bhasma of the bone of Plava, Srotonjana and Sveta- Maricha – Black pepper fruit – piper nigrum cures all types of eye diseases.

### **Churnanjana:**

Half Sana of Maricha – Black pepper fruit – piper nigrum, 2 Sanas of Pipali – Piper longum, 2 Sanas of Samudra-Phena, ½ Sana of Saindhava and 9 Sanas of Sauviranjana should be triturated and made to a fine powder during the constellation of Chitra.

This powder is used as colyrium which is useful in itching, Kaca (cataract) and eye disorders caused by Kapha. It cleanses the eyes

of its purulent discharge.

Seeds of Ela – Elattaria cardamum is well impregnated with goat's urine and made to a powder. Application of this powder in the form of collyrium cures Timira (a type of cataract), Krimi (parasitic infestation), Patala (another type of cataract) and discharge of mucoid matter from the eyes.

Sauviranjana, Tuttha, Tapyā-dhatu (maksika), Manah- Sila, Caksusya (variety of Kulattha), Madhuka– Licorice – Glycyrrhiza glabra, Loha Bhasma (iron), precious stones, uspanjana, Saindhava, Tusk of boar, and Kataka – Strychnos potatorum may be used in the form of either powder or Varti (bougie) as collyrium which are unsurpassable remedies for Timira Cataract) and such other eye-diseases. [246- 251]

### **Sukhavati- Varti:**

कतकस्य फलं शङ्खः सैन्धवं त्र्यूषणं सिता।

फेनो रसाञ्जनं क्षौद्रं विडङ्गानि मनःशिला॥२५२॥

कुक्कुटाण्डकपालानि वर्तिरेषा व्यपोहति।

तिमिरं पटलं काचं मलं चाशु सुखावती॥२५३॥

इति सुखावती वर्तिः ।

katakasya phalaṃ śaṅkhaḥ saindhavaṃ tryūṣaṇaṃ sitā|

pheno rasāñjanaṃ kṣaudraṃ viḍaṅgāni manaḥśilā||252||

kukkuṭāṇḍakapālāni vartireṣā vyapohati|

timiraṃ paṭalaṃ kācaṃ malaṃ cāśu sukhāvatī||253||

iti sukhāvatī vartiḥ |

Varti (Bougie) prepared of the  
fruit of Kataka – Strychnos potatorum

Sankha

Saindhava – rock salt

Sunthi – Ginger

Pippali – Long pepper fruit,

Maricha – Black pepper fruit,  
Sugar  
Samudraphena  
Rasanjana (Aqueous extract of Berberis aristata),  
honey  
Vidanga – Embelia ribes  
Manah- Sila and  
shell of hen's egg  
Instantaneously cures  
Timira (cataract)  
Patala  
Kaca (another type of cataract) and  
putrid discharge from the eyes  
This is called Sukhavati- Varti  
Thus, ends the description of Sukhavati- Varti [252-253]

### **Drushtiprada Varti:**

त्रिफला कुक्कुटाण्ड त्वक्कासीसमयसो रजः।  
नीलोत्पलं विडङ्गानि फेनं च सरितां पतेः॥२५४॥  
आजेन पयसा पिष्ट्वा भावयेत्ताम्रभाजने।  
सप्तारात्रं स्थितं भूयः पिष्ट्वा क्षीरेण वर्तयेत्॥२५५॥  
एषा दृष्टिप्रदा वर्तिरन्धस्याभिन्नचक्षुषः॥२५६॥  
इति दृष्टिप्रदा वर्तिः ।

triphalā kukkuṭāṇḍa tvakkāsīsamayasō rajah।  
nīlotpalaṃ viḍaṅgāni phenam ca saritām pateḥ॥254॥  
ājena payasā piṣṭvā bhāvayettāmrabhājane।  
saptarātram sthitam bhūyaḥ piṣṭvā kṣīreṇa vartayet॥255॥  
eṣā drṣṭipradā vartirandhasyābhinnacakṣuṣaḥ॥256॥  
iti drṣṭipradā vartiḥ ।

### **Ingredients and Method:**

Haritaki – Terminalia chebula,

Vibhitaka – Terminalia bellerica,  
Amalaki – Phyllanthus, emblica,  
shell of hen's egg,  
Kasisa,

Lauha bhasma – Iron calx

Nilotpala,

Vidanga – Embelia ribes, and

Samudra-phena is made to a paste by triturating them with goat's milk], and smeared over a cover pot this is kept for 7 nights.

This paste is scraped out the copper plate, triturated with goat's milk again, and rolled into the form of Varti (bougie) this is called Dristi Prada-Varti.

Benefit: Application of this bougie besots eye-sight even to a blind person, provided the pupils of his eyes have not undergone any physical change or been damaged.

Thus, ends the description of Drshti- Prasada- Varti [254 -1/4 256]

**Collyrium for Timira:**

वदने कृष्ण सर्पस्य निहितं मास मञ्जनम्॥२५६॥

ततस्तस्मात् समृद्धृत्य सुशुष्कं चूर्णयेद्बुधः।

सुमनःकोरकैः शुष्कैरर्धाशैः सैन्धवेन च॥२५७॥

एतन्नेत्राञ्जनं कार्यं तिमिरघ्नमनुत्तमम्।

vadane kṛṣṇa sarpasya nihitaṃ māsa mañjanam||256||

tatastasmāt samṛddhṛtya suśuṣkaṃ cūrṇayedbudhaḥ|

sumanaḥkorakaiḥ śuṣkairardhāṃśaiḥ saindhavena ca||257||

etannetrāñjanaṃ kāryaṃ timiraghnamanuttamam|

A wise physician should keep Anjana inside the buccal cavity of a dead black snake cobra for one month. Thereafter, this is removed, added with half the quantity of each of the dry buds of Sumanas (Jasminum officinale – jati- Puspa and Saindhva, and made to a

fine powder this is an unsurpassable recipe for the cure of Timira (cataract). [256 ½ – ½ 258]

### **Pippalyadi Rasakriya:**

पिप्पल्यः किंशुकरसो वसा सर्पस्य सैन्धवम्||२५८||

जीर्णं घृतं च सर्वाक्षि रोगघ्नी स्याद्रसक्रिया|

pippalyaḥ kiṃśukaraso vasā sarpasya saindhavam||258||

jīrṇaṃ ghr̥taṃ ca sarvākṣi rogaḥnī syādrasakriyā|

Rasa-Kriya (thin paste) prepared of pippali – Piper longum, Juice of Kimsuka – Butea monosperma, fat of snake, Saindhva and old ghee cures all types of eye-diseases. [258 ½ – ½ 259]

### **Krishna sarpa Vasadi –Rasakriya:**

कृष्णसर्प वसा क्षौद्रं रसो धात्र्या रसक्रियाः||२५९||

शस्ता सर्वाक्षि रोगेषु काचारुबुदमलेषु च|

kṛṣṇasarpa vasā kṣaudraṃ raso dhātryā rasakriyāḥ||259||

śastā sarvākṣi rogeṣu kācārbudamaleṣu ca|

RasaKriya (thin paste) prepared of the fat of black snake cobra, honey and the juice of Amalaki – Phyllanthus, emblica is useful in curing all eye-diseases like Kaca (Cataract), Arbuda (Tumor in the eyes) and discharge of excreta from the eyes. [259 ½- ½ 260]

### **Other recipes for eye diseases:**

धात्री रसाञ्जन क्षौद्र सर्पिर्भिस्तु रसक्रिया||२६०||

पित्तरक्ताक्षि रोगघ्नी तैमिर्यपटलापहा|

धात्री सैन्धव पिप्पल्यः स्युरल्प मरिचाः समाः||२६१||

क्षौद्रयुक्ता निहन्त्यान्ध्यं पटलं च रसक्रिया|२६२|

इति नेत्र रोग चिकित्सा |

dhātrī rasāñjana kṣaudra sarpirbhistu rasakriyā||260||

pittarakṭākṣi rogaḥnī taimiryapaṭalāpahā|  
dhātrī saindhava pippalyaḥ syuralpa maricāḥ samāḥ||261||  
kṣaudrayuktā nihantyāndhyaṃ paṭalaṃ ca rasakriyā|262|  
iti netra roga cikitsā |

The Rasa-Kriya (thin paste) prepared of Dhatri, Rasanjana (Aqueous extract of Berberis aristata), honey and ghee cures eye-diseases caused by the vitiation of Pitta and Raktha (blood), Timira (cataract) and Patala (another type of Cataract). Thus, ends the description of the treatment of eye diseases. [260 1/2 – 1/2 262]

Kesha roga Chikitsa – Treatment of hair diseases:

**Line of Treatment:**

खालित्ये पलिते वल्यां हरिलोम्नि च शोधितम्||२६२||  
नस्यैस्तैलैः शिरोवक्रप्रलेपैश्चाप्युपाचरेत्|  
khālitye palite valyāṃ harilomni ca śodhitam||262||  
nasyaistailaiḥ śirovakrapralepaiścāpyupācaret|

In Khalitya (alopecia), Palitya (Graying of the hair), Vali (appearance of wrinkles over the face) and Hari- Loman (Tawny hair), the patient should, in the beginning, be given elimination therapies, emetic, Purgation etc and thereafter, be given Nasya (inhalation therapy) with medicated oil, and application of paste of drugs over the head and face. [262 1/- 1/2 263]

**Medicated Oil and other medicines:**

सिद्धं विदारीगन्धाद्यै जीवनीयैरथापि च||२६३||  
नस्यं स्यादणुतैलं वा खालित्य पलितापहम्|  
क्षीरात् सहचराद्भृङ्गराजाच्च सौरसाद्रसात्||२६४||  
प्रस्थैस्तु कुडवस्तैलाद्यष्ट्याहपलकल्कितः|

सिद्धः शिलासमे भाण्डे मेषशृङ्गादिषु स्थितः॥२६५॥

नस्यं स्याद्भिषजा सम्यग्योजितं पलितापहम्।

भिषजा क्षीरपिष्टौ वा दुग्धिका करवीरकौ॥२६६॥

उत्पाट्य पलिते देयौ तावुभौ पलितापहौ।

मार्कव स्वरसात् क्षीराद्विप्रस्थं मधुकात् पलम्॥२६७॥

तैः पचेत् कुडवं तैलात्तन्नस्यं पलितापहम्।

siddham vidārīgandhādyai rjīvanīyairathāpi ca॥263॥

nasyam syādanūtailam vā khāliya palitāpaham।

kṣīrāt saharād̄bhr̄ṅgarājācca saurasādrasāt॥264॥

prasthaistu kuḍavastailādyasṭyāhvapalakalkitaḥ।

siddhaḥ śilāsame bhāṇḍe meṣaśṅgādiṣu sthitaḥ॥265॥

nasyam syādbhiṣajā samyagyojitam palitāpaham।

bhiṣajā kṣīrapīṣṭau vā dugdhikā karavīrakau॥266॥

utpāṭya palite deyau tāvubhau palitāpahau।

mārkava svarasāt kṣīrāddviprastham madhukāt palam॥267॥

taiḥ pacet kuḍavam tailāttannasyam palitāpaham।

Recipe 1: Medicated oil is prepared by cooking with

Vidari- Gandha—Pueraria tuberosa

Shala- parni

Prishnaparni

Brhati – Solanum indicum

Kantakari – Garcinia Morella and

Goksura – Tribulus terrestris

Or with Jivaniya group of drugs, viz, Jivaka – Malaxiz acuminata,

Rsabhaka – Manilkara hexandra, Meda – Polygonatum cirrhifolium,

Maha-meda – Polygonatum verticillatum, Kakoli – Fritillaria roylei,

Mudga – Green gram- Parni and Masa-Parni – Teramnus labialis.

Inhalation therapy with these medicated oils or with Anu Taila cures alopecia and graying of the hair.

Recipe 2:

1 Prastha – 768 ml of each of milk and

juice of Sahacara – Barleria prionitis,

Bhrnga-Raja – Eclipta alba and

Surasa –Cinnamonum zeylanica,

1 Kudava – 192 g of oil and

The paste of 1 Pala of

Yasti –Madhu – Glychrizza glabra is cooked, and kept inside a pot of stone or

the horn of sheep.

Appropriately administered by the physician for inhalation therapy, this medicated oil cures graying of hair.

Recipe 3: Dugdhika – Euphorbia hirta and Karavira – Nerium indicum are made to a paste by triturating them with milk. After pulling out gray hairs, the physician should apply this paste over the head of the patient for curing graying of hair.

Recipe 4: 1 Kudava – 192 g of oil is cooked by adding 1 Prastha – 768 ml of the Juice of markava (Bhrnga- Raja – Eclipta alba) and milk and 1 Pala of Yasti-Madhu – Glychrizza glabra.

Administration of this medicated oil for inhalation therapy cures graying of hair. [263 ½- ½ 268)

### **Mahaneela taila:**

आदित्यवल्ल्या मूलानि कृष्णशैरेयकस्य च॥२६८॥

सुरसस्य च पत्राणि पत्रं कृष्णशणस्य च।

मार्कवः काकमाची च मधुकं देवदारु च॥२६९॥

पृथग्दशपलांशानि पिप्पल्यस्त्रिफलाऽञ्जनम्।

प्रपौण्डरीकं मञ्जिष्ठा लोधं कृष्णागुरुत्पलम्॥२७०॥

आम्नास्थि कर्दमः कृष्णो मृणालं रक्तचन्दनम्।



नीली भल्लातकास्थीनि कासीसं मदयन्तिका||२७१||

सोमराज्यसनः शस्त्रं कृष्णौ पिण्डीत चित्रकौ|

पुष्करार्जुन काश्मर्याण्याम्र जम्बूफलानि च||२७२||

पृथक् पञ्चपलांशानि तैः पिष्टैराढकं पचेत्|

बैभीतकस्य तैलस्य धात्री रस चतुर्गुणम्||२७३||

कुर्यादादित्यपाकं वा यावच्छुष्को भवेद्रसः|

लोहपात्रे ततः पूतं संशुद्धमुपयोजयेत्||२७४||

पाने नस्यक्रियायां च शिरोभ्यङ्गे तथैव च|

एतच्चक्षुष्यमायुष्यं शिरसः सर्वरोगनुत्||२७५||

महानीलमिति ख्यातं पलितघ्नमनुत्तमम्|

इति महानीलतैलम्|

ādityavallyā mūlāni kṛṣṇaśaireyakasya ca||268||

surasasya ca patrāṇi patraṃ kṛṣṇaśaṇasya ca|

mārkavaḥ kākamācī ca madhukaṃ devadāru ca||269||

pṛthagdaśapalāṃśāni pippalyastriphālāñjanam|

prapaunḍarīkaṃ mañjiṣṭhā lodhraṃ kṛṣṇāgurūtpalam||270||

āmrāsthī kardamaḥ kṛṣṇo mṛṇālaṃ raktacandanam|

nīlī bhallātakāsthīni kāsīsaṃ madayantikā||271||

somarājyasaṇaḥ śastraṃ kṛṣṇau piṇḍīta citrakau|

puṣkarārjuna kāśmaryāṇyāmra jambūphalāni ca||272||

pṛthak pañcapalāṃśāni taiḥ piṣṭairāḍhakaṃ pacet|

baibhītakasya tailasya dhātrī rasa caturguṇam||273||

kuryādādityapākaṃ vā yāvaccchuṣko bhavedrasaḥ|

lohapātre tataḥ pūtaṃ saṃśuddhamupayojayet||274||

pāne nasyakriyāyāṃ ca śīrobhyaṅge tathaiva ca|

etaccakṣuṣyamāyuṣyaṃ śīrasaḥ sarvaroganut||275||

mahānīlamiti khyātaṃ palitaghnamanuttamam|

iti mahānīlatailam|

Ingredients:

1 Adhaka of oil extracted from the seeds of Vibhitaka – Terminalia

bellerica

4 Adhakas of juice of Amalaki – Phyllanthus, emblica is added with the

Paste of 10 palas of each of the

Root of Adityavalli and

Black variety of Saireyaka – Barleria prionitis,  
leaves of Surasa – Cinnamomum zeylanica and

Black variety of Sana – Brassica alba,  
Markava (Bhrnga-Raja – Eclipta alba),

Kakamaci – Solanum nigrum,

Yastimadhu – Glycyrrhiza glabra and

Devadaru – Cedrus deodara

5 Palas of each of

Pippali – Piper longum

Haritaki – Terminalia chebula

Vibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Anjana

Prapaundarika

Manjistha – Rubia cordifolia

Lodhra – Symplocos racemosa

black variety of Aguru – Aquallaria agallocha

Utpala – Nymphaea alba

Amrasthi (seeds of Mango – Mangifera indica),

Krishna – Kardama (black mud),

Mrinala – Lotus stalk

[Rakta Chandana – red sandalwood](#)

Nili – Indigofera tinctoria

Seeds of Bhallataka – Semecarpus anacardium Linn.

Kasisa

Madayantika – Lawsonia alba,

Somaraji – Psorelea corylifolia,

Asana – Terminalia crenulata,

Sastra Bhasma of Tiksna (type of iron),  
black variety of Pinditaka (Madana –Randia dumetorum) and  
Chitraka – Leadword – Plumbago zeylanica  
Puskara – Inula racemosa  
Arjuna – Terminalia arjuna  
Kasmarya – Gmelina arborea and  
fruits of Amra – mango – Mangifera indica as well as  
Jambu – Syzmium cumini, and  
Cooked in an iron pot by solar heat till the water is evaporated  
This medicated oil is given to a patient whose body is cleansed by  
purgation therapy, etc], in the form of inhalation therapy or  
massage over the head.

Promotes: eye-sight and longevity

Cures: All the diseases of the head

This is called MahaNila Ghrta which is unsurasses as a cure of gray  
hair.

Thus, ends the description of Mahaneela taila. [268 ½ – ½ 276]

### **Prapaundarikadya Taila**

प्रपौण्डरीक मधुक पिप्पली चन्दनोत्पलैः॥२७६॥

कार्षिकैस्तैलकुडवो द्विगुणामलकीरसः।

सिद्धः स प्रतिमर्शः स्यात् सर्व मूर्धगदापहः॥२७७॥

पलितघ्नो विशेषेण कृष्णात्रेयेण भाषितः।

prapaunḍarīka madhuka pippalī candanotpalaiḥ॥276॥

kārṣikaistailakuḍavo dviguṇāmalakīrasaḥ।

siddhaḥ sa pratimarśaḥ syāt sarva mūrdhagadāpahaḥ॥277॥

palitaghno viśeṣeṇa kṛṣṇātreyeṇa bhāṣitaḥ।

Ingredients:

1 Kudava of oil and

2 Kudavas of the juice of Amalaki – Phyllanthus, emblica is cooked  
by adding

Paste of 1 Karsa of each

Prapaundarika,

Yasti- Madhu – Glycrrhiza glabra

Pippali – Long pepper fruit – Piper longum,

Chandana – Sandalwood – Santalum album and

Utpala – Nymphaea alba

Administration: Pratimarsa Nasya (a type of inhalation therapy)

Cures: All the diseases of the head

According to Krsnatreya, this therapy is especially useful for curing graying of hair. [276 ½- ½ 278]

### **Ointment for Tawny hair:**

क्षीरं प्रियाल यष्ट्याहे जीवकाद्यो गणस्तिलाः॥२७८॥

कृष्णा वक्त्रे प्रलेपः स्याद्धरिलोम निवारणः।

kṣīraṃ priyāla yaṣṭyāhve jīvakādyo gaṇastilāḥ॥278॥

kṛṣṇā vaktre pralepaḥ syāddhariloma nivāraṇaḥ।

Application of the paste prepared of  
Milk

Priyala (Buchanania lanzan),

Yasti- Madhu – Glycrrchiza glabra

Jivaka – Malaxis acuminata,

Rishabhaka – Manilkara hexandra,

Meda – Polygonatum cirrhifolium,

Maha- Meda – Polygonatum cirrhifolium,

Kakoli – Fritillaria roylei, Ksira-Kakoli,

Mudga-Parni – Phaseolus trilobus,

Masa-Parni – Teramnus labialis,

Jivanti – Leptadenia reticulata,

Madhuka– Licorice – Glycyrrhiza glabra,

Honey,

Tila – Sesame Sesamum indicum) and

Pippali – Piper longum over the face cures Tawny hair. [278 ½- ½ 279]

### **Recipe for restoration of hair:**

तिलाः सामलकाश्चैव किञ्जल्को मधुकं मधु॥२७९॥

बृंहयेद्रञ्जयेचैतत् केशान्मूर्धं प्रलेपनात्।

tilāḥ sāmalkāścaiva kiñjalko madhukaṃ madhu॥279॥

br̥ṃhayedrañjayecaitat keśānmūrdha pralepanāt।

Application of the paste of Tila – Sesame (*Sesamum indicum*), Amalaki – *Phyllanthus emblica*, Kinjalka, Madhuka– Licorice – *Glycyrrhiza glabra* and honey over the head restores the color of hair, and promotes hair growth. [279 ½- ½ 280]

### **Recipes for dyeing and softening hair:**

पचेत्सैन्धव शुक्ताम्लैरयश्चूर्णं सतण्डुलम्॥२८०॥

तेनालिसं शिरः शुद्धमस्निग्धमुषितं निशि।

तत् प्रातस्त्रिफलाधौतं स्यात् कृष्ण मृदु मूर्धजम्॥२८१॥

अयश्चूर्णोऽम्लपिष्टश्च रागः सत्रिफलो वरः।

pacetsaindhava śuktāmlairayaścūrṇaṃ sataṇḍulam॥280॥

tenālipṭaṃ śiraḥ śuddhamasnigdhamuṣitaṃ niśi।

tat prātastrīphalādhautam syāt kṛṣṇa mṛdu mūrdhajam॥281॥

ayaścūrṇo’mlapiṣṭaśca rāgaḥ satrīphalo varah।

Lauha powder (bhasma) is cooked with Saindhava, Suktama (sour vinegar) and rice [all taken in equal quantities]. After washing the head well to make it free from oily matter, this paste is applied over the scalp, and kept overnight.

In the morning, the head is washed with the decoction of Haritaki – *Terminalia chebula*, Vibhitaka – *Terminalia bellerica* and Amalaki – *Phyllanthus emblica* with this therapy, the hair becomes black and soft.

Lauha powder (bhasma) triturated with sour articles and Haritaki – Terminalia cheula, Vibhitaka – Terminalia bellerica and Amalaki – Phyllanthus, emblica and Amalaki is an excellent hair-dye. [280 ½-1/3 282]

### **Treatment of remaining Shiroroga – head diseases:**

कुर्याच्छेषेषु रोगेषु क्रियां स्वां स्वाच्चिकित्सितात्।  
शेषेष्वदौ च निर्दिष्टा सिद्धौ चान्या प्रवक्ष्यते॥२८२॥

इति खालित्यादि चिकित्सा।

kuryācchēṣeṣu rogeṣu kriyāṃ svāṃ svāccikitsitāt।  
śeṣeṣvādau ca nirdiṣṭā siddhau cānyā pravakṣyate॥282॥  
iti khālitīyādi cikitsā।

For the remaining ailments which appear as complications of the diseases described above, the treatment suitable for these ailments is given for the diseases of the three vital sorts not described here, the lines of treatment have been described earlier in this chapter, and some others are going to be described in Siddhi section [which are to be followed keeping in view the Doshas involved in the manifestation of these diseases]. Thus, ends the treatment of alopecia etc. [282 2/3]

Svarabheda Chikitsa – Treatment of hoarseness of voice:

### **Treatment of Vatika Svava-Bheda**

सर्पिष्युपरिभक्तानि स्वरभेदेऽनिलात्मके।  
तैलैश्चतुष्प्रयोगैश्च बला रास्नामृताह्वयैः॥२८३॥

बर्हि तित्तिरि दक्षाणां पञ्चमूलशृतान् रसान्।  
मायूरं क्षीरं सर्पिर्वा पिबेत्त्र्यूषणमेव वा॥२८४॥

sarpīṃṣyuparibhaktāni svarabhede’nilātmake।  
tailaiścatuṣprayogaiśca balā rāsnāmṛtāhvayaiḥ॥283॥

barhi tittiri dakṣāṇāṃ pañcamūlaśṛtān rasān|  
māyūraṃ kṣīra sarpīrvā pibettryūṣaṇameva vā||284||

In Vatika type of Svarabheda (hoarseness of voice):

Dosage: medicated ghee is given after the intake of food

Recipes:

Medicated oil prepared by cooking with

Bala – Country mallow root – Sida cordifolia, etc),

Rasna (Vanda roxburghi / Pluchea lanceolata) etc), and

Guduci – Tinospora cordifolia etc., is administered in 4 ways viz,

Pana or drinking,

Abhyanga – massage,

Gargle and

Basti – enema

Meat-soup of pea-cock, partridge and cock prepared by cooking

with Bilva- Aegle marmelos, Syonaka – Orchis mascula, Gambhari –

Gmelina arborea, Patala – Ficus microcarpa and Ganikarika

Or medicated milk and

Medicated ghee prepared by boiling with the meat of pea-cock or

Tryusana (Sunthi – Ginger, Pippali – Long pepper fruit and Maricha

– Black pepper) are beneficial in this condition. [283- 284]

### **Treatment of Paittika SvaraBheda:**

पैतिके तु विरेकः स्यात् पयश्च मधुरैः शृतम्|

सर्पिर्गुडा घृतं तिक्तं जीवनीयं वृषस्य वा||२८५||

paittike tu virekaḥ syāt payascha madhuraiḥ śṛtam|

sarpi rgudā ghr̥taṃ tiktam̐ jīvanīyaṃ vṛṣasya vā||285||

For Paittika type of Svara-Bheda (hoarseness of voice), purgation therapy is useful. In addition, following recipes are useful in this condition:

Milk boiled with drugs having sweet taste (vide Vimana 8: 139)

Sarpiguda vide Chikitsa (11:50-69)  
Tiktaka ghrita vide Chikitsa (7:140- 150)  
Jivaniya Ghrita vide Chikitsa (29: 61-70) and  
Vrusa Ghrita vide Chikitsa (5:126-127) [285]

### **Treatment of Kaphaja Svarabheda:**

कफजे स्वरभेदे तु तीक्ष्णं मूर्धविरेचनम्।  
विरेको वमनं धूमो यवान्न कटु सेवनम्॥२८६॥  
चव्य भाग्यभया व्योष क्षार माक्षिक चित्रकान्।  
लिह्याद्वा पिप्पलीपथ्ये तीक्ष्णं मद्यं पिबेच्च सः॥२८७॥  
kaphaje svarabhede tu tīkṣṇaṃ mūrdhavirecanam।  
vireko vamaṇaṃ dhūmo yavāna kaṭu sevanam॥286॥  
cavya bhārgyabhayā vyoṣa kṣāra māksika citrakān।  
lihyādvā pippalīpathye tīkṣṇaṃ madyaṃ pibecca saḥ॥287॥

In Kaphaja type of Svarabheda (hoarseness of voice), the patient is given strong errhine, purgation, emetic and smoking therapies. He should eat barley diet added with pungent ingredients. He should take the linctus prepared of Chavya – Piper retrofractum, Bharngi – Clerodendrum serratum, Abhaya, Sunthi – Ginger, Pippali – Long pepper, Maricha – Black pepper fruit – piper nigrum, Yava Ksara, and Chitraka – Plumbago zeylanica, or the linctus prepared of Pippali – Long pepper fruit – Piper longum and Pathya (Haritaki – Terminalia chebula)  
He should drink strong wine. [286- 287]

### **Treatment of Raktaja Svvara Bheda:**

रक्तजे स्वरभेदे तु सघृता जाङ्गला रसाः।  
द्राक्षा विदारीक्षु रसाः सघृत क्षौद्र शर्कराः॥२८८॥  
यच्चोक्तं क्षय कासघ्नं तच्च सर्वं चिकित्सितम्।  
पित्तज स्वरभेदघ्नं सिरावेधश्च रक्तजे॥२८९॥



raktaje svarabhede tu saghṛtā jāṅgalā rasāḥ|  
drākṣā vidārikṣu rasāḥ saghṛta kṣaudra śarkarāḥ||288||  
yaccoktaṃ kṣaya kāsaghnaṃ tacca sarvaṃ cikitsitam|  
pittaja svarabhedaghaṇaṃ sirāvedhaśca raktaje||289||

If Svara Bheda (hoarseness of voice) is caused by the vitiated blood (Raktaja), then the patient is given

The soup of the meat of animals living in arid zone sizzled with ghee.

The juice of Draksha – Raisin – Vitis vinifera, Vidari (Ipomoea paniculata / Pueraria tuberosa) and sugar- cane added with ghee and sugar are beautiful for such patients.

All the therapeutic measures prescribed for the treatment of Ksayaja type of Kasa are useful in this condition similarly, the therapeutic measures prescribed in this chapter of treatment of Paittika type of Svara Bheda, and venesection therapy are useful for the treatment of Raktaja type of svara-Bheda (hoarseness of voice). [288-289]

### **Treatment of Sannipatika Svava-Bheda:**

सन्निपाते हिताः सर्वाः क्रिया न तु सिराव्यधः।

इत्युक्तं स्वरभेदस्य समासेन चिकित्सितम्॥२९०॥

इति स्वरभेद चिकित्सा।

sannipāte hitāḥ sarvāḥ kriyā na tu sirāvyadhaḥ|

ityuktaṃ svarabhedasya samāsenā cikitsitam||290||

iti svarabheda cikitsā|

Svava Bheda (hoarseness of voice) caused by Sannipata (simultaneous vitiation of all the 3 Doshas) is treated with all the therapeutic measures prescribed above for the Vatika, Paittika and Kaphaja type of Svava Bheda, except venesection therapy (siravyadha).

Thus, in brief, the treatment of Svava-Bheda is described.

Thus, ends the description of the treatment of Svvara-Bheda (hoarseness of voice) [290]

भवन्ति चात्र-

वात पित्त कफा नृणां बस्ति हृन्मूर्ध संश्रयाः।

तस्मात्तत्स्थान सामीप्याद्धर्तव्या वमनादिभिः॥२९१॥

bhavanti cātra-

vāta pitta kaphā nṛṇāṃ basti hṛnmūrdha saṃśrayāḥ।

tasmāttatsthāna sāmīpyāddhartavyā vamanādibhiḥ॥291॥

In human beings, Vata, Pitta and Kapha are located in the basti region of the urinary bladder, i.e Pelvic region, Hrt (cardiac region) and Murdhan (head) respectively therefore, the morbid matter located in these places is eliminated from the nearby region appropriately by emetic therapy etc [291]

Micro- cosm and macro- cosm:

As the Loka (macro- cosm) is afflicted or maintained respectively by the morbidity and normal settle of the mind, sun and moon, so also the Adhyatma-loka (sentiment world or micro-cosm) is either afflicted or maintained respectively by the morbidity and normal state of Vayu, Pitta and Kapha. [292]

### **Dosha balance:**

अध्यात्मलोको वाताद्यैर्लोको वातरवीन्दुभिः।

पीड्यते धार्यते चैव विकृताविकृतैस्तथा॥२९२॥

adhyātmaloko vātādyairloko vātaravīndubhiḥ।

pīḍyate dhāryate caiva vikṛtāvikṛtaistathā॥292॥

The Doshas Viz, Vayu, Pitta and Kapha never destroy each other. They coexist in a harmonious state, even though they are of mutually contradictory attributes. This happens because of their Sahaja- Satmya (natural wholesome disposition of coexistence), on

the analogy of the virulent poison not causing any harm to the snake hose body contains it. [293]

To sum up:

विरुद्धैरपि न त्वेते गुणैर्घ्नन्ति परस्परम्।

दोषाः सहज सात्म्यत्वाद्विषं घोरमहीनिव॥२९३॥

viruddhairapi na tvete guṇairghnanti parasparam।

doṣāḥ sahaja sātmayatvādviṣaṃ ghoramahīniva॥293॥

In this chapter on “the Treatment of diseases of the Three Vital Organs”, the etiology, signs and symptoms, and treatment of the body of the individual diseases afflicting the three vital organs of the body are described in detail.

Thus, ends the 26th chapter of Chikitsa sthana section dealing with the treatment of diseases of the three vital organs in Agnivesha’s work as redacted by Charaka and supplemented by Drudhabala.

## **Migraine – Ayurvedic treatment, Herbs, Home Remedies**

Migraine is a burning health problem of modern age, affecting more than 1 in 10. Suitable lifestyle changes, Ayurvedic therapies and medicines hold the key in treating migraine.

In Ayurveda this condition is referred as 'Sooryavarta'. Soorya means 'Sun' and avarta means 'affliction' or 'blockage'.

The headache gets worsened on sunrise, peaks during noon hours and reduces after evening. Even though this is the typical feature of this illness, it may not be true in all cases. Symptoms may vary based on body types and habits.

Migraine is caused by excessive stimulation of brain and blood vessels. Migraine headache is usually associated with one sided throbbing headache, with nausea (tendency of vomiting), vomiting and sensitivity to light. Some people get warning symptoms called aura, having visual changes, just ahead of migraine episode.

### **Migraine causes as per Ayurveda**

Suppression of natural urges

Indigestion

Intake of polluted food

Exposure to sunshine for prolonged period

Oily and spicy food

Anger, jealousy, grief, stress etc

Intake of dry, pungent and salty food etc

### **Migraine attacks can be caused by –**

Alcohol or smoking

Sudden stopping of intake of coffee / tea.

Changes in hormone levels during a woman's menstrual cycle or with the use of birth control pills

Changes in sleep patterns – excess sleep or less sleep

Exercise or other physical stress

Excessive stimulation or stress on sense organs by loud noises, bright lights, strong perfumes / odours,

Fasting

Stress and anxiety

### **Foods that can trigger migraine:**

Usually foods that can cause sudden increase of Kapha dosha or Pitta Dosha triggers a migraine attack.

Baked foods, chocolate, dairy foods, heavy-to-digest non veg foods, Onion, peanuts, processed foods, fermented foods, spicy foods can cause migraine.

### **Origin of migraine headache**

Due to the causative factors, Pitta Dosha obstructs the flow of Vata dosha in brain, causing throbbing pain. In case of Suryavarta type of headache, because Pitta is dominant in the afternoon, headache is at peak. The condition calms down by the dusk.

### **Symptoms of migraine:**

Usually migraines are initiated by aura – visual disturbances. These disturbances can be – blind spot in front of eyes, blurred vision, seeing bright light, zig zag lights, lines etc.

Some may get pre-migraine signs such as yawning, mild confusion, vomiting sensation etc.

### **Nature of migraine headache:**

Headache over the eyebrows,

Headache worsening on exposure to sunshine

Throbbing pain

Pulsating pain, pain increasing with every pulse

One sided or two side headache, lasting for a few hours to up to 2 – 3 days.

Pain may radiate to neck and even to the shoulder of same side.

### **Ayurvedic therapies for migraine:**

**Shirolepa** – Application of herbal pastes which pacify Pitta Dosha like Sandalwood, camphor, Jatamansi.

**Shiro Dhara** – pouring of thin stream of liquid over scalp.

Taila dhara with oils like **ksheerabala taila**, **chandanadi taila** is carried out where Vata involvement is high.

ksheera dhara (cow milk) is done when Pitta involvement is more  
Takra Dhara (buttermilk) is done when there is obstruction to Vata  
passage is to be removed.

**Kavala graha – Oil pulling**, with chandanadi taila, mahanarayana  
taila

**Shirovasti** – Retaining the medicated oils over the leather cap  
fitted over the scalp. Any vata-pitta pacifying oils are beneficial for  
this purpose.

**Sneha nasya** – Instillation of medicated oils can be carried to the  
nostrils. **Shadbindu taila** or **Anu taila** yield significant benefits in  
this condition.

### **Herbs useful in migraine**

Yastimadhu – Indian licorice – Glycyrrhiza glabra

Sariva – Hemidesmus indicus

Hareetaki – Chebulic myrobalan-Terminalia chebula

Amalaki – amala – Eemblica officinalis

Bala – Sida cardifolia

Mallika – Jasminum officinarum

Kumari – Aloe vera

### **Ayurvedic medicines useful in migraine:**

Pathyadi khada – used in the treatment of headache, earache, pain  
in temporal region, migraine etc.

Shirashooladi vajra rasa – used in the Ayurvedic treatment of  
headache, migraine, tension headache, vascular headache etc.

Mayura ghrita

Bhoonimbadi khada – Used in fever, cold, sinusitis, headache

Kamadugha rasa (mouktika yukta) – Used in all high Pitta  
conditions

Chandrakala rasa

Saptamrita rasa

Sudhanidhi rasa

Kumaryasava

Godanti Bhasma – 250 mg of this medicine is given twice a day. In  
many occasions, it gives immediate relief from migraine, within 20  
– 30 minutes, much faster than Paracetamol (By Mr.P.A Vora)

### **Simple home remedies useful in migraine headache:**

1. Tender leaves of jasmine or tender leaves of pomegranate are taken along with a pinch of salt and crushed well to obtain fresh juice. Early in the morning, preferably in empty stomach, 2-3 drops of this fresh juice is instilled to both the nostrils. Procedure is repeated once again evening hours (6-7 pm). This reduces the severity of headache in migraine.

2. One fist full of Doorva grass (cynodan dactylon) is taken and its fresh juice is obtained. To this, 2 pinch of licorice powder is added and mixed well. This is consumed during the noon hours. Procedure is repeated for 20-30 days. This helps to reduce the severity of illness significantly.

3. Take coriander seed powder – 1 teaspoon. add it to one cup of water, leave it as it is at night, next day morning, drink it on empty stomach.

4. Soak 5 raisins and 5 almonds in water at night, next day morning, eat them.

5. [Saffron home remedy for migraine](#) (click to read more)

### **Stress and anxiety and migraine:**

Stress and anxiety may act as trigger factors or migraine patients tend to develop anxiety and depression over a period of time. Hence, leading a well organized, stress free life is key in controlling migraine.

Related:

[Anxiety tips and remedies](#)

[Stress symptoms and relief](#)

### **Migraine and constipation:**

In many cases, migraine patient often suffers from constipation and gastritis symptoms such as burning sensation in stomach, bloating etc. In them, treatment to constipation is very effective in reducing migraine attacks and intensity.

### **Migraine and Pranayama:**

In many patients, Pranayama techniques requiring holding breath may cause or worsen an attack. Hence, resorting to simpler

techniques like Anulom Vilom Pranayama or avoiding holding of breath for long is advised.

### **Migraine and women:**

Migraine is seen women nearing to periods and in elderly nearing menopause. In them, treatment for hormonal balance is useful.

### **Tips:**

Do not take pain mitigating medicines frequently. Over intake of pain medicines may cause rebound headache and may eventually increase the frequency of migraines.

Make sure to sleep and eat at regular intervals.

Make sure to sleep at least 7 hours at night.

Avoid fasting. It will increase both Pitta and Vata dosha, worsening migraines. Do not skip meals.

Use a very mild deodorant / perfume

Quit smoking and [get rid of alcoholic addiction](#)

Do not drink strong coffee / tea. Make it light.

Do not abruptly stop taking coffee or tea. Be very gradual in withdrawal.

Try to avoid pubs and clubs with loud music and flashy bright lights

Wear sunglasses wherever possible.

Make sure to have proper ventilation at your place. Do not use a/c for long period of time.

Early morning walking for 10 minutes in fresh air will help you immensely.

If you get time, go to a nearby Ayurveda center and get massage with Maha Narayana Taila. (once a week).

Or take the oil and do massage yourself once a week and then take bath.

Use an umbrella or hat to protect yourself from direct Sun.

Avoid or restrict green chilli use.

You can have cinnamon, cardamom, clove, ginger and pepper.

Do not hear to loud sounds.

Try to control your anger.

Lower computer / TV screen brightness

Do not take too hot water bath or too cold water bath.

Watch for those things or foods that trigger a migraine attack.

Make a list of them and avoid them.



Migraine headache is a troublesome health complaint in significant number patients. Some are having hereditary contribution too. In some other victims, junk food, irregular food habits, untimely food intake etc can be traced. Even through these are not the exact factors of origin of the disease, surely they act as provoking factors for the illness.

In addition, stress, night awakening, tour and travel, cosmetics (body spray, deodorants etc), smoking are found to be contributing in worsening this condition. Hence, a well disciplined lifestyle will arm you better to keep away migraine attacks.

Article by Dr Krishnamurthy and Dr Hebbar

## **Dysuria: Causes, Remedies, Tips, Diet, Ayurvedic Treatment**

By Dr Raghuram Y.S. MD (Ay).

We feel relieved when we urinate and empty our bladder. Urination is often painful and troublesome for many reasons. Pain (and difficulty) in passing the urine is called Dysuria.

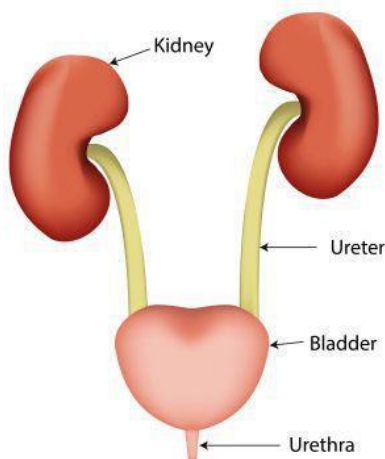
### **What is Dysuria?**

Pain, trouble or difficulty in passing the urine is called Dysuria.

When you have dysuria you will have one or all of the below said symptoms while urinating –

- Pain
- Discomfort
- Burning sensation

#### **The Urinary System**



### **Important points regarding Dysuria:**

Dysuria is common in women than in men.

In men, it is more common in older men than younger men

### **Tips to prevent dysuria:**

- Drinking plenty of fluids – flushes the urinary tract
- Urinate at bedtime
- Urinate after sexual intercourse
- Not holding the urge of urine for an excessive amount of time
- Good hygiene

- Women should wipe from front to back after having a bowel movement. They should urinate soon after sexual intercourse to flush bacteria away from the urethra
- Women should keep their genital area clean and dry, change tampons and sanitary napkins frequently and should avoid using irritating soaps, vaginal sprays and douches. To avoid irritation in female children, limit bubble baths, wash girls thoroughly but gently after playing in sand and be wary of extended play in wet swimsuits, all of which can lead to irritation and redness of the vulva (vulvitis)
- Avoid any irritating product on the outside of your genitals if you are experiencing dysuria
- To help prevent dysuria caused by STD's, practice safe sex. This includes always using a condom unless you have one steady sexual partner.

### **Best foods for Dysuria (Mutrakrichra) as per Ayurveda:**

- Puratana Loha shali – Old red rice
- Mudgarasa – soup prepared from green gram
- Sita – sugar
- Takram – Buttermilk
- Paya – Milk
- Dadhi – Curds
- Purana Kushmanda phala – Ash gourd (Old Benincasa hispida)
- Patola – Pointed gourd
- Kharjura – Dates
- Narikela – Tender coconut
- Amalaki – Emblica officinalis
- Ghrita – Ghee
- Prateera neeram – Water of river banks
- Himavaluka – cold sand

### **Contraindications in Dysuria as per Ayurveda:**

- Madyapanam – Alcohol
- Parishramam – Exertion
- Maithunam – Excessive sex
- Yanam – Riding animals like elephant and horse

- Viruddha bhojana – Incompatible foods
- Vishama asana – Uncomfortable seating
- Tambula Bhakshana – Betel leaves
- Matsya – Fish
- Lavanam – salt
- Ardrakam – Wet ginger
- Taila bhrisam – Fried foods
- Pinyakam – Dishes prepared from paste of sesame seeds
- Hingu – Asafoetida
- Tila – Sesamum
- Sarshapa – Mustard
- Mutravega – holding the urge for urination
- Masha – Preparations of black gram
- Teekshna-vidahi-ruksha-amlahara – Food which is intense and irritating in nature, produces burning on consumption, dry and stale and having sour taste

### **Kitchen and Ayurvedic home remedies for Dysuria:**

Home remedies can offer you first hand remedy in Dysuria as they do in many diseases. They are useful when the symptoms are new and little. Remember that they don't replace a Doctor's advice or prescription of an ideal medication. In spite of trying the home remedies for a few days, if Dysuria keeps troubling you constantly, it is wise to call a doctor.

### **Gokshura kwatha –**

The decoction of the whole plant of Tribulus terrestris should be taken mixed with sugar and honey

It is useful in all types of Mutrakrichra (and Ushnavata type of Mutraghata)

### **Guda-Ksheera –**

Jaggery mixed with hot milk and taken for many times alleviates dysuria

It also is useful to treat Sharkara (urinary gravel) and Vata disorders

### **Eladi Yoga –**

Powder prepared by mixing equal quantity of the powders of:

Cardamom

Gokshura – Tribulus terrestris

The above said powder is taken with honey

**Tree turmeric with Amla** – Daruharidra along with the juice of Amalaki – Phyllanthus, emblica mixed with honey is useful in curing Paittika type of Dysuria. – Charaka Chikitsa Sthana 26/53

### **Abhyanga and Avagaha:**

- Massage your lower abdomen with luke warm tila taila (sesame oil) or some Vata alleviating oil like Ksheerabala taila, Eranda taila (castor oil) etc
- Sit in a tub filled with warm / hot water or with herbal decoctions like Dashamula Kashaya

**Varuna: – Crataeva nurvula** is an excellent to relieve dysuria

- Its decoction is given in 40-50ml dose, 2-3 times a day
- Varuna twak churna (Powder of the bark of Crataeva nurvula) + Gokshura Churna (Powder of Tribulus terrestris) – taken in equal quantity and mixed properly. Take 1 spoon of this mixture with water twice daily

### **Amalaki – Emblica officinalis – Indian gooseberry**

- **Amalaki** (Indian gooseberry) juice (3-4 spoons) mixed with sugar candy powder (1 spoon) – 2-3 servings per day
- Dip Amalaki powder, smashed raisins and sugar candy in water over night and drink this water, the first thing in the morning

### **Yava (Barley) – Hordeum vulgare:**

- It is one of the best remedies in urinary disorders and diabetes.
- Water boiled and cooled with Yava – gives coolant effect, reduces burning sensation and pain associated with dysuria.
- It should not be taken after 6pm because it is a good diuretic and may initiate urination all through the night and mess up with your sleep schedules

### **Pashanabheda (Bergenia ligulata):**

- It is the drug of choice for stones (calculi). If calculi or gravel is the cause for dysuria it is really handy.

- 1 teaspoonful of its powdered root is given thrice daily.
- Decoction can also be prepared with its roots and given for 2-3 servings a day in 40-50 ml doses.

### **Tulasi kashaya:**

- Boil 10-15 Tulasi leaves (Ocimum sanctum – Basil leaves) in 1 cup of water for 15 minutes
- Strain it through a sieve or sterile cloth
- Add 1 spoon honey and consume warm
- Take at least 2-3 times in a day

### **Buy Tulsi herbal tea formulated by Dr Hebbar**

### **Takra: Buttermilk**

Take lot of buttermilk. Make sure it is not sour. Remove its fat contents and dilute it with twice the quantity of water before taking. Buttermilk should not be refrigerated or brought to room temperature before use.

1 glass of buttermilk with pinch of black pepper and or cumin seeds powder. Keep drinking at regular intervals, may be 4-5 times a day.

**Cucumber:** It relieves burning sensation during urination.

Cucumber also brings down the body heat

Cucumber juice – To 1 cup of juice you can add 1 tsf honey and lemon juice. You can also add pepper and salt to it. Take 1-2 servings per day

### **Coconut juice or tender coconut juice**

Tender coconut juice is good for dysuria.

Tender coconut water with Jaggery and or coriander powder

**Fresh ginger juice** – Ginger juice should be taken with honey, it is known for its anti-inflammatory and anti-bacterial properties. Ginger paste mixed in warm milk or honey helps in dysuria. It should not be taken too frequently

**Carrot juice** – Taking carrot juice everyday builds up immunity and improves metabolism. It maintains normal pH level of urine, reduces burning sensation

**Radish:** 1 spoon of radish juice 1-2 times a day

**Durva – Cynodon doctylon** – Durva grass juice (Cynodon doctylon) 1- 1 ½ spoon mixed with warm or fresh milk (1 glass) – 1-2 servings per day

**Aloe vera** – Juice of aloe vera with warm water or honey relieves dysuria when taken regularly

**Other useful juices:**

- Water melon juice
- Ridge gourd or its juice
- Bael juice (juice of Aegle marmelos)

**Tamarind:**Tamarind pulp mixed in warm water or with tender coconut powder

**Shunti – Dry Ginger** – Dry ginger powder with sugar candy mixed in warm milk – 1-2 servings per day

**Drumstick** – Paste of drumstick leaves mixed with jaggery

**Dhanyaka** – Coriandrum sativum (Coriander seeds)

- **Coriander seeds** – Have anti-inflammatory properties, protects from infections
- 1 spoon of coarse powder of coriander seeds is boiled in 1 glass of water. Filter it through sieve or sterile cloth. Consume when warm.
- 1 spoon of the powder is kept in water overnight. It is filtered in the morning and consumed as the first thing – mixed with sugar candy powder. It cures dysuria and burning sensation

**Cardamom for dysuria** –

- It is one of the best diuretics. Thus, it relieves dysuria. It removes toxins from blood, prevents bladder stone formation and water retention. 1 spoon of cardamom powder (soft) can be taken with 1 glass of lukewarm milk.
- ¼ to ½ tsf of cardamom powder mixed in a glass of lukewarm milk. Take 2-3 servings per day. It reduces pain and burning sensation.
- Cardamom powder, powder of roasted cumin seeds and sugar should be taken in equal proportions and mixed. 1 spoon of this mixture taken mixed in honey or butter once or twice a day is useful in dysuria.

**Cranberry juice – Oxycoccus palustris** – Heals UTI, Helps recover from bacterial infection

**Madhudaka:** Frequently taking honey mixed in water

**Lemon juice:** Lemon juice mixed in lukewarm water

**Lifestyle changes and diet modulations** – Changing lifestyle and food can reduce the chances of Dysuria

- **Water:** Drink lots of fluid, especially water, say around 4 litres a day. Hot or boiled and cooled water is the best in removing infections and toxins. It relieves dysuria
- **Sun:** Avoid exposure to Sun for long
- **Katu-Amla-Lavana:** Avoid Katu (pungent, spicy), Amla (sour) and Lavana (salty) food. They can increase the acidity in your system and also can make your urine more acidic. They increase Pitta and Vata which are chief wrecks in causation of Mutrakrichra
- **Fruits and vegetables:** Take lots of fruits and vegetables
- **Habits:** Avoid smoking, alcohol and or caffeine as much as possible

**Topics covered in this article:**

**Causes for dysuria:**

**Infections:**

**Urinary tract infections (UTI)** – They are one of the common and leading causes of painful urination. Infections can occur in any part of the urinary tract including Kidneys, Ureter, Urinary bladder and Urethra.

**Infection of Kidneys** – Upper urinary tract infection (pyelonephritis or kidney infection) – A kidney usually becomes infected because bacteria have traveled to the kidney from an infection in the bladder.

Kidney infections occur more commonly:

During pregnancy

In men with an enlarged prostate

In people with diabetes

In people with abnormal bladder function

In people with persistent kidney stones

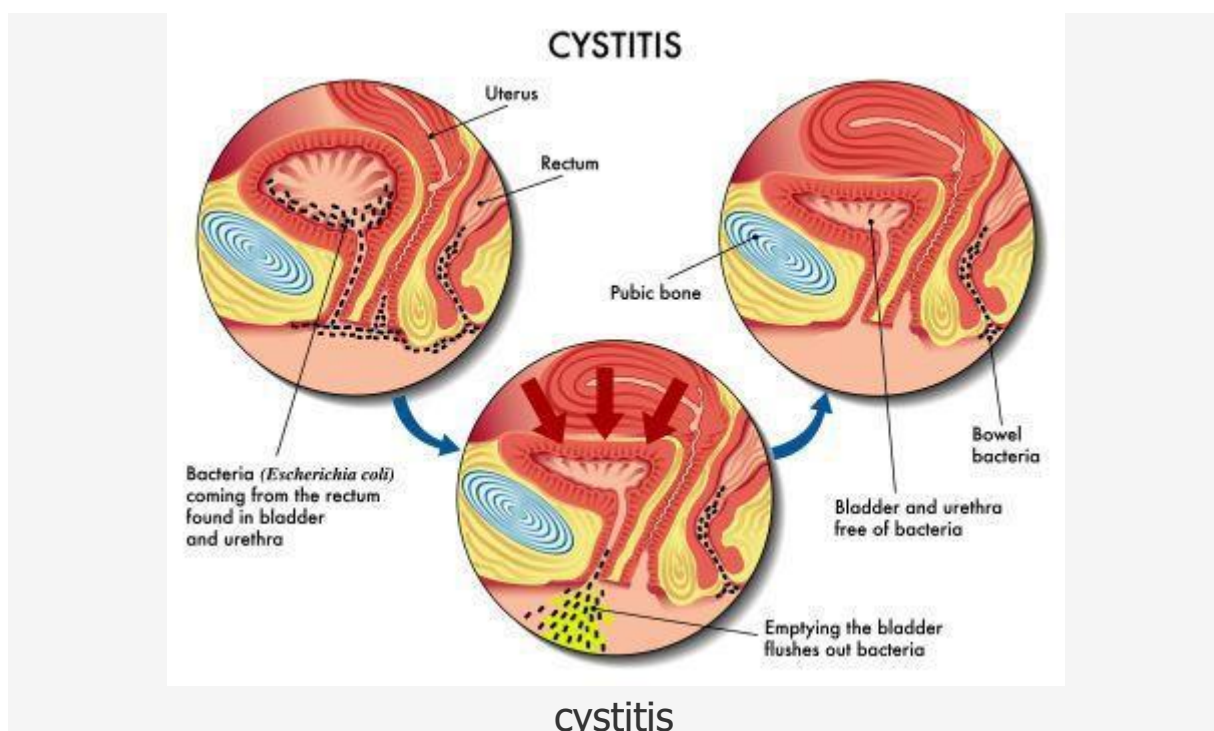


In children with an abnormal backflow of urine from the bladder to the kidneys (vesico-ureteral reflux) or an obstruction related to abnormal development of the urinary tract

Pyelonephritis is more common in women than in men

**Infection of Ureters** (Tubes carrying urine from the kidneys to the urinary bladder)

**Infection of urinary bladder** – Lower urinary tract infection (cystitis or bladder infection) – Dysuria is a common symptom of a bladder infection (cystitis). Cystitis is very common in women aged 20-50 years of age.



An infection starts when bacteria enters the opening where urine comes out (urethra) during sexual intercourse, wiping with toilet tissue from back to front and other unhygienic activities. From the urethra the bacteria travel upwards to reach the urinary bladder

In men over 50 years of age, a bladder infection usually is associated with an enlarged prostate or prostate infection

- Urethra (tube from the urinary bladder which carries the urine out of the body) – **Urethritis** is an inflammation of the urethra. It is usually caused by sexually transmitted diseases or STD's (such as Chlamydia and gonorrhoea). **Urethritis** can be caused by contact

with an irritating chemical (antiseptic, bubble bath, spermicides) or by irritation from an object such as a tube (catheter) inserted to drain urine

Bacteria which gain entry into the urinary tract through the urethra usually cause UTI's

Thus, the most common types of infections are:

- Cystitis (infections of urinary bladder)
- Pyelonephritis (infection of kidney or upper urinary tract infection)
- Prostatitis (infection of prostate)
- Urethritis (infection of urethra)

**Risk Factors (Factors that increase your chances of developing a UTI):**

Being a woman – Cystitis is very common in women between age groups 20 and 50 years

Diabetes mellitus

Advanced age

Enlarged prostate

Kidney stones

Pregnancy

Having a urinary catheter in place

People who are sexually active

**Symptoms of UTI:**

Painful urination

Fever

Foul or stronger smelling urine

Cloudy or bloody urine

Increased frequency or urgency to urinate

**Note:**

Sometimes painful urination can be related to a vaginal infection such as a yeast infection

With vaginal infections changes in vaginal discharges and odour can be expected

**Sexually transmitted infections or Sexually transmitted diseases (STD) –**

Genital herpes, Chlamydia, Gonorrhoea

## **Symptoms of STD infections:**

- Painful urination
- Itching
- Burning sensation
- Blisters or sores for genital herpes
- Abnormal discharges

## **Inflammation and irritation:**

Many problems can lead to inflammation or irritation of the urinary tract or genital area. This will lead to painful urination. The reasons responsible to cause irritation and inflammation of urinary tract (other than infection) are:

- Calculi – Stones in the urinary tract
- Coitus – Irritation of the urethra from sexual activity
- Interstitial cystitis – Inflammation of urinary bladder
- Menopause – vaginal changes due to menopause
- Activities – Like horse riding, bicycle riding etc
- Irritation or sensitivity of vagina – It is caused due to use of scented soaps or bubble bath, toilet papers, products such as douches or spermicides etc
- Medicines – Side effects from certain medicines, supplements or treatments
- Tumours – Tumours occurring in the urinary tract

## **Other causes of dysuria: (pain while passing urine)**

- Trauma – Local injury or irritation due to catheter placement or sexual contact
- Anatomic obstructions / malformations: obstruction due to an enlarged prostate or urethral stricture
- Pain due to external lesions of the genitalia – Urine touching the lesion causes pain
- Frequent douching or application of irritating or allergenic products
- Hormonal – Post-menopausal effects, such as vaginal dryness
- Neurological conditions: Any nerve conditions that cause difficulty with bladder emptying

- Cancer: Cancer affecting urethra, urinary bladder, prostate, vagina / vulva or penis
- Medical conditions: Diabetes mellitus, other chronic conditions that suppress the immune system
- Vaginitis: It is an inflammation of the vagina. It is caused due to an allergic reaction to an irritating chemical, a low level of estrogen after menopause or an object such as a tampon that was not removed. It can also be caused by an infection. Common infections of vagina are:

Bacterial vaginosis – A condition linked to changes in the normal bacteria that live in the vagina

Candidiasis – It is also called a yeast infection

Trichomoniasis – A sexually transmitted disease caused by the microscopic one-celled organism named *Trichomonas vaginalis*

### **Symptoms of dysuria – difficulty to pass urine**

Symptoms usually depend on the cause of dysuria. There may be other symptoms in addition to pain when urinating.

### **Symptoms of Lower urinary tract infection (cystitis):**

- Frequent urination – an intense urge to urinate
- Loss of bladder control
- Pain in the lower front portion of the abdomen (near the bladder)
- Cloudy urine that may have a strong odour, bloody urine

### **Symptoms of Upper urinary tract infection (pyelonephritis):**

- Pain in the upper back
- High fever with shaking chills
- Nausea and vomiting
- Cloudy urine
- Frequent urination
- Intense urge to urinate (frequency)

### **Symptoms of Urethritis:**

- Discharges from urethra
- Redness around the opening of the urethra
- Frequent urination
- Vaginal discharge

## **Symptoms of Vaginitis:**

- Pain
- Soreness or itching in the vagina
- Abnormal or foul-smelling vaginal discharge or odour
- Pain or discomfort during sexual intercourse

## **Diagnosis:**

The doctor will take a thorough history and conduct a physical examination to begin with.

The examination will include:

Abdominal examination

Examination of external genitalia

Gynaecological examination for women

Digital rectal examination (suspected prostate problems in men)

- The symptoms you narrate might give a clue towards diagnosis
- Your doctor may suggest certain lab tests to diagnose the causes of your dysuria and its symptoms which includes

A thorough urine test and

A culture and sensitivity test for urine (to confirm a bacterial infection and also to identify the exact bacteria causing the infection) – This will help in effective treatment of dysuria

Tests for sexually transmitted diseases (if you have dysuria and have had an unprotected sex with multiple partners) – including gonorrhoea, Chlamydia, trichomoniasis, syphilis and HIV

## **What else does your doctor want to know?**

Your doctor may ask you for the following details regarding painful urination to determine the cause:

- Whether dysuria started suddenly or gradually
  - If dysuria has occurred once or for many times
  - Whether dysuria is felt at the onset of urination
- He may ask for accompanying (associated) symptoms like –
- Fever
  - Abnormal discharges from urethra

He will also be interested to know about the changes in the urine flow, if any –

- Dribbling of urine
- Difficulty in initiating the flow
- Increased frequency or need (urgency) to urinate

Questions regarding changes in urine character may be asked like changes in urine such as:

- Colour of the urine
- Amount / quantity of the urine
- Blood in the urine
- Pus in the urine
- Cloudiness of the urine

Information about:

- Sexual history
- Social history

When your doctor documents all the answers given by you and summarize them, he may be arriving at the possible cause of your painful urination. You will still need to go for a urine test or other tests to confirm the diagnosis.

### **Categories of Dysuria (Classification of causes or Differential Diagnosis):**

#### **Urinary tract:**

- Kidney stones
- Urethral stricture
- Cystitis
- Prostatic enlargement i.e. prostatic cancer and benign prostatic hyperplasia (BPH) in male
- Prostatitis (male)
- Urinary tract infection (UTI) caused by bacterial infection
- Sexually transmitted disease
- Chlamydia
- Urethritis
- Urinary schistosomiasis

- Malignancy – bladder cancer, prostatic cancer, urethral cancer
- Pyelonephritis
- Haemorrhagic cystitis
- Trichomoniasis

### **Genital:**

- Endometriosis (female)
- Vaginitis (female)
- Prostatic cancer (male)
- Benign prostatic hyperplasia (male)
- Prostatitis (male)
- Drugs:
- Chemical irritants e.g. soaps, tampons, toilet papers
- Drugs ex. NSAID's, anticholinergics etc

### **Others:**

- Reactive arthritis
- Diverticulitis
- Hypotension
- Mass in the abdomen

### **When to call for a doctor?**

Call for a doctor or seek urgent care if you have painful urination or blood in the urine and any of the below said symptoms:

- Fever
- Frequent urination and an urgent need to urinate
- Abdominal pain
- Back pain
- An abnormal vaginal or urethral discharge

### **Ayurvedic aspect of dysuria:**

#### **Dysuria – Ayurvedic Concepts and Treatment**

In Ayurveda, Dysuria is explained under the context of Mutrakrichra. The term seems to fit the comparison as Mutrakrichra is a word composed of 2 words,

- **Mutra** – meaning Urine,
- **Krichra** – meaning difficulty.

Thus, **Mutrakrichra** means difficulty in passing the urine.

**Mutrakrichra** denotes:

- The predominant symptom of the disease and
- The disease itself – unlike Dysuria which is a symptom (presentation) of various conditions

There are other contexts also in which pain and difficulty in passing urine is a symptom. In these, Mutrakrichra or dysuria appears as a symptom of other diseases. They may be considered as differential diagnosis of Mutrakrichra vis-à-vis dysuria with an **Ayurvedic** perspective. These conditions are –

- **Mutraghata** (Obstruction to the passage of urine)
- **Mutrashmari** (Urinary calculi – stone in urinary tract including kidney, ureter, urinary bladder or urethra)

**Causes of Dysuria according to Ayurveda:**

- The above said conditions i.e. Mutrakrichra (as a disease), Mutraghata and Mutrashmari can themselves be considered as causes of Mutrakrichra vis-à-vis dysuria
- Though we have another set of diseases, in fact 20 of them called as Prameha in which different clinical presentations of urine w.r.t its colour, consistency, flow, quantity etc has been explained. But we cannot find the word mutrakrichra in any of these 20 conditions. Thus, dysuria is not a feature of Prameha. Prameha has famously been correlated with Diabetes Mellitus, but Diabetes can only be a later manifestation of untreated or neglected Prameha.

All the causes of *Mutrakrichra*, *Mutraghata* and *Mutrashmari* can be considered under the causes of Dysuria

**Mutrakrichra – Causes and pathogenesis:**

व्यायामतीक्ष्णौषधरूक्षमध्यप्रसङ्गनित्यद्रुतपृष्ठयानात्।

आनूपमांसाध्यशनादजीर्णात्स्युर्मूत्रकृच्छ्राणि नृणां तथाऽष्टौ॥

पृथङ्मूत्राः स्वैः कुपिता निदानैः सर्वेऽथवा कोपमुपेत्य वस्तौ।

मूत्रस्य मार्गं परिपीडयन्ति यदा तदा मूत्रयतीह कृच्छ्रात्॥{च.चि.२६}

- **Vyaayaama** – Excessive exercise, physical exertion



- **Teekshna aushada** – strong and intense medication
- **Ruksha** – dry food substances
- **Madhya** – Excessive addiction to alcohol
- **Prasanga** – excessive and unprotected sex
- **Nitya druta prishta yanat** – Riding on the back of animals like horse etc (daily)
- **Anupa mamsa** – Excessive consumption of meat / flesh of animals living in the marshy areas
- **Adhyashana** – eating in excess or eating even before the food taken previously has not yet been digested
- **Ajeerna** – indigestion

### **Pathogenesis:**

When the Dosha's i.e. Vata, Pitta and Kapha vitiated by their own causative factors enter the Vasti (urinary bladder) either individually or together and cause constriction, obstruction, pressure or irritation in the mutramarga's (urinary passages / tracts) they cause difficulty in the passage of urination. This condition is called **Mutrakrichra**

### **Mutraghata – Causes and pathogenesis**

जायन्ते कुपितैर्दोषैर्मूत्राघातास्त्रयोदश।

प्रायो मूत्रविघाताध्यैर्वातकुण्डलिकादयः॥

The Dosha's, especially Vayu on getting vitiated due to the consumption of Dry foods and withholding the natural reflexes of the body etc reasons on getting lodged in the urinary bladder causes 13 types of Mutraghata (obstructive disease of the urine)

### **Mutra Ashmari – Causes, types and pathogenesis**

वातपित्तकफैस्त्रिभुवोर्धुतुर्था शुक्रजाऽपरा।

प्रायः श्लेष्माश्रयाः सर्वा अश्मर्यः स्युर्यमोपमः॥

### **Ashmari (stones / calculi) is of 4 types:**

- Vataja Ashmari
- Pittaja Ashmari
- Kaphaja Ashmari
- Shukraja Ashmari / Shukrashmari

Kapha is invariably involved in the formation of all types of Ashmari's. If Ashmari is not treated in proper time they will become dreadful like the God of death

### **Pathogenesis:**

विशोषयेद्वस्तिगतं सशुक्रं मूत्रं सपित्तं पवनः कफं वा।

यदातदाश्मर्युपजायते तु क्रमेण पित्तेष्विव रोचनाः गोः॥

नैकदोषाश्रयाः सर्वाः.....{च.चि.२६}

When the vitiated Vayu dries up the semen, urine, pitta and kapha in the urinary bladder, the **Ashmari's** (stones) are formed.

The stones resemble the dried and calcified bile (**gorochana**) found in the gall bladder of the cow.

All the **ashmari's** (stones) are formed due to the vitiation of all the 3 Dosha's.

***Mutrakrichra vis-à-vis dysuria*** as a symptom is not only found in the above said conditions, it is also present as one of the symptoms in the below said diseases. These diseases too can be considered under the aetiology (causative factors) of ***Dysuria***.

They are as enlisted below:

- Pakvashaya sthita Vayu
- Vasti vidradhi
- Rajayakshma
- Gulma
- Kaphaja Arshas
- Mutra nigrahaja Udavarta
- Visuchika

### **Mutra vega Dharana:**

When the body wants to eliminate something, we just need to co-operate. **Mutra Vega** or urge to urinate or urination reflex is one among many urges which the body produces on a daily basis. An urge or reflex is a call from our system to attend it immediately.

If we get habituated to holding the reflex due to our busy schedules, the urinary system will be trained to withhold the urine and cause many diseases especially those related to the uro-genital

system. Dysuria is also one of the symptoms which occur due to withholding or suppressing the natural call to urinate. Therefore, to keep our urinary system healthy we need to follow the body basics by developing a habit of healthy and timely toileting.

### **Diseases presenting with Dysuria as a symptom:**

Since we can find Dysuria as a presenting complaint in 3 main diseases i.e. **Mutrakrichra**, **Mutraghata** and **Mutra Ashmari**, we shall discuss these diseases, types and their symptoms in detail:

### **Mutrakrichra:**

#### **Types:**

**Mutrakrichra** is of 8 types. They are:

तीव्रार्तिरुग्वङ्क्षणवस्तिमेदोस्वल्पं मुहुर्मूत्रयतीह वातात्।  
पीतं सरक्तं सरुजं सदाहं कृच्छं मुहुर्मूत्रयतीह पितात्॥  
वस्तेह सलिङ्गस्य गुरुत्वशोथौ मूत्रं सपिच्छं कफमूत्रकृच्छे।  
सर्वाणि रूपाणि तु सान्निपाताद्भवन्ति तत्कृच्छतमं हि कृच्छम्॥{च.चि.२६}

### **Vataja Mutrakrichra:**

Presents with –

- Teevrarti – Severe pain
- Ruk vankshana – Pain in groins and flank
- Ruk vasti – Pain in urinary bladder
- Ruk medra – Pain in penis
- Svalpam – muhurmutrayati – Urination in small quantity, for many times (frequent urination)

### **Pittaja Mutrakrichra**

Presents with –

- Peetam mutram – Yellow coloured urination
- Saraktam mutram – Urine with blood (Haematuria) or reddish coloured urination
- Sarujam mutram – painful urination
- Sadaham mutram – Burning urination
- Krichram murmutrayati – Frequent and difficult urination

## **Kaphaja Mutrakrichra**

Presents with –

- Vasti linga gurutva – heaviness in the urinary bladder and penis
- Vasti linga shota – swelling in the urinary bladder and penis
- Pichchila mutra – sticky urine

## **Sannipataja Mutrakrichra**

This is manifested when all the 3 morbid Dosha's get involved in the disease pathology. The symptoms too will be of mixed type i.e. the symptoms in all the above said Doshic Mutrakrichra's will be present in mixed proportions.

## **Shalyabhighatajam Mutrakrichram**

मूत्रवाहिषु शल्येन क्षतेष्वभिहितेषु वा।

मूत्रकृच्छ्रं तदाघाताज्जायते भृशदारुणम्॥

वातकृच्छ्रेण तुल्यानि तस्य लिङ्गानि निर्दिशेत्।{सु.उ.}

When the passages of urinary tract get injured by the Shalya (foreign body) either internally or externally they will cause severe pain during urination. This is called Shalyabhighataja Mutrakrichra. Its symptoms are similar to those of Vataja Mutrakrichra.

## **Shakrut vighaataja Mutrakrichra:**

शकृतस्तु प्रतीघाताद्वायुर्विगुणतां गतः॥।

आध्मानं वातशूलं च मूत्रसङ्गं करोति च।

On withholding the urge / reflex for defecation and having habituated to it, the Vata gets aggravated and moves in a reverse direction (upwards) and causes –

- Adhmana – Distension of abdomen
- Shula – Pain in the abdomen (region of the bladder)
- Mutrasanga – Obstruction to the passage of urine

## **Ashmari janya mutrakrichra:**

अश्मरीहेतु तत्पूर्वं मूत्रकृच्छ्रमुदाहरेत्॥{सु.उ}

Formation of stones and gravel in the urinary passages leads to the manifestation of Ashmari (calculi / stone) janya mutrakrichra or dysuria due to stone

### **Shukraja mutrakrichra:**

शुक्रदोषैरुपहते मूत्रमार्गं विधावते॥

सशुक्रं मूत्रयेत्कृच्छ्राद् वस्तिमेहनशूलवान्॥

When the shukra or semen which has been displaced from its site of formation (ejaculated but not come out of the urethra) gets obstructed by the vitiated Dosha's in the urinary passages, the following symptoms are manifested:

- Sashukra krichra mutra – Urine mixed with semen is eliminated with difficulty
- Vasti shula – Pain in the urinary bladder
- Mehana Shula – Pain in the penis

### **Mutraghata:**

#### **Types of Mutraghata and their symptoms –**

#### **Vatakundalika:**

रौक्ष्याद्वेगविघाताद्वा वायुर्वस्तौ सवेदनः।

मूत्रमाविश्य चरति विगुणः कुण्डलीकृतः।

मूत्रमल्पाल्पमथवा सरुजं संप्रवर्तते।

वातकुण्डलिकां तां तु व्याधिं विध्यात्सुदारुणम्॥{सु.उ.५८}

The vata getting vitiated in the urinary bladder due to excessive consumption of dry foods and withholding the natural urges / reflexes of the body causes obstruction to the passage of urine and causes a condition called Vatakundalika.

Its symptoms are:

- Pain in the bladder
- Dysuria and scanty urination
- Retention of urine
- This disease is said to be difficult to treat

#### **Ashteela:**

आध्मापयन्वस्तिगुदं रुद्ध्वा वायुश्चलोन्नताम्।

कुर्यातीव्रातिरष्ठीलां मूत्रविण्मार्गरोधिनीम्॥

The Vata vitiated in the urinary bladder causes distension in the bladder and anus. In the process, the vayu produces a mass which resembles a stone. This mass causes obstruction to the passage of urine and stools. This disease is called Ashteela.

### **Vatavasti:**

वेगं विधारयेध्यस्तु मूत्रस्याकुशलो नरः।  
निरुणाद्धि मुखं तस्य वस्तेर्वस्तिगतोऽनिलः॥  
मूत्रसङ्गो भवेत्तेन वस्तिकुक्षिनिपीडितः।  
वातवस्तिः स विज्ञेयो व्याधिः कृच्छ्रप्रसाधनः॥{सु.उ.५८}

The vayu aggravated in the urinary bladder due to suppression or withholding of urine, blocks the exit route of the urine. This condition is called Vatavasti.

Its symptoms are:

- Obstruction to the passage of urine (retention)
- Pain in the bladder
- Pain in the flanks and abdomen
- This condition is said to be difficult to treat

### **Mutraateeta**

चिरं धारयतो मूत्रं त्वरया न प्रवर्तते।  
मेहमानस्य मन्दं वा मूत्रातीतः स उच्यते॥

When we withhold the urine for a longer time, the urine does not come out in one flow when we urinate. Rather, it comes very slowly, in bits and parcels. This condition is called Murtaateeta

### **Mutraajathara:**

मूत्रस्य वेगेऽभिहते तदुदावर्तहेतुकः।  
अपानः कुपितो वायुरुदरं पूरयेद् भृशम्॥  
नाभेरधस्तादाध्मानं जनयेतीव्रवेदनम्।  
तन्मूत्रजठरम् विध्यादधोवस्तिनिरोधनम्॥{सु.उ.}

Due to habit of withholding the urge to urination, the Apana Vayu located in the urinary bladder gets vitiated and starts moving in a

reverse or retrograde direction (upward). This condition is called Mutrajathara.

Its symptoms are:

- Distension of the abdomen
- Severe distension with pain below the navel
- Obstruction to the passage of urine

### **Mutrotsanga:**

वस्तौ वाऽप्यथवा नाले मणौ वा यस्य देहिनः।

मूत्रं प्रवृत्तं सञ्जाते सरक्तं वा प्रवाहतः॥

स्रवेच्छनैरल्पमल्पं सरुजं वाऽथ नीरुजम्।

विगुणानिलजो व्याधिः स मूत्रोत्सङ्गसंज्ञितः॥{सु.उ}

When the Vayu gets vitiated in the urinary bladder, it causes a condition called as Mutrotsanga.

Its symptoms are:

- The urine, on its way out gets stagnated in the urinary bladder, penis and the glans penis
- If pressure is applied to bring out the urine, it comes out mixed with blood
- Urination takes place slowly, in bits and parcels, in less quantity (scanty) with or without pain
- Dysuria

### **Mutrakshaya:**

रूक्षस्य क्लान्तदेहस्य वस्तिस्थौ पित्तमारुतौ।

मूत्रक्षयं सरुग्दाहं जनयेतां तदाहयम्॥{सु.उ.}

The vitiated Pitta and Vata located in the urinary bladder of a person who is debilitated due to diseases causes a disease called Mutrakshaya

Its symptoms are:

- Scanty urination
- Dysuria
- Burning sensation

This condition can be compared with anuria or suppression of urine or acute nephritis

### **Mutragranthi**

अन्तर्वस्तिमुखे वृत्तः स्थिरोऽल्पः सहसा भवेत्।

अश्मरीतुल्यरुग्ग्रन्थिर्मूत्रग्रन्थिः स उच्यते ॥ {वा.नि}

A small, rounded and firm cyst like structure resembling a stone getting manifested within the urinary bladder is called Mutragranthi.

Symptom: Dysuria

This condition can be compared to Enlarged prostate or prostatitis

### **Mutra Shukram**

मूत्रितस्य स्त्रियं यातो वायुना शुक्रमुद्धतम्।

स्थानाच्च्युतं मूत्रयतः प्राक् पश्चाद्वा प्रवर्तते ॥ {वा.नि}

भस्मोदकप्रतीकाशं मूत्रशुक्रं तदुच्यते।

When a person has sexual intercourse with a woman in the presence of urinary urge or reflex, his Vayu gets vitiated and causes Mutrashukra

Its symptoms are:

- The semen propelled from its site and not yet been ejaculated gets obstructed by this vitiated Vayu and gets discharged either before or after urination
- Colour of the urine – Lime water

### **Ushnavatam**

व्यायामाध्वातपैः पित्तं वस्तिं प्राप्यानिलान्वितं ॥

वस्तिं मेढ्रं गुदं चैव प्रदहेत्सावयेदधः।

मूत्रं हरिद्रमथवा सरक्तं रक्तमेव वा ॥

कृच्छ्रात्पुनः पुनर्जन्तोरुष्णवातम् ब्रुवन्ति तम् ॥ {सु.उ}

Due to excessive exercise and exertion, walking long distances and exposure to heat of sun, the Vayu vitiated along with Pitta gets lodged in the Vasti (bladder) and causes Ushnavata



Its symptoms are:

Burning sensation in – Bladder, Penis, Anus

### **Dysuria**

Colour of urine:

- Turmeric colour
- Blood stained
- Blood mixed

### **Mutrasada**

पित्तं कफो द्वावपि वा संहन्येतेऽनिलेन चेत्॥

कृच्छ्रान्मूत्रं तदा पीतं श्वेतं रक्तं घनं सृजेत्।

सदाहं रोचनाशङ्खचूर्णवर्णं भवेत्तु तत्।

शुष्कं समस्तवर्णं वा मूत्रसादं वदन्ति तम्॥{वा.नि}

**Mutrasada** is a condition in which pitta and kapha – either individually or dually gets dried and solidified due to the affliction of vitiated Vayu.

Its symptoms are: Dysuria, burning sensation

Colour of the urine:

- Yellow
  - White
  - Red
  - Colours of all the Dosha's
- Consistency of the urine: Thick

Appears like the colour of:

- Gorochana – Bile of the cow
- Shanka churna – Conch powder

### **Vidvighata:**

रूक्षदुर्बलयोर्वातेनोदावृतं शकृध्यदा॥

मूत्रस्रोतोऽनुपध्येत विट्संसृष्टं तदा नरः।

विङ्गन्धं मूत्रयेत्कृच्छ्राद्विङ्गविघातं विनिर्दिशेत्॥{वा.नि}

When the vitiated Vayu carries the stools of an emaciated or weak person in a reverse (retrograde) direction and reaches the urinary bladder, the person suffers from a disease called Vidvighata.

Its symptoms are:

- Passing of urine mixed with faeces
- Passing of urine having smell of faeces
- Dysuria

This condition can be compared to Recto-vesical fistula

### **Vastikundala:**

द्रुताध्वलङ्घनायासैरभिघातात्प्रपीडनात्।  
स्वस्थानाद्वस्तिरुद्धृतः स्थूलस्तिष्ठति गर्भवत्॥  
शूलस्पन्दन दाहार्तो बिन्दुं बिन्दुं स्रवत्यपि।  
पीडितस्तु सृजेद्धारां संस्तम्भोद्वेष्टनार्तिमान्॥  
वस्तिकुण्डलमाहुस्तं घोरं शस्त्रविषोपमम्।  
पवनप्रबलं प्रायो दुर्निवारमबुद्धिभिः॥

The Basti (urinary bladder) will get displaced from its place in an upward direction or will get inverted and starts looking like a foetus when the below said are done on a regular practise

- Brisk walking
- Jumping
- Exertion exercises or activities

Or due to:

- Injury
- Pressure

Such a bladder presents the below said symptoms:

- Pain
- Fluctuation
- Burning
- Dribbling of urine
- Urine comes out in stream when the bladder is pressed
- Stiffness of the body

- Cramps

This disease is called **Vastikundala**

This is a dangerous disease. It is harmful like a sharp instrument or poison. Vayu predominantly causes this condition and it is difficult to treat.

### **Mutrashmari:**

#### **Premonitory symptoms of Ashmari**

....अथासां पूर्वलक्षणम्।

वस्त्याध्मानं तदासन्नदेशेषु प्ररितोऽतिरुक्॥

मूत्रे वस्तसगन्धत्वं मूत्रकृच्छ्रं ज्वरोऽरुचिः॥{वा.नि}

- Distension in the region of the bladder
- Pain in the bladder and the region surrounding it
- Smell of a goat (goat's urine) in the urine

- **Dysuria**

- Fever
- Loss of taste (tastelessness)

#### **Symptoms of Urinary calculi (stones in the urinary tract)**

सामान्यलिङ्गं रुङ्नाभिसेवनीवस्तिमूर्धसु।

विशीर्णधारं मूत्रं स्यात्तया मार्गं निरोधिते।

तद्व्यपायात्सुखं मेहेदच्छं गोमेदकोपमम्॥

तत्संक्षोभात्क्षते सास्रमायासाञ्चातिरुग्भवेत्।{वा.नि}

- Pain in the Navel, perineum

Head of the bladder (upper part of the bladder)

- Urine coming in scattered and split streams (due to the stones blocking the urinary passages)
- When the stone breaks in the urinary passages, the person passes the urine easily, the urine will be clear and will have reddish colour
- If the stone rubs within the bladder and causes wounds, bleeding occurs in the bladder and the blood is eliminated in the urine
- When the passages are obstructed by stones, if the person tries to pass the urine forcibly, he will suffer from severe pain

## **Vataja Ashmari**

तत्र वाताद् भृशं चार्तो दन्तान् खादति वेपन्।

गृह्णाति मेहनं नाभिं पीडयत्यनिशं क्वणन्।

सानिलं मुञ्चति शकृन्मुहुर्महति बिन्दुशः॥

श्यावारुणाऽश्मरीः चास्य स्याञ्चिता कण्टकैरिव।{वा.नि}

**Vataja Ashmari** presents with the below said symptoms:

- Pain: The pain is so severe that the patient grinds his teeth and shivers
- The patient presses his penis every now and then. He also presses his navel region
- He excretes the stools with flatus but the urine dribbles in drops
- Shape of the stone – looks like thorns
- Colour of the stone – blackish brown, reddish yellow (golden yellow)

## **Pittaja Ashmari**

पित्तेन दह्यते वस्तिः पच्यमान इवोष्मवान्।

भल्लतकास्थिसंस्थाना रक्तपीताऽसिताश्मरी।{वा.नि}

**Pittaja Ashmari** symptoms are as follows:

- Burning sensation
- Heat, just like in the wound which is undergoing suppuration
- The stone has a size of the seed of Bhallataka
- Colour of the stone: Red, yellow or black

## **Kaphaja Ashmari:**

वस्तिर्निस्तुध्यता इव श्लेष्मणा शीतलो गुरुः॥

अश्मरी महती श्लक्षणा मधुवर्णाऽथवा सिता।{वा.नि}

**Kaphaja** Ashmari presents with the below said symptoms:

- Pricking pain in the region of urinary bladder
- Coldness in the bladder region
- Heaviness in the bladder region
- The stone will be bigger in comparison to the other stones, it will be soft and have the colour of honey or have white colour

## **Shukrashmari:**

शुक्राश्मरी तु महतां जायते शुक्रधारणात्॥  
स्थानाच्च्युतममुक्तं हि मुष्कयोरन्तरेऽनिलः।  
शोषयत्युपसगृह्य शुक्रं तच्छुक्राश्मरी॥  
वस्तिरुङ्मूत्रकृच्छ्रत्वमुष्कश्चयथुकारिणी॥  
तस्यामुत्पन्नमात्रायां शुक्रमेति विलीयते॥{वा.नि}

**Shukrashmari** occurs in the adults who withhold the urge of seminal ejaculation. The semen leaves its site of production due to sexual urge or sexual intercourse. When the person withholds the semen at the point of ejaculation, the semen gets stagnated between the 2 testicles and is later dried up by the vayu. This dried up semen attains the form of calculi (stone). This is called **Shukrashmari** and it produces the following symptoms:

- Pain in the region of the bladder
- **Dysuria**
- Swelling in the testicles
- When the site of seminal calculi is pressed (immediately after its formation), it breaks and flows by getting mixed in the urine)

All the subtypes of Mutrakrichra, Mutraghata and Mutra Ashmari present mild to moderate to severe dysuria. But if we consider the definition of dysuria strictly on the basis of 'pain' factor as defined by the modern medical science, only the below said subtypes satisfy the criteria of dysuria:

- Vataja Mutrakrichra
- Pitttaja Mutrakrichra
- Shalyabhighatajanya Mutrakrichra
- Ashmarijanya Mutrakrichra
- Vatakundalika
- Ashteelam
- Mutrotsanga
- Mutrakshaya
- Ushnavata
- Mootrasaada

- Vidvighataja mutravarodha
- Vatashmari
- Shukrashmari
- Purvarupa of Ashmari
- Rupa of Ashmari

But if difficulty of urination is also to be taken along with pain, the subtypes of all the 3 diseases will be covered under this topic.

### **Treatment Principles of Dysuria in Ayurveda:**

संक्षेपतः क्रियायोगो निदानपरिवर्जनम्।

The best way of treating any disease according to Ayurveda is to avoid or keep away the causative factors, this principle holds good with Dysuria too.

Avoid the causes of:

- Mutrakrichra
- Mutraghata
- Mutrashmari

Avoid: Withholding the natural impending reflexes / urge for urination and defecation

### **Ayurvedic Treatment of Dysuria:**

**Dysuria** should be treated on the lines of treatment principles and medicines described in the context of:

- Mutrakrichra
- Mutraghata
- Mutrashmari

Since dysuria vis-à-vis mutrakrichra manifests secondarily to the below said diseases, they too should be treated. When the primary disease is treated, the patient will be relieved of Mutrakrichra. The diseases (already mentioned above in causes) are –

- Pakvashaya sthita Vayu
- Vasti vidradhi
- Rajayakshma
- Gulma

- Kaphaja Arshas
- Mutra nigrahaja Udavarta
- Visuchika

### **Treatment of Mutrakrichra: Vataja Mutrakrichra Chikitsa:**

- **Abhyanga** – massage
- **Snehana** – intake of medicated oils and ghee
- **Niruha vasti** – Decoction enema's
- **Svedana** –Steaming / Fomentation / Sudation
- **Upanaha** – herbal poultices
- **Uttaravasti** – Enemas given through urethral or vaginal route
- **Seka** – Stream pouring of herbal decoctions or processed milk or oils
- **Mamsarasa** – Meat soup prepared from Vata alleviating drugs like Sthiradi group of medicines

### **Medicines:**

#### **Amritadi kwatha:**

Decoction prepared from –

- Guduchi – Tinospora cordifolia
- Shunti – Zingiber officinale
- Amalaki – Emblica officinalis
- Ashwagandha – Withania somnifera
- Gokshura – Tribulus terrestris

#### **Paittika Mutrakrichra chikitsa:**

- **Seka** – Stream pouring of herbal decoctions or processed milk or oils
- **Avagahana** – Making the patient seated dipped in a river or lake
- **Shishira pradeha** – Application of pastes made up of drugs which are cold in potency like Chandana (sandal) etc, all over the body, especially over the lower abdomen
- **Vasti** – Enemas, especially with milk processed with pitta alleviating drugs (ksheera vasti) and enemas with medicated ghee (anuvasana / matra)
- **Paya pana** – drinking of milk

- **Virechana** – Therapeutic purgation
- **Medicated ghee for intake** – Ghee processed with Draksha (Vitis vinifera), Vidarikanda (Pueraria tuberosa) and Sugar cane juice

#### **Medicines:**

- **Trinapanchamoola kashaya / Ghrita / dugdha** (Decoction or ghee or milk prepared from the Trinapanchamula group of drugs)
- **Shatavaryadi Ghrita**
- **Draksha kalka** – Paste of Vitis vinifera mixed with sugar should be taken with Mastu (curd water)
- **GudaKsheera** – Jaggery mixed in hot milk should be taken for many times
- **Narikela Jalam** – Coconut water mixed with jaggery and coriander powder

#### **Kaphaja Mutrakrichra Treatment:**

- **Kshara** – Alkalis
- **Ushna aushadha & annapana** – medicines, food and drinks with a hot potency
- **Teekshna aushadha & annapana** – Medicines, food and drinks which have an intense and deep penetrating nature
- **Svedana** – Sudation / Fomentation / Sweating therapy
- **Yavanna** – Food predominantly prepared using Yava (Barley – Hordeum vulgare)
- **Vamana** – Therapeutic emesis
- **Niruha vasti** – Decoction enemas
- **Takra** – buttermilk
- **Tikta padartha** – Things and food that have bitter taste
- **Maricha taila** – intake and enema with oil processed with Piper nigrum (black pepper)

#### **Medicines:**

- **Ela churna** (Elettaria cardamomum) – should be administered with Gomutra (cow's urine) or kadali svarasa (juice of stem of plantain tree)
- **Pravala bhasma** (ash of coral) with rice water



## **Sannipataja Mutrakrichra Treatment:**

Treatment should be done according to the predominance of the Doshas.

### **In Sannipata,**

- **If Kapha is predominant** – Vamana (therapeutic emesis) should be given
- **If Pitta is predominant** – Virechana (therapeutic purgation) is the best option
- **If Vata is predominant** – Vasti (enemas) should be preferred

### **Medicines:**

**Shatavari mula kwatha** – Decoction prepared from the roots of *Asparagus racemosa*

**Abhighataja Mutrakrichra Treatment** – Treatment on the lines of treatment of Vataja Mutrakrichra

### **Lepa –**

Paste made out of: Panchavalkala (5) bark, i.e. Barks of –

- Vata – *Ficus bengalensis*
- Ashwatha – *Ficus religiosa*
- Udumbara – *Ficus glomerata*
- Plaksha – *Ficus lacor*
- Parisha – *Thespesia populenea*

The powders of the above said Panchavalkala drugs are made into paste and mixed with mud. This paste is made warm and applied on the abdomen.

**Medicines:** Amalaki (*Embllica officinalis*) juice should be mixed with sugarcane juice and honey and given for intake

### **Shukravibandhaja Mutrakrichra Chikitsa and medicines:**

- **Shilajatvadi yoga – Shilajit** (Mineral pitch, Mineral wax – *Asphaltum punjabianum*), honey, milk, sugar and ghee should be mixed together and consumed
- **Pramadaam shrayate** – Sex with a healthy and excited partner
- **Trinapanchamula ghrita**
- **Shilajit** with honey

- **Bala kwatha** – Decoction of Sida cordifolia mixed with asafoetida, milk and ghee

### **Vidvighata or Shakrudvighataja Mutrakrichra Chikitsa:**

- **Swedana** – Sudation / Fomentation / Steaming / Sweating therapy
- **Abhyanga** – Massage with herbal oils
- **Vasti** – Enemas

#### **Medicines:**

**Gokshuradi kwatha:** Decoction prepared with – Gokshura beeja – Seeds of Tribulus terrestris mixed with Yava Kshara (alkali of Hordeum vulgare – barley)

### **Ashmarijanya Mutrakrichra Chikitsa:**

- **Swedana** – Sudation / Fomentation / Steaming / Sweating therapy
- **Vata shamaka** – All treatments and medications that will alleviate Vata

**Medicines: Pashanabheda kwatha** – Decoction of **Bergenia ligulata**

#### ***Other effective classical medicines / formulations for Mutrakrichra:***

##### **Eladi Churna –**

Powder prepared from

- Ela – Elettaria cardamomum (Cardamom)
- Pashanabheda – Bergenia ligulata
- Shilajit – (Mineral pitch, Mineral wax – Asphaltum punjabianum),
- Pippali – Piper longum

This powder should be taken with rice water or with honey

##### **Yavakshara –**

Alkali of Hordeum vulgare should be taken with

- Sugar
- Buttermilk
- Kushmanda rasa (juice of Benincasa hispida) and sugar
- Gokshura kwatha (Decoction of Tribulus terrestris)

**Nidagdhika Kwatha** – Decoction of Solanum xanthocarpum with honey

### **Dadimadi yoga –**

- Juice of Dadima (pomegranate – Punica granatum)
- Jeeraka churna – powder of Cuminum cymini
- Saindhava lavana – Rock salt

The above said should be mixed in **Arjunarishta** and consumed

### **Triphaladi Yoga –**

Paste of the powders of:

- Haritaki – Terminalia chebula
- Bibhitaki – Terminalia bellirica
- Amalaki – Emblica officinalis
- Badara – Ziziphus jujube (Indian jujube)

The paste of the above said should be mixed with Saindhava lavana (rock salt) and consumed

**Eladi Kashayam** – The decoction prepared with the roots of the drugs mentioned in Eladi Yoga (above) can be used to treat Mutrakrichra

**Loha Bhasma – Ash of Iron-** Loha Bhasma should be taken with honey

### **Trikantakadi Ghritam**

### **Shatavaryadi Ghritam**

### **Chandrakala Rasa**

### **Mutraghata Chikitsa (Extracts):**

#### **Principle of treatment:**

- **Snehana** – Intake of medicated ghee / oils / both
- **Swedana** – Sudation / Sweating therapy / Fomentation
- **Sneha Virechana** – Therapeutic purgation using medicated ghee and oil, should be administered after Snehana and Swedana
- **Uttaravasti** – Enemas given through urethra and / or vagina – Should be preferred in presence of severe pain

- **Mutrakrichra & Mutra Ashmari roga chikitsa** – all the treatments and formulations mentioned in Mutrakrichra and Mutra Ashmari contexts should be administered for effective treatment of Mutraghata

### **Medications:**

**Shilajit** – (Mineral pitch, Mineral wax – Asphaltum punjabianum)

- **Shilajit** should be taken mixed in **Veeratarvadi Gana Sidda Kashayam** (decoction prepared using Veeratarvadi group of drugs)
- **Shilajit** mixed with sugar cures:  
Mutrajathara  
Mutraateeta

**Dashamula Kwatha** – Decoction of Dashamula (10 roots) mixed with Shilajit and sugar is useful in Mutraghata (obstruction to urination)

It is especially prescribed in the effective treatment of:

- Vatakundalika
- Vatavasti
- Mutraghata

### **Gokshuradi Kwatha** –

- Decoction of Tribulus terrestris
- Shuddha Shilajit (purified Shilajit)
- Shuddha Guggulu (Purified Commiphora mukul)

All the above said should be mixed together and consumed

Useful in

- Mutraghata
- Mutrakrichra
- Mutrashukra
- Mutraroga – All urinary diseases

### **Trikantakadi Yoga** –

Milk processed with:

- Trikantaka – Tribulus terrestris

- Eranda mula – Root of *Ricinus communis* (castor plant)
  - Shatavari – *Asparagus racemosus*
- Added with – Jaggery and ghee

Useful in all types of

- Mutraghata
- Mutrakrichra
- Vata type of pains

**Nidagdhika Kashayam:** Decoction of *Soalnum xanthocarpum* or its juice mixed in buttermilk is useful in

Mutraghata (all types)

Ushnavata associated with bleeding from urinary tract

**Chandrakala Rasa** – Useful in all types of Mutraghata

**Useful diet and lifestyle changes in Mutraghata:**

- Purana lohita shali – old red rice
- Dhanva mamsa – Flesh of animals living in desert areas
- *Mudga yusha* (green gram soup)
- Takra – buttermilk
- Ksheera – milk
- Dadhi – Curds
- *Sarpi* (ghee)
- Masha yusha – Soup prepared from black grams
- Purana Kushmanda – Old ash gourd
- Patola – Pointed gourd
- Kharjura – dates
- Narikela – tender coconut
- *Sita* (sugar candy)
- *Kushmanda* (ash gourd)
- *Urvaru* (cucumber)
- *Tanduliyaka* (red spinach)
- *Amalaki* (Indian gooseberry)
- *Narikela* (coconut water)

**Unwholesome things in Mutraghata:**

- Viruddha bhojana – Incompatible foods
- Vyayama – Excessive exercises
- Maargasheelanam – Excessive walking
- Ruksham – Dry foods
- Vidahi annam – foods causing burning sensation
- Vishtambha ahara – Constipating foods
- Vegadharanam – Suppressing or holding on to the impending natural urges / reflexes
- Vamanam – Emesis

### **Mutra Ashmari Chikitsa:**

#### **Principles of treatment: Ashmari indicators**

The below said symptoms indicate the presence of Ashmari or stones in the urinary tract:

- Abdominal (belly/tummy) pain and Low back pain at the beginning of the disease
- The pain gets masked
- Hot urine is eliminated

By seeing the above said symptoms, we need to infer the presence of stones and start the treatment accordingly

### **Vataja Ashmari treatment:**

#### **Snehapana:**

When the premonitory symptoms or Ashmari indicators are diagnosed, the patient of **Vataja Ashmari** should be given Snehapana (medicated / herbal ghee or oils)

The below said are beneficial:

- Kshara – Alkalis
- Yavagu – Gruels
- Peya – Gruel
- Kashaya – Herbal decoctions
- Veeratarvadi Kwatha – Decoction prepared from Veratarvadi group of drugs
- Ksheera – Milk

## **Medicines:**

### **Varuna Kwatha –**

- Varuna Twak – Bark of Crataeva nurvala
- Shunti – Zingiber officinale
- Gokshura – Tribulus terrestris

The decoction prepared from the above said drugs should be consumed by mixing **Yava Kshara** (Alkali prepared from Hordeum vulgare plant – Barley) and Jaggery

### **Pittaja Ashmari Treatment:**

#### **Pashanabheda Kwatha:**

Decoction of Pashanabheda (Bergenia ligulata) should be taken mixed with Shilajit and sugar

### **Kaphaja Ashmari Treatment:**

#### **ShigruVaruna Kwatha:**

- Decoction of **Shigru** bark (Moringa oleifera) and **Varuna** bark (Crataeva nurvala) should be taken mixed with **Yava Kshara** (alkali of Hordeum vulgare)

### **Shukraja Ashmari or Shukrashmari Treatment**

**Principle** – General line of treatment of treating Ashmari (stones) should be adapted

## **Medicines:**

**Kushmanda Swarasa** – Shweta Kushmanda Swarasa (Juice of Ash gourd) should be taken with Yava Kshara and Jaggery

### **Other useful classical formulations in Ashmari:**

**Shatavari Swarasa** – Juice of Asparagus racemosus should be taken with milk

### **Kutaja Kalka –**

- Paste of Holarhhena antidysenterica mixed in the supernatant watery portion of the curds prepared from cow's milk

### **Erandadi Kalka –**

Paste of:

- Erandamula – root of castor plant
  - Brihati – Solanum indicum
  - Kantakari – Solanum xanthocarpum
  - Gokshura – Tribulus terrestris
  - Kokilaksha – Asteracantha longifolia / Hygrophila auriculata
- The paste of the above said should be taken with sweet curds

### **Shigrumula Kwatha:**

- Hot decoction prepared from the roots of Shigrumula (Moringa oleifera)
- Milk and rice should be consumed during its use

### **Apamarga mula –**

- The root of Apamarga (Achyranthes aspera) should be taken with rice wash water
- Milk and rice should be consumed during its use

### **Shilajit:**

- Shilajit should be taken mixed with honey
- It cures Ashmari and dysuria caused by Ashmari

### **Yava Kshara –**

- Yava Kshara (Alkali prepared from the plant of Hordeum vulgare) should be taken mixed with Gokshura Churna (Powder of Tribulus terrestris)

**Trikantakaadi Churnam –** Powder of Trikantaka beeja churna (seeds of Tribulus terrestris) should be taken mixed in honey along with goat's milk

**Trivikrama Rasa –** Useful formulation for urinary disorders especially urinary calculi and dysuria

### **Good foods in Ashmari:**

- Kulattha – Horse gram
- Mudga – Green gram
- Godhuma – Wheat
- Jeerna Shali – Old rice
- Yava – Barley



- Dhanvamisham – Meat of animals living in desert regions
- Kushmanda phalam – Ash gourd
- Ardraka – Wet ginger

**Note:** Since the concept of **Prameha** also deals with Urinary disorders, the treatment of the same can also be considered in this context.

Since Prameha doesn't involve the predominant and classical symptom of Dysuria i.e. '**Pain during urination**' is not present in Prameha, I have not discussed the treatment of the same in detail. But the medicines explained in the above said contexts (most of them) can be used in Prameha also. Some formulations which I would put forth in the heading 'Formulations for Dysuria' following this, I would include some medicines which are common for all conditions.

### **Ayurvedic medicines for Dysuria Kashaya's (Herbal Decoctions):**

- Brihatyadi Kashayam
- **Drakshadi kashaya**
- Varanadi Kashayam
- Trikantakadi Kashayam
- Nishakatakadi Kashayam
- Katakakhadiradi Kashayam
- Kokilaksham Kashayam
- Varadi Kashayam
- Tiktakam Kashayam
- Aragwadhadi Kashayam
- Pashanabhedi kashaya
- Punarnavashtaka kwatha
- **Punarnavadi kashaya**
- Shatavaryadi kashaya

### **Asava / Arishta's:**

- Lodhrasavam
- Ayaskriti

- Devadarvarishtam
- Chandanasavam
- Kumaryasavam
- Dashamularishtam
- Punarnavarishtam
- Punarnavasavam

### **Churnam: (Powders)**

- Shaddharana Churnam
- Triphaladi Churnam
- Amritamehari Churnam
- Kharjooradi choorna

### **Vati and Gulika (Tablets and pills):**

- Chandraprabha Gulika
- **Gokshuradi guggulu**
- Saptavimshati Guggulu
- Shukramatruka Vati
- Shilajitvadi Vati
- Mehamudgara Vati
- Chandrakala Vati
- Chandanadi Vati
- Vishamajwarantaka Lauha
- Amlapittantaka Lauha
- Nishamalaki
- Shveta Gunjadi Gulika
- Valiya Marma Gulika
- Niruryadi Gulika

### **Leha's and Rasayanam**

- Shatavari Gulam – **Shatavari rasayana**
- Narayana Gulam,
- Chyavanaprasham
- Narasimha Rasayanam
- **Drakshadya avaleha**
- Trivrit Leham

- Amrasara Rasayanam
- Gandhakaraja Rasayanam
- Sukumara Leham

### **Parpati preparations & Satva:**

- Shweta Parpati
- Giloy Satva

### **Ghrita / Tailam (medicated ghee/oils):**

- Trikantakadi Ghrita
- Traikantaka Ghritam
- Shatavaryadi Ghritam
- Dhanwantaram Ghritam
- Shalmali Ghritam
- Virataradi Ghritam
- Varahyadi Ghritam
- **Vastyamayantaka ghrita**
- Varanadi Ghritam
- Dhanwantaram Tailam 101
- Ksheerabala Tailam 101

### **Bhasma:**

- Vanga Bhasma
- Abhraka Bhasma
- Loha Bhasma
- Naga Bhasma
- Shilajit Bhasma / Kanmada Bhasmam
- Svarna Bhasma
- Shringa Bhasma
- Rajata Bhasma
- Spatika Bhasma
- RoupyaMakshika Rasa
- Trivanga Bhasma

### **Rasa aushadha's**

- Rasa Sinduram
- Hemanatha Rasa

- Somanatha Rasa
- Vangeshwara Rasa
- Vasantakusumakara Rasa
- Pravala Panchamrita Rasa
- Chandrakala rasa
- Kamadhenu Rasa
- Suvarna Raja Vangeshvara (Svarna Vanga)
- Siddha Makaradhwaaja

### **Single herbs useful in dysuria:**

- Narikela – Coconut – *Cocos nucifera* Linn.
- Gokshura – Tribulus Terristris
- Amalaki – Amla – *Emblica officinalis* Gaertn.
- Draksha – Raisin – *Vitis vinifera* Linn.
- Sukshma Ela – Cardamom – *Eletharia cardamomum* Matom.
- Usheera – Vetiveria zizanoides
- Pashanabheda – Bergenia ligulata
- Varuna – Crataeva nurvala
- Ikshu – Saccharum officinarum
- Amalaki – *Emblica officinalis*
- Shatavari – Asparagus racemosus
- Durva – *Cynodon dactylon* (Linn.) Pers.
- Draksha – *Vitis vinifera*
- Ela – *Elettaria cardamomum*
- Punarnava – Boerhavia diffusa
- Vidari – Pueraria tuberosa
- Kushmanda – Benincasa hispida
- Yava – Hordeum vulgare
- Kumari – Aloe vera
- Urvaru – *Cucumis sativus* Linn.

### **Allopathic Treatment of Dysuria:**

**Antibiotics:** Since the most common cause of dysuria is UTI, infections are treated with antibiotics. Based on the current pattern of UTI in your community, your doctor will choose the optimal medication. If your urine sample had been sent to the lab for Culture and sensitivity (C&S) test and if the culture indicates that

bacteria are present in the urine, the antibiotic course will be started. The sensitivity test in C&S will also specify the particular organism causing your dysuria.

The report will also suggest the range of antibiotic choice for the type of infection you have. The doctor will evaluate so as to which antibiotic fits you and will administer a schedule for it.

If you have already started an antibiotic before you get the C&S report and if the culture shows that the bacteria in it are resistant to the initial antibiotic, your doctor might change the medication after seeing the report and prescribe a suitable antibiotic.

If the C&S report fails to show bacteria then your dysuria is not infectious. In this case, your doctor or health-care professional might recommend further tests and treatments.

The antibiotics should be taken for a full course though you start feeling better after popping a few pills

**Analgesic:** Medication for pain in the form of a general analgesic or a specific medicine that will numb the pain in the urinary tract may be required.

### **Follow up:**

If your UTI is uncomplicated, it doesn't need a follow up  
If the UTI's are frequent, further evaluation must be done, including –

- Referral to urologist
- Ultrasound tests
- Cystoscopy

### **Prognosis:**

- Most UTI's will improve with appropriate antibiotics and should have no long-term consequences.
- Women with certain STD's can lead to scarring of the reproductive tract and fertility problems if not diagnosed and treated at proper time

### **References:**

<https://en.wikipedia.org/wiki/Dysuria>

[http://www.emedicinehealth.com/dysuria/article\\_em.htm](http://www.emedicinehealth.com/dysuria/article_em.htm)

<http://www.webmd.com/women/dysuria-causes-symptoms>

<http://www.drugs.com/health-guide/dysuria.html>

*You have the best remedies for Dysuria in Ayurveda. Ayurvedic medicines are not symptomatic. Rather they have a gross impact on general health and well being too. Thus, while you get relieved from your dysuria you may also get relieved from the systemic diseases in its backdrop. They not only remove the disease from the root level but also provide you with long-standing immunity.*

*But don't forget to consult an Expert Ayurveda Doctor for an opinion before starting on with anything because self-medication might be harmful.*

– By Dr MS Krishnamurthy and Dr Raghuram Y.S.

**Consult Dr Raghuram Y.S**

## **Urinary Obstruction – Causes, Types, Symptoms, Treatment – Ayurveda**

This article is by Dr MS Krishnamurthy.

One symptom may be found in many diseases. For the patient, that symptom gives discomfort. But for a physician each and every symptom is important to understand the patho-physiology (origin of the disease) and to exactly diagnose the case.

Dysuria – difficulty in urination (mutrakricchara) and urinary obstruction (mutraghata) are two such disease entities, where 'difficulty in urination' is the common feature.

Many a times, many diseases may have same causative factors. But, based upon the nature of the individual, season of affliction, supporting food and habits, individual's susceptibility and severity of the functional (often structural) entities, these two kinds of diseases are manifested.

Common causative factors of the disease urinary tract obstruction, its clinical features, disease classifications, probable line of treatment and common Ayurvedic remedies are discussed here below-

Obstructed urine (Mutraghata) is a dis-eased condition where 'retention of urine' is the cardinal feature, whereas in dysuria (mutrakricchara), difficulty in micturition is the typical characteristic feature. Obstruction and hence retention of urine may be caused by occlusion of the urinary tract or inflammation in the urinary pathway. Often injury, constriction/compressed stones or any other possible foreign bodies may result in this pathological condition.

### **Urinary obstruction causes:**

1. Vegadharana (suppression of natural urges)- [Read a related article](#)
2. Rooksha ahara (intake of dry food and less intake of water) – Rooksha means dry, Ahara means food.
3. Sroto rodha (obstruction to the urinary tract due to stones, gravel, foreign body etc). Sroto means body channel, rodha means obstruction.

### **Origin of Retention of urine:**

Due to the above said causative factors the Doshas get aggravated. It is predominantly Vata Dosha. The vitiated Doshas mix up with (samsarga) urine and hence obstruct the flow of urine. Here, due to the influence over Apana vata, cited at Basti pradesha (bladder) the pathology continues and the urinary retention is caused.

### **Common clinical features of urinary obstruction:**

Here, one can find several possibilities like interrupted flow of urine, complete obstruction of the urinary tract, non production of urine, reduced or incomplete production of urine, incomplete or complete excretion of urine etc.

### **Classification of urine obstruction:**

Based upon the clinical features, Ayurvedic text books explain 3 kinds of urinary obstruction.

#### **1. Vata kundalika:**

Due to dry food, less intake of water or suppression of natural urges, Vata dosha is vitiated and it is lodged in bladder. As it vitiates urine, it is retrograded (kundalikrita) and drive the urine in interrupted manner.

It is common in the people who work in night shift and in those who take junk and spicy food excessively.

#### **2. Ashteela (Vatashteela):**

Specific causes aggravate Vata dosha and hence obstruct the urinary pathway by distending the bladder and rectum. This causes severe pain during urination as well as defecation.

This is common in the people who are with sedentary life style.

#### **3. Vata basti:**

Constant suppression of urinary urge (due to various personal factors), aggravated Vata obstructs the urethral orifice of the urinary bladder. Thus, it inhibits the excretion mechanism of urine. This leads to partial or full retention of urine in the bladder.

Ultimately it causes pain in the abdomen and supra pubic (lower abdomen) area. Often itching or irritation may be also associated as



there is relaxation of muscular coat and contraction of sphincters. It is very common in working women, executives and people who travel for long.

#### **4. Mutrateela:**

Withholding (suppression) the urinary urge for longer duration or post pone of the urge results in gradual (slow) excretion of urine when one goes for urination. This is called mutrateela. In this condition often pain may complain passing little by little urine. This is usually caused due to fatigue of the muscles and sphincters due to constant withholding of urine.

This is common in women, drivers, executive officers, managers and those with high profession who are busy due to their work schedule.

#### **5. Mutra jatara:**

Constant suppression of urinary urge leads to back pressure and hence the bladder is distended. Further, vitiated Apana vata occupies whole bladder and nearby organs and causes severe distention due to exerted pressure. Thus, it creates excruciating pain in the lower part of the bladder. Often gaseous distention of abdomen and constipation are also associated. When the individual goes for urination, large amount of urine is passed with difficulty in prolonged time period. It is common in the school children, security guards and officers, accountants, bank employees, painters etc.

#### **6. Mutrotsanga:**

When the urine is obstructed in the bladder or urethra for longer duration, due to various factors (functional or structural), there will be haematuria (blood with urine). Or else little urine is passed with difficulty (dribbling) or with pain. Such a condition is called as Mutrotsanga. Obstruction due to foreign bodies or urinary stones may also lead into such a condition.

This is commonly witnessed in the patients with long persisting diseases of urogenital system like urinary calculi, recto-vesicle fistula, chronic kidney disorders etc.

**7. Mutrakshaya:** In the individuals who are physically exhausted, those who suffer from dehydration (primary or secondary), the aggravated vata and pitta Doshas occupy the bladder. Due to this,

the quantity of output of urine is reduced and hence pain and burning sensation are associated with the main complaint of dysuria. This condition is called Mutrakshaya in Ayurvedic classics. Kshaya means decrease. Mutra means urine. This is common in the laborers who work near the fire and in chemical factories, mines etc.

### **8. Mutragranthi:**

Due to the respective factors rakta (blood), vata and kapha are vitiated and they are lodged in the urethral orifice causing a cystic or nodular growth. Due to this, the person passes the urine with much difficulty. The patient will feel excruciating pain similar to the pain caused during urinary calculi. The condition is known as Mutra granthi.

This is seen commonly witnessed in bed ridden patients.

**9. Mutrashukra:** Shukra means semen. The person who indulges in sex, while he is having the urge of urination, will ejaculate the semen mixed with urine or excretes the urine before or after seminal ejaculation. In this condition, the semen appears like ash dissolved in urine.

This diseases condition is found only in men and in those who have severe sexual urge and unplanned sexual indulgence.

**10. Ushna vata:** Heavy exercise, long walk under extreme Sunligh cause the aggravation of pitta and vata dosha. The aggravated doshas are lodged in the urinary pathway. There, it causes inflammation in the nearby areas -bladder, urethra, rectum etc. This leads to yellowish urine or blood mixed urine. In this condition, the individual passes the urine with difficulty (dysuria) and very frequently. Severe pain is also associated. It is observed in the outdoor workers, laborers, sports persons etc.

### **11. Mutrasada:**

Vitiated pitta and kapha doshas together lodged in urinary bladder. There, the urine is concentrated and consolidated by Vata dosha. It produces reddish yellow (hematuria) urine which is often associated with solids (cast cells). Burning sensation, dysuria and itching are also associated in this condition.

It is common in the patients with chronic renal failure or dehydration conditions.

**12. Vidwighata:** Vit means faeces Vighata means obstruction.

In the individuals with dry nature (vata prakriti) and who are debilitated, often vata aggravates and the stools are derived upwards (retrograded). Meanwhile, vitiated Vata moves through the urinary tract and enters the bladder. Due to this, the individual excretes urine with the smell of stools. Difficulty in micturition is associated along with mild pain.

It is found as surgical complication in few of the surgeries related to the abdominal organs or uro- genital system.

**13. Basti kundala:**

Long travelling or heavy brisk walk, jumping, falling, physical exertions, injury etc may cause the disposition/prolapse of the urinary bladder. Due to this, the bladder will bulge and attain upward protrusion. This causes severe pain, pulsation, burning sensation and distress. This ultimately leads to interrupted urine, pain and stiffness, cramps, distress in the lower abdomen (supra pubic area), heaviness etc.

This is common in accidental injuries, sports injuries, wrestling, stampede etc.

**General line of treatment of Obstructed urine:**

The general line of treatment of urinary obstruction includes oleation (snehana), sweating therapy (swedana), oleaginous purgation (snigdha virechana), enema (basti) and urethral enema (uttara basti). Among the oral medications, priority is given for soothing, coolant, sweet and unctuous- diuretic (mutrala) substances.

**Single drugs useful in urinary retention/obstruction:**

- 1 Punarnava – Boerhavia diffusa Linn.
- 2 Usheera – Vetiveria zizanioides (Linn.) Nash.
- 3 Sariva – Hemidesmus indicus Schult.
- 4 Chandana – Santalum alba Linn.
- 5 Gokshura – Tibulus terrestris Linn.
- 6 Pashanabheda – Bergenia ligulata (Wall.) Engl.
- 7 Bala – [Sida cordifolia](#) Linn.

- 8 Shatavari – Asparagus racemosus Willd.
- 9 Phalgu – Ficus carica Linn.
- 10 Ikshu – Sugar cane – Saccharum officinarum Linn.
- 11 Durva – Cynodon dactylon (Linn.) Pers.
- 12 [Guduchi](#) – Tinospora cordifolia (Willd.) Miers.

Formulations recommended in Urinary retention/obstruction:

1. [Gokshuradi guggulu](#)
2. [Usheerasava](#)
3. Punarnavadi guggulu
4. Chandanasava
5. Chandraprabha vati
6. Trinapanchamoola kashaya
7. Chandrakala rasa
8. Veerataradi kashaya
9. Godanti bhasma
10. [Vastyamayantaka ghrita](#)
11. Varunadi ghrita
12. Trikantaka ghrita

### **Wholesome diet in obstructed urine:**

1. Sugar cane juice (ikshurasa)
2. Milk (dugdha)
3. Warm water (ushnodaka)
4. Dry grapes (raisins) (draksha)
5. Alkaline substances (kshara)
6. Water melon (karkati)
7. Musk melon (mamsa karkati)
8. Cucumber (trapusa)
9. Ash groud (kooshmanda)
10. Fruit juice (phalarasa)
11. Thin rice gruel (manda)
12. Rest (vishrama) etc

### **Unwholesome diet in obstructed urine:**

1. Heavy exercise (vyayama)
2. Spicy food (vidahi ahara)
3. Exhaustion (shrama)
4. Dry food (rukshahara)

5. Junk food (paryushiata ahara)
6. Sexual indulgence (vyavaya)
7. Awakening (reduced sleep) (jagarana)
8. Suppression of natural urges (vegarodha)
9. Bitter gourd (karavellaka)
10. Pulses (dicotyledons) (shimbi dhanya)
11. Frozen beverages (ati shaityata)
12. Incompatible food stuff (viruddhashana)etc

Dear easy Ayurveda readers, I am finding pleasures in narrating all the hidden facts related to the simple but grave complaints like urinary retention. Even though the symptom may remain the same, the underlying patho-physiology is quite severe. This appears true in many diseases. So it is told in classical Ayurveda literature that the enemies (enmity) and diseases should be checked as and when they are originated and one should not wait till it completely triggers up.

## **Urinary calculi – Home Remedies, Ayurved Treatment, Diet, Recipes**

This article is contributed by Dr MS Krishnamurthy and Dr Mahesh. Urinary calculus is commonly known as kidney stones. In Ayurvedic literature it is referred as Mutrashmari. Mutra means urine, Ashmari means stone. It is a troublesome complaint which may become an emergency at any point of time. Though it is a structural condition, Ayurveda offers varieties of remedies and treatment regimen. Let us have a look.

### **Home remedies for kidney stones:**

- Mix 1 teaspoon of Basil leaves juice with 1 teaspoon of honey, mix, take it early in morning
- Take 4 teaspoon horse gram, add half litre of water, hit this mixture up to it reduces to one fifth, collect soup, add 2 teaspoon crushed pomegranate seeds, mix, filter and take once a day.
- Take glass of tomato juice with pinch of salt and piper every morning.
- Take watermelon juice daily.
- Take glass of lemon juice 4 times a day.
- Take 3 gm **Gokhru (Gokshura)** and 7 gm Kulthi (horse gram), soak for 6 hours in a liter of water, in morning boil to reduce half, filter and take this in a day at regular intervals.
- Boil 2 figs- Anjeer in a cup of water and take it in early morning.
- Regularly take celery.
- Drink plenty of purified water, coconut water, barley water every day.

### **Common clinical features of kidney stones:**

Sudden pain in the right or left lower abdomen (flanks) which radiates from back to front,

Pain during urination,

Burning sensation during urination

Pain in the bladder and urethra,

Reduced urine output,

Yellow or reddish-yellow colored urine,  
Lethargy,  
vomiting-sensation,  
headache, bodyache etc.

### **Specific classical features of urinary calculi:**

Severe pain in the umbelicus-median raphae, urinary bladder and inguinal region (*nabhi-seevani-basti-kukshi shoola*),  
Obstruction to the flow of urine (*visheerna dhara*),  
Pain during micturition (*mootra pravritte sati shoola*),  
Quite pleasure and comfort on passing the stone/gravels in urine,  
Bleeding during urination (*rakta mutrata*), due to the abrasion caused by the urinary calculi

Distention of bladder, pain in pubic area, bad odor of the urine, dysuria (difficulty in urination), fever and tastelessness are the other features appear in few of the cases.

### **Types of Kidney stones:**

There are mainly 5 basic kinds of stones. These build up may be of following kind.

- Calcium –
- Calcium Oxalate stone
- Calcium Phosphate stone
- Ammonia – Ammonium stone
- Uric acid – Uric acid stone
- Cystine – Amino acid stone.

### **Types of stones:**

Build up urinary calculi are classified according to their types depending on their location and the chemical properties.

### **Depending on location:**

1. Nephrolithiasis – These calculi are found in the kidneys.
2. Urolithiasis – These calculi originates anywhere in the urinary system, kidneys and urinary bladder.
3. Uretrolithiasis – These calculi are found in the ureter.

4. Cystolithiasis – These calculi are found in the urinary bladder.
5. Calyceal calculi – These are minor or major calyxex.

**Depending on Chemical composition:**

**1. Calcium oxalate crystals:** These are formed by dietary oxalate containing vegetables, fruits and nuts. In this kind urine becomes acidic and shows low pH value.

**2. Calcium phosphate crystals:** These are due to alkaline urine and having high pH value.

**3. Uric acid crystals:** These are formed by rich animal protein, purines, meat, fish etc. in the diet. In this urine is acidic and high pH value.

**Cystine crystals ;-** Cystine is a water soluble white coloured aminoacid derived from protein diet. When it is released in kidneys, crystals are formed.

**Struvite crystals ;-** It is a magnesium ammonium phosphate, derived from high magnesium based diet. These are formed due to the infection in, alkaline urine.

**Causes**

There are some factors responsible for kidney stone formation are as –

**General factors:**

Due to worse lifestyle, sleeplessness, odd diets, heavy consumption of fast food, preserved foods etc.

Deficiency of Vitamin A.

Intake of Antacid drugs.

Thyroid disease.

Excess intake of particular food item.

Use of catheter for long term.

Gastric surgery.

Obesity.

Infection in kidneys.

**Age.** Generally calculi are found in the age group 20 to 45 years. In children these are found rarely. If it is found in the child then it is due to defect in metabolism and known as amino aciduria.



**Sex.** These are largely found in males than the females, because males remain away from home for a long time and their body water gets lost due to exertion.

**Geographical conditions** – Peoples living in warm and dry regions have dryness in their body, body water is evaporated.

Also may be due to the heavy water, fluoride containing water. Such heavy water resources are found in many districts of India, particularly Jabalpur, Gaya, Amritsar, Chandigarh, Delhi to Kanpur belt, Jamnagar, Rajkot, Indore, Bhopal, Saurashtra and the hilly areas, where this disease is found on a large scale.

### **Causes for Kidney stones as per Ayurveda –**

In Ayurveda, since from the *Dhanwantari* it is known and illustrated well. *Dhanwantari* had explained it as a "*Mutra Asmari*" meaning urinary calculi. After him in the Ayurveda texts- *Ashtanga Hridaya*, *Sushruta Samhita* etc also explained in detail the causes, symptoms, diagnosis, precautions, and treatment. As per these references the causes are determined by the factors like –

- Apathya Aahara (unwholesome/ odd food)
- Low water consumption.
- Urinary tract infection.
- Mutravirodh, Shodhana dosha (resistance in the urine elimination)
- Chemical drugs.
- Idiopathy etc.

Ayurvedic classical literature have emphasized two important factors as the reasons for urinary calculi.

**Improper body detoxification (*asmashodhana*):** If the person indulges in unwholesome food and habits for long and suppresses the natural urges like urination, bowel habits etc naturally the toxins are retained in the body. Ultimately they are sediment and precipitate in the bladder which is the organ related to the expulsion of *kleda* (moisture) from the body.

**Improper food habits (*apathya sevana*):** Untimely eating, over eating, indigestion, unwholesome food and beverages, sedentary lifestyle, less intake of water etc cause improper evacuation of the

metabolic wastes. Thus, they are deposited in the path way of excretory systems leading to kidney stones.

Other than this,  
heavy exercise (*ati vyayama*) leading to dryness of the body,  
spicy food (*vidahi ahara*),  
strong medicines (*teekshnoushadha*),  
dry food (*rooksha ahara*),  
excess walking (*ati adhwā*),  
riding the vehicles/horses (*ashwa yana*),  
non vegetarian diet (*mamsala ahara*),  
loss of sleep (*nidra alpata*),  
salty food (*lavana ahara*) etc also stand as the supporting factors for Urinary calculi.

### **Basic causative factors for Doshā aggravation:**

Accordingly to the doshas/ prakopa the causes are classified as *Vata dosha*, *Pitta dosha*, *Kapha dosha* and *Shukraj dosha*, called *tidosh vyadhi*.

Predominant cause is by *kapha dosha*.

Disease process and pathogenesis.:

***Vata dosha***- Due to *vata dosha* the *vata* is accumulated in the *vasthi* (urinary bladder), its qualities are *rukshaguna* (dry-rough), it stimulates to dry up *mutra*, (Urine), *shukra*, *pitta* are converted to urine crystals.

***Kapha dosha*** –It is *Guru* (dominant), *snigdha* (oily), it build up the crystals together to form a stone. It is a soft stone and whitish in colour.

***Pitta dosha*** – It is due to high acidic urine and forms blackish stone.

### **Pathology of urinary calculi:**

Due to the above said factors, the urine gets concentrated and its acidity increases. Reduced quantity of urine, leads to increased dryness, sedimentation of salts, leading to stone formation and obstruction to urine flow.

It results in painful urination. Often it is associated with burning sensation. As the muscular tone is reduced, fatigue is complained in the localized area, pain is found in the nearby parts like bladder,

flanks, back, urethra etc. Due to the accumulation of toxic substances (morbidly) headache is also caused.

### **Common symptoms of Ashmari**

Pain over *nabhi* (naval), bladder, veins, ducts.

Irritation on urination.

Frequently & obstructed urination. *Mutravisarga dosh.*

Hematuria,

### **Features of Ashmari based upon Tridosha dominance:**

#### **Vataja ashmari:**

Severe pain during urination,

teeth biting,

shivering,

pain in the genitalia,

long persisting pain in the umbilicus,

expulsion of *vayu* during urination (obstruction to the free flow of urine) and defecation,

Blue or bluish red colored urine,

and small sized stones are the features of Kidney stones due to Vata imbalance.

Excruciated pains, sever pains, pulses.

Pain gnashes upto teeth, palms.

Irritation, burning in penis, painful defecation and belching.

Hematuria

#### **Pittaja Ashmari:**

Burning sensation near the bladder,

warmth in the genitalia,

urinary calculi similar to the seeds of *Bhallataka* (marking nut) and

Reddish yellow colored stones are the features of Pitta dominant urinary calculi.

Burning, sucking, drawing like feelings.

Urine colour yellowish red.

Associated with fever, chills.

#### **Kaphaja ashmari:**

Pricking pain in the bladder,

Sensation of cold and heaviness,

Large-soft-honey or white colored stones are the features of

Kaphaja urinary calculi.  
Part of bladder gets pains.  
Stiffness at the region of pain.  
Brusting feelings in the organs.  
Urine colour whitish.

### **Shukraja ashmari – Spermolith**

Constant suppression of semen results in this kind of stones in men. This is co-related to spermolith.  
Pain in the bladder, dysuria, inflammation in the scrotum and decreased sexual libido are the features of this kind of stones.  
Discharge of semen and sediment occurred by excessive coitus or abrupt or sudden stopping sexual act.  
Associated with dysuria, scortum swelling.

### **Structures of stones according to *dosha*–**

#### ***Vataj* stones are-**

- dusty coloured,
- rough
- Hard, faceted and nodular.
- it resembles uric acid stones.

#### ***Pittaj* stones are –**

Reddish, Blakish, Yelloish, honey coloured.  
look like seed by shape.  
it resembles to calcium oxalate stones, uric acid stone, cystine stone.

#### ***Kaphaj* stones are-**

whitish, brilliant coloured.  
it resembles to calcium phosphate stones.

### **Complications of Urinary calculi:**

Debility, **fatigue**, emaciation, abdominal pain, tastelessness, anemia, burning sensation during urination, thirst, chest pain and vomiting are the complications of urinary calculi.

### **Diagnosis:**

Diagnosis of kidney stone is possible by physical examination, and other examinations.

1. Physical examination by observations of pain sites
2. Blood examination- for calcium, phosphorus, uric acid, electrolytes, blood urea nitrogen, creatinine, kidney function.
3. Urine examination- for crystals, bacteria, blood particles, pus cells.
4. Ultrasound examination – for size, shape and location of calculi.
5. X- ray of abdomen.

### **Line of treatment of Urinary calculi:**

Mild oleation (*snehana*),  
 Medicines which are penetrative (*teekshna ushna*) and break the stones (*ashmari bhedana*),  
 diuretics (*mutrala dravyas*) – to flush out the small sized kidney stones,  
 sufficient water intake, watery food intake,  
 coolants (*sheetala upachara*) and **remedies to balance Vata** (*vataharaupachara*) are helpful to relieve Ashmari (Urinary calculi).  
 According to the Dosha imbalance each variety of calculi is treated easily and successfully.

### **Single drugs useful in Urinary calculi:**

Pashanabheda – *Bergenia ligulata* (Wall.) Engl.  
 Shunti – Ginger – *Zingiber officinale* Rose.  
 Varuna – *Crataeva nurvala* Buch-Hem.  
 Shigru – **Moringa** – Drumstick tree – *Moringa oleifera* Lam.  
 Gokshura – **Tribulus** – *Tribulus terrestris* Linn.  
 Punarnava – *Boerhavia diffusa* Linn.  
 Kooshmanda – **Winter Melon** – *Benincasa hispida* (Thunb.) Cogn.  
 Shatavari – *Asparagus racemosus* Willd.  
 Kadali – Stem of banana – *Musa paradisiaca* Linn.  
**Kutaja** – *Holarrhena antidysenterica* (Linn.) Wall. Ex. G. Don.  
 Sukshma Ela – Cardamom – *Eletharia cardamomum* Matom.  
 Trapusha – *Cucumis sativus* Linn.  
 Kulattha – Horse gram – *Macrotyloma uniflorum* (Lamk.) Verdc.  
 Shilajit – *Asphaltum punjabinum*  
 Shaka – *Tectona grandis* Linn. F.  
 Ervaru – *Cucumis melo*  
 Karpasa – Cotton tree – *Gossypium herbaceum* Linn.  
 Tinduka – *Diospyrus peregrine* (Gaertn.) Gurke.

## Formulations useful in Urinary calculi:

1. Pashanabhedi kashaya
2. **Varanadi kashayam**
3. Veerataradi kashaya
4. **Chandraprabha vati**
5. **Punarnavashtaka kashaya**
6. Punarnavadi kashaya
7. **Punarnavadi guggulu**
8. **Gokshuradi guggulu**
9. **Elakanadi kwatha**
10. **Trivikrama rasa**
11. **Shilajatu vati**
12. **Jawaharmohra pishti**
13. **Godanti** (karpooora shilajatu) bhasma

### **Ideal diet for kidney stones –**

Mushrooms, germinated beans, pulses, wheat, bajra, green peas, karela, sugar, jam, green chillies, papaya, mango, apple, wheat bran, bengal gram floor.

Ushnodaka (Warm water) – As per ayurveda, hot water relieves Vata and soothes the inner mucous membrane. **Hot water**

### **benefits**

Phalgu (*Ficus carica* Linn.)

Draksha (*Vitis vinifera* Linn.)

Ervaru (*Cucumis melo*)

Purana shali (older rice)

Mudga yusha (green gram soup)

Sita (sugar candy)

**Takra** (buttermilk)

Peya (water) – drinking good amount of water throughout the day.

Kushmanda (ash gourd)

Narikela (coconut water)

Amalaki (goose berry) etc

### **Unwholesome diet and habits:**

Milk, milk derivatives, vanaspati ghee, tea, coffee, eggs, green vegetables, non veg having bones, crabs, etc.

Heavy exercise (*Ati vyayama*), increases Vata and dryness of the body

Suppression of the natural urges (*Vegadharana*) – leads to urine retention in urinary bladder for a long period of time, leading to sedimentation.

Dry food (*Shushkahara-Rukshahara*)

Grain flour (*Pishtaanna*)

Exposure to breeze (*Pravata sevana*)

Working in sunshine (*Arkatapa*)

Excess of sexual indulgence (*Ati vyavaya*)

Kapittha (*Limonia elephantianum* (Correa) Panigrahi.)

Jamboo – *Jamun seeds* – (*Syzygium cumini* (Linn.) Skeels.)

Bisa (*Nelumbo nucifera* Gaertn.)

Excess of astringent food (*Kashaya rasa sevana*)

### **Lost drop...**

Dear readers of Easy ayurveda, Ayurveda system of medicine and lifestyle explains several ways to prevent the occurring of urinary calculi. Ashmari (Urinary calculi) is a dreadful disease and its pain is intolerable and often it is irritant and disturbs normal day-to-day activities. After manifestation of urinary calculi, the victim should be very careful about his/her food and habits.

The altered food habits, busy life schedules and less intake of water or consumption of salty and packed foods are the true reasons for the kidney stones as well as worsening of the disease.

The sedentary lifestyle and intake of **chilled water** is the another major reason for this complaint. Even though role of chilled water in the causation of calculi is evident, much scientific explanations are not available in this regard. But Ayurvedic classics have emphasized that warm water acts as Basti shodhaka (clear the bladder) and hence it is worth to take luke warm water in case of Urinary calculi.

**Surgery for kidney stones** – Further, quite interestingly, Acharya Sushruta is the first person who has explained in detail about the indication of surgery and surgical procedures to be adopted in case of Urinary calculi in Sushruta Samhita -Chikitsa sthana- 7<sup>th</sup> Chapter. Acharya Vagbhata too explained the surgical procedure based upon the ideology of Sushruta in his treatise Ashtanga hridaya -Chikitsa sthana- 11th chapter.

## **Ayurvedic medicines for kidney stones:**

Ayurvedic remedies are given as per situations considering the stages.

- **First stage-** (sever pains in the abdomen region- *Vatahar chikitsa*)
- **Second stage-** (burning at urination – *Pittahara chikitsa*)
- **Third stage-** (Obstructed urination– *Kaphahara chikitsa*)

### **First stage remedies-**

At this stage diuretics and analgesic remedies are given. These are Gokhru- Gokshura powder (puncturepine), Varuna powder (caper tree), Kulthi powder (Dolichos biforus linn) Safed Musli powder, Talimkhana, etc.

### **Second stage remedies –**

Along with first stage remedies, punarvasa, varnadav, pashan behda, tamilkhana, kolilaksh, mako- solenum nigrum, pashanmed, vayavana etc.

### **Third stage remedies –**

At this stage remedies for brusting the stones are given are- Kokilaksh, punarnava, avipathy, hingavasad, ardhvilva, balpunarnava, chandraprabha, gomutraharitaki, vatsamayantaka, dantaharitaki, prvalbhasma, abhrak bhasma, shilajit, kanmada bhasma, brihatyakashya, chandanasava, kalyankshar. Etc.

### **Surgery –**

In acute cases surgery is needed. Nephrolithotomy and Lithotripsy are easier surgeries and does not need cuttings.

### **Diet for oxalate stone:**

**Avoid:** Cashew, spinach, tomato, figs- anjeer, strawberry, beat, koko, sapota, custard apple, chocklet, coffee, etc.

**Take:** Apple, bajra, cauliflower, banana, karela, curd, carrot, egg, green chilli, guava, milk, green peas, potato, green gram, red gram.

### **Uric acid stone:**

**Avoid:** Meat, fish, eggs.

**Take:** Green vegetables, fruits, fruity vegetables, milk, curd, wheat, potato, bajra, sorghum, rice, carrot, sabudana- tapioca.



## **Yoga for Kidney stone patients:**

Suggested Asanas of yoga for kidney stone patients are-

1. Varunasana
2. Paschimothanasana
3. Dhanurasana
4. Pawanmuktasana
5. Uta padasana
- 6.

### **Panchakarma:**

Panchakarma is suggested as it removes all the bad elements out of body, by cleaning all body.

Alternative remedies:

1. Magnetic water therapy
2. Warm water hydrotherapy
3. Morning walk, airbath
4. Wheat grass juice.

Conclusion and clinical experience:

- Kidney stones are formed due to the worse lifestyle, uncontrolled diet.
- Water quality is also responsible.
- More than 95% of calculi can be crushed and expelled out without surgery by Ayurvedic remedies.
- In the emergency for acute cases only surgery may be recommended because it is very expensive for poor peoples.
- Balanced diet can protect from calculi formation.
- Regularly panchakarma in every year keeps away from kidney stone.
- Also after any surgery, regularly intake of Ayurvedic remedies can avoid chances of repetitions of calculi formation

## Charaka Urusthambha Chikitsa – 27th Chapter

27th Chapter of Charaka Samhita deals with Urusthambha Chikitsa – a rather rare medical condition correlated with thigh stiffness or spasticity of thigh.

अथात ऊरुस्तम्भ चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāta ūrustambha cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now, we shall expound the chapter on the “treatment of Urustambha (Spasticity of the thigh)” Thus, said Lord Atreya [1-2]

### Prologue:

श्रिया परमया ब्राह्मया परया च तपःश्रिया।

अहीनं चन्द्र सूर्याभ्यां सुमेरुमिव पर्वतम्॥३॥

धी धृति स्मृति विज्ञान ज्ञान कीर्ति क्षमालयम्।

अग्निवेशो गुरुं काले संशयं परिपृष्टवान्॥४॥

śriyā paramayā brāhmayā parayā ca tapaḥśriyā।

ahīnaṃ candra sūryābhyāṃ sumerumiva parvatam॥3॥

dhī dhṛti smṛti vijñāna jñāna kīrti kṣamālayam।

agniveśo gurum kāle saṃśayaṃ paripṛṣṭavān॥4॥

Once, Agnivesha asked Lord Punarvasu, who was endowed with both of brahminic knowledge as well as elegance, who was like the Mt. Sumeru flanked by the sun and the moon, and who also the

above of wisdom, memory, mundane knowledge, spiritual knowledge, frame and forgiveness, the following questions. [3-4]

**Agnivesa's question: What is the disease contra indicated for Panchakarma?**

भगवन् पञ्च कर्माणि समस्तानि पृथक् तथा।

निर्दिष्टान्यामयनां हि सर्वेषामेव भेषजम्॥५॥

दोषजोऽस्त्यामयः कश्चिद्यस्य तानि भिषग्वर!।

न स्युः शक्तानि शमने साध्यस्य क्रियया सतः॥६॥

bhagavan pañca karmāṇi samastāni pṛthak tathā।

nirdiṣṭānyāmayanāṃ hi sarveṣāmeva bheṣajam॥5॥

doṣajo'styāmayāḥ kaścidyasya tāni bhiṣagvara!।

na syuḥ śaktāni śamane sādhyasya kriyayā sataḥ॥6॥

Oh! Lord, all the 5 purification therapies (Pancha Karma) are described in many instances of disease treatment. Is there any curable disease caused by doshas for the alleviation of which these 5 elimination therapies (Pancha- Karma) are contra- indicated. [5-6]

**Dialogue:**

अस्त्यूरुस्तम्भ इत्युक्ते गुरुणा तस्य कारणम्।

सलिङ्गभेषजं भूयः पृष्टस्तेनाब्रवीद्गुरुः॥७॥

astyūrustambha ityukte guruṇā tasya kāraṇam।

saliṅgabheṣajam bhūyaḥ pṛṣṭastenābravidguruḥ॥7॥

To the above query of Agnivesha replied, "there is such a disease for which PanchaKarma is contra-indicated and it is called Urustambha (spasticity of the thighs)".

Agnivesha again enquired about the etiology, symptomatology and

treatment of this ailment. The preceptor again replied as follows.  
[7]

### **Urustambha nidana and Samprapti:**

स्निग्धोष्ण लघु शीतानि जीर्णाजीर्णे समश्नतः।  
द्रव शुष्क दधि क्षीर ग्राम्यान्पौदकामिषैः॥८॥  
पिष्ट व्यापन्न मद्याति दिवास्वप्न प्रजागरैः।  
लङ्घनाध्यशनायास भय वेग विधारणैः॥९॥  
स्नेहाच्यामं चितं कोष्ठे वातादीन्मेदसा सह।  
रुद्ध्वाऽऽशु गौरवादूरु यात्यधोगैः सिरादिभिः॥१०॥  
पूरयन् सक्थिजङ्घोरु दोषो मेदोबलोत्कटः।  
अविधेय परिस्पन्दं जनयत्यल्प विक्रमम्॥११॥

snigdhoṣṇa laghu śītāni jīrṇājīrṇe samaśnataḥ।  
drava śuṣka dadhi kṣīra grāmyānūpaudakāmiṣaiḥ॥8॥  
piṣṭa vyāpanna madyāti divāsvapna prajāgaraiḥ।  
laṅghanādhyāśanāyāsa bhaya vega vidhāraṇaiḥ॥9॥  
snehāccāmaṃ citaṃ koṣṭhe vātādīnmedasā saha।  
ruddhvā'śu gauravādūrū yātyadhogaiḥ sirādibhiḥ॥10॥  
pūrayan sakthijaṅghoru doṣo medobalotkaṭaḥ।  
avidheya parispandaṃ janayatyalpa vikramam॥11॥

### **Urustambha (spasticity of the thighs) is caused by the following factors:**

Intake of Snigdha (unctuous), Ushna (hot), Laghu (light) and Shita (cold) ingredients when the ingested food is partially digested and partially undigested

Intake of Drava (liquid) and Sushka (dry) ingredients

Intake of Dadhi (yoghurt), Kshira (milk) and meat of animals who are Gramya (domesticated animals), Anupa (animals inhabiting marshy land) and Audaka (aquatic animals)

Intake of Pistanna (pastries) and Madya (alcohol)

Divaswapna – Excessive sleep during the day time and

Prajagraih – dreaming awake at night for a long time

Langhana (Fasting) or Adhyashana (taking food while the previous meal is not digested)

Aayasa (Overexertion) and Bhaya – exposure to fearful situations; and

Vega vidharana – Suppression of the manifested natural urges.

### **Pathology of Urusthambha:**

Because of unctuousness, the Ama (a product of altered digestion and metabolism) located in the gastro-intestinal tract, along with fat causes obstruction to the movement of Vata, etc. Because of heaviness, it immediately reaches the thighs through the downward moving vessels. Etc and being provoked by the powerful fat, these Doshas (morbid material) fill up the lower limbs including the thighs and calf regions to cause involuntary spasms and immobility in these parts. [8-11]

### **Simile of Pond:**

महासरसि गम्भीरे पूर्णेऽम्बु स्तिमितं यथा।

तिष्ठति स्थिरमक्षोभ्यं तद्वदूरुगतः कफः॥१२॥

mahāsarasi gambhīre pūrṇe'mbu stimitaṃ yathā।

tiṣṭhati sthiramakṣobhyaṃ tadvadūrugataḥ kaphaḥ॥12॥

As in a pond which is large, deep and full, the after remains motionless, stable and unagitated, similarly the Kapha shifted to the things remains motionless, stable and unagitated [in Urustambha] [12]

**Further complications:**

गौर वायास सङ्कोच दाह रुक्सुप्ति कम्पनैः ।

भेद स्फुरण तोदैश्च युक्तो देहं निहन्त्यसून् ॥१३॥

gaura vāyāsa saṅkoca dāha ruksupṭi kampanaiḥ ।

bheda sphuraṇa todaīśca yukto dehaṃ nihantyasūn ॥13॥

This ailment (urustambha or spasticity of the thighs) thereafter, gets associated with

Gaura – heaviness

Aayasa – fatigue

Sankocha – contracture

Daha – burning sensation

Ruk – pain

Supti – numbness

Kampana – tremor and

Bheda – breaking,

Sphurana – itching and

Bheda – pricking types of pain leading to the death of the patient

[13]

**Urustambha Nirukti:**

ऊरु श्लेष्मा समेदस्को वात पित्तेऽभिभूय तु।

स्तम्भयेत्स्थैर्यं शैत्याभ्यामूरुस्तम्भस्ततस्तु सः ॥१४॥

ūrū śleṣmā samedasko vāta pitte'bhībhūya tu|  
stambhayetsthairya śaityābhyāmūrustambhastatastu saḥ||14||

### **Definition of Urustambha:**

Kapha associated with Medas affects Vata and Pitta to cause spasticity (Stambha) of the thighs (uru) characterized by their stiffness and coldness because of which the ailment is called Uru-Stambha (Spasticity of the things) [14]

### **Premonitory Signs and Symptoms:**

ध्यान निद्राति स्तैमित्यारोचक ज्वराः|

लोम हर्षश्च छर्दिश्च जङ्घोर्वोः सदनं तथा||१५||

dhyāna nidrāti staimityārocaka jvarāḥ|

loma harṣaśca chardiśca jaṅghorvoḥ sadanaṃ tathā||15||

The premonitory signs and symptoms of Urustambha (spasticity of the thighs):

Dhyana – Fixed Gaze

Ati nidra – excessive sleep

Staimitya – excessive indolence

Aruchi – anorexia

Jwara – fever

Loma harsha – horripilation

Chardi – vomiting and

Jangha uru sadana – Asthenia of the calf region as well as thighs

[15]

### **Mistaken identity:**

वात शङ्किभिरज्ञानात्तस्य स्यात् स्नेहनात् पुनः|

पादयोः सदनं सुप्तिः कृच्छ्रादुद्धरणं तथा॥१६॥

vāta śaṅkibhirajñānāttasya syāt snehanāt punaḥ|

pādayoḥ sadanaṃ suptiḥ kṛcchrāduddharaṇaṃ tathā||16||

Mistaking it as an ailment caused by aggravated Vata Dosha, because of ignorance, if oleation therapy is administered, then these results in asthenia as well as numbness of the legs, and the lifting of the legs becomes difficult. [16]

### **Urustambha Lakshana:**

जङ्घोरु ग्लानिरत्यर्थं शश्वच्चादाह वेदना|

पदं च व्यथते न्यस्तं शीत स्पर्शं न वेत्ति च॥१७॥

संस्थाने पीडने गत्यां चालने चाप्यनीश्वरः|

अन्यनेयौ हि सम्भग्नावूरु पादौ च मन्यते॥१८॥

jaṅghoru glāniratyardham śaśvaccādāha vedanā|

padam ca vyathate nyastam śīta sparśam na vetti ca||17||

saṁsthāne pīdane gatyām cālāne cāpyanīśvaraḥ|

anyaneyau hi sambhagnāvūrū pādau ca manyate||18||

### **Signs and symptoms of Urustambha:**

Jangha uru glani – Excessive fatigue of the calf muscles and thighs

Daha vedana – Constant pain with slight burning sensation

Feeling of pain while putting the feet on the ground

Sheetam sparsham na vetti cha – Insensitivity to cold touch

Lack of control over the functions like standing, pressing the feet on the ground, walking and movement of the lower limbs and

Feeling as if limbs are propelled by someone else (not by himself)

and as if these are broken [17-18]



### Prognosis:

यदा दाहार्ति तोदार्तो वेपनः पुरुषो भवेत्|

ऊरुस्तम्भस्तदा हन्यात् साधयेदन्यथा नवम्||१९||

yadā dāhārti todārto vepanaḥ puruṣo bhavet|

ūrustambhastadā hanyāt sādhayedanyathā navam||19||

If the patient is further afflicted with burning sensation, pain and tremors, then this disease Urustambha (spasticity of the thighs) leads to his death i.e he is incurable. If such signs and symptoms are absent, and if the ailment is of recent origin, then such a patient is treated, i.e he is curable. [19]

### Reasons for prohibiting Panchakarma in Urustambha:

तस्य न स्नेहनं कार्यं न बस्तिर्न विरेचनम्|

न चैव वमनं यस्मात् न्निबोधत कारणम्||२०||

वृद्धये श्लेष्मणो नित्यं स्नेहनं बस्ति कर्म च|

तत्स्थस्योद्धरणे चैव न समर्थं विरेचनम्||२१||

कफं कफस्थानगतं पित्तं च वमनात् सुखम्|

हर्तुमामाशयस्थौ च संसनात्तावुभावपि||२२||

पक्वाशयस्थाः सर्वेऽपि बस्तिभिर्मूलनिर्जयात्|

शक्या न त्वाममेदोभ्यां स्तब्धा जङ्घोरुसंस्थिताः||२३||

वातस्थाने हि तच्छैत्याद्द्वयोः स्तम्भाच्च तद्गताः|

न शक्याः सुखमुद्धर्तुं जलं निम्नादिव स्थलात्||२४||

tasya na snehanaṃ kāryaṃ na bastirna virecanam|

na caiva vamaṇaṃ yasmāta nnibodhata kāraṇam||20||

vṛddhaye śleṣmaṇo nityaṃ snehanaṃ basti karma ca|

tatsthasyoddharaṇe caiva na samarthaṃ virecanam||21||

kaphaṃ kaphasthānagataṃ pittaṃ ca vamaṇāt sukham|

hartumāmāśayasthau ca sraṃsanāttāvubhāvapi||22||  
pakvāśayasthāḥ sarve'pi bastibhirmūlanirjayāt|  
śakyā na tvāmamedobhyāṃ stabdhā jaṅghorusaṃsthitāḥ||23||  
vāstasthāne hi tacchaityāddvayoḥ stambhācca tadgatāḥ|  
na śakyāḥ sukhamuddhartuṃ jalaṃ nimnādiva sthalāt||24||

### **Why Panchakarma is not indicated in Urustambha:**

The reason for which Snehakarma, Vamana, Virechana and Basti are contra-indicated in the treatment of Urustambha is being explained.

Snehana and Basti therapies aggravate Kapha. Purgation therapy is also too ineffective to remove Kapha localized in the thighs). Kapha located in its own place (i.e Amashaya or stomach), and pitta can be easily removed by emesis. Both of these, viz, Kapha and Pitta, located in the Amashaya or stomach can be eliminated by purgation. When located in Pakvashaya (Colon) all the 3 Doshas, viz, Vata Dosha, Pitta and Kapha can be rooted out by enema therapy. But when associated with Ama (product of improper digestion) and fat, and especially when these are firmly located in the thighs, it is impossible to eliminate them by the above mentioned therapies.

Since the Ama and Medas are lodged in the abode of Vayu which is cold by nature and since these are firmly localized there, it is not easy to eliminate them just as it is difficult to lift water located at a lower level. [20-24]

### **Line of treatment:**

तस्य संशमनं नित्यं क्षपणं शोषणं तथा|

युक्त्यपेक्षी भिषक् कुर्यादधिकत्वात्कफामयोः॥२५॥

tasya saṁśamanam nityam kṣapaṇam śoṣaṇam tathā |  
yuktyapekṣī bhiṣak kuryādadhikatvātkaphāmayoḥ||25||

Since Kapha and Ama (product of improper digestion) are predominant in the pathogenesis of Urustambha, the physician should constantly administer appropriate alleviation therapies for their

Kshapana (complete extraction) and  
Shoshana (Absorption / drying of the liquid fraction) [25]

### **Food and Vegetables:**

सदा रूक्षोपचाराय यव श्यामाक कोद्रवान् |

शाकैरलवणैर्दद्याज्जल तैलोपसाधितैः॥२६॥

सुनिषण्णक निम्बार्कवेत्रारग्वध पल्लवैः |

वायसी वास्तुकैरन्यैस्तिकैश्च कुलकादिभिः॥२७॥

sadā rūkṣopacārāya yava śyāmāka kodravān |

śākairalavaṇairdadyājjala tailopasādhitaiḥ||26||

sunīṣaṇṇaka nimbārkavetrāragvadha pallavaiḥ |

vāyasī vāstukairanyaistiktaiśca kulakādibhiḥ||27||

The patient of Urustambha is constantly given ununctuous regimes, So, Yava – Barley (*Hordeum vulgare*) (barley), Syamaka (Millet) and Kodrava along with Vegetables cooked with water and oil without adding salt. Leaves of Sunisannaka, Nimba – Neem (*Azadirachta indica*), Aragvadha (*Cassia fistula*), Vayasi (*Kakamachi* – *Solanum nigrum*), Vastuka – *Chenopodium murale* and bitter Vegetables like Kulaka (*karavellaka* – *Momordica charantia*) are useful for the patient. [26-27]

**Drinks:**

क्षारारिष्ट प्रयोगाश्च हरीतक्यास्तथैव च।

मधूदकस्य पिप्पल्या ऊरुस्तम्भ विनाशनाः॥२८॥

kṣārāriṣṭa prayogāśca haritakyāstathaiva ca।

madhūdakasya pippalyā ūrustambha vināśanāḥ॥28॥

Administration of Alkali preparations, Arista (medicated wines), Haritaki—Terminalia chebula, after added with honey and Pippali – Long pepper cures Urustambha. [28]

**Samangadi Yoga:**

समङ्गां शाल्मलीं बिल्वं मधुना सह ना पिबेत्।

samaṅgāṃ śālmalīṃ bilvaṃ madhunā saha nā pibet।

The patient suffering from Urustambha should take

[Samanga – Rubia cordifolia](#),

[Shalmali – Salmalia malabarica](#) (Gum- resin) and

[Bilva – Aegle marmelos](#) along with honey. [1/2 29]

**Srivestakadi Yoga:**

तथा श्रीवेष्टकोदीच्य देवदारुनतान्यपि॥२९॥

चन्दनं धातकीं कुष्ठं तालीसं नलदं तथा॥३०॥

tathā śrīveṣṭakodīcyā devadārunatānyapi॥29॥

candanam dhātakīṃ kuṣṭham tālīsaṃ naladam tathā॥30॥

The patient may also be given

Srivestaka

Udicya – Andropogan vetiveria,

Devadaru (Cedrus deodara),

Nata (Valeriana wallici),  
Chandana (Sandalwood – Santalum album),  
Dhataki – Woodfordia fruticosa,  
Kushta – Saussurea lappa,  
Talisa – Taxus baccata and  
Nalada – Nordastachys jatamamsi along with honey [29 ½ – ½ 30]

### **Kalkas (recipes in the form of Paste):**

मुस्तं हरीतकीं लोध्रं पद्मकं तिक्त रोहिणीम्||३०||

देवदारु हरिद्रे द्वे वचां कटुक रोहिणीम्|

पिप्पलीं पिप्पलीमूलं सरलं देवदारु च||३१||

चव्यं चित्रकमूलानि देवदारु हरीतकीम्|

भल्लातकं समूलां च पिप्पलीं पञ्च तान् पिबेत्||३२||

सक्षौद्रानर्धं श्लोकोक्तान् कल्कानूरुग्रहापहान्|३३|

mustaṃ harītakīm lodhraṃ padmakam tikta rohiṇīm||30||

devadāru haridre dve vacāṃ kaṭuka rohiṇīm|

pippalīm pippalīmūlam saralam devadāru ca||31||

cavyam citrakamūlāni devadāru harītakīm|

bhallātakam samūlām ca pippalīm pañca tām pibet||32||

sakṣaudrānardha ślokoktān kalkānūrugrahāpahān|33|

The following 5 recipes cure Urustambha (spasticity of thighs):

Musta (Cyperus rotundus), Haritaki – Terminalia chebula, Lodhra

(Symplacos racemosa), Padmaka – Prunus puddum and Tikta-

Katukarohini – Picrorhiza kurroa

Devadaru – Cedrus deodara, Haridra (turmeric – Curcuma longa),

Daru-Haridra – Berberis aristata, Vacha (Acorus calamus Linn.) And

Katuka- Katukarohini – Picrorhiza kurroa

Pippali – Long pepper fruit – Piper longum, Pippali Mula, Sarala and

Deva-Daru – Cedrus deodara

Chavya – Piper retrofractum, root of Chitraka – Plumbago zeylanica,

Deva- Daru – Cedrus deodara and Haritaki – Terminalia chebula

and

Bhallataka (Semecarpus anacardium Linn.), Pippali Mula and Pippali

– Long pepper fruit – Piper longum.

All the above mentioned recipes in the form of paste are to be taken along with honey. [30 ½ – ½ 33]

### Churna Yoga:

शाईगेष्टां मदनं दन्तीं वत्सकस्य फलं वचाम् ||३३||

मूर्वामारग्वधं पाठां करञ्जं कुलकं तथा|

पिबेन्मधुयुतं तुल्यं चूर्णं वा वारिणाऽऽप्लुतम्||३४||

सक्षौद्रं दधिमण्डैर्वाऽप्यूरुस्तम्भ विनाशनम्|

मूर्वामतिविषां कुष्ठं चित्रकं कटुरोहिणीम्||३५||

पूर्ववद्गुग्गुलुं मूत्रे रात्रिस्थितमथापि वा|

स्वर्णक्षीरीमतिविषां मुस्तं तेजोवतीं वचाम्||३६||

सुराहं चित्रकं कुष्ठं पाठां कटुक रोहिणीम्|

लेहयेन्मधुना चूर्णं सक्षौद्रं वा जला प्लुतम्||३७||

फलीं व्याघ्रनखं हेम पिबेद्वा मधुसंयुतम्|

त्रिफलां पिप्पलीं मुस्तं चव्यं कटुक रोहिणीम्||३८||

लिह्याद्वा मधुना चूर्णमूरुस्तम्भार्दितो नरः|३९|

śārṅgeṣṭāṃ madanaṃ dantiṃ vatsakasya phalaṃ vacām ||33||

mūrvāmāragvadhaṃ pāṭhāṃ karañjaṃ kulakaṃ tathā|

pibenmadhuyutaṃ tulyaṃ cūrṇaṃ vā vāriṇā"plutam||34||

sakṣaudraṃ dadhimaṇḍairvā'pyūrustambha vināśanam|

mūrvāmativiṣāṃ kuṣṭhaṃ citrakaṃ kaṭurohiṇīm||35||

pūrvavadgugguḷuṃ mūtre rātristhitamathāpi vā|

svarnaḥṣīrīmativiṣāṃ mustaṃ tejovatīṃ vacāṃ||36||  
surāhvam citrakam kuṣṭham pāṭhām kaṭuka rohiṇīm|  
lehayenmadhunā cūrṇam sakṣaudram vā jalā plutam||37||  
phalīm vyāghranakham hema pibedvā madhusaṃyutam|  
triphalām pippalīm mustaṃ cavyam kaṭuka rohiṇīm||38||  
lihyādvā madhunā cūrṇamūrustambhārdito naraḥ|39|

The patient suffering from Urustambha should take the following recipes:

Sarngestadi Yoga: All these ingredients taken in equal quantities is made to a powder:

Sarngesta (Gunja) – *Abrus precatorius*

Madana – *Randia dumetorum*

Danti – *Baliospermum montanum*

Fruits (seeds) of Vatsaka (*Holarrhena antidysenterica* Wall.),

Vacha (*Acorus calamus* Linn.),

Murva – *Marsdenia tenacissima*

Aragvadha (*Cassia fistula*),

Patha – *Cissampelos parriera*

Karnja – *Pongamia glabra* and

Kulaka (*Karavellaka* – *Momordica chirantia*).

Adjuvant: honey added with water or with honey and whey

### **Murvadi Yoga:**

In the above mentioned manner the powder of

Murva – *Marsdenia tenacissima*

Ativisa – *Aconitum heterophyllum*

Kushta – *Saussurea lappa*,

Chitraka – Leadword – *Plumbago zeylanica* and

Katu-Katukarohini – Picrorhiza kurroa may be taken.

Guggulu – Commiphora mukul is soaked overnight in cow's urine and taken.

Svarnaksiryadi Yoga: The powder of

Svarna-Ksiri – Panicum sumatrense

Ativisa – Aconitum heterophyllum

Musta (Cyperus rotundus)

Tejovati – Zanthoxylum alatum

Vacha (Acorus calamus Linn.

Surahva

Chitraka – Leadword – Plumbago zeylanica,

Kushta – Saussurea lappa

Patha – Cissampelos parriera and

Katuka- Katukarohini – Picrorhiza kurroa is made by adding honey.

Alternatively, the powder may be mixed with water and honey, and taken.

The Powder of Phali (Nyagrodha – Ficus bengalensis), Vyaghra-

Nakha – Capparis zeylanica and Hema (Mesua ferrea) (Naga-

Kesara) may be taken by the patient.

The powder of Triphala (Haritaki – Terminalia chebula, Vibhitaka –

Terminalia bellerica and Amalaki – Phyllanthus, emblica), Pippali –

Long pepper fruit – Piper longum, Musta (Cyperus rotundus), Cavya

and Katuka- Katukarohini – Picrorhiza kurroa may be made to a

Linctus, and taken. [ 33 ½ – ½ 39]

### **Nourishing Therapy:**

अपतर्पणजश्चेत् स्याद्दोषः सन्तर्पयेद्धि तम्॥३९॥

युक्त्या जाङ्गलजैर्मांसैः पुराणैश्चैव शालिभिः।



apatarpaṇajaścet syāddoṣaḥ santarpayeddhī tam||39||  
yuktyā jāṅgalajairmāṃsaiḥ purāṇaiścaiva śālibhiḥ|

If the diseases Urustambha is caused by Apatarpana (depletion of tissues), then the patient is appropriately given Santarpana (nourishing) therapy consisting of the meat of animals inhabiting Jangala Desha (the land with shrubs and small trees) and old Shali rice. [39 ½ – ½ 40]

### **Oleation and Fomentation Therapies**

रूक्षणाद्वातकोपश्चेन्निद्रानाशार्ति पूर्वकः||४०||

स्नेह स्वेद क्रमस्तत्र कार्यो वातामयापहः|

rūkṣaṇādvātakopaścennidrānāśārti pūrvakaḥ||40||

sneha sveda kramastatra kāryō vātāmayāpahaḥ|

If because [of excessive use] of ununctuous therapies, Vata Dosha gets aggravated causing thereby insomnia and pain, then the patient is given oleation and fomentation therapies for the alleviation of the ailments caused by Vata Dosha. [40 ½ – ½ 41]

### **Piluparnyadi Taila**

पीलुपर्णी पयस्या च रास्ना गोक्षुरको वचा||४१||

सरलागुरु पाठाश्च तैलमेभिर्विपाचयेत्|

सक्षौद्रं प्रसृतं तस्मादञ्जलिं वाऽपि ना पिबेत्||४२||

pīluparṇī payasyā ca rāsnā gokṣurako vacā||41||

saralāguru pāṭhāśca tailamebhirvipācayet|

sakṣaudraṃ prasṛtaṃ tasmādañjaliṃ vā'pi nā pibet||42||

Oil is cooked by adding

Piluparni (Morata – Chonemorpha fragrans)

Payasya – Impomoea paniculata,  
Rasna (Vanda roxburghi / Pluchea lanceolata),  
Goksuraka – Tribulus terrestris  
Vacha (Acorus calamus Linn.),  
Sarala,  
Aguru – Aquallaria agallocha and  
Patha – Cissampelos parriera  
Adjuvant: 1 Prasta or 1 Anjali of this medicated oil is taken by  
adding honey (1/4th in quantity of the medicated oil). [41 ½ – 42]

### **Kusthadya Taila:**

कुष्ठ श्रीवेष्टकोदीच्य सरलं दारु केशरम्।  
अजगन्धाऽश्वगन्धा च तैलं तैः सार्षपं पचेत्॥४३॥  
सक्षौद्रं मात्रया तच्चाप्यूरुस्तम्भार्दितः पिबेत्।  
(रौक्ष्यान्मुक्त ऊरुस्तम्भार्दितश्च स विमुच्यते)॥४४॥  
kuṣṭha śrīveṣṭakodīcyā saralaṃ dāru keśaram।  
ajagandhāśvagandhā ca tailaṃ taiḥ sārṣapaṃ pacet॥43॥  
sakṣaudraṃ mātrayā taccāpyūrustambhārditaḥ pibet।  
(rauṅṣyānmukta ūrustambhāttataśca sa vimucyate)॥44॥

Mustard oil is cooked by adding  
Kushta – Saussurea lappa  
Srivestaka  
Udicya – Andropogan vetiveria  
Sarala,  
Devadaru (Cedrus deodara),  
Kesara,  
Ajagandha (Ajamoda – Ajowan (fruit) – Trachyspermum  
roxburghianum) and

Ashwagandha – Winter Cherry / Indian ginseng (root) – Withania somnifera

The patient suffering from Urustambha (spasticity should take this medicated oil in appropriate quantity by adding honey. This recipe makes the patient free from ununctuousness leading to the cure of Urustambha [43-44]

### **Saindhavadya Taila:**

द्वे पले सैन्धवात् पञ्च शुण्ठ्या ग्रन्थिक चित्रकात्।

द्वे द्वे भल्लातकास्थीनि विंशतिर्द्वे तथाऽऽढके॥४५॥

आरनालात् पचेत् प्रस्थं तैलस्यैतैरपत्यदम्।

गृध्रस्यूरुग्रहार्शोर्ति सर्ववात विकारनुत्॥४६॥

dve pale saindhavāt pañca śuṅṭhyā granthika citrakāt।

dve dve bhallātakāsthīni viṃśatirdve tathā”ḍhake॥45॥

āranālāt pacet prasthaṃ tailasyaitairapatyadam।

grḍhrasyūrugrahārśorti sarvavāta vikāranut॥46॥

1 Prastha of oil is cooked by adding 2 Palas of Saindhava, 5 palas of Sunthi – Zingiber officinale, 2 Palas of Granthika, 2 Palas of Chitraka – Leadword – Plumbago zeylanica, 20 fruits of Bhallataka (Semecarpus anacardium Linn.) And 2 Adhakas of Aranala (sour vinegar) intake of this medicated oil helps in the procreation of offspring.

It cures

Grdhrasi – sciatica,

Urugraha (spasticity of the thighs),

Arshas – Piles,

Arti – pain and

Sarva vata vikara – all types of diseases causes by the aggravated Vayu. [45-46]

### **Astakatvara Taila**

पलाभ्यां पिप्पलीमूल नागरादष्टकट्वरः।

तैलप्रस्थः समो दध्ना गृध्रस्यूरुग्रहापहः॥४७॥

इत्यष्टकट्वरतैलम्।

palābhyāṃ pippalīmūla nāgarādaṣṭakaṭvaraḥ।

tailaprasthaḥ samo dadhnā gṛdhrasyūrugrahāpahaḥ॥47॥

ityaṣṭakaṭvaratailam।

1 Prastha of oil is cooked by adding 2 Palas of Pipali-Mula and Nagara – Zingiber officinale taken together, 8 Prasthas of Katvara (takra or butter- milk) and 1 Prastha of yogurt. This medicated oil cures sciatica and Urustambha (spasticity of thighs). Thus, ends the description of Astakatvara Taila. [47]

### **External Therapy:**

इत्याभ्यन्तरमुद्दिष्टमूरुस्तम्भस्य भेषजम्।

श्लेष्मणः क्षपणं त्वन्यद्वाह्यं शृणु चिकित्सितम्॥४८॥

वल्मीक मृत्तिका मूलं करञ्जस्य फलं त्वचम्।

इष्टकानां ततश्चूर्णैः कुर्यादुत्सादनं भृशम्॥४९॥

मूलैर्वाऽप्यश्वगन्धाया मूलैरर्कस्य वा भिषक्।

पिचुमर्दस्य वा मूलैरथवा देवदारुणः॥५०॥

क्षौद्र सर्षप वल्मीक मृत्तिका संयुतैर्भिषक्।

गाढमुत्सादनं कुर्यादूरुस्तम्भे प्रलेपनम्॥५१॥

दन्ती द्रवन्ती सुरसा सर्षपैश्चापि बुद्धिमान्।

तर्कारी शिग्रु सुरसाविश्व वत्सक निम्बजैः॥५२॥

पत्रमूलफलैस्तोयं शृतमुष्णं च सेचनम्।  
 पिष्टं तु सर्षपं मूत्रेऽध्युषितं स्यात् प्रलेपनम्॥५३॥  
 वत्सकः सुरसं कुष्ठं गन्धास्तुम्बुरु शिग्रुकौ।  
 हिंस्रार्क मूल वल्मीक मृत्तिकाः सकुठेरकाः॥५४॥  
 दधि सैन्धव संयुक्तं कार्यमेतैः प्रलेपनम्।  
 (ऊरुस्तम्भ विनाशाय भिषजा जानता क्रमम्)॥५५॥

शयोनाकं खदिरं बिल्वं बृहत्यौ सरलासनौ।  
 शोभाञ्जनक तर्कारी श्वदंष्ट्रा सुरसार्जकान्॥५६॥  
 अग्निमन्थ करञ्जौ च जलेनोत्क्वाथ्य सेचयेत्।  
 प्रलेपो मूत्रपिष्टैर्वाऽप्यूरुस्तम्भ निवारणः॥५७॥  
 कफ क्षयार्थं शक्येषु व्यायामेष्वनुयोजयेत्।  
 स्थलान्याक्रामयेत् कल्यं शर्कराः सिकतास्तथा॥५८॥  
 प्रतारयेत् प्रतिस्रोतो नदीं शीतजलां शिवाम्।  
 सरश्च विमलं शीतं स्थिरतोयं पुनः पुनः॥५९॥  
 तथा विशुष्केऽस्य कफे शान्तिमूरुग्रहो व्रजेत्॥६०॥

ityābhyantaramuddiṣṭamūrustambhasya bheṣajam।  
 śleṣmaṇaḥ kṣapaṇam tvanyadbāhyam śrṇu cikitsitam॥48॥  
 valmīka mṛttikā mūlam karañjasya phalam tvacham।  
 iṣṭakānām tataścūrṇaiḥ kuryādutsādanam bhrśam॥49॥  
 mūlairvā'pyaśvagandhāyā mūlairarkasya vā bhiṣak।  
 picumardasya vā mūlairathavā devadāruṇaḥ॥50॥  
 kṣaudra sarṣapa valmīka mṛttikā saṃyutai rbhiṣak।  
 gāḍhamutsādanam kuryādūrustambhe pralepanam॥51॥  
 dantī dravantī surasā sarṣapaiścāpi buddhimān।  
 tarkārī śigru surasāviśva vatsaka nimbajaiḥ॥52॥  
 patramūlaphalaistoyam śrtamuṣṇam ca secanam।  
 piṣṭam tu sarṣapam mūtre'dhyuṣitam syāt pralepanam॥53॥  
 vatsakaḥ surasam kuṣṭham gandhāstumburu śigrukau।

hiṃsrārka mūla valmīka mṛttikāḥ sakuṭherakāḥ||54||  
 dadhi saindhava saṃyuktaṃ kāryametaiḥ pralepanam|  
 (ūrustambha vināśāya bhiṣajā jānatā kramam)||55||  
 śyonākam khadiram bilvam bṛhatyau saralāsanau|  
 śobhāñjanaka tarkārī śvadamṣṭrā surasārjakān||56||  
 agnimantha karañjau ca jalenotkvāthya secayet|  
 pralepo mūtrapiṣṭairvā'pyūrustambha nivāraṇaḥ||57||  
 kapha kṣayārthaṃ śakyeṣu vyāyāmeṣvanuyojayet|  
 sthālānyākrāmayet kalyaṃ śarkarāḥ sikatāstathā||58||  
 pratārayet pratisroto nadīṃ śītajalāṃ śivām|  
 saraśca vimalaṃ śītaṃ sthiratoyaṃ punaḥ punaḥ||59||  
 tathā viśuṣke'sya kaphe śāntimūrugraho vrajet|60|

In the above mentioned verses (nos. 25-47), the recipes to be used internally for the cure of Urustambha are described in brief. Hereafter, recipes to be administered externally for the diminution of kapha will be described which you (addressed to Agnivesha by the preceptor) may hear.

### **Valmika- Mrttikadyutsasana:**

The mud of Ant-hill, the root, fruits and barks of Karanja (Pongamia pinnata), and bricks is made to a powder. This is used for Utsadana (dry rubbing) frequently.

Alternatively, the physician should administer this, Utsadana therapy with the help of the root of Ashwagandha – Winter Cherry / Indian ginseng (root) – Withania somnifera, Arka – Calotropis gigantea, Picumarda (Nimba – Neem (Azadirachta indica)) or Devadaru (Cedrus deodara). Any one of these drugs may be mixed with honey, Sarsapa – Brassica campestris and mud of ant-hill

before being used as thick Utsasana (dry rubbing or massage) or Pralepana (external application).

A wise physician may also apply the paste of Danti – *Baliospermum montanum*, Dravanti (a variety of Danti), Surasa – *Cinnamomum zeylanica* and Sarsapa – *Brassica campestris* for the cure of Urustambha (Spasticity of the thighs).

The warm decoction prepared by boiling water with the leaves, roots and fruits of Tarkari (Jayanti – *Sesbania egyptica*), Sigrū – *Moringa oleifera*, Surasa – *Cinnamomum zeylanica*, Visva, Vatsaka (*Holarrhena antidysenterica* Wall.) And Nimba – Neem (*Azadirachta indica*) may be sprinkled over the affected part.

Mustard is made to a paste by triturating with cow's urine kept overnight and used for external application.

**Vatsakadi Pralepa:**

Vatsaka (*Holarrhena antidysenterica* Wall.), Surasa – *Cinnamomum zeylanica*, Kushta – *Saussurea lappa*, aromatic drugs (like Aguru – *Aquallaria agallocha*), Tumburu – *Zanthoxylum alatum*, Sigrū – *Moringa oleifera*, Himsra – *Nordastachys jatamansi*, Root of Arka – *Calotropis gigantea*, mud of ant- hill and Kutheraka (*Parnasa – Ocimum basilicum*) is made to a paste by adding Yoghurt and Rock-salt a physician conversant with the line of treatment should administer this paste for external application for the cure of Urustambha (Spasticity of the thighs).

**Shyonakadi Pariseka Pralepa:**

Shyonaka – *Orchis mascula*, Khadira (*Acacia catechu*), Bilva – *Aegle marmelos*, Brihati – *Solanum indicum*, Kantakari – *Solanum xanthocarpum*, Sarala, Asana – *Pterocarpus marsupium*, Sobhanjana, Tarkari – *Sesbania aegyptica*, Svadamstra – *Tribulus*

terrestris, Surasa – Cinnamomum zeylanica, Arjaka, Agnimantha – Premna integrifolia and Karanja (Pongamia pinnata) is boiled in water. This decoction is used for sprinkling over the affected part. The above mentioned drugs may be made to a paste by triturating them with cow's urine, and applied eternally for the cure of Urustambha (spasticity of the thighs).

To alleviate Kapha, the able bodied patients are engaged in physical exercise, and they is made to walk over the ground covered with gravels and sand in the morning.

The Patient is made to swim frequently against the current of a river with cold water but harmless (free from dangerous aquatic animals). He may also be advised swimming frequently in a pond having clean cold and stable water. [48- ½ 60]

### **Urustambha – Line of treatment:**

श्लेष्मणः क्षपणं यत् स्यान्न च मारुतमावहेत् ||६०||

तत् सर्वं सर्वदा कार्यमूरुस्तम्भस्य भेषजम्|

शरीरं बलमग्निं च कार्यैषा रक्षता क्रिया||६१||

śleṣmaṇaḥ kṣapaṇaṃ yat syānna ca mārutamāvahet ||60||

tat sarvaṃ sarvadā kāryamūrustambhasya bheṣajam|

śarīraṃ balamagniṃ ca kāryaiṣā rakṣatā kriyā||61||

All the therapeutic measures which alleviate Kapha but do not aggravate Vata should always be employed for the treatment of Urustambha these therapeutic measures should however, be administered to the patient while protecting his physical strength and Agni (power of digestion and metabolism) [60 ½ – 61]



## Summary:

तत्र श्लोकः-

हेतुः प्राग्रूप लिङ्गानि कर्मायोग्यत्वकारणम्।  
द्विविधं भेषजं चोक्तमूरुस्तम्भ चिकित्सिते॥६२॥

tatra ślokaḥ-

hetuḥ prāgrūpa liṅgāni karmāyogyatvakāraṇam।  
dvididhaṃ bheṣajaṃ cuktamūrustambha cikitsite॥62॥

In this chapter on the treatment of Urustambha (spasticity of the thighs), the following topics are discussed:

Etiology of the disease

Premonitory signs and symptoms of the disease

Signs and symptoms of the disease

Unsuitable therapeutic measures, and the reason for their unsuitability and

To categories of therapeutic measures (viz, internal and external therapies) [62]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृतेऽप्राप्ते दृढबल सम्पूरिते चिकित्सा स्थाने  
ऊरुस्तम्भ चिकित्सितं नाम सप्तविंशोऽध्यायः॥२७॥

ityagniveśakṛte tantre caraka pratisaṃskṛte'prāpte dṛḍhabala  
sampūrite cikitsā sthāne ūrustambha cikitsitaṃ nāma  
saptaviṃśo'dhyāyaḥ॥27॥

Thus, ends the 27th chapter with the treatment of Urustambha in the section on treatment of diseases (Chikitsa-Sthana) of Agnivesha's work as redacted by Charaka and supplemented by Dridhabala.



## Charaka Vatavyadhi Chikitsa 28th Chapter

28th Chapter of Charaka Samhita Chikitsa Sthana is called Vatavyadhi Chikitsa Adhyaya. It deals with treatment for various disorders caused due to Vata Imbalance.

अथातो वात व्याधि चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto vāta vyādhi cikitsitam vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on the "Treatment of Diseases caused by Vata". Thus, said Lord Atreya [1-2]

### Importance of Vata Dosha:

वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम्।

वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तितः॥३॥

vāyurāyur balam vāyur vāyur dhātā śarīriṇām।

vāyurviśvamidaṃ sarvaṃ prabhurvāyushca kīrtitaḥ॥3॥

Vata Dosha is the life, It is the strength, it is the sustainer of the body, it holds the body and life together.

Vata is all- pervasive, and Vata is the controller of everything in the universe [3]

### Longevity and Vata Dosha:

अव्याहत गतिर्यस्य स्थानस्थः प्रकृतौ स्थितः।

वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम्॥४॥

avyāhata gatiryasya sthānasthaḥ prakṛtau sthitaḥ |  
vāyuḥ syātso'dhikaṃ jīvedvītarogaḥ samāḥ śatam ||4||

If in a person Vata moves unimpaired, if Vata is located in its own site, and it is in its natural state, then the person lives for more than 100 years free from any disease. [4]

### **Five types of Vata Dosha:**

प्राणोदान समानाख्य व्यानापानैः स पञ्चधा |

देहं तन्त्रयते सम्यक् स्थानेष्व व्याहृतश्चरन् ||५||

prāṇodāna samānākhyā vyānāpānaiḥ sa pañcadhā |

dehaṃ tantrayate samyak sthāneṣva vyāhataścaraṇam ||5||

With its 5 fold divisions, Viz,

Prana, Udana, Samana, Vyana and Apana Vata appropriately controls sustain the functions of the body by its unimpaired movement in the locations concerned. [5]

### **Prana Vata Sthana and karma:**

स्थानं प्राणस्य मूर्धोरःकण्ठ जिह्वास्य नासिकाः |

ष्ठीवन क्षवथूद्गार श्वासाहारादि कर्म च ||६||

sthānaṃ prāṇasya mūrdhōraḥkaṇṭha jihvāsya nāsikāḥ |

ṣṭhīvana kṣavathūdgāra śvāsāhārādi karma ca ||6||

### **Location and function of Prana Vata:**

Prana Vata is located in the

Murdha – head

Ura – chest

Kantha – throat

Jihva – tongue

Aasya – mouth and

Nasa – nose

Its functions are:

Sthivana – spitting

Kshvathu – sneezing

Udgara – eructation

Shvasa – respiration

Aahara karma – deglutition of food. Etc. [6]

### **Location and function of Udana Vata:**

उदानस्य पुनः स्थानं नाभ्युरः कण्ठ एव च।

वाक्प्रवृत्तिः प्रयत्नौर्जोबल वर्णादि कर्म च॥७॥

udānasya punaḥ sthānaṃ nābhyuraḥ kaṇṭha eva ca।

vākpravṛttiḥ prayatnaurjobala varṇādi karma ca॥7॥

Udana Vata Dosha is located in the

Nabhi – umbilicus

Ura – chest and

Kantha – throat.

Its functions are

Vak pravritti – manifestation of speech,

Prayatna – effort

Urja – enThus, iasm

Bala – strength and

Varna – complexion. [7]

### **Location and Function of Samana Vayu:**

स्वेद दोषाम्बु वाहीनि स्रोतांसि समधिष्ठितः।

अन्तरग्नेश्च पार्श्वस्थः समानोऽग्नि बलप्रदः॥८॥

sveda doṣāmbu vāhīni srotāṃsi samadhiṣṭhitaḥ|

antaragneśca pārśvasthaḥ samāno'gni balapradah||8||

Samana Vata is situated in

Sveda Vaha Srotas (channels carrying seat),

DoshaVaha Srotas (channels carrying Doshas) and

Ambu Vaha Srotas (channels carrying aqueous material)

It is located near to the Antaragni (digestive fire / enzymes). It promotes the power of digestion. [8]

### **Location and Function of Vyana Vayu:**

देहं व्याप्नोति सर्वं तु व्यानः शीघ्र गतिर्नृणाम्|

गति प्रसारणाक्षेप निमेषादि क्रियः सदा॥९॥

dehaṃ vyāpnoti sarvaṃ tu vyānaḥ śīghra gatinrṇām|

gati prasāraṇākṣepa nimeṣādi kriyaḥ sadā||9||

The Vyana Vayu moves very swiftly throughout the entire body.

It always functions in the form of

Gati – motion

Prasarana – extension,

Aakshepa – sudden movements

Nimeshadi kriya – Blinking of the eyes and similar other movements (contractions, relaxation, etc). [9]

### **Location and Function of Apana Vayu:**

वृषणौ बस्ति मेढ्रं च नाभ्यूरु वङ्क्षणौ गुदम्|

अपान स्थान मन्त्रस्थः शुक्र मूत्र शकृन्ति च॥१०॥

सृजत्यार्तवगर्भौ च युक्ताः स्थान स्थिताश्च ते|

स्वकर्म कुर्वते देहो धार्यते तैरनामयः॥११॥

vṛṣaṇau basti meḍhram ca nābhyūrū vaṅkṣaṇau gudam|  
apāna sthāna mantrasthaḥ śukra mūtra śakṛnti ca||10||  
srjatyārtavagarbhau ca yuktāḥ sthāna sthitāśca te|  
svakarma kurvate deho dhāryate tairanāmayah||11||

Apana Vata is located in the

Vrushana – two testicles

Basti – urinary bladder

Medhra – Phalus

Nabhi – umbilicus

Uru – thighs

Vankshana- groins

Guda – anus and Colon

Its functions are the

ejaculation of semen

voiding of urine and stool

elimination of menstrual blood and

Parturition of fetus.

These 5 types of Vata, located in their respective abodes in normal state, perform their functions properly in order to sustain the physique in a healthy state. [10- 11]

### **Functions of Impaired Vata Dosha:**

विमार्गस्था ह्ययुक्ता वा रोगैः स्व स्थान कर्मजैः|

शरीरं पीडयन्त्येते प्राणानाशु हरन्ति च॥१२॥

vimārgasthā hyayuktā vā rogaiḥ sva sthāna karmajaiḥ|

śarīram pīḍayantyete prāṇānāśu haranti ca||12||

These 5 types of Vata Dosha get located in a place which is different from the normal and then impaired, they afflict the body with diseases, specific to their locations and functions. This may also lead to instantaneous death. [12]

### **Number of Vata imbalance disorders:**

सङ्ख्यामप्यतिवृत्तानां तज्जानां हि प्रधानतः।

अशीतिर्नखभेदाद्या रोगाः सूत्रे निदर्शिताः॥१३॥

तानुच्यमानान् पर्यायैः सहेतूपक्रमाञ्छृणु।

केवलं वायुमुद्दिश्य स्थानभेदात्तथाऽऽवृत्तम्॥१४॥

saṅkhyāmapyativṛttānāṃ tajjānāṃ hi pradhānataḥ।

aśītirnakhabhedādyā rogāḥ sūtre nidarśitāḥ॥13॥

tānucyamānān paryāyaiḥ sahetūpakramāñchrṇu।

kevalaṃ vāyumuddīśya sthānabhedāttathā”vṛtam॥14॥

Diseases caused by these 5 varieties of Vatadosa are innumerable. However, the principal ailments caused by them are 80 in number, viz, Nakha Bheda (cracking of nails) etc., which enumerated in the Sutra section (vide [Charaka Sutrasthana 20/11](#)).

Now, Listen! To the description of the synonyms, etiology and treatment of these ailments caused by Vata Dosha alone which are classified on the basis of their different locations, and those caused by the occlusion of Vata [by other Doshas] [13-14]

### **Causes for Vat Dosh imbalance:**

रूक्ष शीताल्प लघ्वन्न व्यवायाति प्रजागरैः।

विषमादुपचाराच्च दोषासृक्स्रवणादति॥१५॥

लङ्घन प्लवनात्यध्व व्यायामातिविचेष्टितैः।



धातूनां सङ्क्षयाच्चिन्ता शोक रोगातिकर्षणात्॥१६॥  
 दुःख शय्यासनात् क्रोधाद्दिवास्वप्नाद्भयादपि।  
 वेगसन्धारणादामादभिघातादभोजनात्॥१७॥  
 मर्माघाताद्गजोष्ट्राश्च शीघ्र यानापतंसनात्।  
 देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली॥१८॥  
 करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्ग संश्रितान्॥१९॥  
 rūkṣa śītālpā laghvanna vyavāyāti prajāgaraiḥ।  
 viṣamādupacārācca doṣāsṛksravaṇādāti॥15॥  
 laṅghana plavanātyadhva vyāyāmātiviceṣṭitaiḥ।  
 dhātūnām saṅkṣayāccintā śoka rogātikarṣaṇāt॥16॥  
 duḥkha śayyāsanāt krodhāddivāsvapnādbhayādapi।  
 vegasandhāraṇādāmādabhighātādabhojanāt॥17॥  
 marmāghātādgajoṣṭrāśva śīghra yānāpatamaṣanāt।  
 dehe srotāṃsi riktāni pūrayitvā'nilo balī॥18॥  
 karoti vividhān vyādhīn sarvāṅgaikāṅga saṁśritān॥19॥

### **Vata gets aggravated by the following:**

Intake of Ruksha (dryness), Sheeta (cold), Alpa (less quantity) and Laghu anna (light-to-digest food)

Ati vyavaya – Excessive sexual indulgence

Prajagara – Remaining awake at night in excess

Vishamat upachara – Inappropriate Panchakarma / other therapies

Ati Dosha Sravana – excess of Panchakarma therapies

Ati Asruk Sravana – excess Raktamokshana treatment or excess bleeding

Ati plavana – Excessive swimming

Ati langhana – Excessive fasting

Atyadhva – walking for long distance

Ati vyayama – Resorting to wayfaring, exercise and other physical

activities in excess.

Dhatu Samkshayaat – depletion of body tissues, loss of Dhatus

Chinta Shoka karshana – weakening due to excess stress, grief and worries

Roga Ati karshana – Excessive emaciation because of affliction of diseases

Dukha Shayyasana – Sleeping over uncomfortable beds and sitting

Vega vidharana – suppression of natural urges

Krodha (Anger), Diwa swapna (sleep during day time), Bhaya (fear)

Formation of Ama (product of improper digestion and metabolism), suffering from trauma and abstention from food.

Marmaghata – Injuries to Marmas (vital spots) and riding over an elephant, camel, horse or fast moving vehicles, and vehicles.

Because of the above mentioned factors, the aggravated Vata, fills up the empty body channels (Srotas). Thus, it produces different ailments affecting the whole body or a part of it. [15- ½ 19]

### **Vataroga Purvaroopā – Premonitory Signs:**

अव्यक्तं लक्षणं तेषां पूर्वरूपमिति स्मृतम्॥१९॥

आत्मरूपं तु तद्व्यक्तमपायो लघुता पुनः॥२०॥

avyaktaṃ lakṣaṇaṃ teṣāṃ pūrvarūpamiti smṛtam॥19॥

ātmarūpaṃ tu tadvyaktamapāyo laghutā punaḥ॥20॥

### **Purva Rupa (premonitory signs):**

Avyakta Lakshana – Indistinct manifestations of the signs and symptoms of these ailments

When these signs and symptoms get distinctly manifested, they are called Rupa (actual signs and symptoms).

Diminution (laghuta) of these signs and symptoms indicates that the diseases are going to be cured (Apaya) [19 ½ – ½ 20]

### **Vatavyadhi Lakshana –**

सङ्कोचः पर्वणां स्तम्भो भेदोऽस्थनां पर्वणामपि॥२०॥

लोमहर्षः प्रलापश्च पाणि पृष्ठ शिरोग्रहः।

खाञ्ज्य पाङ्गुल्य कुब्जत्वं शोषोऽङ्गानामनिद्रता॥२१॥

गर्भं शुक्ररजो नाशः स्पन्दनं गात्र सुप्तता।

शिरो नासाक्षि जत्रूणां ग्रीवायाश्चापि हुण्डनम्॥२२॥

भेदस्तोदार्तिराक्षेपो मोहश्चायास एव च।

एवंविधानि रूपाणि करोति कुपितोऽनिलः॥२३॥

हेतु स्थान विशेषाच्च भवेद्रोग विशेषकृत्॥२४॥

saṅkocah parvaṇāṃ stambho bhedo'sthnāṃ parvaṇāmapī||20||

lomaharṣaḥ pralāpaśca pāṇi pṛṣṭha śirograhaḥ|

khāñjya pāṅgulya kubjatvaṃ śoṣo'ṅgānāmanidratā||21||

garbha śukrarajo nāśaḥ spandanam gātra suptatā|

śiro nāsākṣi jatrūṇāṃ grīvāyāścāpi huṇḍanam||22||

bhedastodārtirākṣepo mohaścāyāsa eva ca|

evaṃvidhāni rūpāṇi karoti kupito'nilah||23||

hetu sthāna viśeṣācca bhavedroga viśeṣakṛt|24|

### **Signs and Symptoms of Vata imbalance disorders:**

Aggravation of Vata gives rise to the following –

Sankocha – Contraction,

Parvanam stambha bheda – stiffness of joints and pain

Loma harsha – horripilation

Pralapa – irrevelant talk and

Pani prushta shiro graha – stiffness of of hands, back and head.

Khanjya Pangulya Kubjatva- Lameness of hands and feet, and

hunch-back, shortness

Anganam sosha – Atrophy, emaciation of limbs,

Anidra – insomnia

Garbha shukra rajo nasha – Destruction of foetus, semen and periods (female reproductive system)

Spandanam gatra suptata – Twitching sensation and numbness in the body

Shiro nasa akshi jatrnam griva hundanam – Shrinking of the head, nose, eyes, clavicular region and neck

Bheda- Splitting pain,

Toda – pricking pain,

Arti- excruciating pain,

Aakshepa – convulsions,

Moha – unconsciousness and

Aayasa -excess tiredness and similar other signs and symptoms.

The aggravated Vata Dosha produces specific diseases because of the specific nature of the causative factors and the seats of manifestation. [20 ½ – ½ 24]

### **Koshtashrita Vata Dosha:**

तत्र कोष्ठाश्रिते दुष्टे निग्रहो मूत्र वर्चसोः॥२४॥

ब्रध्नहृद्रोग गुल्मार्शःपार्श्वशूलं च मारुते।

tatra koṣṭhāśrite duṣṭe nigrāho mūtra varcasoḥ॥24॥

bradhnahṛdroga gulmārśaḥpārśvasūlaṃ ca mārute।

**Aggravation of Vata located in Kostha** (abdominal and thoracic viscera) leads to –

Nigrāha mutra varchasa – Retention of urine and feces (constipation)

Bradhna – prolapsed rectum and  
Hrud roga – Heart diseases,  
Gulma (tumor),  
Arshas (Piles) and  
Parshva Shula (pain in flanks). [24 ½ – ½ 25]

### **Sarvanga Kupita Vata Lakshana:**

सर्वाङ्ग कुपिते वाते गात्र स्फुरण भञ्जने॥२५॥

वेदनाभिः परीतश्च स्फुटन्तीवास्य सन्धयः।

sarvāṅga kupite vāte gātra sphuraṇa bhañjane॥25॥

vedanābhiḥ parītaśca sphuṭantīvāsya sandhayaḥ।

### **Aggravation of Vayu all over the body causes**

Gatra sphurana bhanjana – Twitching sensation and breaking pain  
in the body

Vedana – Affliction of the entire body with different types of pain  
and

Paritascha spuhtana – A feeling as if the joints are getting cracked.  
[25 ½ – ½ 26]

### **Gudagata Vata lakshana:**

ग्रहो विण्मूत्र वातानां शूलाध्मानाश्म शर्कराः॥२६॥

जङ्घोरु त्रिक पात्पृष्ठ रोग शोषौ गुद स्थिते।

graho viṇmūtra vātānāṃ śūlādhmānāśma śarkarāḥ॥26॥

jaṅghoru trika pātpṛṣṭha roga śoṣau guda sthite।

### **Aggravation of the Vayu in rectum causes**

Vit mutra vata graha – Retention of stool, urine and flatus

Shoola adhmana – Colic pain, flatulence, bloating

Ashma sharkara – Formation of stone and gravels in the urinary tract and

Jangha uru trika pat prstha sosha – emaciation and stiffness in calf-region, thighs, Trika (Sacro iliac joint), legs and back. [26 ½ – ½ 27]

### **Amashayagata Vata Lakshana:**

हृन्नाभि पार्श्वोदर रुक्तृष्णोद्गार विसूचिकाः॥२७॥

कासः कण्ठास्य शोषश्च श्वासश्चामाशय स्थिते।

hr̥nnābhi pārśvodara ruktr̥ṣṇodgāra visūcikāḥ॥27॥

kāsaḥ kaṅṭhāsya śoṣaśca śvāsaścāmāśaya sthite।

Aggravation of Vata in stomach leads to

Hrut nabhi parshva udara ruk – Pain in the cardiac region, umbilicus, sides of the chest and abdomen.

Trushna – Thirst,

Udgara – eructation and Visuchika – choleric diarrhoea and

Kasa – Cough,

Kanta aasya shosha – dryness of the throat as well as mouth and

Shvasa – dyspnoea. [27 ½ – ½ 28]

### **Pakvashayagata Vata:**

पक्वाशयस्थोऽन्त्रकूजं शूलाटोपौ करोति च॥२८॥

कृच्छ्रमूत्र पुरीषत्वमानाहं त्रिक वेदनाम्।

pakvāśayastho'ntarakūjaṃ śūlāṭopau karoti ca॥28॥

kṛcchramūtra purīṣatvamānāhaṃ trika vedanām।

Aggravation Vata located in the colon causes:

Aantra kujana – rumbling sound in the intestine,

Shoola – colic pain

Aatopa – gurgling sound in stomach

Mutra krichra – dysuria,

constipation,

Aanaha – flatulence and

Trika vedanam – pain in the lumber region. [28 ½ – ½ 29]

### **Aggravation of Vata in sense organs:**

श्रोत्रादिष्विन्द्रियवधं कुर्याद्दुष्ट समीरणः॥२९॥

śrotrādiṣvīndriyavadhaṃ kuryādduṣṭa samīraṇaḥ॥29॥

Vayu, aggravated in the ears and other sense organs causes impairment (destruction) of the functions of the respective sense organs. [29 ½]

### **Tvak Gata Vata lakshana:**

त्वग्रूक्षा स्फुटिता सुप्ता कृशा कृष्णा च तुद्यते।

आतन्यते सरागा च पर्वरुक् त्वक्स्थितेऽनिले॥३०॥

tvagrūkṣā sphuṭitā suptā kṛśā kṛṣṇā ca tudyate।

ātanyate sarāgā ca parvaruk tvaksthite'nile॥30॥

### **Vata Dosha aggravated in skin causes**

Tvak ruksha- Dryness, Sphutita – cracking,

Supta – numbness, Krusha – shriveling and Krushna – black coloration of the skin

Tudhyate – Pricking pain in the skin

Aatanyate -Stretching and Sa raga – redness of the skin and

Parva ruk – pain in the joints [30]

### **Raktaḡata Vata Lakshana:**

रुजस्तीव्राः स सन्तापा वैवर्ण्यं कृशताऽरुचिः।

गात्रे चारुंषि भुक्तस्य स्तम्भश्चासृग्गतेऽनिले॥३१॥

rujastivrāḡ sa santāpā vaivarnyaḡ kṛśatā'ručiḡ|

gātre cārūḡṡi bhuktasya stambhaścāsrḡggate'nile॥31॥

Aggravation of Vata Dosha in blood causes –

Teevra ruja – acute pain,

Santapa- burning sensation,

Vaivarnya – discoloration of skin,

Krushata – emaciation and Aruchi – anorexia.

Arumshi – Appearance of rashes on the body and

Bhuktasya stambha- Stiffness of the body after taking food. [31]

### **Mamsa Medogata Vata:**

गुर्वङ्गं तुद्यतेऽत्यर्थं दण्डमुष्टिहतं तथा।

सरुक् श्रमितमत्यर्थं मांस मेदोगतेऽनिले॥३२॥

gurvaḡgaḡ tudyate'tyartham daḡḡdamuṡṡihatam tathā|

saruk śramitamatyartham māḡsa medogate'nile॥32॥

**Imbalance of Vata in muscles and fat tissues** causes:

Anga gaurava – Heaviness of the body

Excessive pain in the body as if the person had been beaten with a stick or with fist,

Excessive fatigue along with pain. [32]

### **Asthi Majjagata Vata:**

भेदोऽस्थि पर्वणां सन्धि शूलं मांस बल क्षयः।

अस्वप्नः सन्तता रुक् च मज्जास्थि कुपितेऽनिले॥३३॥



bhedo'sthi parvaṇām sandhi sūlaṃ māṃsa bala kṣayaḥ|  
asvapnaḥ santatā ruk ca majjāsthi kupite'nile||33||

**Increase of Vayu in the bones and bone marrow** causes

Asthi bheda – Cracking of the bones and joints

Parvanam sandhi shoola – Piercing pain in the joints

Bala kshaya – Diminution of muscle tissue and strength

Asvapna – Insomnia and

Santata ruk – Constant pain [33]

**Shukragata Anila Lakshana:**

क्षिप्रं मुञ्चति बध्नाति शुक्रं गर्भमथापि वा|

विकृतिं जनयेच्चापि शुक्रस्थः कुपितोऽनिलः||३४||

kṣipraṃ muñcati badhnāti śukraṃ garbhamathāpi vā|

vikṛtiṃ janayeccāpi śukrasthaḥ kupito'nilaḥ||34||

**Aggravation of Vayu in the semen and ovum (Sukra)** causes

Premature ejaculation and undue retention of the semen.

Premature expulsion and undue retention of the foetus and disorders of the semen, ovum and foetus. [34]

**Snayugata Vata:**

बाह्याभ्यन्तरमायामं खल्लिं कुब्जत्वमेव च|

सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्नायुगतोऽनिलः||३५||

bāhyābhyantaramāyāmaṃ khalliṃ kubjatvameva ca|

sarvāṅgaikāṅgarogāṃśca kuryāt snāyugato'nilaḥ||35||

**Aggravation of Vayu in tendons and ligaments** causes

Bahya abhyanatara aayama- Opisthotonus and emprosthotonos-

backward or forward bending of body

Khalli (neuralgic pain in feet, shoulders, etc)

Kubjatva – Hunchback and other Vatika diseases pertaining to the entire body or a part thereof. [35]

### **Siragata Vata Lakshana:**

शरीरं मन्द रुक्शोफं शुष्यति स्पन्दते तथा।

सुप्तास्तन्व्यो महत्यो वा सिरा वाते सिरागते॥३६॥

śarīraṃ manda rukśophaṃ śuṣyati spandate tathā|

suptāstanvyo mahatyo vā sirā vāte sirāgate॥36॥

Aggravation of Vata Dosha in Siras (vessels) gives rise to

Manda ruk – Mild pain

Sopham – oedema in the body

Shushyate spandayate- Emaciation and throbbing pain

Lack of pulsation in the vessels and

Thinness or excessive thickness of the vessels. [36]

### **Sandhivata Lakshana:**

वातपूर्ण दृतिस्पर्शः शोथः सन्धिगतेऽनिले।

प्रसारणाकुञ्चनयोः प्रवृत्तिश्च सवेदना॥३७॥

(इत्युक्तं स्थानभेदेन वायोर्लक्षणमेव च)॥३८॥

vātapūrṇa dr̥tisparśaḥ śoṭhaḥ sandhigate'nile|

prasāraṇākuñcanayoḥ pravṛttiśca savedanā॥37॥

(ityuktaṃ sthānabhedena vāyorlakṣaṇameva ca)॥38॥

Aggravation of Vata Dosha in the joints gives rise to –

Vata purna Druti sparsha shotha – Oedema of the joints which, on palpation, appears as if it is a leather bag inflated with air; and

Prasarana aakunchana pravritti vedana – Pain while making efforts for extensions and contraction of the joints.

Thus, the signs and symptoms caused by aggravated Vayu, on the basis of its location in different parts of the body, are described.

[37]

### **Ardita – Facial paralysis:**

अतिवृद्धः शरीरार्धमेकं वायुः प्रपद्यते।

यदा तदोपशोष्यासृग्बाहुं पादं च जानु च॥३८॥

तस्मिन् सङ्कोचयत्यर्धं मुखं जिह्वं करोति च।

वक्री करोति नासाभ्रू ललाटाक्षि हनूस्तथा॥३९॥

ततो वक्रं व्रजत्यास्ये भोजनं वक्र नासिकम् ।

स्तब्धं नेत्रं कथयतः क्षवथुश्च निगृह्यते॥४०॥

दीना जिह्वा समुत्क्षिप्ता कला सज्जति चास्य वाक्।

दन्ताश्वलन्ति बाध्यते श्रवणौ भिद्यते स्वरः॥४१॥

पाद हस्ताक्षि जङ्घोरु शङ्ख श्रवण गण्ड रुक् ।

अर्धं तस्मिन्मुखार्धं वा केवले स्यात्तददितम्॥४२॥

ativṛddhaḥ śarīrārdhamekaṃ vāyuhḥ prapadyate।

yadā tadopaśoṣyāsṛgbāhuṃ pādaṃ ca jānu ca॥38॥

tasmin saṅkocayatyardhe mukhaṃ jihvaṃ karoti ca।

vakrī karoti nāsābhrū lalāṭākṣi hanūstathā॥39॥

tato vakraṃ vrajatyāsyē bhojanaṃ vakra nāsikam ।

stabdhaṃ netraṃ kathayataḥ kṣavathuśca nigṛhyate॥40॥

dīnā jihvā samutkṣiptā kalā sajjati cāsya vāk।

dantāścalanti bādhyete śravaṇau bhidyate svaraḥ॥41॥

pāda hastākṣi jaṅghoru śaṅkha śravaṇa gaṇḍa ruk ।

ardhe tasminmukhārdhe vā kevale syāttadarditam॥42॥

## **Facial Paralysis – Ardita Roga:**

When excessively aggravated Vayu afflicts half of the body, it dries up Rakta dhatu, and causes excessive contraction of the arm, foot and knee of that part.

It causes distortion in half of the face and curvature of the nose, eye brow, forehead, eye and mandible.

Because of this, ingested food moves tortuously to one side of the mouth, instead of going straight to the esophagus.

While speaking, nose becomes curved and eyes remain fixed. There is suppression of sneezing.

His speech becomes faint, distorted, imperceptible and interrupted. His teeth become loose, deafness, and hoarseness of voice.

There is pain in foot, hand, eye, calf, thigh, temple, ear and cheek.

These signs and symptoms appear in the half of his body or in the half of his face only. This ailment is called Ardita (Facial paralysis).

[38-42]

## **Antarayama (Emprostotonous) – Forward bending:**

मन्ये संश्रित्य वातोऽन्तर्यदा नाडीः प्रपद्यते।

मन्यास्तम्भं तदा कुर्यादन्तरायाम सञ्ज्ञितम्॥४३॥

अन्तरायम्यते ग्रीवा मन्या च स्तभ्यते भृशम्।

दन्तानां दंशनं लाला पृष्ठायामः शिरोग्रहः॥४४॥

जृम्भा वदन सङ्गश्चाप्यन्तरायाम लक्षणम्।

(इत्युक्तस्त्वन्तरायामो...।४५।

manye saṁśritya vāto'ntaryadā nāḍiḥ prapadyate।

manyāstambhaṁ tadā kuryādantarāyāma sañjñitam॥43॥

antarāyamyate grīvā manyā ca stabhyate bhṛśam।

dantānāṁ daṁśanaṁ lālā pṛṣṭhāyāmaḥ śirograhaḥ॥44॥

jṛmbhā vadana saṅgaścāpyantarāyāma lakṣaṇam|  
(ityuktastvantarāyāmo...|45|

When aggravated Vayu located in the sterno-mastoid area afflicts the internal channels (nerves) of this region, it causes Manyā Stambha – neck rigidity.

Neck becomes bent forward and the sterno-mastoid region becomes exceedingly stiff. There is

Dantanam damshanm – clenching of the teeth,

Lala Praseka – salivation, and

Prstha aayama – contraction of the back,

Shiro graha -stiffness of the head,

Jrumbha – yawning and

Vadana sangha – rigidity of the face.

This ailment is called Antarayanama. [43- ¾ 45]

### **Bahirayama (Opisthotonus): Backward bending:**

...बहिरायाम उच्यते)||४५||

पृष्ठ मन्याश्रिता बाह्याः शोषयित्वा सिरा बली|

वायुः कुर्याद्धनुस्तम्भं बहिरायाम सञ्जकम्||४६||

चापवन्नाम्यमानस्य पृष्ठतो नीयते शिरः|

उर उत्क्षिप्यते मन्या स्तब्धा ग्रीवाऽवमृद्यते||४७||

दन्तानां दशनं जृम्भा लालास्रावश्च वाग्ग्रहः|

जातवेगो निहन्त्येष वैकल्यं वा प्रयच्छति||४८||

...bahirāyāma ucyaṭe)||45||

prṣṭha manyāśritā bāhyāḥ śoṣayitvā sirā balī|

vāyuhḥ kuryāddhanustambhaṃ bahirāyāma sañjñakam||46||

cāpavannāmyamānasya prṣṭhato nīyate śiraḥ|

ura utkṣipyate manyā stabdhā grīvā'vamṛdyate||47||

dantānāṃ daśanaṃ jṛmbhā lālāsrāvaśca vāggrahaḥ|  
jātavego nihantyeṣa vaikalyaṃ vā prayacchati||48||

The aggravated Vata located in the back side of the neck causes constriction of Siras (vessels or nerves) as a result of which the body bends like a bow which is called Bahirayama or opisthotonus.

While bending backwards like a bow, the head moves towards the back, the chest is protruded, the Manyas (Sterno- mastoid muscles) become rigid, the neck is squeezed, and the teeth become clenched.

There is yawning, salivation and aphasia (absence of speech). When the attack becomes acute, it either leads to the death of the patient or causes serious deformity in his body. [45 ¼ -48]

### **Hanu Graha (locked jaw)**

हनुमूले स्थितो बन्धात् संस्रयत्यनिलो हनू|

विवृतास्यत्वमथवा कुर्यात् स्तब्धमवेदनम्||४९||

हनुग्रहं च संस्तभ्य हनुं (नू)संवृत वक्रताम्|५०|

hanumūle sthito bandhāt saṃsrayatyanilo hanū|

vivṛtāsyatvamathavā kuryāt stabdhamavedanam||49||

hanugrahaṃ ca saṃstabhya hanuṃ (nū)saṃvṛta vakratām|50|

The aggravated Vata located at the root of the jaw causes dislocation of jaw bones. It may cause

Vivuta Asya – constant opening of mouth with stiffness.

Alternatively, it may cause lock-jaw because of the stiffness of its joints when the mouth remains closed, and cannot be opened. [49- ½ 50]

**Akshepaka (convulsions):**

मुहुराक्षिपति क्रुद्धो गात्राण्याक्षेपकोऽनिलः॥५०॥

पाणिपादं च संशोष्य सिराः स स्नायु कण्डराः॥५१॥

muhurākṣipati kruddho gātrāṅyākṣepakō'nilaḥ॥50॥

pāṇipādaṃ ca saṃśoṣya sirāḥ sa snāyu kaṇḍarāḥ॥51॥

When the aggravated Vata causes frequent convulsions in different parts of the body, then ailment is caused by the constriction of hands and legs as well as vessels, ligament and tendons. Thus, it causes Aksepaka. [50 ½- ½ 51]

**Dandaka (staff-like Spasticity of the Body):**

पाणि पाद शिरःपृष्ठ श्रोणीः स्तम्भनाति मारुतः॥५१॥

दण्डवत्स्तब्धगात्रस्य दण्डकः सोऽनुपक्रमः॥५२॥

pāṇi pāda śiraḥpṛṣṭha śroṇīḥ stabhnāti mārutaḥ॥51॥

daṇḍavatstabdhagātrasya daṇḍakaḥ so'nupakramaḥ॥52॥

When the aggravated Vata causes rigidity of hands, legs, head, back and hips in a person resulting in stiffness of body like a stick, then the ailment is called Dandaka (stick-like stiffness). This condition is incurable. [51 ½ – ½ 52]

**Specific features of Ardita Etc:**

स्वस्थः स्याददितादीनां मुहुर्वेगे गतेऽगते॥५२॥

पीड्यते पीडनैस्तैस्तैर्भिषगोतान् विवर्जयेत्॥५३॥

svasthaḥ syādarditādīnāṃ muhurvege gate'gate॥52॥

pīḍyate pīḍanaistaistairbhiṣagetān vivarjayet॥53॥

When the frequent Vega (affliction) of diseases like Ardita (Facial paralysis) subside, the patient becomes normal. However, if these paroxysms do not subside, the patient continuously remains afflicted with the signs and symptoms and of respective diseases, leading to incurability. The physicians should not treat such patients. [52 1/2 -1/2 53]

### **Pakshavadha (Hemiplegia), Ekanga roga (Monoplegia) and Sarvanga Roga (Paralysis of the Entire Body):**

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा||५३||

कुर्याच्चेष्टा निवृत्तिं हि रुजं वाक्स्तम्भमेव च|

गृहीत्वाऽर्धं शरीरस्य सिराः स्नायू विशोष्य च||५४||

पादं सङ्कोचयत्येकं हस्तं वा तोद शूल कृत्|

एकाङ्ग रोगं तं विद्यात् सर्वाङ्गं सर्व देहजम्||५५||

hatvaikaṃ mārutaḥ pakṣaṃ dakṣiṇaṃ vāmameva vā||53||

kuryācceṣṭā nivṛttiṃ hi rujam vākstambhameva ca|

grhītvā'rdhaṃ śarīrasya sirāḥ snāyū rviśoṣya ca||54||

pādaṃ saṅkocayatyekam hastam vā toda śūla kṛt|

ekāṅga rogam taṃ vidyāt sarvāṅgam sarva dehajam||55||

When the aggravated Vata paralyzes one side of body, it causes immobility of that side along with pain, loss of speech. This condition is called Paksa Vadha.

By afflicting half of the body, the aggravated Vata may cause constriction of the vessels and ligaments as a result of which there will be contracture, either of one leg or one hand along with aching or piercing pain. This is called Ekanga Roga (monoplegia).

If, however, the above mentioned morbidity pervades the entire



body, then the ailment is called Sarvanga Roga (Paralysis of the entire body). [53 ½- 55]

### **Gridhrasi (Sciatica)**

स्फिक्पूर्वा कटि पृष्ठोरुजानु जङ्घा पदं क्रमात्।  
गृध्रसी स्तम्भ रुक्तोदैर्गृह्णाति स्पन्दते मुहुः॥५६॥  
वाताद्वात कफात्तन्द्रा गौरवारोचकान्विता।

sphikpūrvā kaṭi pṛṣṭhorujānu jaṅghā padaṃ kramāt।  
gṛdhrasī stambha ruktodairgrṇṇāti spandate muhuḥ॥56॥  
vātādvāta kaphāttandrā gauravārocakānvitā।

Gridhrasi, caused by aggravated Vata Dosha, the hip is afflicted with

Stambha – stiffness,

pain and pricking sensation in the waist, back, thigh, knee and calf region.

All these organs get twitching sensation frequently.

If the ailment is caused by both, the aggravated Vata Dosha and Kapha, then the patient suffers from drowsiness, heaviness and anorexia in addition to the above symptoms. [56 – ½ 57]

[Read more about sciatica and Ayurvedic treatment](#)

### **Khali (Twisting Pain in Upper and lower Limbs):**

खल्ली तु पाद जङ्घोरुकरमूलावमोटनी॥५७॥

khallī tu pāda jaṅghorukaramūlāvamoṭanī॥57॥

Khalli is characterized by the twisting pain of the feet, calf regions, thighs and shoulders. [57 ½]

## Other Vatika Diseases

स्थानानामनुरूपैश्च लिङ्गैः शेषान् विनिर्दिशेत्|५८|

सर्वेष्वेतेषु संसर्गं पित्ताद्यैरुपलक्षयेत्||५८||

sthānānāmanurūpaiśca liṅgaiḥ śeṣān vinirdiśet|58|

sarveṣveteṣu saṁsargaṁ pittādyairupalakṣayet||58||

Other Vatic diseases can be determined on the basis of the signs and symptoms commensurate with their locations. In all these ailments, the combination of aggravated Pitta, etc, may also be observed. [58]

## Vata Avarana – obstruction of body channels by Vata

### Dosha:

वायोर्धातु क्षयात् कोपो मार्गस्यावरणेन च (वा)|

वात पित्त कफा देहे सर्व स्रोतोऽनुसारिणः||५९||

वायुरेव हि सूक्ष्मत्वाद्द्वयोस्तत्राप्युदीरणः |

कुपितस्तौ समुद्भूय तत्र तत्र क्षिपन् गदान्||६०||

करोत्यावृतमार्गत्वाद्रसादींश्चोप शोषयेत्|६१|

vāyordhātu kṣayāt kopo mārgasyāvaraṇena ca (vā)|

vāta pitta kaphā dehe sarva sroto'nusāriṇaḥ||59||

vāyureva hi sūkṣmatvāddvayostatatrāpyudīraṇaḥ |

kupitastau samuddhūya tatra tatra kṣipan gadān||60||

karotyāvṛtamārgatvādrasādīṁścopa śoṣayet|61|

Vata Dosha gets aggravated in 2 different ways, viz,  
By Dhatu Kshaya – depletion of tissue elements and  
Marga Avarana – Occlusion of its channel of circulation.

Vata, Pitta and Kapha move through all the channels of circulation. Because of its subtle nature, Vata Dosha provokes and pulls Pitta and Kapha Doshas. The aggravated Vata spreads Pitta and Kapha into different places of the body and obstructs the channels of circulation leading to the manifestation of various diseases, and drying up of tissue elements like Rasa Dhatu, Rakta Dhatu etc [59-1/2 61]

### **Pittavruta Vata Occlusion of Vata Dosha by Pitta**

लिङ्गं पित्तावृते दाहस्तृष्णा शूलं भ्रमस्तमः ॥६१॥

कट्वम्ल लवणोष्णैश्च विदाहः शीत कामिता।

liṅgaṃ pittāvṛte dāhastr̥ṣṇā śūlaṃ bhramastamaḥ ॥61॥

kaṭvamla lavaṇoṣṇaiśca vidāhaḥ śīta kāmītā।

Occlusion of Vayu by Pitta causes:

Daha – Burning sensation, Trushna – morbid thirst, Shoolam – colic pain and Bhrama – giddiness

Tamas (a feeling as if entering into darkness)

Katu amla lavana ushna vidaha – Burning sensation by taking pungent, sour, saline and hot ingredients of food and

Shita kamita – Craving for cold things. [61 1/2 – 1/2 62]

### **Kaphavruta Vata – Occlusion of Vayu by Kapha**

शैत्य गौरव शूलानि कट्वाद्युपशयोऽधिकम् ॥६२॥

लङ्घनायास रूक्षोष्ण कामिता च कफावृते।

śaitya gaurava śūlāni kaṭvādyupaśayo'dhikam ॥62॥

laṅghanāyāsa rūkṣoṣṇa kāmītā ca kaphāvṛte।

Occlusion of Vayu by Kapha gives rise to –  
Shaitya – Feeling of cold and Gaurava – heaviness  
Shoola – Colic pain  
Katvadi upashayo adhikam – Considerable relief by the intake of  
pungent and such other ingredients and  
Langhana, Aayasa, Ruksha ushna kamita – Desire for fasting,  
exercise and unctuous as well as hot ingredients. [62 ½ – ½ 63]

### **Raktavrita Vata – Occlusion of Vata Dosha by Rakta (Blood):**

रक्तावृते स दाहार्तिस्त्वङ्मांसान्तरजो भृशम्॥६३॥

भवेत् सरागः श्वयथुर्जायन्ते मण्डलानि च।

raktāvṛte sa dāhārtistvaṅmāṃsāntarajo bhṛśam॥63॥

bhavet sarāgaḥ śvayathurjāyante maṅḍalāni ca।

Occlusion of Vata Dosha by Rakta (blood) gives rise to –  
Daha arti tvak mamsa antarajo – Excessive pain and burning  
sensation in the area between the skin and muscle tissue.  
Sa raga Shyavathu – Oedema with redness and  
Mandala (Circular type of rash – ring worm infection). [63 ½ – ½  
64]

### **Mamsavrita Vata – Occlusion of Vata Dosha by mamsa (Muscle Tissue):**

कठिनाश्च विवर्णाश्च पिडकाः श्वयथुस्तथा॥६४॥

हर्षः पिपीलिकानां च सञ्चार इव मांसगे।

kaṭhināśca vivarṇāśca piḍakāḥ śvayaThus, tathā॥64॥

harṣaḥ pipīlikānāṃ ca sañcāra iva māṃsage।

Occlusion of Vata by mamsa (Muscle tissue) gives rise to –  
Kathinascha vivarnascha pidaka – Appearance of hard and  
discolored pimples and swellings  
Harshah – horripilation and  
Pipilikanam – Formication (a feeling as if ants are moving in the  
body) [64 ½- ½ 65]

### **Medavruta Vata – Occlusion of Vata by medas (fat):**

चलः स्निग्धो मृदुः शीतः शोफोऽङ्गेष्वरुचिस्तथा॥६५॥

आद्यवात इति ज्ञेयः स कृच्छ्रो मेदसाऽऽवृतः।

calaḥ snigdho mṛduḥ śītaḥ śopho'ṅgeṣvarucistathā॥65॥

āḍhyavāta iti jñeyaḥ sa kṛcchro medasā"vṛtaḥ।

Occlusion of Vata by Medas (fat) gives rise to –  
Chala snigdha mrudu sheeta shopha – Appearance of oedema in  
the limbs which is mobile

Aruchi – Anorexia

This condition is called Adhya Vata which is difficult of cure. [65 ½  
– ½ 66]

### **Asthi Avrita Vata – Occlusion of Vata Dosha by Bone Tissue:**

स्पर्शमस्थनाऽऽवृते तूष्णं पीडनं चाभिनन्दति॥६६॥

सम्भज्यते सीदति च सूचीभिरिव तुद्यते।

sparśamasthnā"vṛte tūṣṇaṃ pīḍanaṃ cābhinandati॥66॥

sambhajyate sīdati ca sūcībhiriva tudyate।

Obstruction of Vata by the bone tissue gives rise –  
Liking for hot touch, and pressure (kneading)  
breaking type of pain and depression and

Soochibhiriva tudyate – A feeling as if pricked with needles. [66 ½ – ½ 67]

**Majjavrita Vata – Vata obstructed by bone marrow:**

मज्जावृते विनामः स्याज्जृम्भणं परिवेष्टनम्॥६७॥

शूलं तु पीड्यमाने च पाणिभ्यां लभते सुखम्।

majjāvṛte vināmaḥ syājjṛmbhaṇaṃ pariveṣṭanam॥67॥

śūlaṃ tu pīḍyamāne ca pāṇibhyāṃ labhate sukham।

Occlusion of Vata Dosha by bone marrow gives rise to –

Vinamah – Bending of the body

Jrumbha – Yawning

Pariveshtanam – Twisting pain

Shula – Colic pain and

Panibhyam labhate sukham – The patient gets relief if pressed with hand. [67 ½- ½ 68]

**Shukravrita Vata – Occlusion of Vata by Shukra dhatu:**

शुक्रावेगोऽतिवेगो वा निष्फलत्वं च शुक्रगे॥६८॥

śukrāvego’tivego vā niṣphalatvaṃ ca śukrage॥68॥

Occlusion of Vata by semen gives rise to –

Shukra vega -Non-ejaculation or Ati vega – excessive ejaculation (premature ejaculation) of semen and

Nishphalatvam – Sterility [68 ½ ]

**Annavruta Vata – Occlusion of Vata by Food:**

भुक्ते कुक्षौ च रुग्जीर्णे शाम्यत्यन्नावृतेऽनिले।

bhukte kukṣau ca rugjīrṇe śāmyatyannāvṛte’nile।

Occlusion of the Vata by food gives rise to –  
Kuksha ruk jeerne – Pain in the pelvic region after the intake of  
food and

Alleviation of pain after the digestion of food. [1/2 69]

### **Mutravrita Vata – Occlusion of Vata by Urine:**

मूत्राप्रवृत्तिराध्मानं बस्तौ मूत्रावृतेऽनिले॥६९॥

mūtrāpravṛttirādhmānaṃ bastau mūtrāvṛte'nile||69||

Obstruction of Vata by urine results in –

Mutra apravritti – Retention of urine and

Adhmanam – Distension of urinary bladder [69 1/2]

### **Pureesha avrita Vata – Occlusion of Vata by stool:**

वर्चसोऽतिविबन्धोऽधः स्वे स्थाने परिकृन्तति।

व्रजत्याशु जरां स्नेहो भुक्ते चानह्यते नरः॥७०॥

चिरात् पीडितमन्नेन दुःखं शुष्कं शकृत् सृजेत्।

श्रोणी वङ्क्षण पृष्ठेषु रुग्विलोमश्च मारुतः॥७१॥

अस्वस्थं हृदयं चैव वर्चसा त्वावृतेऽनिले॥७२॥

varcaso'tivibandho'dhaḥ sve sthāne parikṛntati|

vrajatyāśu jarāṃ sneho bhukte cānahyate naraḥ||70||

cirāt pīditamannena duḥkhaṃ śuṣkaṃ śakṛt sṛjet|

śroṇī vaṅkṣaṇa pṛṣṭheṣu rugvilomaśca mārutaḥ||71||

asvasthaṃ hṛdayaṃ caiva varcasā tvāvṛte'nile|72|

### **Occlusion of Vata by stool gives rise to –**

Absolute constipation

Parikartana – Gripping pain in the colon (abode of stool)

Instantaneous digestion of the ingested fat

Abdominal distension after the digestion of food

Because of the pressure of the [undigested] food, the patient voids after a long time. The voiding is painful and the stool is dry.

Shroni Vankshana prstha ruk – Pain in the hips, groin and back

Vilomascha maruta – Upward movement of Vata (flatus or gas) in the abdomen and

Asvastham hrdayam – Uncomfortable sensation in chest region. [70 – 1/ 72]

### Prognosis

सन्धि च्युति र्हेनुस्तम्भः कुञ्चनं कुब्जताऽर्दितः॥७२॥

पक्षाघातोऽङ्ग संशोषः पङ्गुत्वं खुडवातता।

स्तम्भनं चाढ्यवातश्च रोगा मज्जास्थिगाश्च ये॥७३॥

एते स्थानस्य गाम्भीर्याद्यत्नात् सिध्यन्ति वा न वा।

नवान् बलवतस्त्वेतान् साधयेन्निरुपद्रवान्॥७४॥

sandhi chyuti rhanustambhaḥ kuñcanam kubjata'rditaḥ॥72॥

pakṣāghāto'ṅga saṁśoṣaḥ paṅgutvam khuḍavātata।

stambhanam cāḍhyavātaśca rogā majjāsthigāśca ye॥73॥

ete sthānasya gāmbhīryādyatnāt sidhyanti vā na vā।

navān balavatastvetān sādhayennirupadravān॥74॥

The following diseases (because of their deep-seated and chronic nature) may get cured only by careful treatment; otherwise these diseases cannot be cured at all:

Sandhi chyuti – Joint dislocation

Hanu stambha – Lock-jaw

Kunchanam -Contraction

Kubjata (Hunch-Back)

Ardita – Facial paralysis



Pakshaghata – Hemiplegia

Anga samsosha – Atrophy of limbs

Pangutva (inability to walk because of muscular dystrophy)

Khuda Vatata (affliction of the ankle joint by Vata Dosha or arthritis)

Stambha – Stiffness

Adhya Vata (an ailment caused by the occlusion of Vata Dosha by fat- vide verse no. 66) and

Majja asthi gata roga – Diseases located in the bone marrow and bones

The above mentioned diseases could be treated only under the following circumstances:

If these ailment are of recent origin

If the patient is strong and

If these are not associated with complications. [72 ½ – 74]

### **Vata Roga Chikitsa: Snehana**

क्रियामतः परं सिद्धां वातरोगापहां शृणु।

केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत्॥७५॥

वायुं सर्पि र्वसा तैल मज्ज पानैर्नरं ततः।

स्नेह क्लान्तं समाश्वास्य पयोभिः स्नेहयेत् पुनः॥७६॥

यूषैर्ग्राम्याम्बुजानूपरसैर्वा स्नेह संयुतैः।

पायसैः कृशरैः साम्ल लवणैरनुवासनैः॥७७॥

नावनैस्तर्पणैश्चान्नैः

kriyāmataḥ paraṁ siddhāṁ vātarogāpahāṁ śṛṇu।

kevalaṁ nirupastambhamādau snehairupācaret॥75॥

vāyuṁ sarpi rvasā taila majja pānairnaraṁ tataḥ।

sneha klāntaṁ samāśvāsya payobhiḥ snehayet punaḥ॥76॥

yūṣai rgrāmyāmbujānūparasairvā sneha saṃyutaiḥ |  
pāyasaiḥ kṛśaraiḥ sāmīla lavaṇairanuvāsanaiḥ ||77||  
nāvanaistarpaṇaiścānnaiḥ

### **Treatment for Vata imbalance:**

Now, listen to the exposition on the effective line of treatment for the cure of the diseases caused by Vata, which will be described hereafter.

### **Snehana – oleation treatment:**

If the diseases are cured by Vata exclusively, and if no Avarana (occlusion) is involved, then in the beginning, the patient is treated by oleation therapy for which ghee, muscle fat, oil and bone marrow are administered.

Thereafter, when the patient gets disgusted or tired with the intake of oleation therapy, he is rested and again oleation therapy is administered with –

– milk,

vegetable soup and

Gramya, Ambuja, Anupa Mamsarasa – soup of the meat of domesticated (Gramya), aquatic (Ambuja) and marshy land inhabiting animals (Anupa) after adding fat.

He may be given Payasa (preparation of rice and milk) and Krishara (a preparation of rice, legumes, etc) added with sour ingredients as well as salt he may also be given Anuvasana type of medicated enema, inhalation therapy and refreshing food. [75- ¼ 78]

## Swedana – Fomentation Therapy:

सुस्निग्धं स्वेदयेत्ततः।

स्वभ्यक्तं स्नेह संयुक्तैर्नाडी प्रस्तर सङ्करैः॥७८॥

तथाऽन्यैर्विधिभिः स्वेदैर्यथायोगमुपाचरेत्।

susnigdham svedayettataḥ।

svabhyaktaṁ sneha saṁyuktai rnāḍī prastara saṅkaraiḥ॥78॥

tathā'nyairvividhaiḥ svedairyathāyogamupācaret।

After the patient is properly oiled, he is given fomentation therapy before the administration of fomentation therapy, the body of treatment is properly oiled and thereafter, fomentation therapies viz Nadi Sveda, Prastara Sveda, Sankara Sveda as well as other types of appropriate fermentation therapies is administered.

[78 ¾ – ½ 7]

## Effects of Snehana and Swedana in Vatavyadhi:

स्नेहाक्तं स्विन्नमङ्गं तु वक्रं स्तब्धमथापि वा॥७९॥

शनैर्नामयितुं शक्यं यथेष्टं शुष्कदारुवत्।

हर्ष तोदरुगायाम शोथ स्तम्भ ग्रहादयः॥८०॥

स्विन्नस्याशु प्रशाम्यन्ति मार्दवं चोपजायते।

स्नेहश्च धातून्संशुष्कान् पुष्णात्याशु प्रयोजितः॥८१॥

बलमग्निबलं पुष्टिं प्राणांश्चाप्यभिवर्धयेत्।

असकृत् पुनः स्नेहैः स्वेदैश्चाप्युपपादयेत्॥८२॥

तथा स्नेहमृदौ कोष्ठे न तिष्ठन्त्यनिलामयाः॥८३॥

snehāktaṁ svinnamaṅgaṁ tu vakraṁ stabdhamathāpi vā॥79॥

śanairnāmayitum śakyam yatheṣṭaṁ śuṣkadāruvat।

harṣa todarugāyāma śoṭha stambha grahādayaḥ॥80॥

svinnasyāśu praśāmyanti mārḍavaṁ copajāyate।

snehaśca dhātūnsaṃśuṣkān puṣṇātyāśu prayojitaḥ||81||  
balamagnibalaṃ puṣṭiṃ prāṇāṃścāpyabhivardhayet|  
asakṛttaṃ punaḥ snehaiḥ svedaiścāpyupapādayet||82||  
tathā snehamṛdau koṣṭhe na tiṣṭhantyanilāmayāḥ|83|

### **Oleation and Fomentation Therapies:**

As a dry wood can be slowly bent, as desired by the application of oily substance and fomentation, similarly even a cured or stiff limb can be slowly brought back to health by the administration of oleation and fomentation therapies.

Swedana – Fomentation therapy immediately relieves – Harsha (tingling sensation), Toda (pricking pain), Ruk (ache), Aayama (contracture), Sotha (oedema), Stambha (stiffness), Graha (spasticity), etc.

Snehana – Oleation therapy, when administered, instaneously provides nourishment to the emaciated tissue elements. Snehana promotes strength, Agni (digestion strength), nourishment, and Prana (Vital force).

The patient is given repeated Sneha and Sweda treatment, as a result of which the Kostha (Visceras in the abdomen and thorax) becomes soft and the diseases of Vayu do not get an opportunity to get lodged there permanently. [79 ½ – ½ 83]

### **Shodhana treatment for Vata:**

यद्यनेन सदोषत्वात् कर्मणा न प्रशाम्यति||८३||  
मृदुभिः स्नेह संयुक्तैरौषधैस्तं विशोधयेत्|  
घृतं तिल्वक सिद्धं वा सातलासिद्धमेव वा||८४||  
पयसैरण्डतैलं वा पिबेद्दोषहरं शिवम्|

स्निग्धाम्ल लवणोष्णाद्यैराहारैर्हि मलश्चितः॥८५॥

स्रोतो बद्ध्वाऽनिलं रुन्ध्यात्तस्मात्तमनुलोमयेत् ।

दुर्बलो योऽविरेच्यः स्यात्तं निरूहैरुपाचरेत्॥८६॥

पाचनैर्दीपनीयैर्वा भोजनैस्तद्युतैर्नरम् ।

संशुद्धस्योत्थिते चाग्नौ स्नेह स्वेदौ पुनर्हितौ॥८७॥

स्वाद्वम्ल लवण स्निग्धैराहारैः सततं पुनः ।

नावनैर्धूमपानैश्च सर्वानेवोपपादयेत्॥८८॥

इति सामान्यतः प्रोक्तं वातरोग चिकित्सितम्॥८९॥

yadyanena sadoṣatvāt karmaṇā na praśāmyati॥83॥

mṛdubhiḥ sneha saṃyuktairauṣadhaistaṃ viśodhayet ।

ghṛtaṃ tilvaka siddhaṃ vā sātālāsiddhameva vā॥84॥

payasairāṇḍatailaṃ vā pibeddoṣaharaṃ śivam ।

snigdghāmla lavaṇoṣṇādyairāhārairhi malaścitaḥ॥85॥

sroto baddhvā'nilaṃ rundhyāttasmāttamanulomayet ।

durbalo yo'virecyaḥ syāttam nirūhairupācaret॥86॥

pācanai rdīpanīyairvā bhojanaistadyutairnaram ।

saṃśuddhasyotthite cāgnau sneha svedau punarhitau॥87॥

svādvamla lavaṇa snigdghairāhāraiḥ satataṃ punaḥ ।

nāvanai rdhūmapānaiśca sarvānevopapādayet॥88॥

iti sāmānyataḥ proktaṃ vātaroga cikitsitam॥89॥

### **Elimination Therapy for Vata disorders:**

If because of inappropriate administration of [the above mentioned] therapies (oleation and fomentation) the ailments [caused by Vayu] do not subside, then the patient is given elimination therapy with the help of mild herbs added with oily (unctuous) ingredients.

For this purpose, the patient should take medicated ghee prepared by boiling, either with Tilvaka or Saptala – Hibiscus cannibus or he

may take castor oil with milk. They help in the elimination of morbid material, and produce beneficial effects.

Because of intake of food which is unctuous, sour, salt, hot etc the morbid material gets accumulated and it obstructs the channels of circulation leading to obstruction of Vata movement. Therefore, the patient is given Anulomana – mild purgation treatment.

If the patient is weak, and is therefore, unsuitable for Anulomana Virechana treatment, then he is given Niruha Basti (decoction enema) with Pachana (carminative) and Deepana (digestion promoting) herbs.

He should also be given food added with ingredients which are Pachana (carminative) and Dipana (digestive stimulants).

After elimination of morbid matters and stimulation of Agni (enzymes), it is beneficial to administer oleation and fomentation therapies again.

In addition, all the patients suffering from diseases caused by Vayu is continuously given diet containing ingredients which are sweet, sour, saline and unctuous. All of them should also be treated with inhalation (Navana) and Dhumapana – smoking therapies.

Thus, the general line of treatment for Vata imbalance disorders is explained. [83 ½ – ½ 89]

### **Treatment for specific Ailments**

विशेषतस्तु कोष्ठस्थे वाते क्षारं पिबेन्नरः॥८९॥

पाचनैर्दीपनैर्युक्तैरम्लैर्वा पाचयेन्मलान्।

viśeṣatastu koṣṭhasthe vāte kṣāraṃ pibennaraḥ॥89॥

pācanai rdīpanairyuktairamlairvā pācayenmalān।

### **Koshtagata Vata Chikitsa:**

Treatment of Vata Located in Gastro- intestinal Tract

If Vata is located in the Kostha (digestive tract), then

Kshara medicines such as Yavakshara is administered.

Mala Pachana – digestion and elimination of waste products is done with the help of medicines having – Pachana (carminative), Deepana (digestive) and sour properties. [89 ½ – ½ 90]

### **Guda Pakvashayagata Vata:**

गुद पक्वाशयस्थे तु कर्मोदावर्तनुद्धितम्॥९०॥

guda pakvāśayasthe tu karmodāvartanuddhitam||90||

If the vitiation Vayu is located in the anus or colon, then therapies prescribed for the treatment of Udavarta (upward movement of wind in the abdomen) are to be used. [90 ½]

### **Amashaya Gata Vata Chikitsa:**

आमाशयस्थे शुद्धस्य यथा दोषहरीः क्रियाः।

āmāśayasthe śuddhasya yathā doṣaharīḥ kriyāḥ।

If the Vitiated Vayu is located in stomach, then –

Shodhana – Vamana Virechana treatments are administered, based on predominant Dosha. [1/2 91]

### **Sarvanga Vata Chikitsa:**

सर्वाङ्ग कुपितेऽभ्यङ्गो बस्तयः सानुवासनाः॥९१॥

sarvāṅga kupite'bhyaṅgo bastayaḥ sānuvāsanāḥ||91||

If the whole body is afflicted by vitiated Vayu, then

Abhaynga – oil massage and  
Niruha and Anuvasana Basti are administered. [91 ½]

### **Twak Gata Vata Chikitsa:**

स्वेदाभ्यङ्गावगाहाश्च हृद्यं चान्नं त्वगाश्रिते|

svedābhyaṅgāvagāhāśca hr̥dyaṃ cānnaṃ tvagāśrite|

If the vitiated Vayu is located in skin, then t

Sweda – fomentation,

Abhyanga – massage and

Avagaha medicated bath

Hurdy Anna – food pleasing to the heart are administered. [1/2  
92]

### **Rakta Gata Vata Chikitsa:**

शीताः प्रदेहा रक्तस्थे विरेको रक्त मोक्षणम्||९२||

śītāḥ pradehā raktasthe vireko rakta mokṣaṇam||92||

If the vitiated Vata is located in the blood, then

Sheeta Pradeha – coolant ointments

Vireka – purgation and

Rakta mokshana (blood-letting) therapies are administered. [92 ½]

### **Mamsa Medogata Vata Chikitsa:**

विरेको मांस मेदःस्थे निरूहाः शमनानि च|

vireko māṃsa medaḥsthe nirūhāḥ śamanāni ca|

If the vitiated Vata is situated in the muscle and fat tissues, then

Vireka (purgation) and

Niruha Basti treatment

Shamana – Vata alleviating medicines are administered. [1/2 93]



### **Asthi Majjagata Vata Chikitsa:**

बाह्याभ्यन्तरतः स्नेहैरस्थि मज्जगतं जयेत्॥९३॥

bāhyābhyantarataḥ snehairasthi majjagataṃ jayet॥93॥

If the vitiated Vayu is located in the bone and bone marrow, then Bahya Abhyantara Sneha – internal and external oleation therapies are administered. [93 ½]

### **Shukragata Vata Chikitsa:**

हर्षोऽन्नपानं शुक्रस्थे बल शुक्रकरं हितम्।

विबद्ध मार्गं दृष्ट्वा वा शुक्रं दद्याद्विरेचनम्॥९४॥

विरिक्त प्रतिभुक्तस्य पूर्वोक्तां कारयेत् क्रियाम्।

harṣo'nnapānaṃ śukrasthe bala śukrakaraṃ hitam।

vibaddha mārgaṃ dr̥ṣṭvā vā śukraṃ dadyādvirecanam॥94॥

virikta pratibhuktasya pūrvoktāṃ kārayet kriyām।

If the vitiated Vayu is located in the semen, then

Harsha Annapana – aphrodisiac foods and drinks are administered.

If there is obstruction in then seminal channel, then Virechana – purgation therapy is administered. After Virechana, the patient is given food, and thereafter, the earlier mentioned therapies (for sexual excitement and promotion of strength as well as semen) is administered (Charaka Chikitsa -2nd chapter) [94- ½ 95]

### **Garbhagata Vata Chikitsa:**

गर्भे शुष्के तु वातेन बालानां चापि शुष्यताम्॥९५॥

सिता काश्मर्य मधुकैर्हितमुत्थापने पयः।

garbhe śuṣke tu vātena bālānāṃ cāpi śuṣyatām॥95॥

sitā kāśmarya madhukairhitamutthāpane payaḥ।

Treatment of foetal afflictions by Vayu:

If the foetus or the child (after delivery) gets emaciated by Vata Dosha, then

Milk is boiled with sugar candy, Kashmarya – Gmelina arborea and Madhuka– Licorice is administered for the restoration of normal growth. [95 ½ – ½ 96]

### **Hrudayagata Vata Chikitsa:**

हृदि प्रकुपिते सिद्धमंशुमत्या पयो हितम्||९६||

hr̥di prakupite siddhamam̐sumatyā payo hitam||96||

If the Vata is aggravated in the heart, then milk boiled by adding [Amsumati \(Shalaparni\)](#) is useful. [96 ½]

### **Nabhigata Vata Chikitsa:**

मत्स्यान्नाभि प्रदेशस्थे सिद्धान् बिल्व शलाटुभिः।

matsyānnābhi pradeśasthe siddhān bilva śalāṭubhiḥ।

If Vayu is aggravated in umbilical region, then the patient is given fish prepared with slices of Bilva (bael).

### **Treatment of Cramps and Contractures:**

वायुना वेष्ट्यमाने तु गात्रे स्यादुपनाहनम्||९७||

तैलं सङ्कुचितेऽभ्यङ्गो माष सैन्धव साधितम्।

vāyunā veṣṭyamāne tu gātre syādupanāhanam||97||

tailam saṅkucite'bhyaṅgo māṣa saindhava sādhitam।

If there are cramps because of aggravated Vayu, then Upanaha – hot poultice [prepared of Vayu-alleviating herbs] is applied all over the body.

If there are contractures because of Vata, then Abhyanga with medicated oil or ghee prepared with black gram and rock salt is done.

### **Treatment of Vayu Located in Arms, Head Etc:**

बाहु शीर्षगते नस्यं पानं चौत्तरभक्तिकम्॥९८॥

बस्ति कर्म त्वधो नाभेः शस्यते चावपीडकः॥९९॥

bāhu śīrṣagate nasyaṃ pānaṃ cauttarabhaktikam॥98॥

basti karma tvadho nābheḥ śasyate cāvapīḍakah॥99॥

If arms and head get afflicted by aggravated Vayu, then Nasya – nasal drops treatment with the medicated oil prepared by boiling it with black gram and rock salt.

The same medicated oil is administered internally after the intake of food (Uttara Bhaktika).

If the abdomen below the umbilical region is afflicted by the aggravated Vayu, then the above mentioned oil prepared by boiling with Masha and rock-salt is used for medicated enema. This oil is given internally just before the intake of food (avapidaka). [98 ½ – 1/2 99]

### **Treatment of Ardita (Facial Paralysis):**

अर्दिते नावनं मूर्ध्नि तैलं तर्पणमेव च॥९९॥

नाडी स्वेदोपनाहाश्चाप्यानूप पिशितैर्हिताः।

ardite nāvanaṃ mūrdhni tailaṃ tarpaṇameva ca॥99॥

nāḍī svedopanāhāścāpyānūpa piśitairhitāḥ।

For the treatment of facial paralysis,  
Navana – nourishing type of nasal drops  
Murdhni Taila – head is anointed with medicated oil.  
Tarpana – nourishing treatment  
Nadi Sveda (a type of fomentation therapy) and  
Upanaha (application of hot ointment or poultice) prepared with the  
meat of animals inhabiting marshy lands (Anupa) are useful. [99 ½  
– ½ 100]

### **Treatment of Ardhanga Vata (Hemiplegia):**

स्वेदनं स्नेह संयुक्तं पक्षाघाते विरेचनम्||१००||

svedanaṃ sneha saṃyuktaṃ pakṣāghāte virecanam||100||

Fomentation accompanied with oleation and purgation therapy is  
useful for the treatment of hemiplegia. [100 ½]

### **Treatment of Gridhrasi (Sciatica):**

अन्तरा कण्डरा गुल्फं सिरा बस्त्यग्निकर्म च|

गृध्रसीषु प्रयुञ्जीत खल्ल्यां तूष्णोपनाहनम्||१०१||

antarā kaṇḍarā gulphaṃ sirā bastyagnikarma ca|

gṛdhrasīṣu prayuñjīta khallyāṃ tūṣṇopanāhanam||101||

For sciatica, Siravyadha – venesection is performed over the Antara  
Kandara Gulpha Sira – vein located between the tendo- Achilles and  
ankle joint (medical side).

The patient is given

Basti – enema treatment and

Agni – cauterization therapies [3/4 101]

## Treatment of Khalli

गृध्रसीषु प्रयुञ्जीत खल्ल्यां तूष्णोपनाहनम्॥१०१॥

पायसैः कृशरै र्मांसैः शस्तं तैल घृतान्वितैः।

gr̥dhrasīṣu prayuñjīta khallyāṃ tūṣṇopanāhanam॥101॥

pāyasaiḥ kṛśarai rmāṃsaiḥ śastaṃ taila ghṛtānvitaiḥ।

For Khalli (twisting pain of the feet, calf regions, thighs and shoulders), hot poultice prepared of milk pudding, Krishara (a preparation of rice and pulses) and meat added with oil and ghee are beneficial. [101 ¼ – ½ 102]

## Treatment of Hanu Graha (Lock Jaw)

व्यात्तानने हनुं स्विन्नामङ्गुष्ठाभ्यां प्रपीड्य च॥१०२॥

प्रदेशिनीभ्यां चोन्नाभ्य चिबुकोन्नामनं हितम्।

स्रस्तं स्वं गमयेत्स्थानं स्तब्धं स्विन्नं विनामयेत्॥१०३॥

vyāttānane hanuṃ svinnāmaṅguṣṭhābhyāṃ prapīḍya ca॥102॥

pradeśinībhyāṃ connābhya cibukonnāmanam hitam।

srastaṃ svaṃ gamayetsthānam stabdham svinnam

vināmayet॥103॥

In Lock-Jaw, if the mouth remains open, the mandibular joints is fomented (Swedana) thereafter, with the help of thumbs inserted into the mouth.

The mandibular joints is pressed, and with the help of index fingers (kept outside) the mandibles and chin is elevated the dislocated mandibular bone will then slide into its normal position. If there is stiffness of the mandibular joint, then it is fomented, and then pressed downwards to ensure mobility of the joint. [102 ½ – 103]

### **Therapies for Hanu Graha:**

प्रत्येकं स्थानदूष्यादि क्रिया वैशेष्यमाचरेत् |१०४|

pratyekam sthānadūṣyādi kriyā vaiśeṣyamācaret |104|

Depending upon the location of Vata (in stomach etc), tissue elements vitiated by Vata and such other factors (occlusion of Vata etc) each patient is given specific therapies. [1/2 104]

### **Vataroga Samanya Chikitsa Sutra:**

सर्पिस्तैल वसा मज्ज सेकाभ्यञ्जन बस्तयः ||१०४||

स्निग्धाः स्वेदा निवातं च स्थानं प्रावरणानि च|

रसाः पयांसि भोज्यानि स्वाद्वम्ल लवणानि च||१०५||

बृंहणं यच्च तत् सर्वं प्रशस्तं वात रोगिणाम्|१०६|

sarpistaila vasā majja sekābhyañjana bastayaḥ ||104||

snigdhaḥ svedā nivātaṃ ca sthānaṃ prāvaraṇāni ca|

rasāḥ payāṃsi bhojyāni svādvamla lavaṇāni ca||105||

br̥mhaṇaṃ yacca tat sarvaṃ praśastaṃ vāta rogiṇām|106|

### **General line of treatment for Vata imbalance disorders:**

Ghee, oil, muscle fat, marrow,

Swedana, Abhyanga (massage),

Basti – medicated enema,

Residing in windless pace, covering the body with blankets, meat soup, different types of milk, food ingredients which are sweet, sour and saline, and such other measures which are nourishing- all these are beneficial for the patient suffering from diseases caused by the aggravated Vata. [104 ½ – ½ 106]

## Meat Soup for Vatika Diseases

बलायाः पञ्चमूलस्य दशमूलस्य वा रसे॥१०६॥

अज शीर्षाम्बुजानूपमांसाद पिशितैः पृथक्।

साधयित्वा रसान् स्निग्धान्दध्यम्ल व्योष संस्कृतान्॥१०७॥

भोजयेद्वातरोगार्तं तैर्व्यक्त लवणै र्नेरम्।

balāyāḥ pañcamūlasya daśamūlasya vā rase॥106॥

aja śīrṣāmbujānūpamāṃsāda piśitaiḥ pṛthak।

sādhayitvā rasān snigdghāndadhyamla vyoṣa saṃskṛtān॥107॥

bhojayedvātarogārtam tairvyakta lavaṇai rnam।

Soup of meat of head of a goat or meat of aquatic (ambuja), marshy land (Anupa) or carnivorous (Pishita) animals is prepared separately by boiling it with the decoctions of Bala – Country mallow (root) or Pancha Mula or Dasha Mula. These soups is added with fat (ghee), and sizzled with yoghurt, sour ingredients and Trikatu (Ginger, pepper and long pepper fruit). Added with small quantities of Salt, these soups are given to the patient suffering from diseases caused by Vata. [106 ½ – ½ 108]

## Upanaha – Hot Poultice

एतैरेवोपनाहांश्च पिशितैः सम्प्रकल्पयेत्॥१०८॥

घृत तैलयुतैः साम्लैः क्षुण्ण स्विन्नैरनस्थिभिः।

etairevopanāhāṃśca piśitaiḥ samprakalpayet॥108॥

ghṛta tailayutaiḥ sāmlaiḥ kṣuṇṇasvinnairanasthibhiḥ।

The above mentioned types of meat is made free from bones, cut into small pieces, steam- boiled and added with ghee, oil and sour ingredients. These recipes are applied in the form of hot poultice for the cure of diseases caused by Vata Dosha. [108 ½- ½ 109]

### **Medicated Bath:**

पत्रोत्क्वाथ पयस्तैल द्रोण्यः स्युरवगाहने॥१०९॥

patrotkvātha payastaila droṇyaḥ syuravagāhane||109||

The patient suffering from Vataroga should take bath in a bath-tub filled with the decoction of Vata-alleviating leaves, milk and oil.

[109 ½]

### **Seka – Affusion:**

स्वभ्यक्तानां प्रशस्यन्ते सेकाश्चानिल रोगिणाम्।

svabhyaktānām praśasyante sekāścānila rogiṇām।

For the patient suffering from Vatika diseases, affusion (dripping) after proper oleation is useful. [1/2 110]

### **Nadi Sveda and Upanaha**

आनूपौदक मांसानि दशमूलं शतावरीम्॥११०॥

कुलत्थान् बदरान्माषांस्तिलान्नास्नां यवान् बलाम्।

वसादध्यारनालाम्लैः सह कुम्भ्यां विपाचयेत्॥१११॥

नाडीस्वेदं प्रयुञ्जीत पिष्टैश्चाप्युपनाहनम्।

तैश्च सिद्धं घृतं तैलमभ्यङ्गं पानमेव च॥११२॥

ānūpaudaka māṃsāni daśamūlaṃ śatāvarīm||110||

kulathān badarānmāṣāṃstilanāsnāṃ yavān balām।

vasādadyāranālamalaiḥ saha kumbhyāṃ vipācayet||111||

nāḍīsvedam prayuñjīta piṣṭaiścāpyupanāhanam।

taīśca siddham ghr̥tam tailamabhyaṅgam pānameva ca||112||

In a pot, the meat of marshy land- inhabiting (Anupa) and aquatic animals (Varija), Dasha Mula, Satavari –Asparagus racemosus, Kulattha – Horse gram, Badara – Zizyphus jujuba,



Masha – Black gram

Tila – Sesame indicum,

Rasna (Vanda roxburghi / Pluchea lanceolata),

Yava – Barley (Hordeum vulgare) and

Bala – Sida cordifolia is cooked by adding muscle fat, yogurt and sour vinger (Amla Aranala).

Nadi sveda is given with this decoction.

Upanaha (hot poultice) is applied with the paste of the above mentioned ingredients. Medicated ghee and medicated oil prepared by boiling with the above mentioned ingredients may be used for massage and Pana (internal intake). [110 ½- 112]

### **Recipes for Upanaha (hot Poultice):**

मुस्तं किण्वं तिलाः कुष्ठं सुराहं लवणं नतम्।

दधि क्षीर चतुःस्नेहैः सिद्धं स्यादुपनाहनम्॥११३॥

mustam kiṇvam tilāḥ kuṣṭham surāhvaṃ lavaṇam natam।

dadhi kṣīra catuḥsnehaiḥ siddham syādupanāhanam॥113॥

Musta (Cyperus rotundus),

Kinva – sour enzymes,

Kushta – Saussurea lappa,

Surahva – Devadaru, Salt and Nata (Valeriana wallicii) is cooled with yoghurt, milk and 4 types of fat (oil, ghee, muscle fat and bone marrow). This recipe is used as hot poultice. [113]

### **Application of Thick paste – Alepana**

उत्कारिका वेसवार क्षीर माष तिलौदनैः।

एरण्डबीज गोधूम यव कोलस्थिरादिभिः॥११४॥

सस्नेहैः सरुजं गात्रमालिप्य बहलं भिषक्।

एरण्डपत्रैर्बद्धनीयाद्रात्रौ कल्यं विमोक्षयेत्॥११५॥  
 क्षीराम्बुना ततः सिक्तं पुनश्चैवोपनाहितम्।  
 मुञ्चेद्रात्रौ दिवाबद्धं चर्मभिश्च सलोमभिः॥११६॥  
 utkārikā vesavāra kṣīra māṣa tilaudanaiḥ।  
 eraṇḍabīja godhūma yava kolasthirādibhiḥ॥114॥  
 sasnehaiḥ sarujaṃ gātramālipya bahalaṃ bhiṣak।  
 eraṇḍapatrai rbadhniyādrātrau kalyaṃ vimokṣayet॥115॥  
 kṣīrāmbunā tataḥ siktaṃ punaścaivopanāhitam।  
 muñcedrātrau divābaddhaṃ carmabhiśca salomabhiḥ॥116॥

### **Application of Thick paste – Alepana**

Utkarika (pan-cake), Vesavara (a type of meat preparation with hot spices), milk, Masha – black gram, , Tila – Sesame, boiled rice, seeds of castor, wheat, barley, Kola, Sthira, etc. is added with fat, [and made to a paste] the physician should apply a thick layer of this paste over the painful art of the body at night. It is bandaged with castor leaves.

In the next morning, the bandage, along with the paste, is removed. Thereafter, the affected part is sprinkled with milk and after. Again, during the day time, hot poultice is applied and bandaged by leather containing fur. This bandage [along with the paste] is removed at night. [114-116]

### **Pradeha and Upanaha:**

फलानां तैलयोनीनामम्ल पिष्टान् सुशीतलान्।  
 प्रदेहानुपनाहांश्च गन्धैर्वातहरैरपि॥११७॥  
 पायसैः कृशरैश्चैव कारयेत् स्नेह संयुतैः॥११८॥  
 phalānāṃ tailayonīnāmamla piṣṭān suśītalān।

pradehānupanāhāṃśca gandhairvātaहारairapi||117||  
pāyasaiḥ kṛśaraiścaiva kārayet sneha saṃyutaiḥ|118|

Oil bearing fruits (seeds) – such as castor, sesame seeds, mustard seeds, is made to a paste by triturating them with sour ingredients, and be allowed to cool down before application. This paste is applied in the form of a Pradeha (thin poultice).

Vata balancing aromatic herbs like Aguru, cardamom, camphor etc), milk pudding (Payasa) and Krishara (a preparation of rice and pulses isaded with fat are applied in the form of Upanaha (thick poultice).- these are used t prepare an ointment is applied over affected area. [117- ½ 118]

### **Medicated Ghee for Vatika Diseases:**

रूक्ष शुद्धानिलार्तानामतः स्नेहान् प्रचक्ष्महे||११८||  
विविधान् विविध व्याधि प्रशमायामृतोपमान्|  
द्रोणेऽम्भसः पचेद्भागान् दशमूलाच्चतुष्पलान्||११९||  
यव कोल कुलत्थानां भागैः प्रस्थोन्मितैः सह|  
पादशेषे रसे पिष्टैर्जीवनीयैः सशर्करैः||१२०||  
तथा खर्जूर काश्मर्य द्राक्षा बदर फल्गुभिः|  
सक्षीरैः सर्पिषः प्रस्थः सिद्धः केवलवातनुत्||१२१||  
निरत्ययः प्रयोक्तव्यः पानाभ्यञ्जन बस्तिषु|

rūkṣa śuddhānilārtānāmataḥ snehān pracakṣmahe||118||  
vividhān vividha vyādhi praśamāyāmṛtopamān|  
dronēmbhasaḥ pacedbhāgān daśamūlāccatuṣpalān||119||  
yava kola kulatthānāṃ bhāgaiḥ prasthonmitaiḥ saha|  
pādaśeṣe rase piṣṭairjīvanīyaiḥ saśarkaraiḥ||120||  
tathā kharjūra kāśmarya drākṣā badara phalgubhiḥ|

sakṣīraiḥ sarpiṣaḥ prasthaḥ siddhaḥ kevalavātanut||121||  
niratyayaḥ prayoktavyaḥ pānābhyañjana bastiṣu|

For the treatment of different diseases caused by Vayu alone, we shall now described preparations of medicated fat which are like Amruta – ambrosia:

In 1 Drona of water, 4 Palas of Dasha Mula, and 1 Prastha of each of Yava – Barley, Kola- ber and Kulattha – horsgram is boiled till 1/4th of after remains.

To this decoction, the paste of the herbs belonging to Jivaniya group, sugar, Kharjura – dates, Kashmarya – Gmelina arborea, Draksha – Raisin, Badara – Zizyphus jujuba and Phalgu – Bauhinia tomentosa is cooked.

This medicated ghee cures diseases caused by Vayu alone (not associated with other Doshas). This medicated ghee has no adverse effects. It is taken internally and used for massage as well as medicated enema. [118 ½ – ½ 122]

### **Chitrakadi Ghrita for Vata roga:**

चित्रकं नागरं रास्नां पौष्करं पिप्पलीं शटीम्||१२२||

पिष्ट्वा विपाचयेत् सर्पि र्वात रोगहरं परम्|

citrakaṃ nāgaraṃ rāsnāṃ pauṣkaraṃ pippalīṃ śaṭīm||122||

piṣṭvā vipācayet sarpi rvāta rogaharaṃ param|

Ghee cooked with the paste of Chitraka – Leadword – Plumbago zeylanica, nagara – Zingiber officinale, Rasna (Vanda roxburghi / Pluchea lanceolata), Puskara Mula, Pippali – Long pepper fruit – Piper longum, and Sati – Hedychium spicatum cures Vata vyadhis. [122 ½ -1/2 123]

### **Bala-Bilva ghrita for Nasya:**

बला बिल्व शृते क्षीरे घृत मण्डं विपाचयेत्॥१२३॥

तस्य शक्तिः प्रकुञ्चो वा नस्यं मूर्धगतेऽनिले।

balā bilva śṛte kṣīre ghr̥ta maṇḍaṃ vipācayet॥123॥

tasya śuktiḥ prakuñco vā nasyaṃ mūrdhagate'nile।

Milk boiled by adding Bala – Country mallow (root) – Sida cordifolia and Bilva – Aegle marmelos. Ghrita Manda (upper Part of the ghee) is cooked by adding this milk to it. 1 Sukti (1/2 Pala) or Prakuncha (1 Pala) of this medicated ghee is used for inhalation therapy which cures diseases caused by the aggravated Vayu afflicting the head. [123 1/2- 1/2 124]

### **Medicated Bone Marrow:**

ग्राम्यान्पौदकानां तु भित्वाऽस्थीनि पचेज्जले॥१२४॥

तं स्नेहं दशमूलस्य कषायेण पुनः पचेत्।

जीवकर्षभका स्फोता विदारी कपिकच्छुभिः॥१२५॥

वातघ्नै र्जीवनीयैश्च कल्कैर्द्विक्षीरभागिकम्।

तत्सिद्धं नावनाभ्यङ्गात्तथा पानानुवासनात्॥१२६॥

सिरा पर्वास्थि कोष्ठस्थं प्रणुदत्याशु मारुतम्।

ये स्युः प्रक्षीणमज्जानः क्षीण शुक्रौजसश्च ये॥१२७॥

बल पुष्टिकरं तेषामेतत् स्यादमृतोपमम्।

grāmyānūpaudakānāṃ tu bhitvā'sthīni pacejjale॥124॥

taṃ snehaṃ daśamūlasya kaṣāyeṇa punaḥ pacet।

jīvakarṣabhakā sphotā vidārī kapikacchubhiḥ॥125॥

vātaghnai rjīvanīyaiśca kalkairdvikṣīrabhāgikam।

tatsiddhaṃ nāvanābhyaṅgāttathā pānānuvāsanāt॥126॥

sirā parvāsthi koṣṭhasthaṃ praṇudatyāśu mārutam।

ye syuḥ prakṣīṇamajjānaḥ kṣīṇa śukraujasaśca ye||127||  
bala puṣṭikaram teṣāmetat syādamṛtopamam|

Bones of the domesticated (Gramya), Marshy-land (Anupa) and aquatic animals is crushed and cooked by adding **Dashamoola Kashaya** the paste of

Jivaka – Malaxis acuminata,

Rishabhaka – Manilkara hexandra,

Asphota – Jasminum angustifolium,

Vidari (Ipomoea paniculata / Pueraria tuberosa),

Kapikacchu – Mucuna pruriens, group of Vata-alleviating herbs (vide Vimanasthana 8th chapter) and **jeevaneeya gana herbs**, and double the quantity of milk.

This medicated enema, and taken internally which instaneously cures diseases of vessels, joints, bone and gastro intestinal tract caused by their affliction with aggravated Vata.

This medicated bone marrow should is used for

Nasya – inhalation,

Abhyanga – massage and

Basti – medicated enema, and

Taken internally which instantaneously cures diseases of vessels, joints, bone and gastro internal tract caused by their affliction with aggravated Vata.

In the patients having diminished bone marrow, semen and Ojas (elan Vitae), this recipe promotes strength and nourishment like ambrosia. [123 -127]

### **Siddha Vasa – medicated muscle fat**

तद्वत्सिद्धा वसा नक्र मत्स्य कूर्म चुलूकजा||१२८||

प्रत्यग्रा विधिनाऽनेन नस्य पानेषु शस्यते।

tadvatsiddhā vasā nakra matsya kūrma culūkajā||128||

pratyagrā vidhinā'nena nasya pāneṣu śasyate।

In the same, above method, the Vasa – muscle fat of Nakra – crocodile, fish, tortoise and owl are cooked and used for Nasya and oral administration. [128]

### **Maha sneha – combination of medicated oil, fat, ghee and bone marrow.**

प्रस्थः स्यात्त्रिफलायास्तु कुलत्थ कुडव द्वयम्||१२९||

कृष्णगन्धात्वगाढक्योः पृथक् पञ्चपलं भवेत्।

रास्ना चित्रकयोर्द्वे द्वे दशमूलं पलोन्मितम्||१३०||

जलद्रोणे पचेत् पाद शेषे प्रस्थोन्मितं पृथक्।

सुरारनाल दध्यम्ल सौवीरक तुषोदकम्||१३१||

कोल दाडिम वृक्षाम्ल रसं तैलं वसां घृतम्।

मज्जानं च पयश्चैव जीवनीय पलानि षट्||१३२||

कल्कं दत्त्वा महा स्नेहं सम्यगेन विपाचयेत्।

सिरा मज्जास्थिगे वाते सर्वाङ्गैकाङ्ग रोगिषु||१३३||

वेपनाक्षेप शूलेषु तदभ्यङ्गे प्रयोजयेत्।

prasthaḥ syātriphalāyāstu kulattha kuḍava dvayam||129||

kṛṣṇagandhātvagāḍhakyoh pṛthak pañcapalaṃ bhavet।

rāsnā citrakayordve dve daśamūlaṃ palonmitam||130||

jaladronē pacet pāda śeṣe prasthonmitaṃ pṛthak।

surāranāla dadhyamla sauvīraka tuṣodakam||131||

kola dāḍima vṛkṣāmla rasaṃ tailaṃ vasāṃ gṛtaṃ।

majjānaṃ ca payascaiva jīvanīya palāni ṣaṭ||132||

kalkaṃ dattvā mahā snehaṃ samyagenam vipācayet।

sirā majjāsthige vāte sarvāṅgaikāṅga rogiṣu||133||  
vepanākṣepa śūleṣu tadabhyaṅge prayojayet|

## **Mahasneha –**

### **Ingredients:**

In 1 Drona of water,

1 Prastha of Triphala,

2 Kudavas of Kulattha – horse gram,

5 Palas of each of bark of Krishna Gandha (sobhanjana) and  
Adhaki,

2 Palas of each Rasna and Chitraka – Plumbago zeylanica, and  
1 Pala of Dashamula is cooked till 1/4th after remains to this  
decoction,

1 prastha of each of Sura (alcohol), Aranala (preparation of sour  
gruel), sour Yoghurt, Sauviraka (Vinegar), Tushodaka (a sour  
preparation of paddy),

juice of Kola, Dadima – Pomegranate and  
Vrukshodaka,

oil, muscle fat, ghee, bone marrow and milk,

and the paste of 6 palas of herbs of Jeevaniya group is added and  
properly cooked.

This Maha Sneha (Preparation of ghee, oil, muscle fat and bone  
marrow taken together) is used for massage which cures diseases  
caused by the affliction of Vessels, bones and bone marrow by  
aggravated Vata, Sarvanga roga. Ekanga roga, tremors,  
convulsions and colic pain. [129 ½ – ½ 134]

### **Nirgundi Taila:**

निर्गुण्ड्या मूल पत्राभ्यां गृहीत्वा स्वरसं ततः||१३४||



तेन सिद्धं समं तैलं नाडी कुष्ठानिलार्तिषु।

हितं पामापचीनां च पानाभ्यञ्जन पूरणम्॥१३५॥

nirgunḍyā mūla patrābhyāṃ gr̥hītvā svarasaṃ tataḥ॥134॥

tena siddham samaṃ tailaṃ nādī kuṣṭhānilārtiṣu|

hitaṃ pāmāpacīnāṃ ca pānābhyañjana pūraṇam॥135॥

Oil is cooked by adding equal quantities of –

juice of the roots and leaves of Nirgundi (Vitex negundo).

Oral administration of this taila and massage and as ear drops is useful in fistula, Kushta – skin diseases, diseases caused by Vata, Scabies and Apachi (adenitis in the submandibular and axillaries regions). 134 ½ – 135]

कार्पासास्थि कुलत्थानां रसे सिद्धं च वातनुत्॥१३६॥

kārpāsāsthi kulatthānāṃ rase siddham ca vātanut॥136॥

Oil cooked with the decoction of cotton seed and Kulattha cures diseases caused by the aggravated Vata. [½ 136]

### **Mulaka Taila:**

मूलक स्वरसे क्षीर समे स्थाप्यं त्र्यहं दधि॥१३६॥

तस्याम्लस्य त्रिभिः प्रस्थैस्तैल प्रस्थं विपाचयेत्।

यष्ट्याह शर्करा रास्ना लवणार्द्रक नागरैः॥१३७॥

सुपिष्टैः पलिकैः पानात्तदभ्यङ्गाच्च वातनुत्॥१३८॥

mūlaka svarase kṣīra same sthāpyaṃ tryahaṃ dadhi॥136॥

tasyāmlasya tribhiḥ prasthaistaila prasthaṃ vipācayet|

yaṣṭyāhva śarkarā rāsnā lavaṇārdraka nāgaraiḥ॥137॥

supiṣṭaiḥ palikaiḥ pānāttadabhyāṅgācca vātanut॥138॥

1 Prastha of the juice of Mulaka – radish and  
1 prastha of milk is added with 1 Prastha of Yogurt and kept for 3  
days.

One Prastha of oil is prepared by adding 3 prasthas of this sour  
preparation, and the fine paste of 1 Pala of each of  
Yashtimadhu – Glycyhrriza glabra, Sugar, Rasna (Vanda roxburghi /  
Pluchea lanceolata), Salt, fresh ginger (Ardraka) and dry ginger.  
This medicated oil taken internally, and used for massage to treat  
Vata disorders. [136 ½- ½ 138]

### **Panchamuladi taila:**

पञ्चमूल कषायेण पिण्याकं बहु वार्षिकम्||१३८||

पक्त्वा तस्य रसं पूत्वा तैल प्रस्थं विपाचयेत्|

पयसाऽष्टगुणेनैतत् सर्व वात विकारनुत्||१३९||

संसृष्टे श्लेष्मणा चैतद्वाते शस्तं विशेषतः|

pañcamūla kaṣāyeṇa piṇyākaṃ bahu vārṣikam||138||

paktvā tasya rasaṃ pūtvā taila prasthaṃ vipācayet|

payasā'ṣṭaguṇenaitat sarva vāta vikāranut||139||

saṃsrṣṭe śleṣmaṇā caitadvāte śastaṃ viśeṣataḥ|

In the decoction of Pancha Mula many-years-old pinyaka (oil cake  
of paste of seed from which oil has been extracted) is cooked and  
the decoction is strained.

In this decoction, 1 Prastha of oil is cooked by adding 8 times of  
milk. This medicated oil cures all the Vatik diseases. This oil is  
especially useful when Vayu is associated with vitiated Kapha to  
produce the ailment. [138 ½ – ½ 140]

### **Yava Koladi taila:**

यव कोल कुलत्थानां श्रेयस्याः शुष्क मूलकात्॥१४०॥

बिल्वाच्चाञ्जलिमेकैकं द्रवैरम्लैर्विपाचयेत्।

तेन तैलं कषायेण फलाम्लैः कटुभिस्तथा॥१४१॥

पिष्टैः सिद्धं महावातैरार्तः शीते प्रयोजयेत्॥१४२॥

yava kola kulatthānāṃ śreyasyāḥ śuṣka mūlakāt॥140॥

bilvāccāñjalimekaikaṃ dravairamlai rvipācayet।

tena tailaṃ kaṣāyeṇa phalāmlaiḥ kaṭubhistathā॥141॥

piṣṭaiḥ siddhaṃ mahāvātairārtaḥ śīte prayojayet।142॥

1 Anjali of each of Yava – Barley (Hordeum vulgare), Kola- ber, Kulattha – horse gram, Sreyasi (Gaja pippali), dry Radish – Raphanus sativus and Bilva – Aegle marmelos is cooked by adding sour liquids (like sour gruel and curd) when this decoction, oil is cooked by adding the paste of sour fruits (like pomegranate, etc) and pungent ingredients. This medicated oil, while cool, is used for the treatment of patients suffering from serious types of Vatika diseases. [140 ½ – ½ 142]

### **Sahachara Taila:**

सर्व वात विकाराणां तैलान्यन्यान्यतः शृणु॥१४२॥

चतुष्प्रयोगाण्यायुष्य बल वर्णकराणि च।

रजःशुक्र प्रदोषघ्नान्यपत्यजननानि च॥१४३॥

निरत्ययानि सिद्धानि सर्व दोषहराणि च।

सहाचरतुलायाश्च रसे तैलाढकं पचेत्॥१४४॥

मूल कल्काद्दशपलं पयो दत्त्वा चतुर्गुणम्।

सिद्धेऽस्मिञ्छर्कराचूर्णादष्टादशपलं भिषक्॥१४५॥

विनीय दारुणेष्वेतद्वातव्याधिषु योजयेत्।

sarva vāta vikārāṇāṃ tailānyanyānyataḥ śṛṇu||142||  
 catuṣprayogānyāyusya bala varṇakarāṇi ca|  
 rajaḥśukra pradoṣaghnānyapatyajananāni ca||143||  
 niratyayāni siddhāni sarva doṣaharāṇi ca|  
 sahācaratulāyāśca rase tailāḍhakaṃ pacet||144||  
 mūla kalkāddaśapalaṃ payo dattvā caturguṇam|  
 siddhe'smiñcharkarācūrṇādaṣṭādaśapalaṃ bhiṣak||145||  
 viniya dāruṇeṣvetadvātavyādhiṣu yojayet|

Now listen to the description of other types of medicated oil useful for the treatment of all varieties of Vatika diseases. These oils can be used in 4 different modes (viz., oral intake, massage, nasya and enema).

They promote longevity, strength and completion they cure morbidities of menstruations (ovulation) and semen, and help in the procreation of offspring's these are harmless, therapeutically effective and alleviators of all the [3] Doshas.

1 Adhaka of oil is cooked by adding the decoction of 1 Tula of whole plant of Sahachara, the paste of 10 Palas of the root of Sahachar and 4 Adhakas of milk after the oil is cooked, 18 palas of sugar-powder is added to it by the physician. This medicated oil is useful for serious types of Vatika diseases. [142 ½- ½ 146]

### **Svadamshtadi Taila:**

श्वदंष्ट्रा स्वरस प्रस्थौ द्वौ समौ पयसा सह||१४६||  
 षट्पलं शृङ्गवेरस्य गुडस्याष्टपलं तथा|  
 तैल प्रस्थं विपक्वं तैर्दद्यात् सर्वानिलार्तिषु||१४७||  
 जीर्णे तैले च दुग्धेन पेयाकल्पः प्रशस्यते|

śvadaṃṣṭrā svarasa prasthau dvau samau payasā saha||146||

ṣaṭpalaṃ śṛṅgaverasya guḍasyāṣṭapalaṃ tathā|  
taila prasthaṃ vipakvaṃ tairdadyāt sarvānilārtiṣu||147||  
jīrṇe taile ca dugdhena peyākalpaḥ praśasyate|

1 Prastha of oil is cooked by adding 2 Prasthas of each of the juice (decoction) of Svadamstra – Tribulus and milk, 6 palas of Sringavera- fresh ginger, and 8 palas of Jaggery.

This medicated oil can be used for the types of Vatika diseases when the oil is digested after its intake, the patient is given Peaya (thin gruel) reared by adding milk. [146 ½ – ½ 148]

### Baladi Taila

बला शतं गुडूच्याश्च पादं रास्नाष्टभागिकम्||१४८||  
जलाढकशते पक्त्वा दश भाग स्थिते रसे|  
दधिमस्तिवक्षु निर्यास शुक्तैस्तैलाढकं समैः||१४९||  
पचेत् साजपयोऽर्धाशैः कल्कैरेभिः पलोन्मितैः|  
शटी सरल दार्वेला मञ्जिष्ठागुरु चन्दनैः||१५०||  
पद्मकातिविषा मुस्त सूर्पपर्णी हरेणुभिः|  
यष्ट्याह सुरस व्याघ्रनखर्षभक जीवकैः||१५१||  
पलाश रस कस्तूरी नलिका जाति कोषकैः|  
स्पृक्का कुङ्कुम शैलेय जाती कटुफलाम्बुभिः||१५२||  
त्वचा कुन्दुरु कर्पूर तुरुष्क श्रीनि वासकैः|  
लवङ्ग नखकक्कोल कुष्ठ मांसी प्रियङ्गुभिः||१५३||  
स्थौणेय तगर ध्याम वचा मदन पल्लवैः|  
स नागकेशरैः सिद्धे क्षिपेच्चात्रावतारिते||१५४||  
पत्र कल्कं ततः पूतं विधिना तत् प्रयोजयेत्|  
श्वासं कासं ज्वरं हिक्कां छर्दिं गुल्मान् क्षतं क्षयम्||१५५||  
प्लीह शोषावपस्मारमलक्ष्मीं च प्रणाशयेत्|

बला तैलमिदं श्रेष्ठं वातव्याधि विनाशनम्॥१५६॥

(अग्निवेशाय गुरुणा कृष्णात्रेयेण भाषितम्)|

इति बलातैलम्|

balā śataṃ guḍūcyāśca pādaṃ rāsnāṣṭabhāgikam||148||

jalāḍhakaśate paktvā daśa bhāga sthite rase|

dadhimastvikṣu niryāsa śuktaistailāḍhakaṃ samaiḥ||149||

pacet sājapayo'rdhāṃśaiḥ kalkairebhiḥ palonmitaiḥ|

śaṭī sarala dārvelā mañjiṣṭhāguru candanaiḥ||150||

padmakātiviṣā musta sūrpaparṇī hareṇubhiḥ|

yaṣṭyāhva surasa vyāghranakharṣabhaka jīvakaiḥ||151||

palāśa rasa kastūrī nalikā jāti koṣakaiḥ|

spṛkkā kuṅkuma śaileya jāti kaṭuphalāmbubhiḥ||152||

tvacā kunduru karpūra turuṣka śrīni vāsakaiḥ|

lavaṅga nakhakakkola kuṣṭha māṃsī priyaṅgubhiḥ||153||

sthaṇeya tagara dhyāma vacā madana pallavaiḥ|

sa nāgakeśaraiḥ siddhe kṣipeccātrāvatārite||154||

patra kalkaṃ tataḥ pūtaṃ vidhinā tat prayojayet|

śvāsaṃ kāsaṃ jvaraṃ hikkāṃ chardiṃ gulmān kṣataṃ

kṣayam||155||

plīha śoṣāvapasmāramalakṣmīm ca praṇāśayet|

balā tailamidaṃ śreṣṭhaṃ vātavyādhi vināśanam||156||

(agniveśāya guruṇā kṛṣṇātreyeṇa bhāṣitam)|

iti balātailam|

### **Baladi taila:**

100 Adhakas of water is boiled by adding 100 palas of

Bala – Country mallow (root) – Sida cordifolia, 25 Palas of guduchi

– Tinospora cordifolia and 12 ½ Palas of Rasna (Vanda roxburghi /

Pluchea lanceolata) till 1/10th (ten Adhakas) of water remains.

1 Adhaka of oil is cooked by adding the above mentioned decoction, 10 Adhakas of each of whey, sugar- cane juice and vinegar, 5 Adhakas of goat milk, and the paste of 1 pala of each of Sati – *Hedychium spicatum*, Sarala, Devadaru (*Cedrus deodara*), Ela (*Elettaria cardamomum* Maton), Manjistha – *Rubia cordifolia*, Aguru – *Aquallaria agallocha*, Chandana (Sandalwood – *Santalum album*), Padmaka – *Prunus cerasoides*, Ativisa – *Aconitum heterophyllum*, Musta (*Cyperus rotundus*), Suraparni (*Masa parni* – *Teramnus labialis* and mudga Parni – *Phaseolus trilobus*), Harenu – *Pisum sativum*, Yasti Madhu – *Glycyhrrhiza glabra*, Surasa – *Cinnamomum zeylanica*, Vyaghra Nakha – *Capparis zeylanica*, Rishabhaka – *Manilkara hexandra*, Jivaka – *Malaxis acuminata*, Juice of Palasa – *Butea monosperma*, Kasturi, Nalika, JatiKosa (Mace), Sprikka, Kunkuma, Shaileya, Jatiphala – *Myristica fragrans*, Katu Phala (*Lata Kasturi*),

Ambu – pavonia odorata Willd. (Netra Bala – Country mallow (root)  
– Sida cordifolia),  
Tvak – cinnamon  
Kunduru – Cassia fistula  
Karura, Turaska (Silhaka),  
Srinivasaka,  
Lavanga – Syzygium aromaticum,  
Nakha (Svalpa Nakhi), Kakkola,  
Kushta – Saussurea lappa,  
Mamsi,  
priyangu—Callicarpa macrophylla,  
Sthauneya – Clerodendrum viscosum,  
Tagara – Valerian walichii,  
Dhyama – Cymbopogon martinii,  
Vaca (Acorus calamus Linn.),  
leaves of madana – Randia dumetorum and  
Naga Kesara – Mesua ferrea.

When the oil is fully cooked, the container (oil an) is taken out of the fire, and the oil is added with Patra Kalka (Paste of aromatic herbs) and filtered.

**Indication:**

Shvasa – Bronchial asthma,  
Kasa – bronchitis,  
Jwara – fever,  
Hikka – hiccup,  
Chardi – vomiting,  
Gulma (Phantom tumor),  
phthisis,  
Sosha – consumption,



Pliha – splenic disorders,  
cachexia,  
epilepsy and  
inauspiciousness

This called BalaTaila which is the best for curing Vatika diseases.  
This recipe was taught to Agnivesha by his preceptor Krsnatreya.  
Thus, ends the description of Bala Taila. [148 ½ – ½ 157]

### **Amrtadya Taila:**

अमृतायास्तुलाः पञ्च द्रोणेष्वष्टस्वपां पचेत्॥१५७॥  
पाद शेषे समक्षीरं तैलस्य द्व्याढकं पचेत्।  
एला मांसी नतोशीर सारिवा कुष्ठ चन्दनैः॥१५८॥  
बला तामलकी मेदा शतपुष्पर्धि जीवकैः ।  
काकोली क्षीरकाकोली श्रावण्यति बला नखैः॥१५९॥  
महाश्रावणि जीवन्ती विदारी कपिकच्छुभिः।  
शतावरी महामेदा कर्कटाख्या हरेणुभिः॥१६०॥  
वचागोक्षुरकैरण्ड रास्ना काला सहाचरैः।  
वीरा शल्लकि मुस्तत्वक्पत्रर्षभक बालकैः॥१६१॥  
सहैला कुङ्कुम स्पृक्का त्रिदशाहैश्च कार्षिकैः।  
मञ्जिष्ठायास्त्रिकर्षेण मधुकाष्ठपलेन च॥१६२॥  
कल्कैस्तत् क्षीण वीर्याग्नि बल सम्मूढ चेतसः।  
उन्मादारत्यपस्मारैरार्ताश्च प्रकृतिं नयेत्॥१६३॥  
वातव्याधि हरं श्रेष्ठं तैलाग्र्यममृताह्वयम्।  
(कृष्णात्रेयेण गुरुणा भाषितं वैद्यपूजितम्)॥१६४॥  
इत्यमृताद्यं तैलम्।

amṛtāyāstulāḥ pañca droṇeṣvaṣṭasvapāṃ pacet॥157॥  
pāda śeṣe samakṣīraṃ tailasya dvyāḍhakam pacet।  
elā māṃsī natośīra sārivā kuṣṭha candanaiḥ॥158॥

balā tāmālakī medā śatapuṣpardhi jīvakaiḥ |  
kākolī kṣīrakākolī śrāvaṇyati balā nakhaiḥ||159||  
mahāśrāvaṇi jīvantī vidārī kapikacchubhiḥ|  
śatāvarī mahāmedā karkaṭākhyā hareṇubhiḥ||160||  
vacāgokṣurakairaṇḍa rāsnā kālā sahācaraiḥ|  
vīrā śallaki mustatvakpatrarṣabhaka bālakaiḥ||161||  
sahailā kuṅkuma sprkkā tridaśāhvaiśca kārṣikaiḥ|  
mañjiṣṭhāyāstrikarṣeṇa madhukāṣṭapalena ca||162||  
kalkaistat kṣīṇa vīryāgni bala sammūḍha cetasaḥ|  
unmādāratyapasmārairārtāṃśca prakṛtiṃ nayet||163||  
vātavyādhi haram śreṣṭham tailāgryamamṛtāhvayam|  
(kṛṣṇātreyeṇa guruṇā bhāṣitaṃ vaidyapūjitam)||164||  
ityamṛtādyam tailam|

#### Ingredients and Method:

8 Dronas of water is boiled by adding  
5 Tulas of Amṛta (Guduchi – *Tonospora cordifolia*) till 1/4th of  
water remains.  
2 Adhakas of oil is cooked by adding this decoction,  
2 Dronas of milk and the paste of 1 Karsa of each of  
ela (brhadela) – *Elattaria cardamum*  
Mamsi – *Nardostachys jatamamsi*,  
Nata (*Valeriana wallicii*),  
Ushira – Vetiver – *Vetiveria zizanioides*,  
Sariva – Indian Sarsaparilla – *Hemidesmus indicus*,  
kustha – *Saussera lappa*,  
Chandana (Sandalwood – *Santalum album*),  
Bala – Country mallow (root) – *Sida cordifolia*,  
Tamalaki – *Phyllanthus niruri*,

Meda – *Polygonatum cirrhifolium*,  
Satapuspa – *Anethum sowa*,  
Rddhi,  
Jivaka – *Malaxis acuminata*,  
Kakoli – *Fritillaria roylei*,  
Ksira Kakoli – *Fritillaria roylei*,  
Sravani,  
Atibala – *Abutilon indicum*,  
Nakha,  
maha sravani, (maha Munditika),  
Jivanti – *Leptadenia reticulata*,  
Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*),  
Kapikacchu – *Mucuna pruriens*  
Satavari – *Asparagus racemosus*  
Mahameda – *Polygonatum verticillatum*,  
karkatakhya  
Harenu – *Pisum sativum*  
Vacha – *Acorus calamus*  
Goksuraka – *Tribulus terrestris*  
Eranda – *Ricinus communis*  
Rasna (*Vanda roxburghi* / *Pluchea lanceolata*)  
Kala (Kalanusariva)  
Sahacara – *Casearia esculanta*  
Vira  
Sallaki – *Boswellia serrate*  
Musta (*Cyperus rotundus*),  
Tvak – cinnamon  
Patra – *Cinnamomum tamala*,  
Rishabhaka – *Manilkara hexandra*,

Blaka,

Saha,

Kunkuma

Sprkka and

TriDashahva (deva Daru – Cedrus deodara)

3 Karsas of Manjistha –Rubia cordifolia and

8 palas of Madhuka– Licorice – Glycyrrhiza glabra (yasti Madhu)

This medicated oil cause's restoration of normal health of patients has less of potency, less of digestion, less of strength, less of potency, less power of digestion, less of strength, less of intelligence, and those suffering from insanity, depression (Arati), and epilepsy. It is the foremost among the medicated oils used for curing Vatika diseases. This is called Amrta Taila which is held in high esteem by physicians. It was propounded by the preceptor Krsnatreya.

Thus, ends description of Amrtadya Taila. [157 ½ – 164]

### **Rasna Taila:**

रास्ना सहस्र निर्यूहे तैल द्रोणं विपाचयेत्।

गन्धै ह्यैमवतैः पिष्टैरेलाद्यैश्चानिलार्तिनुत्॥१६५॥

कल्पोऽयमश्वगन्धायां प्रसारण्यां बलाद्वये।

क्वाथ कल्क पयोभिर्वा बलादीनां पचेत् पृथक्॥१६६॥

इति रास्ना तैलम्।

rāsnā sahasra niryūhe taila droṇaṃ vipācayet।

gandhai rhaimavataiḥ piṣṭairelādyaiścānilārtinut॥165॥

kalpo'yamaśvagandhāyāṃ prasāraṇyāṃ balādvaye।

kvātha kalka payobhirvā balādīnāṃ pacet pṛthak॥166॥

iti rāsnā tailam।

1 Drona of oil is cooked by adding the decoction of 1000 Palas of Rasna (Vanda roxburghi / Pluchea lanceolata), and the paste of aromatic herbs available in the Himalayas (like Aguru – Aquallaria agallocha, Kushta – Saussurea lappa and Ksemaka) and Ela (Elettaria cardamomum Maton), etc. this medicated oil cures Vatika diseases.

Following the above mentioned procedure, medicated oil is prepared of Ashwagandha – Winter Cherry / Indian ginseng (root) or Prasarani – Paederia foetida or 2 types of Bala – Country mallow (root) – Sida cordifolia.

Similarly, medicated oil can be prepared of Bala – Country mallow (root) – Sida cordifolia, Prasarani – Paedaria foetida and Ashwagandha – Withania somnifera separately by adding the decoction and Paste of these herbs along with milk.

Thus, ends the description of Rasna Taila. [165- 166]

### **Mulakadya Taila:**

मूलक स्वरसं क्षीरं तैलं दध्यम्ल काञ्जिकम्।  
तुल्यं विपाचयेत् कल्कैर्बला चित्रक सैन्धवैः॥१६७॥  
पिप्पल्यतिविषा रास्ना चविकागुरु शिगुकैः।  
भल्लातक वचा कुष्ठ श्वदंष्ट्रा विश्वभेषजैः॥१६८॥  
पुष्कराह्व शटी बिल्व शताह्व नत दारुभिः।  
तत्सिद्धं पीतमत्युग्रान् हन्ति वातात्मकान् गदान्॥१६९॥  
इति मूलकाद्यं तैलम्।

mūlaka svarasaṃ kṣīraṃ tailaṃ dadhyamla kāñjikam।  
tulyaṃ vipācayet kalkai rbalā citraka saindhavaiḥ॥167॥  
pippalyativiṣā rāsnā cavikāguru śigrukaiḥ।  
bhallātaka vacā kuṣṭha śvadaṃṣṭrā viśvabheṣajaiḥ॥168॥  
puṣkarāhva śaṭī bilva śatāhvā nata dārubhiḥ।

tatsiddham pītamatyugrān hanti vātātmakān gadān||169||  
iti mūlakādyam tailam|

### **Ingredients and Method of preparing:**

Juice of Mulaka – *Raphanus sativus*,  
Ksiram – milk,  
Tailam -oil,  
Dadhi – curd and  
sour Kanji (a preparation of sour gruel) taken in equal quantities is  
cooked by adding the paste of  
bala – *Sida cordifolia*,  
Chitraka – *Plumbago zeylanica*,  
saindhava – rock salt  
Pippali – Long pepper fruit – *Piper longum*,  
Ativisa – *Aconitum heterophyllum*,  
Rasna (*Vanda roxburghi* / *Pluchea lanceolata*),  
Cavika – *Piper chaba*,  
Aguru – *Aquallaria agallocha*,  
Sigru – *Moringa oleifera*,  
Bhallataka (*Semecarpus anacardium* Linn.),  
Vaca (*Acorus calamus* Linn.),  
Kushta – *Saussurea lappa*,  
Svadamstra – *Tribulus terrestris*  
Visva Bhesaja,  
Puskara Mula – *Inula racemosa*,  
Sati – *Hedychium spicatum*,  
Bilva – *Aegle marmelos*,  
Satahva,  
Nata (*Valeriana wallicii*) and

Deva daru – Cedrus deodara.

Internal intake of this medicated oil cures even serious types of Vatika diseases. Thus, ends the description of Mulakadya Taila.

[167- 169]

### **Vrusgamuladi Taila:**

वृषमूल गुडूच्योश्च द्विशतस्य शतस्य च।

चित्रकात् साश्वगन्धाच्च क्वाथे तैलाढकं पचेत्॥१७०॥

सक्षीरं वायुना भग्ने दद्याज्जर्जरिते तथा।

प्राक्तै लावापसिद्धं च भवेदेतद्गुणोत्तरम्॥१७१॥

इति वृषमूलादि तैलम्।

vṛṣamūla guḍūcyośca dviśatasya śatasya ca।

citrakāt sāśvagandhācca kvāthe tailāḍhakaṃ pacet॥170॥

sakṣīraṃ vāyunā bhagne dadyājjarjarite tathā।

prāktai lāvāpasiddhaṃ ca bhavedetadguṇottaram॥171॥

iti vṛṣamūlādi tailam।

One Adhaka of oil is cooked by adding the decoction of 200 Palas of each of the root of Vasaka –Adhatoda vasaka and Guduchi – Tinospora cordifolia, and 100 palas of Chitraka – Plumbago zeylanica and Ashwagandha – Withania somnifera (taken together), and milk this medicated oil is used for the treatment of bone fracture and osteoporosis caused by Vayu

If this medicated oil is cooked by adding the Paste of ingredients mentioned in connection with the medicated oils described before, then it becomes very effective

Thus, ends the descriptions of Vrsa Mulakadya Taila [170-171]

### **Mulaka Taila:**

रास्ना शिरीष यष्ट्याह् शुण्ठी सहचरामृताः॥१७२॥

स्योनाक दारु शम्पाक हयगन्धा त्रिकण्टकाः।

एषां दशपलान् भागान् कषायमुपकल्पयेत्॥१७३॥

ततस्तेन कषायेण सर्वगन्धैश्च कार्षिकैः।

दध्यारनाल माषाम्बु मूलकेक्षुरसैः शुभैः॥१७४॥

पृथक् प्रस्थोन्मितैः सार्धं तैलप्रस्थं विपाचयेत्।

प्लीह मूत्रग्रह श्वास कास मारुत रोगानुत् ॥१७५॥

एतन्मूलकतैलाख्यं वर्णायुर्बल वर्धनम्।

इति मूलक तैलम्।

rāsnā śirīṣa yaṣṭyāhva śuṅṭhī saḥacarāmṛtāḥ॥172॥

syonāka dāru śampāka hayagandhā trikaṅṭakāḥ।

eṣāṃ daśapalān bhāgān kaṣāyamupakalpayet॥173॥

tatastena kaṣāyeṇa sarvagandhaiśca kārṣikaiḥ।

dadhyāranāla māṣāmbu mūlakekṣurasaiḥ śubhaiḥ॥174॥

pṛthak prasthonmitaiḥ sārḍham tailaprastham vipācayet।

plīha mūtragraha śvāsa kāsa māruta roganut ॥175॥

etanmūlakatailākhyam varṇāyurbala vardhanam।

iti mūlaka tailam।

Decoction is prepared of 10 Palas of each of the (root of)

Rasna (Vanda roxburghi / Pluchea lanceolata),

Sirisha (Albizzi lebbeck Benth.),

Yasti Madhu – Glycyhrrhiza glabra

Sunthi – Zingiber officinale

Sahacara – Barleria prionitis

Amrta – Tinospora cordifolia

Syonaka – Orchis mascula

Deva daru – Cedrus deodara



Samaka

Haya Gandha (Asvagandha – Withania somnifera)and

Tri Kantaka – Tribulus terrestris

1 prastha of oil is cooked by adding this decoction, 1 Prastha of each of Yogurt, Aranala (sour gruel), decoction of Masa, juice of radish and sugar-cane juice, and [the paste of] 1 Karsa of each of Sarva Gandha (group of aromatic herbs).

This medicated oil cures

Pliha (splenic disorders),

Mutra krchrra – retention of urine,

Shvasa – asthma,

Kasa – bronchitis, and

diseases caused by Vayu

This is called Mulaka Taila. It promotes complexion, longevity and strength.

Thus, ends the descriptions of Mulaka Taila [172-175]

### **Yavadi taila:**

यव कोल कुलत्थानां मत्स्यानां शिग्रु बिल्वयोः।

रसेन मूलकानां च तैलं दधि पयोन्वितम्॥१७६॥

साधयित्वा भिषग्दद्यात् सर्व वातामयापहम्।

लशुन स्वरसे सिद्धं तैलमेभिश्च वातनुत्॥१७७॥

तैलान्येतान्यृतुस्नातामङ्गनां पाययेत् च।

पीत्वाऽन्यतममेषां हि वन्ध्याऽपि जनयेत् सुतम्॥१७८॥

yava kola kulatthānāṃ matsyānāṃ śigru bilvayoḥ।

rasena mūlakānāṃ ca tailaṃ dadhi payonvitam॥176॥

sādhayitvā bhiṣagdadyāt sarva vātāmayāpaham।

laśuna svarase siddhaṃ tailamebhiśca vātanut॥177॥

tailānyetānyṛtusnātāmaṅganām pāyayeta ca|  
pītvā'nyatamameṣām hi vandhyā'pi janayet sutam||178||

Oil is cooked with the decoction of Yava – Barley (Hordeum vulgare), Kola, Kulattha –horse gram, fish, Sigru – Moringa oliefera, Bilva – Aegle marmelos and radish by adding yoghurt and milk. The physician should administer this medicated oil for the cure of all Vatika diseases.

These medicated oils is administered internally after the purificatory bath on the cessation of menstruation, to a omen by drinking these medicated oils, even a sterile woman becomes capable of giving birth to a son [176-178]

### **Agurvadi Taila:**

यच्च शीतज्वरे तैलमगुर्वाद्यमुदाहृतम्|  
अनेक शत शस्तच्च सिद्धं स्याद्वातरोगनुत्||१७९||  
वक्ष्यन्ते यानि तैलानि वात शोणितकेऽपि च|  
तानि चानिलशान्त्यर्थं सिद्धिकामः प्रयोजयेत्||१८०||  
yacca śītajvare tailamagurvādyamudāhṛtam|  
aneka śata śastacca siddham syādvātaroganut||179||  
vakṣyante yāni tailāni vāta śoṇitake'pi ca|  
tāni cānilāśāntyartham siddhikāmaḥ prayojayet||180||

Agurvadya Taila described for the treatment of Sita – white variety of Cynodon dactylon-Jvara or cold fever (vide Chikitsa 3: 267) is cooked 100 of times (by using the same ingredient and same method) this medicated oil cures Vatika diseases.

Medicated oils to be described in the next chapter dealing with the treatment of Vayu Rakta or gout (vide Chikitsa 29: 88-129) may also be used for the alleviation of Vayu by a physician desirous of professional excellence. [179-180]

### **Importance of Oil in curing Vatika diseases**

नास्ति तैलात् परं किञ्चिदौषधं मारुतापहम्।

व्यवाय्युष्ण गुरु स्नेहात् संस्काराद्वलवत्तरम्॥१८१॥

गणैर्वातहरैस्तस्माच्छतशोऽथ सहस्रशः।

सिद्धं क्षिप्रतरं हन्ति सूक्ष्म मार्ग स्थितान् गदान्॥१८२॥

nāsti tailāt paraṃ kiñcidauśadhaṃ mārutāpaham।

vyavāyyuṣṇa guru snehāt saṃskārādvalavattaram॥181॥

gaṇairvātaharaistasmācchataśo'tha sahasraśaḥ।

siddham kṣiprataram hanti sūkṣma mārga sthitān gadān॥182॥

There is no medication which excels oil in curing Vatika diseases because of its Vyavayi (which pervades the body before going through the Process of digestion), hot heavy and unctuous properties. When cooked or processed with other herbs, it becomes more powerful therapeutically.

Therefore, oil is cooked for 100 and 1000 times with the group of herbs which all alleviate Vayu. Such medicated oils cure diseases located in the minutest channels of the body quickly. [181-182]

### **Treatment of diseases caused by Vayu in association with other Doshas:**

क्रिया साधारणी सर्वा संसृष्टे चापि शस्यते।

वाते पित्तादिभिः स्रोतःस्वावृतेषु विशेषतः॥१८३॥

kriyā sādharāṇī sarvā saṃsr̥ṣṭe cāpi śasyate|  
vāte pittādibhiḥ srotaḥsvāvṛteṣu viśeṣataḥ||183||

All the general therapies described above (for the treatment of diseases caused by Vata alone) are also useful when Vata is associated with other Doshas, and especially when it is occluded by Pitta, etc., in the channels of circulation [183]

### **Treatment of Pittavruta Vata – Vata Occluded by Pitta:**

पित्तावृते विशेषेण शीतामुष्णां तथा क्रियाम्|

व्यत्यासात् कारयेत् सर्पि जीवनीयं च शस्यते||१८४||

धन्व मांसं यवाः शालिर्यापनाः क्षीर बस्तयः|

विरेकः क्षीरपानं च पञ्च मूली बला शृतम्||१८५||

मधुयष्टि बला तैल घृत क्षीरैश्च सेचनम्|

पञ्चमूल कषायेण कुर्याद्वा शीतवारिणा||१८६||

pittāvṛte viśeṣeṇa śītāmuṣṇāṃ tathā kriyām|

vyatyāsāt kārayet sarpi rjīvanīyaṃ ca śasyate||184||

dhanva māṃsaṃ yavāḥ śāliryāpanāḥ kṣīra bastayaḥ|

virekaḥ kṣīrapānaṃ ca pañca mūlī balā śṛtam||185||

madhuyaṣṭi balā taila ghr̥ta kṣīraiśca secanam|

pañcamūla kaṣāyeṇa kuryādvā śītavāriṇā||186||

**If the ailment is caused by the aggravated Vayu occluded by Pitta**, then the patient is specially given cooling and heating therapies alternatively administration of Jeevaniya Ghrita (ghee cooked by adding Jivaniya group of herbs).

The patient is given the meat of animals inhabiting arid one, barley and Sali type of rice as food. He is give YAprana Basti, Ksira Basti (2 types of medicated enema to be described later- vide Siddhi 12:

16), purgation therapy and milk boiled by adding Pancha Mula as well as Bala – Country mallow (root) – Sida cordifolia to drink. His body is sprinkled with the oil, ghee or milk boiled by adding the decoction of Yasti Madhu, Bala – Country mallow (root) – Sida cordifolia or Pancha Mula, or by simple cold water. [184- 186]

### **Related: How to balance Vata and Pitta Dosha**

#### **Treatment of Vata Occluded by Kapha:**

कफावृते यवान्नानि जाङ्गला मृग पक्षिणः।

स्वेदास्तीक्ष्णा निरूहाश्च वमनं स विरेचनम्॥१८७॥

जीर्णं सर्पिस्तथा तैलं तिल सर्षपजं हितम्।

kaphāvṛte yavānnāni jāṅgalā mṛga pakṣiṇaḥ।

svedāstīkṣṇā nirūhāśca vamanam sa virecanam॥187॥

jīrṇam sarpistathā tailam tila sarṣapajam hitam।

If the ailment is caused by the occlusion of Vayu by Kapha then the patient is given barley and meat of the animals as well as birds inhabiting arid one as food.

He is given strong Swedana (fomentation), Niruha Basti and Vamana as well as Virechana therapies. Old ghee, sesame oil and mustard oil are useful in this condition. [187- 1/2 188]

### **Read related: How to balance Vata and Kapha Dosha**

#### **Association of Kapha and Pitta:**

संसृष्टे कफपित्ताभ्यां पित्तमादौ विनिर्जयेत्॥१८८॥

saṁsrṣṭe kaphapittābhyāṁ pittamādaḥ vinirjayet॥188॥

If Kapha and Pitta both are associated with Vata to cause the disease, then in the beginning, therapies is given for the alleviation of Pitta [and Kapha is subdued latter]. [188 ½]

### **Treatment of Vata Associated with Kapha and Pitta:**

आमाशयगतं मत्वा कफं वमनमाचरेत्||१८९||

पक्वाशये विरेकं तु पित्ते सर्वत्रगे तथा|

स्वेदै विष्यन्दितः श्लेष्मा यदा पक्वाशये स्थितः||१९०||

पित्तं वा दर्शयेल्लिङ्गं बस्तिभिस्तौ विनिर्हरेत्|

श्लेष्मणाऽनुगतं वातमुष्णैर्गोमूत्र संयुतैः||१९१||

निरूहैः पित्त संसृष्टं निर्हरेत् क्षीर संयुतैः|

मधुरौषध सिद्धैश्च तैलैस्तमनुवासयेत्||१९२||

शिरोगते तु सकफे धूम नस्यादि कारयेत्|

हृते पित्ते कफे यः स्यादुरःस्रोतोऽनुगोऽनिलः||१९३||

सशेषः स्यात् क्रिया तत्र कार्या केवल वातिकी|

āmāśayagataṃ matvā kaphaṃ vamanamācaret||189||

pakvāśaye virekaṃ tu pitte sarvatrage tathā|

svedai viṣyanditaḥ śleṣmā yadā pakvāśaye sthitaḥ||190||

pittaṃ vā darśayelliṅgaṃ bastibhistau vinirharet|

śleṣmaṇā'nugataṃ vātamuşṇai rgomūtra saṃyutaiḥ||191||

nirūhaiḥ pitta saṃsṛṣṭaṃ nirharet kṣīra saṃyutaiḥ|

madhurauşadha siddhaiśca tailaistamanuvāsayet||192||

śirogate tu sakaphe dhūma nasyādi kārayet|

hr̥te pitte kaphe yaḥ syāduraḥsroto'nugo'nilah||193||

saśeṣaḥ syāt kriyā tatra kāryā kevala vātikī|

If the aggravated Vata, in association with Kapha gets located in the stomach, then the patient is given emetic therapy.

If they are located in the colon, then the patient is given purgation

therapy.

If Vata, in association with Pitta, pervades the entire body (including the stomach and colon), then also purgation therapy is given.

If Kapha liquefied by fomentation therapy gets located in the colon or if the signs and symptoms of Pitta are manifested, then both these morbidities are to be eliminated by enema therapy.

If Vata is associated with Kapha, then Niruha type of medicated enema is administered with a recipe added with cow's urine.

If Vayu is associated with Pitta, then Niruha Basti is administered with a recipe added with milk.

To such a patient (Vayu associated with Pitta), Anuvasana Basti prepared by boiling with the group of sweet herbs is used.

If Vayu associated with Kapha gets located in the head, then the patient is given Dhuma (fumigation therapy) and inhalation therapies

If after the elimination of Pitta and Kapha, the residual Vayu gets located in the channels of the chest, then therapies prescribed for Vayu alone is administered [189- ½ 194]

### **Raktavrita Vata Chikitsa:**

शोणितेनावृते कुर्याद्वात शोणितकीं क्रियाम्॥१९४॥

śoṇitenāvṛte kuryādvāta śoṇitakīṃ kriyām॥194॥

If Vata is occluded by Rakta (blood), then the therapies prescribed for the treatment of vata Rakta or gout (in the next chapter) are to be administered. [194 ½]

### **Amavata Chikitsa: Treatment of Vata Associated with Ama:**

प्रमेह वात मेदोघ्नीमामवाते प्रयोजयेत्|

prameha vāta medoghnīmāmavāte prayojayet|

If Vata is associated with Ama (uncooked product of digestion and metabolism), then therapies prescribed for Prameha (obstinate urinary disorders including diabetes), Vatika disorders and adiposity are to be administered. [1/2 195]

### **Treatment of Mamsavruta Vata Dosha – Vata Occluded by Muscle tissue:**

स्वेदाभ्यङ्ग रस क्षीर स्नेहा मांसावृते हिताः||१९५||

svedābhyāṅga rasa kṣīra snehā māṃsāvṛte hitāḥ||195||

If Vayu is occluded by Mamsa (muscle tissue), then fomentation, massage, meat-soup, milk and fat are useful [195]

### **Occlusion of Vayu by Bone marrow and Semen:**

महा स्नेहोऽस्थि मज्जस्थे पूर्ववद्रेतसाऽऽवृते|

mahā sneho'sthi majjasthe pūrvavadretasā"vṛte|

If Vayu is occluded by bone and bone marrow, then the patient is given Maha Sneha (vide description in verse nos. [129 ½ – 133]

If Vayu is located by semen, then the therapies prescribed earlier for the treatment of affliction of semen by Vayu (vide verse no. 94)

Is given [½ 196]



### **Occlusion of Vayu by Food:**

अन्नावृते तदुल्लेखः पाचनं दीपनं लघु॥१९६॥

annāvṛte tadullekhaḥ pācanaṁ dīpanaṁ laghu||196||

If Vayu is located by food, then emesis, Pachana (carminative) Dipana (digestive Stimulant) and light diet is given. [196 ½]

### **Occlusion of Vayu by Urine:**

मूत्रलानि तु मूत्रेण स्वेदाः सोत्तरबस्तयः।

mūtralāni tu mūtreṇa svedāḥ sottarabastayaḥ।

If Vata is occluded by urine then diuretics, fomentation and Uttara Basti (urethral Douches) is given. [½ 197]

### **Occlusion of Vata by Feces:**

शकृता तैलमैरण्डं स्निग्धोदावर्तवत्क्रिया ॥१९७॥

śakṛtā tailamairanḍaṁ snigdhodāvartavatkriyā ||197||

If Vata is occluded by feces, then castor oil and oleation therapy as indicated for Udavarta (upward movement of wind in the abdomen – vide Chikitsa 26: 11-44) is given. [197 ½]

### **Treatment of Doshas Located in Their Own Habitat:**

स्वस्थानस्थो बली दोषः प्राक् तं स्वैरौषधैर्जयेत्।

वमनैर्वा विरेकैर्वा बस्तिभिः शमनेन वा॥१९८॥

(इत्युक्तमावृते वाते पित्तादिभिर्यथायथम्)॥१९९॥

svasthānastho balī doṣaḥ prāk taṁ svairauṣadhairjayet।

vamanairvā virekairvā bastibhiḥ śamanena vā||198||

(ityuktamāvṛte vāte pittādibhiryathāyatham)||199||

A morbid Dosha located its own habitat becomes more powerful. Therefore, first of all such Doshas is subdued by the administration of appropriate therapies like emesis, purgation, medicated enema and alleviation therapies.

Thus, ends the treatment of diseases caused by Vata being occluded by Pitta, etc. [198- ½ 199]

### **Mutual Occlusion of Five Varieties of Vata:**

मारुतानां हि पञ्चानामन्योन्यावरणे शृणु॥१९९॥

लिङ्गं व्याससमासाभ्यामुच्यमानं मयाऽनघ!

प्राणो वृणोत्युदानादीन् प्राणं वृण्वन्ति तेऽपि च॥२००॥

उदानाद्यास्तथाऽन्योन्यं सर्व एव यथाक्रमम्।

विंशतिर्वरणान्येतान्युल्बणानां परस्परम्॥२०१॥

मारुतानां हि पञ्चानां तानि सम्यक् प्रतर्कयेत्।

mārutānāṃ hi pañcānāmanyonyāvaraṇe śṛṇu||199||

liṅgaṃ vyāsasamāsābhyāmucyamānaṃ mayā'nagha!

prāṇo vṛṇotyudānādīn prāṇaṃ vṛṇvanti te'pi ca||200||

udānādyāstathā'nyonyaṃ sarva eva yathākramam।

viṃśatirvaraṇānyetānyulbaṇānāṃ parasparam||201||

mārutānāṃ hi pañcānāṃ tāni samyak pratarkayet।

The signs and symptoms of the mutual occlusion of 5 varieties of Vata will be described hereafter in extensor as well as in brief. O! Sinless one (addressed to the disciple Agnivesha), Listen to these descriptions.

Prana Vata occludes other 4 varieties of Vayu, Viz., Udana Vayu, etc., and they in turn occlude Prana Vayu. These 4 types of Vayu (viz. Udana, Samana, Vyana and Apana) also occlude each other. These 5 types of Vayu, when aggravated occlude each other, Thus,

resulting in 20 types of occlusion. The physician should properly understand these conditions. [199 ½ – ½ 202]

### **Pranavrita Vyana vata –**

सर्वेन्द्रियाणां शून्यत्वं ज्ञात्वा स्मृति बल क्षयम्||२०२||

व्याने प्राणावृते लिङ्गं कर्म तत्रोर्ध्वजत्रुकम्|

sarvendriyāṅāṃ śūnyatvaṃ jñātvā smṛti bala kṣayam||202||

vyāne prāṅāvṛte liṅgaṃ karma tatordhvajatrुकam|

Signs and treatment of Vyana Vayu Occluded by Prana Vayu:

If Vyana Vayu is occluded by Prana Vayu, then there will be loss of the functions of all the senses, and there will be loss of memory as well as strength. This condition is treated by the administration of therapies prescribed for supra clavicular diseases. [202 ½ – ½ 203]

### **Vyanavrita Prana –**

स्वेदोऽत्यर्थं लोमहर्षस्त्वग्दोषः सुप्त गात्रता||२०३||

प्राणे व्यानावृते तत्र स्नेहयुक्तं विरेचनम्|

svedo'tyartham lomaharṣastvagdoṣaḥ supta gātratā||203||

prāṅe vyānāvṛte tatra snehayuktaṃ virecanam|

### **Signs and Treatment of Prana Vayu Occluded by Vyana Vayu:**

If Prana Vayu is occluded by Vyana Vayu, then there will be  
Ati sveda – excessive sweating,  
Loma harsha – horripilation,  
Tvak dosha – skin- diseases and  
Supta gatrata – Numbness in the body.

To such patients, purgation therapy with medicated oil is administered. [203 ½- ½ 204]

### **Pranavrita Samana Vata:**

प्राणावृते समाने स्युर्जडगद्गद मूकताः॥२०४॥

चतुष्प्रयोगाः शस्यन्ते स्नेहास्तत्र सयापनाः।

prāṇāvṛte samāne syurjadagadgada mūkatāḥ॥204॥

catuṣprayogaḥ śasyante snehāstatra sayāpanāḥ।

### **Signs and treatment of Samana Vayu Occluded by PranaVata**

If Samana Vata is occluded by Prana Vata, then there will be differently in speech, slurring speech and even dumbness.

For such patients, YApana Basti (a type of medicated enema) and administration of medicated fat in 4 different ways are beneficial.

[204 ½- ½ 205]

### **Samanavrita Apana –**

समानेनावृतेऽपाने ग्रहणी पार्श्व हृद्गदाः॥२०५॥

शूलं चामाशये तत्र दीपनं सर्पिरिष्यते।२०६।

samānenāvṛte'pāne grahaṇī pārśva hṛdgadāḥ॥205॥

śūlaṃ cāmāśaye tatra dīpanaṃ sarpiriṣyate।206।

Signs and Treatment of Apana Vayu Occluded by Samana Vayu:

If Apana Vayu is occluded by Samana Vayu, then there will be diseases of

Grahani (duodenum),

Parshva hrud gadah – sides of the chest and heart, and

Aamshaya shoolam – colic Pain in the stomach.

To such patients, Dipana Sarpis (medicated ghee prepared by boiling it with digestive stimulants) is given [205 ½ – ½ 206]

**Pranavrita Udana:** Signs and Treatment of Udana Vata occluded by Prana Vata:

शिरोग्रहः प्रतिश्यायो निःश्वासोच्छ्वास सङ्ग्रहः॥२०६॥

हृद्रोगो मुखशोषश्चाप्युदाने प्राणसंवृते।

तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा॥२०७॥

śirograhaḥ pratiśyāyo niḥśvāsocchvāsa saṅgrahaḥ॥206॥

hṛdrogo mukhaśoṣaścāpyudāne prāṇasaṁvr̥te।

tatrordhvabhāgikaṁ karma kāryamāśvāsanam̐ tathā॥207॥

If Udana Vata is located by Prana Vata, then there will be  
Shiro graha – stiffness of the head,  
Pratishyaya – rhinitis,  
Nihshvasa ucchshvasa – obstruction to inspiration and expiration,  
Hrud roga – heart- diseases and  
Mukha sosha – dryness of the mouth.

For such patients prescribed for the treatment of the diseases of head and neck is given, and the patient is comforted [206 ½ – 207]

**Udanavrita Prana: Signs and Treatment of Prana Vayu Occluded by Udana Vayu:**

कर्माँजो बल वर्णानां नाशो मृत्युरथापि वा।

उदानेनावृते प्राणे तं शनैः शीत वारिणा॥२०८॥

सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत्।

karmaujo bala varṇānām̐ nāśo mṛtyurathāpi vā।

udānenāvṛte prāṇe taṃ śanaiḥ śīta vāriṇā||208||  
siñcedāśvāsayeccainam sukham caivopapādayet|

If Prana Vayu is occluded by Udana Vata, then there will be loss of the functions (of Different parts of the body). Ojas (vital essence), strength and complexion there may even be the death of the patient. He is slowly sprinkled with cold water, consoled and comforted. [208- 1/2 209]

### **Udanavrita Apana: Signs and Treatment of Apana Occluded By Udana Vata:**

उर्ध्वगेनावृतेऽपाने छर्दि श्वासादयो गदाः||२०९||

स्युर्वाते तत्र बस्त्यादि भोज्यं चैवानुलोमनम्|

urdhvagenāvṛte'pāne chardi śvāsādayo gadāḥ||209||

syurvāte tatra bastyādi bhojyam caivānulomanam|

If Apana Vayu is occluded by Udana Vata, then there will be vomiting and diseases like Asthma. To such patients, medicated enema and such food as would cause downward movement of Vata is given. [209 1/2 – 1/2 210]

### **Apanavrita udana: Signs and treatment of Udana Vata Occluded by Apana Vayu**

मोहोऽल्पोऽग्निरतीसार ऊर्ध्वगेऽपानसंवृते||२१०||

वाते स्याद्वमनं तत्र दीपनं ग्राहि चाशनम्|

moho'lpo'gniratisāra ūrdhvage'pānasamvṛte||210||

vāte syādvamanam tatra dīpanam grāhi cāśanam|

If Udana Vata is occluded by Apana Vata, then there will be  
Moho – unconsciousness

Alpa agni – suppression of the power of digestion and

Atisara – diarrhoea.

To such patients, emetic therapy, digestive stimulants and  
astringent ingredients is giving for the downward movement of the  
wind in the stomach. [210 ½ – ½ 211]

**Vyanavrita Apana:** Signs and Treatment of Apana Vata Occluded  
by Vyana Vata:

वम्याध्मानमुदावर्त गुल्मार्ति परिकर्तिकाः॥२११॥

लिङ्गं व्यानावृतेऽपाने तं स्निग्धैरनुलोमयेत्।

vamyādhmānamudāvarta gulmārti parikartikāḥ॥211॥

liṅgaṃ vyānāvṛte'pāne taṃ snigdhairanulomayet।

If Apana Vata is occluded by Vyana Vata, then there will be  
Vamya – vomiting

Aadhmana – abdominal distension

Udavarta – upward movement of Vata

Gulma – phantom tumor and

Parikartika – sawing pain in the abdomen [211 ½ – ½ 212]

**Apanavrita Vyana:** Signs and Treatment of Vyana Vata Occluded  
By Apana Vata

अपानेनावृते व्याने भवेद्विण्मूत्र रेतसाम्॥२१२॥

अतिप्रवृत्तिस्तत्रापि सर्वं सङ्ग्रहणं मतम्।

apānenāvṛte vyāne bhavedviṅmūtra retasām॥212॥

atipravṛttistatrāpi sarvaṃ saṅgrahaṇaṃ matam।

If Vyana Vata is occluded by Apana Vayu, then there will be  
excessive discharge of stool, urine and semen

For such patients, all types of astringent are given. [212 ½- ½ 213]

**Samanavrita Vyana:** Signs and Treatment of Vyana Vayu  
Occluded by Samana Vata:

मूर्च्छा तन्द्रा प्रलापोऽङ्गसादोऽग्न्योजो बल क्षयः॥२१३॥

समानेनावृते व्याने व्यायामो लघु भोजनम्।

mūrcchā tandrā pralāpo'ṅgasādo'gnyojo bala kṣayaḥ॥213॥

samānenāvṛte vyāne vyāyāmo laghu bhojanam।

If Vayu –Vata is occluded by Apana Vata, then there will be excessive discharge of stool, urine and semen

For such patients, all types of astringent therapies are given. [213 ½ – ½ 214]

**Udanavrita Vyana:** Signs and treatment of Vyana Vata  
Occluded by Udana Vata

स्तब्धताऽल्पाग्निताऽस्वेदश्चेष्टाहानि निर्मीलनम्॥२१४॥

उदानेनावृते व्याने तत्र पथ्यं मितं लघु।

stabdhata'lpāgnitā'svedaśceṣṭāhāni rnimīlanam॥214॥

udānenāvṛte vyāne tatra pathyaṃ mitaṃ laghu।

If Vyana Vata is occluded by Udana Vayu, then there will be

Stabdhatā – stiffness,

Alpa agni – less of Agni (digestive enzymes),

Alpa sweda – less of sweating,

Alpa chesta – lack of efforts and

Nirmilinam – closure of the eyes

To such patients, wholesome and light diet is given in limited quantity. [214 ½ – ½ 215]



### Effects of Occlusion in General:

पञ्चान्योन्यावृत्तानेवं वातान् बुध्येत लक्षणैः॥२१५॥

एषां स्व कर्मणां हानिर्वृद्धिर्वाऽऽवरणे मता।

यथास्थूलं समुद्दिष्टमेतदावरणेऽष्टकम्॥२१६॥

सलिङ्ग भेषजं सम्यग्बुधानां बुद्धि वृद्धये॥२१७॥

pañcānyonyāvṛtānevaṃ vātān budhyeta lakṣaṇaiḥ॥215॥

eṣāṃ sva karmaṇāṃ hānirvṛddhirvā"varaṇe matā।

yathāsthūlaṃ samuddiṣṭametadāvaraṇe'ṣṭakam॥216॥

saliṅga bheṣajam samyagbudhānāṃ buddhi vṛddhaye॥217॥

Thus, mutual occlusions of 5 types of Vata is diagnosed from their signs and symptoms in the event of such an occlusion, there is either increase or decreases occlusion, there is either increase or decrease of the functions (actions) of the particular type of Vayu.

These 8 types of occlusion along with their signs and treatment are described for the proper understanding of intelligent physicians.

[215 ½ – ½ 217]

### Remaining Twelve Types of Occlusions:

स्थानान्यवेक्ष्य वातानां वृद्धिं हानिं च कर्मणाम्॥२१७॥

द्वादशावरणान्यन्यान्यभिलक्ष्य भिषग्जितम्।

कुर्यादभ्यञ्जन स्नेहपान बस्त्यादि सर्वशः॥२१८॥

क्रममुष्णमनुष्णं वा व्यत्यासादवचारयेत्॥२१९॥

sthānānyavekṣya vātānāṃ vṛddhiṃ hāniṃ ca karmaṇām॥217॥

dvādaśāvaraṇānyanyānyabhilakṣya bhiṣagjitam।

kuryādabhyañjana snehapāna bastyādi sarvaśaḥ॥218॥

kramamuṣṇamanuṣṇaṃ vā vyatyāsādavacārayet॥219॥

After examining the locations and increase as well as decrease of the functions, the remaining 12 types of occlusions are ascertained.

For their treatment, massage, drinking of unctuous potions, medicated enema, etc., is used in their entirety. Hot and cold therapies are administered to such patients alternatively. [217 ½ – ½ 219]

### **General line of treatment of five types of Vata Dosha:**

उदानं योजयेदूर्ध्वमपानं चानुलोमयेत्||२१९||

समानं शमयेच्चैव त्रिधा व्यानं तु योजयेत्|

प्राणो रक्ष्यश्चतुर्भ्योऽपि स्थाने ह्यस्य स्थितिर्ध्रुवा||२२०||

स्वं स्थानं गमयेदेवं वृत्तानेतान् विमार्गगान्|२२१|

udānaṃ yojayedūrdhvamapānaṃ cānulomayet||219||

samānaṃ śamayeccaiva tridhā vyānaṃ tu yojayet|

prāṇo rakṣyaścaturbhyo'pi sthāne hyasya sthitirdhruvā||220||

svaṃ sthānaṃ gamayedevaṃ vṛtānetān vimārgagān|221|

For the morbidity of Udana Vata, upward moving therapy (emesis) is administered.

For the morbidity of Apana Vata, downward moving therapy (purgation and medicated enema) is employed.

For the morbidity of Samana Vata, the therapy which causes stability in the abdomen (by alleviation) is used.

For the morbidity of Vyana Vata, all the above mentioned 3 categories of therapies is employed.

Prana Vata is more important than these 4 types of Vata; hence it is protected with priority. Its state of equilibrium helps in the sustenance of life.

These Vayus, when occluded, go Astray (move in different channels). There fore, they are brought to their own habitat. [219 ½ – ½ 221]

### **Occlusion of Prana Vata by Pitta:**

मूर्च्छा दाहो भ्रमः शूलं विदाहः शीतकामिता॥२२१॥

छर्दनं च विदग्धस्य प्राणे पित्त समावृते।

mūrcchā dāho bhramaḥ śūlaṃ vidāhaḥ śītakāmitā॥221॥

chardanaṃ ca vidagdhasya prāṇe pitta samāvṛte।

If Prana Vayu is occluded by Pitta, then this gives rise to

Murcha – fainting

Daha – burning sensation

Bhrama – giddiness

Shoola – colic pain

Vidaha – indigestion,

Sheeta kamita – desire for cold things and

Vidagdha chardana – vomiting of undigested food. [221 ½ – ½

222]

### **Occlusion of Prana Vayu by Kapha:**

ष्ठीवनं क्षवथूद्गार निःश्वासोच्छ्वास सङ्ग्रहः॥२२२॥

प्राणे कफावृते रूपाण्यरुचिश्छर्दिरेव च।

ṣṭhīvanaṃ kṣavathūdgāra niḥśvāsocchvāsa saṅgrahaḥ॥222॥

prāṇe kaphāvṛte rūpāṅyaruciśchardireva ca।

If Prana Vayu is occluded by Kapha, then there will be

Sthivanam – excessive spitting of Saliva

Kshavathu – sneezing

Udgara – eructation

Nihshvasa ucchvasa nigraha – obstruction to inspiration and expiration,

Aruchi – anorexia and

Chardi – vomiting [222 ½- ½ 223]

### **Occlusion of Udana Vata by Pitta**

मूर्च्छाद्यानि च रूपाणि दाहो नाभ्युरसः क्लमः॥२२३॥

ओजोभ्रंशश्च सादश्चाप्युदाने पित्तसंवृते।

mūrcchādyāni ca rūpāṇi dāho nābhyurasah klamaḥ॥223॥

ojobhraṃśaśca sādaścāpyudāne pittasaṃvr̥te।

If Udana Vayu is occluded by Pitta, then there will be fainting etc, was described in verse no 221 ½ above), burning sensation in the umbilical region and chest, exhaustion, loss of Ojas (vital essence) and prostration. [223 ½ – ½ 224]

### **Occlusion of Udana Vata by Kapha:**

आवृते श्लेष्मणोदाने वैवर्ण्यं वाक्स्वरग्रहः॥२२४॥

दौर्बल्यं गुरुगात्रत्वमरुचिश्चोपजायते।

āvṛte śleṣmaṇodāne vaivarṇyam vākṣvaragrahaḥ॥224॥

daurbalyam gurugātratvamaruciścopajāyate।

If Udana Vayu is occluded by Kapha, then there will be Vaivarṇyam – discoloration of the skin, Vak svara graha – obstruction to speech and voice, Daurbala – weakness and Guru gaत्रatva – heaviness of the body and Aruchi – anorexia.

### **Occlusion of Samana Vata by Pitta:**

अतिस्वेदस्तृषा दाहो मूर्च्छा चारुचिरेव च॥२२५॥

पित्तावृते समाने स्यादुपघातस्तथोष्मणः।

atisvedastr̥ṣā dāho mūrcchā cārucireva ca॥225॥

pittāvṛte samāne syādupaghātastathoṣmaṇaḥ।

If Samana Vata is occluded by Pitta, then there will be Ati sveda – excessive sweating

Ati trsha – thirst,  
Daha – burning sensation  
Murchha – fainting,  
Aruchi – anorexia and  
loss of body- heat. [225 ½ – ½ 226]

### **Occlusion of Samana Vayu by Kapha:**

अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च॥२२६॥

कफावृते समाने स्याद्गात्राणां चातिशीतता।

asvedo vahnimāndyaṃ ca lomaharṣastathaiva ca॥226॥

kaphāvṛte samāne syādgātrāṇāṃ cātīśītātā।

If Samana Vayu gets occlude by Kapha, then there will be

Asveda – absence of sweating

Vahni mandya – suppression of the power of digestion

Loma harsha – horriplation and

Ati shitata – excessive cold felling in the body. [226 ½ – 227]

### **Obstruction of Vyana Vayu by Pitta**

व्याने पित्तावृते तु स्याद्दाहः सर्वाङ्गगः क्लमः॥२२७॥

गात्र विक्लेष सङ्गश्च स सन्तापः स वेदनः।

vyāne pittāvṛte tu syāddāhaḥ sarvāṅgagaḥ klahmaḥ॥227॥

gātra vikṣepa saṅgaśca sa santāpaḥ sa vedanaḥ।

If Vyana Vata is occluded by Pitta, then there is

Sarvanga daha – burning sensation all over the body,

Klahmah – exhaustion and

Gatra vikshepa – arrest of the mobility in different parts of the body  
accompanied with burning sensation and pain. [227 ½ – ½ 228]

### **Obstruction of Vyana Vata by Kapha:**

गुरुता सर्वगात्राणां सर्व सन्ध्यस्थिजा रुजः॥२२८॥

व्याने कफावृते लिङ्गं गति सङ्गस्तथाऽधिकः ।

gurutā sarvagātrāṇām sarva sandhyasthijā rujah॥228॥

vyāne kaphāvṛte liṅgaṃ gati saṅgastathā'dhikah ।

If Vyana Vayu is located by Pitta, then there is

Guru gatra – heaviness all over the body and

arrest of the mobility in different parts of the body accompanied with burning sensation and pain. [228 ½- ½ 229]

### **Occlusion of Apana Vayu by Pitta:**

हारिद्र मूत्र वर्चस्त्वं तापश्च गुद मेढ्रयोः॥२२९॥

लिङ्गं पित्तावृतेऽपाने रजसश्चातिवर्तनम्।

hāridra mūtra varcastvaṃ tāpaśca guda meḍhrayoh॥229॥

liṅgaṃ pittāvṛte'pāne rajasaścātivartanam।

If Apana Vayu is occluded by Pitta, then there is yellow coloration of the urine and stool, sensation of heat in the anus and phallus, and menorrhagia. [229 ½- ½ 230]

### **Occlusion of Apana Vayu by Kapha**

भिन्नामश्लेष्म संसृष्ट गुरुवर्चःप्रवर्तनम्॥२३०॥

श्लेष्मणा संवृतेऽपाने कफमेहस्य चागमः॥२३१॥

bhinnāmaśleṣma saṃsrṣṭa guruvarcaḥpravartanam॥230॥

śleṣmaṇā saṃvṛte'pāne kaphamehasya cāgamaḥ।231।

If Apana Vata is occluded by Kapha, then the patient will void stool which is loose, mixed with Ama (mucus or undigested food) and heavy. There will be Kaphaja Meha (obstinate urinary disorders caused by Kapha). [230 ½ – ½ 231]

### **Occlusion by Both Pitta and Kapha:**

लक्षणानां तु मिश्रत्वं पित्तस्य च कफस्य च॥२३१॥

उपलक्ष्य भिषग्विद्वान् मिश्रमावरणं वदेत्।

lakṣaṇānāṃ tu miśratvaṃ pittasya ca kaphasya ca॥231॥

upalakṣya bhiṣagvidvān miśramāvaraṇaṃ vadet।

When any one of these varieties of Vata is occluded by both Pitta and Kapha together, then the wise physician should ascertain this condition from the signs and symptoms of both Pitta and Kapha as described before. [231 1/2 -1/2 232]

### **Location of Pitta and Kapha in the Habitat of Vata:**

यद्यस्य वायो निर्दिष्टं स्थानं तत्रेतरो स्थितौ॥२३२॥

दोषौ बहु विधान् व्याधीन् दर्शयेतां यथानिजान्।

yadyasya vāyo nrirdiṣṭaṃ sthānaṃ tatretarau sthitau॥232॥

doṣau bahu vidhān vyādhīn darśayetāṃ yathānijān।

If Pitta and Kapha get located in the habitats of Vata, then this causes manifestation of various disorders, characteristic of each one or both of them. [232 1/2 – 1/2 233]

### **Prognosis of Occlusions: Avarana Upashaya:**

आवृतं श्लेष्म पित्ताभ्यां प्राणं चोदानमेव च॥२३३॥

गरीयस्त्वेन पश्यन्ति भिषजः शास्त्र चक्षुषः।

विशेषाज्जीवितं प्राणे उदाने संश्रितं बलम्॥२३४॥

स्यात्तयोः पीडनाद्धानिरायुषश्च बलस्य च।

सर्वेऽप्येतेऽपरिज्ञाताः परि संवत्सरास्तथा॥२३५॥

उपेक्षणादसाध्याः स्युरथवा दुरुपक्रमाः ।२३६।

āvṛtaṃ śleṣma pittābhyāṃ prāṇaṃ codānameva ca॥233॥

garīyastvena paśyanti bhiṣajaḥ śāstra cakṣuṣaḥ।

viśeṣājīvitaṃ prāṇe udāne saṃśritaṃ balam॥234॥

syāttayoḥ pīḍanāddhānirāyuṣaśca balasya ca|  
sarve'pyete'parijñātāḥ pari saṁvatsarāstathā||235||  
upekṣaṇādasādhyāḥ syurathavā durupakramāḥ |236|

Expert physicians view the obstruction (occlusion) of Prana Vata and Udana Vata by both Kapha and Pitta as a serious condition. Therefore, these occlusions lead to loss of life and vitality.

If undiagnosed or if diagnosed correctly but not treated properly or if the treatment is neglected for more than a year, then all these ailments becomes incurable or difficult of cure. [233 ½- ½ 236]

### **Complications of Avarana – Occlusion:**

हृद्रोगो विद्रधिः प्लीहा गुल्मोऽतीसार एव च||२३६||

भवन्त्युपद्रवास्तेषामावृतानामुपेक्षणात्|

तस्मादावरणं वैद्यः पवनस्योपलक्षयेत्||२३७||

पञ्चात्मकस्य वातेन पित्तेन श्लेष्मणाऽपि वा|

hr̥drogo vidradhiḥ plīhā gulmo'tīsāra eva ca||236||

bhavantyupadravāsteṣāmāvṛtānāmupekṣaṇāt|

tasmādāvaraṇaṁ vaidyaḥ pavanasyopalakṣayet||237||

pañcātmakasya vātena pittena śleṣmaṇā'pi vā|

Neglect of these occlusions leads to complications like

Hrud roga – heart disease

Vidradhi – abscesses

Pliha – splenic disorders

Gulma (phantom tumor) and

Atisara – diarrhoea.

Therefore, the physician should properly examine and ascertain the occlusion of these 5 Varieties of Vayu by other varieties of Vayu, Pitta and Kapha. [236 ½- ½ 238]



## Avarana Chikitsa Sutra: Line of Treatment of Occlusion:

भिषग्जितमतः सम्यगुपलक्ष्य समाचरेत्॥२३८॥

अनभिष्यन्दिभिः स्निग्धैः स्रोतसां शुद्धिकारकैः।

कफ पित्ताविरुद्धं यद्यच्च वातानुलोमनम्॥२३९॥

सर्वस्थानावृतेऽप्याशु तत् कार्यं मारुते हितम्।

यापना बस्तयः प्रायो मधुराः सानुवासनाः॥२४०॥

प्रसमीक्ष्य बलाधिक्यं मृदु वा संसनं हितम्।

रसायनानां सर्वेषामुपयोगः प्रशस्यते॥२४१॥

शैलस्य जतुनोऽत्यर्थं पयसा गुग्गुलोस्तथा।

लेहं वा भार्गव प्रोक्तमभ्यसेत् क्षीर भुङ्क्तेः॥२४२॥

अभयामलकीयोक्तमेकादश सिताशतम् ।

अपानेनावृते सर्वं दीपनं ग्राहि भेषजम्॥२४३॥

वातानुलोमनं यच्च पक्वाशय विशोधनम्।

इति सङ्क्षेपतः प्रोक्तमावृतानां चिकित्सितम्॥२४४॥

प्राणादीनां भिषक् कुर्याद्वितर्क्य स्वयमेव तत्।

पित्तावृते तु पित्तघ्नैर्मारुतस्याविरोधिभिः।

कफावृते कफघ्नैस्तु मारुतस्यानुलोमनैः॥२४५॥

bhiṣagjitamataḥ samyagupalakṣya samācaret||238||

anabhiṣyandibhiḥ snigdhaiḥ srotasāṃ śuddhikāraikaiḥ|

kapha pittāvīruddham yadyacca vātānulomanam||239||

sarvasthānāvṛte'pyāśu tat kāryaṃ mārute hitam|

yāpanā bastayaḥ prāyo madhurāḥ sānuvāsanāḥ||240||

prasamīkṣya balādhikyaṃ mṛdu vā sraṃsanam hitam|

rasāyanānāṃ sarveṣāmupayogaḥ praśasyate||241||

śailasya jatuno'tyartham payasā guggulostathā|

leham vā bhārgava proktamabhyaset kṣīra bhūṅnaraḥ||242||

abhayāmalakīyoktamekādaśa sitāśatam |

apānenāvṛte sarvaṃ dīpanaṃ grāhi bheṣajam||243||

vātānulomanam yacca pakvāśaya viśodhanam|  
iti saṅkṣepataḥ proktamāvṛtānām cikitsitam||244||  
prāṇādīnām bhiṣak kuryādvitarkya svayameva tat|  
pittāvṛte tu pittaghnairmārutasyāvirodhibhiḥ|  
kaphāvṛte kaphaghnaistu mārutasyānulomanaiḥ||245||

### **Avarana Chikitsa Sutra: Line of Treatment of Occlusion:**

After proper examination, the patient is treated with therapies which are Anabhisyandi (do not cause obstruction to the channels of circulation), which are unctuous and which help in the cleansing of the channels of circulation.

If Vayu is occluded in all its locations, then prompt administration of therapies which are not antagonistic of Kapha and Pitta, but which causes downward movement of Vata is beneficial.

Yapana Basti prepared of sweet herbs accompanied with Anuvasana type of medicated enema is generally useful. If the patient is strong, then mild laxative is beneficial.

Administration of all types of rejuvenating recipes, Shilajatu and Guggulu (Commifora mukul Engl.) along with milk is useful in this ailment.

The patient should take Chyavana Prasa (described in Chikitsa 1:1:62-74) prepared with 100 Palas of Sugar, regularly along with milk as food.

If the occlusion occurs due to Apana Vata, then all therapies which are stimulant of digestion, which are astringent, which cause downward movement of Vata, and which cleanse the colon are given.

Thus, in brief, the treatment of various types of occlusions by Prana Vayu, etc. is described. The physician himself should use his own discretion to find out the details of the relevant therapeutic measures.

If there is occlusion of Vata by Pitta, then therapy which alleviates Pitta does not work against Vayu. If the occlusion of vayu by Kapha takes place, then therapies which alleviate Kapha and one which cause downward movement of Vata is administered. [238 ½ -245]

### **Need for Proper Examination:**

लोके वाय्वर्कसोमानां दुर्विज्ञेया यथा गतिः।

तथा शरीरे वातस्य पित्तस्य च कफस्य च॥२४६॥

loke vāyvarkasomānāṃ durvijñeyā yathā gatiḥ।

tathā śarīre vātasya pittasya ca kaphasya ca॥246॥

As the movements of the wind, sun and moon in the macrocosm are difficult of comprehension, similarly, the activities of Vata, Pitta and Kapha in the body (microcosm) are difficult to ascertain.

The physician, who after ascertaining the states of diminution, aggravation, equilibrium and occlusion of these Doshas, administers [appropriate] therapies, never fails to be successful in his efforts. [246-247]

### **Summary:**

तत्र श्लोकौ-

पञ्चात्मनः स्थानवशाच्छरीरे स्थानानि कर्माणि च देहधातोः।

प्रकोप हेतुः कुपितश्च रोगान् स्थानेषु चान्येषु वृतोऽवृतश्च॥२४८॥

प्राणेश्वरः प्राणभृतां करोति क्रिया च तेषामखिला निरुक्ता।

तां देश सात्म्यर्तुबलान्यवेक्ष्य प्रयोजयेच्छास्त्रमतानुसारी॥२४९॥

tatra ślokau

pañcātmanaḥ sthānavaśāccharīre sthānāni karmāṇi ca deha  
dhātoḥ|

prakopa hetuḥ kupitaśca rogān sthāneṣu cānyeṣu  
vṛto'vṛtaśca||248||

prāṇeśvaraḥ prāṇabhṛtām karoti kriyā ca teṣāmakhilā niruktā|  
tām deśa sātmyartubalānyavekṣya  
prayojayecchāstramatānusārī||249||

In this chapter, in view of contextual property, the following  
aspects of the sustainer of life, i.e Vata with its 5 varieties are  
described:

The locations and functions

Cause of their aggravation

The diseases caused in living beings by these aggravated varieties  
of Vata in their own locations or in other locations, and while being  
occluded or otherwise (not being occluded) and

Details of the therapeutic measures for the treatment of these  
diseases.

For the treatment of these diseases, the physician should  
administer appropriate therapies guided by the description in  
ayurvedic scriptures after examining the habitat, wholesomeness,  
seasonal effects and the strength of the patient. [248-249]

इत्यग्निवेशकृते तन्त्रे चरक प्रति संस्कृतेऽप्राप्ते दृढबल सम्पूरिते चिकित्सा स्थाने  
वातव्याधि चिकित्सितं नामाष्टाविंशोऽध्यायः||२८||

ityagniveśakṛte tantre caraka prati saṃskṛte'prāpte dṛḍhabala  
sampūrite cikitsā sthāne vātavyādhi cikitsitaṃ  
nāmāṣṭāvīṃśo'dhyāyaḥ||28||

Thus, ends the 28th chapter dealing with the "Treatment of Vatika Diseases" in the Chikitsa section of the text by Agnivesha, redacted by Charaka and supplemented by Dridhabala.

## **Parkinson's disease: Prevention, Ayurvedic Treatment, Remedies**

Article by Dr Raghuram Y.S. MD (Ay)

Our daily living depends on how we move around and effectively accomplish our activities. We cannot imagine the progression of our lives if our hands and legs are not functional or reservedly functioning. What if some disorder is making your hands to shake unnecessarily or making your limbs tight and rigid restricting your coordinated activities, makes your movement slower than normal or makes your walking around difficult? You feel yourself helpless and the mechanics and dynamics of your life seems to come to a halt!!

Parkinson's disease or Parkinsonism is one such disease which disturbs your activities of daily living by limiting your movements or altering your movements in a way which you would not have preferred to have.

Parkinson's disease (PD) is called as Kampa Vata in Ayurveda. It is also called by other names like Vepana, Vepathu, Spandhana, Sphurana etc in various contexts. The meaning of all the terms is the same – 'exaggerated movements of the limbs'

### **What is Parkinson's disease?**

Parkinsons disease is a progressive disease of the nervous system. It gradually develops with a barely noticeable tremor in just one hand. The disease presents with Tremor, stiffness and slowing of movements. Symptoms worsen as the condition progresses with time.

### ***In the early stages of PD, you may notice –***

That your face has little or no expression  
That your arms do not swing when you walk  
That your voice has softened or slurred

### **Other names:**

Idiopathic Primary Parkinsonism  
Hypokinetic Rigid Syndrome  
Paralysis Agitans

It is a degenerative disorder of the central nervous system. It mainly affects the motor system. It happens due to the death of some cells located in a region of mid-brain (substantia nigra) which generate a chemical called dopamine. It is not clear regarding what causes cell death.

### **Early symptoms –**

Shaking  
Rigidity  
Slowness of movement  
Difficulty with walking and gait

### **Later symptoms –**

Disturbance of thinking and behaviour, mainly Dementia  
Psychiatric, like Depression  
Sensory problems  
Sleep related problems  
Emotional problems

### **Diet and Vitamins for PD:**

#### ***Healthy eating:***

We can't find any particular food combinations which can help recover from Parkinson's disease. Some foods definitely help in easing some symptoms. High fibre foods and lot of fluids will keep the gut healthy; they help in preventing constipation which is common in PD. Balance provides good nutrition.

**Supplements of Vitamin E –** Vitamin E is considered to be an alternative treatment for Parkinson's. 900-1200 IU vitamin E taken every day can soothe some of the symptoms of Parkinson's disease. Vitamin E is a good antioxidant and hence may be useful in Parkinson's disease. It can aid in the protection of the brain which in turn will reduce the effects of Parkinson's.

Consumption of more vitamin B12 would help people battling Parkinson's. It is abundantly found in animal protein. For vegetarians, it can be found in fortified cereals. Eating foods that are rich in antioxidants such as berries, beans, potatoes, apples, fish etc can help.

Foods with high concentration of **omega3 fatty acids** such as salmon, flax seeds, sardines, walnuts etc would help.

**Antioxidants** – The most promising approach appears to be the use of antioxidants in the treatment of Parkinson’s disease, to slow down the oxidation and damage to the substantia nigra. The best example is Amalaki or Emblica officinalis (Indian gooseberry).

Some research works have shown that **caffeine** (greater intake of caffeinated beverages like coffee) may reduce the risk of Parkinsonism

**Green tea** also may reduce the risk of developing PD. Research by Baolu Zhao specifically indicates green tea’s polyphenol’s protect dopamine neurons. In a similar study at Seoul National University College of Medicine found that EGCG, the neuro-protective agent in green tea slashed the neuronal death by half when administered to mice.

Research has shown that people who eat more fruits and vegetables, high-fibre foods, fish, omega-3 rich oils (Mediterranean diet) and who eat less red meat and dairy may have some protection against Parkinson’s disease.

Tobacco may reduce the risk of PD by a third when compared to non-smokers (nicotine might act as a dopamine stimulant, compounds like MAO inhibitors present in tobacco smoke might contribute to this effect)

Antioxidants such as vitamins C and D are protective against the disease (results of studies are contradictory, no positive effect proved)

Fats and fatty acids are said to be protective (risk-increasing effects or no effects also have been shown)

Estrogens and anti-inflammatory drugs have a possible protective role. [Research](#)

### **Turmeric:**

Turmeric is yet another Ayurvedic drug and an essential part of Indian kitchen. Michigan State University researcher Basir Ahmad led a team of researchers who found that Curcumin, a compound of turmeric, may help fight Parkinson’s disease by disrupting proteins



responsible for the disease and preventing said proteins from aggregating. [Source](#)

### **Alternate medicines which help in Parkinson's disease –**

Medical Supplement of Coenzyme Q10 – Coenzyme Q10 is a substance that is found lacking among people who have Parkinson's disease. So its medical supplement might help in PD according to some established studies. A study conducted in UCSD tested the effects of supplements of Coenzyme Q10 on animal brains. It was found that it does protect the part of the brain that is affected during PD. Several other studies conducted at Cornell University and NINDS also show the same.

High doses of this coenzyme (readily available supplement) has proved to help in some cases of PD after prolonged use (more than 16 months).

*Other useful medicines tried are –*

N-acetyl cysteine, Quercetin,

Selenium (normally found in multivitamin and mineral pills, antioxidant, and increase's glutathione levels),

Melatonin (sleep hormone with antioxidant abilities),

Ashwagandha (*Withania somnifera*),

L-dopa (immediate precursor of dopamine) often combined with carbidopa,

Kapikachhu (*Mucuna pruriens*, antioxidant and dopamine provider),

Tyrosine (amino acid that can be converted into L-dopa),

NADH (regenerates glutathione)

MAO Inhibitors (MAOI) – Dopamine is broken down in the brain by an enzyme called Monoamine oxidase (MAO). When the activity of MAO is inhibited, dopamine stays around longer and this benefits those with PD. The drugs which do this are called MAOI's, Ex. Selegiline

The below mentioned nutrients may not be directly involved in making dopamine but could improve general cognitive abilities or provide other benefits. They are –

Fish oils

Ginko biloba (40mg dosage with breakfast or lunch) has antioxidant

properties and helps improve memory and alertness

Curcumin (strong antioxidant)

Calcium and Vitamin D supplements help for bone health as PD patients have an elevated risk of developing fragile bones and fractures.

Massage – Massage therapy reduces muscle tension and promote relaxation

Acupuncture – may help reducing pains

Tai Chi – is an ancient Chinese exercise, helps improve flexibility, balance and muscle strength. It may also help prevent falls.

Yoga – gentle stretching movements and poses may increase your flexibility and balance

Alexander technique – focuses on muscle posture, balance and thinking about how you use muscles, may reduce muscle tension and pain

Meditation – may reduce stress and pain and improve your sense of well being

Music or art therapy – Music helps in improving walking and speech, Art therapies like painting and ceramics improve your mood and help you relax

Pet therapy – Having a dog or cat may increase your flexibility and movement and prove your emotional health

### **Yoga for Parkinson's disease –**

The below mentioned Yoga asanas are the best for those suffering from Parkinson's disease:

Tadasana – The Mountain pose

Uttanasana (Standing forward bend pose)

Virabhadrasana II (Warrior pose II)

Jathara parivarthasana (Abdominal twist) – There are a few variants of this asana. You can follow that which seems to be easier to you. Below given are the videos of the variants of Abdominal twist pose.

Supta Baddha Konasana (Reclining bound angle pose)

## **Home treatment for PD:**

Home treatments may be helpful early on in Parkinson's disease when the disease has not disrupted your life or after having got substantial relief following treatment for the same.

Modify your activities and your home – Simplify your day to day activities. Change the location of your furniture's so that you can hold on to something as you move around in the house.

Eat healthy foods – Use plenty of fruits, vegetables, grains, cereals, legumes, poultry, fish, lean meats, low fat dairy products

Take good exercise and physical therapy. They have good benefits at all stages of the disease when done on a regular basis

Dealing with tremor – Put some weight on your hand, it will help in reducing tremor and restore control

**For tremors** – Take medicines consistently and on time. Restrict your protein intake as dietary proteins (to approximately 12% of daily calories) can limit your body's absorption of Levodopa. To do this you need to take the opinion of a nutritionist. Also carefully read food labels. Fruits and vegetables might protect nerve cell function and possibly keep PD symptoms under control if taken in bulk and wisely.

Improving speech quality – by working with a speech-language therapist

Reduce problems with eating and drooling – by changing what and how you eat

Deal with freezing – stepping toward a specific target on the ground etc

Dealing with sexual function problems – by talking with your doctor

Dealing with depression – talk to your friend or family member or doctor when you feel sad or depressed

Dealing with dementia – talk to your doctor if you have memory loss, confusions, trouble thinking clearly etc. [Source](#)

## **Safety changes at home –**

Small changes at home can make big differences for Parkinson's disease patients. This can be done by discussing specific strategies with your doctor, health care provider or occupational therapists. These people can provide you to look at the things like furniture

placements, handrails and extensions on toilets, and floor coverings to determine where possible hazards lie and how to make your home easier to navigate.

### **Natural home remedies for Parkinson's disease:**

Since Parkinson's disease is a non-curable disease, trying home remedies might not work out as single hand remedies. They will come handy when used alongside the treatment protocol of PD including medicines, lifestyle corrections, treatments and diet. Some home remedies which can be useful in PD are:

#### **Brahmi (Bacopa monneiri):**

It is an Ayurvedic herb. It is used in USA as water plants in aquariums. It has been used in memory related disorders for centuries in India. Now days it is frequently prescribed by many practitioners. According to study in University of Maryland Medical Centre, Brahmi has proved to improve circulation to the brain and even protect brain cells. Another study by Pennsylvania State University College of Medicine applied Brahmi seed powder to rodent models of Parkinson's. Results showed promise in conquering the disease and protecting the brain from damage.

#### **Cowhage – Kapikacchu**

Kapikachu (*Mucuna pruriens* – Cowhage) is the best in business of tackling PD. It has been in Ayurvedic practice since ages. University of Maryland Medical Centre speculated that cowhage which contains Levodopa or L-dopa might perform better than L-dopa administered as a drug against Parkinson's disease.

#### **Ginkgo Biloba:**

It is a beneficial herb for PD sufferers. In a 2012 study at the National Institute of Neurology and Neurosurgery in Mexico, a patented extract of ginkgo leaves were dispensed to animal models of Parkinson's. the extract showed neuro-protective and neuro-recovery effects against midbrain dopamine neuron damage and even damage to locomotion. Researchers declared 'these studies suggest it as an alternative in the future treatment of PD'. [Related](#).

#### ***Glutathione antioxidants –***

Fruits and vegetables containing glutathione or foods which help in

its production are helpful in Parkinson's disease. Ex. asparagus, spinach, broccoli, cauliflower, cabbage, garlic, onions, tomatoes, avocado, squash, potatoes, melons, grapefruit, strawberries and peaches etc contain glutathione. Glutathione is called 'the master antioxidant'.

Fresh, raw milk and raw eggs promote glutathione production. Similarly red meats, desiccated liver and organ meats from grass-fed animals contain alpha lipoic acid which helps them to regenerate glutathione and support sustained activity of vitamins C and E in the body.

Curcumin present in Turmeric, apart from being an antioxidant and antiseptic, enhances glutathione metabolism.

Nondenatured native whey protein contains good levels of glutathione.

Chronic stress depletes glutathione. Therefore handling stress is the key in maintaining its metabolism and preventing or treating PD. Good exercise also boosts up glutathione metabolism

R-alpha lipoic acid – 10-50mg a few times a week in the morning with breakfast is useful in Parkinson's disease. It is a powerful antioxidant and helps generate glutathione. It may be used in combination with Acetyl-I-Carnitine as a treatment in PD. This combination exerts efficient preventive effect in PD.

CoQ10 helps preserve dopaminergic neurons from toxins. It also improves energy production in cells.

Natural vitamin E complex – 30-200 units, a few times a week is protective against PD. Foods rich in the vitamin are nuts, seeds, wheat germ, spinach and other green leafy vegetables.

Natural Vitamin C with bioflavonoids (100-300mg once or twice daily) – is not only a powerful antioxidant but also helps in production of L-dopa from tyrosine. Amla or Indian gooseberry is the richest source of natural vitamin C.

Vitamin D (about 1, 000 units a day)

### **Alternate treatment's for PD:**

Alternate treatment includes dietary changes, exercises, massage,

Ayurveda, aromatherapy, Yoga, chiropractic treatment, hypnosis etc.

### **Acupuncture:**

Needle based therapy that originated in China. It can help reduce symptoms of Parkinson's disease in a person. Symptoms and effects of Parkinson's such as sleeplessness, dementia and depression are reduced with acupuncture. It is a deep brain stimulation treatment. Brain stimulation will help in correcting cognitive and motor effects of PD. It can have a positive effect on the motor coordination, muscular spasms, cramps, tremor, rigidity etc felt by PD patients.

**Tai Chi** – Chinese martial art. It uses slow rhythmic movement of the body. Regular practice of Tai Chi techniques could be a potential alternative for Parkinson's. It connects mind and body and is said to reduce mental and physical symptoms of Parkinson's disease. Some motor coordination troubles related to the disease are corrected. A study done by Fuzhong Li in the England Journal of Medicine shows that Tai Chi can help alleviate stress and allows better control over movement. UCLA Psychiatrist Michael Irwin is of the opinion that Tai Chi could retrain certain parts of the brain through guided meditation which is how it acts as one of the alternative treatments of Parkinson's.

### **Exercises for Parkinson's Disease treatment:**

Some research has shown that regular aerobic exercise may reduce the risk of PD (exercise has more impact on PD in middle aged people)

Exercises increase the muscle strength, flexibility and balance. They will help in keeping up good health and to reduce depression and or anxiety. There are different exercises which fit into comfort zone of different people. Doctors or physical therapists can help you in scheming out an exercise program which suits you. Exercises such as walking, swimming, gardening, dancing, water aerobics or stretching are highly recommended.

Difficulty in walking with a normal gait is common in Parkinson's disease as the disease disturbs your sense of balance. Exercises help in improving the balance.

### ***While walking or moving around...***

Don't move too quickly

See that your heel strikes the floor first when you are walking

Stop and check your posture if you notice yourself shuffling. It is preferable to stand up straight

Look forward and not downward while walking

### ***Avoiding falls:***

Falling down is common in the later stages of the disease. You may be thrown off balance just by a small push or bump. Follow the below said suggestions –

Make a U-turn instead of pivoting your body over your feet

Distribute your weight evenly between both feet and do not lean

Avoid carrying things while walking

Avoid walking backwards

### ***Daily living activities:***

Daily living activities like dressing, eating, bathing and writing becomes difficult in PD. An occupational therapist will help you in coping up with these activities and help you to make daily life easier.

Regular exercise helps relieving muscle stiffness. In Parkinson's disease, exercise is considered to be a possible intervention and possible neuro-protective measure. The below mentioned stretching and flexibility exercises help to relieve stiff muscles, improve flexibility and make daily activities easier –

1. Stand facing the wall at a distance of about 8 inches. Reach your arms upward. Next place your hands on the wall for balance. Stretch out your arms and back.  
Place your back against the wall for support. Then briskly march in place, lifting your knees as high as possible.
2. Sit in a chair with a high, straight back and stretch your arms behind the chair bringing your shoulders back as far as you can. As you stretch, lift your head toward the ceiling.
3. Sit in a chair. Stomp your feet up and down while pumping your arms back and forth at your sides.
4. **Gait training** at home can help in improving walking disabilities and help in balancing. This involves new ways to stand, walk and

turn.

Take large steps when walking straight ahead. Focus on proper heel-toe form.

Keep the legs at least 10 inches apart while turning or walking in order to provide more support and reduce risk of falls.

Avoid shoes with rubber soles. These shoes tend to stick to the floor and increase risk of falls.

Walk to a steady rhythm. Practice this type of gait training with the help of a metronome – a tool the musician's use to make and keep a rhythmic beat.

Review of Parkinson's disease – a modern perspective –

### **Causes:**

In most people Parkinson's disease is idiopathic (having no specific known cause)

We can find a genetic factor in a small proportion of cases

*Environmental factors:*

Pesticide exposure

Head injuries

Living in the country

Farming

Rural environments and drinking well water (indirect methods of exposure to pesticides)

Heavy metal exposure (their possible accumulation in substantia nigra of brain)

*Genetics –*

Generally Parkinson's disease is considered to be a non-genetic disorder

Around 15% of individuals with PD have a 1st degree relative who has the disease

5% (approximately) people are known to have Parkinson's disease that occur because of a mutation of one of several specific genes.

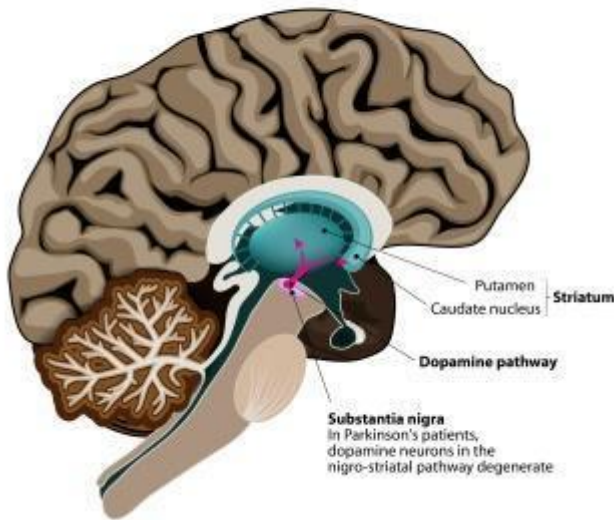
The most extensively studied PD-related genes are SNCA and LRRK2.

Several Parkinson-related genes are involved in the function of lysosomes, organelles that digest cellular waste products. Some forms of Parkinson's disease may be caused by lysosome



dysfunctions that reduce the ability of the cells to break down alpha-synuclein.

## PARKINSON'S DISEASE



### **Pathology –**

#### *Anatomical –*

Basal ganglia are a group of brain structures. They are innervated by the dopaminergic system. These areas are highly affected in Parkinson's disease.

The main pathological characteristic of Parkinson's disease is cell death in the substantia nigra and more specifically, the ventral (front) part of the pars compacta affecting up to 70% of the cells by the time death occurs.

Macroscopic – Reduction of neuromelanin pigmentation in the substantia nigra and locus coeruleus suggests neuronal loss on cut surfaces of brainstem

Microscopic (histopathology) – Neuronal loss in substantia nigra and several other brain regions and Lewy Bodies in many of the remaining nerve cells

Neuronal loss is accompanied by death of astrocytes (star shaped glial cells) and activation of the microglia (another type of glial cell)  
Lewy bodies are a key pathological feature of Parkinson's disease

### **Pathophysiology –**

Cell death in the pars compacta region of the substantia nigra leads

to greatly reduced activity of dopamine-secreting cells. This leads to the manifestation of primary symptoms of Parkinson's disease.

Motor, oculo-motor, associative, limbic and orbito-frontal circuits are the 5 major pathways in the brain connecting other brain areas with basal ganglia. All of them are affected in Parkinson's disease. These circuits are involved in a wide variety of functions including movement, attention and learning. The disruption of these circuits leads to many symptoms related to disturbance of the mentioned functions.

The basal ganglia normally exert a constant inhibitory influence on a wide range of motor systems preventing them from becoming active at inappropriate times. When a decision is made to perform a particular action, inhibition is reduced for the required motor system, thereby releasing it for activation. Dopamine acts to facilitate this release of inhibition. High levels of dopamine function tend to promote motor activity, while low levels of dopamine function, such as that which occurs in Parkinson's disease, demands greater exertions of effort for any given movement. Thus, the net effect of dopamine depletion is to produce hypokinesia, an overall reduction in motor output. Drugs used to treat Parkinson's disease may produce excessive dopamine activity, allowing motor systems to be activated at inappropriate times and thereby producing dyskinesias

#### *Brain cell death –*

Abnormal accumulation of the protein alpha-synuclein (protein abundant in human brain) bound to ubiquitin (regulatory protein found in almost all tissues). This insoluble protein accumulates inside neurones forming inclusions of Lewy bodies.

Lewy bodies first appear in the olfactory bulb, medulla oblongata and pontine tegmentum. Individuals at this stage are asymptomatic.

As the disease progresses, the Lewy bodies later develop in substantia nigra areas of mid-brain and basal forebrain, and in a last step the neocortex.

These brain sites are the main places of neuronal degeneration in PD

Lewy bodies may not cause cell death and they may be protective. In people with dementia, a generalized presence of Lewy bodies is common in cortical areas.

***Other cell-death mechanisms include –***

Dysfunction of proteosomal system

Dysfunction of lysosomal system

Reduced mitochondrial activity

Iron accumulation in substantia nigra is observed in conjunction with protein inclusions

Oxidative stress

Protein aggregation

Neuronal death

**Classification of Parkinson's disease –**

Parkinsonism or Parkinsonian Syndrome is a term used to describe the collective motor symptoms of PD. The main symptoms of the motor syndrome are tremors at rest, stiffness, slowing of movement and postural instability.

Parkinsonian syndrome may be divided into 4 subtypes according to their origin. They are as described below –

*Primary or idiopathic Parkinsonism:*

It is the name given for Parkinson's disease which is the most common form of Parkinsonism

This type of Parkinsonism does not have any external identifiable cause

Genetic Parkinson's disease's with a similar clinical course to PD are generally included under this type.

*Secondary or acquired Parkinsonism:*

This manifests as a result of some other disorder

*Hereditary Parkinsonism:*

Off late, many genes that are directly related to some cases of PD have been discovered. The terms 'Familial Parkinson's disease' and 'Sporadic Parkinson's Disease' are used to differentiate genetic types of PD from truly idiopathic forms of PD

Parkinson plus syndromes or multiple system degeneration:

Other than causing movement related disorders, PD also gives rise

to several non-motor types of symptoms such as sensory deficits, cognitive difficulties or sleep problems. Parkinson plus diseases are Primary Parkinsonism's with additional features. They include – multiple system atrophy, progressive, supranuclear palsy, cortico-basal degeneration and dementia with Lewy bodies.

Signs and Symptoms of Parkinson's disease:



**Motor signs and symptoms –**

**Tremor:**

It is the most apparent and well known symptom. Around 30% of individuals with PD do not have tremor at disease onset.

Most of the patients develop tremors as the disease progresses

The tremor is usually a 'rest tremor'. It is maximal when the limb is at rest. It disappears with voluntary movement and sleep.

It typically appears the most distal part of the limb. At the onset of disease, the tremor appears in only a single arm or leg. It later becomes bilateral.

Pill rolling tremor – Feature of tremor in PD is a pill-rolling tremor.

It is the tendency of the index finger of the hand to get into contact with the thumb and perform together a circular movement. It represents an earlier pharmaceutical technique of manually making pills using the index finger and thumb.

*Hypokinesia (slowness of movement):*

The patient finds difficulty to plan, initiate and execute movements  
Performance of sequential and simultaneous movement is hindered

Bradykinesia (slowness of movement) is a very disabling symptom in the early stages of disease. There are problems in performing daily tasks which require fine motor control such as writing, sewing or getting dressed. Similar tasks done by both hands or by both legs differ. Bradykinesia is modified by the activity or emotional state of the patient.

*Rigidity:*

Rigidity means stiffness and resistance to the limb movement. It is caused by increased muscle tone (excessive and continuous contraction of muscles).

The rigidity of Parkinsonism can be of 2 types – uniform (lead-pipe rigidity) or ratchet (cogwheel rigidity).

Rigidity may be associated with joint pain (initial manifestation)

In early stages, rigidity is often asymmetrical. The rigidity tends to affect the neck and shoulder muscles. Later the muscles of the face and extremities are affected. As the disease progresses, the rigidity affects the whole body and reduces the ability to move

*Postural instability:*

It is a symptom of later stages of the disease. It leads to impaired balance and frequent falls. Secondary bone fractures can also occur.

Instability is absent in the earlier stages especially in younger people

Up to 40% people experience falls and around 10% people may have falls weekly, with number of falls proportional to severity of the disease

*Other motor signs and symptoms:*

Gait and posture disturbances like – Festination (rapid shuffling steps and a forward-flexed posture when walking),

Speech and swallowing disturbances including voice disorders,

Mask like face expression,

Small handwriting

### ***Neuropsychiatric signs and symptoms –***

Neuropsychiatric disturbances of Parkinson's disease include disorders of speech, cognition, mood, behaviour and thought. The symptoms can be mild to severe.

Most cognitive deficit is executive dysfunction includes – Problems with

Planning,  
Cognitive flexibility,  
Abstract thinking,  
Rule acquisition,  
Initiating appropriate actions and  
Inhibiting inappropriate actions and  
Selecting relevant sensory information

### ***Other difficulties:***

Fluctuations in attention  
Slowed cognitive speed  
Memory affected (recalling learned information is difficult)  
Visuo-spatial difficulties (tests of facial recognition and perception of orientation of drawn lines is not performed properly)  
Risk of developing dementia (6 times greater in comparison to general population), Dementia is associated with reduced life quality in people with PD and their caregivers, increased mortality and higher probability of needing nursing home care  
Behaviour and mood alterations (common in Parkinson's disease with cognitive impairment, usually present in PD with dementia) –  
Depression, apathy and anxiety are common  
Impulse control behaviours – viz medication overuse and craving binge eating, hypersexuality or pathological gambling  
Psychotic symptoms – include hallucinations or delusions (in 4% people with Parkinson's disease)

### ***Other symptoms (impairment of other body functions in Parkinson's disease) –***

Sleep problems – daytime drowsiness, disturbances of REM sleep or insomnia (in around 13% patients on dopaminergic medications)

### **Symptoms of altered autonomic nervous system functions**

–

Orthostatic hypotension (low BP upon standing)  
Oily skin  
Excessive sweating  
Urinary incontinence  
Altered sexual function  
Constipation and gastric dysmotility  
Vision and eye abnormalities – decreased blink rate, dry eyes, deficient ocular pursuit (eye tracking) and saccadic movements (fast automatic movements of both eyes in the same direction), difficulties in directing gaze upward and blurred or double vision  
Impaired sense of smell  
Sensation of pain and paraesthesia (skin tingling and numbness)

Diagnosis of Parkinson's disease –

Medical history and neurological examination forms the mainstays of diagnosis of Parkinson's disease

We don't have any lab test which will clearly identify the disease

Brain scans help in ruling out other disorders with similar symptoms

Relief of motor impairment to administration of levodopa confirms diagnosis of PD

Proof that the person had PD – presence of Lewy bodies in the midbrain on autopsy

***Other causes that can produce secondary PD are:***

Alzheimer's disease

Multiple cerebral infarction

Drug induced Parkinsonism

*Parkinsonism plus syndromes* – such as Progressive supra-nuclear palsy & multiple system atrophy should be ruled out (anti-PD medicines are less effective in these syndromes)

Parkinsonism plus syndromes are marked with – faster progression rates, early cognitive dysfunction or postural instability, minimal tremor or symmetry at onset.

Genetic forms are usually classified as PD. The terms familial PD and familial Parkinsonism are used for disease entities having autosomal dominant or autosomal recessive patterns of inheritance

*Diagnostic criteria (according to UK PD Society Brain Bank) –*

Diagnosis of PD requires presence of slowness of movement (bradykinesia) plus either rigidity, resting tremor or postural instability. Other possible causes for these symptoms need to be ruled out. 3 or more of the following features are required during onset and evolution of the disease:

Unilateral onset

Tremor at rest

Progression in time

Asymmetry of motor symptoms

Response to levodopa for at least 5 years

Clinical course of at least 10 years

Appearance of dyskinesias induced by the intake of excessive levodopa

***Other investigations:***

CT and conventional MRI brain scans of people with Parkinson's disease usually appear normal. These are useful in ruling out other diseases that can be secondary causes of Parkinsonism such as basal ganglia tumours, vascular pathology, hydrocephalus etc  
Diffusion MRI helps in discriminating between typical and atypical parkinsonism

Dopaminergic function in basal ganglia can be measured with different PET and SPECT radiotracers

Kampavata – Parkinson's disease: An Ayurvedic perspective –

Kampa or Vepathu is a word which closely resembles and explains the mechanism of tremors in Ayurveda. Kampa Vata is an Ayurvedic term given to a condition which closely resembles Parkinson's disease. The term Kampa Vata is a word made up of two root words. Kampa – means tremors and Vata means Pathological increase or aggravation of Vayu wrt quality and quantity.

Thus, Kampavata means a diseased condition in which the tremors are manifested due to a pathological increase of Vata.



Pathological increase of Vayu need not cause Kampa at all the times and in all people. When Vata increases pathologically, its qualities also tend to increase in a pathological way. That doesn't mean to tell that, all the 'qualities of Vata' need not have to increase at the same time. In some pathological manifestations of Vayu, only one quality of Vata is increased, in some others 2 or more qualities may be increased and all qualities may show pathological variations in a few conditions.

**Law of dominance** – Even when many qualities are increased simultaneously, there may be partial aggravation of a single quality in comparison to other qualities. The dominant quality tends to produce the predominant symptom or symptoms of the disease or the disease itself and the dormant quality (the quality of Vata that is aggravated comparably lesser in comparison to the dominant character or quality) remains suppressed without manifesting.

In Kampa Vata – the Chala Guna or the quality of Vata which is responsible for movements gets increased in comparison to other qualities. Being a predominantly aggravated character, the Chala Guna owing to its property of inducing movements brings about exaggerated movements of the body parts, which is beyond the normal range of movements. These movements will not be under the control of our will. This is called Kampa or Vepathu. The same will be called Tremors in modern terms.

**Note:** The other qualities of Vata are – Laghu (lightness), Ruksha (dryness), Khara (rough), Sukshma (minuteness or subtleness) etc

Kampa Vata might get manifested in 2 ways:

As an independent disease (Primary Manifestation)

As a symptom of another disease process (Secondary Manifestation)

### **Kampa Vata as a Primary Manifestation –**

Kampa is one of the symptoms of Vata Vriddhi (pathological aggravation of Vayu). Therefore when Vata tends to pathologically increase in the body, especially its chala guna, it produces Kampa. Such a condition is called Kampa Vata. In the initial stage of pathogenesis, when the Vata with respect to its chala guna

accumulates (Sanchaya), in its sites of existence and operation (in vata predominant sites like Large intestine, pelvis, thighs, ear, bones, skin etc), Kampa or tremors are manifested in a feeble form and occurs in longer psace of time i.e. the time period between 2 attacks of tremors is quiet large. The patient may not be able to notice these tremors because they are passing affairs and short lived. Their intensity is not so severe that they could be accounted for.

When the vitiation of Vata with respect to its chala guna further exceeds in its own sites (places manifested above) – the stage of Prakopa of Vata and later tends to spread towards other tissues and organs, which do not belong to it i.e. stage of Prasara – the Kampa or tremors may be moderately manifested and noticed. The frequency with which the tremors occur also will be more and they will occur within a gap of short durations, shorter than as occurs in Sanchaya and Prakopa stage of Vata vitiation. It is easier to treat Kampa or tremors if the disease is diagnosed in these 3 earlier stages of the disease.

When the Vata further gets aggressive and starts accumulating and lodging within the weak tissues, especially the muscles and soft tissues (stage of Sthanasamshraya), the background for Kampavata or Parkinson's disease is well set. The tremors might occur more frequently and in an evident form. The premonitory symptoms (Purvarupa's) of the disease will be manifested in this stage. This means to tell that the signs and symptoms of PD will be seen in a feeble and unclear form in this stage. The disease itself will be manifested with less strength.

If Parkinson's is not treated in the 4th stage of pathogenesis i.e. Sthanasamshraya stage, the Vata starts invading the tissues, makes them weak and gets permanently lodged in them. Now the pathogenesis gets completed with sufficient tissue damage. This leads to clear cut manifestation of signs and symptoms (Rupa) of the disease. This stage of the disease will be called the Vyakta Avastha. Vyakta means to become visible or to be seen. This means to tell that the disease becomes clearly seen and diagnosed in this stage. It is in this stage of full blown disease with its hallmark signs

and symptoms that the disease will be named as Kampavata or Parkinson's disease.

The next stage is called as Bheda Avastha or the stage of complications. This stage occurs when the disease is not treated properly in Vyakta stage as a consequence of progression of disease pathology beyond control and severe irreversible damage of the tissues. The complications include wide array of psychosomatic symptoms like joint pains, gait disorders, dementia, delirium, depression, sleep disorders etc.

### **Kampa Vata as a secondary manifestation –**

Kampa or Vepathu or Kampa Vata can be secondary to a primary disease.

Other names used synonymous to Kampa are – Vepathu, Sphurana and Spandana.

In this context we shall consider all these terms in relation to tremors and Parkinson's disease. Below mentioned are the conditions in which tremors occur as secondary manifestation according to Ayurvedic references –

*As a premonitory symptom (Purvarupa) in –*

Apasmara (epilepsy) – as Hrit Kampa (tremors in the region of heart)

Vatarakta (gout) – Janvasthu sandhishu sphuranam (tremors in knee joint and other joints)

*As a symptom (Lakshana) in –*

Anantavata – a type of headache

Apatantraka – Grand mal

Apatanaka – Repeated convulsions, Status epilepticus

Vataja Apasmara – Epilepsy caused due to Vata morbidity or vitiation of Vata

Vatadhika and Vata-Kaphaja Amlapitta – Gastritis or GERD caused due to vitiation of Vata or both Vata and Kapha

Ardita – Facial palsy or Facial Paralysis (mentioned as Vepathu)

Aakshepaka – Spasms, convulsions

Vataja Ashmari – Urinary stones caused due to vitiation of Vata (mentioned as Vepathu)

Uraha kshata – chest injuries (mentioned as Vepathu)  
 Kalaya Khanja – Limp (mentioned as Vepathu)  
 Kaanda bhagna – fracture of shaft of bones (as spandana)  
 Gridhrasi – Sciatica (as sphurana and spandana)  
 Jara shosha – wasting disorder caused due to ageing  
 Kaphaja, Vataja, Shokaja (grief induced) and Bhutabhishangaja  
 (infections) type of Jwara (fevers)  
 Jwaramukti Purvarupa – in premonitory condition of recovery from  
 fever  
 Tamaka shwasa – Bronchial asthma  
 Trushna nigrhajaha daha – Burning sensation caused due to forcible  
 withholding of thirst reflex (as vepathu)  
 Vataja Parinamashula – Peptic ulcer and colic caused by vitiated  
 Vata  
 Vataja Pandu – Anaemia caused due to vitiation of Vata  
 Vataja madaatyaya – Alcoholic intoxication caused due to vitiation  
 of Vata (as shira kampa or head tremors)  
 Vataja Masurika – Small pox caused by vitiated Vayu or Vata  
 Mutra-sharkara – urinary gravel / gravular stage of calculi (as  
 vepathu)  
 Murcha – unconsciousness or syncope caused due to vitiation of  
 Vata (Vataja murcha) and as an effect of poisons (Vishaja Murcha)  
 Bala graham – infectious and idiopathic diseases occurring at  
 infancy including affliction of Naigamesha graham (as spandana),  
 Sheetaputana graham (as vepathu) and Skanda graham  
 Vatadhika Vatarakta – Gout caused due to vitiation of Vata (as  
 Vepathu, sphuranam)  
 Visha – affliction of poisons  
 Vataja Visarpa – Herpes caused due to vitiation of Vata (as  
 sphurana)  
 Sannipataja Vishphota – Blisters caused due to aggravation of all  
 the 3 dosha's (as vepathu)  
 Vepathu / Sarvangakampa – tremors occurring in the whole body  
 Krimija Shira shula – headache occurring due to infections and  
 worm infestations (as shira sphurana – head tremors)  
 Sarvanga kupita vata – Vata aggravated in the whole body (as  
 Gatra sphurana – full body tremors)  
 Sutika roga – diseases occurring during involution / post-partum

period

Yamala hikka – Yamala type of hiccough (as shiro greeva kampa – tremors of head and neck) and Mahati Hikka – Mahati type of Hiccough (as Sarva gatra kampa – full body tremors)

Kampa or Vepathu as Upadrava (complication) –

Madatyaya – alcoholic intoxication (as vepathu)

Vataja prameha – Diabetes or urinary diseases caused by vitiated Vata

Vatarakta – Gout (as Vepana)

Visuchika – cholera

Vata Vyadhi – Vata disorders

Vrana – ulcers and wounds (as Vepathu)

### ***As sign of bad prognosis (Asadhya Lakshana) in –***

Ardita – Facial palsy or Facial paralysis

Apasmara – Epilepsy (as pratisphurana)

Bhuta unmade – type of insanity (idiopathic origin)

Urustambha – thigh stiffness (as vepana)

Vata vyadhi – Vata disorders

### ***Causes of Kampa Vata –***

Since Kampa Vata is a disorder in which tremor is the predominant symptom caused by vitiation of Vata dosha, all causes which vitiate Vata can be considered as the causative factors of Kampa Vata.

Since Kampavata is caused by vitiated Vata, all the foods, life activities which cause aggravation of Vata are the causes of Kampa Vata or Vepathu. Below mentioned are the causes of Vata Prakopa (vata vitiation) and hence causes of Kampa Vata vis-à-vis Parkinson's disease or Parkinsonism.

### ***Vata Prakopaka Karanani (Causative factors responsible for Vata vitiation):***

Vyayama – Excessive exercises

Apatarpana – Fasting in excess

Prapatana – Fall, injury

Bhanga – Fractures

Kshaya – Depletion of tissues

Jaagarat – Excessive vigil (awakening all night)

Veganam cha vidharanat – Suppression of natural body urges

(reflexes)

Ati shuchi – Excessive administration of cleansing procedures

(Panchakarma)

Shaityadi – Excessive consumption of cold foods and activities

Traasaat – Fear

Ruksha – Excessive consumption of dry foods

Kshobha – Irritation

Kashaya – Excessive consumption of astringent foods

Tikta – Excessive consumption of bitter foods

Katu – Excessive consumption of pungent foods

Vari-ghanagame – cloudy and rainy season

Parinate ane – After the digestion of food

Aparahne – Evening

Vega dharana and Udeerana – Vata also gets increased due to avoiding the natural urges (vega) created in the body such as reflexes for hunger, thirst, sleep, voiding urine and stools, sneeze etc. Similarly, Vata gets vitiated when these reflexes are forcibly created when they are not naturally impending. This leads to a condition called Udavarta in which the Vata moves in a haphazard way in the body disturbing all the other governing factors and produces various psychosomatic illnesses. Thus, one should not make a habit of forcibly withholding the natural body urges and reflexes and also not to force them out of the body. This when holistically practised, will keep Vata in control and prevent many diseases from manifesting. This is true with any Vata disorder including Kampa Vata (Parkinson's disease).

### ***How does Kampa Vata occur?***

Vayu tends to pathologically increase in terms of quality and quantity when you consume vata vitiating foods and gets exposed to activities (physical and mental) which tend to aggravate Vata as mentioned above. This Vayu when gets vitiated beyond limitations (prakopa) tends to move all over the body in a haphazard and violent way (prasara). The vitiated vata can get lodged in any weak dhatu (tissue), impart pathological changes therein, damage the tissue and initiate a disease process (sthana samshraya).

In case of Kampa Vata, the vitiated vayu gets lodged in weak mamsa dhatu (muscle tissue) (and medo dhatu – fat tissue). Mamsa dhatu or muscle tissue is the abode of Kapha dosha. That means to tell that, Mamsa dhatu and Kapha always are related to each other in an abode-resident (ashraya-ashrayi) relationship. Thus, pathological increase or decrease of Vata has a serious impact and damaging effect on muscle tissue. Dhatu kshaya (depletion of tissues) is also a direct cause for aggravation of Vata. This condition is generally called as Mamsagata Vata which tends to produce painful conditions of the muscle like myalgia, fibromyalgia etc. But if the Chala guna of Vata gets vitiated severely in comparison to the other qualities of Vata, after vitiated Vata getting lodged in the muscle tissue, it causes tremors and hence will be named as Kampa Vata since Kampa or tremors caused by exacerbation of chala guna of Vata is the presenting symptom of the disease. This can be compared to Parkinson's disease explained in the modern medical science.

When the vitiated vata damages the muscle tissue considerably, the signs and symptoms (vyakta) of Kampa Vata, predominantly the tremors get manifested. If the condition is not taken care of even in this condition, many complications (bheda) are manifested.

***Kampa – a symptom of Vata Vriddhi*** (pathological increase of Vata: When Vata gets vitiated, it produces some symptoms. These symptoms include – Karshya (emaciation / wasting), Karshnya (discolouration), Ushna Kamitva (affinity towards cold foods and comforts), Kampa (tremors) Anaha (flatulence), Shakrud graham (constipation), Bala bhramsha (loss of strength), Nidra bhramsha (sleeplessness), Indriya Bhramsha (loss of strength and functioning of sense organs, low perception by sense organs), Pralapa (Delirium), Bhrama (giddiness), Deenata (helplessness, Depression) etc.

In the above said explanation it is clear that Kampa is an invariable component of a syndrome called Vata Vriddhi. But the Kampa will not be consistent in this condition because it is only pathological increase of Vata. Once Vata is taken care of by Vata palliating treatments and medicines, Kampa will come down.

But in Kampa Vata, the vitiated Vata invades and damages the tissues and causes disease. In this condition, meagre pacification of Vata will not be fruitful in treating PD. We have to break the Samprapthi (pathogenesis) and separate the invader (Vata) from the invaded (tissues like muscles, fat, marrow and bone). The vitiated Vata should be expelled from the body through effective treatments like Snehana, Virechana and Vasti and also some disease modifying herbal compounds. At the same time the tissues should be strengthened and fortified by administration of Balya, Brimhana, Jeevaniya and Rasayana herbs and compounds. Proper management of diet, sleep, and lifestyle is needed for maintenance of the obtained relief and to prevent relapse. Kampa is also a symptom of Vata Vitiating (Prakopa, 2nd stage of pathogenesis according to Ayurveda)

***Kampa Vata Lakshana (Symptoms of Kampa Vata – Parkinson's disease) –***

The predominant symptom of Kampa Vata is Kampa or Kampana (Vepathu) – Tremors. Since Kampa Vata is a Vata disorder (Vata Vyadhi), the signs and symptoms of Vata vitiating will also be the symptoms of KampaVata. All symptoms of Vata vitiating might not accompany Kampa but different symptoms might be associated in different people. It depends on the gradient of vitiating of Vata, qualitatively as well as quantitatively. The symptoms of Kampa Vata are as mentioned below –

Kampa – tremors

Karshnya – discolouration

Karshya – Emaciation, wasting

Ushna Kamitva – Liking towards hot food and comforts

Anaha – flatulence

Shakrut graham – constipation

Bala bhramsha (loss of strength)

Nidra bhramsha (sleeplessness)

Indriya Bhramsha (loss of strength and functioning of sense organs, low perception by sense organs)

Pralapa (Delirium)

Bhrama (giddiness)

Deenata (helplessness, Depression)

Sramsas – laxity of joints



Bhramsha – subluxation or dislocation of joints  
Vyasa – involuntary movements of limbs  
Sanga – stagnation of urine, stools and sweat etc unwanted materials in the body, loss of voice  
Bheda – splitting pain in the body parts  
Sada – weakness of body parts  
Harsha – horripulation  
Varta – dryness of stools, pellet form  
Spanda – mild spasms, tremors or tics  
Toda – pricking pain  
Veshtana – cramps  
Kharatva – roughness of the body  
Shyavarunata – blackish-blue discolouration of nails, skin etc  
Kashaya asyata – feeling of astringent taste in the mouth  
Shosha – dryness of the body parts (dehydration)  
Shula – colic  
Supti – numbness  
Sankocha – constriction of body parts  
Stambha – stiffness of body parts  
Panguta – lameness etc

While discussing the treatment of Kampa Vata (Ayurvedic perspective), whenever I mention Kampavata, it should be understood as Kampavata with the above said associated symptoms.

### **Sarvanga Vata –**

This is one pathological manifestation of vitiated Vata in which the whole body is afflicted by the mischievous activities of morbid Vata. (Sarvanga=full body).

सर्वङ्ग कुपिते वाते गात्र स्फुरण भञ्जाने॥

वेदनाभिः परीताश्च स्फुटन्ति इव अस्य सन्धयः। (च.चि.२८/२५)

Sarvanga kupite vaate gaatra sphurana bhanjane

Vedanaabhihi pareetascha sphutanti iva asya sandhayaha (Ref –

**[Charaka Chikitsa 28/25](#)**)

The symptoms of Sarvanga Vata (Vata vitiated in the whole body) are – Gatra sphurana (tremors all over the body), bhanjanam (crushing pain), severe splitting or blasting type of pain all over the

body, especially in the joints.

This condition too looks similar to the manifestation of Parkinson's disease. PD can also be treated on the lines of Sarvanga Vata.

Treatment principles of Parkinson's disease in Ayurveda:

*Parkinson's disease (Kampa Vata)* should be treated on the lines of treatment of:

*Vata Vyadhi –*

Vata disorders in general, because it is Vata which is controlling the whole body and the morbidity of Vata can afflict the functions of each and every cell, tissue and organ in the body. In PD, the primary manifestation is Tremors which are caused by vitiated Vata. When Vata is vitiated to peaks it tends to deplete all the tissues in the body, pitta and kapha doshas, the immunity and life span of an individual.

Thus, control of Vata is the key in treatment of Parkinson's disease. Vata shaman (pacifying the Vata) and Vatanulomana (propelling the morbid vata in a downward direction) by the administration of effective medications and treatment will lead to the effective cure of PD.

Avoiding Vata prakopaka ahara vihara

Avoiding food and life style activities which aggravate Vata include

–

***Vata Prakopaka Karanani (Causative factors responsible for Vata vitiation):***

Vyayama – Excessive exercises

Apatarpana – Fasting in excess

Prapatana – Fall, injury

Bhanga – Fractures

Kshaya – Depletion of tissues

Jaagarat – Excessive vigil (awakening all night)

Veganam cha vidharanat – Suppression of natural body urges (reflexes)

Ati shuchi – Excessive administration of cleansing procedures (Panchakarma)

Shaityadi – Excessive consumption of cold foods and activities

Traasaat – Fear

Ruksha – Excessive consumption of dry foods  
Kshobha – Irritation  
Kashaya – Excessive consumption of astringent foods  
Tikta – Excessive consumption of bitter foods  
Katu – Excessive consumption of pungent foods  
Vari-ghanagame – cloudy and rainy season  
Parinate anne – After the digestion of food  
Aparahne – Evening

***Broader horizon of tackling Parkinson's disease (Kampa Vata) –***

Kampa Vata vis-à-vis Parkinson's disease can be treated on the lines of treatment protocol of the below said conditions –

Vata Vyadhi

Sarvanga Vata

Mamsagata Vata (vitiating Vata afflicting muscle tissue)

Medo gata Vata (vitiating Vata afflicting fat tissue)

Asthigata Vata (vitiating Vata afflicting bone tissue)

Majjagata Vata (vitiating Vata afflicting bone marrow)

Unmada Chikitsa (treatment line up of insanity and mental disorders)

Apasmara Chikitsa (treatment of epilepsy and forgetfulness)

Pakshaghata Chikitsa (treatment line up of paralysis or hemiplegia)

Ardita Chikitsa (treatment protocol of facial palsy or facial paralysis)

All the above said conditions might be different conditions from Parkinson's disease but the principles of the treatment explained in the above said contexts are also useful in PD. With the fear of elaborate coverage, I have skipped explaining each and every condition (mentioned above) and their treatment. But I have taken the gist of the medications and treatments done in all these disorders and summed up in the below said discussion of treatment of Kampa Vata (Parkinson's disease).

*Ayurvedic therapies for PD:*

***Bahya Chikitsa (External treatment) –***

*Abhyanga (Therapeutic / Preventive Herbal Oil Massage) –*

Abhyanga means performing a massage. Massage is done using herbal (medicated) oils. Medicated oil and mixture of medicated

ghee is also preferred in some cases. Disturbed movements are generally caused due to aggravated Vayu / Vata. Taila (oil) is said to be the best remedy for vitiated Vayu. Massage not only alleviates the morbid Vayu but also provides significant relief from complaints like tremors and other symptoms associated with tremors in Kampa Vata or Parkinson's disease. It nourishes and strengthens the muscles, bones, joints and soft tissues and also rejuvenates them. Abhyanga when performed as a daily practice keeps up the health of the muscles, joints and soft tissues, provides strength and immunity, postpones ageing of tissues and helps in their rhythmic and coordinated movements. Ayurveda advocates whole body massage with herbal oils to be practiced on a daily basis.

***Best oils used for Abhyanga:***

**Balashwagandhadi Tailam**

Ashwagandha ghritam

Tila Taila (Sesame oil)

Ksheerabala Tailam

Mahamasha Tailam

Dhanwantaram Tailam

Mahanarayana Tailam

**Sahacharadi Tailam**

Yashtimadhu Tailam

**Prasarinyadi Tailam**

Guggulutiktakam Ghritam etc.

***Swedana (Fomentation / Sudation / Sweating therapy) –***

Sweda means sweating. Swedana means a treatment procedure in which sweating is induced. Swedana is usually done after Abhyanga and or Snehana (administration of medicated oils and ghee for oral consumption in metered doses, as a pre-treatment procedure for cleansing treatments like Vamana – Therapeutic vomiting and Virechana – Therapeutic purgation).

After Swedana, the cells get activated and flush the toxins away.

The cellular metabolism improves and we feel light and at ease.

Swedana done after abhyanga or snehana enables free circulation, provides strength and rejuvenates the whole body.

There are many types of Swedana as explained in Ayurvedic texts.

But the below mentioned types of Swedana are generally practiced in the treatment of PD –

***Bashpa Sweda –***

Bashpa means steam, Sweda means sweating therapy. This type of fomentation includes giving steam to the whole body after having administered a whole body massage.

The below mentioned are the variants of Bashpa Sweda which can be effectively used for the relief of Kampa Vata or Parkinson's disease –

***Sarvanga Bashpa Sweda –*** This is a steaming treatment conducted so as to cover the whole body. This is done by making the patient (who has been given a massage) sit inside a steam-chamber keeping his head out of the box, through an opening given for that purpose. After proper steaming, the patient is let out of the steam chamber or cabin. Swedana should be carefully carried out and care should be seen that excessive steaming should not be given. Care also should be taken so as to avoid excessive sweating.

***Nadi Sweda –*** This procedure is carried out by boiling vata alleviating drugs like Rasna, Eranda, Dashamula, Devadaru etc in a container with lid; say for example a pressure cooker. The nozzle of the cooker is connected with a heat resistant tube. When the contents in the vessel or cooker are boiled to optimum, the steam is released through the opening of the tube until the whole body sweats. This method is a substitute to Sarvanga sweda. In this, the whole body will not be subjected to steaming at a time.

***Pinda Sweda (Bolus Fomentation) –***

Pinda means bolus, Sweda means inducing sweating. Thus, in Pinda sweda, the medicaments, generally hot or boiled to tolerable temperature are tied in a cloth so as to make a bolus. The bolus is gently rubbed over the entire body. Heat is provided until sweating occurs but with caution. There are many variants of Pinda sweda, the name is given on the basis of the material / medicaments tied within the bolus. The best Pinda sweda's in business are mentioned below –

**Churna Pinda Sweda (Podikkizhi)** – Churna means herbal powder, Pinda means bolus, Sweda means fomentation. As the name indicates herbal powders are filled and tied in a sterile cloth so as to form a bolus. The powder is used either in dry form (high kapha-ama-meda conditions where rukshana or drying therapy is needed, presence of swelling and stiffness etc symptoms) or in wet form (snigdha sweda) i.e. after frying the herbal powder in medicated oils (high vata-pitta conditions, presence of inflammatory and or degenerative changes, ). In Parkinson’s disease, Snigdha or wet form of Churna Pinda Sweda is used. The bolus is dipped in pan consisting of oils before rubbing over the body. After heating, the boluses are gently rubbed over the entire body (in circular motion over joints and vertically over the muscles). [Read more about Podikkizhi](#)

**Note –**

Ama means metabolic wastes created by low metabolism and indigestion which have a sticky nature and has a tendency to produce pain and stiffness.

Meda means fat.

Herbal powders used for Churna Pinda Sweda are:

[Rasnadi Churna](#),

Dashamula sukshma churna

[Kolakulaththadi Churna](#) etc

Churna pinda sweda is done for 45-60 minutes

**Patra Pinda Sweda (Leaf bolus fomentation)** – Patra means leaves of medicinal plants, Pinda means bolus, Sweda means fomentation. As the name indicates sliced (chopped) leaves of medicinal plants having vata-alleviating, anti-inflammatory, anti-degenerative and analgesic properties are filled and tied in a sterile cloth so as to form a bolus.

The fresh leaves of the Vata alleviating herbs are collected and sliced. Ex. Leaves of Eranda (*Ricinus communis* – castor plant), Nigundi (*Vitex nigundo*), Arka (*Calotropis gigantean*), etc are sliced. The sliced leaves are fried in herbal oil (oils used for Abhyanga). Grated coconut, sliced lemon, Rasnadi Churna, Haridra (Turmeric powder), Methika (fenugreek), Saindhava Lavana (rock salt),

Eranda Taila (castor oil) are also added and fried. The sliced leaves are tied in a bolus to form a Patra Pinda (Leaf bolus). A couple of boluses are prepared

The leaf bolus is dipped in warm oil; temperature of the bolus is tested and used for giving fomentation. The boluses are rubbed over the body in a gentle way (as good as massaging with bolus). The procedure is repeated many times for a period of 45-60 minutes.

**Shashtika Shali Pinda Sweda / Navarakizhi** – Fomentation with Shashtika Rice (rice grown in 60 days duration) processed with medicinal decoctions packed in boluses shall be preferred when there are signs of severe Vata vitiation and degeneration of joints and tissues. The boluses are dipped in milk processed with vata alleviating decoctions (with decoction of Bala mula and Dashamula) and rubbed over the body continuously for 60-90 minutes. It rejuvenates, nourishes and strengthens the body and also pacifies the vitiated Vata.

**Avagaha (Tub bath or Sitz bath) –**

A big tub so as to accommodate the body of a person (like bathing tub) is filled with warm oils, ghee and oils and medicated (processed with medicinal drugs) milk. The patient of Kampa Vata is given a massage and made to sit in the tub for 45-60 minutes. The temperature of the liquid medicines is kept constant by re-heating the medicine.

**Sarvanga Dhara and Kaya Seka (Pizhichil) –**

Dhara or Seka means to pour in streams. In this, medicaments including herbal oils and processed milk is poured in streams all over the body along with gentle stroking for a fixed duration. This is highly effective in combating morbid Vata, Pitta and Rakta and recovery from PD. Kaya Seka or Pizhichil is stream pouring of medicated oils over the body for a fixed amount of time (60-90 minutes). Kaya Seka, Sarvanga Takra dhara (medicated buttermilk) or Sarvanga Ksheera dhara (medicated milk) are generally preferred in Parkinson's disease.

Read more about Sarvanga Dhara and Pizhichil [here](#)

## **Murdhni Tailam –**

Murdhni means head, Tailam means oil. Thus, Murdhni Tailam is a procedure of application, stream pouring or pooling of medicated oils over the head. Taila or oil is the best remedy in combating vitiated Vata. Head or brain is said to be Uttamanga (best or predominant organ or part of the body) in Ayurveda. It has controlling centres of the entire body apart from being a seat of sense organs, emotions, intellect and memory. It is also a Marma sthana (vital organ) which comprises of more than 30 vital spots, the injury of which can cause many deformities or death.

Application, pouring or pooling of oil over the head means to fortify the head, sense organs and brain. Murdhni Taila not only nourishes and strengthens the head and organs located therein; it also acts as a best stress controller. It is good for hairs and scalp bones and soothes the nerves. It promotes good sleep and keeps us healthy. The Prana Vayu, Sadhaka Pitta, Alochaka Pitta and Tarpaka Kapha which are the basic factors in the head which control the overall functioning of the body and mind will be kept in a condition of balance by Murdhni Taila. Murdhni Tailam is the best treatment option for those suffering from Kampa Vata vis-à-vis Parkinson's disease.

## **Murdhni Tailam is of 4 types –**

Shiro-Pichu – A small sterile cotton pad is dipped in medicated oil and kept on the crown of the scalp. A bandage cloth is tied around the head and kept in place for a few hours.

Shiro Abhyanga – Massage of head using medicated oils

Shiro Dhara – Stream pouring of medicated liquids including oils, buttermilk, milk etc over the head for a certain fixed duration

Shiro Vasti – Pooling of medicated oil over the head, enclosed within a vertical chamber or compartment constructed over the head in the form of a cap.

All the above said methods of Murdhni Taila are useful in controlling Vata and curing Kampa Vata, but Shiro Vasti is the ultimate choice.

The same oils used for dhara and abhyanga can be used for Murdhni Tailam procedures.

Shiro Lepa – Application of herbal pastes made up of the herbs which control Vayu over the head is called Shiro Lepa. The paste is



left in place until it starts getting dry and later removed. Alternatively, leaves of Castor plant, Vitex negundo etc plants which are known for Vata alleviating properties is placed over the applied paste such that there is a small opening at the crown of the head. The entire application with leaves is loosely tied with a thin bandage cloth to hold them in position. At regular intervals, medicated oil is slowly put into the opening in drops so as to keep the paste moist.

### **Abhyantara Chikitsa (Internal treatment) –**

This includes some of the Panchakarma (5 treatment procedures which are used in body cleansing / detoxification) treatment procedures which should be skilfully chosen as per the condition of the dosha and the diseased.

### ***Snehapana –***

Sneha means medicated oil or ghee, Pana means intake. Snehapana is a procedure in which the patient is made to drink metered doses of oils and ghee which are processed with medicines. This is given in 3 forms:

**Shodhana Sneha –** Here the medicated ghee or oils are given in higher doses so as to cause saturation in the body. The dosage is increased every day until all the cells of the body get saturated or the symptoms of proper administration (Samyak Snigdha Lakshanas) are obtained or until the patient develops aversion towards the medicine. It is usually given early in the morning on empty stomach. It is given for patients for whom Shodana (body cleansing treatments like vamana – therapeutic emesis or virechana – therapeutic purgation) has been planned. After the body cells have been saturated with the Sneha, Swedana (whole body steaming) is given followed by administration of Vamana (therapeutic emesis) and or Virechana (Therapeutic purgation) is given.

Virechana or therapeutic purgation is one of the best treatments for Vayu disorders including Kampa Vata or Parkinson's disorder

**Shamana Sneha –** The same medicaments are given in smaller doses when the extent and strength of the disease and diseased

are low or moderate. It is given when the patient feels hungry, before food. The intention is to pacify the vitiated Doshas and not to expel them.

**Brimhana Sneha** – The sneha is given for strengthening purposes and also for promoting bulk. The medicated oil or ghee is given mixed with food.

**Nitya Snehapana** – In this, small metered doses of Snehana is given on a daily basis either first thing in the morning or at bedtime usually mixed in hot milk or gruels. This method is followed when the patient is not able to take higher doses or is not fit for Panchakarma procedures. It acts as a lubricant and rejuvenates the joints and soft tissues. It also helps in tackling the morbid Vata and Pitta which are causing backache.

***Important medicines used for Snehapana –***

Ashwagandhadi Ghritam

Saraswatha Ghritam

Panchagavya Ghritam

Brahmi Ghritam

[Kalyanaka Ghritam](#)

Guggulutiktakam Ghritam

Tiktakam Ghritam

Indukantham Ghritam

Bala Tailam

Rasnadi Ghritam

Mahamasha Tailam

Ksheerabala Tailam

[Brihat Chagaladya Ghritam](#)

[Amritaprasha Ghritam](#)

Gandharvahastadi Eranda Tailam (for purgation)

Nimbamritadi Eranda Tailam (for purgation) etc

***Virechana –***

Virechana means therapeutic purgation. Virechana is given after the administration of Snehapana and Swedana. Virechana expels the morbid dosha's especially pitta and vata, Thus, preventing or curing the Parkinson's disease. Virechana, especially the purgation or laxatives having an oily (medicated oil or castor oil base) base are

highly effective in combating morbid Vata and are useful in treatment of Kampa Vata. Ex. Gandharvahastadi tailam, Nimbamrutadi Eranda Tailam etc

**Nitya virechana** – This is a variant of Virechana where in the medicines which have a laxative property are given in low doses on a daily basis. This will target expulsion of morbid doshas on a daily basis, as and when they are formed and tending to cause some pathological changes in the low back area. Apart from expelling morbid vata and pitta, it also relieves pain, inflammation and stiffness of the degenerating joints.

Best medicines used for Virechana (depending on the morbid dosha and morbidity):

Gandharvahastadi Kashayam

Gandharvahastadi Eranda Tailam

Nimbamrutadi Eranda Tailam

Higutriguna Tailam

Shaddharana churnam

Trivrit Leha

Sukumara Leha

Kalyana Gulam

[Sukumara Ghritam](#)

Sukumaram Kashayam

Hingutriguna leham

Triphala Churnam

Narayana churnam etc

*Vasti* –

Vasti means medicated enemas. Vasti or Basti is said to be the best treatment for vitiated Vayu, which is the chief culprit in Kampa Vata vis-à-vis Parkinson's disease. When Vayu is controlled by the action of Vasti all the other disturbed body elements fall into rhythm and equilibrium. Vasti strengthens the joints and soft tissues, rejuvenates health, aids fast healing and prevents recurrence.

Virechana and Vasti act as effective purgatives. Purgation is essential for detoxification and controlling vitiated Vata.

**Vasti is given in the below mentioned forms:**

Asthapana Vasti (Kashaya Vasti) – Herbal decoctions or milk

(ksheera vasti) processed with decoctions is given as enemas. Below mentioned are some of the best Asthapana Vasti's in Parkinson's disease –

Erandamuladi Kashaya Vasti  
Dashamula Kashaya Vasti  
Dashamula Ksheera Vasti  
Raja Yapana Vasti  
Mustadi Yapana Vasti etc.

Sneha / Anuvasana Vasti – Medicated oils or ghee is used for enemas. It is given in combination with Asthapana Vasti (alternatively).

**Matra Vasti** – It is also a variant of Anuvasana Vasti but given in small doses. It can be given on a daily basis. Anuvasana and Matra vasti pacifies vitiated Vayu and strengthens the nerves and nervous system.

Best medicines used for Anuvasana and Matra Vasti are –

Ashwagandhadi Ghritam  
Brihat Chagalyadi Ghritam  
Guggulutiktakam Ghritam  
Tiktakam Ghritam  
Ksheerabala Tailam  
Mahamasha Tailam  
Sahacharadi Tailam  
Brihat Saindhavadya Tailam  
Bala Tailam etc.

*Nasya* – Nasal instillation of medicated ghee and / or oils is called Nasya. Brihmana Nasya (oil / ghee prepared using strengthening medicines) is preferred in Parkinson's disease (Kampa Vata).

The below said medicaments are used for Nasya:

Ksheerabala Tailam,

[Ksheerabala tailam 101,](#)

Dhanwantaram Tailam 101,

Mahamasha Tailam

[Shadbindu tailam](#)

**Treating Vayu:**

Sneha – Administration of medicated oils / ghee, Massage, oil

pouring etc

Sweda – Steaming / sudation / sweating therapy

Mridu shodanam – Evacuation treatment (mild cleansing treatments like Virechana etc)

Svadu bhojana – Consuming sweet foods

Amla bhojana – consuming sour foods

Lavana bhojana – consuming salt foods

Ushna bhojana – Hot and fresh foods

Abhyangam – Massage with herbal oils

Mardana – Tapping the body with closed fists after application of vata alleviating oils

Seka – Pouring of medicated oils over the body in streams

Paishtika Madhya – Alcohol or fermented products prepared with flours

Goudika Madhya – Alcohol or fermented products prepared with jaggery

Snigdoshna Vasti – Medicated enemas with oils and ghee, given luke warm

Deepana pachana sneha – Oils and ghee processed with deepana (appetizer) and pachana (digestant) drugs

*Useful Ayurvedic herbs in Parkinson's disease (Drugs alleviating Vata) –*

Devadaru – Cedrus deodara

Kushta – Saussurea lappa

Bala – Sida cordifolia

Atibala – Abutilon indicum

Shallaki – Boswellia settata

Agnimantha – Clerodendrum phlomidis

Guduchi – Tinospora cordifolia

Eranda – Ricinus communis

Shatavari – Asparagus racemosus

Punarnava – Boerhavia diffusa

Dashamula – Roots of 10 drugs

***Gatavataavastha (Mamsagata Vata and Medogata Vata) –***

Kampa Vata or Parkinson's disease is a pathology related to disturbances in Mamsa dhatu (flesh or muscle tissue) and Medo dhatu (fat tissue) and also the channels (srotas) related to their

metabolism and distribution. Thus, Kampa Vata can be handled on similar lines of treating Mamsagata Vata or Medogata Vata.

Gatavata is a condition wherein the vitiated Vata gets lodged in some tissue and disturbs the qualitative and quantitative integrity of that particular dhatu (tissue) or organ leading to either depletion or destruction (partial or whole) of the target tissue / organ.

Here the vitiated Vata getting lodged in Mamsa (muscle / flesh) and Meda (fat) tissues and exacerbation of its chala guna causes Parkinsonism / Kampa Vata. Therefore PD shall be treated on the lines of Mamsagata Vata and Medogata Vata

In these conditions treatments and medicines so as to pacify vata (Vatashamana) or remove vata (Vatanulomana) should be considered. Apart from this Balya (strengthening) and Brimhana (bulk promoting) medicines along with Rasayana's (tissue rejuvenators, anti-ageing agents) should be given to increase the cellular immunity and aid their recovery (in terms of quality and quantity)

The below said are said to be the best in tackling Mamsagata Vata and Medogata Vata –

Virechana – Therapeutic purgation

Niruha vasti – Medicated decoction enemas

Shamana chikitsa – Palliative treatments and medicines

### **Other strategies to be adopted in the treatment:**

*Brimhana –*

Brimhana means bulk promoters. Medicines which improve the muscle bulk also strengthen the muscles. They also provide nutrition and nourishment to the tissues. These medicines can be used both during treatment and also during follow up. They also improve the neuro-muscular conductivity and enhance muscle power and metabolism. These medicines are highly effective in PD.

*Below said are the best Brimhana drugs –*

Ksheerini – Ipomoea digitata

Rajakshavaka – Euphorbia hirta

Ashwagandha – Withania somnifera

Kakoli – Roscoea procera

Ksheerakakoli – Liliun polphyllum  
Vaatyaayini – Sida cordifolia  
Bhadraudani – Sida rhombifolia  
Bhaaradvaji – Thespesia lampas  
Payasya – Pueraria tuberosa  
Rushyagandha – Argyreia speciosa

*Others:*

Navanna – New paddy / rice  
Shali – Rice  
Masha – Black grams  
Godhuma – Wheat  
Ikshu vikara – Sugarcane and its derivatives (jaggery, sugar etc)  
Anupa mamsa – Flesh of animals living in marshy areas  
Audaka mamsa – Flesh of animals living in water  
Dadhi – curds  
Dugdha – milk  
Ghrita – Ghee  
Vrishya dravya – Aphrodisiacs  
Rasayana dravya – Rejuvenators

Ashwagandha is the best drug in dealing with neuro-muscular disorders.

In Kaphavarana conditions, it should be implemented only during the follow up i.e. after destroying the Kapha envelope over the Vata.

*Balya –*

Balya means strengthening. The drugs which increase the vitality and strength of the body are called Balya Dravyas. Increase in vitality and strength also depicts an increase in immunity. Bala is said to be the function of Oja (essence of body tissues in the body). Balya drugs also maintain this oja in the body while enhancing the immunity. Tissue strength and immunity are less in Parkinson's disease.

***Below mentioned are the best Balya drugs –***

Aindri – Bacopa monnieri  
Rushabhi – Mucuna pruriens / Fagonia cretica / Mucuna

monosperma  
Atirasa (Shatavari) – Asparagus racemosa  
Rushyaprokta – Argyreia petaloides  
Payasya – Roscoea procera  
Ashwagandha – Withania somnifera  
Sthiraa – Uraria picta  
Rohini – Picrorrhiza kurroa  
Bala – Sida cordifolia  
Atibala – Abutilon indicum

*Santarpana –*

Santarpana means nourishing or refreshing. The below said are best in Santarpana –

Mamsarasa – Meat soup  
Paya – milk  
Ghrita – Ghee  
Snana – Refreshing bath / shower  
Vasti – Enema  
Abhyanga – Massage  
Tarpana – Refreshing drinks

***Jeevaneeya herbs –***

Jeevaneeya means to promote longevity. Jeevaneeya drugs also provide an anti-inflammatory and anti-oxidant effect on the body. Thus, they are highly beneficial in Parkinson's disease (Kampavata / Vepathu)

Below mentioned are the best Jeevaneeya drugs –  
Jeevaka – Crepidium acuminatum / Malaxis acuminata  
Rishabhaka – Manilkara hexandra / Malaxis muscifera  
Meda – Polygonatum verticillatum  
Mahameda – Polygonatum cirhifolium  
Kakoli – Roscoea purpurea  
Ksheerakakoli – Liliium polyphyllum  
Mudgaparni – Phaseolus trilobus / Vigna trilobata  
Mashaparni – Teramnus labialis  
Jivanti – Leptadenia reticulata  
Madhuka – Glycyrrhiza glabra



### ***Vayasthapana –***

Vayasthapana dravyas means longevity promoters or anti-ageing drugs.

Below mentioned are the best Vayasthapana drugs –

Mandukaparni – *Centella asiatica*

Sthira – *Desmodium gangeticum*

Punarnava – *Boerhavia diffusa*

Guduchi – *Tinospora cordifolia*

Haritaki – *Terminalia chebula*

Amalaki – *Emblica officinalis*

Rasna – *Alpinia galangal*

Shweta (Shweta aparajita) – *Clitoria ternatea*

Jivanti – *Leptadenia reticulata*

Atirasa – *Asparagus racemosa*

### ***Rasayana –***

Rasayana includes all those drugs, medicines, treatments and activities which enhance the quality of all the tissues in the body and improve the strength and immunity. They are the best immune-modulators and anti-ageing medicines. Some of them are best antioxidants.

The below said are the best Rasayana's in Kampa Vata

(Parkinsonism) –

Brahmi – *Bacopa monnieri*

Mandukaparni – *Centella asiatica*

Shankapushpi – *Convolvulus pluricaulis*

Vidari – *Pueraria tuberosa*

Jivanti – *Leptadenia reticulata*

Punarnava – *Boerhavia diffusa*

A Guduchi – *Tinospora cordifolia*

malaki – *Emblica officinalis*

Haritaki – *Terminalia chebula*

Vidanga – *Embelia ribes*

Pippali – *Piper longum*

Shatavari – *Asparagus racemosa*

Shilajit

Bibhitaki – *Terminalia bellirica*

Yashtimadhu – *Glycyrrhiza glabra*

Sthiraa – *Desmodium gangeticum*

### ***Vajikarana –***

Vajikarana means aphrodisiacs. Some of the Vajikara dravyas are also highly effective in Parkinson's disease. They are –

Kapikachchu – Mucuna pruriens

Ashwagandha – Withania somnifera

Shatavari – Asparagus racemosus

Masha – black gram

Ksheera – milk

Ghrita – Ghee etc

Kapikachchu has an unparalleled impact on healing Parkinson's disease (Kampa Vata). Its medical efficacy has been proved by [research works](#).

### *Other herbs useful in PD –*

Shunti – Zingiber officinale

Gokshura – Tribulus terrestris

Manjishta – Rubia cordifolia

Nirgundi – Vitex negundo

Musta – Cyperus rotundus

Haridra – Turmeric / Curcuma longa

### *Best Ayurvedic medicines for Parkinson's Disease:*

#### *Kashayam (Herbal decoctions):*

Maharasnadi Kashayam

Gandharvahastadi Kashayam

Pathyakshadhatryadi Kashayam

Prasarinyadi Kashayam

Punarnavadi Kashayam

Ashtavargam Kashayam

Drakshadi Kashayam

Sahacharadi Kashayam

Dashamula Kashayam etc

#### ***Asava / Arishtam (Herbal fermented liquids):***

Dashamularishtam

Balarishtam

Saraswatharishtam

Ashwagandharishtam

Punarnavasavam  
Draksharishtam

***Vati / Gulika (Tablets):***

Yogaraja Guggulu  
Mahayogaraja Guggulu  
Trayodashanga Guggulu  
Panchatikta ghrita guggulu  
Brahmi Bati  
Smritisagar Rasa  
Vatakulantaka Ras  
Vatagajankush Ras  
Sameera pannaga ras  
Brihatvatachintamani Ras  
Mahavata-vidhwans Ras  
Chandraprabha vati  
Shallaki  
Sutashekara ras  
Trailokya chintamani Ras  
Chaturbhujia Ras  
Tapyadi loha

***Best Rasayana's / Lehyas (Rejuvenators and confections)  
in PD:***

Vanari kalpa  
Vajikara Rasayanam  
Ashwagandha Rasayanam  
Ajashwagandha Rasayanam  
Ajamamsa Rasayanam  
Drakshadi Rasayanam / Drakshadi Leham  
Kushmanda Rasayanam  
Chyavanaprasham  
Dashamula Haritaki

***Others (Churna, Satwa, Bhasma etc):***

Kapikachchu churna  
Ashwagandha churna  
Shatavari churna

[Giloya Satva](#)

Rajata bhasma  
Yashada Bhasma  
Swarna Bhasma  
[Swarna Makshika Bhasma](#)  
[Mukta pishti](#)

Management of Parkinson's disease – Modern perspective –

There is no cure for PD

Medications, surgery and multidisciplinary management can provide relief from symptoms.

Main families of drugs useful in treating motor symptoms are – Levodopa, Dopamine agonists and MAO-B inhibitors (stage of the disease should be decided for the choice of drug family)

Surgery and deep brain stimulation (when medicines are not able to control symptoms)

Palliative care (in the final stages of disease) – improves the quality of life

### ***Rehabilitation:***

Exercise programmes are recommended for people with PD

Speech and mobility problems are believed to improve with rehabilitation

Regular exercise with (or without) physiotherapy can be useful to maintain and improve mobility, strength, flexibility, gait and quality of life.

Monitored exercise programmes are seen to improve motor symptoms, mental and emotional functions, daily living activities and quality of life

Relaxation techniques are seen to improve flexibility and range of movements for those experiencing rigidity

Slow rotational movements of the extremities and trunk, rhythmic initiation, diaphragmatic breathing and meditation techniques promote relaxation

Rehabilitation of gait includes improving gait speed, base of support, stride length, trunk and arm swing movement etc. important strategies are – utilizing assistive equipment (pole walking and treadmill walking), verbal cueing (manual, visual and auditory), exercises (marching and PNF patterns) and altering environments (surfaces, inputs, open v/s closed).

Strengthening exercises improves strength and motor functions  
Deep diaphragmatic breathing exercises are beneficial in improving chest wall mobility and vital capacity in advanced PD's. Exercises may improve constipation.

Lee Silverman voice treatment (LSVT) is most widely practiced treatments for speech disorders associated with PD.

Occupational therapy aims to promote health and quality of life by helping people with the disease to participate in as many daily living activities as possible.

### ***Palliative care –***

This is a specialized medical care to improve quality of life for both the patient and the family by providing relief from the symptoms, pain and stress of illness.

As Parkinson's disease is not a curable disease, all treatments are focussed on slowing decline and improving the quality of life and therefore they are palliative in nature.

Palliative care specialists can help Parkinson's disease patients to improvise physical symptoms, emotional factors such as loss of function and jobs, depression, fear and existential concerns

Palliative care team can help members to take proper decisions on complex and emotional topics such as when to go for feeding tube, non-invasive ventilator, tracheostomy, cardiopulmonary resuscitation etc which the patients may hesitate to wish for or are confused regarding when to opt out for them

### ***Other treatments:***

Planning of balanced diet based on periodical nutritional assessments is essential because PD presents with gastrointestinal dysfunction leading to constipation and gastroparesis (food remaining in the stomach for a longer period than normal). Diet planning is also needed to maintain nutritional levels by avoiding weight loss or gain.

Progressive stages of PD presents with swallowing difficulties (dysphagia). In these cases thickening agents for liquids and an upright posture when eating reduces the risk of choking.

Gastrostomy to deliver food directly into the stomach is possible in severe cases.

Repetitive transcranial magnetic stimulation is said to temporarily

improve levodopa-induced dyskinesias (not proved)  
There is no strong evidence to prove the efficacy of vitamins, food additives, practice of acupuncture, Qigong or Tai chi though works have been done to figure out their usage  
Fava beans and velvet beans are natural sources of levodopa and are eaten by people having PD

***Risk Factors –***

Sustained head injuries  
Taking milk in midlife (in large quantities)  
Amphetamines drug, antipsychotic drugs, neuroleptic drugs and calcium channel blockers taken in excess risk PD.  
Methamphetamine  
Exposure to pesticides  
Exposure to manganese

***Prognosis –***

PD invariably progresses with time  
UPDRS (Unified Parkinson's Disease Rating Scale) and MDS-UPDRS, Hoehn and Yahr scale are the popular scales used as severity rating methods in clinical study  
Untreated motor symptoms advance aggressively in early stages of PD and more slowly later  
Untreated individuals are expected to lose independent ambulation after an average of 8 years and be bedridden after 10 years  
Medication has improved prognosis of motor symptoms. At the same time it is a new source of disability because of the undesired effects of levodopa after many years usage. In people taking levodopa, the progression time of symptoms to a stage of high dependency (from caregivers) may be over 15 years.  
Rate of motor decline is greater in those with less impairment at the time of diagnosis. Cognitive impairment is more frequent in those who over 70 years of age at symptom onset.  
Disability is initially related to motor symptoms. As the disease advances, disability is more related to motor symptoms that do not respond adequately to medication such as swallowing / speech difficulties and gait / balance problems and also to motor complications which appear in up to 50% of individuals after 5 years of levodopa usage. After 10 years most people with the

disease have autonomic disturbances, sleep problems, mood alterations and cognitive decline. These further increase disability.

The life expectancy of people with Parkinson's disease is reduced. Mortality ratios are around twice in comparison to unaffected people. Below mentioned are risk factors for mortality in PD –  
Cognitive decline and dementia

Old age at onset

More advanced disease state

Swallowing difficulties

A disease pattern mainly characterized by tremor as opposed to rigidity predicts an improved survival. Death from aspiration pneumonia is twice as common as in healthy population

In 2013 PD resulted in about 103, 000 deaths globally up from 44, 000 deaths in 1990. The death rate increased from an average of 1.5 to 1.8 per 100, 000 during that period.

*Research works –*

Animal models – Search for new animal models of the disease is on. A model organism is a non-human species that is extensively studied to understand biological phenomena, with the expectation that discoveries made in the organism model will provide insight into the workings of other organisms. Animal models showing some features of PD are used in research.

Gene therapy – Gene therapy typically involves the use of a non-infectious virus (i.e. a viral vector such as the adeno-associated virus) to shuttle genetic material into a part of the brain. The gene used leads to the production of an enzyme that helps to manage PD symptoms or protects the brain from further damage.

Neuro-protective treatments – investigations on neuroprotection are at the forefront of PD research. Several molecules have been proposed as potential treatments. Agents currently under investigation include anti-apoptotics, antiglutamatergics, monoamine oxidase inhibitors, promitochondrials, calcium channel blockers and growth factors. Pre-clinical research targets alpha-synuclein. A vaccine that primes the immune system to destroy alpha-synuclein – PD01A has entered clinical trials.

Neural transplantation – since 1980's fetal, porcine, carotid or retinal tissues have been used in cell transplants, in which dissociated cells are injected into the substantia nigra in the hope that they will incorporate themselves into the brain in a way that replaces the dopamine-producing cells that have been lost. Stem cell transplants are a recent research target, because stem cells are easy to manipulate. Stem cells transplanted into the brains of rodents and monkeys have been found to survive and reduce behavioural abnormalities.

A genetic mutation increases the risk of PD linked to pesticides. The gene mutation causes nerve cells that produce dopamine to lose their protection from pesticide damage. The body uses dopamine to send messages to the part of the brain that controls movement and coordination. (Sanford Burnham Medical Research Institute, news release, Nov.27, 2013)

People living near a steel factory or another source of high manganese emissions are at higher risk. Even those living in rural areas and drink well water are also at risk.

Exposure to more pesticides by gardeners put them in risk of developing degenerative brain disease. This suggests that they have to wear protective equipment while spraying pesticides. (Researches at the University of Aberdeen in Scotland, studies)

Consumption of large quantities of milk and calcium in midlife is a risk factor for PD (Neurology 2005)

Head injuries, sustained head injuries following accidents and boxing is a risk factor (studies)

Amphetamines drug, antipsychotic drugs, neuroleptic drugs and calcium channel blockers taken in excess risk PD. (Neurosciences, study at Riyadh, 2013, Drug induced PD, a clinical review)

### **Points of interest –**

When proteins are taken with levodopa, they reduce the effectiveness of the drug. Therefore when levodopa is introduced, excessive protein consumption is discouraged and a well balanced Mediterranean diet is recommended. In advanced stages low



protein-products like bread or pasta is recommended for similar reasons.

To minimize protein interactions, levodopa should be taken 30 minutes before meals.

### ***Epidemiology –***

PD is the 2nd most common neurodegenerative disorder after Alzheimer's disease and affects approximately 7 million people globally and 1 million people in USA

Population wise – its proportion is about 0.3% in industrialized countries.

Age wise – PD is common in older people, most cases occur after 50 years of age. It is more common in elderly and rates rises from 1% in those over 60 years of age to 4% of the population over 80. Mean age of onset is around 60 years. 5-10% cases are classified as young onset PD and they begin between ages of 20-50 years. Parkinson's disease caused in young people is called young onset PD

It may be less prevalent in those of African and Asian ancestry (finding is disputed)

According to some studies PD is more common in men than in women

Number of cases per year of PD is between 8 and 18 per 100, 000 persons per year

Some studies say that PD risk is more in those exposed to pesticides and a reduced risk in smokers

### **History of PD –**

Early sources of symptoms resembling PD can be found in Egyptian papyrus, Ayurvedic medical treatise, Bible, Glen's writings etc After Galen, there are no references related to PD until 17th century

In 17th and 18th centuries authors like Sylvius, Gaubius, Hunter and Chomel wrote about the disease, though not in detail

In 1817 James Parkinson (English doctor) published his essay reporting 6 cases of paralysis agitans. An 'Essay on the Shaking Palsy' described the characteristic resting tremor, abnormal posture, gait, paralysis and diminished muscle strength and also the

progression of the disease. The disease is Thus, named after James Parkinson. He had published the first detailed description in 'An Essay on the Shaking Palsy' in 1817

Trousseau, Gowers, Kinnier Wilson and Erb, Jean-Martin Charcot are the early Neurologists who added to the knowledge of the disease.

Contribution of Jean-Martin Charcot towards PD is exemplary. His studies between 1868 and 1881 were a landmark in understanding the disease. He made the distinction between rigidity, weakness and bradykinesia. He also championed the renaming of the disease in honour of James Parkinson.

In 1912 Frederic Lewy described microscopic particles in affected brains. They were later named as Lewy bodies.

In 1919 Konstantin Tretiakoff reported that the substantia nigra was the main cerebral structure affected. This finding was confirmed by further studies published by Rolf Hassler in 1938.

Arvid Carlsson identified the underlying biochemical changes in the brain in 1950's through his works on neurotransmitter dopamine.

Olen Hornykiewicz showed the role of dopamine on PD

In 1997, alpha synuclein was found to be the main component of 'Lewy bodies' by Spillantini, Trojanowski, Goedert and others  
Anticholinergics and surgery were the only treatments until the arrival of levodopa.

Levodopa was first synthesized in 1911 by Casimir Funk. It entered clinical practice in 1967 and brought about a revolution in the management of PD

By the late 1980's deep brain stimulation introduced by Alim-Louis Benabid and colleagues at Grenoble, France, emerged as a possible treatment

Parkinson's disease Day is followed on 11th April which happens to be the birthday of James Parkinson. On this day public awareness campaigns and camps to tackle this disease are arranged. A red tulip is used as the symbol of the disease.

### **Society and culture –**

The costs of PD to society are high. Inpatient care, nursing home costs, reduced productivity, burden on caregivers etc contribute to economic costs. PD reduces quality of life of those with the disease and their caregivers.

11th April, birthday of James Parkinson has been designated as Parkinson's disease day. A red tulip was chosen as the symbol of the disease in 2005.

Advocacy organizations which are selflessly working on PD – National Parkinson Foundation, Parkinson's Disease Foundation, American Parkinson Disease Foundation, American Parkinson Disease Association, European Parkinson's Disease Association etc

### **Notable cases –**

Actor Michael J. Fox has PD. The Michael J. Fox foundation aims to develop a cure for PD. He received an honorary doctorate in medicine from Karolinska Institute for his contributions to research in PD

Professional cyclist and Olympic medallist Davis Phinney was diagnosed with PD. He started Davis Phinney Foundation in 2004 to support Parkinson's research.

Muhammad Ali, boxer – was diagnosed with PD. He is called 'world's most famous Parkinson's patient'

### *Just Before finish –*

Ayurveda has excellent remedies to offer in many neurological and psychosomatic disorders. In this article I have tried to cover almost all the options available for you to combat and conquer Parkinson's disease. All treatments and medicines are time tested and have been in practise since ages. Results are astonishing and exemplary. It is not all about popping up some pills or drinking herbal decoction and anticipates great changes. It needs a holistic approach to get rid of this disease and a serious determination on the part of the patient too.

A proper diagnosis in an Ayurvedic way, by a qualified and experienced doctor, a cleanly drawn protocol of treatment with effective combinations of herbal medicines, treatments, disease modifying medicines, antioxidants, immune-modulators, lifestyle changes and diet changes will be like hitting a hammer on hot iron. The game of permutations and combinations is left out for the doctor to decide. All you need to do is look for an Ayurvedic doctor in your neighbourhood!

**[Click to Consult Dr Raghuram Y.S. MD \(Ayu\)](#)**



## Sciatica – Ayurvedic Understanding And Successful Treatment Options

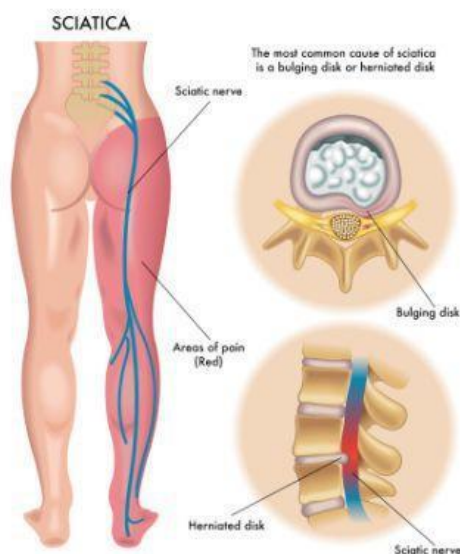
Article by – Dr. MS Krishnamurthy MD (Ayu), PhD (Ayu).

Sciatica is a severe painful condition where sciatic nerve of one or both the legs are involved. Thanks to long hours sitting jobs, it is a common disease which affects the movement of the legs. Often it is associated with low back pain. The condition where back pain and radiating pain of the legs are found together it is called Sciatica syndrome. In older times, as per Ayurveda system of medicine, it was named as Gridhrasi.

As per Ayurveda, gridhrasi (sciatica) is explained as one among 80 types of Vata imbalance disorders (neurological / neuro-muscular disorder). The word 'Gridhrasi' is derived from the root word – 'Gridhra'. which means the bird 'vulture'.

It is observed that in this disease, the patient's gait is altered as his legs become tense, and slightly curved due to pain. Ultimately, the patients walk similar to the walk of the vulture (gridhra). Hence the name Gridhrasi.

According to another saying, sciatica is characterized by severe pain experienced by the patient and it is similar to the pain one experienced by the prey of vulture, while being eaten up.



### **Cardinal features:**

Radiating pain in the affected leg/legs is the typical characteristic feature of this illness. Due to this, the patient walks with the gait of the bird, vulture.

### **Etiological factors:**

All etiological factors of Vata imbalance disorders are the exclusive reasons of sciatica too.

### **Common causes for sciatica-**

Intake of Vata aggravating eatables like- adhaki (pigeon pea), chanaka (Bengal gram), kalaya (peanut), masura (red lentil), nishpava (flat bean), uddalaka etc

Excess intake of dry, light and cold food

Excess intake of pungent, bitter and astringent food

Heavy weight lifting, long walk, improper lie or sitting positions

Suppression of urine, feces etc

Improper practice of enema, purgation etc

Fall or injury etc.

### **Symptoms of Sciatica:**

Pain starting from hip area and radiating to the thigh, back, sacral region, popliteal area, calf muscles and foot.

Pricking sensation in those parts

Altered gait

Rarely stiffness or pulsation etc. are mainly found.

### **Types:**

Based on Dosha imbalance, Sciatica (gridhrasi) is of two kinds-

1. Vataja Gridhrasi
2. Vata-kaphaja Gridhrasi

### **Vata sciatica-**

Curved posture (altered gait) due to pain (pain during lateral bending), severe stiffness, pulsation in back, hip, thigh, knee and foreleg.

### **Vata-kaphaja sciatica-**

Along with the above features, indigestion, drowsiness, nausea, anorexia, heaviness of the leg and freezing sensation in the lower limbs are complained.

### **Line of treatment:**

As it is one among Vata disorders, all vata pacifying measures should be undertaken.

Snehana (oleation)- application, sprinkling or pouring of oil over the affected area may be carried out.

Swedana (sudation)- tub bath, pizichil, sudation with oil added medicated herbal pastes (patrapinda sweda), application of poultice (upanaha sweda) etc. are beneficial.

Mridu samshodhana– mild purgation (Mridu Virechana) is preferred. Basti (medicated enema)

Shiravyadha/ Rakta-mokshana (venesection or blood letting) – It is advised to perform 4 angula (3inch) above or below the knee joint.

Agni karma (cautery)- is carried in the severe painful area or near the little toe of the leg, using a metallic rod.

### **Herbs useful in Sciatica:**

Nirgundi – *Vitex negundo* Linn.

Bala – *Sida cordifolia* Linn.

Punarnava – *Boerhavia diffusa* Linn.

Eranda – Castor root – *Ricinus communis* Linn.

**Shigru** – *Moringa oleifera* Lam.

Rasna – *Pluchea lanceolata* C. B. Clarke.

Jambira – Lemon – *Citrus limon* (L.) Burm.

Masha – Black gram – Masha

### **Formulations useful in Sciatica:**

Yogaraja guggulu

Gokshuradi guggulu

Kaishora guggulu

Khanjanikari rasam

Vishamusti vati

Prasarinyadi kashaya

Sahacharadi kashaya

Rasnaerandadi kashaya

Punarnavashtaka kashaya

Rasnasaptaka kashaya etc

### **Wholesome diet and habits in Sciatica:**

Masha (black gram)

Kulatha (horse gram)  
Godhuma (wheat)  
Raktashali (red rice)  
Amlaphala (sour fruits)  
Dadima (pome granate)  
Draksha (raisins)  
Shigru (drum stick)  
Patola (snake gourd)  
Kshira (milk)  
Ghrita (ghee)  
Mamsarasa (meat soup)  
Dhanyamla (sour gruel)  
Eranda taila (castor oil)  
Tila taila (sesame oil)  
Avagaha (tub bath)  
Abhyanga (oil massage)  
Ushnodakasweda (warm water bath) etc

**Unwholesome diet and habits in Sciatica:**

Kalaya – *peanut (Lathyrus sativus Linn.)*  
Chanaka – *Bengal gram (Cicer arietinum Linn)*  
Rajamasha (Raj maa)  
Vegadharana (suppression of urges)  
Vyavaya (sexual indulgence)  
Vyayama (heavy exercise)  
Diva swapna (day sleep)  
Prajagarana (sleepless nights)  
Yana (riding vehicles etc.)

**Last drop:**

Dear reader, Sciatica (gridhrasi) is a condition which makes the individual to cripple in longer time period. Careful supervision over the etiological factors will help to avoid the chances of affliction of the disease, especially in the professionals like tailors, two wheeler or four wheeler drivers, teachers, guards, chefs, servants, weight lifters etc. After once affliction, it is always better to have the treatment at the earliest as it decreases the working ability of the individuals.





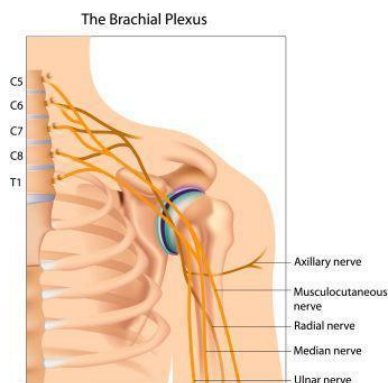
## Brachial Neuritis: Ayurvedic Treatment, Medicines, Remedies

Brachial neuritis is a neck pain condition. It is characterized with shoulder pain and neck pain extending to arms. There can also be numbness and some may end up with paralysis. In Ayurveda, the symptoms of Vishwachi, a Vata imbalance disorder can be compared with the symptoms of Brachial neuralgia. It is also called as Brachial neuritis.

Severe pain more localized in shoulder and neck but extending towards the tip of the finger or till the elbow joint is the characteristic feature of this disease.

The word Vishvachi has been derived from the root word 'vishwa' which means 'dhatu (tissues)' and Anch refers to paralysis of the arm and the back.

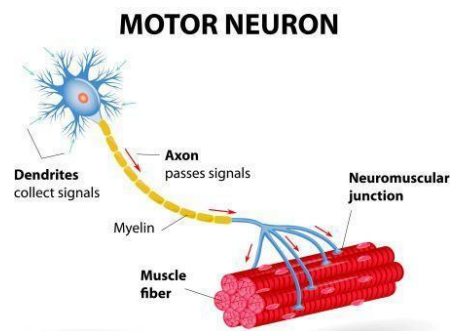
The texts define Visvachi as a disease which is caused due to vitiated Vata on affliction towards the Kandara (muscles, tendons and ligaments) that run to the tip of the fingers from behind the root of upper arm, causing restriction of the movements and depriving them of their ability of flexion or extension causing severe pain.



Brachial refers to brachial plexus – the group of nerves that originate from the back bone of the neck, which runs through the arms. All the motor actions of the arms and hands are controlled by this plexus of nerve.

Neuritis means inflammation (swelling, irritation) of nerve. So,

Brachial neuralgia / neuritis is irritation of the brachial plexus of nerves.



### **Causes for Brachial neuralgia:**

As per modern science, the exact cause has not been established. A recent infection, parasite, vaccination, injury, surgery, strain etc can cause it.

As per Ayurveda, specific causes are not mentioned. However, all the Vata aggravating causes are linked to it. But all Vata aggravating factors especially the aggravating aspects of Prana, Udana and Vyana can be considered as the causes for this disease. Excessive consumption of Adhaki (pigeon pea), Bisa (Nelumbo neucifera), Chanaka (bengal gram), Nishpava (flat bean), dry vegetables.

Intake of dry, light and cold food

Constipative diet

Food intake in improper time

Whirling, throwing or pulling the heavy objects

Heavy exercise causing strain to the arm

Long driving

Abnormal gestures

Night work

Excessive swimming, carrying excessive weight,

Injury etc.

### **Features of Vishvachi (Brachial neuralgia):**

Loss of movement of the extremities

Tiredness of the arm and forearm

Restrictions of the functions of arm and forearm

Pain starting from the neck and radiating to the shoulder, dorsal aspect of the arm, forearm and palm

Stiffness, pulsation and pain in the area of the arm  
Heaviness and occasional numbness of the arm etc  
Stabbing and burning type of shoulder pain, which can extend to arm and hands.

In a few cases, weakness in the arm may persist. In very rare circumstances, it may lead to paralysis.

### **Line of treatment:**

**Snehana (Oleation)** -both internal and external

**Swedana – sweating treatment** (Avagaha-tub bath), Patrapinda sweda (sudation by medicated paste, ) Upanaha (poultice) etc

Mridu virechana – mild purgation to cause normal movement of Vata in its proper direction (Vata Anulomana)

Basti-Medicated decoction enema (Erandamooladi niruha or Dashamooladi niruha or any other suitable kind)

Anuvasana basi-Medicated oil enema by **Bala taila**, Ksheerabal taila etc

Nasya – nasal drops by Parinata keru narikela taila, Bala taila, Prasarinyadi taila etc

Rakta mokshana – Blood letting treatment

Vatashamana chikitsa – Oral medication to pacify Vata.

### **Related:**

#### **Stiff Neck – Causes and remedies**

#### **Herbs useful in brachial neuralgia:**

Rasna (Alpinia galanga)

Sahachara (Berleria prionitis)

**Devadaru (Cedrus deodara)**

**Bala (Sida cardifolia)**

Garlic

**Castor root, oil**

**Vishatinduka (Strychnos nuxvomica)**

Tagara (Valeria wallichii)

**Bilva (Aegle marmelos)**

**Shyonaka (Oroxylum indicum)** etc Vata balancing herbs.

#### **Ayurvedic medicines for brachial neuritis:**

**Ekangaveera rasa**

**Sameerapannaga rasa**

[Mahayogaraja guggulu](#)

Rasnasaptaka kashaya

[Maharasnadi khada](#)

Vishamushti vati

[Dashamoola taila](#)

Prasarinyadi taila

[Maharaja prasarinyadi taila](#)

[Sahacharadi kashaya](#)

[Ksheerabala taila](#) etc

### **Wholesome diet and habits for Brachial neuralgia:**

Shasthika shali (Red rice)

Godhuma (Wheat)

Goksheera (Cow's milk)

Siddha ksheera (Milk processed with anti vatic drugs like garlic, ginger, pepper etc)

Vishrama (Rest)

Sukha swapna (Proper sleep)

Tailabhyanga (Oil massage)

### **Unwholesome diet and habits in Vishwachi (Brachial neuralgia):**

Causative factors

Avoid excessive straining and exercise while there is pain.

Brachial neuralgia or radiating pain in the shoulder, back, arm or fore arm is the common health complaint among the workers who lift the heavy objects etc.

Regular oil massage, regular exercises to maintain strong shoulder and neck muscles help in preventing this disease.

Article by Dr MS Krishnamurthy and Dr Hebbar

## Charaka Samhita Vatarakta Chikitsa 29th Chapter

29th chapter of Charaka Sanhita Chikitsa Sthana deals with causes, types and treatment for Vatarakta, a condition, often correlated with Gout.

अथातो वात शोणित चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto vāta śoṇita cikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

We shall now expound the chapter on "the treatment of Vata Shonita. Thus, said Lord Atreya. [1-2]

### Agnivesha's Query and Atreya's Reply:

हुताग्निहोत्र मासीनमृषि मध्ये पुनर्वसुम्।

पृष्ठवान् गुरुमेकाग्रमग्निवेशोऽग्नि वर्चसम्॥३॥

अग्नि मारुत तुल्यस्य संसर्गस्यानिलासृजोः।

हेतु लक्षण भैषज्यान्यथास्मै गुरुरब्रवीत्॥४॥

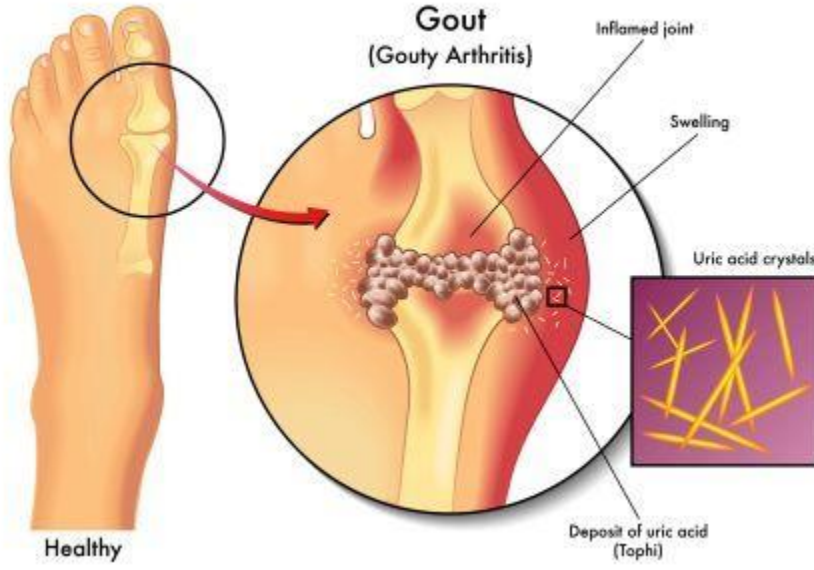
hutāgnihotra māśīnamṛṣi madhye punarvasum।

prṣṭavān gurumekāgramagniveśo'gni varcasam॥3॥

agni māruta tulyasya saṃsargasyānilāsrjoḥ।

hetu lakṣaṇa bhaiṣajyānyathāsmāi gururabravit॥4॥

While the preceptor Atreya Punarvasu, glowing like fire, was seated in an attentive mood surrounded by saints after completing his Agnihotra (ritual of offering oblation to fire), Agnivesha requested him to explain the etiology, symptoms and treatment of the ailment caused by the simultaneous aggravation of both Vata and Rakta (blood) which is like the combination of the wind and fire. The Guru answered as below: [3-4]



### Vatarakta Nidana and Samprapti

लवणाम्ल कटु क्षार स्निग्धोष्णाजीर्ण भोजनैः।

क्लिन्न शुष्काम्बुजानूप मांस पिण्याक मूलकैः॥५॥

कुलत्थ माष निष्पाव शाकादि पललेक्षुभिः।

दध्यारनाल सौवीर शुक्त तक्र सुरासवैः॥६॥

विरुद्धाध्यशन क्रोध दिवास्वप्न प्रजागरैः।

प्रायशः सुकुमाराणां मिष्टान्न सुखभोजिनाम् ॥७॥

अचङ्क्रमणशीलानां कुप्यते वातशोणितम्।

अभिघातादशुद्ध्या च प्रदुष्टे शोणिते नृणाम्॥८॥

कषाय कटु तिक्ताल्प रूक्षाहारादभोजनात्।

हयोष्ट्रयानयानाम्बु क्रीडा प्लवन लङ्घनैः ॥९॥

उष्णे चात्यध्व वैषम्याद्व्यवायाद्वेग निग्रहात् ।

वायु विवृद्धो वृद्धेन रक्तेनावारितः पथि॥१०॥

कृत्स्नं सन्दूषयेद्रक्तं तज्जेयं वातशोणितम्।

खुडं वात बलासाख्यमाह्वयवातं च नामभिः॥११॥

lavaṇāmla kaṭu kṣāra snigdhoṣṇājīrṇa bhojanaiḥ।

klinna śuṣkāmbujānūpa māṃsa piṇyāka mūlakaiḥ॥5॥

kulattha māṣa niṣpāva śākādipalalekṣubhiḥ।

dadhyāranāla sauvīra śukta takra surāsavaiḥ||6||  
 viruddhādhyāśana krodha divāsvapna prajāgaraiḥ|  
 prāyaśaḥ sukumārāṇām miṣṭānna sukhabhojinām ||7||  
 acāṅkramaṇaśīlānām kupyate vātaśoṇitam|  
 abhighātādaśuddhyā ca praduṣṭe śoṇite nṛṇām||8||  
 kaṣāya kaṭu tiktālpa rūkṣāhārādabhojanāt|  
 hayoṣṭrayānayanāmbu krīḍā plavana laṅghanaiḥ ||9||  
 uṣṇe cātyadhva vaiśamyādvyaṅyādvēga nigrahāt |  
 vāyu rvivṛddho vṛddhena raktenāvāritaḥ pathi||10||  
 kṛtsnam sandūṣayedraktaṃ tajjñeyam vātaśoṇitam|  
 kḥuḍam vāta balāsākhyamādhyavātaṃ ca nāmabhiḥ||11||

### **Causes and pathophysiology of Vatarakta:**

Generally people of tender health who indulge in sweet food, leisurely eating and sedentary habits get afflicted by Vatarakta because of the following:

lavaṇāmla kaṭu kṣāra snigdhoṣṇājīrṇa bhojanaiḥ – Excessive intake of salt, sour, pungent, alkaline, unctuous, hot and uncooked food.

klinna śuṣkāmbujānūpa māṃsa piṅyāka mūlakaiḥ – Intake of putrefied or dry meat of aquatic (Ambuja) or marshy land (Anupa) inhabiting animals

kulattha māṣa niṣpāva śākādīpalalekṣubhiḥ – Excessive intake of oil-cake preparation or radish, excessive intake of Kulattha – horse gram, black gram, Nisava, Leafy vegetables, etc. meat and sugarcane

dadhyāranāla sauvīra śukta takra surāsavaiḥ – Excessive intake of curd, Aranala (Kanji), Sauvira (sour preparation of dehusked barley), Sukta (vinegar), Buttermilk, alcohol and wine,

Virudhha ahara – Intake of mutually contradictory food.

Adhyashana – Intake of food before the previous meal is digested

Ati Krodha – Resorting to anger in excess

Divasvapna – Sleeping during day time and

Prajagara – remaining awake at night.



In a person whose blood is vitiated by the above mentioned causative factors of Vatarakta (gout), gets aggravated because of the following:

Abhighata (injury)

Ashuddhi (skipping seasonal Panchakarma therapies)

miṣṭānna sukhabhojinām – Intake of less of food or abstinence from food

hayoṣṭrayānayanāmbu krīḍā – Riding over horses, camels or on vehicles drawn by them

plavana laṅghanaiḥ – Resorting to aquatic games, swimming and jumping

vaiṣamyādvyaavāyādvega nigrahāt – Excessive wayfaring in hot season, which disturbs the equilibrium of Vata

Ati maithuna – Indulgence in sexual intercourse and

Vega nigrahat – Suppression of the manifested natural urges.

Because of the above factors, Vata gets aggravated. Being obstructed in its course by the vitiated blood, the excessively aggravated Vata vitiates the entire blood. The disease Thus, caused is called Vata-Rakta (gout).

It is also known by the synonyms like Kuddha, Vata Balasa and Adya Vata. [5-11]

### **Parts of Body Affected By Vatarakta:**

तस्य स्थानं करौ पादावङ्गुल्यः सर्व सन्धयः।

कृत्वाऽऽदौ हस्त पादे तु मूलं देहे विधावति॥१२॥

सौक्ष्म्यात् सर्व सरत्वाच्च पवनस्यासृजस्तथा।

तद्द्रवत्वात् सरत्वाच्च देहं गच्छन् सिरायनैः॥१३॥

पर्व स्वभिहतं क्षुब्धं वक्रत्वादवतिष्ठते।

स्थितं पित्तादि संसृष्टं तास्ताः सृजति वेदनाः॥१४॥

करोति दुःखं तेष्वेव तस्मात् प्रायेण सन्धिषु।

भवन्ति वेदनास्तास्ता अत्यर्थं दुःसहा नृणाम्॥१५॥

tasya sthānaṃ karau pādāvaṅgulyaḥ sarva sandhayaḥ|

kṛtvā”dau hasta pāde tu mūlaṃ dehe vidhāvati॥12॥

saukṣmyāt sarva saratvācca pavanasyāsṛjastathā|

taddravatvāt saratvācca dehaṃ gacchan sirāyanaiḥ॥13॥

parva svabhihataṃ kṣubdhaṃ vakratvādavatiṣṭhate|

sthitam pittādi saṃsṛṣṭam tāstāḥ sṛjati vedanāḥ॥14॥

karoti duḥkhaṃ teṣveva tasmāt prāyeṇa sandhiṣu|

bhavanti vedanāstāstā atyartham duḥsahā nṛṇām॥15॥

The sites where Vatarakta is manifested are –

hands, feet, fingers including toes and all joints. In the beginning, the hands and feet are afflicted. From this base, it spreads to all other body parts because of the subtle (Sookshma) pervasive nature of Vata and Rakta.

Because of their fluidity (Dravatvaat) and mobility (Saratvaat), they (Vata and Rakta), while moving through the vessels; get obstructed in the joints which makes them further aggravated. Because of the tortuous nature of the course in the joints, the morbid matter gets lodged there.

Being localized in joints, they get further associated with Pitta, etc., (i.e Kapha and Vata Dosha aggravated associated with Pitta and Kapha, the disease produces different types of pain characterized by nature of these elements. Therefore, in general, the disease gives rise to pain in all these joints. These different types of pain become excessively unbearable for the patients. [12-15]

### **Vatarakta Poorvaroopa: Premonitory Signs and Symptoms:**

स्वेदोऽत्यर्थं न वा काष्ण्यं स्पर्शाज्जत्वं क्षतेऽतिरुक्|

सन्धि शैथिल्यमालस्यं सदनं पिडकोद्गमः॥१६॥

जानु जङ्घोरु कट्यंस हस्त पादाङ्ग सन्धिषु|

निस्तोदः स्फुरणं भेदो गुरुत्वं सुप्तिरेव च॥१७॥

कण्डूः सन्धिषु रुग्भूत्वा भूत्वा नश्यति चासकृत्।

वैवर्ण्यं मण्डलोत्पत्तिर्वातासृक्पूर्वलक्षणम्॥१८॥

svedo'tyartham na vā kārṣṇyam sparśājñatvam kṣate'tiruk।

sandhi śaithilyamālasyaṃ sadanam piḍakodgamah॥16॥

jānu jaṅghoru kaṭyaṃsa hasta pādāṅga sandhiṣu।

nistodaḥ sphuraṇam bhedo gurutvam suptireva ca॥17॥

kaṇḍūḥ sandhiṣu rugbhūtvā bhūtvā naśyati cāsakṛt।

vaivarṇyam maṇḍalotpattirvātāsrṅkpūrvalakṣaṇam॥18॥

### **The premonitory signs and symptoms of Vatarakta:**

Svedo atyartham na va – Excess or absence of perspiration.

Karshnyam – Black coloration of the joints

Sparsha ajnatvam – Insensibility to touch, and

Kshate ati ruk – excessive pain if there is injury to the afflicted part

Sandhi shaithilya – fragile joints

Aalasyam – indolence and

Sadanam – asthenia

Pidaka udgamah – Appearance of pimples

Janu jaṅgha uru kati amsa hasta pada anga sandhi nistoda –

Pricking pain, twitching sensation, splitting pain, heaviness and numbness in the knees, calf, thighs, umbilical region, shoulders, hands, feet and joints in the body.

Kandu – Itching

Sandhi shu ruk bhutva nashyati – Frequently, the pain while appearing in the joints disappears [suddenly] and

Vaivarnyam – Discoloration of the skin and

Mandala utpatti – Appearance of circular patches over the body.

[16-18]

### **Types of Vatarakta:**

उत्तानमथ गम्भीरं द्वि विधं तत् प्रचक्षते।

त्वङ्मांसाश्रयमुत्तानं गम्भीरं त्वन्तराश्रयम्॥१९॥

uttānamatha gambhīraṃ dvi vidhaṃ tat pracakṣate|  
tvaṅmāṃsāśrayamuttānaṃ gambhīraṃ tvantarāśrayam॥19॥

Vatarakta is of 2 types:

Uthana Vatarakta (superficial) – located in the skin as well as muscle tissues and

Gambheera Vatarakta (deep seated) – located in deeper tissues

### **Uttana Vatarakta Lakshana:**

कण्डू दाह रुगायामतोद स्फुरणकुञ्चनैः|

अन्विता श्याव रक्ता त्वग्बाह्ये ताम्रा तथेष्यते॥२०॥

kaṇḍū dāha rugāyāmatoda sphuraṇakuñcanaiḥ|

anvitā śyāva raktā tvagbāhye tāmrā tatheṣyate॥20॥

The superficial or external (Uthana or Bahya) varieties of Vatarakta gives rise to the following signs and symptoms:

Kandu – Itching

Daha – burning sensation

Ruk – ache

Aayama – extension

Toda – pricking pain

Sphurana – throbbing sensation and

Aakunchana – contraction and

Shyava rakta tvak – The skin becomes brownish black, red or coppery in color

### **Signs and Symptom of Gambhira Vatarakta:**

गम्भीरे श्वयथुः स्तब्धः कठिनोऽन्तर्भृशार्तिमान्|

श्यावस्ताम्रोऽथवा दाह तोद स्फुरण पाकवान्॥२१॥

रुग्विदाहान्वितोऽभीक्षणं वायुः सन्ध्यस्थि मज्जसु|

छिन्दन्निव चरत्यन्तर्वक्रीकुर्वन्श्च वेगवान्॥२२॥

करोति खञ्जं पङ्गुं वा शरीरे सर्वतश्चरन्।

सर्वैर्लिङ्गैश्च विज्ञेयं वातासृग्भयाश्रयम्॥२३॥

gambhīre śvayathuḥ stabdhaḥ kaṭhino'ntarbhr̥ṣārtimān|

śyāvastāmro'thavā dāha toda sphuraṇa pākavān||21||

rugvidāhānvito'bhikṣṇaṃ vāyuh sandhyasthi majjasu|

chindanniva caratyantarvakrīkurvaṃśca vegavān||22||

karoti khañjaṃ paṅguṃ vā śarīre sarvataścaraṇa|

sarvairliṅgaiśca vijñeyaṃ vātāsr̥gubhayāśrayam||23||

**The deep seated (gambhira) Vatarakta** gives rise following signs and symptoms:

Shvayathu – Oedema

Stabdha – stiffness

Kathina – hardness and

Antar bhrusha arti – excruciating pain in the interior of the body

Shyava tamra tvak – Blackish brown or coppery coloration [of the skin] and

Daha – Burning sensation

Toda – pricking pain

Sphurana – twitching sensation and

Pakavan – suppuration of the joints.

**If Vatarakta is located both in (Uthana) and interior**

**(gambhira)** of the body, then the following signs and symptoms are manifested:

Aggravated Vata while causing pain and burning sensation

constantly, moves with high speed through the joints, bones and

bone marrow as if cutting them to make the joints curved inwards

While moving all over the body, this aggravated Vata Dosha makes

the person lame and paraplegic and all the signs and symptoms

described above (in respect of Uthana and Gambhira types of

Vatarakta) are manifested. [20-23]

### **Classification of Vatarakta:**

तत्र वातेऽधिके वा स्याद्रक्ते पित्ते कफेऽपि वा।

संसृष्टेषु समस्तेषु यच्च तच्छृणु लक्षणम्॥२४॥

tatra vāte'dhike vā syādrakte pitte kaphe'pi vā।

saṁsr̥ṣṭeṣu samasteṣu yacca tacchr̥ṇu lakṣaṇam॥24॥

Now listen to the signs and symptoms of Vatarakta classified on the basis of the following:

Vataja, Pittaja, Kaphaja and Raktaja.

Caused by the predominance of 2 or 3 or all of the above mentioned factors. [24]

### **Vataja Vatarakta Lakshana:**

विशेषतः सिरायाम शूल स्फुरण तोदनम् ।

शोथस्य कार्श्यं रौक्ष्यं च श्यावता वृद्धिहानयः॥२५॥

धमन्यङ्गुलि सन्धीनां सङ्कोचोऽङ्गग्रहोऽतिरुक्।

कुञ्चन स्तम्भने शीत प्रद्वेषश्चानिलेऽधिके॥२६॥

viśeṣataḥ sirāyāma śūla sphuraṇa todanam ।

śoṭhasya kārṣṇyam raukṣyam ca śyāvata vṛddhihānayaḥ॥25॥

dhamanyaṅguli sandhīnāṁ saṅkoco'ṅgagraho'tiruk।

kuñcana stambhane śīta pradveṣaścānile'dhike॥26॥

### **Symptoms of Vatarakta by aggravated Vata Dosha**

Sira aayama – Dilatation of veins

Shula – Colic pain

Sphurana – throbbing pain and

Todanam – pricking pain

Karshnyam raukshyam shyavata sotha – Blackness, dryness and brownish coloration of oedema

Vridhhi haanayah sotha – Increase and decrease of the oedema

Dhamani anguli sandhinam sankocha – Contraction of vessels, fingers (including toes) and joints

Anga graha – Stiffness of the limbs

Ati ruk – Excessive pain

Sandhi kunchana stambhana – Contractures and stiffness [of joints]  
and

Shita pradvesha – Disliking for cold things [25-26]

### **Raktaja Vatarakta Lakshana:**

श्वयथु भृश रुक् तोदस्ताम्रश्चिमिचिमायते।

स्निग्ध रूक्षैः शमं नैति कण्डू क्लेदान्वितोऽसृजि ॥२७॥

śvayathu rbhr̥ṣa ruk todastāmrāścimicimāyate।

snigdha rūkṣaiḥ śamaṃ naiti kaṇḍū kledānvito'srji ॥27॥

**Vatarakta dominated by vitiated blood** is characterized by:

Shyvathu – Oedema,

Bhrsha ruk – excessive pain and

Toda – pricking pain

Tamra tvak – Coppery coloration of the skin

Chimchimayana – Tingling sensation

Snigdha ruksha shamam – Not yielding to therapies which are  
either unctuous or ununctuous and

Kandu – Itching and

Kleda – sloughing. [27]

### **Pittaja Vatarakta Lakshana:**

विदाहो वेदना मूर्च्छा स्वेदस्तृष्णा मदो भ्रमः।

रागः पाकश्च भेदश्च शोषश्चोक्तानि पैतिके ॥२८॥

vidāho vedanā mūrccchā svedastr̥ṣṇā mado bhramah।

rāgaḥ pākaśca bhedaśca śoṣaścoktāni paittike ॥28॥

Vatarakta dominated by increased Pitta causes:

Vidaha – Burning sensation

Vedana – pain

Murccha – fainting

Sweda – sweating

Trushna – morbid thirst

Mada – intoxication and

Bhrama – dizziness

Raga – Redness

Paka – suppuration and burning open of the afflicted joints and

Shosha – Emaciation of the afflicted limb [28]

### **Kaphaja Vatarakta Lakshana:**

स्तैमित्यं गौरवं स्नेहः सुप्ति र्मन्दा च रुक् कफे।

staimityam gauravam snehaḥ supti rmandā ca ruk kaphe।

Vatarakta dominated by Kapha is characterized by the following signs and symptoms in special:

Staimitya – Indolence

Gaurava – heaviness

Sneha – unctuousness

Supti – numbness and

Manda ruk – Less of pain

### **Signs and symptoms of Vatarakta Dominated by 2 or 3 Doshas**

हेतु लक्षण संसर्गाद्विद्याद्द्वन्द्व त्रिदोषजम्॥२९॥

hetu lakṣaṇa saṁsargādvīdyāddvandva tridoṣajam॥29॥

Vatarakta dominated by 2 or 3 of the aggravated Doshas is characterized by the etiological factors as well as signs of 2 3 Doshas together as described above. [26 ½]

### **Upashaya – Prognosis:**

एकदोषानुगं साध्यं नवं, याप्यं द्वि दोषजम्।

त्रिदोषजमसाध्यं स्याद्यस्य च स्युरुपद्रवाः॥३०॥



ekadoṣānugaṃ sādhyamṃ navamṃ, yāpyamṃ dvi doṣajam|  
tridoṣajamasādhyamṃ syādyasya ca syurupadravāḥ||30||

If Vatarakta is caused by:

Only 1 Dosha, and if it is of recent origin, then it is curable.

The combination of 2 Doshas, then it is only Palliable.

All the 3 Doshas (including the 4th one i.e Rakta vide commentary above), then it is incurable.

If the curable varieties are attended with complications (to be described hereafter), then they also become incurable. [30]

### **Vatarakta Upadrava – Complications:**

अस्वप्नारोचक श्वास मांसकोथ शिरोग्रहाः|

मूर्च्छायमदरुकृष्णा ज्वर मोह प्रवेपकाः||३१||

हिकका पाङ्गुल्य वीसर्प पाक तोद भ्रम क्लमाः|

अङ्गुली वक्रता स्फोटा दाह मर्म ग्रहार्बुदाः||३२||

एतैरुपद्रवैर्वर्ज्यं मोहेनैकेन वाऽपि यत्|

सम्प्रसावि विवर्णं च स्तब्धमर्बुदकृच्च यत्||३३||

वर्जयेच्चैव सङ्कोचकरमिन्द्रियतापनम्|

अकृत्स्नोपद्रवं याप्यं साध्यं स्यान्निरुपद्रवम्||३४||

asvapnārocaka śvāsa māṃsakotha śirograhāḥ|

mūrcchāyamadarukṛṣṇā jvara moha pravepakāḥ||31||

hikkā pāṅgulya vīsarpa pāka toda bhrama klamāḥ|

aṅgulī vakratā sphoṭā dāha marma grahārbudāḥ||32||

etairupadravairvarjyamṃ mohenaikena vā'pi yat|

samprasrāvi vivarṇamṃ ca stabdhamarbudakṛcca yat||33||

varjayeccaiva saṅkocakaramindriyatāpanam|

akṛtsnopadravamṃ yāpyamṃ sādhyamṃ syānnirupadravam||34||

Patients of Vatarakta having complications like these are not to be treated:

Asvapna – sleepless  
Arochaka – anorexia  
Shvasa – asthma  
Mamsa kotha – sloughing of muscles  
Shiro graha – stiffness of the head  
Murccha – fainting  
Mada – Intoxication  
Ruk – pain  
Trshna – morbid thirst  
Jwara – fever  
Moha – unconsciousness  
Vepana – trembling  
Hikka – hiccup  
Pangulya – lameness  
Visarpa – erysipelas  
Paka – suppuration  
Toda – pricking pain  
Bhrama – giddiness  
Klamah – mental fatigue  
Anguli vakrata – curvature of fingers and toes  
Sphota – pustule eruptions  
Daha – burning sensation  
Marma graha – affliction of vital parts and  
Arbuda upadrava – tumor is not to be treated.  
Even association of Moha (unconsciousness) alone as a  
complication renders the patient of Vatarakta incurable.  
If Vata is associated with these symptoms then such patients are  
treated:  
Srava – exudation [from the afflicted joint]  
Vivarna – manifestation of opposite color of the skin  
Stabdha – stiffness  
Arbuda – tumour  
Sankocha – contraction and

Indriyatāpanam – affliction of the senses

If the ailment is associated with only some of the aforesaid complications, then the patient is palliable, and if there is none of these complications, then the patient is curable. [31-34]

### **Raktamokshana in Vatarakta:**

रक्तमार्गं निहन्त्याशु शाखा सन्धिषु मारुतः।

निविश्यान्योन्यमावार्य वेदनाभिर्हरेदसून्॥३५॥

तत्र मुञ्चेदसृक् शृङ्ग जलौकःसूच्यलाबुभिः।

प्रच्छन्नैर्वा सिराभिर्वा यथादोषं यथाबलम्॥३६॥

raktamārgam nihantyāśu śākhā sandhiṣu mārutaḥ।

niviśyānyonyamāvārya vedanābhirharedasūn॥35॥

tatra muñcedasṛk śṛṅga jalaukaḥsūcyalābubhiḥ।

pracchanairvā sirābhirvā yathādoṣam yathābalam॥36॥

### **Need for blood-letting treatment in Vatarakt:**

The aggravated Vata located in the Shakha (peripheral tissues) and joints cause obstruction to the channels of blood instantaneously. Then the Vata and blood enter into, and cause obstruction of each other giving rise to pain and even death. Therefore, depending upon the Doshas involved and the strength of the patient, blood-letting is done with the help of horn, leech, needle, and gourd or by venesection.

### **Jalauka Raktamokshana:**

रुग्दाह शूल तोदार्तादसृक् स्राव्यं जलौकसा।

rugdāha śūla todārtādasṛk srāvyam jalaukasā।

Indication for Jalauka – leech therapy for blood letting:

Ruk – pain

Daha – burning sensation

Shula – colic pain and

Toda – pricking pain

## **Shrunga, Pracchanna, Siravyadha:**

शृङ्गैस्तुम्बैर्हरेत् सुप्ति कण्डू चिमिचिमायनात्॥३७॥

देशाद्देशं व्रजत् स्राव्यं सिराभिः प्रच्छनेन वा।

अङ्ग ग्लानौ न तु स्राव्यं रूक्षे वातोत्तरे च यत् ॥३८॥

गम्भीरं श्वयथुं स्तम्भं कम्पं स्नायु सिरामयान्।

ग्लानिं चापि स सङ्कोचां कुर्याद्वायुरसृक्क्षयात्॥३९॥

खाञ्ज्यादीन् वातरोगांश्च मृत्युं चात्यवसेचनात्।

कुर्यात्तस्मात् प्रमाणेन स्निग्धाद्रक्तं विनिर्हरेत्॥४०॥

śṛṅgaistumbairharet supti kaṇḍū cimicimāyanāt॥37॥

deśāddeśaṃ vrajat srāvyaṃ sirābhiḥ pracchanena vā।

aṅga glānau na tu srāvyaṃ rūkṣe vātottare ca yat ॥38॥

gambhīraṃ śvayathuṃ stambhaṃ kampaṃ snāyu sirāmayān।

glāniṃ cāpi sa saṅkocāṃ kuryādvāyurasṛkṣayāt॥39॥

khāñjyādīn vātarogāṃśca mṛtyuṃ cātyavasecanāt।

kuryāttasmāt pramāṇena snigdhādraktaṃ vinirharet॥40॥

If the pain moves from one part of the body to the other, then blood-letting is by Siravyadha or Pracchana (scratching with rough surface leaves or instruments).

However, blood-letting is not to be done if there is emaciation of the limbs and if there is dryness of the body because of predominance of the aggravated Vata Dosha. Blood-letting is avoided in such cases because as a result of the depletion of blood.

The aggravated Vata gives rise to

Sotha – deep-seated oedema

Stabdghata – stiffness

Kampa – trembling

Snāyu sirāmayā – diseases of the vessels and ligaments

Glani – Asthenia and

Sankocha – Contractures

Excessive blood- letting gives rise to  
Pangulya – lameness  
Vata vyadhi – diseases of Vata and  
Even death

Therefore, it is done in appropriate measure only in persons having  
unctuousness. [35-40]

### **Vatarakta Samanya Chikitsa Sutra:**

विरेच्यः स्नेहयित्वाऽऽदौ स्नेहयुक्तैर्विरेचनैः।

रूक्षैर्वा मृदुभिः शस्तमसकृद्वस्तिकर्म च॥४१॥

सेकाभ्यङ्गप्रदेहान्नस्नेहाः प्रायोऽविदाहिनः।

वातरक्ते प्रशस्यन्त ...।४२।

virecyah snehayitvā"dausnehayuktairvirecanaiḥ।

rūkṣairvā mṛdubhiḥ śastamasakṛdvastikarma ca॥41॥

sekābhyaṅga pradehānna snehāḥ prāyo'vidāhinaḥ।

vātarakte praśasyanta ...।42।

### **Line of treatment in general:**

In the beginning, Snehana – oleation therapy is given to the patient  
suffering from Vatarakta.

Thereafter, he is given

Sneha virechana – purgation therapy with unctuous ingredients (if  
the patient is slightly unctuous) or Rooksha Virechana – if the  
patient has excess oiliness.

These purgatives are of mild nature. [Sharp purgative may  
excessively provoke Vayu for which these are contra indicated for  
the treatment of patients suffering from Vatarakta].

The patient is given medicated enema therapies (both Niruha and  
Anuvasana) frequently.

He is given

Seka – affusion

Abhyanga – massage

Pradeha – application of thick ointments

Food and unctuous substance which do not cause burning sensation. [41- ¾ 42]

### **Specific Treatment:**

... विशेषं तु निबोध मे||४२|| ... viśeṣaṃ tu nibodha me||42||

Hereafter, specific treatment of various types of Vatarakta will be described which may be listened to. [42 ¼]

Specific Treatment of Uthana Vatarakta:

बाह्यमालेपनाभ्यङ्ग परिषेकोपनाहनैः|

bāhyamālepanābhyaṅga pariṣekopanāhanaiḥ|

Uthana (superficial) type of Vatarakta (gout) is treated with

Alepana – application of ointments

Abyanga – Massage

Seka – affusion and

Upanaha – application of hot poultice [1/2 43]

### **Specific Treatment of Gambhira Vatarakta:**

विरेकास्थापन स्नेहपानै र्गम्भीरमाचरेत्||४३||

virekāsthāpana snehapānai rgambhīramācaret||43||

Gambhira (deep seated) type of Vatarakta is treated with

Vireka – purgation

Asthapana – a type of medicated enema containing decoction of drugs among others and

Snehapana – intake of unctuous potions. [43 ½]

### **Specific Treatment of Vatarakta Dominated by Vata:**

सर्पिस्तैल वसा मज्जापानाभ्यञ्जन बस्तिभिः|

सुखोष्णैरुपनाहैश्च वातोत्तरमुपाचरेत्||४४||

sarpistaila vasā majjāpānābhyañjana bastibhiḥ|  
sukhoṣṇairupanāhaiśca vātottaramupācaret||44||

Vatarakta caused by the predominance of aggravated Vata is treated with potions containing

Sarpi – ghee

Taila – oil

Vasa – muscle fat and

Majja – bone marrow

Abhyanga – massage

Basti – medicated enema and

Sukhoshna upanaha – application of lukewarm Upanaha (poultices).

[44]

### **Specific Treatment of Vatarakta Dominated by Pitta and Rakta:**

विरेचनैर्घृतक्षीरपानैः सेकैः स बस्तिभिः|

शीतैर्निर्वापणैश्चापि रक्तपित्तोत्तरं जयेत्||४५||

virecanai rghṛta kṣīrapānaiḥ sekaiḥ sa bastibhiḥ|

śītai rnirvāpaṇaiścāpi raktapittottaraṃ jayet||45||

If Vatarakta is dominated by vitiated Rakta (blood), and aggravated Pitta, then the patient is treated with

Vireka – purgation

Kshirapana – potions containing ghee and milk

Seka – affusion

Basti – medicated enema and

Cooling Nirvapana – application of ointment for the alleviation of burning sensation [45]

### **Specific Treatment of Kaphaja Vatarakta:**

वमनं मृदु नात्यर्थं स्नेहं सेकौ विलङ्घनम्|

कोष्णा लेपाश्च शस्यन्ते वातरक्ते कफोत्तरे||४६||

vamanam mr̥du nātyartham sneha sekau vilaṅghanam|

koṣṇā lepāśca śasyante vātarakte kaphottare||46||

If Vatarakta is dominated by aggravated Kapha, then the patient is treated by emetics.

He is not given Sneha and Seka in excess. He should keep fast, and lukewarm ointment – Lepa is applied over his body. [46]

### **Specific Management of Vatarakta Dominated by Kapha and Vayu:**

कफ वातोत्तरे शीतैः प्रलिप्ते वातशोणिते|

दाह शोथ रुजा कण्डू विवृद्धिः स्तम्भनाद्भवेत्||४७||

kapha vātottare śītaiḥ pralipte vātaśoṇite|

dāha śoṭha rujā kaṇḍū vivṛddhiḥ stambhanādbhavet||47||

If Vatarakta is caused by the dominance of Kapha and Vata, then application of cold poultice will cause Stambhana (astringent action) as a result of which there will be aggravation of

Daha – burning sensation

Sotha – oedema

Ruja – pain and

Knadu – itching sensation [47]

### **Precaution in treatment of Vatarakta dominated by Rakta and Pitta:**

रक्त पित्तोत्तरे चोष्णैर्दाहः क्लेदोऽवदारणम्|

भवेत्तस्माद्भिषग्दोषबलं बुद्ध्वाऽऽचरेत्क्रियाम्||४८||

rakta pittottare coṣṇaiḥ rdāhaḥ kledo'vadāraṇam|

bhavettasmādbhiṣagdoṣabalaṃ buddhvā"caretkriyām||48||



If Vata Rakta is caused by the predominance of vitiated Rakta and aggravated Pitta, then the use of heating therapies may cause  
Daha – burning sensation  
Kleda – softness of tissues and  
Avadarana – bursting of the wounds.  
Therefore, the physician should administer appropriate therapies after determining the strength (aggravated nature) of the Doshas.  
[48]

### **Prohibitions in VataRakta**

दिवास्वप्नं स सन्तापं व्यायामं मैथुनं तथा।  
कटूष्णं गुर्वभिष्यन्दि लवणाम्लं च वर्जयेत्॥४९॥  
divāsvapnaṃ sa santāpaṃ vyāyāmaṃ maithunaṃ tathā।  
kaṭūṣṇaṃ gurvabhiṣyandi lavaṇāmlaṃ ca varjayet॥49॥

Things to be avoided by the patient suffering from Vata Rakta (gout):

Diva svapna – Sleep during day time

Santapa – exposure to heat

Vyayama – exercise

Maithuna – sexual intercourse and

intake of Katu (pungent), Ushna (hot), Guru (heavy), abhisyandi (ingredients which cause obstruction to the channels of circulation), Lavana (saline) and Amla (sour) ingredients [49]

### **Pathya for Vata Rakta**

पुराणा यवगोधूम नीवाराः शालि षष्टिकाः।  
भोजनार्थं रसार्थं वा विष्किर प्रतुदा हिताः॥५०॥  
आढक्यश्चणका मुद्गा मसूराः समकुष्ठकाः।  
यूषार्थं बहु सर्पिष्काः प्रशस्ता वात शोणिते॥५१॥  
सुनिषण्णक वेत्राग्र काकमाची शतावरी।

वास्तुकोपोदिकाशाकं शाकं सौवर्चलं तथा॥५२॥  
 घृत मांस रसैर्भृष्टं शाक सात्म्याय दापयेत्।  
 व्यञ्जनार्थं, तथा गव्यं माहिषाजं पयो हितम्॥५३॥  
 इति सङ्क्षेपतः प्रोक्तं वात रक्त चिकित्सितम्।  
 एतदेव पुनः सर्वं व्यासतः सम्प्रवक्ष्यते॥५४॥  
 purāṇā yavagodhūma nīvārāḥ śāli ṣaṣṭikāḥ।  
 bhojanārthaṃ rasārthaṃ vā viṣkīra pratudā hitāḥ॥50॥  
 āḍhakyāścaṇakā mudgā masūrāḥ samakuṣṭhakāḥ।  
 yūṣārthaṃ bahu sarpiṣkāḥ praśastā vāta śoṇite॥51॥  
 suniṣaṇṇaka vetrāgra kākamācī śatāvarī।  
 vāstukopodikāśākaṃ śākaṃ sauvarcalam tathā॥52॥  
 ghr̥ta māṃsa rasairbhr̥ṣṭam śāka sātmyāya dāpayet।  
 vyañjanārthaṃ, tathā gavyam māhiṣājam payo hitam॥53॥  
 iti saṅkṣepataḥ proktaṃ vāta rakta cikitsitam।  
 etadeva punaḥ sarvaṃ vyāsataḥ sampravakṣyate॥54॥

### **Wholesome food and drinks for Gout:**

Cereals like old barley, wheat, Nivara (a type of wild rice), and Sali as Sastika types of rice.

Soup of the meat of Viskira (Gallinaceous) and Pratuda (Pecker) birds

Soup of Adhaki – *Cajanus cajan*, Chanaka – Chickpea,

Mudga – Green gram, Masura – *Lens esculenta* and Makustha –

*Phaseolus aconitifolius* added with ghee in liberal quantity

Leafy vegetables like Sunisannaka, tender branches of Vetra (*Salix caprea*),

Kakamachi – *Solanum nigrum*, Shatavari – *Asparagus racemosus*,

Vastuka – *Chenopodium album*, Upodika and

Sauvarcala (*suryavartta*) sizzled with ghee and meat-soup. These

are to be given to the making side dishes and Milk of cow, buffalo

and goat.

Thus, the treatment of Vatarakta is described in brief. These are to be elaborated hereafter. [50-54]

### **Shravanyadi Ghrita:**

श्रावणी क्षीरकाकोली जीवकर्षभकैः समैः।

सिद्धं समधुकैः सर्पिः सक्षीरं वातरक्तनुत्॥५५॥

śrāvaṇī kṣīrakākoli jīvakarṣabhakaiḥ samaiḥ।

siddham samadhukaiḥ sarpiḥ sakṣīraṃ vātaraktanut॥55॥

Ghee cooked by adding milk – 4 times of ghee and the paste of Munditika (Sravani)

Ksira Kakoli – Fritillaria roylei

Jivaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra and

Madhuka– Licorice – Glycyrrhiza glabra all taken in equal quantities [in total 1/4th in quantity of ghee] cures Vatarakta (gout). [55]

### **Bala Ghrita:**

बलामतिबलां मेदामात्मगुप्तां शतावरीम्।

काकोलीं क्षीरकाकोलीं रास्नामृद्धिं च पेषयेत्॥५६॥

घृतं चतुर्गुण क्षीरं तैः सिद्धं वातरक्तनुत्।

हृत्पाण्डुरोग वीसर्प कामला ज्वर नाशनम्॥५७॥

balāmatibalāṃ medāmātmaguptāṃ śatāvarīm।

kākolīm kṣīrakākolīm rāsnāmṛddhiṃ ca peṣayet॥56॥

ghṛtaṃ caturguṇa kṣīraṃ taiḥ siddham vātaraktanut।

hr̥tpāṇḍuroga vīsarpa kāmālā jvara nāśanam॥57॥

A paste is prepared of:

Bala – Sida cordifolia

Atibala – Abutilon indicum

Meda – Polygonatum cirrhifolium

Atma Gupta – Mucuna pruriens

Shatavari – Asparagus racemosus

Kakoli – Fritillaria roylei

Ksheera Kakoli – Fritillaria roylei

Rasna (Vanda roxburghi / Pluchea lanceolata) and Riddhi.

Ghee is cooked by adding milk, 4 times in quantity of ghee, and the aforesaid paste.

This medicated ghee cures

Vatarakta – gout

Hrud roga – heart disease

Pandu – anemia

Visarpa – erysipelas

Kamala – Jaundice and

Jwara – fever. [56-57]

### **Parushaka Ghrita:**

त्रायन्तिका तामलकी द्विकाकोली शतावरी।

कशेरुका कषायेण कल्कैरेभिः पचेद्धृतम्॥५८॥

दत्त्वा परूषका द्राक्षा काश्मर्येक्षुरसान् समान्।

पृथग्विदार्याः स्वरसं तथा क्षीरं चतुर्गुणम्॥५९॥

एतत् प्रायोगिकं सर्पिः पारूषकमिति स्मृतम्।

वातरक्ते क्षते क्षीणे वीसर्पे पैतिके ज्वरे॥६०॥

इति पारूषकं घृतम्।

trāyantikā tāmalakī dvikākolī śatāvarī।

kaśerukā kaṣāyeṇa kalkairebhiḥ paceddhṛtam॥58॥

dattvā parūṣakā drākṣā kāśmaryekṣurasān samān।

prthagvidāryāḥ svarasaṃ tathā kṣīraṃ caturguṇam॥59॥

etat prāyogikaṃ sarpiḥ pārūṣakamiti smṛtam।

vātarakte kṣate kṣīṇe vīsarpe paittike jvare॥60॥

iti pārūṣakaṃ ghṛtam।

Ghee is cooked be cooked with the paste of

Trayantika – Thalictrum foliolosum

Tamalaki – Phyllanthus, niruri

Kakoli – Fritillaria roylei  
Ksira Kakoli – Fritillaria roylei and  
Shatavari – Asparagus racemosus and the decoction of  
Kaseruka (Scripus grossus) by adding the juice of  
Parusaka – Grewia asiatica  
Draksha – Raisin – Vitis vinifera  
Kashmarya – Gmelina arborea  
Sugarcane and  
Vidari (Ipomoea paniculata / Pueraria tuberosa), taken in equal  
quantity, separately, and 4 times of milk.  
This medicated ghee is taken regularly (prayogika) which cures  
Vatarakta – gout  
Kshata kshina – Phthisis  
Visarpa – erysipelas and  
Paittika jware – Paittika type of fever.  
Thus, ends the description of Parushaka ghrta [58-60]

### **Jeevaneeya Ghrta:**

द्वे पञ्चमूले वर्षाभूमेरुण्डं सपुनर्नवम्।  
मुद्गपर्णी महामेदां माषपर्णी शतावरीम्॥६१॥  
शङ्खपुष्पीमवाक्पुष्पीं रास्नामतिबलां बलाम्।  
पृथग्द्विपलिकं कृत्वा जलद्रोणे विपाचयेत्॥६२॥  
पादशेषे समान् क्षीर धात्रीक्षुच्छागलान् रसान्।  
घृताढकेन संयोज्य शनैर्मृद्वग्निना पचेत्॥६३॥  
कल्कानावाप्य मेदे द्वे काश्मर्यफलमुत्पलम्।  
त्वक्क्षीरीं पिप्पलीं द्राक्षां पद्मबीजं पुनर्नवाम्॥६४॥  
नागरं क्षीरकाकोलीं पद्मकं बृहतीद्वयम्।  
वीरां शृङ्गाटकं भव्यमुरुमाणं निकोचकम्॥६५॥  
खर्जूराक्षोट वाताममुञ्जाताभिषुकांस्तथा।  
एतैर्घृताढके सिद्धे क्षौद्रं शीते प्रदापयेत्॥६६॥

सम्यक् सिद्धं च विज्ञाय सुगुप्तं सन्निधापयेत्।  
 कृत रक्षा विधिं चौक्षे प्राशयेदक्ष सम्मितम्॥६७॥  
 पाण्डुरोगं ज्वरं हिक्कां स्वरभेदं भगन्दरम्।  
 पार्श्वशूलं क्षयं कासं प्लीहानं वात शोणितम्॥६८॥  
 क्षत शोषमपस्मारमश्मरीं शर्करां तथा।  
 सर्वाङ्गैकाङ्गरोगांश्च मूत्रसङ्गं च नाशयेत्॥६९॥  
 बलवर्णकरं धन्यं वली पलित नाशनम्।  
 जीवनीयमिदं सर्पिर्वृष्यं वन्ध्या सुतप्रदम्॥७०॥

dve pañcamūle varṣābhūmeraṇḍaṃ sapunarnavam।  
 mudgaparṇiṃ mahāmedāṃ māṣaparniṃ śatāvarīṃ॥61॥  
 śaṅkhapuṣpīmavākpuṣpīṃ rāsnāmatibalāṃ balāṃ।  
 pṛthagdvipalikaṃ kṛtvā jaladrone vipācayet॥62॥  
 pādaśeṣe samān kṣīra dhātrīkṣucchāgalān rasān।  
 ghṛtādhakena saṃyojya śanairmr̥dvagninā pacet॥63॥  
 kalkānāvāpya mede dve kāśmaryaphalamutpalam।  
 tvakksīriṃ pippalīṃ drākṣāṃ padmabījaṃ punarnavām॥64॥  
 nāgaram kṣīrakākolīṃ padmakam bṛhatīdvayam।  
 vīrām śṛṅgāṭakam bhavyamurumāṇam nikocakam॥65॥  
 kharjūrākṣoṭa vātāmamuñjātābhiṣukāmstathā।  
 etairghṛtādhake siddhe kṣaudram śīte pradāpayet॥66॥  
 samyak siddham ca vijñāya suguptam sannidhāpayet।  
 kṛta rakṣā vidhiṃ caukṣe prāśayedakṣa sammitam॥67॥  
 pāṇḍurogam jvaram hikkām svarabhedam bhagandaram।  
 pārśvaśūlam kṣayam kāsam plihānam vāta śoṇitam॥68॥  
 kṣata śoṣamapasmāramaśmarīṃ śarkarām tathā।  
 sarvāṅgaikāṅgarogāṃśca mūtrasaṅgam ca nāśayet॥69॥  
 balavarṇakaram dhanyam valī palita nāśanam।  
 jīvanīyamidaṃ sarpirvṛṣyam vandhyā sutapradam॥70॥

2 Palas of each of  
 Bilva – Aegle marmelos

Syonaka – *Orchis mascula*  
Gambhari – *Gmelina arborea*  
Patali – *Ficus microcarpa*  
Ganikarika  
Shalaparni – *Desmodium gangeticum*  
Prishniparni – *Uraria picta*  
Brihati – *Solanum indicum*  
Kantakari – *Solanum xanthocarpum*  
Goksura – *Tribulus terrestris*  
Varsabhu (white variety of Punarnava – *Boerhavia diffusa*)  
Eranda – *Ricinus communis*  
Mudga Parni – *Phaseolus trilobus*  
Mahameda – *Polygonatum verticillatum*  
Masha Parni – *Teramnus labialis*  
Shatavari – *Asparagus racemosus*  
Sankha Pushpi – *Crotalaria juncea*  
Avak-Puspi (adhah-Puspi) – *Trichodesma indicum*  
Rasna (*Vanda roxburghi* / *Pluchea lanceolata*)  
Atibala – *Abutilon indicum* and  
Bala – Country mallow (root) is added with 1 Drona of water and  
boiled till 1/4th of water remains.  
Along with this decoction, equal quantities (1 Adhaka) of each of  
milk, juice of Dhatri, Sugar-cane juice and soup of the meat of goat  
is added to 1 Adhaka of ghee, and cooked over mild fire, this 1  
Adhaka of ghee is cooked by adding the paste of  
Meda – *Polygonatum cirrhifolium*  
Mahameda- *Polygonatum verticillatum*  
fruit of Kasmarya – *Gmelina arborea*  
Utpala – *Nymphaea alba*  
Tvak-Ksiri (Vamsa Locana)  
Pippali – Long pepper fruit – *Piper longum*  
Draksha – Raisin – *Vitis vinifera*  
Seeds of lotus

Punarnava – Boerhavia diffusa  
Nagara – Zingiber officinale  
Ksira Kakoli – Fritillaria roylei  
Padmaka – Prunus cerasoides  
Brihati – Solanum indicum  
Kantakari – Solanum xanthocarpum  
Vira (vrddhi)  
Srngataka  
Bhavya – Dillenia indica  
Urumana  
Nikochaka – Alangium salviifolium  
Kharjura – Phoenix slyvestris  
Aksota – Juglans regia  
Vatama – Amygdalus communis  
Munjaka and  
Abhisuka (Pista)  
After it is properly cooked and cooled, honey (1/4th in quantity of ghee) is added. This recipe is kept in a clean pot in a well protected place (free from wind) after performing protective rituals (Raksa Vidhi).  
This medicated ghee is taken in the dose of 1 Aksha which cures  
Pandu – anemia  
Jwara – fever  
Hikka – hiccup  
Svara bheda – hoarseness of voice  
Bhagandara – anal fistula  
Parshva shoola – pain in the sides of the chest  
Sosha – consumption  
Kasa – cough  
Pliha – splenic disorders  
Vatarakta  
Kshata – Phthisis  
Karshya – emaciation



Apsmara – epilepsy

stone and sand in different parts of the body,

Paralysis of the whole body or only one part of it, and urinary obstruction.

It is an excellent promoter of strength and complexion. It destroys wrinkles and grey hair. This Jivaniya Ghrta promotes virility, and helps in the fertility of sterile woman. [61-70]

### **Drakshadi Ghruta:**

द्राक्षा मधु (धू)क तोयाभ्यां सिद्धं वा ससितोपलम्।

पिबेद्धृतं तथा क्षीरं गुडूची स्वरसे शृतम्॥७१॥

drākṣā madhu (dhū)ka toyābhyāṃ siddhaṃ vā sasitopalam।

pibeddhṛtaṃ tathā kṣīraṃ guḍūcī svarase śṛtam॥71॥

The patient suffering from Vatarakta may take the following recipes containing 4 Types of Fat

Ghee cooked by adding the juice of Draksha – Raisin – Vitis vinifera or the decoction of Madhuka– Licorice – Glycyrrhiza glabra, and added with Sitopala (sugar of big crystals);or

Milk boiled by adding the juice of Guduchi – Tinospora cordifolia, and added with sitopala. [71]

### **Mahasneha Yoga:**

जीवकर्षभकौ मेदामृष्यप्रोक्तां शतावरीम्।

मधुकं मधुपर्णी च काकोलीद्वयमेव च॥७२॥

मुद्ग माषाख्यपर्णिन्यौ दशमूलं पुनर्नवाम्।

बलामृता विदारीश्च साश्वगन्धाश्मभेदकाः॥७३॥

एषां कषाय कल्काभ्यां सर्पिस्तैलं च साधयेत्।

लाभतश्च वसा मज्ज धान्व प्रातुद वैष्किरम्॥७४॥

चतुर्गुणेन पयसा तत् सिद्धं वात शोणितम्।

सर्व देहाश्रितं हन्ति व्याधीन् घोरांश्च वातजान्॥७५॥

jīvakarṣabhakau medāmr̥ṣyaproktāṃ śatāvarīm|  
madhukaṃ madhuparṇīm ca kākolīdvayameva ca||72||  
mudga māśākhyaparṇinyau daśamūlaṃ punarnavām|  
balāmṛtā vidārīśca sās̥vagandhāśmabhedakāḥ||73||  
eṣāṃ kaṣāya kalkābhyāṃ sarpistailaṃ ca sādhayet|  
lābhataśca vasā majja dhānva prātuda vaiṣkiram||74||  
caturguṇena payasā tat siddhaṃ vāta śoṇitam|  
sarva dehāśritaṃ hanti vyādhīn ghorāśca vātajān||75||

Muscle fat as well as bone marrow of animals belonging to the group of dhanva (inhabiting dry land forests or deserts), Pratuda (Pecker birds) and Viskira (gallinaceous birds) whatever are available is collected.

Ghee and oil along with the aforesaid muscle fat and bone marrow is cooked by adding the decoction and paste of

Jivaka – *Malaxis acuminata*

Rishabhaka – *Manilkara hexandra*

Meda – *Polygonatum cirrhifolium*

Rsya Prokta (Atibala – *Abutilon indicum*)

Shatavari – *Asparagus racemosus*

Madhuka– Licorice – *Glycyrrhiza glabra*

Madhu Parni (Vikankata) – *Flacourtia ramoutchii*

Kakoli – *Fritillaria roylei*

Ksira Kakoli – *Fritillaria roylei*

Mudga Parni – *Phaseolus trilobus*

Masha Parni – *Termnus labialis*

Bilva – *Aegle marmelos*

Synonaka – *Orchis mascula*

Gambhari – *Gmelina arborea*

Patala – *Ficus microcarpa*

Ganikarika

Sala Parni

Prishniparni – *Uraria picta*

Brihati – Solanum indicum  
 Kantakari – Solanum xanthocarpum  
 Goksura – Tribulus terrestris  
 Punarnava – Boerhavia diffusa  
 Bala – Country mallow (root) – Sida cordifolia  
 Amrta – Tinospora cordifolia  
 Vidari (Ipomoea paniculata / Pueraria tuberosa)  
 Ashwagandha – Winter Cherry / Indian ginseng (root) – Withania  
 somnifera and  
 Ashmabhedaka by adding milk (4 times in quantity of ghee).  
 This recipe of medicated fat (containing 4 types of fat) cures  
 Vatarakta pervading the whole body, and other serious diseases  
 caused by the aggravated Vata. [72-75]

### **Sthiradya Ghrita and Taila:**

स्थिरा श्वदंष्ट्रा बृहती सारिवा स शतावरी।  
 काश्मर्याण्यात्मगुप्ता च वृश्चीरो द्वे बले तथा॥७६॥  
 एषां क्वाथे चतुःक्षीरं पृथक् तैलं पृथग्घृतम्।  
 मेदा शतावरी यष्टि जीवन्ती जीवकर्षभैः॥७७॥  
 पक्त्वा मात्रा ततः क्षीर त्रिगुणाऽध्यर्ध शर्करा।  
 खजेन मथिता पेया वातरक्ते त्रिदोषजे॥७८॥  
 sthirā śvadamṣṭrā bṛhatī sārivā sa śatāvarī।  
 kāśmaryāṅyātmaguptā ca vṛścīro dve bale tathā॥76॥  
 eṣāṃ kvāthe catuḥkṣīraṃ pṛthak tailaṃ pṛthagghṛtam।  
 medā śatāvarī yaṣṭi jīvantī jīvakarṣabhaiḥ॥77॥  
 paktvā mātrā tataḥ kṣīra triguṇā'dhyardha śarkarā।  
 khajena mathitā peyā vātarakte tridoṣaje॥78॥

Oil or ghee is cooked by adding the decoction of

Sthira – Desmodium gangeticum  
 Svadamstra – Tribulus terrestris  
 Brihati – Solanum indicum

Sariva – Indian Sarsaparilla – *Hemidesmus indicus*  
Shatavari – *Asparagus racemosus*  
Kasmarya – *Gmelina arborea*  
Atmagupta – *Mucuna pruriens*  
Vruscheera  
Bala – Country mallow (root) – *Sida cordifolia* and  
Maha bala – *Grewia populifolia*, and milk (4 times in quantity of  
ghee or oil) along with the paste of  
Meda – *Polygonatum cirrhifolium*,  
Shatavari – *Asparagus racemosus*  
Yashtimadhu – *Glycyhrrhiza glabra*  
Jivanti – *Leptadenia reticulata*,  
Jivaka – *Malaxis acuminata* and  
Rishabhaka

1 dose of this medicated ghee and medicated oil (both taken together according to Chakrapani) is added with 3 times in quantity of milk, and 1 ½ times in quantity of sugar. This recipe is then churned with the help of a Khaja (churning stick or hand with fingers spread out).

Intake of this recipe cures Vatarakta caused by the simultaneous aggravation of all the 3 Doshas. [76-78]

### **Ksheera Yoga – medicated milk:**

तैलं पयः शर्करां च पाययेद्वा सुमूर्च्छितम्।  
सर्पिस्तैलं सिता क्षौद्रैर्मिश्रं वाऽपि पिबेत् पयः॥७९॥  
अंशुमत्या शृतः प्रस्थः पयसो द्वि सितोपलः।  
पाने प्रशस्यते तद्वत् पिप्पली नागरैः शृतः॥८०॥  
बला शतावली रास्ना दशमूलैः सपीलुभिः।  
श्यामैरण्डस्थिराभिश्च वातार्तिघ्नं शृतं पयः॥८१॥  
tailam payah śarkarāṃ ca pāyayedvā sumūrcchitam।

sarpistaila sitā kṣaudrai rmiśraṃ vā'pi pibet payaḥ||79||  
aṃśumatyā śṛtaḥ prasthaḥ payaso dvi sitopalaḥ|  
pāne praśasyate tadvat pippalī nāgaraiḥ śṛtaḥ||80||  
balā śatāvalī rāsnā daśamūlaiḥ sapīlubhiḥ|  
śyāmairanḍasthirābhiśca vātārtighnaṃ śṛtaṃ payaḥ||81||

The patient suffering from Vatarakta is given the following recipes which alleviate Vayu:

tailaṃ payaḥ śarkarāṃ payam – Oil, milk and sugar mixed together  
Milk added with ghee, oil, sugar and honey

1 Prastha of milk boiled by adding Amsumati (shala parni), and  
added with 2 Palas of Sugar

1 Prastha of milk boiled by adding

Pippali – Long pepper fruit – Piper longum, and

Sunthi – Zingiber officinale and added with 2 Palas of Sugar

Milk Boiled by adding

Bala – Country mallow (root) – Sida cordifolia

Shatavari – Asparagus racemosus

Rasna (Vanda roxburghi / Pluchea lanceolata)

Bilva – Aegle marmelos

Syonaka – Orchis mascula

Gambhari – Gmelina arborea

Patala – Ficus microcarpa

Ganikarika

Sala Parni

Prishniparni – Uraria picta

Brihati – Solanum indicum

Kantakari – Solanum xanthocarpum

Goksura – Tribulus terrestris and

Pilu – Salvadora persica and

Milk boiled by adding

Syama – Operculina ipomoea

Eranda – Ricinus communis and  
Sthira – Desmodium gangeticum (Sala Parni). [79-81]

### **Virechana Yogas:**

धारोष्णं मूत्र युक्तं वा क्षीरं दोषानुलोमनम्।

पिबेद्वा स त्रिवृच्चूर्णं पित्त रक्तावृतानिलः॥८२॥

क्षीरेणैरण्डतैलं वा प्रयोगेण पिबेन्नरः।

बहु दोषो विरेकार्थं जीर्णं क्षीरौद नाशनः॥८३॥

कषायमभयानां वा घृत भृष्टं पिबेन्नरः।

क्षीरानुपानं त्रिवृता चूर्णं द्राक्षा रसेन वा॥८४॥

काश्मर्यं त्रिवृतां द्राक्षां त्रिफलां स परूषकाम्।

शृतं पिबेद्विरेकाय लवण क्षौद्र संयुतम्॥८५॥

त्रिफलायाः कषायं वा पिबेत् क्षौद्रेण संयुतम्।

धात्री हरिद्रा मुस्तानां कषायं वा कफाधिकः॥८६॥

योगैश्च कल्प विहितै रसकृतं विरेचयेत्।

मृदुभिः स्नेह संयुक्तैर्जात्वा वातं मलावृतम्॥८७॥

dhāroṣṇaṃ mūtra yuktaṃ vā kṣīraṃ doṣānulomanam।

pibedvā sa trivr̥ccūrṇaṃ pitta raktāvṛtānilaḥ॥82॥

kṣīreṇairanḍatailaṃ vā prayogēṇa pibennaraḥ।

bahu doṣo virekāṛthaṃ jīrṇe kṣīrauda nāśanaḥ॥83॥

kaṣāyamabhayānāṃ vā ghr̥ta bhr̥ṣṭaṃ pibennaraḥ।

kṣīrānupānaṃ trivr̥tā cūrṇaṃ drākṣā rasena vā॥84॥

kāśmaryaṃ trivr̥tāṃ drākṣāṃ triphalāṃ sa parūṣakām।

śṛtaṃ pibedvirekāya lavaṇa kṣaudra saṃyutaṃ॥85॥

triphalāyāḥ kaṣāyaṃ vā pibet kṣaudreṇa saṃyutaṃ।

dhātrī haridrā mustānāṃ kaṣāyaṃ vā kaphādhikaḥ॥86॥

yogaiśca kalpa vihitai rasakṛttaṃ virecayet।

mṛdubhiḥ sneha saṃyuktairjñātvā vātaṃ malāvṛtaṃ॥87॥

## **The Vatarakta patient is given the following Virechana Yoga:**

Milk which is Dharosna (freshly collected and still warm) is added with cow's urine (in equal quantity), and taken which causes downward movement of morbid matter from the colon.

The powder of Trivrt – *Operculina turpethum* may also be taken along with Dharosna milk.

Eranda Taila (castor oil) may be taken habitually with milk for the purgation (elimination) of morbid mater. After the digestion of this potion, the patient is given rice with milk to eat

The decoction of Abhaya – *Terminalia chebula* sizzled with ghee  
The powder of Trivrit along with grape juice; as a post-prandial drink, milk is given to the patient

The decoction of these drugs are taken after adding salt and honey for purgation:

Kasmarya – *Gmelina arborea*

Trivrt – *Operculina turpethum*

Draksha – Raisin – *Vitis vinifera*

Haritaki – *Terminalia chebula*

Vibhitaka – *Terminalia bellerica*

Amalaki – *Phyllanthus emblica* and

Parusaka – *Grewia asiatica*

The decoction of these drugs are taken mixed with honey:

Haritaki – *Terminalia chebula*

Vibhitaki – *Terminalia bellerica* and

Amalaki – *Phyllanthus emblica*

Decoction of

Dhatri – *Emblica officinalis*

Haridra (turmeric – *Curcuma longa*) and

Musta (*Cyperus rotundus*)

The above cited 2 recipes (no. 8 & 9) are useful in the treatment of

Vatarakta if it is caused by the predominance of Kapha.

The recipes to be described in Kalpa section which are mild is administered after adding fat to the patient suffering from Vatarakta frequently for purgation if Vata is occluded by faeces. [82-87]

### **Basti Yoga: Medicated Enema**

निर्हरेद्वा मलं तस्य सघृतैः क्षीर बस्तिभिः।

न हि बस्तिसमं किञ्चिद्वातरक्त चिकित्सितम्॥८८॥

बस्ति वङ्क्षण पार्श्वोरु पर्वस्थि जठरार्तिषु।

उदावर्ते च शस्यन्ते निरूहाः सानुवासनाः॥८९॥

दद्यात्तैलानि चेमानि बस्तिकर्मणि बुद्धिमान्।

नस्याभ्यञ्जन सेकेषु दाह शूलोप शान्तये॥९०॥

nirharedvā malaṃ tasya saghṛtaiḥ kṣīra bastibhiḥ।

na hi bastisamaṃ kiñcidvātarakta cikitsitam॥88॥

basti vaṅkṣaṇa pārsvoru parvāsthi jaṭharārtiṣu।

udāvarte ca śasyante nirūhāḥ sānuvāsanāḥ॥89॥

dadyāttailāni cemāni bastikarmaṇi buddhimān।

nasyābhyañjana sekeṣu dāha śūlopa śāntaye॥90॥

If in Vatarakta (gout), Vayu is occluded by faeces, then the fecal matter is eliminated by Ksheera Basti (a recipe of medicated enema contain milk in large quantity) prepared by adding ghee. There is no therapeutic measure comparable to Basti (medicated enema) for the cure of Vatarakta (gout).

Niruha Basti (Decoction mix enema) along with Anuvasana (oil enema) is useful for pain in the urinary bladder, groin, sides of the chest, thighs, joints, bones and abdomen, and in Udavarta (upward movement of the wind in the abdomen).

For the cure of burning sensation and colic pain, a wise physician should use the medicated oils to be described hereafter, for medicated enema, inhalation, massage and affusion. [88-90]



## Madhuparnyadi Taila

मधुकस्य शतं द्राक्षा खर्जूराणि परूषकम्।  
मधूकौदनपाक्यौ च प्रस्थं मुञ्जातकस्य च॥९६॥  
काश्मर्याढकमित्येतच्चतुर्द्रोणे पचेदपाम्।  
शेषेऽष्टभागे पूते च तस्मिंस्तैलाढकं पचेत्॥९७॥  
तथाऽऽमलक काश्मर्य विदारीक्षु रसैः समैः।  
चतुर्द्रोणेन पयसा कल्कं दत्त्वा पलोन्मितम्॥९८॥  
कदम्बामलकाक्षोट पद्म बीज कशेरुकम्।  
शृङ्गाटकं शृङ्गवेरं लवाणं पिप्पलीं सिताम्॥९९॥  
जीवनीयैश्च संसिद्धं क्षौद्र प्रस्थेन संसृजेत्।  
नस्याभ्यञ्जन पानेषु बस्तौ चापि नियोजयेत्॥१००॥  
वातव्याधिषु सर्वेषु मन्यास्तम्भे हनुग्रहे।  
सर्वाङ्गैकाङ्गवाते च क्षतक्षीणे क्षतज्वरे॥१०१॥  
सुकुमारकमित्येतद्वातास्रामय नाशनम्।  
स्वरवर्णकरं तैलमारोग्य बल पुष्टिदम्॥१०२॥  
इति सुकुमारक तैलम्।

madhukasya śataṃ drākṣā kharjūrāṇi parūṣakam।  
madhūkaudanapākyau ca prasthaṃ muñjātakasya ca॥96॥  
kāśmaryāḍhakamityetaccaturdroṇe pacedapām।  
śeṣe'ṣṭabhāge pūte ca tasmimṣtailāḍhakam pacet॥97॥  
tathā'malaka kāśmarya vidārīkṣu rasaiḥ samaiḥ।  
caturdroṇena payasā kalkaṃ dattvā palonmitam॥98॥  
kadambāmalakākṣoṭa padma bīja kaśerukam।  
śṛṅgāṭakaṃ śṛṅgaveram lavāṇam pippalim sitām॥99॥  
jīvanīyaiśca saṃsiddham kṣaudra prasthena saṃsrjet।  
nasyābhyañjana pāneṣu bastau cāpi niyojayet॥100॥  
vātavyādhiṣu sarveṣu manyāstambhe hanugrahe।  
sarvāṅgaikāṅgavāte ca kṣatakṣiṇe kṣatajvare॥101॥  
sukumāarakamityetadvātāsrāmaya nāśanam।

svaravarṇakaraṃ tailamārogya bala puṣṭidam||102||  
iti sukumāraka tailam|

1 Tula of Madhu Yasti – Glycyrrhiza glabra is boiled (by adding 1 drona of water), and reduced to 1/4th. To this (1 Adhaka) decoction, 1 Adhaka of oil and 1 Adhaka of milk is added, and cooked by adding the paste of 1 pala of each of

Shata Puspa – Anethum sowa

Shatavari – Asparagus racemosus

Murva – Marsdenia tenacissima

Payasya – Impomoea paniculata

Aguru – Aquallaria agallocha

Chandana – Santalum album

Sthira – Desmodium gangeticum

Hamsa Padi – Adiantum phillipense

Mamsi – Nordastachys jatamamsi

Meda – Polygonatum cirrhifolium

Mahameda – Polygonatum verticillatum

Madhu Parni – Glycyrrhiza glabra

Kakoli – Fritillaria roylei

Ksira Kakoli – Fritillaria roylei

Tamalaki – Phyllanthus, niruri

Riddhi

Padmaka – Prunus cerasoides

Jivaka – Malaxis acuminata

Rishabhaka – Manilkara hexandra

Jivanti – Leptadenia reticulata

Tvak – Cinnamomum zeylanica

Patra – Cinnamomum tamala Nees and Eberum.,

Nakha

Balaka

Prapaundarika (Nymphaea lotus) – red variety

Manjistha – Rubia cordifolia

Sariva – Indian Sarsaparilla – Hemidesmus indicus,  
Aindri – Colocynth – Citrullus colocynthis and  
Vitunnaka (Dhanyaka) – Coriandrum sativum  
Use of this medicated oil in 4 different ways (internal intake,  
Massage, medicated enema and inhalation) cures Vatarakta  
accompanied with complications, pain in the limbs and affliction of  
the whole body.

It also cures diseases caused by

Vata

Rakta (vitiated blood) and

Pitta

Daha – burning sensation

Ruja – pain and

Jvara – fever.

It promotes strength and complexion.

Thus, ends the description of Madhuparnyadi Taila [91-95]

### **Sukumaraka Taila:**

मधुकस्य शतं द्राक्षा खर्जूराणि परूषकम्।  
मधूकौदनपाक्यौ च प्रस्थं मुञ्जातकस्य च॥९६॥  
काश्मर्याढकमित्येतच्चतुर्द्रोणे पचेदपाम्।  
शेषेऽष्टभागे पूते च तस्मिंस्तैलाढकं पचेत्॥९७॥  
तथाऽऽमलक काश्मर्य विदारीक्षुरसैः समैः।  
चतुर्द्रोणेन पयसा कल्कं दत्त्वा पलोन्मितम्॥९८॥  
कदम्बामलकाक्षोट पद्म बीज कशेरुकम्।  
शृङ्गाटकं शृङ्गवेरं लवाणं पिप्पलीं सिताम्॥९९॥  
जीवनीयैश्च संसिद्धं क्षौद्रप्रस्थेन संसृजेत्।  
नस्याभ्यञ्जनपानेषु बस्तौ चापि नियोजयेत्॥१००॥  
वातव्याधिषु सर्वेषु मन्यास्तम्भे हनुग्रहे।  
सर्वाङ्गैकाङ्गवाते च क्षतक्षीणे क्षत ज्वरे॥१०१॥

सुकुमारकमित्येतद्वातास्रामयनाशनम्।

स्वर वर्णकरं तैलमारोग्य बल पुष्टिदम्॥१०२॥

इति सुकुमारक तैलम्।

madhukasya śataṃ drākṣā kharjūrāṇi parūṣakam।

madhūkaudanapākyau ca prasthaṃ muñjātakasya ca॥96॥

kāśmaryāḍhakamityetaccaturdroṇe pacedapām।

śeṣe'ṣṭabhāge pūte ca tasmimṣtailāḍhakam pacet॥97॥

tathā"malaka kāśmarya vidārīkṣurasaiḥ samaiḥ।

caturdroṇena payasā kalkam dattvā palonmitam॥98॥

kadambāmalakākṣoṭa padma bīja kaśerukam।

śrṅgāṭakam śrṅgaveram lavāṇam pippalim sitām॥99॥

jīvanīyaiśca saṃsiddham kṣaudraprasthena saṃsrjet।

nasyābhyañjanapāneṣu bastau cāpi niyojayet॥100॥

vātavyādhiṣu sarveṣu manyāstambhe hanugrahe।

sarvāṅgaikāṅgavāte ca kṣataksīṇe kṣata jvare॥101॥

sukumāarakamityetadvātāsrāmayanāśanam।

svara varṇakaram tailamārogya bala puṣṭidam॥102॥

iti sukumāraka tailam।

### **Sukumaraka Tailam:**

100 Palas of Madhuka– Licorice – Glycyrrhiza glabra, 1 Prastha of each of

Draksha – Raisin – Vitis vinifera

Kharjura – Phoenix slyvestris

Parusaka – Grewia asiatica

Madhuka– Licorice – Glycyrrhiza glabra,

Odana Paki (Atibala – Abutilon indicum) and

Munjataka – Orchis latifolia and

1 Adhaka of Kashmarya – Gmelina arborea is boiled remains.

The decoction is filtered.

1 Adhaka of oil is cooked by adding the aforesaid decoction, 4

Adhakas of milk, 1 Adhaka of each juice of the

Amalaki – *Emblica officinalis/Phyllanthus, emblica*  
 Kashmarya – *Gmelina arborea*  
 Vidari (*Ipomoea paniculata / Pueraria tuberosa*) and sugar-cane,  
 and  
 The paste of 1 Pala of each of  
 Kadamba – *Anthocephalus indicus*  
 Amalaka – *Emblica officinalis/ Phyllanthus, emblica*  
 Aksota – *Juglans regia*  
 Lotus-seed  
 Kaseruka – *Scripus grossus*  
 Srngataka – *Tectona grandis*  
 Srngavera – *Zingiber officinale*  
 Lavana  
 Pippali – Long pepper fruit – *Piper longum*  
 Sita – white variety of *Cynodon dactylon* and  
 10 drugs belonging to Jivaniya group (*Jivaka – Malaxis acuminata,*  
*Rishabhaka – Manilkara hexandra, Meda, Mahameda –*  
*Polygonatum cirrhifolium, Kakoli – Fritillaria roylei, Ksira Kakoli –*  
*Fritillaria roylei, Mudga Parni –Phaseolus trilobus, Masha Parni –*  
*Teramnus labialis, Jivanti – Leptadenia reticulata and Madhuka–*  
*Licorice – Glycyrrhiza glabra*).  
 After the oil is properly cooked, 1 Prastha of honey is added to it.  
 This medicated oil is used for  
 Nasya (inhalation)  
 Abhyanga (massage)  
 Potion (internal intake) for Manyastambha (torticollis),  
 Hanu graha – lock-jaw,  
 Sarvanga vata – Paralysis of the whole body or one part of it,  
 Ksata kshina – phthisis and  
 Kshate jware – fever caused by phthisis.  
 This is called Sukumaraka Taila, and it cures Vatarakta (gout).  
 This medicated oil promotes  
 Svara – voice

Varna – complexion

Aarogya – positive health and

Bala – robustness of the body.

Thus, ends the description of Sukumaraka Taila. [96-102]

### **Amritadya Taila:**

गुडूचीं मधुकं ह्रस्वं पञ्चमूलं पुनर्नवाम्।

रास्नामेरण्ड मूलं च जीवनीयानि लाभतः॥१०३॥

पलानां शतकैर्भागैर्बला पञ्चशतं तथा।

कोल बिल्व यवान्माषान्कुलत्थांश्चाढकोन्मितान्॥१०४॥

काश्मर्याणां सुशुष्काणां द्रोणं द्रोणशतेऽम्भसि।

साधयेज्जर्जरं धौतं चतुर्द्रोणं च शेषयेत्॥१०५॥

तैलद्रोणं पचेत्तेन दत्त्वा पञ्चगुणं पयः।

पिष्ट्वा त्रिपलिकं चैव चन्दनोशीर केशरम्॥१०६॥

पत्रैलागुरु कुष्ठानि तगरं मधुयष्टिकाम्।

मञ्जिष्ठाष्ट पलं चैव तत् सिद्धं सार्वयौगिकम्॥१०७॥

वातरक्ते क्षतक्षीणे भारते क्षीण रेतसि।

वेपनाक्षेप भग्नानां सर्वाङ्गैकाङ्ग रोगिणाम्॥१०८॥

योनिदोषमपस्मारमुन्मादं खञ्ज पङ्गुताम्।

हन्यात् प्रसवनं चैत तैलाग्र्यममृताह्वयम्॥१०९॥

इत्यमृताद्यं तैलम्।

gudūcīṃ madhukaṃ hrasvaṃ pañcamūlaṃ punarnavām।

rāsnāmeraṇḍa mūlaṃ ca jīvanīyāni lābhataḥ॥103॥

palānāṃ śatakairbhāgai rbalā pañcaśataṃ tathā।

kola bilva yavānmāṣāṅkulatthāṃścāḍhakonmitān॥104॥

kāśmaryāṇāṃ suśuṣkāṇāṃ droṇaṃ droṇaśate'mbhasi।

sādhayejjarjaraṃ dhautaṃ caturdroṇaṃ ca śeṣayet॥105॥

tailadroṇaṃ pacettena dattvā pañcaguṇaṃ payaḥ।

piṣṭvā tripalikaṃ caiva candanośīra keśaram॥106॥

patrailāguru kuṣṭhāni tagaraṃ madhuyaṣṭikām।

mañjiṣṭhāṣṭa palaṃ caiva tat siddhaṃ sārvaugaṅgikam||107||  
vātarakte kṣataksīṇe bhārārte kṣīṇa retasi|  
vepanākṣepa bhagnānāṃ sarvāṅgaikāṅga rogiṇām||108||  
yonidoṣamapasasmāramunmādaṃ khañja paṅgutām|  
hanyāt prasavanaṃ caita ttailāgryamamṛtāhvayam||109||  
ityamṛtādyam tailam|

100 Palas of each of

Guduchi – *Tinospora cordifolia*

Madhuka– Licorice – *Glycyrrhiza glabra*,

Shala Parni

Prishniparni – *Uraria picta*

Brihati – *Solanum indicum*

Kantakari – *Solanum xanthocarpum*

Goksura – *Tribulus terrestris*

Punarnava – *Boerhavia diffusa*

Rasna (*Vanda roxburghi* / *Pluchea lanceolata*)

Root of Eranda – *Ricinus communis* and

Available drugs belonging to Jivaniya group (viz., Jivaka – *Malaxis acuminata*, Rishabhaka – *Manilkara hexandra*, Meda – *Polygonatum cirrhifolium*, Maha medha, Kakoli – *Fritillaria roylei*, Ksira Kakoli – *Fritillaria roylei*, Mudga Parni – *Phaseolus trilobus*, Masha Parni – *Teramnus labialis*, Jivanti – *Leptadenia reticulata* and Madhuka—*Madhuca longifolia*),

500 Palas of Bala – Country mallow (root) – *Sida cordifolia*

1 Adhaka of each of

Kola – *Zizyphus jujuba*

Bilva – *Aegle marmelos*

Yava – Barley (*Hordeum vulgare*),

Masha – *Phaseolus mungo* and

Kulattha – horse gram and

1 Drona of well dried fruits of Kasmari – *Gmelina arborea* is coarsely pounded and washed with water.

This coarse powder is boiled by adding 100 Dronas of water till 4 Dronas of water remain.

1 Drona of oil is cooked by adding the aforesaid decoction, 5 Dronas of milk and the paste of 3 Palas of each of Chandana – Sandalwood – Santalum album Ushira – Vetiver – Vetiveria zizanioides Kesara

Patra – Cinnamomum tamala Nees and Eberum.,

Ela – Elattaria cardamum

Aguru – Aquallaria agallocha

Kushta – Saussurea lappa

Tagara – Valerian walichii and

Yashtimadhu – Glycyrrhiza glabra and

8 Palas of Manjistha – Rubia cordifolia

This medicated oil is used in the form of

Pana – Potion for internal intake

Abhyanga – massage

Nasya – inhalation and

Basti – medicated enema.

It cures

Vatarakta – gout

Kshata kshina – Phthis

Ailments caused by carrying heavy load

seminal deficiency treatment

Vepana – tremors

Aakshepa – convulsions

Bhanga – fractures

Sarvanga vata – Paralysis of the whole body or a part of it

Yoni dosha – Ailments of the female genital organs

Apasmara – epilepsy

Unmada – insanity

Pangu Khanja Lameness of hands and legs, and

Prasava roga – ailments caused during parturition.



This is an excellent recipe of medicated oil and it is called Amrtadya Taila.

Thus, ends the description of Amrtadya Taila. [103- 109]

### **Mahapadma Taila:**

पद्म वेतस यष्ट्याह्व फेनिला पद्मकोत्पलैः।  
पृथक्पञ्चपलैर्दर्भ बला चन्दन किंशुकैः॥११०॥  
जले शृतैः पचेत्तैलप्रस्थं सौवीर सम्मितम्।  
लोध्र कालीयकोशीर जीवकर्षभ केशरैः॥१११॥  
मदयन्ती लतापत्र पद्म केशर पद्मकैः।  
प्रपौण्डरीक काश्मर्य मांसी मेदा प्रियङ्गुभिः॥११२॥  
कुङ्कुमस्य पलार्धेन मञ्जिष्ठायाः पलेन च।  
महापद्ममिदं तैलं वातासृग्ज्वर नाशनम्॥११३॥  
इति महापद्मं तैलम्।

padma vetasa yaṣṭyāhva phenilā padmakotpalaiḥ।  
pṛthakpañcapalai rdarbha balā candana kiṃśukaiḥ॥110॥  
jale śṛtaiḥ pacetailaprasthaṃ sauvīra sammitam।  
lodhra kāliyakōśīra jīvakarṣabha keśaraiḥ॥111॥  
madayantī latāpatra padma keśara padmakaiḥ।  
prapaunḍarīka kāśmarya māṃsī medā priyaṅgubhiḥ॥112॥  
kuṅkumasya palārdhena mañjiṣṭhāyāḥ palena ca।  
mahāpadmamidaṃ tailaṃ vātāsr̥gjvara nāśanam॥113॥  
iti mahāpadmaṃ tailam।

5 Palas of each of

Padma – Lotus (Nelumbo nucifera),

Vetasa – Salix caprea

Yastimadhu – Glycyhrrhiza glabra

Phenila (upodika) – Sapindus trifoliatus

Padmaka – Prunus cerasoides

Utpala – Nymphaea alba

Darbha – Desmostachya bipinnata  
 Bala – Sida cordifolia  
 Chandana (Sandalwood – Santalum album) and  
 Kimsuka – Butea monosperma is boiled by adding water.  
 1 Prastha of oil is cooked by adding the aforesaid decoction, 1  
 Prastha of Sauvira, and the paste of each of  
 Lodhra – Symplocos racemosa  
 Kaliyaka – Berberis aristata  
 Ushira – Vetiver – Vetiveria zizanioides  
 Jivaka – Malaxis acuminata  
 Rishabhaka – Manilkara hexandra  
 Kesara  
 Madayanti – Lawsonia alba  
 Lata  
 Patra – Cinnamomum tamala Nees and Eberum  
 Padma Kesara  
 Padmaka – Prunus cerasoides  
 Prapaundaraika  
 Kasmarya – Gmelina arborea  
 Mamsi – Nordastachya jatamamsi  
 Meda – Polygonatum cirrhifolium  
 Priyangu – Callicarpa macrophylla and  
 Kunkuma – Crocus sativus and  
 1 Pala of Manjistha – Rubia cordifolia.  
 This is called Mahapadma – taila which cures Vatarakta and fever.  
 Thus, ends the description of Mahapadma Taila. [110-113]

### **Khuddaka Taila:**

पद्मकोशीर यष्ट्याह रजनी क्वाथ साधितम्।  
 स्यात् पिष्टैः सर्ज मञ्जिष्ठा वीरा काकोलि चन्दनैः॥११४॥  
 खुड्डाक पद्मकमिदं तैलं वातास्र दाहनुत्॥११५॥  
 इति खुड्डाक पद्मकं तैलम्।

padmakośira yaṣṭyāhva rajanī kvātha sādhitam|  
syāt piṣṭaiḥ sarja mañjiṣṭhā vīrā kākoli candanaiḥ||114||  
khuḍḍāka padmakamidam tailam vātāsra dāhanut|115|  
iti khuḍḍāka padmakam tailam|

Oil is cooked by adding the decoction of  
Padmaka – Prunus cerasoides  
Ushira – Vetiver – Vetiveria zizanioides  
Yastimadhu – Glycyrrhiza glabra and  
Haridra – turmeric – Curcuma longa and the paste of  
Sarja – Vateria indica  
Manjistha – Rubia cordifolia  
Vira – Ksira Kakoli – Fritillaria roylei and  
Chandana – Sandalwood – Santalum album  
This medicated oil is called Khuddaka Padmaka Taila, and  
It cures  
Vatarakta and  
Daha – burning sensation.  
Thus, ends the description of Khuddhaka Padmaka Taila. [114- 1/2  
115]

### **Madhuka Taila:**

शतेन यष्टिमधुकात् साध्यं दशगुणं पयः||११५||  
तस्मिंस्तैले चतुर्द्रोणे मधुकस्य पलेन तु|  
सिद्धं मधुक काश्मर्य सैर्वा वातरक्तनुत्||११६||  
śatena yaṣṭimadhukāt sādhyam daśagunaṃ payah||115||  
tasmimstaile caturdroṇe madhukasya palena tu|  
siddham madhuka kāśmarya sairvā vātaraktanut||116||

100 Palas of Yastimadhu – Glycyrrhiza glabra is boiled by adding 10 times (1000 Palas) of milk (till 1/4th of milk remains). In 4 dronas of oil, the aforesaid medicated milk and 1 Pala of Madhuka –

Madhuca longifolia (in paste form) is added and cooked.  
Similarly, oil may be cooked by adding the decoction or juice of  
Madhuka – Madhuca longifolia or Kasmari – Gmelina arborea [and  
the paste of Madhuka– Licorice – Glycyrrhiza glabra].  
These medicated oils cure Vatarakta (gout). [115 ½ – 116]

### **Satapaka Madhuka Taila:**

मधुपर्ण्याः पलं पिष्ट्वा तैल प्रस्थं चतुर्गुणे।  
क्षीरे साध्यं शतं कृत्वा तदेवं मधुकाच्छते॥११७॥  
सिद्धं देयं त्रिदोषे स्याद्वातास्रे श्वास कासनुत्।  
हृत्पाण्डुरोग वीसर्प कामला दाह नाशनम्॥११८॥  
इति शतपाकं मधुकतैलम्।

madhuparṇyāḥ palam piṣṭvā taila prastham caturguṇe।  
kṣīre sādhyam śatam kṛtvā tadevaṁ madhukācchate॥117॥  
siddham deyam tridoṣe syādvātāsre śvāsa kāsanut।  
hr̥tpāṇḍuroga vīsarpa kāmālā dāha nāśanam॥118॥  
iti śatapākaṁ madhukatailam।

1 Prastha of oil is added with 4 Prasthas of milk, and 1 Pala of the  
Paste of MadhuParni – Indian tinospora (stem) – Tinospora  
cordifolia, this medicated oil is again added with 4 times of milk,  
and the paste of 1 Pala of MadhuParni – Indian tinospora (stem) –  
Tinospora cordifolia (Yashti Madhu) is repeated for 100 times in  
total. As a result of this repeated cooking. The paste of 100 Palas of  
Yastimadhu will be consumed.

This medicated oil cures

Shvasa – asthma and

Kasa – cough in Tridoshaja Vatarakta

Hrud roga – heart diseases

Pandu – anemia

Visarpa – erysipelas

Kamala – jaundice and

Daha – burning sensation.

Thus, ends the description of Satapaka Madhuka -Taila. [117-118]

### **Sahasrapaka and Shatapaka Bala Taila:**

बला कषाय कल्काभ्यां तैलं क्षीर समं पचेत्|

सहस्रं शतवारं वा वातासृग्वात रोगनुत्||११९||

रसायनमिदं श्रेष्ठमिन्द्रियाणां प्रसादनम्|

जीवनं बृंहणं स्वर्यं शुक्रासृग्दोष नाशनम्||१२०||

इति सहस्र पाकं शत पाकं वा बलातैलम्|

balā kaṣāya kalkābhyāṃ tailaṃ kṣīra samaṃ pacet|

sahasraṃ śatavāraṃ vā vātāsṛgvāta roganut||119||

rasāyanamidam śreṣṭhamindriyāṇāṃ prasādanam|

jīvanam bṛmhaṇam svaryaṃ śukrāsṛgdoṣa nāśanam||120||

iti sahasra pākam śata pākam vā balātailam|

Oil is cooked by adding the decoction of bala (4 times in quantity of oil), paste of Bala – Country mallow (root) (1/4th in quantity of oil), and milk (in equal quantity of oil) for the 1000 or 100 times.

This medicated oil cures both the rejuvenation of the body, promotion of clarity of sense perception, longevity, robustness and voice. It cures morbidities in semen and menstruation.

Thus, ends the description of Sahasra Paka bala Taila and Satapaka Bala Taila. [119-120]

### **Guduchyadi taila:**

गुडूची रस दुग्धाभ्यां तैलं द्राक्षा रसेन वा|

सिद्धं मधुक काश्मर्य रसैर्वा वात रक्तनुत्||१२१||

guḍūcī rasa dugdhābhyāṃ tailaṃ drākṣā rasena vā|

siddham madhuka kāśmarya rasairvā vāta raktanut||121||

Oil is cooked with the  
Juice of Guduchi – *Tinospora cordifolia* and milk or  
With juice of Draksha – Raisin – *Vitis vinifera* or  
With the decoction of Madhuka– Licorice – *Glycyrrhiza glabra* and  
The juice of Kasmari – *Gmelina arborea*.  
These medicated oils cure Vatarakta (gout). [121]

### **Aranaladi taila:**

आरनालाढके तैलं पाद सर्ज रसं शृतम्।  
प्रभूते खजितं तोये ज्वर दाहार्तिनुत् परम्॥१२२॥  
āranālāḍhake tailaṃ pāda sarja rasaṃ śṛtam।  
prabhūte khajitaṃ toye jvara dāhārtinut param॥122॥

Oil (1 Prastha) is cooked by adding 1 Adhaka of Aranala (sour vinegar) and 1/4th of a Prastha of Sarja (*Vateria indica*)-Rasa. This medicated oil is then added with liberal quantity of water, and churned.

This is an excellent recipe for the cure of  
Jwara – fever  
Daha – burning sensation and  
Arti – pain. [122]

### **Pinda Taila**

स मधूच्छिष्ट माञ्जिष्ठं स सर्जरस सारिवम्।  
पिण्डतैलं तदभ्यङ्गाद्वातरक्त रुजापहम्॥१२३॥  
इति पिण्ड तैलम्।  
sa madhūcchiṣṭa māñjiṣṭhaṃ sa sarjarasa sārivam।  
piṇḍatailam tadabhyāṅgādbātarakta rujāpaham॥123॥  
iti piṇḍa tailam।

Oil is cooked with the paste of  
Madhucchista (bee's wax),

Manjistha – Rubia cordifolia

Sarja (Vateria indica)-Rasa and

Sariva – Indian Sarsaparilla – Hemidesmus indicus [the paste is 1/4th in quantity of oil], and water which is 4 times of oil in quantity).

Massage of this oil cures pain in Vatarakta (gout).

Thus, ends the description of Pinda taila. [123]

### **Dashamoola Ksheera for Parisheka:**

दशमूलशृतं क्षीरं सद्यः शूलनिवारणम्।

परिषेकोऽनिलप्राये तद्वत् कोष्णेन सर्पिषा॥१२४॥

daśamūlaśṛtaṃ kṣīraṃ sadyaḥ śūlanivāraṇam।

pariṣeko'nilaprāye tadvat koṣṇena sarpiṣā॥124॥

Milk is boiled by adding Dasha Mula (bilva – Aegle marmelos, Syonaka – Orchis mascula, Gambhari – Gmelina arborea, Patala – Ficus microcarpa, Ganikarika, Sala Parni, Prishniparni – Uraria picta, Brihati – Solanum indicum, Kantakari – Solanum xanthocarpum and Goksura – Tribulus terrestris).

Affusion with this medicated milk instantaneously cures pain [in Vatarakta or gout]. Similarly, affusion is done with luke warm cow's ghee [for the cure of pain] in Vatarakta or gout caused by the predominance of aggravated Vata. [124]

### **Sneha Parisheka:**

स्नेहै र्मधुर सिद्धैर्वा चतुर्भिः परिषेचयेत्।

स्तम्भाक्षेपक शूलार्तं कोष्णैर्दाहे तु शीतलैः॥१२५॥

snehai rmadhura siddhairvā caturbhiḥ pariṣecayet।

stambhākṣepaka śūlārtaṃ koṣṇairdāhe tu śītalaiḥ॥125॥

Oil, ghee, muscle fat or bone marrow is cooked by adding drugs belonging to sweet or Jivaniya group (Jivaka – Malaxis acuminata,

Rishabhaka – Manilkara hexandra, Meda – Polygonatum cirrhifolium, Mahameda, Kakoli – Fritillaria roylei, Masha Parni – Teramnus labialis, Mudga Parni – Phaseolus trilobus, Jivanti – Leptadenia reticulata and Madhuka– Licorice – Glycyrrhiza glabra).

These recipes, when lukewarm is used for affusion if there is Stabdha – stiffness

Aakshepaka – convulsion and

Shoola – pain in Vatarakta (Gout).

If, however, there is burning sensation, these recipes is cooled, and thereafter, used for affusion. [125]

तद्वद्रव्याविकच्छागैः क्षीरैस्तैल विमिश्रितैः।

क्वाथैर्वा जीवनीयानां पञ्चमूलस्य वा भिषक्॥१२६॥

tadvadgavyāvīkacchāgaiḥ kṣīraistaila vimiśritaiḥ।

kvāthairvā jīvanīyānāṃ pañcamūlasya vā bhiṣak॥126॥

Oil mixed with the

Milk of cow, sheep or goat or

With the decoction of drugs belonging to Jivaniya group (jivaka, Rishabhaka – Manilkara hexandra, Meda – Polygonatum cirrhifolium, Mahameda, Kakoli – Fritillaria roylei, Ksira Kakoli – Fritillaria roylei, Masha Parni – Teramnus labialis, Mudga Parni – Phaseolus trilobus, Jivanti – Leptadenia reticulata and Madhuka– Licorice – Glycyrrhiza glabra) or

With the decoction of Pancha Mula (Bilva – Aegle marmelos, Syonaka – Orchis mascula, Gambhari – Gmelina arborea, Patala – Ficus microcarpa and Ganikarika) may similarly (lukewarm or cold) be used for affusion in the above mentioned conditions. [126]

### **Drakshadi Yoga for Seka:**

द्राक्षेक्षुरस मद्यानि दधिमस्त्वम्लकाञ्जिकम्।

सेकार्थं तण्डुलक्षौद्रशर्कराम्बु च शस्यते॥१२७॥



drākṣekṣurasa madyāni dadhimastvamlakāñjikam|  
sekārthe taṇḍulakṣaudraśarkarāmbu ca śasyate||127||

Juice of Draksha – Raisin – Vitis vinifera, sugar-cane juice, alcohol, Dadhi Mastu (whey), sour Kanji (gruel), rice water and honey is mixed with water or sugar-solution. These recipes are useful for affusion in Vatarakta (gout). [127]

### **Kumuda etc for necklace:**

कुमुदोत्पल पद्माद्यैर्मणिहारैः सचन्दनैः|

शीत तोयानुगैर्दाहे प्रोक्षणं स्पर्शनं हितम्||१२८||

kumudotpala padmādyairmaṇihāraiḥ sacandanaiḥ|

śīta toyānugairdāhe prokṣaṇaṃ sparśanaṃ hitam||128||

Affusion or touch (external application) of cold water soaked with Kumuda – Nymphaea alba  
Utpala (Nymphaea alba)  
Padma, etc,  
Necklace of gems and  
Chandana – Santalum album is beneficial for curing burning sensation [128]

चन्द्र पादाम्बु संसिके क्षौम पद्मदलच्छदे|

शयने पुलिन स्पर्श शीत मारुत वीजिते||१२९||

चन्दनार्द्रस्तनकराः प्रिया नार्यः प्रियंवदाः|

स्पर्श शीताः सुख स्पर्शा घ्नन्ति दाहं रुजं क्लमम्||१३०||

candra pādāmbu saṃsikte kṣauma padmadalacchade|

śayane pulina sparśa śīta māruta vījite||129||

candanārdraṣṭanakarāḥ priyā nāryaḥ priyaṃvadāḥ|

sparśa śītāḥ sukha sparśā ghnanti dāhaṃ rujaṃ klamam||130||

The patient should lie on a bed spread over with fine silk cloth and leaves of lotus, sprinkled with water impregnated with the rays of the moon (dew water) and fanned by the cold breezes women, who speak pleasantly, whose breasts and hands are smeared with the paste of sandal wood and cold and pleasing in touch.

This regimen cures

Daha – burning sensation

Rujam – pain and

Klama – mental fatigue in Vatarakta or gout [129-130]

### **Raktamokshana and Lepa:**

सरागे सरुजे दाहे रक्तं विस्राव्य लेपयेत्।

मधुकाश्वत्थ त्वङ्मांसीवीरोदुम्बरशाद्वलैः॥१३१॥

जलजैर्यवचूर्णैर्वा सयष्ट्याह्वपयोघृतैः।

सर्पिषा जीवनीयैर्वा पिष्टैर्लेपोऽर्तिदाहनुत्॥१३२॥

sarāge saruje dāhe raktam visrāvya lepayet|

madhukāśvattha tvaṅmāṃsīvīrodumbaraśādvalaiḥ||131||

jalajairyavacūrṇairvā sayasṭyāhvapayoghṛtaiḥ|

sarpiṣā jīvanīyairvā piṣṭairlepo’rtidāhanut||132||

If Vatarakta is associated with

Sa raga – redness,

Sa ruja -pain and

Daha – burning sensation

Then after:

Visravaya – blood-letting,

Lepana (external application) is done with

The paste of

Madhuka – Madhuca longifolia

Asvattha – Ficus religiosa

Tvak – Cinnamomum zeylanica

Mamsi – Nordastachys jatamamsi

Vira (Ksira Kakoli – *Fritillaria roylei*)

Udumbara – *Ficus racemosa*

Sadvala (*Durva* (*Cynodon dactylon*) and

Kamala – *Nymphaea alba* or

With the paste of Barley-powder mixed with Yastimadhu –

*Glycyrrhiza glabra*, milk and ghee.

The ghee prepared by boiling with the paste of drugs belonging to Jivaniya group (*Jivaka* – *Malaxis acuminata*, *Rishabhaka* – *Manilkara*

*hexandra*, *Meda* – *Polygonatum cirrhifolium*, *Mahameda* –

*Polygonatum cirrhifolium*, *Kakoli* – *Fritillaria roylei*, *Ksira Kakoloi*,

*Mudga Parni* – *Phaseolus trilobus*, *Masha Parni* – *Teramnus labialis*,

*Jivanti* – *Leptadenia reticulata*) and

*Madhuka* – *Madhuca longifolia* may also be applied

Cures

Daha – burning sensation and

Ruja – pain in Vatarakta or gout. [131-132]

### **Tiladi Pralepa:**

तिलाः प्रियालो मधुकं बिसं मूलं च वेतसात्।

आजेन पयसा पिष्टः प्रलेपो दाह रागनुत्॥१३३॥

tilāḥ priyālo madhukaṃ bisam mūlaṃ ca vetasāt।

ājena payasā piṣṭaḥ pralepo dāha rāganut॥133॥

These ingredients are made to a paste by triturating with Goat's milk:

Tila – *Sesame indicum*

Priyala (*Buchanania lanzan*)

*Madhuka*– Licorice – *Glycyrrhiza glabra*,

*Bisa* and

Root of *Vetra* – *Salix caprea*

Application of this paste cures

Daha – burning sensation and  
Raga – redness in Vatarakta or gout. [133]

**Prapaundarikadi Lepa:**

प्रपौण्डरीक मञ्जिष्ठा दार्वी मधुक चन्दनैः।

सितोपलैरकासक्तुमसूरोशीर पद्मकैः॥१३४॥

लेपो रुग्दाह वीसर्प राग शोफ निवारणः।

पित्तरक्तोत्तरे त्वेते, लेपान् वातोत्तरे शृणु॥१३५॥

prapaunḍarīka mañjiṣṭhā dārvī madhuka candanaiḥ।

sitopalairakāsaktumasūrośīra padmakaiḥ॥134॥

lepo rugdāha vīsarpa rāga śopha nivāraṇaḥ।

pittaraktottare tvete, lepān vātottare śṛṇu॥135॥

Application of the paste prepared of  
Prapaundarika (Nymphaea lotus) – red variety,  
Manjistha – Rubia cordifolia,  
Daru Haridra (berberis aristata),  
Madhuka– Licorice – Glycyrrhiza glabra,  
Chandana (Sandalwood – Santalum album)  
Sitopala (sugar of big crystal),  
Eraka (Hoggala Grass)  
Saktu (roasted corn flour)  
Masura  
Ushira – Vetiver – Vetiveria zizanioides and  
Padmaka – Prunus cerasoides  
Cures  
Ruja – pain  
Daha – burning sensation  
Visarpa – erysiples  
Raga – redness and  
Sopha – swelling.

The above mentioned recipes (described in verse nos. 128 – ¾

135] are useful in Vatarakta dominated by aggravated Pitta and Vitiated Rakta (blood). [134- ¾ 135]

### Recipes for external Use in Vatarakta Dominated by Vayu

पित्त रक्तोत्तरे त्वेते, लेपान् वातोत्तरे शृणु||१३५||

वातघ्नैः साधितः स्निग्धः स क्षीर मुद्ग पायसः |

तिल सर्षप पिण्डैर्वाऽप्युपनाहो रुजापहः||१३६||

pitta raktottare tvete, lepān vātottare śṛṇu||135||

vātaghnaiḥ sādhitāḥ snigdhaḥ sa kṣīra mudga pāyasaḥ |

tila sarṣapa piṇḍairvā'pyupanāho rujāpahaḥ||136||

Now, listen to the description of lepas (poultices) for Vatarakta caused by the predominance of Vata. The pudding of Mugda (green gram) and milk is prepared by cooking with the decoction of drugs which alleviate Vata, and added with fat (oil or ghee). Application of this pudding as hot poultice (upanaha) cures pain.

Similarly, the application of the bolus of Tila – Sesame (Sesamum indicum) and Sarsapa – Brassica campestris as hot poultice cures pain. [135 ¼- 136]

औदक प्रसहानूप वेशवाराः सुसंस्कृताः|

जीवनीयौषधैः स्नेहयुक्ताः स्युरुपनाहने||१३७||

स्तम्भ तोद रुगायाम शोथाङ्ग ग्रह नाशनाः|

जीवनीयौषधैः सिद्धा सपयस्का वसाऽपि वा||१३८||

audaka prasahānūpa veśavārāḥ susaṃskṛtāḥ|

jīvanīyauśadhaiḥ snehayuktāḥ syurupanāhane||137||

stambha toda rugāyāma śothāṅga graha nāśanāḥ|

jīvanīyauśadhaiḥ siddhā sapayaskā vasā'pi vā||138||

Vesavaras (types of meat preparation) is made of the Meat of animals belonging to the group of

Audaka (aquatic animals) and

Prasaha (animals and birds who eat by snatching their food) and  
Anupa (animals living in marshy land).

Jivaniya group (Jivaka – Malaxis acuminata, Rishabhaka – Manilkara  
hexandra, Meda – Polygonatum cirrhifolium, Mahameda, Kakoli –  
Fritillaria roylei, Ksira Kakoli – Fritillaria roylei, Mugda Parni –  
Phaseolus trilobus, Masha Parni – Teramnus labialis, Jivanti –  
Leptadenia reticulata and Madhuka– Licorice – Glycyrrhiza glabra)  
and fat (oil or ghee).

Application of these recipes as hot poultices cures

Stambha – stiffness

Toda – pricking pain

Ruk – ache

Aayama – Stretching

Sotha – oedema and

Anga graha – immobility of limbs.

Muscle fat is cooked by adding drugs belonging to Jivaniya group,  
and milk. Use of this recipe as hot poultice cures the aforesaid  
ailments. [137- 138]

घृतं सहचरान्मूलं जीवन्ती च्छागलं पयः।

लेपः पिष्टास्तिलास्तद्वद्भृष्टः पयसि निर्वृताः॥१३९॥

ghṛtaṃ saha-carānmūlaṃ jīvantī cchāgalaṃ payaḥ।

lepaḥ piṣṭāstilāstadvadbhrṣṭāḥ payasi nirvṛtāḥ॥139॥

Upanaha of these drugs is done by making them into a paste by  
adding ghee and goat's milk:

Root of Sahacara – Casearia esculanta and

Jivanti – Leptadenia reticulata.

Similarly, seeds of Tila – Sesame (Sesamum indicum) is roasted  
and immersed in goat's milk. A paste of these seeds is prepared by

tritulating with the milk (earlier used for immersion).  
Application of this paste as hot poultice is also useful for ailments  
caused by the predominance of aggravated vayu in Vatarakta.  
[139]

क्षीर पिष्टमुमालेपमेरण्डस्य फलानि च।  
कुर्याच्छूल निवृत्त्यर्थं शताहामनिलेऽधिके॥१४०॥  
kṣīra piṣṭamumālepameraṇḍasya phalāni ca।  
kuryācchūla nivṛttyartham śatāhvāmanile'dhike॥140॥

For the cure of pain caused by the predominance of Vata in  
Vatarakta, the physician should apply the paste of  
Uma (Atasi – Linum usitatissimum),  
Fruits of Eranda – Ricinus communis or  
Satahva prepared by tritulating with milk. [140]

समूलाग्रच्छदरैरण्डक्वाथे द्वि प्रास्थिकं पृथक्।  
घृतं तैलं वसा मज्जा चानूप मृग पक्षिणाम्॥१४१॥  
कल्कार्थे जीवनीयानि गव्यं क्षीरमथाजकम्।  
हरिद्रोत्पल कुष्ठैला शताह्वश्वहनच्छदान् ॥१४२॥  
बिल्व मात्रान् पृथक् पुष्पं काकुभं चापि साधयेत्।  
मधूच्छिष्ट पलान्यष्टौ दद्याच्छीतेऽवतारिते॥१४३॥  
शूलेनैषोऽदिताङ्गानां लेपः सन्धिगतेऽनिले।  
वातरक्ते च्युते भग्ने खञ्जे कुब्जे च शस्यते॥१४४॥  
samūlāgracchadairāṇḍakvāthe dvi prāsthikaṃ pṛthak।  
ghṛtaṃ tailaṃ vasā majjā cānūpa mṛga pakṣiṇām॥141॥  
kalkārthe jīvanīyāni gavyaṃ kṣīramathājakam।  
haridrotpala kuṣṭhailā śatāhvāśvahanacchadān ॥142॥  
bilva mātrān pṛthak puṣpaṃ kākubhaṃ cāpi sādhayet।  
madhūcchiṣṭa palānyaṣṭau dadyācchīte'vatārite॥143॥

śūlenaiṣo'rditāṅgānāṃ lepaḥ sandhigate'nile|  
vātarakte cyute bhagne khañje kubje ca śasyate||144||

Ingredients:

2 Prasthas of each of

Ghrtam – ghee,

Tailam – oil,

Vasa – muscle fat and

Majja – bone marrow of animals and birds inhabiting marshy land and arid zone is cooked by adding the

Decoction of the root and tender leaves (collected from the top of the tree) of

Eranda – Ricinus communis (4 times in quantity of Fat), and

Paste prepared of one Bilva (pala) of each of the drugs belonging to

Jivaniya group (Jivaka – Malaxis acuminata, Rishabhaka – Manilkara

hexandra, Meda – Polygonatum cirrhifolium, Mahameda –

Polygonatum cirrhifolium, Kakoli – Fritillaria roylei, Ksira Kakoli –

Fritillaria roylei, Mudga Parni – Phaseolus trilobus, Masha Parni –

Teramnus labialis, Jivanti – Leptadenia reticulata and Madhuka–

Licorice – Glycyrrhiza glabra),

Gavya kshiram – cow-milk

Aja kshiram – goat-milk

Haridra (turmeric – Curcuma longa)

Utpala (Nymphaea alba),

Kushta – Saussurea lappa,

Ela (Elettaria cardamomum Maton)

Satahva,

Leaves of asvahana (Karavira – Nerium indicum) and

Flowers of Kakubha (Arjuna (terminalia arjuna)).

After the medicated fat is cooked, the pot is taken out of the oven, and made to cool down. Thereafter, 8 Palas of Madhucchista (bee's wax) is added, and mixed together.



This medicated fat is applied externally to cure pain in a patient because of  
Ardita (facial paralysis),  
Sandhi gata vata – location of the aggravated Vata in the joints,  
Vatarakta (gout),  
Khanja (Lameness) and  
Kubja (hunch-Back). [141-144]

### **Abhaynga Lepa Yoga for Vatarakta Dominated by Kapha**

शोफ गौरव कण्ड्वाद्यैर्युक्ते त्वस्मिन् कफोत्तरे।

मूत्र क्षार सुरापक्वं घृतमभ्यञ्जने हितम्॥१४५॥

śopha gaurava kaṇḍvādyairyukte tvasmin kaphottare।

mūtra kṣāra surāpakvaṃ ghr̥tamabhyañjane hitam॥145॥

Massage with the medicated ghee prepared by boiling with cow's urine, Ksarodaka (alkaline solution) and alcohol is useful in Vatarakta caused by the predominance of Kapha. And when the ailment is associated with oedema, heaviness, itching etc. [145]

पद्मकं त्वक् समधुकं सारिवा चेति तैर्घृतम्।

सिद्धं स मधु शुक्तं स्यात् सेकाभ्यङ्गे कफोत्तरे॥१४६॥

padmakam tvak samadhukam sārivā ceti tairghr̥tam।

siddham sa madhu śuktam syāt sekābhyaṅge kaphottare॥146॥

Ghee is boiled with the paste of  
Padmaka – Prunus cerasoides,  
Tvak – Cinnamomum zeylanica  
Madhuka– Licorice – Glycyrrhiza glabra and  
Sariva – Indian Sarsaparilla – Hemidesmus indicus and  
Vinegar prepared of honey (Madhusuka).

This medicated ghee is useful for

Seka – affusion and

Abhyanga – massage in Vatarakta caused by the predominance of Kapha. [146]

### **Parisheka Yoga –**

क्षारस्तैलं गवां मूत्रं जलं च कटुकैः शृतम्।

परिषेके प्रशंसन्ति वातरक्ते कफोत्तरे॥१४७॥

kṣārastailaṃ gavāṃ mūtraṃ jalaṃ ca kaṭukaiḥ śṛtam।

pariṣeke praśamsanti vātarakte kaphottare॥147॥

Ksara (Alkali preparation), oil, cow's urine or water is boiled by adding drugs having pungent taste. These liquids are useful for affusion in Vatarakta (caused by the predominance of Kapha. [147]

### **Sarshapadi Lepa:**

लेपः सर्षप निम्बार्क हिंसा क्षीर तिलैर्हितः।

श्रेष्ठः सिद्धः कपित्थत्वग्घृतक्षीरैः ससक्तुभिः॥१४८॥

lepaḥ sarṣapa nimbārka hiṃsrā kṣīra tilairhitaḥ।

śreṣṭhaḥ siddhaḥ kapitthatvagghṛtakṣīraiḥ sasaktubhiḥ॥148॥

Application of the paste of

Sarsapa – Brassica campestris

Nimba – Neem (Azadirachta indica),

Arka – Calotropis gigantean,

Himsra – Nardostachys jatamamsi,

Kshira – milk and

Tila – Sesame (Sesamum indicum)

Cures: Vatarakta caused by the predominance of Kapha

Application of the poultice prepared of the bark of

Kapittha (Feronia limonia),

Ghrta – ghee,

Kshira – milk and

Saktu (roasted corn- flour) is most useful in the treatment of the aforesaid ailment [148]

### **Poultice – Pralepa for Vatarakta Dominated by Vayu and Kapha:**

गृह धूमो वचा कुष्ठं शताह्वा रजनी द्वयम्।  
प्रलेपः शूलनुद्वातरक्ते वात कफोत्तरे॥१४९॥  
gr̥ha dhūmo vacā kuṣṭhaṃ śatāhvā rajanī dvayam।  
pralepaḥ śūlanudvātarakte vāta kaphottare॥149॥

Application of the poultice prepared of  
Grha Dhuma (Kitchen-soot),  
Vacha (Acorus calamus Linn.),  
Kushta – Saussurea lappa,  
Satahva,  
Haridra (turmeric – Curcuma longa) and  
Daru Haridra (berberis aristata)  
Cures: pain in Vatarakta caused by the Predominance of Vata and  
Kapha [149]

### **Tagaradi Lepa**

तगरं त्वक् शताह्वैला कुष्ठं मुस्तं हरेणुका।  
दारु व्याघ्रनखं चाम्लपिष्टं वात कफास्रनुत्॥१५०॥  
tagaraṃ tvak śatāhvailā kuṣṭhaṃ mustaṃ hareṇukā।  
dāru vyāghranakhaṃ cāmlapiṣṭaṃ vāta kaphāsranut॥150॥

Application of the poultice prepared by  
Tagara – Valerian walichii,  
Tvak – Cinnamomum zeylanicum,  
Satahva,  
Ela (Elettaria cardamomum Maton),  
Kushta – Saussurea lappa,

Musta (Cyperus rotundus),  
Harenuka – Amomum subulatum,  
Deva Daru – Cedrus deodara and  
Vyaghra Nakha – Capparis zeylanica by triturating with sour liquids  
(kanji etc) cures Vatarakta caused by the predominance of Vayu  
and Kapha. [150]

### **madhu shigru adi Seka:**

मधु शिग्रोर्हितं तद्वद्वीजं धान्याम्ल संयुतम्।  
मुहूर्तं लिप्तमम्लैश्च सिञ्चेद्वातकफोत्तरम्॥१५१॥  
madhu śigrorhitam̐ tadvadbijam̐ dhānyāmla saṃyutam|  
muhūrtaṃ liptamamlaiśca siñcedvātakaphottaram||151||

Similarly, paste is prepared of the seeds of sweet variety of Sigrū –  
Moringa oleifera by triturating with Dhanyamla (sour liquid  
prepared of cereals with husk). It is applied for some time over the  
affected part, and thereafter, the part is affused with sour liquids  
(Kanji etc) which is beneficial in Vatarakta dominated by Vata and  
Kapha. [151]

Recipe for Vatarakta caused by Predominance of all the 3 Doshas

### **Triphaladi Kalka:**

त्रिफला व्योष पत्रैला त्वक्क्षीरी चित्रकं वचाम्।  
विडङ्गं पिप्पलीमूलं रोमशं वृषक त्वचम्॥१५२॥  
ऋद्धिं तामलकीं चव्यं समभागानि पेषयेत्।  
कल्यं लिप्तमयस्पात्रे मध्याह्ने भक्षयेत्ततः॥१५३॥  
वर्जयेद्दधिशुक्तानि क्षारं वैरोधिकानि च।  
वातास्रे सर्व दोषेऽपि हितं शूलार्दिते परम्॥१५४॥  
triphalā vyoṣa patrailā tvakṣīrī citrakam̐ vacām|  
viḍaṅgam̐ pippalīmūlam̐ romaśam̐ vṛṣaka tvacam||152||

ṛddhiṃ tāmālakīṃ cavyaṃ samabhāgāni peṣayet|  
kalyaṃ liptamayaspātre madhyāhne bhakṣayettataḥ||153||  
varjayeddadhīsuktāni kṣāraṃ vairodhikāni ca|  
vātāsre sarva doṣe'pi hitaṃ śūlārdite param||154||

Ingredients:

Triphala (Haritaki, Vibhitaki and Amalaki),  
Trikatu (Ginger, pepper and long pepper fruit),  
Patra – Cinnamomum tamala Nees and Eberum.,  
Ela (Elettaria cardamomum Maton),  
Tvak-Ksheeri (vamsa Locana),  
Chitraka – Leadword – Plumbago zeylanica,  
Vaca (Acorus calamus Linn.),  
Vidanga – Embelia ribes,  
Pippali -Mula,  
Romasha (Kasisa),  
Bark of Vatsaka (Holarrhena antidysenterica Wall.),  
Riddhi,  
Tamalaki – Phyllanthus, niruri and  
Cavya – Piper chaba is taken in equal quantities, and made to a  
paste.

In the morning, this paste is smeared over an iron pot, and the  
food kept in this pot is taken by the patient during the noon time.  
The patient should avoid taking yogurt, Sukta (vinegar), Alkalies  
and mutually contradictory ingredients of food.

This is an excellent recipe for curing Vatarakta even when caused  
by the predominance of all the 3 Doshas, and is associated with  
excruciating pain. [152-154]

### Line of Treatment:

बुद्ध्वा स्थान विशेषांश्च दोषाणां च बलाबलम्|  
चिकित्सितमिदं कुर्याद्दूहापोह विकल्पवित्||१५५||

buddhvā sthāna viśeṣāṃśca doṣāṅāṃ ca balābalaṃ|  
cikitsitamidaṃ kuryādūhāpoha vikalpavit||155||

The physician well versed in appropriate permutation and combination of therapies should apply the above mentioned therapeutic measures (for Vatarakta gout) after determining its location and, relative strength of the Doshas responsible for the causation of the ailment. [155]

कुपिते मार्ग संरोधान्मेदसो वा कफस्य वा|  
अतिवृद्ध्याऽनिले नादौ शस्तं स्नेहन बृंहणम्||१५६||  
व्यायाम शोधनारिष्ट मूत्रपानै विरेचनैः|  
तक्राभया प्रयोगैश्च क्षपयेत् कफमेदसी||१५७||  
बोधवृक्ष कषायं तु प्रपिबेन्मधुना सह|  
वातरक्तं जयत्याशु त्रिदोषमपि दारुणम्||१५८||  
पुराण यवगोधूम सीध्वरिष्ट सुरासवैः|  
शिलाजतु प्रयोगैश्च गुग्गुलो र्माक्षिकस्य च||१५९||

kupite mārga saṃrodhānmedaso vā kaphasya vā|  
ativr̥ddhyā'nile nādau śastaṃ snehana bṛṃhaṇam||156||  
vyāyāma śodhanāriṣṭa mūtrapānai rvirecanaiḥ|  
takrābhayā prayogaiśca kṣapayet kaphamedasī||157||  
bodhavr̥kṣa kaṣāyaṃ tu prapibenmadhunā saha|  
vātaraktaṃ jayatyāśu tridoṣamapi dāruṇam||158||  
purāṇa yavagodhūma sīdhvariṣṭa surāsavaiḥ|  
śilājatu prayogaiśca guggulo rmākṣikasya ca||159||

Therapy for Vatarakta caused by Occlusion because of the obstruction to their course by the aggravated Vata, the Medas and Kapha get provokes in excess in Vata Rata (gout). In such an event, Snehana and Brihmana should not be employed in the beginning. The provoked fat and Kapha is brought to their normal

state by exercise, by elimination therapy, by the intake of wine and urine, by Virechana and by the administration of butter-milk as well as Abhaya – Terminalia chebula (Haritaki).

Intake of the decoction of Bodhi tree along with honey instantaneously cures Vatarakta (Gout), even if it is of serious nature being caused by the simultaneous aggravation of all the 3 Doshas.

Intake of old barley or wheat, Sidhu and Arista types of wine, sura (alcohol) Asava (a type of wine), or Silajatu, Guggulu (Commifora mukul Engl.) and honey also cures Vatarakta (gout). [156-159]

### **Treatment of Gambheera Vatarakta**

गम्भीरे रक्तमाक्रान्तं स्याच्चेतद्वातवज्जयेत्।

पश्चाद्वाते क्रियां कुर्याद्वातरक्त प्रसादनीम्॥१६०॥

gambhīre raktamākrāntaṃ syāccettadvātavajjayet।

paścādvāte kriyāṃ kuryādvātarakta prasādanīm॥160॥

If in the Gambheera (Deep seated) Vatarakta blood is vitiated, then for its cure, in the beginning, Vayu is alleviated, and thereafter, the treatment for the alleviation of Vatarakta is given. [160]

### **Treatment of Suppurated (Paka) Vatarakta**

रक्तपित्तातिवृद्ध्या तु पाकमाशु नियच्छति।

भिन्नं स्रवति वा रक्तं विदग्धं पूयमेव वा॥१६१॥

तयोः क्रिया विधातव्या भेद शोधन रोपणैः ।

कुर्यादुपद्रवाणां च क्रियां स्वां स्वाच्चिकित्सितात्॥१६२॥

raktapittātivṛddhyā tu pākamāśu niyacchati।

bhinnaṃ sravati vā raktaṃ vidagghaṃ pūyameva vā॥161॥

tayoḥ kriyā vidhātavyā bheda śodhana ropanaiḥ ।

kuryādupadravāṇāṃ ca kriyāṃ svāṃ svāccikitsitāt॥162॥

If, in Vatarakta Pitta and Rakta are vitiated in excess, then this may lead to suppuration, bursting open of the wound and discharge of putrid blood as well as pus. This condition is treated by incision, purification and therapies for the healing of the wound. Complications of Vatarakta are treated on the lines prescribed for the respective signs and symptoms. [161-162]

### Summary:

तत्र श्लोकाः-

हेतुः स्थानानि मूलं च यस्मात् प्रायेण सन्धिषु|  
कुप्यति प्राक् च यद्रूपं द्वि विधस्य च लक्षणम्||१६३||  
पृथग्भिन्नस्य लिङ्गं च दोषाधिक्यमुपद्रवाः|  
साध्यं याप्यमसाध्यं च क्रिया साध्यस्य चाखिला||१६४||  
वातरक्तस्य निर्दिष्टा समासव्यासतस्तथा|  
महर्षिणाऽग्निवेशाय तथैवावस्थिकी क्रिया||१६५||

tatra ślokāḥ-

hetuḥ sthānāni mūlaṃ ca yasmāt prāyeṇa sandhiṣu|  
kupyati prāk ca yadrūpaṃ dvi vidhasya ca lakṣaṇam||163||  
pṛthagbhinnasya liṅgaṃ ca doṣādhikeyamupadravāḥ|  
sādhyam yāpyamasādhyam ca kriyā sādhyasya cākhilā||164||  
vātaraktasya nirdiṣṭā samāsavyāsatastathā|  
maharṣiṇā'gniveśāya tathaiāvasthikī kriyā||165||

Maharsi Atreya explained to Agnivesha, in brief as well as in detail, the following topics relating to Vatarakta (gout):

Hetu – Etiology

Sthanani – Location of the diseases

Mulam – The base (root) of the disease

Kupyati roga – The reason for which the disease generally gets aggravated in the joints

Rupam – Premonitory signs and symptoms



Signs and symptoms of the 2 varieties of Vatarakta  
Signs and symptoms of different types of Vatarakta  
Signs and symptoms of the disease caused by the predominance of  
different Doshas  
Complications  
Curability, Palliability and incurability of the disease  
Detailed treated of curable types of the disease and  
Treatment of different stages of the disease. [163-165]

इत्यग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृतेऽप्राप्ते दृढबल सम्पूरिते चिकित्सित  
स्थाने वात शोणित चिकित्सितं नामैकोनत्रिंशोऽध्यायः॥२९॥

ityagniveśakṛte tantre caraka pratisaṃskṛte'prāpte dr̥ḍhabala  
sampūrite cikitsita sthāne vāta śoṇita cikitsitaṃ  
nāmaikonatriṃśo'dhyāyaḥ॥29॥

Thus, ends the 29th chapter of Chikitsa section dealing with the  
“Treatment of Vatarakta” of Agnivesha’s work as redacted by  
Charaka, and supplemented by Dridhabala.

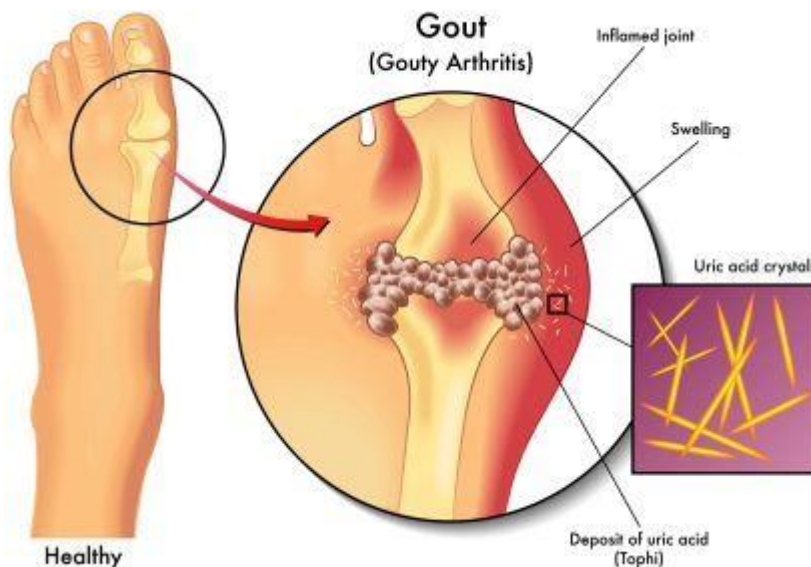


## **Gout: Causes, Symptoms, Treatment, home remedies**

**What is Gout?** Gout describes a number of disorders in which crystals of monosodium urate monohydrate derived from hyperuricaemic body fluids give rise to inflammatory arthritis (swollen and inflamed joints), tenosynovitis (swelling of muscle tendon and its covering sheath), bursitis (swelling in the spaces of joints) or cellulites (swelling with redness and fluid collection), urolithiasis (kidney stones) and kidney disease.

Gout is a collection of disease, mainly affecting small joints. It is also related with disorders of kidney.

It is predominantly seen in males (above sixteen years) and is seldom seen in females before menopause. It is the most common cause of inflammatory joint disease in men over 40 years.



### **Gout causes:**

Uric acid concentration in the body fluids depends upon balance between purine synthesis and uric acid elimination through the kidneys and intestine.

**Various genetic and environmental factors** lead to increased uric acid levels in the blood, either by decreasing the excretion of uric acid or by increasing its production. In about 75 % of patients,

genetic deformity contributes to increased uric acid levels by decreased uric acid excretion through urine.

In about 25 % of patients, increased uric acid production is the cause for gout. In such patients, if the kidneys are normal, they excrete more and more uric acid through urine.

### **Factors influencing gout and increased uric acid levels in the blood:**

1. Renal failure.
2. Drugs like diuretics, Pyrazinamide, and aspirin
3. Lead poisoning
4. Hyper parathyroidism (increased parathyroid hormone)
5. Myxoedema
6. Down's syndrome
7. lactic acidosis by alcohol, exercise, starvation, vomiting and toxemia in pregnancy.

### **Symptoms of gout:**

**Acute gout (sudden onset):** the joint of the great toe, (metatarsophalangeal joint) is the site of first acute gout attack in 70 % of cases. In the rest of cases, it affects ankle, knee, small joints of feet and hand in the decreasing order of frequency. sometimes the onset may be very sudden, waking up the patient from sleep. The affected joint looks red, hot, swollen with prominent veins, with severe pain. In some cases, it is preceded by nausea, lack of taste etc. If left untreated, it may last for a few days or weeks, and may also get healed by itself. But sometimes, this self-healing may lead to itching and desquamation of skin at the place (joint) of gout attack.

Some patients may have only one attack in their entire life time, and many may have repeated attack after several months or years. Acute attack usually presents with features like cellulites, synovitis, bursitis and tenosynovitis.

Acute gout attacks may happen repeatedly due to sudden rise in serum urate following alcohol, severe dietary restrictions, diuretic drugs. Acute gout attacks may also be provoked by trauma, unusual physical exercise, surgery or severe systemic illness.

Usually, one acute gout attack may not lead to disability.

### **Chronic gout:**

Recurrent gout attacks lead to chronic gout. It leads to erosion of cartilage and bones. Severe joint deformities are also seen.

### **Urate urolithiasis** (formation of urate kidney stones):

This is seen in 10-15 % of people, usually in Gout patients from hot climates. Formation of urate stones is favoured by increased uric acid in the urine, purine over production, excessive purine intake in blood, low urine pH, as in chronic diarrhea.

**Chronic urate nephropathy:** Gout and hyper uric acid levels in blood are associated with kidney disorder. This occurs due to urate stone formation, kidney tube obstruction, and increased blood pressure.

### **Other disease manifestation:**

Gout and increased uric acid levels in blood often associated with high BP, obesity, diabetes mellitus, ischemic heart diseases etc.

### **Investigations:**

Serum urate level increase is appreciable. But it is not only the diagnostic criterion. The clinical symptoms should also be taken into consideration.

### **Gout Ayurveda:**

There are many joint related disorders explained in Ayurvedic text books, of which, grossly Vatarakta signs and symptoms can be co related with Gout.

## **Ayurvedic herbal remedies for Gout:**

Indian Tinospora (giloya) Most of the Ayurvedic medicines for Gout contain this herb.

*Guduchyaaha swarasam choornam kalkam kwathameva va /  
Peetwa kwatham asrugvatam kramaat sarvaangagam jayet || –  
Bhaishjya ratnavai – 27/10*

Giloy in the form of water decoction, powder, juice etc should be used to treat Vatarakta (also called as Asrug vata).

Study conducted at department of pharmacology nagpur, has proved the immunomodulatory effect of indian tinospora. Guduchi is also a proven anti inflammatory agent. [click to read.](#)

## **Hareetaki:**

Terminalia Chebula is used as an ingredient for many gout herbal remedies. A study conducted in pharmacology division of Visakapattanam has revealed the reno protective (kidney – protective) activity of Hareetaki. [Click to read.](#)

## **Ginger:**

It is a proven anti inflammatory and anti arthritic drug. It acts specifically over affected joints to bring about quick relief from pain and inflammation. [click to read.](#)

Guggulu – It has potent anti- inflammatory action and is used in Ayurveda for arthritis conditions including Gouty arthritis.

## **Diet for gout:**

Low purine intake, no alcohol, gradual steps to decrease weight, helps in fall of uric acid levels. But severe dietary restrictions are best avoided.

## **Gout foods to avoid:**

**Purine rich foods** – Beer, other alcoholic beverages, Anchovies, sardines in oil, fish roes, herring, Yeast, Organ meat (liver, kidneys, sweetbreads), Legumes (dried beans, peas), Meat extracts, consommé, gravies, Mushrooms, spinach, cauliflower.

### **Gout: food to have –**

Low purine diet for gout – Rice, eggs (limited intake), Nuts and peanut butter (limited intake), fat-free cheeses and ice cream, Milk: skim or 1% (limited intake), soups made without meat extract or broth, Vegetables not on the lists above, Fruits and juices, Breads and cereals: low fiber, white flour, or refined grain types, Pasta and macaroni. Rice, Soda, Coffee, dark berries, and tea.

### **Home remedies for Gout:**

Green gram soup,

*kashayayam abhayaanaam vaa paayayet ghritabharjitam* | –

Ashtanga Sangraha cikitsashana – 22/12

Decoction of Abhaya (hareetaki – Terminalia Chebula), fried in ghee should be consumed followed by drinking of milk.

*Dashamoola shataksheeram sadyaha shoolanivaranam* /

*Parisheke anila praaye tadwat koshnena sarpishaa* // – Ashtanga

Sangraha cikitsashana – 22/23.

Milk boiled with dashamoola (group of ten herbs), poured warm, over the affected joints gives quick relief from pain.

Similarly ghee, processed with Dashamoola.

**Panchakarma for Gout:** virechana and basti

### **Gout diet according to Ayurveda:**

#### **Food to avoid –**

Black gram (Urad daal), kulattha, Ayurvedic medicines containing 'Kshara', radish, alcohol, **sugarcane, curds.**

**Activities to avoid – day sleep,** exposure to direct sunlight.

**Food to have in Gout:**

Rice, wheat, **buffalo milk**, cow milk, **Amla**, Elephant foot (herb – sooran kand), bitter gourd, **raisin**, ash gourd.

**Related article:**

[How to make Ayurvedic home remedy for gout](#)



## Charaka Chikitsa Sthana 30th Chapter – Yoni Vyapat

30th chapter of Charaka Samhita Chikitsa Sthana is called Yoni Vyapat Chikitsa Adhyaya. It deals with gynecological disorders, seminal disorders and postpartum disorders in women.

### Chapter 30

अथातो योनिव्यापच्चिकित्सितं व्याख्यास्यामः॥१॥

इति ह स्माह भगवानात्रेयः॥२॥

athāto yonivyāpaccikitsitaṃ vyākhyāsyāmaḥ॥1॥

iti ha smāha bhagavānātreyaḥ॥2॥

Now we shall explore the chapter on the "Treatment uterine disorders. Thus, said Lord Atreya [1-2]

### Prologue:

दिव्य तीर्थौषधिमतश्चित्रधातु शिलावतः।

पुण्ये हिमवतः पार्श्वे सुर सिद्धर्षि सेविते॥३॥

विहरन्तं तपोयोगात्तत्त्वज्ञानार्थ दर्शिनम्।

पुनर्वसुं जितात्मानमग्निवेशोऽनु पृष्ठवान्॥४॥

भगवन्! यदपत्यानां मूलं नार्यः परं नृणाम्।

तद्विघातो गदैश्चासां क्रियते योनिमाश्रितैः॥५॥

तस्मात्तेषां समुत्पत्तिमुत्पन्नानां च लक्षणम्।

सौषधं श्रोतुमिच्छामि प्रजानुग्रहकाम्यया॥६॥

Divya tīrthauṣadhimataścitradhātu śilāvataḥ।

puṇye himavataḥ pārsve sura siddharṣi sevite॥3॥

viharantaṃ tapoyogāttattvajñānārtha darśinam।

punarvasuṃ jitātmānamagniveśo'nu pṛṣṭavān॥4॥

bhagavan! yadapatyānāṃ mūlaṃ nāryaḥ paraṃ nṛṇām।

tadvighāto gadaiścāsāṃ kriyate yonimāśritaiḥ॥5॥

tasmātteṣāṃ samutpattimutpannānāṃ ca lakṣaṇam।

sauṣadhaṃ śrotumicchāmi prajānugrahaḥkāmyayā॥6॥

## Prologue:

Punarvasu who has mastered self-controlled and who knew about truth of this universe by virtue of his penance and meditation was taking a stroll by the slopes of the Himalayas which abounds in celestial and sacred river, medicinal herbs and stones containing varieties of metals of variegated colors, and which is the abode of Gods, Siddhas (higher spiritual persons) and saints.

Agnivesha inquired as below:

“O Lord! Among human beings, women are the root cause of existence. The diseases of female reproductive system causes many problems. Therefore, please explain the origin, signs, symptoms and treatment of these disorders for the welfare of humanity. [3-6]

## Atreya Punarvasu replies as below:

इति शिष्येण पृष्टस्तु प्रोवाचर्षिवरोऽत्रिजः।

विंशतिर्व्यापदो योनेर्निर्दिष्टा रोग सङ्ग्रहे॥७॥

मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च।

जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक्॥८॥

iti śiṣyena pṛṣṭastu provācarṣivaro'trijah।

viṃśatirvyāpado yonernirdiṣṭā roga saṅgrāhe॥7॥

mithyācāreṇa tāḥ strīṇāṃ praduṣṭenārtavena ca।

jāyante bījadoṣācca daivācca śṛṇu tāḥ pṛthak॥8॥

Being Thus, asked by the disciple, Atreya the foremost of the sages replied, “In Sutrasthana number of gynaecological disorders (Yonivyapat) is listed as 20.

These 20 uterine ailments are caused by

Mithyachara – wrong regime,

Pradushta Arthava – menstrual morbidities,

Beeja Doshā – defective genes, ovum and

Daiva or Karma.

Now, listen to their description individually (which follows) [7-8]

### **Vatika Yoni Roga Nidana, Lakshana:**

वातलाहारचेष्टाया वातलायाः समीरणः।

विवृद्धो योनिमाश्रित्य योनेस्तोदं सवेदनम्॥९॥

स्तम्भं पिपीलिका सृष्टिमिव कर्कशतां तथा।

करोति सुप्तिमायासं वातजांश्चापरान् गदान्॥१०॥

सा स्यात् सशब्द रुक्फेन तनु रूक्षार्तवाऽनिलात्।

vātalāhāraceṣṭāyā vātalāyāḥ samīraṇaḥ।

vivr̥ddho yonimāśritya yonestodaṃ savedanam॥9॥

stambhaṃ pipīlikā sṛptimiva karkaśatāṃ tathā।

karoti suptimāyāsaṃ vātajāṃścāparān gadān॥10॥

sā syāt saśabda rukphena tanu rūkṣārtavā'nilāt।

### **Vatika Yoni Roga causes and symptoms:**

If a woman having Vata body type, resorts to Vata increasing food and regimen, it causes Vata increase. The aggravated Vata gets located in the reproductive organs to produce below symptoms –

Stambha – stiffness

Pipilika – a sensation as if ants are crawling

Stambha – numbness

Supti – numbness and such other ailments caused by Vata in that place (reproductive organs).

Because of aggravated Vata, she gets untimely menstrual bleeding which is

Phena – frothy

Tanu – thin and

Ruksha – dry and

Sa syat sa shabda – is associated with sound and pain. [9 – ½ 11]

## **Paittika Yoni Roga Nidana and Lakshana**

व्यापत्कट्वम्ल लवण क्षाराद्यैः पित्तजा भवेत्॥११॥

दाहपाकज्वरोष्णार्ता नील पीतासितार्तवा।

भृशोष्ण कुणप स्रावा योनिः स्यात्पित्तदूषिता॥१२॥

vyāpatkaṭvamlā lavaṇa kṣārādyaiḥ pittajā bhavet॥11॥

dāhapākajvaroṣṇārtā nīla pītāsītārtavā।

bhr̥śoṣṇa kuṇapa srāvā yoniḥ syātpittadūṣitā॥12॥

**Paittika Yonivyapat** is caused by the intake of Katu (pungent), Amla (sour), Lavana (saline), Kshara (Alkaline) and similar other types of food ingredients as a result of which the woman suffers from

Daha – burning sensation

Paka – suppuration

Jwara – fever and

Ushna – heating sensation.

Her menstrual discharge becomes

Nila, Pita sita artava – blue, yellow or black in color, and

Bhrsha – in large quantity

Ushna – hot and

Kunapa Gandha – having offensive smell of a dead body [11 ½ – 12]

## **Kaphaja Yoni Roga Nidana and Lakshana:**

कफोऽभिष्यन्दिभिर्वृद्धो योनिं चेद्दूषयेत् स्त्रियाः।

स कुर्यात् पिच्छिलां शीतां कण्डुग्रस्ताल्पवेदनाम्॥१३॥

पाण्डुवर्णा तथा पाण्डु पिच्छिलार्तव वाहिनीम्।

kapho'bhīṣyandibhirvṛddho yoniṃ ceddūṣayet striyāḥ।

sa kuryāt picchilām śītām kaṇḍugrastālpavedanām॥13॥

pāṇḍuvarṇām tathā pāṇḍu picchilārtava vāhinīm।

By the intake of Abhisyandi ingredients (which cause obstruction to the channels of circulation, which form a coat on the inner lining of channels), the aggravated Kapha vitiated the reproductive organs of the woman, causes

Picchilam – sliminess

Shitam – cold

Kandu- itching

Vedanam – mild pain and

Pandu varna – pallor of her genital organ.

Pandu picchila artava vahinim – Her menstrual discharge will be pale in color and slimy. [13- ½ 14]

### **Sannipatika Yoniroga Nidana Lakshana:**

समश्नन्त्या रसान् सर्वान्दूषयित्वा त्रयो मलाः॥१४॥

योनि गर्भाशयस्थाः स्वैर्योनिं युञ्जन्ति लक्षणैः।

सा भवेद्दाह शूलार्ता श्वेत पिच्छिलवाहिनी॥१५॥

samaśnantiyā rasān sarvāndūṣayitvā trayo malāḥ॥14॥

yoni garbhāśayasthāḥ svairyonim yuñjanti lakṣaṇaiḥ।

sā bhaveddāha śūlārtā śveta picchilavāhinī॥15॥

If the woman indulges in Samashana (intake of wholesome and unwholesome food together), The whole of uterus and related organs get vitiated to cause manifestation of the signs and symptoms of all the 3 Doshas – Vata, Pitta and Kapha – as described above.

She becomes afflicted with

Daha – burning sensation and

Shula – colic pain.

Sveta picchila artava vahini – Her menstrual discharge will be white in color and slimy. [14 ½ – 15]

### **Rakta Yoni:**

रक्तपित्तकरैर्नार्या रक्तं पित्तेन दूषितम्।

अतिप्रवर्तते योन्यां लब्धे गर्भेऽपि सासृजा ॥१६॥

raktapittakarairnāryā raktam pittena dūṣitam|

atipravartate yonyām labdhe garbhe’pi sāsrjā ॥16॥

If the woman resort to (food and regimens) which cause Raktapitta (bleeding disorders), then her blood being vitiated by Pitta flows in excess quantity through the genital tract, and the blood- flow does not stop even when the women becomes pregnant. [16]

### **Arajaska Yoni Vyapat:**

योनि गर्भाशयस्थं चेत् पित्तं सन्दूषयेदसृक्|

साऽरजस्का मता कार्श्यं वैवर्ण्यं जननी भृशम् ॥१७॥

yoni garbhāśayastham cet pittaṁ sandūṣayedasṛk|

sā’rajaskā matā kārsya vaivarṇya jananī bhrśam ॥17॥

If Pitta located in the vaginal tract and Uterus vitiated blood, then there will be no menstruation.

In addition, there will be

Karshya – extreme emaciation and

Vaivarṇya – discoloration of the skin.

This ailment of reproductive organs is called Arajaska or amenorrhoea. [17]

### **Acharana Yoniroga:**

योन्यामधावनात् कण्डूं जाताः कुर्वन्ति जन्तवः|

सा स्यादचरणा कण्ड्वा तयाऽतिनरकाङ्क्षिणी ॥१८॥

yonyāmadhāvanāt kaṇḍūṁ jātāḥ kurvanti jantavaḥ|

sā syādacaraṇā kaṇḍvā tayā’tinarakāṅkṣiṇī ॥18॥

If the genital tract is not washed properly, then microbes (germs) grow and cause itching. This ailment attended with itching is called Acharana. The woman suffering from this ailment has excessive desire to have sex. [18]

### **Aticharana Yonivyapat:**

पवनोऽतिव्यवायेन शोफ सुप्ति रुजः स्त्रियाः।

करोति कुपितो योनौ सा चातिचरणा मता॥१९॥

pavano'tivyavāyena śopha supti rujah striyāḥ।

karoti kupito yonau sā cāticaraṇā matā॥19॥

Because of excessive sexual intercourse, the aggravated Vata causes

Shopha – swelling

Supti – numbness and

Ruja – pain in the genital tract of the woman.

This ailment is called Aticharana. [19]

### **Prakcharana Yoniroga**

मैथुनादतिबालायाः पृष्ठ कट्यूरु वङ्क्षणम्।

रुजन् दूषयते योनिं वायुः प्राक्चरणा हि सा॥२०॥

maithunādatibālāyāḥ pṛṣṭha kaṭyūru vaṅkṣaṇam।

rujan dūṣayate yoniṃ vāyuh prākcaranā hi sā॥20॥

If a girl before attaining appropriate age (puberty) indulges in sexual intercourse, the aggravated Vata vitiates reproductive organs and causes pain in back, waist, thighs and groins. This ailment is called Prakcharana. [20]

### **Upapluta Yoniroga:**

गर्भिण्याः श्लेष्मलाभ्यासाच्छर्दिनिःश्वास निग्रहात्।

वायुः क्रुद्धः कफं योनिमुपनीय प्रदूषयेत्॥२१॥

पाण्डुं सतोदमास्रावं श्वेतं स्रवति वा कफम्।

कफ वातामयव्याप्ता सा स्याद्योनिरुपप्लुता॥२२॥

garbhiṇyāḥ śleṣmalābhyāsācchardiniḥśvāsa nigrahāt।

vāyuh kruddhaḥ kaphaṃ yonimupaniya pradūṣayet॥21॥

pāṇḍuṃ satodamāsrāvaṃ śvetaṃ snavati vā kapham।

kapha vātāmayavyāptā sā syādyonirupaplutā॥22॥

If a pregnant woman indulges in Kapha aggravating food and regimes, and suppresses the manifested natural urge of vomiting and deep breathing, then the Vata in her reproductive organs gets aggravated. This increased Vata carrying Kapha to the genital organs vitiates Kapha. This leads to yellow discharge and of mucus and pain. This Vata and kapha aggravated condition is called Upapluta. [21-22]

### **Paripluta Yoniroga:**

पित्तलाया नृसंवासे क्षवथूद्गारधारणात्|

पित्त सम्मूर्च्छितो वायुर्योनिं दूषयति स्त्रियाः||२३||

शूना स्पर्शाक्षमा सार्तिर्नीलपीतमसृक् स्रवेत्|

श्रोणि वङ्क्षण पृष्ठार्ति ज्वरार्तायाः परिप्लुता||२४||

pittalāyā nṛsamvāse kṣavathūdgāradhāraṇāt|

pitta sammūrcchito vāyuryoniṃ dūṣayati striyāḥ||23||

śūnā sparśākṣamā sārtirnīlapītamasṛk sṛvet|

śroṇi vaṅkṣaṇa pṛṣṭhārti jvarārtāyāḥ pariplutā||24||

If a Pitta body type woman suppresses the manifested urge for sneezing and eructation during the sexual intercourse, then the aggravated Vata being afflicted by Pitta vitiates her reproductive organs.

This cause

Shoona – oedema

Sparsha kshama – tenderness and

Sa arti – pain in her genital organ and

Nila pitam asrk – discharge of bluish as well as yellowish blood.

Shroni vankshana prstha arti – She suffers from pain in waist, groin and back, and

Jvara – fever. This ailment is called Paripluta. [23-24]

### **Udavartini Yoniroga**

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः|



सा रुगार्ता रजः कृच्छ्रेणोदावृत्तं विमुञ्चति॥२५॥

आर्तवे सा विमुक्ते तु तत्क्षणं लभते सुखम्।

रजसो गमनादूर्ध्वं ज्ञेयोदावर्तिनी बुधैः॥२६॥

vegodāvartanādyaonimudāvartayate'nilaḥ।

sā rugārtā rajaḥ kṛcchreṇodāvṛttaṃ vimuñcati॥25॥

ārtave sā vimukte tu tatkṣaṇaṃ labhate sukham।

rajaso gamanādūrdhvaṃ jñeyodāvartinī budhaiḥ॥26॥

If in a woman the course of the [downward moving] natural urges are reversed and made to move upward, then the aggravated Vata causes upward movement of the reproductive organs. This makes the woman afflicted with pain.

She gets painful periods because of tendency of the discharge to move in the reverse direction. The pain is relieved after discharge of menstrual blood. Because of the tendency of the menstrual flow (Avarta) to move upwards (Urdhva), wise physicians call this ailment as Udavartini. [25- 26]

### **Karnini Yoni Roga:**

अकाले वाहमानाया गर्भेण पिहितोऽनिलः।

कर्णिकां जनयेद्योनौ श्लेष्म रक्तेन मूर्च्छितः॥२७॥

रक्तमार्गावरोधिण्या सा तया कर्णिनी मता।२८।

akāle vāhamānāyā garbheṇa pihito'nilaḥ।

karṇikāṃ janayedyaonau śleṣma raktena mūrccchitaḥ॥27॥

raktamārgāvarodhinyā sā tayā karṇinī matā।28।

If the pregnant woman strains prematurely to expel the fetus, then Vata in reproductive organs gets obstructed by the foetus. Being afflicted with Kapha and Rakta (blood), this aggravated Vata gives rise to Karnika (Polyp or nodular growth) in her genital organ. This polyp obstructs the course of blood flow, and the ailment is called Karnini. [27 -1/2 28]

### Putraghni Yoniroga

रौक्ष्याद्वायुर्यदा गर्भं जातं जातं विनाशयेत्॥२८॥

दुष्ट शोणितजं नार्याः पुत्रघ्नी नाम सा मता॥२९॥

rauṣyādvāyuryadā garbhaṃ jātaṃ jātaṃ vināśayet॥28॥

duṣṭa śoṇitajaṃ nāryāḥ putraghnī nāma sā matā॥29॥

When the aggravated Vata, because of its dryness destroys each and every foetus produced from the polluted ovum, the ailment is known as Putraghni. [28 ½ – ½ 28]

### Antarmukhi Yoni Roga:

व्यवायमतितृप्ताया भजन्त्यास्त्वन्नपीडितः॥२९॥

वायुर्मिथ्यास्थिताङ्गाया योनि स्रोतसि संस्थितः॥

वक्रयत्याननं योन्याः साऽस्थिमांसानिलार्तिभिः॥३०॥

भृशार्ति मैथुनाशक्ता योनिरन्तर्मुखी मता॥३१॥

vyavāyamatiṭṛptāyā bhajantyaśtvannapīḍitaḥ॥29॥

vāyurmithyāsthitaṅgāyā yoni srotasi saṃsthitaḥ॥

vakrayatyānanam yonyāḥ sā'sthimāṃsānilārtibhiḥ॥30॥

bhṛśārti rmaithunāśaktā yonirantarmukhī matā॥31॥

If a woman after a heavy meal enters into sexual intercourse posture, then Vata located in the channels of reproductive organs gets suppressed by food. This aggravated Vata causes distortion of cervix as a result, she suffers from pain in the bones and muscles. Because of excruciating pain, sexual act becomes intolerable for her. This ailment of the uterine organ is called Antarmukhi. [29 ½ – ½ 31]

### Soochimukhi Yoniroga

गर्भस्थायाः स्त्रिया रौक्ष्याद्वायु र्योनिं प्रदूषयन्॥३१॥

मातृदोषादणुद्वारां कुर्यात् सूचीमुखी तु सा॥३२॥

garbhasthāyāḥ striyā rauṣyādvāyu ryonim pradūṣayan॥31॥

mātr̥doṣādaṇudvārāṃ kuryāt sūcīmukhī tu sā॥32॥

If a pregnant woman resorts to wrong regimens, then Vata gets vitiated. Because of dryness of Vata, the genital organ of the female foetus in the womb of the mother become narrow in opening (stenosis) [and continues to be so even when the girl is grown up]. This ailment of the uterine organ is called Suchimukhi (needle like or narrow opening of the genital tract). [31 ½ – ½ 32]

### **Shushka Yoni Roga:**

व्यवाय काले रुन्धन्त्या वेगान् प्रकुपितोऽनिलः॥३२॥

कुर्याद्विण्मूत्रसङ्गार्तिं शोषं योनिमुखस्य च॥३३॥

vyavāya kāle rundhantya vegān prakupito'nilah||32||

kuryādvīṇmūtrasaṅgārtiṃ śoṣaṃ yonimukhasya ca||33||

If during the sexual intercourse, the woman suppresses her natural urges, then the aggravated Vata causes pain, obstruction to the passage of stool and urine, and dryness of the opening of the uterine organ [because of this dryness (Shushka) of the uterine organ (Yoni), the ailment is called Suska Yoni. [32 ½ – 1/ 33]

### **Vamini Yoni Roga:**

षडहात् सप्तरात्राद्वा शुक्रं गर्भाशयं गतम्॥३३॥

सरुजं नीरुजं वाऽपि या स्रवेत् सा तु वामिनी॥३४॥

ṣaḍahāt saptarātrādvā śukraṃ garbhāśayaṃ gatam||33||

sarujaṃ nīrujaṃ vā'pi yā sravet sā tu vāmini||34||

If the semen deposited in the vagina for 6 days or 7 nights is excreted with or without pain, then the ailment is called Vamini. [33 ½ – ½ 34]

### **Shandi Yoni Roga**

बीजदोषात्तु गर्भस्थ मारुतोपहताशया॥३४॥

नृद्वेषिण्यस्तनी चैव षण्ठी स्यादनुपक्रमा॥३५॥

bījadoṣāttu garbhastha mārutopahatāśayā||34||

nṛdveṣiṇyastanī caiva ṣaṇḍhī syādanupakramā||35||

Because of genetic defect, the Vata in the foetus destroys its developing reproductive organs in the womb of the mother. In later stage of her life, the woman develops aversion for men (sexual intercourse), and her breasts do not grow.

The woman having this ailment is called Shandi, and is incurable.

[34 ½ – ½ 35]

### **Maha Yoni:**

विषमं दुःख शय्यायां मैथुनात् कुपितोऽनिलः॥३५॥

गर्भाशयस्य योन्याश्च मुखं विष्टम्भयेत् स्त्रियाः।

असंवृतमुखी सार्ती रूक्ष फेनास्रवाहिनी॥३६॥

मांसोत्सन्ना महायोनिः पर्व वङ्क्षण शूलिनी॥३७॥

viṣamaṃ duḥkha śayyāyāṃ maithunāt kupito'nilaḥ॥35॥

garbhāśayasya yonyāśca mukhaṃ viṣṭambhayet striyāḥ।

asaṃvṛtamukhī sārī rūkṣa phenāsraṅvāhinī॥36॥

māṃsotsannā mahāyonīḥ parva vaṅkṣaṇa śūlinī॥37॥

If the woman sleeps in irregular postures or on an uncomfortable bed during sexual intercourse, then Vata gets aggravated to cause dilatation of the opening of uterus and vagina, since the dilated openings do not get closed, she suffers from pain and discharge of dry and frothy blood from the genital tract. There will be protuberance of the muscles, and she suffers from pricking pain in the joints and groins. [35 ½ – ½ 37]

### **Complications of Yoniroga:**

इत्येतैर्लक्षणैः प्रोक्ता विंशति र्योनिजा गदाः॥३७॥

न शुक्रं धारयत्येभिर्दोषैर्योनिरुपद्रुता।

तस्माद्गर्भं न गृह्णाति स्त्री गच्छत्यामयान् बहून्॥३८॥

गुल्मार्शःप्रदरार्दींश्च वाताद्यैश्चातिपीडनम्॥३९॥

ityetairlakṣaṇaiḥ proktā viṃśati ryonijā gadāḥ॥37॥

na śukraṃ dhārayatyebhirdoṣairyonirupadrutā।

tasmādgarbhaṃ na grhṇāti strī gacchatyāmayān bahūn॥38॥

gulmārsāḥpradarādīṃśca vātādyaiścātipīḍanam|39|

Thus, 20 Yonirogas are described. When the reproductive organs of the woman are afflicted with these ailments, she becomes incapable of retaining the semen as a result of which she does not conceive.

She becomes liable to many diseases like

Gulma (tumor),

Arsha – piles and

Pradara – menorrhagia because of the excessive affliction by Vata, etc. [37 ½ – ½ 39]

### **Predominance of Doshas in Yonirogas:**

आसां षोडश यास्त्वन्त्या आद्ये द्वे पित्तदोषजे||३९||

परिप्लुता वामिनी च वातपित्तात्मिके मते|

कर्णिन्युपप्लुते वातकफाच्छेषास्तु वातजाः||४०||

देहं वातादयस्तासां स्वैर्लिङ्गैः पीडयन्ति हि|४१|

āsāṃ ṣoḍaśa yāstvantyā ādye dve pittadoṣaje||39||

pariplutā vāminī ca vātapittātmike mate|

karṇinyupaplute vātakaphāccheṣāstu vātajāḥ||40||

dehaṃ vātādayastāsāṃ svairliṅgaiḥ pīḍayanti hi|41|

Among the aforesaid [20] uterine diseases, in the last 16 varieties, the first 2, viz.,

Rakta Yoni and Arjaska varieties are caused by the aggravated Pitta,

Paripluta and Vamini varieties are caused by the aggravated Vata and Pitta

Karnini and Upapluta are caused by Vata and Kapha Dosha

And the remaining uterine disorders (viz, Acharana, Aticharana, Prakcharana, Udavartini, Putraghni, Antarmukhi, Suchimukhi, Sushka, Sandhi and Maha Yoni) are caused by aggravated Vata Dosha.

The aggravated Doshas, Viz, Vata etc, afflict the reproductive

organs of the patient with their respective signs and symptoms. [39  
½ – ½ 41]

### **Predominance of Doshas in the 20 varieties of uterine disorders is as follows:**

Name of the uterine Disorders – Predominance of Doshas

#### **Vata Dosha dominant Yonivyapat:**

Vatika Yoni Roga

Acharana

Aticharana

Prakcharana

Putraghni

Udavartini

Antarmukhi

Suchimukhi

Shushka

Shandi

Mahayoni

#### **Pitta Dosha dominant Yoni Roga:**

Paittika Yoni Roga

Arajaska

Rakta Yoni

**Kaphaja Yoni Roga** – Kapha Dosha

**Vata and Pitta** – Paripluta and Vamini

**Vata and Kapha** – Upapluta and Karnini

Sannipatika Yoni Roga – Vata Dosha, Pitta & Kapha

#### **Yonivyapat Chikitsa Sutra – line of treatment:**

स्नेहन स्वेद बस्त्यादि वातजास्वनिलापहम्||४१||

कारयेद्रक्तपित्तघ्नं शीतं पित्तकृतासु च।  
 श्लेष्मजासु च रूक्षोष्णं कर्म कुर्याद्विचक्षणः॥४२॥  
 सन्निपाते विमिश्रं तु संसृष्टासु च कारयेत्।  
 स्निग्धस्विन्नां तथा योनिं दुःस्थितां स्थापयेत्पुनः॥४३॥  
 पाणिना नामयेज्जिह्वां संवृतां वर्धयेत् पुनः।  
 प्रवेशयेन्निसृतां च विवृतां परिवर्तयेत्॥४४॥  
 योनिः स्थानापवृत्ता हि शल्यभूता मता स्त्रियाः।  
 सर्वा व्यापन्न योनिं तु कर्मभिर्वमनादिभिः॥४५॥  
 मृदुभिः पञ्चभिर्नारीं स्निग्ध स्विन्नामुपाचरेत्।  
 सर्वतः सुविशुद्धायाः शेषं कर्म विधीयते॥४६॥

snehana sveda bastyādi vātajāsvanilāpaham॥41॥  
 kārayedraktapittaghnam śītam pittakṛtāsu ca।  
 śleṣmajāsu ca rūkṣoṣṇam karma kuryādvicakṣaṇaḥ॥42॥  
 sannipāte vimiśram tu saṁsṛṣṭāsu ca kārayet।  
 snigdhasvinnām tathā yoniṁ duḥsthitām sthāpayetpunaḥ॥43॥  
 pāṇinā nāmayejjihmām saṁvṛtām vardhayet punaḥ।  
 praveśayenniḥsṛtām ca vivṛtām parivartayet॥44॥  
 yoniḥ sthānāpavṛttā hi śalyabhūtā matā striyāḥ।  
 sarvām vyāpanna yoniṁ tu karmabhirvamanādibhiḥ॥45॥  
 mṛdubhiḥ pañcabhirnārīm snigdha svinnāmupācaret।  
 sarvataḥ suviśuddhāyāḥ śeṣam karma vidhīyate॥46॥

**For Vata imbalance uterine disorders,** patients are given  
 Snehana – oleation,  
 Swedana – sweating treatment (fomentation),  
 Basti – enema and such other therapies which alleviate Vayu.

**For Pittaja Yonirogas** – the Patient is given therapies which are  
 cooling and which are curative of Raktapitta (an ailment  
 characterized by bleeding from different parts of the body).

**For Kaphaja Yonirogas:** physician should administer therapies which are dry and hot.

If the uterine diseases are caused by the aggravation of 2 or all the 3 Doshas, then the therapies prescribed above is combined and administered. If there is displacement of the uterus, the patient is given oleation and fomentation therapies. The tortuous uterus is pressed by the hand and brought to its normal position. If there is dilatation, after the administration of oleation and fomentation therapies, the passage is constricted.

If the uterus is displaced from its normal position, then it behaves like a foreign body in the woman.

In all the varieties of uterine diseases, after giving Snehana (oleation) and Svedana (fomentation) therapies, Pancha karma (5 elimination and fomentation therapies like emesis etc., ) is administered in a mild form.

When her body is clean of the morbid material, the remaining therapeutic measures (to be described hereafter) is administered.

[41 ½ – 46]

### **Vataja Yonivyapat Chikitsa:**

वात व्याधिहरं कर्म वातार्तानां सदा हितम्।

औदकानूपजैर्मांसैः क्षीरैः स तिल तण्डुलैः॥४७॥

सवातघ्नौषधैर्नाडी कुम्भी स्वेदैरुपाचरेत्।

अक्तां लवण तैलेन साशम प्रस्तर सङ्करैः॥४८॥

स्विन्नां कोष्णाम्बुसिक्ताङ्गीं वातघ्नैर्भोजयेद्रसैः॥४९॥

vāta vyādhiharaṃ karma vātārtānāṃ sadā hitam।

audakānūpajairmāṃsaiḥ kṣīraiḥ sa tila taṇḍulaiḥ॥47॥

savātaghnauśadhai rñādī kumbhī svedairupācaret।

aktāṃ lavaṇa tailena sāśma prastara saṅkaraiḥ॥48॥

svinnāṃ koṣṇāmbusiktāṅgīṃ vātaghnaibhojayedrasaiḥ।49॥



## Treatment of Vatika Yoni Roga:

For the woman suffering from uterine diseases caused by aggravated Vayu, therapeutic measures which are curative of Vatik diseases are always useful.

Her body is smeared with oil mixed with rock- salt and thereafter, Nadi, Kumbhi, Ashma, Prastara and Sankara types of Sweda karmas are administered with the medicines containing meat of aquatic (Audaka) and marshy land- inhabiting animals (Anupamamsa), milk, dehusked Tila – Sesame and Vayu- alleviating herbs.

After Swedana, she is sprinkled with warm water, and given mamsarasa repared by boiling with Vayu- Alleviating herbs. [47 ½ – 49]

## Bala Ghrita:

बला द्रोण द्वय क्वाथे घृत तैलाढकं पचेत्॥४९॥

स्थिरा पयस्या जीवन्ती वीरर्षभक जीवकैः।

श्रावणी पिप्पली मुद्ग पीलु माषाख्यपर्णिभिः॥५०॥

शर्करा क्षीर काकोली काक नासाभिरेव च।

पिष्टैश्चतुर्गुणक्षीरे सिद्धं पेयं यथाबलम्॥५१॥

वात पित्तकृतान् रोगान् हत्वा गर्भं दधाति तत्।

balā droṇa dvaya kvāthe ghr̥ta tailāḍhakam pacet||49||

sthirā payasyā jīvantī vīrarṣabhaka jīvakaiḥ।

śrāvaṇī pippalī mudga pīlu māṣākhyaparnibhiḥ||50||

śarkarā kṣīra kākolī kāka nāsābhireva ca।

piṣṭaiścaturguṇakṣīre siddham peyaṁ yathābalam||51||

vāta pittakṛtān rogān hatvā garbham dadhāti tat।

1 Adhaka of each of ghee and oil is cooked by adding 2 Dronas of the decoction of

Bala – Country mallow (root) – Sida cordifolia

Paste of Sthira – Desmodium gangeticum (Shala Parni)

Payasya – Impomoea paniculata (Arka – Calotropis gigantea Puspi)  
 Jivanti – Leptadenia reticulata  
 Vira (Shatavari – Asparagus racemosus)  
 Rishabhaka – Manilkara hexandra  
 Jivaka – Malaxis acuminata  
 Sravani (morata or Murva – Marsdenia tenacissima)  
 Masha Parni – Phaseolus labialis  
 Sugar  
 Ksira Kakoli – Fritillaria roylei and  
 Kaka Nasa – Tricosanthes tricuspidata and  
 Milk (4 times in quantity of ghee and oil, i.e 8 Adhakas).  
 This medicated fat is taken in appropriate dose according to the  
 strength of the patient. It cures diseases caused by aggravated  
 Vayu and Pitta, and helps the woman to conceive. [49 ½ – ½ 52]

### **Kashmaryadi Ghrita**

काश्मर्य त्रिफला द्राक्षा कासमर्द परूषकैः॥५२॥

पुनर्नवाद्विरजनी काकनासा सहचरैः।

शतावर्या गुडूच्याश्च प्रस्थमक्षसमैर्घृतात्॥५३॥

साधितं योनि वातघ्नं गर्भदं परमं पिबेत्।

kāśmarya triphalā drākṣā kāsamarda parūṣakaiḥ||52||

punarnavādvirajanī kākanāsā saharaiḥ|

śatāvaryā guḍūcyāśca prasthamakṣasamairghṛtāt||53||

sādhitaṃ yoni vātaghnaṃ garbhadaṃ paramaṃ pibet|

1 Prastha of ghee is cooked by adding [the paste of] 1 Aksha of each of

Kashmarya – Gmelina arborea

Haritaki – Terminalia chebula

Vibhitaka – Terminalia bellerica

Amalaki – Phyllanthus, emblica

Draksha – Vitis vinifera

Kasamarda – Cassia occidentalis

Parusaka – Phoenix pusilla  
Punarnava – Boerhavia diffusa  
Haridra – Curcuma longa  
Daru Haridra – Berberis aristata  
Kaka nasa – Trichosanthes tricuspidata  
Sahacara – Casearia esculanta  
Shatavari – Asparagus racemosus and  
Guduchi – Tinospora cordifolia.

This medicated ghee is an excellent curative of uterine diseases caused by Vayu. It is also an excellent medicine for the woman to help conceive. [52 ½- ½ 54]

### **Pippalyadi Yoga**

पिप्पली कुञ्चिकाजाजी वृषकं सैन्धवं वचाम्॥५४॥

यवक्षाराजमोदे च शर्करां चित्रकं तथा।

पिष्ट्वा सर्पिषि भृष्टानि पाययेत् प्रसन्नया॥५५॥

योनि पार्श्वार्ति हृद्रोग गुल्मार्शो विनिवृत्तये।

pippalī kuñcikājājī vṛṣakaṃ saindhavaṃ vacām||54||

yavakṣārājamode ca śarkarāṃ citrakaṃ tathā|

piṣṭvā sarpiṣi bhrṣṭāni pāyayet prasannayā||55||

yoni pārśvārti hṛdroga gulmārśo vinivṛttaye|

The paste of

Pippali – Long pepper fruit – Piper longum

Kunchika (Krishna Jeeraka) – Cuminum cyminum

Ajaji (Sveta –Jiraka) – Cuminum cyminum

Vrsaka (Vasaka) – Adhathoda vasaka

Saindhava – rock salt

Vacha (Acorus calamus Linn.)

### **Yava Kshara**

Ajamoda – Ajowan (fruit) – Trachyspermum roxburghianum

Sugar and

Chitraka – Leadword – Plumbago zeylanica is sizzled with ghee.

Adjuvant – Prasanna (a type of Alcohol)

Indicated in –

Yoni shoola -Pain in the reproductive organs

Parshva arti – Pain in the sides of the chest

Hrd roga – heart diseases

Gulma – Phantom tumor and

Arsha – piles. [54 ½ – ½ 56]

### **Vrushakadi Churna:**

वृषकं मातुलुङ्गस्य मूलानि मदयन्तिकाम्||५६||

पिबेत् स लवणै र्मद्यैः पिप्पली ककुञ्चिके तथा|

vṛṣakaṃ mātulungasya mūlāni madayantikām||56||

pibet sa lavaṇai rmaryaiḥ pippalī kkuñcike tathā|

The powder of

Vrsaka (Vasa) – Adhathoda vasica

Root of Matulunga – Lemon variety – Citrus decumana / Citrus limon

Madayantika – Lawsonia alba

Pippali – Long pepper fruit – Piper longum and

Kuncika (Krishna Jiraka – Cuminum cyminum) is taken with alcohol added with salt to cure pain in the reproductive organs. [56 ½ – ½ 57]

### **Rasnadi Dugdha Paka and Guduchyadi Pariseka:**

रास्ना श्वदंष्ट्रा वृषकैः पिबेच्छूले शृतं पयः||५७||

गुडूची त्रिफला दन्तीक्वाथैश्च परिषेचयेत्|

rāsnā śvadaṃṣṭrā vṛṣakaiḥ pibecchūle śṛtaṃ payaḥ||57||

guḍūcī triphalā dantīkvāthaiśca pariṣecayet|

Intake of the milk boiled by adding

Rasna (Vanda roxburghi / Pluchea lanceolata),

Svadamstra (goksura) – Tribulus terrestris and

Vrushaka (vasa) – Adhathoda vasica cures the pain in reproductive organs.

Affusion (Seka) is done over this part with the decoction of

Guduchi – *Tinospora cordifolia*

Haritaki – *Terminalia chebula*

Bhibhitaka – *Terminalia bellerica*

Amalaki – *Phyllanthus emblica* and

Danti – *Baliospermum montanum* [57 ½- ½ 58]

### **Saindhavadi Taila**

सैन्धवं तगरं कुष्ठं बृहती देवदारु च॥५८॥

समांशैः साधितं कल्कैस्तैलं धार्यं रुजापहम्।

saindhavaṃ tagaraṃ kuṣṭhaṃ br̥hatī devadāru ca॥58॥

samāṃśaiḥ sādhitam̐ kalkaistailam̐ dhāryam̐ rujāpaham।

Oil is cooked by adding the paste of (quantity to be equal to that of oil)

Saindhava – rock salt

Tagara – Valerian walichii

Kushta – *Saussurea lappa*

Brihati – *Solanum indicum* and

Devadaru – *Cedrus deodara*

This medicated oil [Soaked in tampon] is kept inside the vagina which cures local pain. [58 ½ – ½ 59]

### **Guduchyadi Taila:**

गुडूची मालती रास्ना बला मधुक चित्रकैः॥५९॥

निदिग्धिका देवदारु यूथिकाभिश्च कार्षिकैः।

तैलप्रस्थं गवां मूत्रे क्षीरे च द्विगुणे पचेत्॥६०॥

वातार्तायाः पिचुं दद्याद्योनौ च प्रणयेत्ततः।

gudūcī mālatī rāsnā balā madhuka citrakaiḥ॥59॥

nidigdhikā devadāru yūthikābhiśca kārṣikaiḥ।

tailaprastham gavāṃ mūtre kṣīre ca dviguṇe pacet||60||  
vātārtāyāḥ picuṃ dadyādyonau ca praṇayettataḥ|  
1 Prastha of oil is cooked by adding 2 Prasthas of each of Cow's  
urine and cow's milk and the paste of 1 Karsa of each of  
Guduchi – *Tinospora cordifolia*  
Malati – *Jasminum grandiflorum*  
Rasna (*Vanda roxburghi* / *Pluchea lanceolata*)  
Bala – *Sida cordifolia*  
Madhuka– Licorice – *Glycyrrhiza glabra*  
Chitraka – *Plumbago zeylanica*  
Nidigdhaika – *Garcinia morella*  
Devadaru – *Cedrus deodara* and  
Yuthika – *Jasmin auriculata*  
A Tampon soaked with this medicated oils is inserted into the  
vagina and this may be administered in the form of douche for  
curing uterine diseases caused by Vayu. [59 ½ – ½ 61]

### **General Treatment for Vatika Yoniroga:**

वातार्तानां च योनीनां सेकाभ्यङ्ग पिचु क्रियाः||६१||

(उष्णाः स्निग्धाः प्रकर्तव्यास्तैलानि स्नेहनानि च)|

vātārtānāṃ ca yonīnāṃ sekābhyaṅga picu kriyāḥ||61||

(uṣṇāḥ snigdḥāḥ prakartavyāstailāni snehanāni ca)|

For the patient suffering from uterine diseases, Seka, massage and  
pichu- kriya (insertion of tampon soaked in medicated oil in the  
general tract) is given with recipes which are hot and unctuous. For  
the purpose of oleation, medicated oils are used. [61 ½ – 1/3 62]

### **Kalka – medicinal pastes**

हिंस्रा कल्कं तु वातार्ता कोष्णमभ्यज्य धारयेत्|

पञ्च वल्कस्य पित्तार्ता श्यामादीनां कफातुरा||६२||

hiṃsrā kalkaṃ tu vātārtā koṣṇamabhyajya dhārayet|

pañca valkasya pittārtā śyāmādīnāṃ kaphāturā||62||

The patient suffering from Vatika Yonivyapat is given massage over the genital organs, and thereafter, she should keep warm paste of Himsra – Nardostachys jatamamsi in vagina.

The patient suffering from Paittika Yoniroga should similarly be given massage, and thereafter, should keep the paste of Pancha Valkala (bark of Nyagrodha – Ficus bengalensis, Udumbara – Ficus racemosa, Asvattha – Ficus religiosa, Parisa – Ficus arnottiana and Plaksa – Ficus lacor) in her vagina.

The patient suffering from Kaphaja Yonivyapat should keep the paste of shyama Trivrit, etc., in her vagina (Charaka Vimanasthana 8: 136) similarly after massage. [62 2/3]

### **Paittika Yoni Vyapat Chikitsa:**

पित्तलानां तु योनीनां सेकाभ्यङ्ग पिचु क्रियाः।

शीताः पित्तहराः कार्याः स्नेहनार्थं घृतानि च॥६३॥

(पित्तघ्नौषध सिद्धानि कार्याणि भिषजा तथा)।

pittalānāṃ tu yonīnāṃ sekābhyaṅga picu kriyāḥ।

śītāḥ pittaharāḥ kāryāḥ snehanārthaṃ ghr̥tāni ca॥63॥

(pittaghnauśadha siddhāni kāryāṇi bhiṣajā tathā)।

### **General Treatment of Paittika uterine Diseases:**

For the patient suffering from Paittika type of uterine diseases, Seka (affusion), Abhyanga (massage) and Pichu- Kriya (insertion of tampon soaked in medicated oil or ghee in the genital tract) is given with the help of recipes which are cooling and alleviators of Pitta. For the purpose of oleation, ghee boiled by adding Pitta alleviating herbs should be used. [63- 1/2 64]

### **Brihat Shatavari Ghrita**

शतावरीमूल तुलाश्वत्सः सम्प्रपीडयेत्॥६४॥

रसेन क्षीरतुल्येन पचेत्तेन घृताढकम्।

जीवनीयैः शतावर्या मृद्वीकाभिः परुषकैः॥६५॥  
 पिष्टैः प्रियालैश्चाक्षांशैर्द्वियष्टिमधुकैर्भिषक्।  
 सिद्धे शीते च मधुनः पिप्पल्याश्च पलाष्ठकम्॥६६॥  
 सिता दशपलोन्मिश्राल्लिह्यात् पाणितलं ततः।  
 योन्यसृक्शुक्रदोषघ्नं वृष्यं पुंसवनं च तत्॥६७॥  
 क्षतं क्षयं रक्तपित्तं कासं श्वासं हलीमकम्।  
 कामलां वातरक्तं च वीसर्पं हृच्छिरोग्रहम्॥६८॥  
 उन्मादारत्यपस्मारान् वात पित्तात्मकाञ्जयेत्।  
 इति बृहच्छतावरी घृतम्।

śatāvarīmūla tulāścatasraḥ samprapīḍayet॥64॥  
 rasena kṣīratulyena pacetena ghr̥tādḥakam।  
 jīvanīyaiḥ śatāvaryā mṛdvīkābhiḥ parūṣakaiḥ॥65॥  
 piṣṭaiḥ priyālaiścākṣāṃśairdviyaṣṭimadhukairbhiṣak।  
 siddhe śīte ca madhunaḥ pippalyāśca palāṣṭakam॥66॥  
 sitā daśapalonmiśrāllihyāt pāṇitalaṃ tataḥ।  
 yonyasṛkśukradoṣaghnaṃ vṛṣyaṃ puṃsavanaṃ ca tat॥67॥  
 kṣataṃ kṣayaṃ raktapittaṃ kāsaṃ śvāsaṃ halīmakam।  
 kāmalāṃ vātaraktaṃ ca vīsarpaṃ hṛcchirograham॥68॥  
 unmādāratyapasmārān vāta pittātmakāñjayet।  
 iti bṛhacchatāvarī ghr̥tam।

The juice extract of 4 Tulas of the root of Shatavari – Asparagus racemosus and equal amount of milk is boiled with 1 Adhaka of ghee this is cooked by adding the paste of 1 Aksha of each of the drugs belonging to

Jivaniya group (Jivaka – Malaxis acuminata, Rishabhaka – Manilkara hexandra, Meda – Polygonatum cirrhifolium, Maha meda, Kakoli – Fritillaria roylei, Mudga Parni – Phaseolus trilobus, Masha parni – Teramnus labialis, Jivanti – Leptadenia reticulata and Madhuka– Licorice – Glycyrrhiza glabra)

Shatavari – Asparagus racemosus



Mrdvika – Vitis vinifera

Parusaka – Phoenix pusilla

Priyala (Buchanania lanzan)

Jalaja Yastimadhu – Glycyrrhiza glabra and

Sthalaja Yastimadhu – Glycyrrhiza glabra.

After it is cooked and cooled, 8 Palas of honey, 8 Palas of Pippali – Long pepper fruit – Piper longum (powder) and 10 Palas of Sugar is added to it.

**Dosage:** 1 Pani Tala (Tola).

### **Indications:**

Uterine diseases and morbidities of menstruation and semen. It promotes virility, and helps the woman to get a male progeny.

It is a curative of

Kshatam – Phthisis

Kshayam – consumption

Rakta Pitta – an ailment characterized by bleeding from different parts of the body)

Kasa – cough

Shvasam – Asthma

Halimaka (a serious type of Jaundice)

Kamala (ordinary Jaundice)

Vata Rakta (gout including other forms of arthritis)

Visarpa – erysipelas

Shiro graham – Stiffness (sluggishness) of the heart and head

Unmada – insanity

Arati (depression and epilepsy caused by Vayu and Pitta).

Apsmara

Thus, ends the description of Brhat Shatavari Ghrita. [64 ½ – ½ 69]

### **Jeevaneeyadi Ghrita:**

एवमेव क्षीर सर्पि जीवनीयोपसाधितम्||६९||

गर्भदं पित्तलानां च योनीनां स्याद्भिषग्जितम्॥७०॥

evameva kṣīra sarpi rjīvanīyopasādhitam॥69॥

garbhadaṃ pittalānāṃ ca yonīnāṃ syādbhiṣagjitam॥70॥

In the aforesaid manner (i.e by adding the juice of 4 Tulas of the root of Shatavari – Asparagus racemosus), Ksira Sarpi (ghee collected from the cream of milk) is cooked by adding the paste of drugs belonging to Jivaniya group (Jivaka – Malaxis acuminata, Rishabhaka – Manilkara hexandra, Meda – Polygonatum cirrhifolium, Maha meda, Kakoli – Fritillaria roylei, Mudga Parni – Phaseolus trilobus, Jivanti – Leptadenia reticulata and Madhuka–Licorice – Glycyrrhiza glabra).

It helps in the conception, and cures uterine diseases caused by aggravated pitta. [69 ½ – ½ 70]

### **Kaphaja Yoniroga Chikitsa:**

योन्यां श्लेष्म प्रदुष्टायां वर्तिः संशोधनी हिता॥७०॥

वाराहे बहुशः पित्ते भावितैर्लक्तकैः कृता।

भावितं पयसाऽर्कस्य यवचूर्णं ससैन्धवम्॥७१॥

वर्तिः कृता मुहुर्धार्या ततः सेच्या सुखाम्बुना।

पिप्पल्या मरिचै र्माषैः शताह्वा कुष्ठ सैन्धवैः॥७२॥

वर्तिस्तुल्या प्रदेशिन्या धार्या योनि विशोधनी॥७३॥

yonyāṃ śleṣma pradusṭāyāṃ vartiḥ saṃśodhanī hitā॥70॥

vārāhe bahuśaḥ pitte bhāvitairlaktakaiḥ kṛtā।

bhāvitam payasā'rkasya yavacūrṇam sasaindhavam॥71॥

vartiḥ kṛtā muhurdhāryā tataḥ secyā sukhāmbunā।

pippalyā maricai rmāṣaiḥ śatāhvā kuṣṭha saindhavaiḥ॥72॥

vartistulyā pradeśinyā dhāryā yoni viśodhanī॥73॥

For the uterine disorders caused by Kapha, application of wick-bougie in the genital tract for cleansing it is useful. It is to be

prepared of a rolled piece of cloth (Laktaka) which is to be impregnated for several times with the bile of wild pig.

The Varti (wick- Bougie) prepared of Barley- flour and rock- salt is impregnated with the latex of Arka – Calotropis gigantea. It is kept in the genital tract for a short period, and thereafter, removed.

Then the genital tract is douched with luke warm water.

A Varti (wick –Bougie) of the shape and size (length and thickness) of the index finger is prepared out of Pippali – Long pepper fruit – Piper longum, Maricha – Black pepper fruit – piper nigrum, Masam, Satahva, Kushta – Saussurea lappa and rock- salt, and is inserted in the genital tract which cleanses the reproductive organs. [70 ½ – ½ 73]

### Udumbaradi Taila

उदुम्बर शलाटूनां द्रोणमब्द्रोण संयुतम्॥७३॥

स पञ्चवल्क कुलक मालती निम्ब पल्लवम्

निशां स्थाप्य जले तस्मिंस्तैल प्रस्थं विपाचयेत्॥७४॥

लाक्षा धव पलाश त्वङ्निर्यासैः शाल्मलेन च

पिष्टैः सिद्धस्य तैलस्य पिचुं योनौ निधापयेत्॥७५॥

सशर्करैः कषायैश्च शीतैः कुर्वीत सेचनम्

पिच्छिला विवृता कालदुष्टा योनिश्च दारुणा॥७६॥

सप्ताहाच्छुध्यति क्षिप्रमपत्यं चापि विन्दति

udumbara śalāṭūnāṃ droṇamabdroṇa saṃyutam॥73॥

sa pañcavalka kulaka mālatī nimba pallavam

niśāṃ sthāpya jale tasmimṣtaila prasthaṃ vipācayet॥74॥

lākṣā dhava palāśa tvaṅniryāsaiḥ śālmaleṇa ca

piṣṭaiḥ siddhasya tailasya picuṃ yonau nidhāpayet॥75॥

saśarkaraiḥ kaṣāyaiśca śītaiḥ kurvīta secanam

picchilā vivṛtā kāladuṣṭā yoniśca dāruṇā॥76॥

saptāhācchudhyati kṣipramapatyaṃ cāpi vindati

1 Drona of the Udumbara Shalatu (tender fruit cut into thin slices) of *Ficus racemosa*

Pancha Valkala (barks of Nyagrodha – *Ficus bengalensis*, Udumbara – *Ficus racemosa*, Asvattha – *Ficus religiosa*, Parisa – *Ficus arnottiana* and Plaksa – *Ficus lacor*), and leaves of Kulaka (Patola – *Trichosanthes dioica*), Malati – *Jasminum angustifolium* and Nimba – Neem (*Azadirachta indica*) is kept soaked in 1 Drona of water for whole night in the next morning, the water is strained out.

With this water, 1 Prastha of oil is cooked by adding the paste of Laksha and the extract of the bark of Dhava – *Anogeissus latifolia* and Palasha – *Butea monosperma* and Gum- resin of Salmala – *Salmalia malabarica*. A tampon (picu) soaked in this medicated oil is kept inserted in the genital tract. Thereafter, the genital tract is douched with the cold decoction of the aforesaid drugs (Udumbara – *Ficus religiosa*, etc) mixed with Sugar.

This therapy helps in quickly cleaning the genital tract, which is slimy and dilated, and which is afflicted with chronic as well as serious types of uterine diseases within seven days. Thereafter, the woman becomes quickly capable of conception. [73 ½- ½ 77]

### **Udumbara Ksheera:**

उदुम्बरस्य दुग्धेन षट्कृत्वो भावितात्तिलात्॥७७॥

तैलं क्वाथेन तस्यैव सिद्धं धार्यं च पूर्ववत्।

udumbarasya dugdhena ṣaṭkṛtvo bhāvitātilāt॥77॥

tailaṃ kvāthena tasyaiva siddhaṃ dhāryaṃ ca pūrvavat।

Tila – Sesame is impregnated for 6 times the latex of Udumbara – *Ficus racemosa*. The oil extracted from these seeds of Tila – sesame is cooked by adding the decoction of Udumbara – *Ficus racemosa*.

The tampon soaked with this medicated oil is kept inserted into the genital tract in the aforesaid manner [for the cure of uterine diseases]. [77 ½- ½ 78]

### **Dhatakyadi Taila:**

धातक्यामलकीपत्र स्रोतोज मधुकोत्पलैः॥७८॥

जम्ब्वाममध्य कासीस लोध्र कट्फल तिन्दुकैः।

सौराष्ट्रिका दाडिम त्वगुदुम्बर शलाटुभिः॥७९॥

अक्षमात्रैरजामूत्रे क्षीरे च द्विगुणे पचेत्।

तैलप्रस्थं पिचुं दद्याद्योनौ च प्रणयेत्ततः॥८०॥

कटी पृष्ठ त्रिकाभ्यङ्गं स्नेह बस्तिं च दापयेत्।

पिच्छिला स्राविणी योनि विप्लुतोपप्लुता तथा॥८१॥

उत्ताना चोन्नता शूना सिध्येत् सस्फोट शूलिनी।

dhātakyaāmalakīpatra srotoja madhukotpalaiḥ॥78॥

jambvāmramadhya kāsīsa lodhra kaṭphala tindukaiḥ।

saurāṣṭrikā dāḍima tvagudumbara śalāṭubhiḥ॥79॥

akṣamātrairajāmūtre kṣīre ca dviguṇe pacet।

tailapraṣṭhaṃ picuṃ dadyādyonau ca praṇayettataḥ॥80॥

kaṭī pṛṣṭha trikābhyaṅgaṃ sneha bastiṃ ca dāpayet।

picchilā srāviṇī yoni rviplutopaplutā tathā॥81॥

uttānā connatā śūnā sidhyet sasphoṭa śūlinī।

1 Prastha of oil is cooked by adding 2 Prastha of each of Goat's milk. And the paste of 1 Akṣa of each of Dhataki – Woodfordia fruticosa, leaves of Amalaki – Phyllanthus, emblica/ Emblica officinalis Srotoja (Srotanjana), Madhuka– Licorice – Glycyrrhiza glabra Utpala (Nymphaea alba), Pulp of the seeds of Jambu – Syzygium cumini and Amra – mango – Mangifera indica

Kaseesa – Green vitriol  
Lodhra (Symplocos racemosa)  
Katphala – Myrica nagi,  
Tinduka – Diospyros tomentosa  
Saurastrika (Tuvvari) – Sphatika  
bark of Dadima – Pomegranate – Punica granatum and  
Salatu (tender fruits) into thin medicated oil, and kept inserted into  
the genital tract.

Thereafter, massage is done over her lumber region, back and  
sacral region, and the patient is given unctuous type of medicated  
enema.

This cures the sliminess as well as exudation from the genital tract,  
uterine diseases like Vipluta, Upapluta, Uttana (Prolapse of Uterus),  
Unnata (Upward displacement of the uterus) and oedema  
accompanied with Pustular growth as well as pricking pain. [78 ½ –  
½ 82]

### **Dhavana Yoga – Recipe for Douche**

करीर धव निम्बार्क वेणु कोशाम्र जाम्बवैः॥८२॥

जिङ्गिनी वृषमूलानां क्वाथै र्माद्वीक सीधुभिः।

सशुक्तै र्धावनं मिश्रैर्योन्यास्राव विनाशनम्॥८३॥

कुर्यात् स तक्र गोमूत्र शुक्तैर्वा त्रिफलारसैः॥८४॥

karīra dhava nimbārka veṇu kośāmra jāmbavaiḥ॥82॥

jiṅginī vṛṣamūlānāṃ kvāthai rmārdvīka sīdhubhiḥ।

saśuktai rdhāvanam miśrairyonyāsrāva vināśanam॥83॥

kuryāt sa takra gomūtra śuktairvā triphalārasaiḥ॥84॥

Douching of the female genital tract with the decoction of

Karira – Capparis decidua

Dhava – Anogeissus latifolia

Nimba – Neem (Azadirachta indica)

Arka – Calotropis gigantea

Venu

Koshamra – Schleicheria trijuga

Jambu – Syzygium cumini

Jingini – Rhus odina and

root of Vrusha (Vasa) – Adhathoda vasica

Mrudvika – Vitis vinifera as well as Sidhu types of wine along with Sukta (vinegar) cures morbid vaginal discharges.

Similarly, douching could be done with butter- milk, cow's urine, sukta (vinegar) or the decoction of triphala [which cures morbid vaginal discharges] [82 ½ – ½ 84]

### **Pippali Ayoraja Yoga:**

पिप्पल्ययोरजःपथ्या प्रयोगा मधुना हिताः॥८४॥

pippalyayorajahpathyā prayogā madhunā hitāḥ||84||

The portion contain Pippali – Piper longum, powder (Bhasma) of Iron and Haritaki – Terminalia chebula is mixed with honey and given to the patient which is useful in curing Kaphaja Yonivyapats.

### **Recipes for Enema**

श्लेष्मलायां कटु प्रायाः समूत्रा बस्तयो हिताः।

पित्ते स मधुर क्षीरा वाते तैलाम्ल संयुताः॥८५॥

सन्निपात समुत्थायाः कर्म साधारणं हितम्॥८६॥

śleṣmalāyāṃ kaṭu prāyāḥ samūtrā bastayo hitāḥ|

pitte sa madhura kṣīrā vāte tailāmla saṃyutāḥ||85||

sannipāta samutthāyāḥ karma sādharmaṇaṃ hitam|86|

In uterine diseases of:

Kaphaja type – enema of recipes containing pungent drugs in general and cow's urine is useful.

Paittika type – enema of recipes containing sweet drugs and milk is useful.

Vatika type – enema of recipes containing oil and sour juice is useful.

Sannipatika type – all the aforesaid therapies mixed together is administered. [85- ½ 86]

### **Treatment of Rakta Yoni:**

रक्तयोन्यामसृग्वर्णैरनुबन्धं समीक्ष्य च॥८६॥

ततः कुर्याद्यथादोषं रक्तस्थापनमौषधम्।

तिल चूर्णं दधि घृतं फाणितं शौकरी वसा॥८७॥

क्षौद्रेण संयुतं पेयं वातासृग्दर नाशनम्।

वराहस्य रसो मेघः सकौलत्थोऽनिलाधिके॥८८॥

शर्करा क्षौद्रं यष्ट्याह नागरैर्वा युतं दधि।

पयस्योत्पल शालूक बिस कालीयकाम्बुदम्॥८९॥

सपयःशर्करा क्षौद्रं पैतिकेऽसृग्दरे पिबेत्॥९०॥

raktayonyāmasṛgvarṇairanubandhaṃ samīkṣya ca॥86॥

tataḥ kuryādyathādoṣaṃ raktasthāpanamauśadham।

tila cūrṇaṃ dadhi ghr̥taṃ phāṇitaṃ śaukarī vasā॥87॥

kṣaudreṇa saṃyutaṃ peyaṃ vātāsr̥gdaranāśanam।

varāhasya raso medyaḥ sakaulattho'nilādhike॥88॥

śarkarā kṣaudra yaṣṭyāhva nāgarairvā yutaṃ dadhi।

payasyotpala śālūka bisa kāliyakāmbudam॥89॥

sapayaḥśarkarā kṣaudraṃ paittike'sṛgdare pibet॥90॥

In Rakta Yoni, the physician should ascertain the association of other Doshas from the color of the blood, and respective Dosha balancing haemostatic medicines are administered.

Intake of the Yoga containing powder of Tila – Sesame, Yoghurt, ghee, Phanita (Penidium) and pig fat mixed with honey cures Asrugdara (Rakta Yoni) caused by the association of Vayu.

Intake of the soup of fatty meat of pig and Kulattha (horsegram) is useful for curing Rakta Yoni type of uterine diseases caused by the



association of Vayu.

Similarly, intake of yoghurt mixed with sugar, honey, Yasti Madhu – Glycyrrhiza glabra and Nagara (ginger) is useful in this condition.

If the rakta yoni (Asrgdara) is caused by the association of Pitta, then the patient should take:

Payasya – Impomoea paniculata (Ksira Vidari (Ipomoea paniculata / Pueraria tuberosa))

Nilotpala – blue lily

Shaluka (Rhizome of lotus),

Bisa (Lotus Stalk),

Kaliyaka (pitta Chandana (Sandalwood – Santalum album) or

Ambuda (musta – Cyperus rotundus) mixed with milk, Sugar and honey. [86 ½- ½ 90]

### **Pushyanuga Churna:**

पाठा जम्ब्वाम्रयोर्मध्यं शिलोद्धेदं रसाञ्जनम्॥९०॥

अम्बष्ठा शाल्मलीक्षेषं समङ्गां वत्सक त्वचम्।

बाह्लीकातिविषे बिल्वं मुस्तं लोध्रं स गैरिकम्॥९१॥

कट्वङ्गं मरिचं शुण्ठीं मृद्धीकां रक्त चन्दनम्।

कट्फलं वत्सकानन्ता धातकी मधुकार्जुनम्॥९२॥

पुष्येणोद्धृत्य तुल्यानि सूक्ष्म चूर्णानि कारयेत्।

तानि क्षौद्रेण संयोज्य पिबेत्तण्डुल वारिणा॥९३॥

अर्शःसु चातिसारेषु रक्तं यच्चोपवेश्यते।

दोषागन्तुकृता ये च बालानां तांश्च नाशयेत्॥९४॥

योनिदोषं रजोदोषं श्वेतं नीलं सपीतकम्।

स्त्रीणां श्यावारुणं यच्च प्रसह्य विनिवर्तयेत्॥९५॥

चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम्॥९६॥

इति पुष्यानुग चूर्णम्।

pāṭhā jambvāmrayormadhyam śilodbhedaṃ rasāñjanam॥90॥

ambaṣṭhā śālmaliśleṣaṃ samaṅgāṃ vatsaka tvacam।

bāhlikātivīṣe bilvaṃ mustaṃ lodhraṃ sa gairikaṃ||91||  
 kaṭvaṅgaṃ maricaṃ śuṅṭhīm mṛdvīkāṃ rakta candanam|  
 kaṭphalaṃ vatsakānantā dhātakī madhukārjunam||92||  
 puṣyeṇoddhṛtya tulyāni sūkṣma cūrṇāni kārayet|  
 tāni kṣaudreṇa saṃyojya pibettaṇḍula vāriṇā||93||  
 arśaḥsu cātisāreṣu raktaṃ yaccopaveśyate|  
 doṣāgantukṛtā ye ca bālānāṃ tāmśca nāśayet||94||  
 yonidoṣaṃ rajodoṣaṃ śvetaṃ nīlaṃ sapītakam|  
 strīṇāṃ śyāvāruṇaṃ yacca prasahya vinivartayet||95||  
 cūrṇaṃ puṣyānugaṃ nāma hitamātreyaṇḍujitam|96|  
 iti puṣyānuga cūrṇam|

These are made into fine powder and are culled when the moon is in Pusya constellation all in equal quantities:

Patha – Cissampelos parriera  
 seed- Pulp of Jambu – Syzygium cumini and  
 Amra – mango – Mangifera indica,  
 Silodbhava (pasana bheda – Cyclea peltata),  
 Rasanjana (Aqueous extract of Berberis aristata),  
 Ambastha (a type of Patha) – Cissampelos parriera  
 Resin of Shalmali – Salmalia malabarica  
 Samanga – Rubia cordifolia,  
 Bark of Vatsaka (Holarrhena antidysenterica Wall.),  
 Bahlika (kunkuma),  
 Ativisa – Aconitum heterophyllum  
 Bilva – Aegle marmelos  
 Musta (Cyperus rotundus),  
 Lodhra (Symplocos racemosa),  
 Gairika  
 Katvanga (aralu) – Orchis mascula  
 Maricha – Black pepper fruit – piper nigrum,  
 Sunthi – Zingiber officinale  
 Mrdvika – Vitis vinifera

Rakta Chandana (Sandalwood – Santalum album),  
Katphala – Myrica nagi,  
Vatsaka (Holarrhena antidysenterica Wall.) (fruits),  
Ananta

Dhataki – Woodfordia fruticosa,  
Madhuka– Licorice – Glycyrrhiza glabra and  
Arjuna – Terminalia arjuna

This powder is mixed with honey, and taken along with rice water  
(Tandula Vari).

It effectively cures

Arsas (piles) and

Rakta atisara – diarrhoea associated with bleeding, and

Disease of infants caused by Doshas (endogenous) and exogenous  
factors.

It effectively cures uterine and menstrual disorders associated with  
white, blue, yellow, brownish, black and pinkish discharges.

This useful recipe called Pusyanuga Churna is held in high esteem  
by Lord Areya. Thus, ends the description of Pusyanuga Churna.

[90 ½ – ½ 96]

**Read more about Pushyanuga Churna**

### **Recipes for Rakta Yoni (Asrugdara)**

तण्डुलीयक मूलं तु सक्षौद्रं तण्डुलाम्बुना॥९६॥

रसाञ्जनं च लाक्षां च छागेन पयसा पिबेत्।

पत्रकल्कौ घृते भृष्टौ राजादन कपित्थयोः॥९७॥

पित्तानिलहरौ, पैते सर्वथैवास्रपित्तजित्।

मधुकं त्रिफलां लोधं मुस्तं सौराष्ट्रिकां मधु॥९८॥

मद्यै निर्म्ब गुडूच्यौ वा कफजेऽसृग्दरे पिबेत्।

विरेचनं महातिकं पैतिकेऽसृग्दरे पिबेत्॥९९॥

हितं गर्भ परिस्त्रावे यच्चोक्तं तच्च कारयेत्॥१००॥

taṇḍulīyaka mūlaṃ tu sakṣaudraṃ taṇḍulāmbunā॥96॥

rasāñjanaṃ ca lākṣāṃ ca chāgena payasā pibet|  
patrakalkau ghr̥te bhr̥ṣṭau rājādana kapitthayoḥ||97||  
pittānilaharau, paitte sarvathaivāsrappittajit|  
madhukaṃ triphalāṃ lodhraṃ mustaṃ saurāṣṭrikāṃ madhu||98||  
madyai nimba guḍūcyau vā kaphaje'srgdare pibet|  
virecanaṃ mahātiktaṃ paittike'srgdare pibet||99||  
hitaṃ garbha parisrāve yaccoktaṃ tacca kārayet|100|

For Asgdara, the following recipes are used:

The paste of the root of Tanduliyaka mixed with honey is taken along with rice water (tandulambu).

Rasanjana and Laksa are taken along with goat's milk.

The paste of the leaves of Rajadana and Kapittha (Feronia limonia) sizzled with ghee. This recipe alleviates pitta and Vayu.

In Paittika type of Asrgdara, the paste of Madhuka – Madhuca longifolia, Haritaki – Terminalia chebula, Bibhitaka – Terminalia bellerica, Amalaki – Phyllanthus, emblica, Lodhra (Symplocos racemosa), Musta (Cyperus rotundus), Saurastrika and honey is taken. It cures Rakta Pitta (an ailment characterized by bleeding from different parts of the body).

In Kaphaja type of Asrgdara, Nimba – Neem (Azadirachta indica) and Guduchi – Tinospora cordifolia is taken along with alcohol.

In Paittika type of Asrgdara, Purgation with Trivrt – Operculina turpethum, etc., is given, and the patient should take Maha Tiktaka Ghrita (Chikitsa 7: 144-150)

Therapeutic measures described for the management of Garbha Srva (threatened abortion) is used (Sarira 8: 24). [96 ½ – ½ 100]

### **Kashmaryadi Ghrita:**

काश्मर्य कुटज क्वाथ सिद्धमुत्तर बस्तिना||१००||

रक्तयोन्यरजस्कानां पुत्रघ्न्याश्च हितं घृतम्|

kāśmārya kuṭaja kvātha siddhamuttara bastinā||100||

raktayonyarajaskānāṃ putraghnyāśca hitaṃ ghr̥tam|  
Ghee cooked with the decoction of Kashmarya and Kutaja –  
Connessi (Holarrhena antidysenterica Wall.) Is used for vaginal  
douche which is beneficial for the treatment of uterine diseases like  
Rakta Yoni, Arajaska and Putraghni. [100 ½ – ½ 101]

### **Treatment of Arajaska – amenorrhea:**

मृगाजाविवराहासृग्दध्यम्ल फल सर्पिषा ||१०१||

अरजस्का पिबेत् सिद्धं जीवनीयैः पयोऽपि वा|

mṛgājāvivarāhāsṛgdadhyamla phala sarpiṣā ||101||

arajaskā pibet siddham jīvanīyaiḥ payo'pi vā|

The woman suffering from Arajaska (amenorrhoea) type of uterine  
disease should drink the blood of deer, Goat, sheep and pig mixed  
with Yoghurt, juice of sour fruits and ghee.

She may also take the milk boiled with herbs belonging to Jivaniya  
Group (Jivaka – Malaxis acuminata, Rishabhaka – Manilkara  
hexandra, Meda – Polygonatum cirrhifolium, Maha Meda –  
Polygonatum cirrhifolium, Kakoli – Fritillaria roylei, Ksira, Kakoli –  
Fritillaria roylei, Mudga Parni –Teramnus labialis, Mashaparni,  
Jivanti – Leptadenia reticulata and Madhuka– Licorice). [101 ½ –  
½ 102]

### **Taila Uttara Basti for Karnini Etc**

कर्णिन्य चरणाशुष्कयोनि प्राक्चरणासु च||१०२||

कफवाते च दातव्यं तैलमुत्तर बस्तिना|

karṇinya caraṇāśuṣkayoni prākcharaṇāsu ca||102||

kaphavāte ca dātavyaṃ tailamuttara bastinā|

In Karnini, Acharana, Shushka Yoni, Prakcharana and such other  
diseases caused by Kapha as well as Vayu, the patient is given  
vaginal douche with the medicated oil prepared by boiling oil with

drugs belonging to Jeevaniya group (Jivaka – Malaxis acuminata, Rishabhaka – Manilkara hexandra, Meda – Polygonatum cirrhifolium, Maha meda, Kakoli – Fritillaria roylei, Ksira Kakoli – Fritillaria roylei, Mudga parni – Phaseolus trilobus, Mashaparni – Teramnus labialis, Jivanti – Leptadenia reticulata and Madhuka – Madhuca longifolia). [102 ½- ½ 103]

### **Treatment of Acharana:**

गोपित्ते मत्स्यपित्ते वा क्षौमं त्रिःसप्तभावितम्||१०३||

मधुना किण्व चूर्णं वा दद्यादचरणापहम्|

स्रोतसां शोधनं कण्डू क्लेद शोफहरं च तत्||१०४||

gopitte matsyapitte vā kṣaumaṃ triḥsaptabhāvitam||103||

madhunā kiṅva cūrṇaṃ vā dadyādacaraṇāpaham|

srotasāṃ śodhanaṃ kaṇḍū kleḍa śophaharaṃ ca tat||104||

For the cure of Acharana, a piece of silk cloth impregnated for 21 times with cow's bile or fish- bile, and kept inserted into the vaginal tract.

Similarly, for the cure of this ailment, the powder of yeast mixed with honey may be kept inside the genital tract. This cleanses the genital tract, and removes itching, sloughening as well as oedema in the vagina [103 ½ – 104]

### **Treatment of Prakcharana and Aticharana**

वातघ्नैः शतपाकैश्च तैलैः प्रागतिचारिणी|

आस्थाप्या चानुवास्या च स्वेद्या चानिलसूदनैः||१०५||

स्नेहद्रव्यैस्तथाऽऽहारैरुपनाहैश्च युक्तितः|

vātaghnaiḥ śatapākaiśca tailaiḥ prāgaticāriṇī|

āsthāpyā cānuvāsyā ca svedyā cānilasūdanaiḥ||105||

snehadravyaistathā"ḥārairupanāhaiśca yuktitaḥ|

In Prakcharana and Aticharana, the patient is given Asthapana and Anuvasana Basti with the medicated oil cooked for 100 times with Vata balancing medicines. Thereafter, Swedana is appropriately given with fat, food preparations and Upanaha (hot poultice) prepared with drugs which alleviate Vayu. [105 – ½ 106]

### **Treatment of Vamini:**

शताह्वा यवगोधूम किण्व कुष्ठ प्रियङ्गुभिः॥१०६॥

बलाखुपर्णिकाश्र्याह्वैः संयावो धारणः स्मृतः।

śatāhvā yavagodhūma kiṇva kuṣṭha priyaṅgubhiḥ॥106॥

balākhuparṇikāśryāhvaiḥ saṃyāvo dhāraṇaḥ smṛtaḥ।

The Samyava (Utkarika or thick gruel) prepared of Shatahva, Barley, wheat, yeast, Kushta – Saussurea lappa, Priyangu (Callicarpa macrophylla), Bala – Sida cordifolia, AkhuParnika and Sryahva (Gandha phiroja) is kept inserted in the genital tract [which helps in the embedment of the embryo in the uterus of the woman suffering from Vamini]. [106 ½ – ½ 107]

### **Treatment of Vamini and Upapluta**

वामिन्युपप्लुतानां च स्नेह स्वेदादिकः क्रमः॥१०७॥

कार्यस्ततः स्नेह पिचुस्ततः सन्तर्पणं भवेत्।

vāminyupaplutānāṃ ca sneha svedādikaḥ kramaḥ॥107॥

kāryastataḥ sneha picustataḥ santarpanaṃ bhavet।

In Vamini and Upapluta, therapies like Snehana, Swedana etc are given. Thereafter, the tampon (Pichu) soaked with the medicated oil is inserted into the vagina for providing nourishment to the genital tract. [107 ½ – ½ 108]

### **Treatment of Vipluta**

शल्लकी जिङ्गिनी जम्बू धव त्वक्पञ्च वल्कलैः॥१०८॥

कषायैः साधितः स्नेहपिचुः स्याद्विप्लुतापहः।

śallakī jīnginī jambū dhava tvakpañca valkalaiḥ||108||

kaṣāyaiḥ sādhitāḥ snehapicuḥ syādviplutāpahāḥ।

Oil is cooked with the decoction of

Sallaki – *Boswellia serrata*

Jingini – *Lania grandis* and

the barks of Jambu – *Eugenia jambolana*

Dhava – *Anogeissus latifolia*

Nyagrodha – *Ficus bengalensis*

Udumbara – *Ficus racemosa*

Asvattha – *Ficus religiosa*

Parisa – *Ficus arnottiana* and

Plaksa – *Ficus lacor*

Tampoon soaked with this medicated oil is kept inserted into the genital tract which cures *Vipulta Yonivyapat*. [108 ½ – ½ 109]

### **Treatment of Karnini [Kusthadi Varti]**

कर्णिन्यां वर्तिका कुष्ठ पिप्पल्यर्काग्र सैन्धवैः||१०९||

बस्त मूत्रकृता धार्या सर्वं च श्लेष्मनुद्धितम्।

karṇinyāṃ vartikā kuṣṭha pippalyarkāgra saindhavaiḥ||109||

basta mūtrakṛtā dhāryā sarvaṃ ca śleṣmanuddhitam।

Varti (medicated bougie) is prepared of Kushta – *Saussurea lappa*, Pippali – *Piper longum*, buds of Arka – *Calotropis gigantea* and rock salt by triturating with goat's urine.

It is kept inserted into the vagina which cures Karnini type of uterine diseases. All the therapeutic measures prescribed for the treatment of diseases caused by kapha are also beneficial for the cure of this ailment. [109 ½ – ½ 110]



### Treatment of Udavarta:

त्रैवृतं स्नेहनं स्वेदो ग्राम्यानूपौदका रसाः॥११०॥

दशमूल पयो बस्तिश्चोदावर्तानिलार्तिषु।

त्रैवृतेनानुवास्या च बस्तिश्चोत्तरसञ्जितः॥१११॥

एतदेव महायोन्यां स्रस्तायां च विधीयते।

traivṛtaṃ snehanaṃ svedo grāmyānūpaudakā rasāḥ॥110॥

daśamūla payo bastiścodāvartānilārtiṣu।

traivṛtenānuvāsya ca bastiścottarasañjītaḥ॥111॥

etadeva mahāyonyāṃ srastāyāṃ ca vidhīyate।

In Udavarta Yonivyapat and in Vatika type of Pain, Snehana with Traivrta (ghee, oil and muscle fat), Swedana and Mamsarasa of domesticated (gramya), marshy land (Anupa) inhabiting and aquatic animals (Audaka) are useful. In this disease, enema with Dashamoola ksheerapaka (milk boiled with Dashamoola) is also useful.

The patient is given Anuvasana Basti and Uttarabasti (vaginal douche) with Traivrta (ghee, oil and muscle fat).

The aforesaid therapeutic measures are also to be adopted for the treatment of Maha Yoni and for prolapse of uterus. [110 ½- ½ 112]

### Treatment of Maha Yoni:

वसा ऋक्ष वराहाणां घृतं च मधुरैः शृतम्॥११२॥

पूरयित्वा महायोनिं बध्नीयात् क्षौम लक्तकैः।

vasā ṛkṣa varāhāṇāṃ ghr̥taṃ ca madhuraiḥ śṛtaṃ॥112॥

pūrayitvā mahāyonim badhniyāt kṣauma laktakaiḥ।

Vasa (muscle fat) of bears and pigs, and Ghee is cooked by adding the herbs belonging to sweet group (Vimanasthana 8/139). This recipe of medicated fat is kept inserted into the vagina of the

woman suffering from Maha Yoni Yonivyapat. The vagina bebandaged with silk cloth. [112 ½ -1/2 113]

### **Treatment of Prolapse Uterus – Prasruta Yoni Vyapat:**

प्रस्रस्तां सर्पिषाऽभ्यज्य क्षीरं स्विन्नां प्रवेश्य च॥११३॥

बध्नीयाद्वेशवारस्य पिण्डेनामूत्रकालतः।

prasrastāṃ sarpiṣā'bhyajya kṣīra svinnāṃ praveśya ca॥113॥

badhnīyādveśavārasya piṇḍenāmūtrakālataḥ।

In the case of Prasruta (prolapsed of uterus), the uterus is massaged with ghee, fomented with warm milk and inserted into its normal position. Thereafter, the vagina is tied with a pad of Vesavara (a type of meat preparation) till there is the urge for urination. [113 ½ – ½ 114]

### **Importance of balance of Vata in uterine Diseases**

यच्च वात विकाराणां कर्मोक्तं तच्च कारयेत्॥११४॥

सर्वव्यापत्सु मतिमान्महायोण्यां विशेषतः।

नहि वातादृते योनिर्नारीणां सम्प्रदुष्यति॥११५॥

शमयित्वा तमन्यस्य कुर्याद्दोषस्य भेषजम्॥११६॥

yacca vāta vikārāṇāṃ karmoktaṃ tacca kārayet॥114॥

sarvavyāpatsu matimānmahāyonyāṃ viśeṣataḥ।

nahi vātādṛte yoni rnārīṇāṃ sampraduṣyati॥115॥

śamayitvā tamanyasya kuryāddoṣasya bheṣajam॥116॥

In all types of uterine disorders, and especially in Maha Yoni variety, a wise physician should administer all the therapeutic measures prescribed for the treatment of diseases caused by Vayu. A woman never suffers from uterine diseases except as a result of affliction by increased Vata Dosha. Therefore, first, the aggravated Vayu is alleviated, and only thereafter, therapies are administered for the alleviation of other Doshas.

## Treatment of Leucorrhoea – Pandura Asrugdara:

रोहीतकान्मूलकल्कं पाण्डुरेऽसृग्दरे पिबेत्॥११६॥  
जलेनामलकीबीजं कल्कं वा स सिता मधुम्।  
मधुनाऽऽमलकाच्चूर्णं रसं वा लेहयेच्च ताम्॥११७॥  
न्यग्रोधत्वक्कषायेण लोध्र कल्कं तथा पिबेत्।  
आस्रावे क्षौम पट्टं वा भावितं तेन धारयेत्॥११८॥  
प्लक्ष त्वक्चूर्णं पिण्डं वा धारयेन्मधुना कृतम्।  
योन्या स्नेहाक्तया लोध्र प्रियङ्गु मधुकस्य वा॥११९॥  
धार्या मधुयुता वर्तिः कषायाणां च सर्वशः।  
स्राव च्छेदार्थमभ्यक्तां धूपयेद्वा घृता प्लुतैः॥१२०॥  
सरला गुग्गुलु यवैः स तैल कटु मत्स्यकैः।  
कासीसं त्रिफला काङ्क्षी समङ्गाऽऽम्रास्थि धातकी॥१२१॥  
पैच्छिल्ये क्षौद्र संयुक्तश्चूर्णो वैशद्यकारकः।  
पलाश सर्ज जम्बू त्वक्समङ्गा मोच धातकीः॥१२२॥  
स पिच्छिला परिक्लिन्ना स्तम्भनः कल्क इष्यते।  
स्तब्धानां कर्कशानां च कार्यं मार्दव कारकम्॥१२३॥  
धारयेद्वेशवारं वा पायसं कृशरां तथा।  
दुर्गन्धानां कषायः स्यात्तौवरः कल्क एव वा॥१२४॥  
चूर्णं वा सर्व गन्धानां पूति गन्धापकर्षणम्।  
एवं योनिषु शुद्धासु गर्भं विन्दन्ति योषितः॥१२५॥  
अदुष्टे प्राकृते बीजे जीवोपक्रमणे सति॥१२६॥  
पञ्चकर्म विशुद्धस्य पुरुषस्यापि चेन्द्रियम्॥१२६॥  
परीक्ष्य वर्णं दोषाणां दुष्टं तद्घ्नैरुपाचरेत्॥१२७॥  
rohītakānmūlakalkaṃ pāṇḍure'srḡgdare pibet॥116॥  
jalenāmalakībījaṃ kalkaṃ vā sa sitā madhum।  
madhunā"malakāccūrṇaṃ rasaṃ vā lehayecca tām॥117॥  
nyagrodhatvakkaṣāyeṇa lodhra kalkaṃ tathā pibet।  
āsrāve kṣauma paṭṭaṃ vā bhāvitaṃ tena dhārayet॥118॥

plakṣa tvakcūrṇa piṇḍaṃ vā dhārayenmadhunā kṛtam|  
 yonyā snehāktayā lodhra priyaṅgu madhukasya vā||119||  
 dhāryā madhuyutā vartiḥ kaṣāyāṇāṃ ca sarvaśaḥ|  
 srāva cchedārthamabhyaktāṃ dhūpayedvā gṛtā plutaiḥ||120||  
 saralā guggulu yavaiḥ sa taila kaṭu matsyakaiḥ|  
 kāśisaṃ triphalā kāṅkṣī samaṅgā”mrāsthi dhātakī||121||  
 paicchilye kṣaudra saṃyuktaścūrṇo vaiśadyakārah|  
 palāśa sarja jambū tvaksamaṅgā moca dhātakīḥ||122||  
 sa picchilā pariklinnā stambhanaḥ kalka iṣyate|  
 stabdhānāṃ karkaśānāṃ ca kāryaṃ mārḍava kārakam||123||  
 dhārayedveśavāraṃ vā pāyasaṃ kṛśarāṃ tathā|  
 durgandhānāṃ kaṣāyaḥ syāttauvaraḥ kalka eva vā||124||  
 cūrṇaṃ vā sarva gandhānāṃ pūti gandhāpakarṣaṇam|  
 evaṃ yoniṣu śuddhāsu garbhaṃ vindanti yoṣitaḥ||125||  
 aduṣṭe prākṛte bīje jīvopakramaṇe sati|126|  
 pañcakarma viśuddhasya puruṣasyāpi cendriyam||126||  
 parīkṣya varṇai rdoṣāṇāṃ duṣṭaṃ tadghnairupācaret|127|

### **Treatment of Leucorrhoea – Pandura Asrugdara:**

For the cure of Pandura Asrugdara (Leucorrhoea) and for its associated ailments, the patient should use following recipes: Paste of the root of Rohitaka is mixed with sugar, and taken along with water.

Paste of the seeds (Pulp) of Amalaki – Phyllanthus, emblica is mixed with sugar and honey, and taken along with water.

The powder or the juice of Amalaki – Phyllanthus, emblica is mixed with honey and made to linctus which the patient should use.

In the aforesaid manner, she should take the paste of Lodhra (Symlocos racemosa) along with the decoction of the bark of Nyagrodha – Ficus bengalensis.

If there is profuse white discharge from the genital tract, then a piece of silken cloth impregnated with the decoction of the bark of Nyagrodha – Ficus bengalensis is kept inserted in the vagina.

The powder of the bark of Plaksha – *Ficus lacor* is made to a lump by triturating with honey. This is kept inserted in the vagina after anointing the part with fat.

The powder of Lodhra (*Symplocos racemosa*), Priyangu (*Callicara macrophylla*) and Madhuka– Licorice – *Glycyrrhiza glabra* is made to a lump by triturating with honey. This is kept inserted in the vagina after anointing the part with fat.

The varti (medicated bougie) prepared of astringent drugs and honey is kept inserted in the vagina.

For checking the discharge, the vagina is oleated, and thereafter, fumigated by Sarala, Guggulu (*Commifora mukul Engl.*) And barley mixed with butter, or by bitter fish (*saphari*) mixed with oil.

If there is sliminess of Vagina, then the powder of Kasisa, Haritaki—*Terminalia chebula*, Bibhitaka – *Terminalia bellerica*, Amalaki – *Phyllanthus emblica*, Kanksi mixed with honey. This is kept inserted into the genital tract which makes it non- slimy.

If there is sliminess and stickiness of vagina, then the paste of Palasha – *Butea monosperma*, Sarja (*Vateria indica*), bark of Jambu – *Eugenia jambolana*, Samanga – *Rubia cordifolia*, Moca and Dhataki – *Woodfordia fruticosa* is kept inserted into the genital tract which is stambhana (Arrests exudation).

In the case of stiffness and roughness of Vagina, softening remedies is used. For this, Vesavara (a type of meat preparation), Payasa (preparation of milk and rice) and Krsara (preparation of Pulses) is kept inserted in the vagina.

If there is foul smell in vagina, the decoction or the paste of Tuvaraka or the powder of Sarva Gandha (group of aromatic drugs) is kept inserted into the genital tract which works as deodorant.

When the gynecic organs get cleansed by the aforesaid measures, the woman becomes capable of conception pro d the sperm of her husband and her own ovum are unpolluted, and possessed of natural attributes, and there is entry of the Jiva (soul).

Even if the man is cleansed of his physical morbidities by the

administration of Pancha Karma (5 elimination therapies) his semen is examined, and from its colour, the nature of the afflicting Doshas (if any) is ascertained. If any morbidity of Doshas is found, then it is corrected by appropriate therapeutic measures. [116 ½ – ½ 127]

Thus, it is said

भवन्ति चात्र-

सलिङ्गा व्यापदो योनेः स निदान चिकित्सिताः॥१२७॥

उक्ता विस्तरतः सम्यङ्मुनिना तत्त्वदर्शिना।

bhavanti cātra

saliṅgā vyāpado yoneḥ sa nidāna cikitsitāḥ॥127॥

uktā vistarataḥ samyaṅmuninā tattvadarśinā।

The great Sage having spiritual insight has explained above in detail the signs symptoms, etiology and treatment of various types of Yoni Vyapat (uterine disorders). [127 ½ – ½ 128]

### **Dialogue between disciple and Preceptor**

पुनरेवाग्निवेशस्तु पप्रच्छ भिषजां वरम्॥१२८॥

आत्रेयमुपसङ्गम्य शुक्रदोषास्त्वयाऽनघ!

रोगाध्याये समुद्दिष्टा ह्यष्टौ पुंसामशेषतः॥१२९॥

तेषां हेतुं भिषक्श्रेष्ठ! दुष्टादुष्टस्य चाकृतिम्।

चिकित्सितं च कात्स्नर्येन क्लैब्यं यच्च चतुर्विधम्॥१३०॥

उपद्रवेषु योनीनां प्रदरो यश्च कीर्तितः।

तेषां निदानं लिङ्गं च चिकित्सां चैव तत्त्वतः॥१३१॥

समास व्यास भेदेन प्रब्रूहि भिषजांवर!

तस्मै शुश्रूषमाणाय प्रोवाच मुनिपुङ्गवः॥१३२॥

punarevāgniveśastu papraccha bhiṣajāṃ varam॥128॥

ātreyamupasaṅgamyā śukradoṣāstvayā'nagha!

rogādhyāye samuddiṣṭā hyaṣṭau puṃsāmaśeṣataḥ||129||  
teṣāṃ hetuṃ bhiṣakśreṣṭha! duṣṭāduṣṭasya cākṛtim|  
cikitsitaṃ ca kārtsnyena klaibyaṃ yacca caturvidham||130||  
upadraveṣu yonīnāṃ pradaro yaśca kīrtitaḥ|  
teṣāṃ nidānaṃ liṅgaṃ ca cikitsāṃ caiva tattvataḥ||131||  
samāsa vyāsa bhedena prabrūhi bhiṣajāmvara!|  
tasmai śuśrūṣamāṇāya provāca munipuṅgavaḥ||132||

Again, Agnivesha approached Atreya, the foremost physician and asked, "Oh, Sinless one and foremost among the physicians!, in **Sutrasthana 19:3**, you have stated in brief that there are 8 types of seminal defects. Please explain us the etiology, signs and symptoms of normal and abnormal semen, and the treatment in their entirety.

Similarly, O foremost Physician! Kindly explain us the etiology, signs and symptoms, and treatment of Klaibya (impotency) which is described to be of 4 types and Pradara (menorrhagia) which is enumerated to be one of the complications of uterine diseases (Shloka 39) appropriately both in brief and in detail".

To the disciple desirous of hearing these details, the Foremost among the physicians (Atreya) replied as follows (to be described in the subsequent verses) [128 ½ -132]

## **Seminal Defects**

### **Importance of Beeja – semen / sperm**

बीजं यस्माद्व्यवाये तु हर्ष योनि समुत्थितम्|

शुक्रं पौरुषमित्युक्तं तस्माद्वक्ष्यामि तच्छृणु||१३३||

bījaṃ yasmādvyaavāye tu harṣa yoni samutthitam|

śukraṃ pauruṣamityuktaṃ tasmādvakṣyāmi tacchṛṇu||133||

During sexual intercourse, semen gets ejaculated as a result of excitement. It is the sign of masculinity. The reason for which it is

called Bija or seed (the ingredient of procreation) (addressed by Atreya to disciple Agnivesha). [133]

### **Infertility of Polluted Semen**

यथा बीजमकालाम्बु कृमि कीटाग्निदूषितम्।

न विरोहति सन्दुष्टं तथा शुक्रं शरीरिणाम्॥१३४॥

yathā bījamakālāmbu kṛmi kīṭāgnidūṣitam।

na virohati sanduṣṭam tathā śukraṃ śarīriṇām॥134॥

As a seed does not grow when impaired by un-seasonal implantation and when afflicted by water microbes, insects and fire, similarly the vitiated or polluted semen in human beings does not help in the precreation of an offspring. [134]

### **Etiology of seminal Pollution – Shukra Dosha Nidana:**

अतिव्यवायाद्व्यायामादसात्म्यानां च सेवनात्।

अकाले वाऽप्ययोनौ वा मैथुनं न च गच्छतः॥१३५॥

रूक्ष तिक्त कषायातिलवणाम्लोष्णसेवनात्।

नारीणामरसज्ञानां गमनाज्जरया तथा॥१३६॥

चिन्ता शोकादविस्रम्भाच्छस्त्रक्षाराग्नि विभ्रमात्।

भयात्क्रोधादभीचाराद्व्याधिभिः कर्शितस्य च॥१३७॥

वेगाघातात् क्षताच्चापि धातूनां सम्प्रदूषणात्।

दोषाः पृथक् समस्ता वा प्राप्य रेतोवहाः सिराः॥१३८॥

शुक्रं सन्दूषयन्त्याशु ...॥१३९॥

ativyavāyādvāyāmādasātmyānām ca sevanāt।

akāle vā'pyayonau vā maithunaṃ na ca gacchataḥ॥135॥

rūkṣa tikta kaṣāyātilavaṇāmloṣṇasevanāt।

nārīṇāmarasajñānām gamanājjarayā tathā॥136॥

cintā śokādavisrambhācchastrakṣārāgni vibhramāt।

bhayātkrodhādabhicārādvādhībhiḥ karśitasya ca॥137॥

vegāghātāt kṣatāccāpi dhātūnām sampradūṣaṇāt।



doṣāḥ pṛthak samastā vā prāpya retovahāḥ sirāḥ||138||  
śukraṃ sandūṣayantyāśu ...|139|

### **Factors which cause seminal pollution:**

Excessive sexual indulgence

Excessive physical exercise

Intake of unwholesome food

Untimely sexual intercourse

Sexual intercourse through tracks other than the female genital organ

Abstinence from sexual rapport during appropriate time

Intake of food which are exceedingly dry, bitter, astringent, saline, sour and hot

Sexual intercourse with women who are not passionate

Old age, worry, grief and lack of confidence [in the sexual partner]

Injury by sharp instruments, alkalies (Ksara) and cauterization (agnikarma)

Fear, anger and application of black magic (Abhicara)

Emaciation by diseases

Suppression of the manifested natural Urges and

Injury to and vitiation of tissue elements

Because of the above mentioned factors, the Doshas individually or jointly get aggravated, and reach the seminal channels instantaneously to vitiate the semen. [135 -1/4 139]

### **Seminal Morbidities – 8 Shukra Doshā**

... तद्वक्ष्यामि विभागशः|

फेनिलं तनु रूक्षं च विवर्णं पूति पिच्छिलम्||१३९||

अन्य धातूप संसृष्टमवसादि तथाऽष्टमम्|

... tadvakṣyāmi vibhāgaśaḥ|

phenilaṃ tanu rūkṣaṃ ca vivarṇaṃ pūti picchilam||139||

anya dhātūpa saṃsrṣṭamavasādi tathā'ṣṭamam|

Now the differing types of seminal morbidities will be described by me (Atreya). These are of 8 types as follows:

Phenila (frothy semen)

Tanu (thin semen)

Ruksa (dry semen)

Vivarna (discoloured semen)

Puti (semen with putrid smell)

Picchila (slimy semen)

Anya dhatu-Samsrsta (semen mixed with other tissue elements)

and

Avasadi (semen sinking to the bottom when placed on water). [139 ¾- ½ 140]

### **Vataja Shukra Dosha – Seminal Morbidities Caused by Vayu**

फेनिलं तनु रूक्षं च कृच्छ्रेणाल्पं च मारुतात्||१४०||

भवत्युपहतं शुक्रं न तद्गर्भाय कल्पते|

phenilam tanu rūkṣam ca kṛcchreṇālpam ca mārutāt||140||

bhavatyupahataṃ śukraṃ na tadgarbhāya kalpate|

When the semen is vitiated by Vayu, it becomes frothy, thin, and dry.

It gets ejaculated with pain, and in small quantity. This type of vitiated semen does not help in conception. [140 ½ – ½ 141]

### **Seminal defects caused by Pitta**

सनीलमथवा पीतमत्युष्णं पूतिगन्धि च||१४१||

दहल्लिङ्गं विनिर्याति शुक्रं पित्तेन दूषितम्|

sanīlamathavā pītamatyuṣṇam pūtigandhi ca||141||

dahallīṅgaṃ viniryāti śukraṃ pittena dūṣitam|

If the semen is vitiated by Pitta, then it becomes blue or yellow in colour, excessively hot and putrid in smell. It causes burning sensation in the phallus during ejaculation [141 ½ – ½ 142]

### **Seminal morbidities caused by Kapha**

श्लेष्मणा बद्धमार्गं तु भवत्यत्यर्थं पिच्छिलम्॥१४२॥

śleṣmaṇā baddhamārgaṃ tu bhavatyatyartha picchilam॥142॥

If the semen is obstructed by the aggravated kapha, then it becomes exceedingly slimy. [142 ½]

### **Semen associated with Blood:**

स्त्रीणामत्यर्थं गमनादभिघातात् क्षतादपि।

शुक्रं प्रवर्तते जन्तोः प्रायेण रुधिरान्वयम्॥१४३॥

strīṇāmatyārtha gamanādabhighātāt kṣatādapi।

śukraṃ pravartate jantoh̄ prāyeṇa rudhirānvayam॥143॥

Because of excessive sexual intercourse with women Injury or ulceration, the semen gets ejaculated generally in association with blood. [143]

### **Avasadi Shukra:**

वेग सन्धारणाच्छुक्रं वायुना विहतं पथि।

कृच्छ्रेण याति ग्रथितमवसादि तथाऽऽष्टमम्॥१४४॥

vega sandhāraṇācchukraṃ vāyunā vihatam̄ pathi।

kṛcchreṇa yāti grathitamavasādi tathā"ṣṭamam॥144॥

Because of the suppression of the manifested urge for sex, the semen gets obstructed in its course by the aggravated Vayu, Thus, making it grathita (Knotty) and Avasadi (which sinks when placed over water). This semen associated with the 8 type of morbidity gets ejaculated with difficulty. [144]

इति दोषाः समाख्याताः शुक्रस्याष्टौ सलक्षणाः।

iti doṣāḥ samākhyātāḥ śukrasyāṣṭau salakṣaṇāḥ।

Thus, the 8 types of semen are described with reference to their signs and symptoms. [1/2 145]

### **Shuddha Shukra Lakshana: Signs of Pure semen:**

स्निग्धं घनं पिच्छिलं च मधुरं चाविदाहि च॥१४५॥

रेतः शुद्धं विजानीयाच्छ्वेतं स्फटिक सन्निभम्॥१४६॥

snigdham ghanam picchilam ca madhuram cāvidāhi ca॥145॥

retaḥ śuddham vijāniyācchvetaṁ sphaṭika sannibham॥146॥

The semen which is

Snigdham (unctuous),

Ghanam – dense,

Picchilam – slimy,

Madhuram – sweet,

Vidahi – non-irritating and

Sphatika sannibham – white (transparent) like a crystal is to know as pure or normal [145 ½- ½ 146]

### **Shukradosha Chikitsa Sutra:**

वाजीकरणयोगैस्तैरुपयोग सुखै र्हितैः॥१४६॥

रक्तपित्तहरै र्योगै र्योनिव्यापदिकैस्तथा।

दुष्टं यदा भवेच्छुक्रं तदा तत् समुपाचरेत्॥१४७॥

घृतं च जीवनीयं यच्च्यवनप्राश एव च।

गिरिजस्य प्रयोगश्च रेतोदोषानपोहति॥१४८॥

vājīkaraṇayogaistairupayoga sukhai rhitaiḥ॥146॥

raktapittaharai ryogai ryonivyāpadikaistathā।

duṣṭam yadā bhavecchukram tadā tat samupācaret॥147॥

ghṛtam ca jīvanīyam yaccyavanaprāśa eva ca।

girijasya prayogaśca retodoṣānapohati॥148॥ `

For the treatment of the vitiated semen, the following measures are taken:

Aphrodisiac recipes which are pleasant to use and beneficial Therapeutic measures described for the treatment of Rakta Pitta (an ailment characterized by bleeding from different parts of the body- **Charaka Chikitsa 4th chapter**)

Therapeutic measures described (earlier in this chapter) for the Jivaniya group- Sutra 4: 9)

Chyavana Prasa (Chikitsa 1:1:62-74) and Shilajatu (Chikitsa 1:3:48- 65)

### **Vataja Shukra Dosha Chikitsa**

वातान्विते हिताः शुक्रे निरूहाः सानुवासनाः।

vātānvite hitāḥ śukre nirūhāḥ sānuvāsanaḥ।

In Vataja Shukra Dosha, the patient is given Niruha and Anuvasana Basti. [1/2 149]

### **Treatment of Seminal Morbidities Caused by Pitta:**

अभयामलकीयं च पैत्ते शस्तं रसायनम् ॥१४९॥

abhayāmalakīyaṃ ca paitte śastaṃ rasāyanam ॥149॥

In the seminal morbidities caused by the aggravated Pitta, the patient is given Abhayamalakiya Rasayana (Chikitsa 1:1: 76- 77) [149 ½]

### **Treatment of seminal Morbidities caused by Kapha**

मागध्यमृतलोहानां त्रिफलाया रसायनम्।

कफोत्थितं शुक्रदोषं हन्याद्बल्लातकस्य च॥१५०॥

māgadhyaṃṛtalohānāṃ triphalāyā rasāyanam।

kaphoththitaṃ śukradoṣaṃ hanyādbhallātakasya ca॥150॥

Pippali–Rasayana (Chikitsa 1:3 32-35), Amalaki Rasayana (Chikitsa 1:1: 75), Loha –Rasayana (Chikitsa 1:2: 13) cure Kaphaja Shukradosha. [150]

### **Treatment of seminal Morbidities Caused by Association of Other Dhatus:**

यदन्यधातु संसृष्टं शुक्रं तद्वीक्ष्य युक्तितः।

यथादोषं प्रयुञ्जीत दोष धातुभिषग्जितम्॥१५१॥

yadanyadhātu saṁsṛṣṭaṁ śukraṁ tadvīkṣya yuktitaḥ।

yathādoṣaṁ prayuñjīta doṣa dhātubhiṣagjitam॥151॥

If seminal morbidities are caused by the vitiated tissue elements, then after ascertaining their nature and those of the vitiated Doshas, the patient is given appropriate therapeutic measures for the correction of the concerned Doshas and tissue elements. [151]

### **Treatment of seminal Morbidities in General**

सर्पिः पयो रसाः शालि र्यवगोधूम षष्टिकाः।

प्रशस्ताः शुक्र दोषेषु बस्ति कर्म विशेषतः॥१५२॥

इत्यष्टशुक्रदोषाणां मुनिनोक्तं चिकित्सितम्॥१५३॥

sarpiḥ payo rasāḥ śāli ryavagodhūma ṣaṣṭikāḥ।

praśastāḥ śukra doṣeṣu basti karma viśeṣataḥ॥152॥

ityaṣṭaśukradoṣāṇāṁ muninoktaṁ cikitsitam॥153॥

Ghee, milk, meat soup, food ingredients like Shali (rice), barley, wheat and Sastika rice and medicated enema in special are very useful for correcting the treatment of eight types of seminal morbidities. [152 -1/2 153]

### **IMPOTENCY (KLAIBYA)**

#### **Varieties of Impotency:**

रेतोदोषोद्भवं क्लैब्यं यस्माच्छुद्ध्यैव सिध्यति॥१५३॥

ततो वक्ष्यामि ते सम्यगग्निवेश! यथातथम्|१५४|  
 बीजध्वजोपघाताभ्यां जरया शुक्र सङ्क्षयात्||१५४||  
 क्लैब्यं सम्पद्यते तस्य शृणु सामान्य लक्षणम्|  
 retodoṣodbhavaṃ klaibyaṃ yasmācchuddhyaiva sidhyati||153||  
 tato vakṣyāmi te samyagagniveśa! yathātatham|154|  
 bījadhvajopaghātābhyāṃ jarayā śukra saṅkṣayāt||154||  
 klaibyaṃ sampadyate tasya śṛṇu sāmānya lakṣaṇam|

Since impotency is caused by the seminal morbidities and it gets corrected by the purification of the semen, now O Agnivesha! I shall appropriately described [the etiology, signs and treatment of] this disease systematically.

Impotency is of 4 types depending upon its causative factors as follows:

Bijopaghataja Klaibya (impotency caused by seminal diminution)  
 Dhvajabhangaja Klaibya (impotency caused by non-erectile phallus)  
 Jaraja Klaibya (impotency caused by old age) and  
 Shukra Ksayaja Klaibya (impotency caused by excessive loss of semen, i.e by sexual intercourse).

Now listen about their general signs and symptoms [which follows in subsequent verses] [153 ½- ½ 155]

### **Signs and Symptoms of impotency in General**

सङ्कल्प प्रवणो नित्यं प्रियां वश्यामपि स्त्रियम्||१५५||  
 न याति लिङ्ग शैथिल्यात् कदाचिद्याति वा यदि|  
 श्वासार्तः स्विन्न गात्रश्च मोघ सङ्कल्प चेष्टितः||१५६||  
 म्लानशिश्नश्च निर्बीजः स्यादेतत् क्लैब्य लक्षणम्|  
 सामान्य लक्षणं ह्येतद्विस्तरेण प्रवक्ष्यते||१५७||  
 saṅkalpa pravaṇo nityaṃ priyāṃ vaśyāmapī striyam||155||  
 na yāti liṅga śāithilyāt kadācidyāti vā yadi|  
 śvāsārtaḥ svinna gātraśca mogha saṅkalpa ceṣṭitaḥ||156||

mlānaśīśnaśca nirbījah syādetat klaibya lakṣaṇam|  
sāmānya lakṣaṇam hyetadvistareṇa pravakṣyate||157||

Even though a man is constantly descrous of sexual intercourse with the partner who is cooperative, he, because of the looseness (absence of erection) of the phallus becomes of the looseness (absence of erection) of the phallus becomes incapable of performing the sexual act. Even if he rarely attempts sexual act, he gets afflicted with dysponea as well as perspiration in the body, and gets frustrated in his determined effects. His phallus becomes loose (because of the lack of erection), and he does not ejaculate any semen. These are the general signs and symptoms of impotency. Specific signs and symptoms of impotency will, hereafter be, described in detail. [155 ½ – 157]

### **Etiology and signs of Bijopaghataja Klaibya**

शीत रूक्षाल्प सङ्क्लिष्ट विरुद्धाजीर्णभोजनात् |

शोक चिन्ता भय त्रासात् स्त्रीणां चात्यर्थं सेवनात्||१५८||

अभिचारादविसम्भाद्रसादीनां च सङ्क्षयात्|

वातादीनां च वैषम्यात्तथैवानशनाच्छ्रमात्||१५९||

नारीणामरसज्ञत्वात् पञ्चकर्मापचारतः|

बीजोपघाताद्भवति पाण्डुवर्णः सुदुर्बलः||१६०||

अल्पप्राणोऽल्पहर्षश्च प्रमदासु भवेन्नरः|

हृत्पाण्डुरोग तमक कामला श्रम पीडितः||१६१||

छर्द्यतीसार शूलार्तः कास ज्वर निपीडितः|

बीजोपघातजं क्लैब्यं ...|१६३|

śīta rūkṣālpa saṅkliṣṭa viruddhājirṇabhojanāt |

śoka cintā bhaya trāsāt strīṇāṃ cātyartha sevanāt||158||

abhicārāDavisrambhādrasādīnāṃ ca saṅkṣayāt|

vātādīnāṃ ca vaiṣamyāttathaivānaśanācchramāt||159||

nārīṇāmarasajñatvāt pañcakarmāpacārataḥ|



bījopaghātādbhavati pāṇḍuvarṇaḥ sudurbalaḥ||160||  
alpaprāṇo'lpahaṛṣaśca pramadāsu bhavennaraḥ|  
hr̥tpāṇḍuroga tamaka kāmālā śrama pīḍitaḥ||161||  
chardyatīsāra sūlārtaḥ kāsa jvara nipīḍitaḥ|  
bījopaghātajaṃ klaibyaṃ ...|163|

In Bijopaghataja type (impotency caused by the diminution of semen), the semen gets vitiated and diminished in quantity because of the following:

śīta rūkṣālpā saṅkliṣṭa viruddhā – Intake of cold, dry, scanty, polluted and mutually contradictory ingredients of food.

Ajīrṇabhojanāt- Intake of food before the previous meal is digested

śoka cintā bhaya trāsāt – Grief, anxiety, fear and terror

strīṇāṃ cātyartha sevanāt- Excessive indulgence in sex with woman

Abhicara (affliction by black magic)

Avisrambha (suspicious nature)

rasādīnāṃ ca saṅkṣayāt- Diminution of Rasa (plasma) and other tissue elements

vātādīnāṃ ca vaiṣamyā- Disharmony among Vata and other Doshas

Fasting and farting

nārīṇāmarasajñatvāt – Disliking for women and

pañcakarmāpacārataḥ- Improper administration of Pancha Karma (5 elimination therapies)

Because of the seminal destruction (diminution) as a result of the aforesaid factors, the patient becomes pale in color, very weak and low in vitality. He gets low excitement while meeting female partners, he suffers from

Hrt roga – heart diseases

Pandu roga – anemia

Tamaka shwasa – asthma

Kamala – jaundice

Shrama – physical exhaustion

Chardi – vomiting  
Atisara – diarrhoea,  
Shoola – colic pain  
Kasa- cough and  
Jwara- fever. [158- 1/3 162]

### **Etiology of Dhvajabhangaja Klaibya:**

... ध्वजभङ्गकृतं शृणु||१६२||

अत्यम्ल लवण क्षार विरुद्धासात्म्यभोजनात्|

अत्यम्बुपानाद्विषमात् पिष्टान्न गुरु भोजनात्||१६३||

दधि क्षीरानूप मांस सेवनाद्व्याधिकर्षणात्|

कन्यानां चैव गमनाद योनि गमनादपि||१६४||

दीर्घरोगां चिरोत्सृष्टां तथैव च रजस्वलाम्|

दुर्गन्धां दुष्टयोनिं च तथैव च परिस्रुताम् ||१६५||

ईदृशीं प्रमदां मोहाद्यो गच्छेत् कामहर्षितः|

चतुष्पदाभिगमनाच्छेफसश्चाभिघाततः||१६६||

अधावनाद्वा मेढ्रस्य शस्त्र दन्त नख क्षतात्|

काष्ठ प्रहार निष्पेषाच्छूकानां चातिसेवनात्||१६७||

रेतसश्च प्रतीघाताद्ध्वजभङ्गः प्रवर्तते|

... dhvajabhaṅgakṛtaṃ śṛṇu||162||

atyamla lavaṇa kṣāra viruddhāsātmyabhojanāt|

atyambupānādviṣamāt piṣṭānna guru bhojanāt||163||

dadhi kṣīrānūpa māṃsa sevanādvvyādhikarṣaṇāt|

kanyānāṃ caiva gamanāda yoni gamanādapi||164||

dīrgharogāṃ cirotsrṣṭām tathaiva ca rajasvalām|

durgandhām duṣṭayoniṃ ca tathaiva ca parisrutām ||165||

īdrśīṃ pramadām mohādyo gacchet kāmaharṣitaḥ|

catuṣpadābhigamanācchephasaścābhighātataḥ||166||

adhāvanādvā meḍhrasya śāstra danta nakha kṣatāt|

kāṣṭha prahāra niṣpeṣācchūkānām cātisevanāt||167||  
retasaśca pratīghātāddhvajabhaṅgaḥ pravartate|

Hear about the impotency caused by Dhvaja Bhangā (non-erectile phallus) which takes place because of the following factors:

atyamla lavaṇa kṣāra viruddhāsātmyabhojanāt – Intake of excessively sour, saline, alkaline, mutually antagonistic and unwholesome ingredients of food

atyambupānā – Intake of water in excess

Taking meals irregularly

piṣṭāna guru bhojanāt – Intake of pastry and heavy food habitually

dadhi kṣīrānūpa māṃsa sevanādvvyādhikarṣaṇāt- Intake of yoghurt, milk and meat of animals inhabiting marshy land

Emaciation because of diseases

kanyānām caiva gamanāda – Cohabitation with young virgin girls

yoni gamanādapi- Sexual intercourse in parts other than vagina

dīrgharogām cirotsrṣṭām tathaiva ca rajasvalām durgandhām

duṣṭayoniṃ ca tathaiva ca parisrutām – Because of excitement and ignorance, sexual intercourse with a woman who is suffering from chronic diseases, in continuation who has shunned sexual

relationship for a long time, who is in menstruation, and whose is

offensive in smell, afflicted with diseases and has profuse discharge

catuṣpadābhigamanācchephasaścābhighātataḥ- Sexual intercourse with quadruped animals, Trauma to the phallus, not cleaning the phallus properly

adhāvanādvā meḍhrasya śāstra danta nakha kṣatāt- Injury to the phallus by weapons, tech, nails, beating by a stick or compression

kāṣṭha prahāra niṣpeṣācchūkānām cātisevanāt- Excessive use of Sukas (a type of insect which is applied for the elongation of the phallus) and

retasaśca pratīghātāddhvajabhaṅgaḥ pravartate- Suppression of the

urge for seminal ejaculation during sexual intercourse. [¼ 162- 1/3 168]

I shall, hereafter, describe the signs and symptoms caused by Dhvajabhanga (morbidness of the phallus) which are as follows: śvayathurvedanā meḍhre rāgaścaivopalakṣyate- Swelling, pain and redness of the phallus

sphoṭāśca tivrā jāyante liṅgapāko bhavatyapi- Serious types of pustular eruption in and suppression of the phallus

māṃsavṛddhirbhavēccāsyā vraṇāḥ kṣipraṃ bhavantyapi- Fleshy growth in the phallus and its quick ulceration

pulākodaka saṅkāśaḥ srāvaḥ śyāvāruṇaprabhaḥ- Exudation which appears like rice water (Pulakodaka) or which is brownish black or pink in color

valayīkurute cāpi kaṭhinaśca parigrahaḥ- Circular and hard indurations below the glans penis

jvarastrṣṇā bhramo mūrccā cchardiścāsyopajāyate – Fever, morbid thirst, giddiness, fainting and vomiting

raktaṃ kṛṣṇaṃ sraveccāpi nīlamāvila lohitaṃ-Discharge of red, black, blue, turbid and red colored liquid from the urethra

agnineva ca dagdhasya tīvro dāhaḥ savedanaḥ|bastau

vṛṣaṇayorvā'pi sīvanyāṃ vaṅkṣaṇeṣu ca – Acute burning sensation as if burnt by fire, and pain in the region of urinary bladder, testicles, perineal suture and groins.

kadācitpicchilo vā'pi pāṇḍuḥ srāvaśca jāyate- Discharge of slimy and pale yellow liquid at times

śvayathurjāyate mandaḥ stimito'lpaparīsravaḥ- Mild swelling, numbness and scanty discharge

cirācca pākaṃ vrajati śīghraṃ vā'tha pramucyate- It takes long time to suppurate and may get abated quickly

jāyante krimayaścāpi klidyate pūtīgandhi ca- Appearance of maggots in the phallus:

viśīryate maṇiścāsyā meḍhraṃ muṣkāvathāpi ca- Sloughing and

foul smell of the phallus and

dhvajabhaṅgakṛtaṃ klaibyamityetat samudāhṛtam- Dropping of the glance penis or of the whole penis or of the testicles

Thus, the impotency caused by Dhvajabhanga (morbidness of the phallus) is explained.

According to some physicians, this types of impotency caused by Dhvajabhanga is of 5 varieties. [168 2/3 – 1/2 176]

### **The 5 varieties of Dhvajabhanga are as follows**

(भवन्ति यानि रूपाणि तस्य वक्ष्याम्यतः परम्)|

श्वयथुर्वेदना मेद्रे रागश्चैवोपलक्ष्यते||१६८||

स्फोटाश्च तीव्रा जायन्ते लिङ्गपाको भवत्यपि|

मांसवृद्धिर्भवेच्चास्य व्रणाः क्षिप्रं भवन्त्यपि||१६९||

पुलाकोदक सङ्काशः स्रावः श्यावारुणप्रभः|

वलयीकुरुते चापि कठिनश्च परिग्रहः||१७०||

ज्वरस्तृष्णा भ्रमो मूर्च्छा च्छर्दिश्चास्योपजायते|

रक्तं कृष्णं स्रवेच्चापि नीलमाविल लोहितम्||१७१||

अग्निनेव च दग्धस्य तीव्रो दाहः सवेदनः|

बस्तौ वृषणयोर्वाऽपि सीवन्यां वङ्क्षणेषु च||१७२||

कदाचित्पिच्छलो वाऽपि पाण्डुः स्रावश्च जायते|

श्वयथुर्जायते मन्दः स्तिमितोऽल्पपरिस्रवः||१७३||

चिराच्च पाकं व्रजति शीघ्रं वाऽथ प्रमुच्यते|

जायन्ते क्रिमयश्चापि क्लियते पूतिगन्धि च||१७४||

विशीर्यते मणिश्चास्य मेद्रे मुष्कावथापि च|

ध्वजभङ्गकृतं क्लैब्यमित्येतत् समुदाहृतम्||१७५||

एतं पञ्चविधं केचिद्ध्वजभङ्गं प्रचक्षते|१७६|

(bhavanti yāni rūpāṇi tasya vakṣyāmyataḥ param)|

śvayathurvedanā meḍhre rāgaścaivopalakṣyate||168||

sphoṭāśca tivrā jāyante liṅgapāko bhavatyapi|

māṃsavṛddhirbhavēccāsyā vṛaṇāḥ kṣipraṃ bhavāntyapī||169||  
 pulākodaka saṅkāśaḥ srāvaḥ śyāvāruṇaprabhaḥ|  
 valayīkurute cāpi kaṭhinaśca parigrahaḥ||170||  
 jvarastrṣṇā bhramo mūrccā cchardīścāsyopajāyate|  
 raktaṃ kṛṣṇaṃ sraveccāpi nīlamāvila lohitaṃ||171||  
 agnineva ca dagdhasya tīvro dāhaḥ savedanaḥ|  
 bastau vṛṣaṇayorvā'pi sīvanyāṃ vaṅkṣaṇeṣu ca||172||  
 kadācitpicchilo vā'pi pāṇḍuḥ srāvaśca jāyate|  
 śvayathurjāyate mandaḥ stimito'lpaparisravaḥ||173||  
 cirācca pākaṃ vrajati śīghraṃ vā'tha pramucyate|  
 jāyante krimayaścāpi klidyate pūtīgandhi ca||174||  
 viśīryate maṇīścāsyā meḍhraṃ muṣkāvathāpi ca|  
 dhvajabhaṅgakṛtaṃ klaibyāmityetat samudāhṛtaṃ||175||  
 etaṃ pañcavidhaṃ keciddhvajabhaṅgaṃ pracakṣate|176|

Vatika variety having the signs and symptoms described above in item no 1:

Paitika variety having the signs and symptoms described above in the item no 2

Kaphaja variety having the signs and symptoms described above in item nos. 3-5

Rakthaja variety having the signs and symptoms described above in item nos 6-7 and

Sannipatika variety having the signs and symptoms described above in item nos. 8- 14

### **Jaraja Klaibya:**

क्लैब्यं जरा सम्भवं हि प्रवक्ष्याम्यथ तच्छृणु||१७६||

जघन्य मध्य प्रवरं वयस्त्रिविधमुच्यते|

अतिप्रवयसां शुक्रं प्रायशः क्षीयते नृणाम्||१७७||

रसादीनां सङ्क्षयाच्च तथैवावृष्यसेवनात्|

बलवीर्येन्द्रियाणां च क्रमेणैव परिक्षयात्||१७८||

परिक्षयादायुषश्चाप्यनाहाराच्छ्रमात् क्लमात्|  
जरासम्भवजं क्लैब्यमित्येतैर्हेतुभिर्नृणाम्||१७९||  
जायते तेन सोऽत्यर्थं क्षीणधातुः सुदुर्बलः|  
विवर्णो दुर्बलो दीनः क्षिप्रं व्याधिमथाश्रुते||१८०||  
एतज्जरासम्भवं हि ...|१८१|

klaibyaṃ jarā sambhavaṃ hi pravakṣyāmyatha tacchr̥ṇu||176||  
jaghanya madhya pravaraṃ vyastrividhamucyate|  
atipravayasāṃ śukraṃ prāyaśaḥ kṣīyate nr̥ṇām||177||  
rasādīnāṃ saṅkṣayācca tathavāvr̥ṣyasevanāt|  
balavīryendriyāṇāṃ ca krameṇaiva parikṣayāt||178||  
parikṣayādāyusaścāpyanāhārācchramāt klamāt|  
jarāsambhavaṃ klaibyamityetairhetubhirnr̥ṇām||179||  
jāyate tena so'tyartham kṣīṇadhātuḥ sudurbalaḥ|  
vivarṇo durbalo dīnaḥ kṣipraṃ vyādhimathāśnute||180||  
etajjarāsambhavaṃ hi ...|181|

Now I shall describe the type of impotency caused by old age which you may hear (addresses by the Preceptor Atreya to the disciple Agnivesha).

Age of a person is divided into 3 parts, viz,  
Jaghanya (childhood),  
Madhya (adulthood) and  
Pravara (old age).

In the old age, generally the semen gets diminished.

Impotency takes place in the old age because of the following:

Diminution of tissue elements like Rasa (plasma) etc

Constant use of ingredients which are detrimental to the vitality of a person

Gradual diminution of strength, energy, power of senses and span of life

Inability of take nourishing food and

Physical as well as mental fatigue

Because of the aforesaid factors, the tissue element of the old man

becomes diminished and excessively weak. His complexion becomes perverted; he becomes physically and mentally weak; and he succumbs to different types of diseases quickly.

These are the characteristic features of geriatric impotency. [176 1/2- 1/4 181]

### **Kshayaja Type of Impotency**

... चतुर्थं क्षयजं शृणु|

अतीव चिन्तनाच्चैव शोकात्क्रोधाद्भयात्तथा||१८१||

ईर्ष्योत्कण्ठामदोद्वेगान् सदा विशति यो नरः|

कृशो वा सेवते रूक्षमन्नपानं तथौषधम्||१८२||

दुर्बल प्रकृतिश्चैव निराहारो भवेद्यदि|

असात्म्यभोजनाच्चापि हृदये यो व्यवस्थितः||१८३||

रसः प्रधानधातुर्हि क्षीयेताशु ततो नृणाम्|

रक्तादयश्च क्षीयन्ते धातवस्तस्य देहिनः||१८४||

शुक्रावसानास्तेभ्योऽपि शुक्रं धाम परं मतम्|

चेतसो वाऽतिहर्षेण व्यवायं सेवतेऽति यः||१८५||

तस्याशु क्षीयते शुक्रं ततः प्राप्नोति सङ्क्षयम्|

घोरं व्याधिमवाप्नोति मरणं वा स गच्छति||१८६||

शुक्रं तस्माद्विशेषेण रक्ष्यमारोग्यमिच्छता|

एवं निदान लिङ्गाभ्यामुक्तं क्लैब्यं चतुर्विधम्||१८७||

... caturtham kṣayajam śṛṇu|

atīva cintanāccaiva śokātkrodhādbhayāttathā||181||

īrṣyotkanṭhāmadodvegān sadā viśati yo naraḥ|

kṛśo vā sevate rūkṣamannapānaṃ tathauśadham||182||

durbala prakṛtiścaiva nirāhāro bhavedyadi|

asātmyabhojanāccāpi hṛdaye yo vyavasthitaḥ||183||

rasaḥ pradhānadhāturhi kṣīyetāśu tato nṛṇām|

raktādayaśca kṣīyante dhātavastasya dehinaḥ||184||

śukrāvasānāstebhyo'pi śukraṃ dhāma paraṃ matam|



cetaso vā'tiharṣeṇa vyavāyaṃ sevate'ti yaḥ||185||  
tasyāśu kṣiyate śukraṃ tataḥ prāpnoti saṅkṣayam|  
ghoraṃ vyādhimavāpnoti maraṇaṃ vā sa gacchati||186||  
śukraṃ tasmādvīṣeṇa rakṣyamārogyamicchatā|  
evaṃ nidāna liṅgābhyāmuktaṃ klaibyaṃ caturvidham||187||

Now hear about the 4th type of impotency which is caused by the diminution of semen gets diminished because of the following factors:

atīva cintanāccaiva śokātkrodhādbhayāttathā- Constant exposure to worry, grief, anger, fear, envy, anxiety, intoxication and nervousness

krśo vā sevate rūkṣamannapānaṃ tathauṣadham- Intake of dry food, drinks and drugs by an emaciated person

durbala prakṛtiścaiva nirāhāro bhavedyadi- Fasting by a person who is weakening nature; and

asātmyabhojanāccāpi – Intake of unwholesome food

By the aforesaid factors, Rasa (plasma) which is the primary tissue element and which is located in the heart gets diminished soon. As a result of Thus, other tissue elements beginning from Rakta (blood) up to semen get diminished in that person. Among all these tissue elements, semen (Shukra) which is the final product is the most important

If a person because of excessive mental excitement indulges in sexual intercourse in excess, his semen gets diminished soon, and he gets emaciated. He succumbs to serious diseases, and even death.

Therefore, a person desirous of good health should specially preserve his semen. Thus, the etiology and signs as well as symptoms of 4 types of impotency are described. [181 ¾ – 187]

### **Prognosis:**

केचित् क्लैब्ये त्वसाध्ये द्वे ध्वजभङ्गक्षयोद्भवे|

वदन्ति शोफसश्छेदाद्वृषणोत्पाटनेन च॥१८८॥  
 मातापित्रोर्बीजदोषादशुभैश्चाकृतात्मनः।  
 गर्भस्थस्य यदा दोषाः प्राप्य रेतोवहाःसिराः॥१८९॥  
 शोषयन्त्याशु तन्नाशाद्रेतश्चाप्युपहन्यते।  
 तत्र सम्पूर्णं सर्वाङ्गः स भवत्यपुमान् पुमान्॥१९०॥  
 एते त्वसाध्या व्याख्याताः सन्निपात समुच्छ्रयात्॥१९१॥  
 kecit klaibye tvasādhye dve dhvajabhāṅgakṣayodbhave।  
 vadanti śeṣhasāśchedādvṛṣaṇotpāṭanena ca॥188॥  
 mātāpitrorbījadoṣādaśubhaiścākr̥tātmanah।  
 garbhasthasya yadā doṣāḥ prāpya retovahāḥsirāḥ॥189॥  
 śoṣayantyāśu tannāśādretaścāpyupahanyate।  
 tatra sampūrṇa sarvāṅgaḥ sa bhavatyapumān pumān॥190॥  
 ete tvasādhyā vyākhyātāḥ sannipāta samucchrayāt॥191॥

According to some physician, impotency caused by Dhvajabhanga (morbidness of Phallus) and Ksaya (diminution of semen) are incurable. In this context, Dhvajabhanga caused by amputation of the phallus and testicles is to be considered as incurable. The term "Ksaya" in this context of incurability refers to the condition when because of the morbidities of the soerm of the past life, during the embryonic of the aggravated Doshas afflict the channel carrying sperm, and make it atrophied. Because of this, [in the later part of life] the process of semen formation in the offspring is inhabited. Thus, the man though having full physical development becomes emasculated. Different types of impotency described before which are caused by the simultaneous vitiation of all the 3 Doshas (sannipata) are also incurable. [188- 1/2 191]

### **Line of treatment of Impotency**

चिकित्सितमतस्तूर्ध्वं समास व्यासतः शृणु॥१९१॥

शुक्रदोषेषु निर्दिष्टं भेषजं यन्मयाऽनघ!  
 क्लैब्योपशान्तये कुर्यात् क्षीण क्षतहितं च यत्||१९२||  
 बस्तयः क्षीर सर्पिषि वृष्ययोगाश्च ये मताः|  
 रसायन प्रयोगाश्च सर्वानेतान् प्रयोजयेत्||१९३||  
 समीक्ष्य देह दोषाग्निबलं भेषज कालवित्|  
 व्यवाय हेतुजे क्लैब्ये तथा धातु विपर्ययात् ||१९४||  
 दैवव्यपाश्रयं चैव भेषजं चाभिचारजे |  
 समासेनैतदुद्दिष्टं भेषजं क्लैब्य शान्तये||१९५||  
 cikitsitamatastūrdhvaṃ samāsa vyāsaṭaḥ śrṇu||191||  
 śukradoṣeṣu nirdiṣṭaṃ bheṣajam yanmayā'nagha!  
 klaibyopaśāntaye kuryāt kṣīṇa kṣatahitam ca yat||192||  
 bastayaḥ kṣīra sarpīmṣi vṛṣyayogāśca ye matāḥ|  
 rasāyana prayogāśca sarvānetān prayojayet||193||  
 samīkṣya deha doṣāgnibalaṃ bheṣaja kālavit|  
 vyavāya hetuje klaibye tathā dhātu viparyayāt ||194||  
 daivavyapāśrayaṃ caiva bheṣajam cābhicāraje |  
 samāsenaitaduddiṣṭaṃ bheṣajam klaibya śāntaye||195||

O! Sinless one (addressed to Agnivesha), hereafter will be described the treatment of impotency in brief as well as in detail which you may hear. These therapies for the cure of impotency, in brief, are as follows:

Remedies described by me (Atreya) for the treatment of seminal morbidities in this chapter

Therapeutic measures described earlier (in the chapter XI) for the treatment of Ksina (Phthisis) and

Medicated enema, medicated milk, medicated ghee aphrodisiac, recipes and rejuvenating recipes.

To the patient suffering from impotency as a result of sexual indulgence (Vyavaya hetuja), and disharmony among the Dhatus (Doshas), the physician well versed in medicaments (Bhesaja) and

time (Kala) should administer all the aforesaid therapeutic measures keeping in view the strength of his body, Doshas and Agni (power of digestion and metabolism).

If the impotency is caused by Abhicara (black magic), then such a patient is treated with religious prayers and rituals (Daiva Vyapasrya Chikitsa). Thus, in brief, the remedies for the cure of impotency are described.

### **Pancha Karma Therapy:**

विस्तरेण प्रवक्ष्यामि क्लैब्यानां भेषजं पुनः।

सुस्विन्न स्निग्ध गात्रस्य स्नेहयुक्तं विरेचनम्॥१९६॥

अन्नाशनं ततः कुर्यादथवाऽऽस्थापनं पुनः।

प्रदद्यान्मतिमान् वैद्यस्ततस्तमनुवासयेत्॥१९७॥

पलाशैरण्डमुस्ताद्यैः पश्चादास्थापयेत्ततः।

vistareṇa pravakṣyāmi klaibyānāṃ bheṣajam punaḥ।

susvinna snigdha gātrasya snehayuktaṃ virecanam॥196॥

annāśanaṃ tataḥ kuryādathavā"sthāpanaṃ punaḥ।

pradadyānmatimān vaidyastatastamanuvāsayet॥197॥

palāśairanḍamustādyaiḥ paścādāsthāpayettataḥ।

Now, the therapeutic measures for the cure of impotency will be described by me (Atreya) in detail.

After giving proper fomentation therapy to the patient whose body is oiled, he is given purgation therapy with a recipe containing fat. This should follow the patient's taking appropriate food (according to prescribed procedure). Thereafter, the wise physician should administer Asthapana type of medicated enema followed by Anuvasana type of enema.

Asthapana type of enema is given again with [the decoction of] the leaves of Palasha – Butea monosperma, Eranda – Ricinus communis, etc., or with Musta (Cyperus rotundus). Etc [196- 1/2 198]

### **Treatment of Bijophataja Type of Impotency:**

वाजीकरणयोगाश्च पूर्व ये समुदाहृताः॥१९८॥

भिषजा ते प्रयोज्याः स्युः क्लैब्ये बीजोपघातजे।

vājīkaraṇayogaśca pūrvam ye samudāhṛtāḥ॥198॥

bhiṣajā te prayojyāḥ syuḥ klaibye bījopaghātaje।

Aphrodisiac therapies described earlier may be used by the physician to cure impotency caused by Bijopaghata (Pollution of semen). [198 ½ – ½ 199]

### **Treatment of Dhvajabhanga Type of Impotency:**

ध्वजभङ्गकृतं क्लैब्यं ज्ञात्वा तस्याचरेत् क्रियाम्॥१९९॥

प्रदेहान् परिषेकांश्च कुर्याद्वा रक्तमोक्षणम्।

स्नेहपानं च कुर्वीत सस्नेहं च विरेचनम्॥२००॥

अनुवासं ततः कुर्यादथवाऽऽस्थापनं पुनः।

व्रणवच्च क्रियाः सर्वास्तत्र कुर्याद्विचक्षणः॥२०१॥

dhvajabhāṅgakṛtaṁ klaibyaṁ jñātvā tasyācaret kriyām॥199॥

pradehān pariṣekāṁśca kuryādvā raktamokṣaṇam।

snehapānaṁ ca kurvīta sasnehaṁ ca virecanam॥200॥

anuvāsaṁ tataḥ kuryādathavā”sthāpanaṁ punaḥ।

vraṇavacca kriyāḥ sarvāstatra kuryādvicakṣaṇaḥ॥201॥

If the impotency is caused by Dhvajabhanga (morbidly of the phallus), then the patient is treated with Pradeha (application of warm paste of drugs), Pariseka (affusion with the decoction of drugs), Rakta Moksana (blood-letting), Sneha Pana (administration of ghee, etc) and Vireka (purgation) with a recipe containing fat. After that, Anuvasana type of medicated enema followed by Asthapana type of medicated enema is administered. The intelligent

physician should, thereafter adopt all the therapeutic measures prescribed for the treatment of wounds. [199 ½- 201]

### **Treatment of Jaraja and Ksayaja Impotency:**

जरा सम्भवजे क्लैब्ये क्षयजे चैव कारयेत्|

स्नेह स्वेदोपपन्नस्य सस्नेहं शोधनं हितम्||२०२||

क्षीर सर्पि वृष्य योगा बस्तयश्चैव यापनाः|

रसायन प्रयोगाश्च तयोर्भेषजमुच्यते||२०३||

विस्तरेणैतदुद्धिष्टं क्लैब्यानां भेषजं मया|२०४|

jarā sambhavaje klaibye kṣayaje caiva kārayet|

sneha svedopapannasya sasnehaṃ śodhanaṃ hitam||202||

kṣīra sarpi vṛṣya yogā bastayaścaiva yāpanāḥ|

rasāyana prayogāśca tayorbheṣajamucyate||203||

vistareṇaitaduddiṣṭaṃ klaibyānāṃ bheṣajaṃ mayā|204|

If the impotency is caused by Jara (old age) and Ksaya (seminal diminution), then the patient should first of all be oiled and fomented. Thereafter, purgation therapy with unctuous ingredients is administered.

These 2 types of impotency is treated with medicated ghee, aphrodisiac recipe, Yapana type of medicated enema (Siddhi 12:16) and rejuvenating recipes (described in Chikitsa 1).

Thus, I (lord Atreya) have explained the treatment of impotency.

[202- ½ 204]

### **PRADARA (MENORRHAGIA)**

यः पूर्वमुक्तः प्रदरः शृणु हेत्वादिभिस्तु तम्||२०४||

yaḥ pūrvamuktaḥ pradaraḥ śṛṇu hetvādibhistu tam||204||

Now listen (address of the disciple Agnivesha) to the etiology, etc. Of Pradara which has been mentioned earlier (verse no ½ 39) [204 ½]

## **Etiology, pathogenesis and signs of Pradara**

याऽत्यर्थं सेवते नारी लवणाम्लगुरूणि च।  
कटून्यथ विदाहीनि स्निग्धानि पिशितानि च॥२०५॥  
ग्राम्यौदकानि मेद्यानि कृशरां पायसं दधि ।  
शुक्त मस्तु सुरादीनि भजन्त्याः कुपितोऽनिलः॥२०६॥  
रक्तं प्रमाणमुत्क्रम्य गर्भाशयगताः सिराः।  
रजोवहाः समाश्रित्य रक्तमादाय तद्रजः॥२०७॥  
यस्माद्विवर्धयत्याशु रसभावाद्विमानता।  
तस्मादसृग्दरं प्राहुरेतन्त्रविशारदाः॥२०८॥  
रजः प्रदीर्यते यस्मात् प्रदरस्तेन स स्मृतः।  
सामान्यतः समुद्दिष्टं कारणं लिङ्गमेव च॥२०९॥  
yā'tyartham sevate nārī lavaṇāmlagurūṇi ca।  
kaṭūnyatha vidāhīni snigdhāni piśitāni ca॥205॥  
grāmyaudakāni medyāni kṛśarāṃ pāyasaṃ dadhi ।  
śukta mastu surādīni bhajantyāḥ kupito'nilah॥206॥  
raktam pramāṇamutkramya garbhāśayagatāḥ sirāḥ।  
rajovahāḥ samāśritya raktamādāya tatrajaḥ॥207॥  
yasmādvivardhayatyāśu rasabhāvādvimānatā।  
tasmādasṛgdaramḥ prāhuretattantraviśārādāḥ॥208॥  
rajaḥ pradīryate yasmāt pradarastena sa smṛtaḥ।  
sāmānyataḥ samuddiṣṭam kāraṇam liṅgameva ca॥209॥

If a woman takes excess of saline, sour, heavy, pungent, irritant and unctuous ingredients as food, fatty meat of domesticated and aquatic animals, Krsara (a preparation of rice and pulses), Payasa (a preparation of milk and rice), yoghurt, Vineger, whey, Sura (a type of alcohol), etc, then the Vayu in her body gets aggravated. This aggravated Vayu causes increases in the quantity of blood, and gets lodged in the channels which go to the (are connected with) Uterus carrying menstrual fluid.

Since by propelling blood of the body to these menstrual fluids

immediately because of the liquid nature of the former (blood), it is called Asrdagara (menorrhagia) by the experts in this field of specialty (gynaecology)

Since the quantity of menstrual fluid is augmented or expanded, it is called Pradara.

Thus, the etiology and signs of Pradara are explained in general.  
[205- 209]

### **Varieties of Pradara**

चतुर्विधं व्यासतस्तु वाताद्यैः सन्निपाततः।

अतःपरं प्रवक्ष्यामि हेत्वाकृतिभिषग्जितम्॥२१०॥

caturvidham vyāsatastu vātādyaiḥ sannipātataḥ।

ataḥparam pravakṣyāmi hetvākṛtibhiṣagjitam॥210॥

Regarding the details of this disease, Pradara is of 4 varieties, viz,

Vatika Pradara

Paittika Pradara

Kaphaja Pradara and

Sannipatika Pradara (the last one caused by the simultaneous aggravation of all 3 Doshas). [210]

### **Etiology, Pathology and Signs of Vatika Pradara:**

रूक्षादिभिर्मारुतस्तु रक्तमादाय पूर्ववत्।

कुपितः प्रदरं कुर्याल्लक्षणं तस्य मे शृणु॥२११॥

फेनिलं तनु रूक्षं च श्यावं चारुणमेव च।

किंशुकोदक सङ्काशं सरुजं वाऽथ नीरुजम्॥२१२॥

कटि वङ्क्षण हृत्पार्श्व पृष्ठ श्रोणिषु मारुतः।

कुरुते वेदनां तीव्रामेतद्वातात्मकं विदुः॥२१३॥

rūkṣādibhir mārutastu raktamādāya pūrvavat।

kupitaḥ pradaram kuryāllakṣaṇam tasya me śṛṇu॥211॥

phenilaṁ tanu rūkṣaṁ ca śyāvaṁ cāruṇameva ca।



kiṃśukodaka saṅkāśaṃ sarujaṃ vā'tha nīrujaṃ||212||

kaṭi vaṅkṣaṇa hr̥tpārśva pr̥ṣṭha śroniṣu mārutah|

kurute vedanāṃ tivrāmetadvātātmakaṃ viduḥ||213||

Because of the intake of dry, brownish black, Kimshukodaka sankasa (pink or like the juice of Kimsuka (Palasha – Butea monosperma)) which may or may not be associated with pain, and if the aggravated Vayu causes Kati vankshna hrt parshva prstha shroni ruk (excruciating pain in the waist, groins, cardiac region, sides of the chest, back and hips), then this ailment is to be diagnosed as Vatika type of pradara. [211- 213]

### **Etiology and signs of Paittika Pradara:**

अम्लोष्ण लवण क्षारैः पित्तं प्रकुपितं यदा|

पूर्ववत् प्रदरं कुर्यात् पैत्तिकं लिङ्गतः शृणु||२१४||

सनीलमथवा पीतमत्युष्णमसितं तथा|

नितान्तरक्तं स्रवति मुहुर्मुहुरथार्तिमत्||२१५||

दाह राग तृषा मोह ज्वर भ्रम समायुतम्|

असृग्दरं पैत्तिकं स्याच्छ्लैष्मिकं तु प्रवक्ष्यते||२१६||

amloṣṇa lavaṇa kṣāraiḥ pittaṃ prakupitaṃ yadā|

pūrvavat pradaraṃ kuryāt paittikaṃ liṅgataḥ śṛṇu||214||

sanīlamathavā pītamatyuṣṇamasitaṃ tathā|

nitāntaraktaṃ snavati muhurmuhurathārtimat||215||

dāha rāga tr̥ṣā moha jvara bhrama samāyutam|

asṛgdaraṃ paittikaṃ syācchlaiṣmikaṃ tu pravakṣyate||216||

When the Pitta aggravated by the intake of sour, hot, saline and alkaline ingredients causes Pradara in the aforesaid manner, then it is called Paittika Pradara. Now, listen to its signs and symptoms. If the menstrual discharge is blue, yellow, excessively hot, black or red, if it flows frequently associated with pain, and if the patient suffers from

Daha – burning sensation

Raga – redness

Trshna – thirst

Moha – unconsciousness

Jwara – fever and

Bhrama – giddiness then this is to be diagnosed as Paittika type of Asrgdara (pradara) [214- ¾ 216]

### **Etiology and Signs of Kaphaja Pradara:**

गुर्वादिभिर्हेतुभिश्च पूर्ववत् कुपितः कफः।

प्रदरं कुरुते तस्य लक्षणं तत्त्वतः शृणु॥२१७॥

पिच्छिलं पाण्डुवर्णं च गुरु स्निग्धं च शीतलम्।

स्रवत्यसृक् श्लेष्मलं च घनं मन्द रुजाकरम्॥२१८॥

छर्द्यरोचक हल्लास श्वास कास समन्वितम्।

gurvādibhirhetubhiśca pūrvavat kupitaḥ kaphaḥ।

pradaraṃ kurute tasya lakṣaṇaṃ tattvataḥ śṛṇu॥217॥

picchilaṃ pāṇḍuvarṇaṃ ca guru snigdhaṃ ca śītaḥ।

sravatyasṛk śleṣmalaṃ ca ghaṇaṃ manda rujākaram॥218॥

chardyarocaka hṛllāsa śvāsa kāsa samanvitam।

Hereafter will be described Kaphaja type of Pradara

Kapha aggravated by the intake of ingredients which are heavy, etc., causes Pradara in the manner stated before. Now, listen to the characteristic features of this type of Pradara.

In this type of Pradara, the menstrual discharge is

Picchilam – slimy

Pandu varnam – pale in color

Guru – heavy

Snigdha – unctuous

Shitalam – cold

Sravat shlesham ya ghanam – mucous or dense;

There is

Manda ruja – dull pain, and the patient suffers from

Chardi – vomiting  
Arochaka – anorexia  
Hrllasa – nausea  
Shvasa – asthma and  
Kasa – cough. [216 ¼- ½ 219]

### **Sannipatika Type of Pradara:**

(वक्ष्यते क्षीरदोषाणां सामान्यमिह कारणम्||२१९||  
यत्तदेव त्रिदोषस्य कारणं प्रदरस्य तु)|  
त्रिलिङ्ग संयुतं विद्यान्नैकावस्थमसृग्दरम्||२२०||  
(vakṣyate kṣīradoṣāṇāṃ sāmānyamiha kāraṇam||219||  
yattadeva tridoṣasya kāraṇaṃ pradarasya tu)|  
triliṅga saṃyutaṃ vidyānnaikāvasthamasrgdaram||220||

The factors in general to be described as cases of the morbidity of mother's milk (verse nos. 232- 235) are also the causative factors of Sannipatika type of Pradara.

In these types of Pradara, all the signs and symptoms of aforesaid 3 types of Pradara (Viz., Vatika Pradara, Paittika Pradara and Kaphaja Pradara) are manifested in complete form. This Sannipatika Pradara is not characterized by the signs and symptoms of only one of them. [219 ½-220]

### **An associated Ailment:**

नारी त्वतिपरिक्लिष्टा यदा प्रक्षीणशोणिता|  
सर्व हेतु समाचारादतिवृद्धस्तदाऽनिलः||२२१||  
रक्तमार्गेण सृजति प्रत्यनीकबलं कफम्|  
दुर्गन्धं पिच्छलं पीतं विदग्धं पित्ततेजसा||२२२||  
वसां मेदश्च यावद्धि समुपादाय वेगवान्|  
सृजत्यपत्यमार्गेण सर्पिर्मज्जवसोपमम्||२२३||  
शश्वत् स्रवत्यथास्रावं तृष्णा दाह ज्वरान्विताम्|

क्षीणरक्तां दुर्बलां स तामसाध्यां विवर्जयेत्॥२२४॥

nārī tvatiparikliṣṭā yadā prakṣiṇaśoṇitā|

sarva hetu samācārādativṛddhadā'nilaḥ॥221॥

raktamārgēṇa sṛjati pratyanīkabalam kapham|

durgandham picchilam pītam vidagdham pittatejasā॥222॥

vasām medasācā yāvaddhi samupādāya vegavān|

sṛjatyapatyamārgēṇa sarpi rmajja vasopamam॥223॥

śāśvat sratyathāsrāvam trṣṇā dāha jvarānvitām|

kṣiṇaraktām durbalām sa tāmasādhyām vivarjayet॥224॥

If a woman who is excessively exhausted and who is excessively depleted of blood, resorts to all the aforesaid factors (described in respect of Vatika, Paittika and Kapha having opposite attributes through the channels of blood. The Kapha being afflicted (lit. Burnt) by the heat of Pitta becomes foul smelling, Slimy and yellow. The aggravated Vayu moving rapidly makes this Kapha (fluid) along with Vasa (muscle fat) and Medas (adipose tissue) to be discharged through the vaginal tract. The fluid, Thus, discharged, appears like ghee, Majja (bone marrow) and Vasa (muscle fat).

This discharge from the vaginal tract takes place constantly, and the patient suffers from

Trshna – morbid thirst

Daha – burning sensation and

Jwara – fever

Curability: This patient whose blood is depleted and who is very weak is incurable, and the physician should avoid treatment of such a patient. [221-224]

### **Characteristics of Healthy Menstruation:**

मासान्निष्पिच्छ दाहार्ति पञ्चरात्रानुबन्धि च|

नैवातिबहु नात्यल्पमार्तवं शुद्धमादिशेत्॥२२५॥

गुञ्जाफलसवर्णं च पद्मालक्तक सन्निभम् |

इन्द्रगोपक सङ्काशमार्तवं शुद्धमादिशेत्॥२२६॥

māsānniṣpiccha dāhārti pañcarātrānubandhi ca |  
naivātibahu nātyalpamārtavaṃ śuddhamādiśet||225||  
guñjāphalasavarṇaṃ ca padmālaktaka sannibham |  
indragopaka saṅkāśamārtavaṃ śuddhamādiśet||226||

The menstruation which appears every month, which is  
Nis pichha – free from sliminess of discharge,  
Daha arti – burning sensation and pain,  
Pancha ratra anubandhi – which continues for 5 nights and  
Na ati bahu na ati alpam – which is neither excessive nor scanty is  
to be considered as normal.  
Gunja phala sa varnam – the menstrual discharge which is of the  
color of Gunja fruits or  
Padma alaktaka sannibham – of lotus or of or of Indra Gopa  
(trombidium) is considered as unpolluted. [225- 226]

### **Treatment of Pradara:**

योनीनां वातलाघानां यदुक्तमिह भेषजम्।

चतुर्णां प्रदराणां च तत् सर्वं कारयेद्विषक्॥२२७॥

रक्ततिसारिणां यच्च तथा शोणित पित्तिनाम्।

रक्तार्शसां च यत् प्रोक्तं भेषजं तच्च कारयेत्॥२२८॥

yonīnām vātalādyānām yaduktamiha bheṣajam |

caturnām pradarāṇām ca tat sarvaṃ kārayedbhiṣak||227||

raktātisāriṇām yacca tathā śoṇita pittinām |

raktārśasām ca yat proktaṃ bheṣajaṃ tacca kārayet||228||

The therapeutic measures prescribed before for the treatment of  
different types of Yoni vyapat (uterine disorders) in this chapter is  
used by the physician for the treatment of [4 types of ] Pradara  
(menorrhagia).

Similarly, [for the treatment of these 4 types of Pradara], the

therapeutic measures prescribed for Raktatisara or diarrhoea associated with bleeding (Chikitsa 19:71- 100), Raktapitta (an ailment characterized by bleeding from different parts of the body – Chikitsa 4) and Rakta arshas or bleeding piles (Chikitsa 14) used. [227-228]

## **MORBIDITIES OF BREAST MILK**

धात्री स्तन स्तन्य सम्पदुक्ता विस्तरतः पुरा।  
स्तन्य सञ्जननं चैव स्तन्यस्य च विशोधनम्॥२२९॥  
वातादिदुष्टे लिङ्गं च क्षीणस्य च चिकित्सितम्।  
तत्सर्वमुक्तं ये त्वष्टौ क्षीरदोषाः प्रकीर्तिताः॥२३०॥  
वातादिष्वेव तान् विद्याच्छास्त्रचक्षुर्भिषक्तमः।  
त्रिविधास्तु यतः शिष्यास्ततो वक्ष्यामि विस्तरम्॥२३१॥  
dhātrī stana stanya sampaduktā vistarataḥ purā।  
stanya sañjananam caiva stanyasya ca viśodhanam॥229॥  
vātādiduṣṭe liṅgam ca kṣīṇasya ca cikitsitam।  
tatsarvamuktam ye tvaṣṭau kṣīradoṣāḥ prakīrtitāḥ॥230॥  
vātādiṣveva tān vidyācchāstracakṣurbhiṣaktamaḥ।  
trividhāstu yataḥ śiṣyāstato vakṣyāmi vistaram॥231॥

Earlier, detailed description has already been provided on the following topics:

Dhatri Sampat (characteristics of a wet nurse)- Sarira 8: 52

Stana Sampat (qualities of well formed breasts) Sarira 8: 52

Stanya –Sampat (qualities of healthy breast milk) Sarira 8: 53-54

Stanya –Samjanana (galactagogue drugs)- Sutra 4: 12 and Sarira 8: 57

Stanya Visodhana (drugs for purification of breast milk) Sutra 4: 12 and Sarira 8: 56

Signs of breast milk vitiated by Vayu, etc- Sarira 8: 55

Treatment of diminished breast milk- Sutra 4:12 and Sarira 8; 56 and

8 types of morbidities of breast milk – Sutra 19:4:1

The aforesaid 8 morbidities of breast milk are also caused by Vayu, etc. Which an able physician well versed in the scriptures should know.

Disciples are of 3 different types, viz Pravara (Superior more intelligent), Madhya (mediocre or of low intelligence). Therefore the comprehension of all (including those disciples who are of low intelligence), details of these 8 types of morbidities of breast milk will be described hereafter. [229-231]

### **Etiology and Pathogenesis of 88 Lactatial Morbidities:**

अजीर्णासात्म्य विषम विरुद्धात्यर्थभोजनात्|

लवणाम्ल कटु क्षार प्रक्लिन्नानां च सेवनात्||२३२||

मनःशरीर सन्तापाद स्वप्नान्निशि चिन्तनात्|

प्राप्त वेग प्रतीघाताद प्राप्तोदीरणेन च||२३३||

परमान्नं गुडकृतं कृशरां दधि मन्दकम् |

अभिष्यन्दीनि मांसानि ग्राम्यानुपौदकानि च||२३४||

भुक्त्वा भुक्त्वा दिवास्वप्नान्मद्यस्यातिनिषेवणात्|

अनायासादभीघातात् क्रोधाच्चातङ्ककर्शनैः||२३५||

दोषाः क्षीरवहाः प्राप्य सिराः स्तन्यं प्रदूष्य च|

कुर्युरष्टविधं भूयो दोषतस्तन्निबोध मे||२३६||

ajīrṇāsātmya viṣama viruddhātyarthabhojanāt|

lavaṇāmla kaṭu kṣāra praklinnānāṃ ca sevanāt||232||

manaḥśarīra santāpāda svapnānniśi cintanāt|

prāpta vega pratighātāda prāptodīraṇena ca||233||

paramānnaṃ guḍakṛtaṃ kṛśarāṃ dadhi mandakam |

abhiṣyandīni māṃsāni grāmyānūpaudakāni ca||234||

bhuktvā bhuktvā divāsvapnānmadyasyātiniṣevanāt|

anāyāsādabhīghātāt krodhāccātāṅkakarśanaiḥ||235||

doṣāḥ kṣīravahāḥ prāpya sirāḥ stanyaṃ pradūṣya ca|

kuryuraṣṭavidhaṃ bhūyo doṣatastannibodha me||236||

In a woman, Doshas get aggravated because of the following:  
ajīrṇāsātmya bhojanāt – Intake of food before the previous meal is digested

viṣama viruddhātyartha bhojanāt- Intake of unwholesome, irregular and mutually contradictory food

Atyartha bhojanat – Intake of food in excess quantity

lavaṇāmla kaṭu kṣāra praklīnānām ca sevanāt- Intake of saline, sour, pungent, alkaline and pasty food

manaḥśarīra santāpāda svapnānnīśi cintanāt- Affliction with mental as well as physical miseries

Remaining awake at night and worry

Suppression of the manifested natural urges, and forceful excitation of the unmanifested ones.

Sleep during day time after the frequently intake of Krsara (a preparation of jaggery, Krsara (a preparation of rice and pulses), Mandaka Dadhi (Yoghurt not fully fermented or matured), ingredients which are Abhisyandi (which cause obstruction to the channels of circulation) and the meat of domesticated, marshy land- inhabiting as well as aquatic animals

Excessive intake of alcohol

Lack of exercise and affliction with trauma and anger and Excessive emaciation because of chronic diseases.

The Doshas aggravated by the above mentioned factors reaches the Galactic channels to vitiated the breast milk, Thus, causing 8 types of morbidities [as described in Sutra 19: 4:1]

Hereafter, the signs of the vitiation of breast milk by different Doshas will be described which you (addressed to Agnivesha) may understand. [232- 236]

### **Morbidities of Breast milk caused by different Doshas:**

वैरस्यं फेनसङ्घातो रौक्ष्यं चेत्यनिलात्मके।

पित्ताद्वैवर्ण्यं दौर्गन्ध्यं स्नेहं पैच्छिल्यं गौरवम्॥२३७॥



कफाद्भवति रूक्षाद्यैरनिलः स्वैः प्रकोपणैः।

vairasyam phenasaṅghāto raukṣyam cetyanilātmake|  
pittādvaivarṇya daurgandhye sneha paicchilya gauravam||237||  
kaphādbhavati rūkṣādyairanilaḥ svaiḥ prakopaṇaiḥ|

If the breast milk is vitiated by Vayu, then it becomes

Vairasyam – distasteful,

Phena sangatam – froathy and

Raukshyam – dry.

Breast milk vitiated by Pitta becomes

Vaivarnya – discolored and

Daurgandhya – foul smelling.

If it is vitiated by Kapha, then the breast milk becomes

Rukshya – unctuous

Anila – slimy and

Guru – heavy. [237- ¼ 238]

### **Pathogenesis and signs of Breast milk Vitiated by vayu:**

कफाद्भवति रूक्षाद्यैरनिलः स्वैः प्रकोपणैः।

क्रुद्धः क्षीराशयं प्राप्य रसं स्तन्यस्य दूषयेत्||२३८||

विरसं वात संसृष्टं कृशी भवति तत् पिबन्।

न चास्य स्वदते क्षीरं कृच्छ्रेण च विवर्धते||२३९||

तथैव वायुः कुपितः स्तन्यमन्तर्विलोडयन्।

करोति फेन सङ्घातं तत्तु कृच्छ्रात् प्रवर्तते||२४०||

तेन क्षामस्वरो बालो बद्ध विण्मूत्र मारुतः।

वातिकं शीर्षरोगं वा पीनसं वाऽधिगच्छति||२४१||

पूर्ववत् कुपितः स्तन्ये स्नेहं शोषयतेऽनिलः।

रूक्षं तत् पिबतो रौक्ष्याद्वल हासः प्रजायते||२४२||

kaphādbhavati rūkṣādyairanilaḥ svaiḥ prakopaṇaiḥ|

kruddhaḥ kṣīrāsayam prāpya rasam stanyasya dūṣayet||238||

virasam vāta saṁsṛṣṭam kṛśī bhavati tat piban|

na cāsya svadate kṣīraṃ kṛcchreṇa ca vivardhate||239||  
tathaiva vāyuh kupitaḥ stanyamantarviloḍayan|  
karoti phena saṅghātaṃ tattu kṛcchrāt pravartate||240||  
tena kṣāmasvaro bālo baddha viṇmūtra mārutaḥ|  
vātikaṃ śīrṣarogaṃ vā pīnasaṃ vā'dhigacchati||241||  
pūrvavat kupitaḥ stanye snehaṃ śoṣayate'nilaḥ|  
rūkṣaṃ tat pibato raukṣyādbala hrāsaḥ prajāyate||242||

By the intake of Vayu provoking ingredients, like these which are dry etc, the Vayu gets aggravated. Having reached the breasts, it afflicts the taste of the breast –milk.

By taking this tasteless milk, the child becomes emaciated. He does not relish this type of milk. And Thus, his growth gets impaired. In addition, the aggravated Vayu churns up the milk inside the breast, and makes it a mass of fourthy substance. As a result of this, the milk flows out of the breasts with difficulty.

By taking polluted milk, the child becomes weak of voice, and suffers from stasis of stool, urine and flatus. He may also get Vatika type of head- diseases and Pinasa (chronic coryza)

The Vayu aggravated by the aforesaid factors dries up the unctusness (sneha) of the milk, and makes it dry. By taking this milk, the child gets reduced of his strength because of dry. [248 ¾ – 242]

### **Pathogenesis and signs of Breast –milk vitiated by Pitta**

पित्तमुष्णादिभिः क्रुद्धं स्तन्याशयमभिप्लुतम्|  
करोति स्तन्य वैवर्ण्यं नील पीता सितादिकम्||२४३||  
विवर्णगात्रः स्विन्नः स्यात्तृष्णालुर्भिन्नविट् शिशुः|  
नित्यमुष्णशरीरश्च नाभिनन्दति तं स्तनम्||२४४||  
पूर्ववत् कुपिते पित्ते दौर्गन्ध्यं क्षीरमृच्छति|  
पाण्ड्वामयस्तत्पिबतः कामला च भवेच्छिशोः||२४५||  
pittamuṣṇādibhiḥ kruddhaṃ stanyāśayamabhiplutam|

karoti stanya vaivarṇyaṃ nīla pītā sitādikam||243||  
vivarṇagātraḥ svinnaḥ syāttrṣṇālurbhinnaviṭ śīśuḥ|  
nityamuṣṇaśarīraśca nābhinandati taṃ stanam||244||  
pūrvavat kupite pitte daurgandhyaṃ kṣīramṛcchati|  
pāṇḍvāmayastatpibataḥ kāmālā ca bhavecchīśoḥ||245||

Pitta aggravated by ingredients which are hot etc., afflicts the breast of a woman. As a result of this, the milk becomes discolored, blue, yellow, black, etc. In the child who takes this milk, there will be

Vivarna gatra – discoloration of the body,

Svinna – perspiration,

Trshna -morbid thirst and

Atisara – diarrhea. His body remains warm constantly, and it dislikes breast feed.

The Pitta aggravated in the a foresaid manner causes foul smell in the breast milk, and the child taking this milk gets afflicted with anaemia and Jaundice. [243-245]

### **Pathogenesis and Signs of Breast milk Vitiated by Kapha:**

क्रुद्धो गुर्वादिभिः श्लेष्मा क्षीराशयगतः स्त्रियाः|

स्नेहान्वितत्वात्तत्क्षीरमतिस्निग्धं करोति तु||२४६||

छर्दनः कुन्थनस्तेन लालालुर्जायते शिशुः|

नित्योपदिग्धैः स्रोतोभिर्निद्रा क्लम समन्वितः ||२४७||

श्वास कास परीतस्तु प्रसेक तमकान्वितः|

अभिभूय कफः स्तन्यं पिच्छिलं कुरुते यदा||२४८||

लालालुः शून वक्त्राक्षिर्जडः स्यात्तत् पिबञ्छिशुः|

कफः क्षीराशयगतो गुरुत्वात् क्षीर गौरवम्||२४९||

करोति गुरु तत् पीत्वा बालो हृद्रोगमृच्छति|

अन्यांश्च विविधात्रोगान्कुर्यात्क्षीर समाश्रितान्||२५०||

kruddho gurvādibhiḥ śleṣmā kṣīrāśayagataḥ striyāḥ|

snehānvitatvāttatkṣīramatisnigdham karoti tu||246||  
chardanaḥ kunthanastena lālāljāyate śīśuḥ|  
nityopadigdhaiḥ srotobhi rnidrā klama samanvitaḥ ||247||  
śvāsa kāsa parītaṣṭu praseka tamakānvitaḥ|  
abhibhūya kaphaḥ stanyaṃ picchilaṃ kurute yadā||248||  
lālāluḥ śūna vaktrākṣirjāḍaḥ syāttat pibañchīśuḥ|  
kaphaḥ kṣīrāśayagato gurutvāt kṣīra gauravam||249||  
karoti guru tat pītvā bālo hṛdrogamṛcchati|  
anyāṃśca vividhātrogānkuryātkṣīra samāśritān||250||

Kapha aggravate by the intake of ingredients which are heavy, etc., afflicts the breast milk of the woman. Because of the unctuous attribute of this aggravated Kapha, the afflicted breast milk becomes excessively unctuous.

The child feeling on this Breast – milk suffers from  
Chardanaḥ – vomiting

Kunthanastena – gripping pain and  
Lala srava – excessive salivation.

Since the channels in his body remain constantly smeared with this aggravated Kapha, the child constantly feels sleepy and fatigued (inactive).

He suffers from

Svasa (dyspnoea)

Kasa – cough

Lala srava – dribbling of saliva and  
Tamaka (Asthma).

Because of the affliction by Kapha, the breast milk becomes slimy. The child feeding on this type of breast milk suffers from excessive salivation, swelling of the face as well as eyes dull.

When the aggravated Kapha which is heavy in attribute afflicts the breasts, the milk also becomes heavy. The child taking this milk suffers from heart diseases and another different types of diseases caused by the polluted milk. [246- 250]

### **Affliction by other ailments:**

क्षीरे वातादिभिर्दुष्टे सम्भवन्ति तदात्मकाः।

kṣīre vātādibhirduṣṭe sambhavanti tadātmakāḥ।

When the Breast milk is afflicted with aggregated Vayu, etc., then other diseases specific to these Doshas also afflict the child. [½ 251]

### **Emetic therapy:**

तत्रादौ स्तन्यशुद्ध्यर्थं धात्रीं स्नेहोपपादिताम्॥२५१॥

संस्वेद्य विधिवद्वैद्यो वमनेनोपपादयेत्।

tatrādau stanyaśuddhyartham dhātrīm snehopapāditām॥251॥

saṁsvedya vidhivadvaityo vamanenopapādayet।

For the purification of the polluted breast milk, in the beginning the wet nurse (or the mother) is given oleated and fomentation therapies. Thereafter, the physician should appropriately administer emetic therapy to her. [251 ½- ½ 252]

### **Recipe of Emetic Therapy:**

वचा प्रियङ्गु यष्ट्याह्व फलवत्सक सर्षपैः॥२५२॥

कल्कैर्निम्ब पटोलानां क्वाथैः सलवणैर्वमेत्।

vacā priyaṅgu yaṣṭyāhva phalavatsaka sarṣapaiḥ॥252॥

kalkai rnimba paṭolānām kvāthaiḥ salavaṇairvamet।

The patient suffering from the pollution of breast –milk is given emetic therapy with a recipe containing the paste of Vacha (Acorus calamus Linn.). Priyangu (Callicarpa macrophylla), Yastimadhu – Glycyrrhiza glabra, Madana Phala – Randia dumetorum, bark of Kutaja – Connessi (Holarrhena antidysenterica Wall.) and Sarsapa – Brassica campestris, and the decoction of nimbi – Azadirachta indica as well as Patola – Trichosanthes dioica mixed with Salt. [252 ½ – ½ 253]

### **Purgation Therapy:**

सम्यग्वान्तां यथान्यायं कृत संसर्जनां ततः॥२५३॥

दोष काल बलापेक्षी स्नेहयित्वा विरेचयेत्।

samyagvāntāṃ yathānyāyaṃ kṛta saṃsarjanāṃ tataḥ॥253॥

doṣa kāla balāpekṣī snehayitvā virecayet।

After proper emesis, the patient is given Samsarjana Karma (rehabilitating diet). Thereafter, depending upon the nature of the aggravated Doshas, seasonal nature and strength of the patient, she is given purgation therapy preceded with oleation therapy. [253 1/2- 1/2 254]

### **Recipe of Purgation Therapy:**

त्रिवृतामभयां वाऽपि त्रिफलारस संयुताम्॥२५४॥

पाययेन्मधुसंयुक्तामभयां वाऽपि केवलाम्।

(पाययेन्मूत्रसंयुक्तां विरेकार्थं च शास्त्रवित्)॥२५५॥

trivṛtāmabhayāṃ vā'pi triphalārasa saṃyutām॥254॥

pāyayenmadhusaṃyuktāmabhayāṃ vā'pi kevalām।

(pāyayenmūtrasaṃyuktāṃ virekārthaṃ ca śāstravit)॥255॥

The physician proficient in scriptures should administer purgation therapy to the patient with the following recipes:

The paste Trivrt – Operculina turpethum or Abhaya – Terminalia chebula mixed the decoction of Triphala or honey or

Only Haritaki – Terminalia chebula mixed with cow's urine [254 1/2 – 255]

### **Food and drinks:**

सम्यग्विरिक्तां मतिमान् कृतसंसर्जनां पुनः।

ततो दोषावशेषघ्नैरन्नपानैरुपाचरेत् ॥२५६॥

शालयः षष्टिका वा स्युः श्यामाका भोजने हिताः।

प्रियङ्गवः कोरदूषा यवा वेणु यवास्तथा॥२५७॥

वंश वेत्र कलायाश्च शाकार्थे स्नेह संस्कृताः।

मुद्गान् मसूरान् यूषार्थे कुलत्थांश्च प्रकल्पयेत्॥२५८॥

निम्ब वेत्राग्र कुलक वार्ताकामलकैः शृतान्।

स व्योष सैन्धवान् यूषान्दापयेत्स्तन्यशोधनान्॥२५९॥

शशान् कपिञ्जलानेणान् संस्कृतांश्च प्रदापयेत्।

samyagviriktām matimān kṛtasam̐sarjanām punaḥ।

tato doṣāvaśeṣaghnaṛannapānairupācaret ॥256॥

śālayaḥ ṣaṣṭikā vā syuḥ śyāmākā bhojane hitāḥ।

priyaṅgavaḥ koradūṣā yavā veṇu yavāstathā॥257॥

vaṃśa vetra kalāyāśca śākārthe sneha sam̐skṛtāḥ।

mudgān masūrān yūṣārthe kulatthāṃśca prakalpayet॥258॥

nimba vetrāgra kulaka vārtākāmalakaiḥ śṛtān।

sa vyoṣa saindhavān yūṣāndāpayetstanyaśodhanān॥259॥

śaśān kapiñjalāneṇān sam̐skṛtāṃśca pradāpayet।

After proper purgation, a wise physician should again give

Samsarjana Karma (rehabilitating diet) to the patient and,

thereafter, for the alleviation of the residual Doshas, she is treated

with different types of food and drinks [which are as follows]:

Sali and Sastika types of rice, Syamaka – Saccharum officinarium,

Priyangu (Callicarpa macrophylla), Kodrava – Paspalum

scrobiculatu, Barley and Venu Yava – Barley (Hordeum vulgare)

(seeds of Bamboo) are useful as food;

Bamboo shoots, Vertra – Calamus rotang and Kalaya – Pisum

sativum sizzed with fat is given vegetable preparation.

Vegetables soup prepared of Mudga – Vigna radiata, Masura – Lens

esculenta and Kulattha – Cajanus cajan may also be given

Vegetable soups prepared by boiling tender leaves of Nimba –

Neem (Azadirachta indica) and Vetra (Salix caprea), Kulaka

(Karavellaka), Vartaka and Amalaki, and added with Ginger, black

pepper, long pepper and rock- salt may be given for the purification

of breast milk and

The meat of Sasa, Kapinijala and Ena may be given after sizzling, to the patient to take. [257- ½ 260]

### **Recipes for Treatment of Polluted Breast milk in General:**

शाईगेष्टा सप्तपर्ण त्वगश्चगन्धाशृतं जलम्॥२६०॥

पाययेताथवा स्तन्य शुद्धये रोहिणी शृतम्।

अमृता सप्तपर्ण त्वक्क्वाथं चैव सनागरम्॥२६१॥

किराततिक्तक क्वाथं श्लोकपादेरितान् पिबेत्।

त्रीनेतान्स्तन्य शुद्ध्यर्थमिति सामान्य भेषजम्॥२६२॥

कीर्तितं स्तन्यदोषाणां पृथगन्यं निबोधत।

śārṅgeṣṭā saptaparṇa tvagaśvagandhāśṛtaṃ jalam||260||

pāyayetāthavā stanya śuddhaye rohiṇī śṛtam|

amṛtā saptaparṇa tvakkvāthaṃ caiva sanāgaram||261||

kirātatiktaka kvāthaṃ ślokapāderitān pibet|

trīnetānstanya śuddhyarthamiti sāmānya bheṣajam||262||

kīrtitaṃ stanyadoṣāṇaṃ pṛthaganyaṃ nibodhata|

For the purification of the polluted breast milk, the patient is given the following recipes

Decoction of Sarngesta, bark of Saptaparna – Raulwolfia

serpentina, and Ashwagandha – Winter Cherry / Indian ginseng

(root) – Withania somnifera

Decoction of Katukarohini – Picrorhiza kurroa (Katuki – Picrorhiza kurroa)

Decoction of Amrta (Guduchi – Tinospora cordifolia) and the bark of Saptaparna – Raulwolfia serpentina

Decoction of ginger

Decoction of Kirata Tikta – Swertia chirata

Thus, the recipes for the purification of polluted breast milk in general are described. Hereafter, treatment of specific morbidities of the breast milk will be described which may be listed to (addresses to Agnivesha). [260 ½- ½ 263]

Recipes for corrections Distaste of breast milk



If there is distaste (bad taste) of the breast milk, then the patient is made to drink the fine paste of Draksha – Raisin – Vitis vinifera, Madhuka– Licorice – Glycyrrhiza glabra, Sariva – Indian Sarsaparilla – Hemidesmus indicus and Payasya – Impomoea paniculata mixed with warm water.

The paste of Pancha Kola (Pippali – Long pepper fruit – Piper longum, Pippali –mula, Cavya – Piper chaba, Chitraka – Plumbago zeylanica and Nagara) and Kulattha is applied over the breasts. After it is dried up, the breasts are washed, and the accumulated milk is squeezed out. Thus, the breast milk gets purified [and the bad taste of the milk is removed]. [263 ½ – ½ 265]

### **Treatment of frothy milk:**

पायये द्विरस क्षीरां द्राक्षा मधुक सारिवाः॥२६३॥

श्लक्ष्ण पिष्टां पयस्यां च समालोड्य सुखाम्बुना।

पञ्चकोल कुलत्थैश्च पिष्टैरालेपयेत् स्तनौ॥२६४॥

शुष्कौ प्रक्षाल्य निर्दुह्यात्तथा स्तन्यं विशुध्यति।

pāyaye dvirasa kṣīrāṃ drākṣā madhuka sārivāḥ॥263॥

ślakṣṇa piṣṭāṃ payasyāṃ ca samāloḍya sukhāmbunā।

pañcakola kulatthaiśca piṣṭairālepayet stanau॥264॥

śuṣkau prakṣālya nirduhyāttathā stanyaṃ viśudhyati।

If the Breast milk is like thick foam, then the woman is given to drink the paste of Patha – Cissampelos pariera, Nagara – Zingiber officinale, Sarngesta and Murva –Marsedenia tenacissima along with luke warm water.

In the aforesaid manner, her breast is anointed with the paste of anjana, Nagara – Zingiber officinale, Devadaru (Cedrus deodara), root of bilva – Aegle marmelos and Priyangu (Callicarpa macrophylla) [after the paste is dried up, the breasts are washed and the accumulated milk is squeezed out]. This purifies the polluted breast—milk [and forthiness of the milk is corrected]

The decoction of Kirata tikta – Swertia chirata, Sunthi – Zingiber

officinale and Amrta – *Tinospora cordifolia* is given to the wet nurse to drink which purifies polluted [frothy] milk.

In the aforesaid manner, the breasts are anointed with the paste of barley, wheat and mustard seed. [After the paste is dried up, the breasts are washed, and the accumulated milk is squeezed out. This purifies the polluted (froathy) breast milk]. [265 ½ -268]

### **Treatment of dry Milk**

फेनसङ्घातवत्क्षीरं यस्यास्तां पाययेत् स्त्रियम्॥२६५॥

पाठा नागर शार्ङ्गेष्टा मूर्वाः पिष्ट्वा सुखाम्बुना।

अञ्जनं नागरं दारु बिल्वमूलं प्रियङ्गवः॥२६६॥

स्तनयोः पूर्ववत् कार्यं लेपनं क्षीर शोधनम्।

किराततिककं शुण्ठीं सामृतां क्वाथयेद्विषक्॥२६७॥

तं क्वाथं पाययेद्वात्रीं स्तन्यदोष निर्बर्हणम्।

स्तनौ चालेपयेत् पिष्टै र्यवगोधूम सर्षपैः॥२६८॥

phenasaṅghātavatkṣīraṃ yasyāstāṃ pāyayet striyam॥265॥

pāṭhā nāgara śārṅgeṣṭā mūrvāḥ piṣṭvā sukhāmbunā।

añjanaṃ nāgaraṃ dāru bilvamūlaṃ priyaṅgavaḥ॥266॥

stanayoḥ pūrvavat kāryaṃ lepanaṃ kṣīra śodhanam।

kirātatiktakam śuṅṭhīṃ sāmṛtāṃ kvāthayedbhiṣak॥267॥

taṃ kvāthaṃ pāyayeddhātrīṃ stanyadoṣa nibarhaṇam।

stanau cālepayet piṣṭai ryavagodhūma sarṣapaiḥ॥268॥

Milk boiled with the drugs described in Sutra 4: 12., for the purification of breast milk, is taken by the woman who was unctuous breast milk.

Ghee cooked with the above mentioned drugs is also useful in this condition (dryness of breast milk).

In the aforesaid manner, the luke warm paste of Jivaka, etc., (jivaka – *Malaxis acuminata*, Rishabhaka – *Manilkara hexandra*,

Meda – Polygonatum cirrhifolium, Maha meda, Kakoli – Fritillaria roylei, Ksira Kaloli, Mudga parni, Masa parni, jivanti and Madhuka– Licorice – Glycyrrhiza glabra) or Panchamula (bilva – Aegle marmelos, syonaka, gambari – Gmelina arborea, Patali – Ficus microcarpa and Ganikarika) is applied over the breast. After the paste is dried up, is washed and the accumulated milk is squeezed out. This purifies the [dry] breast milk [269- 270]

### **Treatment of Discolored Breast –milk:**

षड्विरेकाश्रितीयोक्तैरौषधैः स्तन्य शोधनैः।

रूक्षक्षीरा पिबेत् क्षीरं तैर्वा सिद्धं घृतं पिबेत्॥२६९॥

पूर्ववज्जीवकाद्यं च पञ्चमूलं प्रलेपनम्।

स्तनयोः संविधातव्यं सुखोष्णं स्तन्य शोधनम्॥२७०॥

ṣaḍvirekāśritīyoktairauśadhaiḥ stanya śodhanaiḥ।

rūkṣakṣīrā pibet kṣīraṃ tairvā siddhaṃ ghṛtaṃ pibet॥269॥

pūrvavajjīvakādyam ca pañcamūlaṃ pralepanam।

stanayoḥ saṃvidhātavyaṃ sukhoṣṇaṃ stanya śodhanam॥270॥

Intake of the paste of Yastimadhu – Glycyrrhiza glabra, Mrdvika – Vitis vinifera, Payasya – Ipomoea paniculata (Ksira Vidari (Ipomoea paniculata / Pueraria tuberosa)) and Sindhuvara (Vitex negundo) (nirgundi) along with cold water corrects the discoloration of the breast milk.

The breasts of the paste woman having discolored milk are smeared with the paste of Madhuka– Licorice – Glycyrrhiza glabra. After the paste gets dried up, they are washed with water, and [the accumulated milk] is squeezed out repeatedly. This helps in correcting the polluted (discolored) breast milk. [271-272]

### **Treatment of foul odour in breast milk:**

यष्टीमधुक मृद्वीका पयस्या सिन्धुवारिकाः।

शीताम्बुना पिबेत्कल्कं क्षीर वैवर्ण्यं नाशनम्॥२७१॥

द्राक्षा मधुक कल्केन स्तनौ चास्याः प्रलेपयेत्|

प्रक्षाल्य वारिणा चैव निर्दुह्यात्तौ पुनः पुनः||२७२||

yaṣṭimadhuka mṛdvikā payasyā sindhuvārikāḥ|

śītāmbunā pibetkalkaṃ kṣīra vaivarṇya nāśanam||271||

drākṣā madhuka kalkena stanau cāsyāḥ pralepayet|

prakṣālya vāriṇā caiva nirduhyāttau punaḥ punaḥ||272||

Intake of the paste of visanika (mesa Srngi –Prosopis specigra), Aja sringi – Rhus succedenea, Haritaki – Terminalia chebula, Bibhitaki – Terminalia bellerica, Amalaki – Phyllanthus, emblica, Haridra (turmeric – Curcuma longa) and Vacha (Acorus calamus Linn.) along with cold water cures foul odour of the breast milk.

The wet –nurse should take the powder of Abhaya – Terminalia chebula, Sunthi – Zingiber officinale, Pippali – Long pepper fruit – Piper longum and Maricha – Black pepper fruit – piper nigrum mixed with the honey along with wholesome diet for the removal of foul odour in her breast milk.

The breasts of the woman having foul odour in her milk is anointed with the paste of

Sariva – Indian Sarsaparilla – Hemidesmus indicus,

Ushira – Vetiver – Vetiveria zizanioides,

Manjistha – Rubia cordifolia

Slesmataka,

Kachandana,

Patra – Cinnamomum tamala Nees and Eberum. (tamala Patra – Cinnamomum tamala Nees and Eberum.),

Ambu (Hriversa) – Pavoria odorata

Chandana (Sandalwood – Santalum album) and

After the paste is dried up, the breasts are washed with water, and the accumulated milk is squeezed out. [273- 275]

### **Treatment of unctuousness of Breast – milk:**

विषाणिकाजशृङ्ग्यौ च त्रिफलां रजनीं वचाम्|

पिबेच्छीताम्बुना पिष्ट्वा क्षीर दौर्गन्ध्य नाशिनीम्॥२७३॥

लिह्याद्वाऽप्यभयाचूर्णं सव्योषं माक्षिकं प्लुतम्।

क्षीर दौर्गन्ध्य नाशार्थं धात्री पथ्याशिनी तथा॥२७४॥

सारिवोशीर मञ्जिष्ठा श्लेष्मातक कुचन्दनैः।

पत्राम्बु चन्दनोशीरैःस्तनौ चास्याः प्रलेपयेत्॥२७५॥

viṣāṇikājaśrṅgyau ca triphalāṃ rajanīm vacām।

pibecchītāmbunā piṣṭvā kṣīra daurgandhya nāśinīm॥273॥

lihyādvā'pyabhayācūrṇaṃ savyoṣaṃ māksika plutam।

kṣīra daurgandhya nāśārthaṃ dhātrī pathyāśinī tathā॥274॥

sārivośīra mañjiṣṭhā śleṣmātaka kucandanaiḥ।

patrāmbu candanośīraiḥstanau cāsyāḥ pralepayet॥275॥

The woman having very unctuous breast milk should take the paste of Devadaru (Cedrus deodara), Musta (Cyperus rotundus) and Patha – Cissampelos parriera mixed with rock- salt along with Luke warm water. By this, the unctuousness of the breast milk gets quickly corrected. [276]

### **Treatment of Sliminess in Breast –milk:**

त्रायमाणामृता निम्ब पटोल त्रिफलाशृतम्।

गुरु क्षीरा पिबेदाशु स्तन्यदोष विशुद्धये॥२७९॥

पिबेद्वा पिप्पलीमूल चव्य चित्रक नागरम्।

बला नागर शार्ङ्गेष्टा मूर्वाभिर्लेपयेत् स्तनौ॥२८०॥

पृश्निपर्णी पयस्याभ्यां स्तनौ चास्याः प्रलेपयेत्।

trāyamāṇāmṛtā nimba paṭola triphalāśṛtam।

guru kṣīrā pibedāśu stanyadoṣa viśuddhaye॥279॥

pibedvā pippalīmūla cavya citraka nāgaram।

balā nāgara śārṅgeṣṭā mūrvābhirlepayet stanau॥280॥

prśniparṇī payasyābhyāṃ stanau cāsyāḥ pralepayet।

The woman whose breast milk is slimy should drink Takrarista which is Prescribed for the treatment of piles (Chikitsa 14; 71: 75) Her breasts is anointed with the paste of Vidari (Ipomoea

paniculata / Pueraria tuberosa), Bilva – Aegle marmelos and Madhuka– Licorice – Glycyrrhiza glabra. After the paste gets dried up, the breasts are washed, and the accumulated milk is squeezed out]. [277-278]

### **Treatment of Heaviness in Breast milk:**

अष्टावेते क्षीरदोषा हेतु लक्षण भेषजैः||२८१||

निर्दिष्टाः क्षीर दोषोत्थास्तथोक्ताः केचिदामयाः|२८२|

aṣṭāvete kṣīradoṣā hetu lakṣaṇa bheṣajaiḥ||281||

nirdiṣṭāḥ kṣīra doṣoṭthāstathoktāḥ kecidāmayāḥ|282|

The woman whose breast milk is heavy should take the decoction of

Tryamana – Gentiana kuroo,  
Amrta – Tinospora cordifolia,  
Nimba – Neem (Azadirachta indica),  
Patola – Trichosanthes dioica,  
Haritaki – Terminalia chebula,  
Bibhitaka – Terminalia bellerica and  
Amalaki – Phyllanthus, emblica.

By this her breast milk gets purified (heaviness removed) quickly.

She may also take the decoction of

Pippali Mula – Long pepper fruit – Piper longum-,

Cavya – Piper chaba

Chitraka – Plumbago zeylanica and

Nagara – Zingiber officinale for the removal of heaviness in her breast milk.

Her breasts are anointed with the paste of

Bala – Sida cordifolia,

Nagara – ginger

Sarngesta (Kakamaci – Solanum nigrum) and

Murva – Marsdenia tenacissima

After the paste is dried up, her breasts are washed with water, and

the accumulated milk is squeezed out. This purifies (removes heaviness of) the breast milk.

Similarly, application of the paste of

Prsni parni – *Uraria picta* and

Payasya – *Ipomoea paniculata* (Vidari (*Ipomoea paniculata* / *Pueraria tuberosa*)-Kanda) [in the aforesaid manner corrects the heaviness of the breast –milk]. [279- ½ 281]

Thus, etiology, signs and treatment of 8 galactic disorders, and some other ailments arising out of the polluted milk are described. [281 ½ – ½ 282]

### **TREATMENT OF PAEDIATRIC DISEASES:**

दोष दूष्य मलाश्चैव महतां व्याधयश्च ये||२८२||

त एव सर्वे बालानां मात्रा त्वल्पतरा मता|

निवृत्तिर्वमनादीनां मृदुत्वं परतन्त्रताम्||२८३||

वाक्चेष्टयोरसामर्थ्यं वीक्ष्य बालेषु शास्त्रवित्|

भेषजं स्वल्पमात्रं तु यथाव्याधि प्रयोजयेत्||२८४||

मधुराणि कषायाणि क्षीरवन्ति मृदूनि च|

प्रयोजयेद्भिषग्बाले मतिमानप्रमादतः||२८५||

अत्यर्थं स्निग्धं रूक्षोष्णमम्लं कटु विपाकि च|

गुरु चोषधपानान्नमेतद्बालेषु गर्हितम्||२८६||

समासात् सर्व रोगाणामेतद्बालेषु भेषजम्|

निर्दिष्टं शास्त्र विद्वैद्यः प्रविविच्य प्रयोजयेत्||२८७||

doṣa dūṣya malāścaiva mahatāṃ vyādhayaśca ye||282||

ta eva sarve bālānāṃ mātṛā tvalpatarā matā|

nivṛttirvamanādīnāṃ mṛdutvaṃ paratantratām||283||

vākceṣṭayorasāmarthyāṃ vīkṣya bāleṣu śāstravit|

bheṣajam svalpamātram tu yathāvyādhi prayojayet||284||

madhurāṇi kaṣāyāṇi kṣīravanti mṛdūni ca|

prayojayedbhiṣagbāle matimānapramādataḥ||285||

atyartha snigdha rūkṣoṣṇamamlam kaṭu vipāki ca|

guru cauṣadhapānānnametadbāleṣu garhitam||286||

samāsāt sarva rogāṇāmetadbāleṣu bheṣajam|

nirdiṣṭaṃ śāstra vidvaidyaḥ pravivicya prayojayet||287||

The Doshas, dhatus (tissue elements), Malas (waste products) and the diseases of adults are all present in children. But in the case of the latter, these are only in small quantity and of mild intensity.

The physician well versed in scriptures should avoid the administration of Vamana (emesis) and such other therapies of Pancha Karma to a child., in view of his tenderness, dependency on others and inability to speak as well as act.

The dose of the medicine for children is very small and appropriate to the disease. The wise physician should carefully administer sweet and stringent drugs which are mild. Medicines, diet and drinks which are excessively unctuous, dry, hot, sour, pungent in Vipaka (the taste that emerges after digestion) and heavy are contra indicated for children.

In brief, these are the guiding principles for administering medicines to children for all their ailments. A physician well versed in scriptures should administer therapies to children after considering all aforesaid aspects. [282 ½ – 287]

### **Thus, it is said:**

भवन्ति चात्र-

इति सर्व विकाराणामुक्तमेतच्चिकित्सितम्|

स्थानमेतद्धितन्त्रस्य रहस्यं परमुत्तमम्||२८८||

bhavanti cātra

iti sarva vikāraṇāmuktameta ccikitsitam|

sthānametaddhi tantrasya rahasyaṃ paramuttamam||288||

This Chikitsa Sthana (section of Therapeutics) deals with the therapeutic measures for all the diseases. It constitutes the most significant secret of treatise (Charaka Samhita). [288]



### **Portion of treatment supplemented by Drdhabala:**

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च।

नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरक संस्कृते॥२८९॥

तानेतान् कापिल बलिः शेषान् दृढबलोऽकरोत्।

तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम्॥२९०॥

asmin saptadaśādhyāyāḥ kalpāḥ siddhaya eva ca।

nāsādyante'gniveśasya tantre caraka saṃskṛte॥289॥

tānetān kāpila baliḥ śeṣān dṛḍhabalo'karot।

tantrasyāsyā mahārthasya pūraṇārthaṃ yathātatham॥290॥

17th chapter of this section (on therapeutics) and the successive 2 sections, viz., Kalpa (section on Pharmacetics) and Siddhi (section on Therapeutic Perfection) are not available in the Agnivesha's Treatise which was redacted by Charaka. Therefore, Drdhabala, the son of kapilabala reconstructed and supplemented them appropriately leading to the completion of this treatise endowed with great objective. [289-290]

### **Treatment of Unnamed Diseases:**

रोगा येऽप्यत्र नोद्धिष्टा बहुत्वान्नामरूपतः।

तेषामप्येतदेव स्याद्दोषादीन् वीक्ष्य भेषजम्॥२९१॥

rogā ye'pyatra noddīṣṭā bahutvānnāmarūpataḥ।

teṣāmapyetadeva syāddoṣādīn vīkṣya bheṣajam॥291॥

There are several other diseases which are not described in this Section with names and forms. Even such diseases are to be treated on the lines suggested in this Section after examining the Doshas and such other factors involved in their manifestation. [291]

### **Line of Treatment in General:**

दोष दूष्य निदानानां विपरीतं हितं ध्रुवम्।

उक्तानुक्तान् गदान् सर्वान् सम्यग्युक्तं नियच्छति॥२९२॥

doṣa dūṣya nidānānāṃ viparītaṃ hitaṃ dhruvam।

uktānuktān gadān sarvān samyagyuktaṃ niyacchati||292||  
Therapies which are opposite to the properties of the Doshas,  
Dusyas (tissue elements) and etiological factors involved in the  
causation of the disease are certainly useful to cure it. If  
appropriately used, such therapeutic measures will cure all the  
diseases whether they are named or not in the text [292]

### **Appropriate Use of Therapeutic Measure:**

देश काल प्रमाणानां सात्म्यासात्म्यस्य चैव हि।

सम्यग्योगोऽन्यथा ह्येषां पथ्यमप्यन्यथा भवेत्॥२९३॥

deśa kāla pramāṇānāṃ sātmyāsātmyasya caiva hi।

samyagyogo'nyathā hyeṣāṃ pathyamapyanyathā bhavet||293||

Therapeutic measures are appropriately used keeping in view the  
following:

Desha (location)

Kala (time)

Pramana (Dose)

Satmya (Wholesomeness) and

Asatmya (unwholesomeness)

Otherwise, even a useful therapy (Pathya) may turn out to be  
harmful (apathy). [293]

### **Desha (Administration of Drugs Through Particular Channel)**

आस्यादामाशयस्थान् हि रोगान् नस्तःशिरोगतान्।

गुदात् पक्वाशयस्थांश्च हन्त्याशु दत्तमौषधम्॥२९४॥

शरीरावयवोत्थेषु विसर्प पिडकादिषु।

यथादेशं प्रदेहादि शमनं स्याद्विशेषतः॥२९५॥

āsyādāmāśayasthān hi rogān nastāḥśirogatān।

gudāt pakvāśayasthāṃśca hantyaśu dattamauśadham||294||

śarīrāvayavottheṣu visarpa piḍakādiṣu।

yathādeśaṃ pradehādi śamanaṃ syādviśeṣataḥ||295||

If a drug is administered through mouth, it works quickly on diseases located in stomach.

Administration of a drug by inhalation quickly cures diseases of the head.

Administration of a therapy through the anus quickly cures diseases located in the colon.

For the cure of disease located in various parts of the body like Visarpa (erysipelas or Herpes), Pidaka (pimples) etc., application of therapies externally like Pradeha (application of hot poultices), etc, in that particular part afflicted by the disease are useful. [294 -295]  
Kala (Time of Administration of Drugs)

दिनातुरौषध व्याधि जीर्ण लिङ्गत्ववेक्षणम्।  
कालं विद्याद्विनावेक्षः पूर्वाह्ने वमनं यथा॥२९६॥  
रोग्यवेक्षो यथा प्रातर्निरन्नो बलवान् पिबेत्।  
भेषजं लघु पथ्यान्नैर्युक्तमद्यात्तु दुर्बलः॥२९७॥  
भैषज्य कालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः।  
सामुद्रं भक्त संयुक्तं ग्रास ग्रासान्तरे दश॥२९८॥  
अपाने विगुणे पूर्व, समाने मध्य भोजनम्।  
व्याने तु प्रातरशितमुदाने भोजनोत्तरम्॥२९९॥  
वायौ प्राणे प्रदुष्टे तु ग्रास ग्रासान्तरिष्यते।  
श्वास कास पिपासासु त्ववचार्यं मुहुर्मुहुः॥३००॥  
सामुद्रं हिक्किने देयं लघुनाऽन्नेन संयुतम्।  
सम्भोज्यं त्वौषधं भोज्यैर्विचित्रैररुचौ हितम्॥३०१॥  
ज्वरे पेयाः कषायाश्च क्षीरं सर्पि विरेचनम्।  
षडहे षडहे देयं कालं वीक्ष्यामयस्य च॥३०२॥  
क्षुद्वेग मोक्षौ लघुता विशुद्धि जीर्ण लक्षणम्।  
तदा भेषजमादेयं स्याद्धि दोषवदन्यथा॥३०३॥

चयादयश्च दोषाणां वर्ज्यं सेव्यं च यत्र यत्|  
 ऋताववेक्ष्यं यत् कर्म पूर्वं सर्वमुदाहृतम्||३०४||  
 (उपक्रमाणां करणं प्रतिषेधे च कारणम्|  
 व्याख्यातमबलानां सविकल्पानामवेक्षणे||३०५||  
 मुहुर्मुहुश्च रोगाणामवस्थामातुरस्य च|  
 अवेक्षमाणस्तु भिषक् चिकित्सायां न मुह्यति)||३०६||  
 इत्येवं षड्विधं कालमनवेक्ष्य भिषग्जितम्|  
 प्रयुक्तमहिताय स्यात् सस्यस्याकालवर्षवत्||३०७||  
 dināturauṣadha vyādhi jīrṇa liṅgartvavekṣaṇam|  
 kālaṃ vidyāddināvekṣaḥ pūrvāhṇe vamaṇaṃ yathā||296||  
 rogyavekṣo yathā prātarniranno balavān pibet|  
 bheṣajam laghu pathyānnairyuktamadyāttu durbalaḥ||297||  
 bhaiṣajya kālo bhuktādaṃ madhye paścānmuhurmuhuḥ|  
 sāmudgaṃ bhakta saṃyuktaṃ grāsa grāsāntare daśa||298||  
 apāne viguṇe pūrvam, samāne madhya bhojanam|  
 vyāne tu prātaraśitamudāne bhojanottaram||299||  
 vāyau prāṇe praduṣṭe tu grāsa grāsāntariṣyate|  
 śvāsa kāsa pipāsāsu tvavacāryaṃ muhurmuḥuḥ||300||  
 sāmudgaṃ hikkine deyaṃ laghunā'nnena saṃyutam|  
 sambhojyaṃ tvaṣadhaṃ bhojyairvicitairarucāu hitam||301||  
 jvare peyāḥ kaṣāyāśca kṣīraṃ sarpi rvirecanam|  
 ṣaḍahe ṣaḍahe deyaṃ kālaṃ vīkṣyāmayasya ca||302||  
 kṣudvega mokṣau laghutā viśuddhi rjīrṇa lakṣaṇam|  
 tadā bheṣajamādeyaṃ syāddhi doṣavadanyathā||303||  
 cayādayaśca doṣāṇāṃ varjyaṃ sevyam ca yatra yat|  
 ṛtāvavekṣyaṃ yat karma pūrvam sarvamudāhṛtam||304||  
 (upakramāṇāṃ karaṇam pratiṣedhe ca kāraṇam|  
 vyākhyātamabalānāṃ savikalpānāmavekṣaṇe||305||  
 muhurmuḥuśca rogāṇāmavasthāmāturasya ca|  
 avekṣamāṇastu bhiṣak cikitsāyāṃ na muhyati)||306||

ityevaṃ ṣaḍvidhaṃ kālamanavekṣya bhiṣagjitam|  
prayuktamahitāya syāt sasyasyākālavarṣavat||307||

The term "Kala" (time) in the present context has reference to the following:

Dina (different parts of the day)

Atura (nature of the patient)

Ausadha (time of taking medicine)

Vyadhi (nature of the disease)

Jirna Linga (stage of the digestion of food) and

Rtu (nature of the season)

Examples of these aspects of Kala (time) are as follows:

as regards the time with reference to the different parts of the day, the morning is the most suitable time for the administration of emetic therapy

(b) as regards the time with reference to the nature of the patient, a strong person should take medicines in the morning on empty stomach and a weak person should take medicines along with light and wholesome food.

(c) As regards the time (frequency) of taking medicine it is of ten categories as follows:

Bhuktadau or before the meals (i. E once on empty stomach in the morning and once before the morning meal)

Bhukta Madhye (during the meal, i.e in the middle of the meal)

(iv-v) Bhukta Pascat (after the meals, i.e in the morning meal and after the evening meal)

(vi) Muhurmuhuh (repeatedly during the day and night)

(vii) Samudga (before as well as after the meal)

(viii) Bhakta Samyukta (mixed with the food)

(ix) Grase (along with each morsel of food)

(x) Grasantare (between two meals)

If the Apana Vayu is vitiated, then the medicine is given before food.

If the Samana Vayu is vitiated, then the medicine is given during the meal.

If Vyana Vayu is vitiated then the medicine is given after the morning meal.

If Udana Vayu is vitiated, then the medicine is given after the meal.

If Prana Vayu is vitiated, then the medicine is given along with each morsel of food or in between morsels of food.

In asthma, cough and morbid thirst, the medicine is given at short intervals frequently.

To the patient suffering from hiccup, medicine is given before and after food adding to the light articles of food.

In anorexia, medicine is mixed with various types of food.

(d) As regards the time with reference to the diseases (Vyadhi), the patient suffering from fever is given peya (thin gruel), Kashaya (decoctions), medicated milk, medicated ghee and purgation therapy consecutively at an interval of 6 days after observing the time (number of the days of suffering) of disease.

(e) Jirna Linga: Appearance of hunger, proper evacuation of stool and urine, lightness of the body and purity [of eructation]- these are the signs of proper digestion. Medicines are given to the patient only thereafter. [This according to Chakrapani, refers to the time of medicine which is administered before food]. Otherwise, the medicine will produce harmful effects.

As regards the time with reference to the nature of seasons, accumulation, etc., of Doshas, the ingredients to be used to avoid such accumulation, etc., and regiments to be used in different seasons depending upon the condition of Doshas are already described (in Sutra 6).

Administration of therapeutic measures, reasons for prohibiting their use, and examination of the permutation and combination of Doshas in a weak patient are already described.

The physician who very frequently keeps on observing the development of the disease and the conducts of the patient will not

commit mistakes in treatment.

Administration of therapeutic measures without careful examination of the 6 conditions of Kala (time) leads to harmful effects as the unseasonal rain damages the crops. [296-307]

### **Aggravation of Doshas in Different Seasons etc:**

व्याधीनामृत्वहोरात्रवयसां भोजनस्य च।

विशेषो भिद्यते यस्तु कालावेक्षः स उच्यते॥३०८॥

वसन्ते श्लेष्मजा रोगाः शरत्काले तु पित्तजाः।

वर्षासु वातिकाश्चैव प्रायः प्रादुर्भवन्ति हि॥३०९॥

निशान्ते दिवसान्ते च वर्षान्ते वातजा गदाः।

प्रातः क्षपादौ कफजास्तयोर्मध्ये तु पित्तजाः॥३१०॥

वयोन्त मध्य प्रथमे वात पित्त कफामयाः।

बलवन्तो भवन्त्येव स्वभावाद्द्वयसो नृणाम्॥३११॥

जीर्णान्ते वातजा रोगा जीर्यमाणे तु पित्तजाः।

श्लेष्मजा भुक्तमात्रे तु लभन्ते प्रायशो बलम्॥३१२॥

vyādhīnāmṛtvahorātravayasāṃ bhojanasya ca।

viśeṣo bhidyate yastu kālāvekṣaḥ sa ucyate॥308॥

vasante śleṣmajā rogāḥ śaratkāle tu pittajāḥ।

varṣāsu vātikāścaiva prāyaḥ prādurbhavanti hi॥309॥

niśānte divasānte ca varṣānte vātajā gadāḥ।

prātaḥ kṣapādau kaphajāstayormadhye tu pittajāḥ॥310॥

vayonta madhya prathame vāta pitta kaphāmayāḥ।

balavanto bhavantyeva svabhāvādvayasa nṛṇām॥311॥

jīrṇānte vātajā rogā jīryamāṇe tu pittajāḥ।

śleṣmajā bhuktamātre tu labhante prāyaśo balam॥312॥

With reference to Kala (time), the specific classification of diseases [on the basis of aggravated Doshas] during different seasons, different parts of the day and night, different ages (parts of the span of life) and different stages of the digestion of food will be

described hereafter.

Generally Kaphaja diseases are manifested in the spring, Paittika diseases are manifested [the beginning of] the rainy season.

Vatika diseases get aggravated [the term 'Varsante' here should read as 'Vardhane'] – during the end of the night and the day (afternoon),

Kaphaja diseases get aggravated during the morning and evening; and

Paittika diseases get aggravated during the midday and midnight.

As regards the age, during old age

Vata gets aggravated after the digestion of food,

Paittika diseases get aggravated during the digestion of food, and

Kaphaja diseases get aggravated immediately after taking food.

[308- 312]

### **III Dose (Quantity) of Medicine:**

नाल्पं हन्त्यौषधं व्याधिं यथाऽऽपोऽल्पा महानलम्।

दोषवच्चातिमात्रं स्यात्सस्यस्यात्युदकं यथा॥३१३॥

सम्प्रधार्य बलं तस्मादामयस्यौषधस्य च।

नैवातिबहु नात्यल्पं भैषज्यमवचारयेत्॥३१४॥

nālpam hantyaushadham vyādhiṃ yathā"po'lpā mahānalam।

doṣavaccātimātram syātsasyasyātyudakam yathā॥313॥

sampradhārya balaṃ tasmādāmayasyauśadhasya ca।

naivātibahu nātyalpam bhaiṣajyamavacārayet॥314॥

As a small amount of water cannot extinguish fire, similarly medicine in small quantity cannot cure a disease. As irrigation with overflood is harmful for the crops, similarly medicine in excessive quantity (dose) is harmful for the patient.

Therefore, after carefully examining the strength of the disease and the medicine, the remedial measures are administered in a quantity (dose) which is neither too large nor too small. [313-314]



#### IV Satmya (wholesomeness):

औचित्याद्यस्य यत् सात्म्यं देशस्य पुरुषस्य च।  
अपथ्यमपि नैकान्तात्त्यजंलभते सुखम्॥३१५॥  
बाह्लीकाः पह्लवाश्चीनाः शूलीका यवनाः शकाः।  
मांस गोधूम माध्वीक शस्त्र वैश्वानरोचिताः॥३१६॥  
मत्स्य सात्म्यास्तथा प्राच्याः क्षीर सात्म्याश्च सैन्धवाः।  
अश्मकावन्तिकानां तु तैलाम्लं सात्म्यमुच्यते॥३१७॥  
कन्दमूल फलं सात्म्यं विद्यान्मलयवासिनाम्।  
सात्म्यं दक्षिणतः पेया मन्थश्चोत्तरपश्चिमे ॥३१८॥  
मध्यदेशे भवेत् सात्म्यं यवगोधूम गोरसाः।  
तेषां तत्सात्म्ययुक्तानि भैषजान्यवचारयेत्॥३१९॥  
सात्म्यं ह्याशु बलं धते नातिदोषं च बह्वपि॥३२०॥

aucityādyasya yat sātmyaṃ deśasya puruṣasya ca।  
apathyamapi naikāntāttattyajamllabhate sukham॥315॥  
bāhlikāḥ pahlavāścīnāḥ śūlikā yavanāḥ śakāḥ।  
māṃsa godhūma mādhwīka śastra vaiśvānarocitāḥ॥316॥  
matsya sātmyāstathā prācyāḥ kṣīra sātmyāśca saindhavāḥ।  
āśmakāvantikānāṃ tu tailāmlaṃ sātmyamucyate॥317॥  
kandamūla phalaṃ sātmyaṃ vidyānmalayavāsinām।  
sātmyaṃ dakṣiṇataḥ peyā manthaścottarapaścime ॥318॥  
madhyadeśe bhavet sātmyaṃ yavagodhūma gorasāḥ।  
teṣāṃ tatsātmyayuktāni bhaiṣajānyavacārayet॥319॥  
sātmyaṃ hyāśu balaṃ dhatte nātidoṣaṃ ca bahvapi॥320॥

If a non- homologous (Apathya) item [of food and regimen] has become wholesome (Satmya) to a person because of habit (aucitya) or the nature of the place of Habitat (desha), then sudden and total withdrawal of this item (even though it is non-homologous or Apathya) dose not give happiness to a person. Persons like Bahlikas, Pahlavas, Cinas, Sulikas, Yavanas and Shakas are habituated with meat, wheat, Madhwika (a type of wine),

carrying arms and fire [for keeping them warm].

People living in the eastern part (of Indian) are habituated with taking fish which is wholesome for them.

People of Sindh are habituated with taking milk which is wholesome for them.

For people living in the southern part (of India), intake of Peya (thin gruel) is wholesome.

For the people of northern and western parts (of India), intake of mantha (roasted corn- flour mixed with water) is wholesome.

For the people living in the middle part (of India), intake of barley wheat and milk- products is wholesome.

For the (people living in the aforesaid geographical areas and people of aforesaid ethnic origin), medicines is administered by adding to the food and drinks which are wholesome to them.

The wholesome ingredients promote strength instantaneously. If given in excess, these wholesome items do not produce any harmful effect. [315- 1/2 320]

### **Mistakes committed by Ignoring Desha etc**

योगैरेव चिकित्सन् हि देशाद्यज्ञोऽपराध्यति||३२०||

वयो बल शरीरादिभेदा हि बहवो मताः |३२१|

yogaireva cikitsan hi deśādyajño'parādhyati||320||

vayo bala śarīrādibhedā hi bahavo matāḥ |321|

The physician treating a patient simply with recipes without paying any attention to factors like Desha (habitation in different areas), etc, may commit mistakes (may not achieve success). On the basis of age, strength and physical features, physiques are of innumerable types. Accordingly patients are also innumerable types. [320- 1/2 321]

## Usefulness of Therapies Generally Considered as Harmful:

तथाऽन्तःसन्धिमार्गाणां दोषाणां गूढचारिणाम्||३२१||

भवेत् कदाचित् कार्याऽपि विरुद्धाभिमतता क्रिया|

पित्तमन्तर्गतं गूढं स्वेदसेकोपनाहनैः||३२२||

नीयते बहिरुष्णैर्हि तथोष्णं शमयन्ति ते|

बाह्यैश्च शीतैः सेकाद्यैरुष्माऽन्तर्याति पीडितः||३२३||

सोऽन्तर्गूढं कफं हन्ति शीतं शीतैस्तथा जयेत्|

श्लक्ष्ण पिष्टो घनो लेपश्चन्दनस्यापि दाहकृत्||३२४||

त्वग्गतस्योष्मणो रोधाच्छीतकृच्चान्यथाऽगुरोः|

छर्दिघ्नी मक्षिका विष्टा मक्षिकैव तु वामयेत्||३२५||

द्रव्येषु स्विन्न जग्धेषु चैव तेष्वेव विक्रिया||३२६||

tathā'ntaḥsandhimārgāṇāṃ doṣāṇāṃ gūḍhacāriṇām||321||

bhavet kadācit kāryā'pi viruddhābhimatā kriyā|

pittamantargataṃ gūḍhaṃ svedasekohanāhanaiḥ||322||

nīyate bahiruṣṇairhi tathoṣṇaṃ śamayanti te|

bāhyaiśca śītaiḥ sekādyairūṣmā'ntaryāti pīḍitaḥ||323||

so'ntargūḍhaṃ kaphaṃ hanti śītaṃ śītaistathā jayet|

ślakṣṇa piṣṭo ghano lepaścandanasyāpi dāhakṛt||324||

tvaḡgatasyoṣmaṇo rodhācchītakṛccānyathā'guroḥ|

chardighnī makṣikā viṣṭhā makṣikaiva tu vāmayet||325||

dravyeṣu svinna jagdheṣu caiva teṣveva vikriyā||326||

If the morbidities have afflicted the deep- seated organs like those in the Kosta (thoracic and abdominal viscera) and joints, at times, for their cure, therapeutic measures generally considered as contradictory (viruddha) may be useful.

If Pitta is deep-seated and located in the internal pathway (thoracic and abdominal viscera), then by the application of hot fomentation, Seka (affusion) and Upadeha (hot poultices), it comes out to the exterior of the body resulting in the alleviation of Pitta or heat. Thus, heat – producing therapies may cure Pitta which is hot

in nature.

By the application of external therapies like Seka (affusion) etc., which are cooling in nature, the external heat is pressed to go inside, and cure the deep-seated Kapha in the internal pathway (thoracic and abdominal viscera). Thus, a cooling therapy may cure Kapha which is cold in nature.

Sandal-wood is cooling in nature. But if it is made to a fine paste and applied over the skin in thick layer, it causes burning sensation (heat production) by obstructing the evaporation of heat from the skin. Similarly, Aguru – Aquallaria agallocha which is hot in potency, [if made to a coarse paste and applied in a thin layer over the skin] produces cooling effects.

Intake of the whole fly causes emesis; but intake of the stool of fly is anti emetic. Similarly, modification of effects (manifestation of opposite effects) can be observed if an article [of food or drugs] is subjected to physical heat or taken internally [and exposed to the effects of the digestive fire].

### **Need for proper examination of Desha, etc.**

तस्माद्दोषौषधादीनि परीक्ष्य दश तत्त्वतः॥३२६॥

कुर्याच्चिकित्सितं प्राज्ञो न योगैरेव केवलम्॥३२७॥

tasmāddoṣauśadhādīni parīkṣya daśa tattvataḥ॥326॥

kuryāccikitsitaṃ prājño na yogaireva kevalam॥327॥

Therefore, a wise physician should carry out treatment after examining carefully the diseases and drugs with reference to 10 items (commentary), and only by recipes [described with reference to the diseases in the classics]. [326 ½ – ½ 327]

### **Reoccurrence of disease:**

निवृत्तोऽपि पुन व्यधिः स्वल्पेनायाति हेतुना॥३२७॥

क्षीणे मार्गीकृते देहे शेषः सूक्ष्म इवानलः।

तस्मात्तमनुबध्नीयात् प्रयोगेणानपायिना॥३२८॥

सिद्ध्यर्थं प्राक्प्रयुक्तस्य सिद्धस्याप्यौषधस्य तु|३२९|

nivṛtto'pi puna rvyādhiḥ svalpenāyāti hetunā||327||

kṣīṇe mārgīkr̥te dehe śeṣaḥ sūkṣma ivānalaḥ|

tasmāttamanubadhniyāt prayogeṇānapāyinā||328||

siddhyartham prākprayuktasya siddhasyāpyauśadhasya tu|329|

Even if disease is cured, it may reoccur by minor from of etiological factors because by the earlier disease the body has become already weak., and the channels for the manifestation of the disease have already become vulnerable. This recurrence takes place like the flaring up of a small quantity of residual fire [after the main fire is extinguished].

Therefore, the body is immured from such recording attacks of the disease by the continuous use of effective and otherwise harmless drugs which were used before for the treatment of the primary disease. [327 ½ – ½ 329]

### **Effects of wholesome food and regimens:**

निवृत्तोऽपि पुनर्व्याधिः स्वल्पेनायाति हेतुना||३२७||

क्षीणे मार्गीकृते देहे शेषः सूक्ष्म इवानलः|

तस्मात्तमनुबध्नीयात् प्रयोगेणानपायिना||३२८||

सिद्ध्यर्थं प्राक्प्रयुक्तस्य सिद्धस्याप्यौषधस्य तु|३२९|

nivṛtto'pi punarvyādhiḥ svalpenāyāti hetunā||327||

kṣīṇe mārgīkr̥te dehe śeṣaḥ sūkṣma ivānalaḥ|

tasmāttamanubadhniyāt prayogeṇānapāyinā||328||

siddhyartham prākprayuktasya siddhasyāpyauśadhasya tu|329|

Doshas may get aggravated in 2 different ways, viz.,

Kathinya (with compactness) which occurs internally, and

Punarbhava (with non- compactness) which occurs in gross form.

By wholesome food and regimes, these compact and non-compact

Doshas may get softened or reduced in quantity respectively as a

result of which the morbid manifestation will be of mild nature.

Therefore, if a disease is manifested incite of the intake of

wholesome food, etc., then for its cure, after ascertaining its nature, wholesome food, etc., is increased in quantity or is taken habitually for a long duration. [329 ½- ½ 331]

### **Management of Aversion for wholesome Items and Linking for Unwholesome Ones:**

सातत्यात्स्वाद्वभावाद्वा पथ्यं द्वेष्यत्वमागतम्॥३३१॥

कल्पना विधिभिस्तैस्तैः प्रियत्वं गमयेत् पुनः।

मनसोऽर्थानुकूल्याद्धि तुष्टिरूर्जा रुचिर्बलम्॥३३२॥

सुखोपभोगता च स्याद्व्याधेश्चातो बलक्षयः।

लौल्याद्दोषक्षयाद्व्याधेर्वैधर्म्याच्चापि या रुचिः॥३३३॥

तासु पथ्योपचारः स्याद्योगेनाद्यं विकल्पयेत्॥३३४॥

sātatyātsvādvabhāvādvā pathyaṃ dveṣyatvamāgatam॥331॥

kalpanā vidhibhistaistaiḥ priyatvaṃ gamayet punaḥ।

manaso'rthānukūlyāddhi tuṣṭirūrjā Ruchirbalaṃ॥332॥

sukhopabhogatā ca syādvvyādheścāto balakṣayaḥ।

laulyāddoṣakṣayādvvyādhervaidharmyāccāpi yā Ruchiḥ॥333॥

tāsu pathyopacāraḥ syādyogenādyam vikalpayet॥334॥

Because of constant use and unpalatability, a wholesome regime may [at times] become repulsive. Such wholesome but repulsive regimes may again be made palatable by processing them through different modes of cooking.

Therapeutic measures agreeable to the mind and senses promote

Tusti (mental satisfaction)

Urja (mental strength)

Ruchi (relish)

Bala (strength) and

Sukha Bhogata (non-resistance to the use of therapeutic measures) as a result of which the strength of the disease gets diminished.

If a patient has developed liking for a particular unwholesome ingredient because of Laulya (desire to indulge because of mental perversion), Ksaya (diminution of Doshas) Vyadhi (nature of the

disease) and Vyadhi – Vaidharmya (desire to take ingredients which are opposed to the attributes of the disease), then such events is managed by the administration of suitable wholesome regains, different types of recipes and different food preparations. [331 ½- ½ 334]

### To sum up:

तत्र श्लोकाः-

विंशति र्व्यापदो योनेर्निदानं लिङ्गमेव च॥३३४॥  
चिकित्सा चापि निर्दिष्टा शिष्याणां हित काम्यया।  
शुक्र दोषास्तथा चाष्टौ निदानाकृतिभेषजैः॥३३५॥  
क्लैब्यान्युक्तानि चत्वारि चत्वारः प्रदरास्तथा।  
तेषां निदानं लिङ्गं च भैषज्यं चैव कीर्तितम्॥३३६॥  
क्षीर दोषास्तथा चाष्टौ हेतुलिङ्गभिषग्जितैः।  
रेतसो रजसश्चैव कीर्तितं शुद्धि लक्षणम्॥३३७॥  
उक्तानुक्त चिकित्सा च सम्यग्योगस्तथैव च।  
देशादि गुणशंसा च कालः षड्विध एव च॥३३८॥  
देशे देशे च यत् सात्म्यं यथा वैद्योऽपराध्यति।  
चिकित्सा चापि निर्दिष्टा दोषाणां गूढचारिणाम्॥३३९॥

tatra ślokāḥ-

viṃśati rvyāpado yonernidānaṃ liṅgameva ca॥334॥  
cikitsā cāpi nirdiṣṭā śiṣyāṇāṃ hita kāmyayā।  
śukra doṣāstathā cāṣṭau nidānākṛtibheṣajaiḥ॥335॥  
klaibyānyuktāni catvāri catvāraḥ pradarāstathā।  
teṣāṃ nidānaṃ liṅgaṃ ca bhaiṣajyaṃ caiva kīrtitam॥336॥  
kṣīradoṣāstathā cāṣṭau hetuliṅgabhiṣagjitaiḥ।  
retaso rajasaścaiva kīrtitaṃ śuddhi lakṣaṇam॥337॥  
uktānukta cikitsā ca samyagyogastathaiva ca।  
deśādi guṇaśaṃsā ca kālaḥ ṣaṇvidha eva ca॥338॥  
deśe deśe ca yat sātmyaṃ yathā vaidyo'parādhyati।

cikitsā cāpi nirdiṣṭā doṣāṅāṃ gūḍhacāriṇām||339||

The topics described in this chapter for the benefits of the disciples are as follows:

Etiology, signs, symptoms and therapeutic measures for the treatment of 20 varieties of genetic diseases (yoni Dosha);

Etiology, signs, symptoms and therapeutic measures for the treatment of 8 types of seminal morbidities (Shukra Dosha)

Etiology, signs, symptoms and therapeutic measures for the treatment of 4 types of impotency (Klaibya)

Etiology, signs, symptoms and therapeutic measures for the treatment of 4 types of menorrhagia (Pradara)

Etiology, signs, symptoms and therapeutic measures for the treatment of 8 types of galactic morbidities (Ksira Dosha)

Signs of pure (natural or normal) semen (Shukra) and Menstrual blood (Rajas)

Treatment of diseases which are described by name and which are not described by name in the text

Appropriate line of treatment for the aforesaid diseases

Highlighting the excellence of the knowledge of the attributes of Desha (Habitat) etc

6 types of times for the administration of therapeutic measures (bhesaja Kala)

Homologation in different countries

Non-achievement of success by the physician because of the ignorance of the aforesaid factors; and

Treatment of deep-seated morbidities. [334 ½- 339]

### **Interpretations:**

यो हि सम्यङ् न जानाति शास्त्रं शास्त्रार्थमेव च।

न कुर्यात् स क्रियां चित्रमचक्षुरिव चित्रकृत्॥३४०॥

yo hi samyaṅ na jānāti śāstraṃ śāstrārthameva ca।

na kuryāt sa kriyāṃ citramacakṣuriva citrakṛt॥340॥



A physician who is not well versed in the scriptures and their interpretations should not attempt treatment of diseases as a painter without eye sight should not attempt painting a picture.  
[340]

### **Colophon of the Chapter:**

इत्यग्निवेशकृते तन्त्रे चरक प्रति संस्कृतेऽप्राप्ते दृढबल सम्पूरिते चिकित्सा स्थाने  
योनिव्यापच्चिकित्सितं नाम त्रिंशोऽध्यायः॥३०॥

ityagniveśakṛte tantre caraka prati saṁskṛte'prāpte dṛḍhabala  
sampūrite cikitsā sthāne yonivyāpaccikitsitaṁ nāma  
triṁśo'dhyāyaḥ॥30॥

Thus, ends the 30th chapter on the treatment of uterine diseases  
[etc] in the Chikitsa section of Agnivesha's work as redacted by  
Charaka, and supplemented by Dridhabala.

### **Colophon of the Section: (Sthana)**

अग्निवेशकृते तन्त्रे चरक प्रतिसंस्कृते।  
चिकित्सितमिदं स्थानं षष्ठं परिसमापितम्॥३४१॥

agniveśakṛte tantre caraka pratisaṁskṛte।  
cikitsitamidaṁ sthānaṁ ṣaṣṭhaṁ parisamāpitaṁ॥341॥

Thus, ends the 6th section called Chikitsa Sthana (section on  
Therapeutics) of Agnivesha's work as redacted by Charaka.  
End of Chikitsa Sthana

## **Polycystic ovarian syndrome: Ayurvedic Treatment, Remedies, Diet**

Polycystic ovarian syndrome, also known as Polycystic ovarian disease or PCOD is a very common female health complaint. The word "Syndrome" is used to describe the PCOD because, it is a complex manifestation involving many factors and organs such as – obesity, insulin resistance, irregular menstrual bleeding (in most cases, excessive menstrual bleeding), abnormal menstrual periods & cycle, lack of ovum production (anovulation) etc.

PCOS is a common female endocrine disorder affecting approximately 5- 12% of women. It causes worry as it is commonly found in reproductive age ; also it is thought to be one of the leading cause of female infertility.

### **Organs involved in Polycystic Ovary disease**

1. Ovary – the female gonad organ, present at the either sides of the uterus.
2. adrenal glands – The glands which are placed just above the both the kidneys.
3. Pancreas – Gland that produces insulin in our body.
4. Pituitary gland – the gland just below the brain, which is responsible for all the hormonal control.

### **What happens in PCOD?**

There is increased production of Androgen (a hormone) by the ovaries, which suppresses the maturation of ovarian follicles (ovarian follicles lead to ovum). So, ovum does not get properly formed and released (anovulation). Remember that ovum meets with the sperm during intercourse leading to conception. So, in a case of PCOD, the lady usually will be having problem with conception

### **How frequent is the problem of PCOD?**

The incidence varies between 0.5 – 4 per cent, more common amongst infertile women. It is prevalent in young reproductive period.

### **what happens inside the body?**

Typically, the ovaries are enlarged two to five times the normal size (PCOS – Ovarian cysts). Stroma is increased. The capsule is thickened and pearly white in color. Ovary which is normally oval in shape, will have many cysts within it.

Hystologically there is thickening of tunica albugenia. The cysts are follicles at varying stages of maturation and atresia. There is theca cell hypertrophy (stromal hyperthecosis). Patient may present with features of diabetes mellitus (insulin resistance).

Careful survey concludes that the biggest lifestyle contributor to PCOS is poor diet. Young women with PCOS tend to eat far too much sugar or carbonized drinks and highly refined carbohydrates which causes unhealthy raise in insulin levels. According to world fame Jerilyn Prior, insulin stimulates androgen receptors outside of ovary, causing typical PCOS symptoms which also play a role in blocking release of ovum from follicle. This type of diet will cause obesity and Thus, aggravating PCOS.

Also, in stressful women, as they eat more food that are high in fat, sugar and carbohydrate in response to stress, the more fat they store, Thus, contributing in the development of obesity- linked PCOS. Thus, we can deduce that the modern stressful lifestyle and food- habits are linked and contribute or accelerate many diseases, PCOS being one among them.

### **The signs and symptoms –**

Clinically PCOS often manifest itself at menarche with some form of menstrual irregularity, but not essentially. The principle signs and symptoms of PCOS are related to menstrual disturbance and elevated levels of male hormones (androgens).

Also patient approach the physicians with the features like menstrual irregularities, androgenic features such as hirsutism, acne, alopecia etc, obesity and infertility caused by improper ovulation etc.

Patient complains of increasing obesity, menstrual abnormalities in the form of less menstrual bleeding, absence of menstruation, or abnormally high and irregular bleeding and infertility. There may be

abnormal growth of hair at different places of the body. The patient may not always be obese.

In some patients, due to insulin resistance, a dark coloured band like skin lesion may be developed at the back of the neck, inner thighs and axilla, called as Acanthosis nigricans.

Internal examination reveals bilateral enlarged cystic ovaries which however may not be revealed due to obesity.

### **Diagnosis: laboratory investigations:**

The assessment and based diagnosis of PCOS is mainly based upon clinical presentation together with

USG – Ultra Sonography findings and hormonal profile appropriate to mode of presentation.

## **OVERALL VIEW OF PCOD –**

### **1. Hypothalamic – pituitary compartment abnormality:**

Stimulation of GnRH leads to increased LH. (leutinizing Hormone). Leading to increased secretion of LH and decrease of FSH (Follicle stimulating Hormone) – This way, Hormonal imbalance is triggered in PCOD.

**2. Androgen excess** – in some patients the excessive production of Androgen by ovaries and adrenal glands. Excessive androgen production is partially influenced by excessive LH. Increased insulin levels also results in androgen excess.

### **3. Anovulation (absence of ovum production)**

Because of low levels of Follicle stimulating hormone, follicle growth inside the ovary is arrested leading to absence of ovum production (anovulation) further leading to infertility.

### **4. Relationship between obesity, insulin production and PCOD**

Obesity is recognized as an important contributory factor. It also induces insulin resistance and increased levels of insulin in blood, which in turn increases the androgen production.

**Insulin resistance** means that the body cells will not respond to the effect of insulin. So, though the body is trying to compensate

by producing more and more insulin, leading to high levels of insulin, but Thus, produced insulin will be inefficient to metabolize the glucose in the body. So, the body becomes resistant to insulin, means the body will not respond to insulin.

### **Long term consequences in a patient suffering from PCOD –**

Excess androgens (predominantly androstenedione) leads to thickening (hyperplasia) of the inner layer of the uterus (endometrium).

Risk of developing diabetes mellitus due to insulin resistance.

Risk of hypertension and abnormally high lipid profile.

### **Treatment –**

treatment of PCOD needs individualistic approach because, not all the symptoms might be seen in all the patients.

It depends on the presenting symptoms, like menstrual abnormalities, infertility, obesity, hirsutism or combined symptoms.

### **Biochemical abnormalities to be corrected –**

Hyper- androgenism,

Hyper secretion of LH (correction of hormonal balance), .

High levels of insulin &

Low Follicle stimulating hormone (again related to hormone imbalance management.)

Weight reduction in obese patients is the first line of treatment.

Body mass index (BMI)< 25 improves the menstrual abnormalities, hirsutism and infertility.

### **Ayurvedic herbal remedy for PCOD –**

Ayurvedic treatment is by applying a multi-pronged approach towards –

- correcting the hormonal imbalance,
- treatment to obesity and avoiding high cholesterol levels,
- treatment to **insulin resistance**.

### **1. Correcting hormonal imbalance:**

there are many herbs useful in correcting the hormonal imbalance. Ashoka (saraca asoca), Dashamoola (a group of ten herbal roots) a group of herbs useful in preparation of Sukumara Kashaya like

Ashwagandha, Eranda, Shatavari etc. are useful in correcting the hormonal imbalance.

## **2. Treatment to obesity:**

Treatment to obesity and specifically against cholesterol can be achieved by using Ayurvedic herbal remedy plus diet and lifestyle changes.

## **3. Treatment insulin resistance:**

Treatment for insulin resistance involves a time-consuming approach with effective Ayurvedic treatment and diet and lifestyle changes including exercise.

### **Note:**

The PCOD or PCOS is a common complaint in women, which can be effectively managed using Ayurvedic herbal remedies and herbal medicines.

A multi – pronged approach taking care of different organs and glands is necessary.

Not all the symptoms are manifested in all the cases of PCOD. but irregular periods is seen in common in many.

### **Ayurvedic explanation:**

In Ayurveda this condition is not explained as a single disease entity; but it can be considered under the heading of Yoni Vyapat (utero vaginal disorders). Also, Pushpaghni Rewati, mentioned by Acharya Kashyapa bears some similarity with the symptoms of PCOS.

### **Ayurvedic perspective of PCOS:**

In Ayurveda, the balance state of *doshas* is mainly responsible for health and any derangement to this will lead to disease.

This *dosha-vaishamya* is directly connected to symptoms and the relation between *doshas* and *lakshanas* are permanent.

By the outlook of the symptoms of PCOS as per modern description, it becomes clear that even though they are not compiled as a syndrome in Ayurveda most of them have been described as features of separate diseases or conditions.

The symptoms commonly found in these conditions can be summarized as below-

1. Menstrual irregularities have been described under *artava vyapadsor Yonirogas* (uterine disorders).
2. Anovulation is included under *Vandhya* (infertility).
3. Obesity is the condition described as *Sthoulya*, a *santanpanajanya vikara*.
4. Acne and Baldness have been described as *Mukhadooshika* and *Khalitya*, two independent pathogenesis.
5. Hyperinsulinemia leads to type 2 Diabetes mellitus, and is described under *prameha*. It is also manifested as a complication of *sthoulya*.
6. Since menstrual irregularities including anovulation and obesity are the commonly seen symptoms these two has to be taken care with due attention.

#### **Pathology or origin of diseased condition:**

When the deranged *vata* etc. vitiates the *mamsa*, *shonita* and *meda* mixed up with *Kapha*; Thus, they produce circular, raised and knotted inflammatory swelling called '*Granthi*'. This type of glandular swelling has been compared with the modern terminology 'cyst' which means an abnormal closed epithelium-lined cavity in the body, containing liquid or semisolid material.

In PCOS, development of follicles has been arrested at one or any level and remained as it is. The cysts are follicles at varying stages of maturation and atresia. So, these cysts are not destined to ovum. Thus, this pathology is compared with *granthibhuta artava dushti* i.e. cyst, as in PCOS, the follicles becomes cysts instead of developing up to mature ovum.

#### **Line of treatment of PCOS:**

As PCOS is primarily concerned with *Rajah* and *Stri beeja* formation and to some extent *medodhatu* much attention should be given to these while treating the conditions.

Treatment modalities mainly aim at providing comprehensive care by correcting the ama dosha, achieving koshta shuddhi and regularizing tridoshas.

The management approach to PCOS should concentrate on:

1. Treating *agnimandya* at *jataragni and dhatwagni* level (Deepana-carminatives and Pachana-digestives)
2. Alleviating *sroto avarodha*-Samshodhana9purificatory therapies based upon the grade of doshic vitiation and site of affliction) followed with (free radical scavenging agents-*rasayana* drugs)
3. Regularization of *apana vata* (*vatakaphahara* medicaments)
- d. *Nidan parivarjana*: Avoidance of *kaphkara ahara* and *vihara*.

1. Yogas – Asanas – Lifestyle:
2. Pranayama, Kapalabhati etc
3. Shavasana, Sarvangasana, Matyasna etc
- iii. Compatible and timely intake of balanced diet, regular physical exercises and healthy lifestyle will build up therapeutic measures to curb PCOS.

### Single herbs useful in PCOS:

(Click on the herb names to know more about them)

1. **Varuna- Crataeva nurvala** – helps to clear the channels and reduces the size of the cyst.
2. **Hareetaki- Terminalia chebula** –Due to laxative effect it reduces the body morbidity and contributes significantly.
3. **Pippali- Long pepper- Piper longum** –Being a potent rejuvenator, carminative and free radical scavenging agent curbs the pathology in a significant manner.
4. Bilva- *Aegle marmelos*-Reduces the size of the growth by its potent digestive effect.
5. Agnimantha- *Premna integrifolia*- like Bilva it acts as digestive.
6. Guduchi- *Tinospora indica*-Due to rejuvenative effect and bitter principles it imparts its benefits in breaking the patho-physiology.
7. Punarnava- *Boerhavia diffusa*-diuretic benefits and soothing effect reduces the size of the growths.
8. Chitraka- *Plumbago zeylanica*- potent digestive and carminative.
9. Shunthi- Ginger – quick penetrative and digestive.
10. Anjani- *Memecylon indicum*-proven efficacy in reducing the cysts and breaking the pathology.

### Ayurvedic medicines for PCOS management:

(Click on the medicine names to know more about them)



1. **Chitrakadi vati** – used in Ayurvedic treatment of anorexia and indigestion. It improves digestion power. It is one of the widely used Ayurvedic tablet.
2. **Varunadi kwatha** – Useful in reducing the size of cyst and obesity management
3. **Panchakola choorna**
4. **Arogyavardhini vati**
5. **Triphala guggulu**
6. Varunadi louha
7. Phalatrikadi kashaya
8. Punarnavadi kashaya
9. Navayasa louha
10. Navakarshika guggulu etc

### **Last drop**

Essentially PCOS should be taken care in its beginning itself. But most of the time it is diagnosed only in later period or else it is neglected that it is a minor health complaint or simple menstrual irregularity. Early detection and immediate attention will help to curb the disease as well as to avoid the complications like infertility.

Article by Dr MS Krishnamurthy and Dr Hebbar

## Vaginitis: Ayurvedic Treatment, Medicines, Home Remedies

Article By Prof. Dr MS Krishnamurthy.

Ayurveda offers effective home remedies, lifestyle tips and treatment (both oral and local) for the treatment of vaginitis. Herbs like neem, turmeric play a vital role in the treatment.

Gynaecological disorders have found its immense importance in the field of medicine due to the fact that women have a unique function of giving birth.

In Ayurveda, women care is dealt in separate section, where the term Yoni Vyapath includes majority of gynaecological disorders. 20 Yoni Vyapath from various texts of Ayurveda may be classified into four categories i.e.

1. Inflammatory diseases
2. Dysfunctional uterine diseases
3. Sterility and habitual abortions and
4. Anatomical defects

The term Vaginitis is the diagnosis given to women who complain of abnormal vaginal discharge with vulvar burning, irritation or itching. It is one of the most frequent reasons for patient visits to the gynecologist.

The most important causes of the symptom vaginal discharge are:

- Bacterial vaginosis
- Candidiasis and
- Trichomoniasis

The majority case of vaginitis is Bacterial Vaginosis. The exact incidence of this infection is not known as 50% of the women are asymptomatic. However, it is estimated to be around 40 – 50% in women of childbearing age.

The second most common type, the vulvo-vaginal Candidiasis accounts for 20-25% of Vaginitis in women and the incidence of Trichomoniasis infection is about 10-15%. A change in the balance

of the yeast and bacteria that normally live in the vagina can result in vaginitis. This causes the lining of the vagina to become inflamed.

### **Tips to prevent vulvovaginitis:**

Avoid using public swimming pools, hot tubs.

Use only a mild soap. Avoid strong soaps.

After applying soaps, rinse thoroughly.

Soon after bath, dry the area thoroughly.

Avoid local application of deodorants and other irritant skin creams.

Always get an opinion from gynecologist about what to apply and what not to.

Wipe or wash from front to back after using the toilet. This will prevent infestation of vagina with minute fecal matter.

If you are too much sweating, consider changing under garments twice a day.

Use a cotton undergarment which would absorb moisture readily.

### **Ayurvedic home remedies for vaginitis:**

1. Make a powder mix of

Neem – 1 part

Turmeric – half part

Triphala powder – 1 part. (easily available in any herbal store)

Mix this and apply as dusting powder, after bath.

The same combination can also be taken orally, in a dose of half – 1 teaspoon, with honey or water, once or twice a day. (Ask your Ayurvedic doctor for advice).

2. Use this water for bathing or at least as last shower – [\*\*Easy Ayurveda Home Remedy For Daily Skin Detox\*\*](#)

### **Vaginitis as per Ayurveda:**

Ayurveda refers a condition by name **Kaphaja**

**Yonivyapath** which closely resembles with the condition of Vaginitis.

Kaphaja Yoni Vyapath is mentioned as one among the 20 Yoni Vyapath referred by the primordial literatures of Ayurveda, the Bruhathrayees.

Kapha dosha vitiated due to excessive use Abhishyandi (oily and blocking agents) substances reaches reproductive system and causes Pichhila (slippery), Sheeta (cold), Pandu Varna (pallor), Yoni Srava (vaginal discharge), Kandu (itching) and Alpa Vedana in yoni (mild pain in the vagina).

Some of the ayurvedists equate Shlaishmiki Yoni Vyapath with Kaphaja Pradara too which will be discussed in future write ups.

Factors that can change the normal balance of the vagina are – frequent/excess use of antibiotics, douching, spermicides, sexual intercourse, breast feeding, and changes in hormone levels due to pregnancy and menopause, as per modern medical texts.

### **[Read related: Ayurvedic treatment for vaginal white discharge](#)**

**The current treatment protocol** in the contemporary science advice the use of antibiotics and synthetic hormone preparation, which have their own side effects like- secondary infertility, bleeding per vagina, infection and it may also destroy the healthy bacterial vaginal flora. And also they contraindicate the use of vaginal douche as it is one of the risk factor for Vaginitis and further it may cause pelvic inflammatory diseases (PID).

As per modern medicinal system two most common reasons of Vaginitis are infection of Trichomonas vaginitis and Non –specific vaginitis. These two aspects are briefed here for the sake of advanced knowledge about the disease.

#### ***Trichomonas vaginitis:***

Trichomonas vaginitis is caused by Trichomonas vaginalis protozoan.

#### ***Mode of transmission***

Coitus with infected male partner

Contaminated domestic towels, bed linen and personal clothing improperly sterilized surgical instruments such as specula

Bath tub, swimming pools etc

### ***Other causes are***

Debilitating illness, Antibiotics, etc are altering the vaginal flora, which harbor the manifestation of disease.

### ***Clinical features***

About 25% of patients harboring Trichomonas are asymptomatic. There is sudden onset of profuse vaginal discharge after dating from the last menstruation associated with backache occasionally lower abdominal discomfort

varying degree of irritation and itching within and around the introitus.

Presence of dysurea and frequency of micturition and history of previous similar attack

### ***On examination***

There is a thin, greenish, yellow and frothy offensive vaginal discharge.

Erythematic and edema of the vulva and vagina are the evidence of pruritis.

Vaginal examination may be painful.

The vaginal wall become red and inflamed with multiple punctuate hemorrhagic spots are found over the portio vaginalis part of the cervix, that giving the appearance of "strawberry".

### ***Non specific vaginitis:***

During the reproductive period when the vaginal defense is lost, the local pathogens like Staphylococcus, Streptococcus, E. coli etc. produce acute symptoms, like varying amount of vaginal discharge with irritation of the vulva. Foreign bodies like peccary, tampon, IUCD or child birth trauma or vaginal operation predispose to such infection.

### ***Clinical features:***

There is varying amount of vaginal discharge, sometimes offensive with irritation of vulva.

### ***On examination:***

The color, consistency, and the amount of discharge varies

Vulva may be congested and swollen with evidence of pruritis

Vaginal mucosal is red and tender and swollen

### ***Ayurvedic management of Vaginitis/Kaphaja yonivyapat:***

Kaphahara shamana oushadha- internal medication

Sthanika prakshalana-local cleansing

### ***Ayurvedic medicines for vaginitis:***

Click on the medicine names to know more about the medicines.

**Ashokarishta** – It is used in Ayurveda treatments for many diseases like Pain menstruation, heavy periods, fever,

**Lodhrasava** – Useful in white discharge, painful periods, itching etc.

**Pushyanuga churna** – Available in herbal powder form.

**Chandraprabha vati** – especially useful when the symptoms are associated with infection.

**Arogyavardhini vati** – Useful in high Pitta and Kapha conditions.

**Triphala guggulu** – useful when associated with pain, in high Pitta and Kapha conditions

**Nimbadi guggulu – Useful in infection.**

**Nimbamritadi kashaya** – Also available in tablet for, useful in bacterial infection.

**Aragwadharishtha** – Useful in itching associated with burning sensation

**Aragwadha kashaya** – Useful both for oral administration and local vaginal douche treatment.

**Kathakakhadiradi kashaya** – Useful both for oral administration and local vaginal douche treatment.

### ***Sthanika prakshalana-local cleansing treatment:***

Vaginal douche or Uttarabasti treatment is administered with below Kashayas – herbal decoctions.

**Panchatiktaka kashaya**

**Panchavalkala kashaya-** Its sitz bath is also recommended.

**Mahamanjishthadi kashaya**

Aragwadhapatra kashaya

Kumbheeka patra/valkala kashaya

### ***Wholesome Diet and habits***

Nutritious food like warm milk, choulayi (red spinach/red amaranthus, ), ash gourd, bottle gourd etc are recommended.

### ***Unwholesome Diet and habits***

During the medication good hygiene of the local area should be maintained. All kind of causative factors are to be avoided. Heavy exercise, day sleep, night awakening, sexual contact, spicy-oily-unctuous food and beverages are to be avoided.

### ***Last drop***

Dear readers of easyayurveda.com, I am very sure that the information's furnished above will help you to trace out the causative factors, nature of the illness and probable line of treatment adopted by the physicians followed with encourageable and avoided food and habits in case of vaginitis vis-à-vis Kaphaja yonivyapat. As this is the first kind of manifestation among the vaginal disorders immediate attention if given one can avoid the future complications and grave disorders.

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**Ayurvedic treatment modalities** have significant advantages in

this respect. Good number of thesis works are also carried ion

Ayurvedic institutions regarding Vaginitis vis-à-vis Kaphaja

yonivyapat and important ones are referred here below-

1977: Udumbaradi tailapichu dharana in Sleshmala Yoni Vyapad

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Vyapat w.s.r to Candida albicans (Samuel Sharon, RGUHS,

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## **Vaginal Itching: Causes, Symptoms, Ayurveda Remedies, Tips**

Itching in the vagina or nearby area is occasionally complained by few of the individuals. Medically, this condition is termed as Pruritus vulvae.

Pruritus (or pruritis) means itching.

Vulvae refers to female genitalia.

Itching leads to irritation, which may lead to spread of inflammation and infection to the surrounding region.

In Ayurveda this condition is referred as Yoni Kanadu or Bhaga Kanadu. Bhaga refers to labial region and kanadu term is used for itching.

### **Dosha imbalance:**

Usually all diseases with itching as a symptom has Kapha Dosha dominance. Hence, Vaginal itching also has Kapha Dosha aggravation.

### **Reasons for Pruritus vulvae (Yoni kanadu):**

1. Unhygienic conditions of vagina
2. Improper cleaning after sexual indulgence
3. Unhygienic sexual contact
4. Repeated episodes of excess white discharge (**specific or non specific leucorrhoea**)
5. Sexually transmitted diseases such as gonorrhoea, warts
6. Diabetes – people with diabetes are prone for skin infections with itching
7. Long term medications
8. Threadworm, pediculosis, fungal infections etc.,
9. Persistent skin infections like psoriasis, lichen planus, seborrhea etc.,
10. Psychological disorders
11. Senility etc

### **Features of Pruritus vulvae (Yoni kanadu) and associated complaints:**

1. Itching skin lesions outside or inside vagina

2. Small and multiple blisters with discoloration
3. Exfoliation (scaling)
4. Occasional bleeding
5. Occasional pubic hair fall
6. Burning sensation
7. Mental irritation (rarely depression) due to repeated itching.
8. Urinary incontinence – inability to hold back urination urge, leading to spilling of urine and infection
9. Vaginitis (inflammation, swelling, redness), yeast infection, pin worm infestation

### **Diagnosis:**

If the disease is secondary to any of the pre existing illness the blood investigation, patch tests, urine and stool examination etc can be carried to arrive at the diagnosis. Higher investigation may be essential to rule out any major diseases if the symptoms do not improve with initial treatment.

### **Line of treatment of Pruritus vulvae (Yoni kandu) and associated complaints:**

1. If the problem of itching is due to secondary to any of the illness, the main problem should be treated at the earliest.
2. De-wormification with herbs like Kutaja (connessi bark), Bael, Haritaki gives good result in few of the cases.
3. Local application of ointments and creams specific to the kind of illness is very essential.
4. Proper hygienic measures are very important to cure as well as prevent from the repeated episodes.

### **Tips to relieve vaginal itching:**

Your soap might be causing the itch due to any irritating chemical. If you suspect the same, consider changing it or make your own **herbal bath powder**.

Do not spray de-odorants to private part.

Avoid topical contraceptive creams (which are used for killing sperms), instead as your husband to use condom. (Or consider having a baby, if you are planning for too long).

Use cotton undergarments which absorb sweat efficiently.

If you have urinary incontinence, a few drops of urine may spill out, leading to itching and infection. If the problem persists, consider using a pad or adults diaper, especially on long journeys.

If you have eczema, consider [Ayurvedic treatment for eczema](#). If you have vaginitis, consider consulting a doctor for proper treatment. Use Triphala sitz bath (See below)

If you have mental stress, it leads to depleted immunity and opportunistic infections (when the guards are weak, enemy attacks). Consider these [stress relief tips](#).

Drink a cup of yogurt or buttermilk, preferably at night to promote good (friendly) bacteria which keeps yeast infection away.

Consider changing undergarment twice a day.

During menopause, itching may start. Consider diligently following above tips especially during menopause.

Because anal orifice is placed very near to vagina, after defecation wash or wipe the anal region from front to back. (This is to avoid contamination of vaginal region).

If you are experiencing dryness while sexual intercourse, consider using a lubricant such as KY Jelly or Eladi tailam. Or, just ask your doctor for the right one.

### **Internal Ayurvedic medication in Pruritus vulvae (Yoni kandu):**

**Chopachini choorna-** It purifies the blood and cleanses the relative channels due to its potent antibacterial effect.

**Madhusnuhi rasayana** – Helps to restore the health on purification of the body. It is capable to pacify sexually transmitted disease too.

**Khadirarishtam** – Potent drug to pacify itching due to Kaphahara nature. It also detoxifies blood and skin, hence commonly prescribed in most of the skin disorders.

**Haridrakhanda**– Haridra (turmeric) being the main drug facilitates the blood purification nature of the other ingredients like Twak (Cinnamomum bark), Ela (Cardamomum) etc

**Arogyavardhini Vati** – Balances Pitta and Kapha, detoxifies liver and blood, commonly prescribed in skin disorders with itching.

**Mahatiktaka kashaya**– Well appreciated bitter principle for blood purification.

**Gulgulu tiktakam kashayam** – Guggulu (Commiphora guggulu) in association with bitter principles scrapes out the phlegm (lekhana property) and contributes in this disease. It is especially useful in severe itching leading to bleeding. This is used in treating abscess, non healing wounds etc.

**Triphala guggulu** – Potent antibacterial and laxative.

**Gandhaka rasayana**– Pacifies kapha, acts as blood purifier and decreases itching.

Aragwadharishtha – Laxative, blood purifier and wound healing agent.

**External application useful in Pruritus vulvae (Yoni kandu):**

**Gandhaka malahara** – An Ayurvedic ointment with bee wax as base.  
**Jatyadi taila**

Arkapatra taila

**Mahatiktaka ghrita** – An herbal ghee with bitter principles.

**Panchatiktaka ghrita** etc

**Some simple remedies effective in the treatment of Pruritus vulvae (Yoni kandu):**

**If itching is deep:**

Take a sitz bath tub

Add a tablespoon of Triphala powder (easily available anywhere in the world) to half a bucket of water, heat it for 2 minutes till it becomes lukewarm.

Fill the sitz bath tub with the Triphala water and before bath, for 5 minutes sit in it. After 5 minutes, throw away the Triphala water and

start bathing.

If itching is severe, you may consider doing this twice or even thrice a day (not the bathing. I mean you can use the sitz bath with Triphala bath twice or thrice a day).

2. Prepare **Khadira water – like I have explained here**. Use it for sitz bath.

3. Prepare **Triphala Kashaya, like I have explained here** and use it for sitz bath.

Equal quantity of Tankana bhasma (Borax powder) and Kutki (Picrorrhiza kurroa) choorna are taken and decoction is prepared by boiling with 16 times water and reducing it to 1/4<sup>th</sup>. This is used for washing the area 2-3 times a day.

Neem, turmeric, Kutki, Vasa (Leaves of Adathoda vasica) are taken and decoction is prepared. To this decoction fine powder of Tankana bhasma is added and mixed well to attain the consistency of thick paste. This is applied over the lesions of itching. Regular application of this paste gives good result.

### **Last drop**

Itching in genitalia may be mere a symptom of minor health problem and may pacify with minor treatment. But if it persists for more than a week surely one should consult the physician and take the treatment till the problem is completely solved. Because if any major or systemic disease is underlying immediate attention is mandatory.

Article by Dr MS Krishnamurthy and Dr Hebbar.

## **Vaginal White Discharge – Ayurvedic Treatment, Home Remedies**

Excessive vaginal white discharge with symptoms like itching, burning sensation and pain followed by bodyache and tiredness is explained as Shweta Pradara in Ayurveda and leucorrhoea in medical terms.

### **Reasons for excessive white discharge – Pradara:**

1. Viruddhahara- incompatible food
2. Madyapana –alcohol intake
3. Adhyashana – repeated food intake causing indigestion
4. Ajeerna – indigested food
5. Garbhapata – repeated abortion
6. Yana – riding the vehicles
7. Adhwa – long walk
8. Shoka- grief, stress
9. Atikarshana – emaciating disorders
10. Bharavahana – weight lifting
11. Abhighata – injury
12. Diva nidra – day sleep/sedentary lifestyle
13. Ashuchi – Unhygienic activities, infection

### **Origin of the diseases:**

Due to the above said reasons, the doshas are vitiated and lodged in the sites of Apana vata, namely Shroni (hip), Basti (bladder), Uru (thighs), Garbhashaya (uterus), Yoni (vagina) etc. Due to imbalanced doshas, body cannot withstand the vital strength and hence it is lost through vaginal route.

### **Classification:**

1. Vataja
  2. Pittaja
  3. Kaphaja
  4. Sannipataja – Due to imbalance of all the three DOshas.
- Some others include Rakthapradara (heavy periods – menorrhagia) also under Pradara roga.

## Features of each variety of Pradara

**Vatic Pradara** –the discharge will be pink, dry, frothy, little by little and associated with pain. The discharge appears similar to the flesh washed water.

**Pittaja Pradara** – The discharge will be either of yellow, blue, black or red coloured and warmth/burning sensation is associated. Profuse secretion is observed in this condition.

**Kaphaja Pradara** – The discharge will be slimy, pale and appears like the wheat washed water.

**Sannipatic Pradara**- Mixed features or all the three kinds are observed here. The discharge appears similar to the mixture of honey and ghee, yellow in colour or else appears like the marrow and bad odored.

## Complications of Pradara

Debility, giddiness, syncope, sepsis, thirst, burning, delirium, anemia, drowsiness and vatic complaints are the complications of long persisting Pradara.

## Treatment of Pradara:

**Brimhana** – nourishing treatment – to improve strength, nutrition and immunity and

**Stambhana** – blocking treatment (stopping the excess flow) are adopted.

## Single drugs useful in Pradara:

1. Lodhra- *Symplocos racemosa* Roxb.
2. Patha- *Cissampelos pareira* Linn.
3. Daruharidra- *Berberis aristata* Dc.
4. Shalmali- *Salmalia malabarica* Schott. & Endl.
5. Lajjalu- *Mimosa pudica* Linn.
6. Nagakesara- *Mesua ferrea* Linn.
7. Musta- *Cyperus rotundus* Linn.
8. Yashtimadhu- *Glycyrrhiza glabra* Linn.
9. Sariva- *Hemidesmus indicus* Schult.
10. Tanduleeyaka- *Amaranthus spinosus* Linn

## Formulations recommended in Pradara:

1. **Pushyanuga choorna** – Widely used herbal powder, useful in



relieving any type of discharge, also useful in diarrhea.

2. **Jeerakavalehya – herbal jam prepared with cumin seeds**

3. Shalmali Ghrita

4. [Bola Parpati](#) – used both in leucorrhoea and menorrhagia

5. **Lodhrasava**

6. **Chandanasava**

7. Kadali kanda Rasayana – prepared with banana stem

### **Ayurvedic Home remedies for white discharge:**

1. The inflorescence of Banana is taken (raw) and crushed well. 10-15 ml of this juice is mixed with honey, sugar candy and taken. This is followed for 10- 15 days. Early morning if taken in empty stomach, instant benefit can be observed.

2. One cup of rice washed (red rice) water is taken and 5- 10 g each of jaggery and cumin seeds are added to this and cooked for 5- 10 minutes. This is taken during noon time. This helps to relieve the debility caused due to Pradara.

3. 5-6 seed marrow (pulp of the seed) of amalaki (amla) fruits are collected and crushed well. This is added to buttermilk and taken twice a day for 14-21 days. [Read more about this remedy](#)

### **Wholesome diet in Pradara:**

1. Ksheera-Milk
2. Kharjoora-Date fruits
3. Tanduleeyaka-Red spinach
4. Kooshmanda-Ashgourd
5. Amla-Gooseberry
6. Mudga-Green gram
7. Shastika shali-Red rice
8. Goghrita-Cows ghee
9. Vishrama-Rest etc

### **Unwholesome diets and habits**

1. Madyapana-Alcohol intake
2. Vidahi ahara-Spicy food
3. Rooksha ahara-Dry and junk food
4. Jagarana-Night awakening
5. Shrama-Work and exhaustion

6. Vyavaya-Excess sexual indulgence
7. Ashwayana-Riding the vehicles and horses etc

Pradara or unusual discharge per vagina is a common health complaint suffered by most of the women. It will be wise to treat these conditions before they are being infected where they need multiple drugs along with antibiotics.

Ayurveda system of medicine prescribed safe and effective remedies in the treatment of such conditions.

### **Remedies for white discharge from Charaka Samhita Chikitsa Sthana 30th chapter:**

For the cure of Pandura Asrugdara (Leucorrhoea) and for its associated ailments, the patient should use the following recipes: Paste of the root of Rohitaka is mixed with sugar, and taken along with water.

Paste of the seeds (Pulp) of Amalaki – Phyllanthus, emblica is mixed with sugar and honey, and taken along with water.

The powder or the juice of Amalaki – Phyllanthus, emblica is mixed with honey and made to linctus which the patient should use.

In the aforesaid manner, she should take the paste of Lodhra (Symlocos racemosa) along with the decoction of the bark of Nyagrodha – Ficus bengalensis.

If there is profuse white discharge from the genital tract, then a piece of silken cloth impregnated with the decoction of the bark of Nyagrodha – Ficus bengalensis is kept inserted in the vagina.

The powder of the bark of Plaksha – Ficus lacor is made to a lump by triturating with honey. This is kept inserted in the vagina after anointing the part with fat.

The powder of Lodhra (Symlocos racemosa), Priyangu (Callicara macrophylla) and Madhuka– Licorice – Glycyrrhiza glabra is made to a lump by triturating with honey. This is kept inserted in the vagina after anointing the part with fat.

The varti (medicated bougie) prepared of astringent drugs and honey is kept inserted in the vagina.

For checking the discharge, the vagina is oiled, and thereafter, fumigated by Sarala, Guggulu (Commifora mukul Engl.) And barley mixed with butter, or by bitter fish (saphari) mixed with oil.

If there is sliminess of Vagina, then the powder of Kasisa, Haritaki—

Terminalia chebula, Bibhitaka – Terminalia bellerica, Amalaki – Phyllanthus, emblica, Kanksi mixed with honey. This is kept inserted into the genital tract which makes it non- slimy.

If there is sliminess and stickiness of vagina, then the paste of Palasha – Butea monosperma, Sarja (Vateria indica), bark of Jambu – Eugenia jambolana, Samanga – Rubia cordifolia, Moca and Dhataki – Woodfordia fruticosa is kept inserted into the genital tract which is stambhana (Arrests exudation).

In the case of stiffness and roughness of Vagina, softening remedies is used. For this, Vesavara (a type of meat preparation), Payasa (preparation of milk and rice) and Krsara (preparation of Pulses) is kept inserted in the vagina.

If there is foul smell in vagina, the decoction or the paste of Tuvaraka or the powder of Sarva Gandha (group of aromatic drugs) is kept inserted into the genital tract which works as deodorant.

Article by Dr MS Krishnamurthy and Dr Hebbar