Charaka Samhita - Volume 5

Ayurveda

This document contains Ayurvedic knowledge from Charaka Samhita. Charaka Samhita is Ayurveda's Core Text.

This is Volume 5 from the total of 7 Volumes.

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Udara Chikitsa

Chikitsa Sthana Chapter 13. Management of Udara (Generalized enlargement of Abdomen)

Abstract

The diseases presenting with cardinal symptom of generalized enlargement of abdomen is regarded as *udara roga*. Emaciation, loss of appetite, pedal edema, inability to perform any physical activity are its other characteristic features. Extreme impairment of *agni* (digestion and metabolism) is the basic pathology of *udara roga* in general, which is regarded as one among the *mahagada* (major illness). It is classified into eight types viz. four types of *doshaja udara roga* (*vataja, pittaja, kaphaja* and *sannipataja*), *plihodara* (splenomegaly), *kshatodara/chhidrodara* (abdominal enlargement due to intestinal perforation), *baddhagudodara* (enlargement of abdomen due to gastrointestinal obstruction) and *jalodara/udakodara* (ascites). *Yakritodara* (hepatomegaly) is also a distinct type of *udara roga* but incorporated in the *plihodara* since the etiology and treatment of these two conditions are similar. Each type of *udara roga* has distinct etiology, pathology and symptomatology. *Vataja, pittaja, kaphaja* and *sannipataja udara roga* are comparable to the primary peritonitis based on the similarity of the symptoms. *Plihodara* (enlargement of the spleen) can be compared by the description of splenomegaly for different reasons. Symptoms of *yakritodara* resembles with that of hepatomegaly of varied pathology. Intestinal obstruction for different reasons causes *baddhagudodara* (enlargement of abdomen due to gastrointestinal obstruction). Intestinal perforation is explained under the name of *chhidrodara/kshatodara* (abdominal enlargement due to intestinal perforation). *Udara roga* in general develops in three distinct stages. Conditions of *ajatodaka* is initial phase of generalized enlargement of abdomen without fluid accumulation, *pichcha* is generalized enlargement of abdominal distention due to liquefying state of *dosha* and *jatodaka* is generalized enlargement of abdomen with fluid accumulation. All the types of *udara roga* end up in *jalodara* (enlargement of abdomen due to collection of fluid) in the terminal phases. Among the different types of *udara roga*, the later one in the list is more difficult to cure than its previous one. Presence of complication in *udara roga* is indicative of incurability. *Virechana* (therapeutic purgation), *niruha basti* (decoction enema), *anuvasana basti* (unctuous enema), intake of milk and buttermilk and surgical interventions (tapping) form the crux of treatment of *udara roga*.

Keywords: *Udara roga, vatodara, pittodara, kaphodara, sannipatodara, plihodara, yakritodara, baddhodara, chidrodara, kshatodara, jalodara,* intestinal perforation, splenomegaly, hepatomegaly, intestinal obstruction, ascites, *ajatodakavastha, picchavastha, jatodakavastha, virechana,* tapping

Introduction

Generalized enlargement of the abdomen is *udara roga* and due to similarity of this symptom i.e. bulging (*utsedha*), this chapter follows the chapter on *shvayathu* (edema). Out of eight types of *udara roga* viz. *vataja, pittaja, kaphaja* and *sannipataja* are regarded as *dosha* dominant *udara roga*. In contrast to this *plihodara* (splenomegaly), *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction), *kshatodara* (abdominal enlargement due to intestinal perforation) and *jalodara* (enlargement of abdomen due to collection of fluid) are regarded as *dushya* dominant *udara roga*. Again, *baddhodara* and *chhidrodara* are considered as *agantuja* (exogenous disease) and the remaining six types of *udara roga* are enlisted as *nija* (endogenous disease). Vitiation of morbid *dosha* obstructing the channels in the abdomen and leading to fluid accumulation are the predominant features of pathogenesis of *udara roga*. Various purification treatments including therapeutic purgation, enema and surgical intervention to remove excess fluid are described in the chapter. The medications to pacify morbid *dosha* with strict dietary guidelines are treatment measures of *udara roga*.

Sanskrit text, Transliteration and English Translation

अथात उदरचिकित्सितं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athāta Udara cikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAta udaracikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Udara chikitsa” (Management of generalized enlargement of abdomen). Thus said Lord Atreya [1-2]

सिद्धविद्याधराकीर्णे कैलासे नन्दनोपमे| तप्यमानं तपस्तीव्रं साक्षाद्धर्ममिव स्थितम्||३|| आयुर्वेदविदां श्रेष्ठं भिषग्विद्याप्रवर्तकम्| पुनर्वसुं जितात्मानमग्निवेशोऽब्रवीद्वचः||४||

siddhavidyādharākīrṇē kailāsē nandanōpamē| tapyamānaṁ tapastīvraṁ sākṣāddharmamiva sthitam||3|| āyurvēdavidāṁ śrēṣṭhaṁ bhiṣagvidyāpravartakam| punarvasuṁ jitātmānamagnivēśō’bravīdvacaḥ||4|| siddhavidyAdharAkIrNe kailAse nandanopame| tapyamAnaM tapastIvraM sAkShAddharmamiva sthitam||3|| AyurvedavidAM shreShThaM bhiShagvidyApravartakam| punarvasuM jitAtmAnamagnivesho~abravIdvacaH||4||

Sage Punarvasu was residing in Mount Kailasa (which is similar to *Nandana Vana*) and was accompanied with *Siddha* (a group of highly skilled individuals possessing eight supernatural faculties) and *Vidhyadara* (the possessor of knowledge of science/super human personality is termed *Vidyadhara*). In Mount Kailasa, Sage Punarvasu was

seated like very embodiment of *dharma* (righteousness) and was engaged in practicing austerity. Sage Punarvasu is the foremost among those who are proficient in the knowledge of Ayurveda and involved in promulgating the science of medicine. Agnivesha spoke addressing to such self controlled great sage Punarvasu. [3-4]

Description of patient of *udara roga*

भगवन्नुदरैर्दुःखैर्दृश्यन्ते ह्यर्दिता नराः| शुष्कवक्त्राः कृशैर्गात्रैराध्मातोदरकुक्षयः||५|| प्रनष्टाग्निबलाहाराः सर्वचेष्टास्वनीश्वराः| दीनाः प्रतिक्रियाभावाज्जहतोऽसूननाथवत्||६|| तेषामायतनं सङ्ख्यां प्राग्रूपाकृतिभेषजम्| यथावच्छ्रोतुमिच्छामि गुरुणा सम्यगीरितम्||७||

bhagavannUdara irduḥkhairdṛśyantē hyarditā narāḥ| śuṣkavaktrāḥ kṛśairgātrairādhmātōdarakukṣayaḥ||5|| pranaṣṭāgnibalāhārāḥ sarvacēṣṭāsvanīśvarāḥ| dīnāḥ pratikriyābhāvājjahatō’sūnanāthavat||6|| tēṣāmāyatanaṁ saṅkhyāṁ prāgrūpākṛtibhēṣajam| yathāvacchrōtumicchāmi guruṇā samyagīritam||7|| bhagavannudarairduHkhairdRushyante hyarditA narAH| shuShkavaktrAH kRushairgAtrairAdhmAtodarakukShayaH||5|| pranaShTAgnibalAhArAH sarvaceShTAsvanIshvarAH| dInAH pratikriyAbhAvAjjahato~asUnanAthavat||6|| teShAmAyatanaM sa~gkhyAM prAgrUpAkRutibheShajam| yathAvacchrotumicchAmi guruNA samyagIritam||7||

Sage Agnivesha addressing Punarvasu, said “Oh Lord!” it is observed that the patient of *udara* suffers from dryness of the mouth, emaciation of body, distension of abdomen and flanks, impaired digestion, loss of physical strength, inability to consume food, inability to perform any physical activities and depression; such patients sooner or later die due to the illness in the absence of treatment just like an orphan. I wish to hear the proper description of this disease from my teacher Lord Punarvasu in regards to its etiology, the number, the premonitory symptoms, clinical presentation and treatment. [5-7]

सर्वभूतहितायर्षिः शिष्येणैवं प्रचोदितः| सर्वभूतहितं वाक्यं व्याहर्तुमुपचक्रमे||८||

sarvabhūtahitāyarṣiḥ śiṣyēṇaivaṁ pracōditaḥ| sarvabhūtahitaṁ vākyaṁ vyāhartumupacakramē||8|| sarvabhUtahitAyarShiH shiShyeNaivaM pracoditaH| sarvabhUtahitaM vAkyaM vyAhartumupacakrame||8||

Enthused by the student’s questioning, Lord Punarvasu spoke about the beneficial topics for the well being of human. [8]

Pathogenesis of *udara roga*

अग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः| मलवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु||९|| मन्देऽग्नौ मलिनैर्भुक्तैरपाकाद्दोषसञ्चयः| प्राणाग्न्यपानान् सन्दूष्य मार्गान्रुद्ध्वाऽधरोत्तरान्||१०|| त्वङ्मांसान्तरमागम्य कुक्षिमाध्मापयन् भृशम्| जनयत्युदरं तस्य हेतुं शृणु सलक्षणम् ||११||

agnidōṣānmanuṣyāṇāṁ rōgasaṅghāḥ pṛthagvidhāḥ| malavṛddhyā pravartantē viśēṣēṇōdarāṇi tu||9|| mandē’gnau malinairbhuktairapākāddōṣasañcayaḥ| prāṇāgnyapānān sandūṣya mārgānruddhvā’dharōttarān||10|| tvaṅmāṁsāntaramāgamya

kukṣimādhmāpayan bhṛśam| janayatyUdara ṁ tasya hētuṁ śṛṇu salakṣaṇam||11||
agnidoShAnmanuShyANAM rogasa~gghAH pRuthagvidhAH| malavRuddhyA pravartante visheSheNodarANi tu||9|| mande~agnau malinairbhuktairapAkAddoShasa~jcayaH| prANAgnyapAnAn sandUShya mArgAnruddhvA~adharottarAn||10|| tva~gmAMsAntaramAgamya kukShimAdhmApayan bhRusham| janayatyudaraM tasya hetuM shRuNu salakShaNam||11||

Abnormalities of *jatharagni* (digestive power) leads to the morbid accumulation of the *mala* (*dosha* and bodily wastes) and in turn tend to cause multiple diseases and particularly *udara roga*. In the state of impaired *jatharagni* consumption of unhealthy foods further leads to indigestion and eventually causes accumulation of morbid substances. Thus formed morbidity afflicts the functioning of *prana vata, agni* as well as *apana vata* which in turn obliterates the channels tending upwards and downwards. Due to this obliteration of channels, finally the morbid *dosha* tend to divulge and penetrate the space between the skin and flesh and gets accumulated there. This accumulation leads severe distention of the abdomen and causes serious disease *udara roga*. Hereafter etiology and clinical symptoms of the same have been narrated. [9-11]

Etiology of *udara roga*

अत्युष्णलवणक्षारविदाह्यम्लगराशनात्| मिथ्यासंसर्जनाद्रूक्षविरुद्धाशुचिभोजनात्||१२||
प्लीहार्शोग्रहणीदोषकर्शनात् कर्मविभ्रमात्| क्लिष्टानामप्रतीकाराद्रौक्ष्याद्वेगविधारणात्||१३|| स्रोतसां दूषणादामात् सङ्क्षोभादतिपूरणात्| अर्शोबालशकृद्रोधादन्त्रस्फुटनभेदनात्||१४|| अतिसञ्चितदोषाणां पापं कर्म च कुर्वताम्| उदराण्युपजायन्ते मन्दाग्नीनां विशेषतः||१५||

atyuṣṇalavaṇakṣāravidāhyamlagarāśanāt|
mithyāsaṁsarjanādrūkṣaviruddhāśucibhōjanāt||12|| plīhārśōgrahaṇīdōṣakarśanāt karmavibhramāt| kliṣṭānāmapratīkārādraukṣyādvēgavidhāraṇāt||13|| srōtasāṁ dūṣaṇādāmāt saṅkṣōbhādatipūraṇāt| arśōbālaśakṛdrōdhādantrasphuṭanabhēdanāt||14|| atisañcitadōṣāṇāṁ pāpaṁ karma ca kurvatām| udarāṇyupajāyantē mandāgnīnāṁ viśēṣataḥ||15|| atyuShNalavaNakShAravidAhyamlagarAshanAt|
mithyAsaMsarjanAdrUkShaviruddhAshucibhojanAt||12||
plIhArshograhaNIdoShakarshanAt karmavibhramAt|
kliShTAnAmapratIkArAdraukShyAdvegavidhAraNAt||13|| srotasAM dUShaNAdAmAt sa~gkShobhAdatipUraNAt| arshobAlashakRudrodhAdantrasphuTanabhedanAt||14||
atisa~jcitadoShANAM pApaM karma ca kurvatAm| udarANyupajAyante mandAgnInAM visheShataH||15||

Consumption of foods that are excessively hot in property, excessive consumption of salty foods, excessive intake of foods containing solutions of *kshara* (alkali obtained from ash of herbs), excessive intake of foods that cause burning sensation on digestion, excessive consumption of foods that are sour in taste, consumption of *garavisha* (intentional application of poison or poison synthesized by combination of nontoxic substances), erroneous dietary management following *shodhana* treatment, excessive consumption of foods having *ruksha* (dry) property, intake of *viruddha ahara*

(combination of foods having mutually contradictory properties), consumption of unhealthy foods, emaciation due to splenic enlargement, emaciation due to *arshas* (mass per rectum), emaciation due to *grahani roga* (malabsorption), improper administration of Panchakarma, ignorance of persistent illness without treatment, dryness of the body, withholding the naturally manifesting urges, morbidity of body channels, illness of *ama* (undigested food), psychological irritation, excessive consumption of foods, obstruction of the ano-rectal canal by the *arshas* (mass per rectum), impaction of hair within the lumen of the intestines, impaction of hardened stools within the intestines, perforation or rupture of intestines, excessive accumulation of morbidity, indulging in sinful activities, these causes will lead to development of *udara roga* and among these more particularly the impairment of *jatharagni*. [12-15]

Premonitary symptoms

क्षुन्नाशः स्वाद्वतिस्निग्धगुर्वन्नं पच्यते चिरात्| भुक्तं विदह्यते सर्वं जीर्णाजीर्णं न वेत्ति च||१६|| सहते नातिसौहित्यमौषच्छोफश्च पादयोः| शश्वद्बलक्षयोऽल्पेऽपि व्यायामे श्वासमृच्छति||१७|| वृद्धिः पुरीषनिचयो रूक्षोदावर्तहेतुका| बस्तिसन्धौ रुगाध्मानं वर्धते पाट्यतेऽपि च||१८|| आतन्यते च जठरमपि लघ्वल्पभोजनात्| राजीजन्म वलीनाश इति लिङ्गं भविष्यताम्||१९||

kṣunnāśaḥ svādvatisnigdhagurvannaṁ pacyatē cirāt| bhuktaṁ vidahyatē sarvaṁ jīrṇājīrṇaṁ na vētti ca||16|| sahatē nātisauhityamīṣacchōphaśca pādayōḥ| śaśvadbalakṣayō'lpē'pi vyāyāmē śvāsamṛcchati||17|| vṛddhiḥ purīṣanicayō rūkṣōdāvartahētukā| bastisandhau rugādhmānaṁ vardhatē pāṭyatē'pi ca||18|| ātanyatē ca jaṭharamapi laghvalpabhōjanāt| rājījanma valīnāśa iti liṅgaṁ bhaviṣyatām||19|| kShunnAshaH svAdvatisnigdhagurvannaM pacyate cirAt| bhuktaM vidahyate sarvaM jIrNAjIrNaM na vetti ca||16||

sahate nAtisauhityamIShacchophashca pAdayoH| shashvadbalakShayo$_{alpe}$api vyAyAme shvAsamRucchati||17|| vRuddhiH purIShanicayo [1] rUkShodAvartahetukA| bastisandhau rugAdhmAnaM vardhate pATyate~api ca||18|| Atanyate ca jaTharamapi [2] laghvalpabhojanAt| rAjIjanma valInAsha iti li~ggaM bhaviShyatAm||19||

Loss of appetite, delayed digestion of foods that are sweet, greasy and heavy for digestion, food consumed causing burning sensation, inability to appreciate the digestion and indigestion of the food, intolerance to over eating, slight edema in the feet, constant reduction in the physical strength, breathlessness even on slight exertion, abdominal distension due to accumulation of fecal matter resulting due to dryness or *udavarta* (abnormal upward course of *vata*), abdominal pain, fullness of the abdomen, distension of the abdomen or bursting type of abdominal pain at the site where bladder meets the surrounding, distension of the stomach even after small meals, appearance of distended veins and loss of normal skin folds are the premonitory symptoms of *udara roga*. [16-19]

General pathogenesis of *udara roga*

रुद्ध्वा स्वेदाम्बुवाहीनि दोषाः स्रोतांसि सञ्चिताः| प्राणाग्न्यपानान् सन्दूष्य जनयन्त्युदरं नृणाम्||२०||

ruddhvā svēdāmbuvāhīni dōṣāḥ srōtāṁsi sañcitāḥ| prāṇāgnyapānān sandūṣya janayantyUdaraṁ nr̥ṇām||20|| ruddhvA svedAmbuvAhIni doShAH srotAMsi sa~jcitAH| prANAgnyapAnAn sandUShya janayantyudaraM nRuNAm||20||

Morbid *dosha* by obstructing the channels of *sweda* (sweat) and *udaka* (body fluid) and afflicting the *prana vata, agni* and *apana vata* causes *udara roga*. [20]

General Symptoms of *udara roga*

कुक्षेराध्मानमाटोपः शोफः पादकरस्य च| मन्दोऽग्निः श्लक्ष्णगण्डत्वं कार्श्यं चोदरलक्षणम्||२१||

kukṣērādhmānamāṭōpaḥ śōphaḥ pādakarasya ca| mandō'gniḥ ślakṣṇagaṇḍatvaṁ kārśyaṁ cōdaralakṣaṇam||21|| kukSherAdhmAnamATopaH shophaH pAdakarasya ca| mando~agniH shlakShNagaNDatvaM kArshyaM codaralakShaNam||21||

Distension and gurgling sound in the abdomen, edema of hands and feet, impaired digestion, smooth shiny cheeks and emaciation are the common symptoms of *udara roga*. [21]

Classification of *udara roga*

पृथग्दोषैः समस्तैश्च प्लीहबद्धक्षतोदकैः| सम्भवन्त्युदराण्यष्टौ तेषां लिङ्गं पृथक् शृणु||२२||

pr̥thagdōṣaiḥ samastaiśca plīhabaddhakṣatōdakaiḥ| sambhavantyudarāṇyaṣṭau tēṣāṁ liṅgaṁ pr̥thak śr̥ṇu||22|| pRuthagdoShaiH samastaishca plIhabaddhakShatodakaiH| sambhavantyudarANyaShTau teShAM li~ggaM pRuthak shRuNu||22||

Three types of *udara* caused by each morbid *dosha*, one type of *udara* caused by morbidity of all three *dosha, plihodara* (splenomegaly), *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction), *kshatodara* (abdominal enlargement due to intestinal perforation) and *udakodara* (enlargement of abdomen due to collection of fluid) are the eight types of *udara*. Listen to the characteristic symptoms each of these types of *udara roga*. [22].

Etiology of *vatodara*

रूक्षाल्पभोजनायासवेगोदावर्तकर्शनैः|

rūkṣālpabhōjanāyāsavēgōdāvartakarśanaiḥ|

rUkShAlpabhojanAyAsavegodAvartakarshanaiH|

Among the etiological factors of *udara roga* is intake of dry food articles, consumption of inadequate amount of food, exertion, suppression of naturally manifesting urges, abnormal upward course of *vata* and weight reducing activities like walking or lifting weight causes *vatodara*. [23]

Pathogenesis of *vatodara*

वायुः प्रकुपितः कुक्षिहृद्बस्तिगुदमार्गगः||२३||

हत्वाऽग्निं कफमुद्धूय तेन रूद्धगतिस्ततः| आचिनोत्युदरं जन्तोस्त्वङ्मांसान्तरमाश्रितः||२४||

vāyuḥ prakupitaḥ kukṣihṛdbastigudamārgagaḥ||23||

hatvā'gniṁ kaphamuddhūya tēna rūddhagatistataḥ| ācinōtyUdara ṁ jantōstvaṅmāṁsāntaramāśritaḥ||24|| vAyuH prakupitaH kukShihRudbastigudamArgagaH||23||

hatvA~agniM kaphamuddhUya tena rUddhagatistataH| AcinotyudaraM jantostva~gmAMsAntaramAshritaH||24||

Due to the etiological factors *[vata]]* gets aggravated which assumes abnormal course and reaches the *kukshi* (lower abdomen), *hridaya* (chest), *basti* (pelvis) and *gudamarga* (rectum). Again the morbid *vata* further impairs the *agni* (digestive enzymes) and draws out the *kapha*. Thus morbid *kapha* in turn obstructs the morbid *vata*. Eventually the obstructed *vata* gets diverged in to the space between the skin and visceral tissues in the abdomen leading to distension of the abdomen and *udara roga*. [23-24]

Symptoms of *vatodara*

तस्य रूपाणि- कुक्षिपाणिपादवृषणश्वयथुः, उदरविपाटनम्, अनियतौ च वृद्धिह्रासौ,कुक्षिपार्श्वशूलोदावर्ताङ्गमर्दपर्वभेदशुष्ककासकार्श्यदौर्बल्यारोचकाविपाकाः, अधोगुरुत्वं, वातवर्चोमूत्रसङ्गः, श्यावारुणत्वं चनखनयनवदनत्वङ्मूत्रवर्चसाम्, अपि चोदरं तन्वसितराजीसिरासन्ततम्, आहतमाध्मातदृतिशब्दवद्भवति,वायुश्चोर्ध्वमधस्तिर्यक् च सशूलशब्दश्चरति, एतद्वातोदरमिति विद्यात्||२५||

tasya rūpāṇi-kukṣipāṇipādavṛṣaṇaśvayathuḥ, Udara vipāṭanam, aniyatau ca vṛddhihrāsau,kukṣipārśvaśūlōdāvartāṅgamardaparvabhēdaśuṣkakāsakārśyadaurbalyārōcakāvipākāḥ, adhōgurutvaṁ,vātavarcōmūtrasaṅgaḥ, śyāvāruṇatvaṁ ca nakhanayanavadanatvaṅmūtravarcasām, api cōdaraṁtanvasitarājīsirāsantatam, āhatamādhmātadṛtiśabdavadbhavati, vāyuścōrdhvamadhastiryak casaśūlaśabdaścarati, ētadvātōdaramiti vidyāt||25||

tasya rUpANi- kukShipANipAdavRuShaNashvayathuH, udaravipATanam, aniyatau ca vRuddhihrAsau,kukShipArshvashUlodAvartA~ggamardaparvabhedashuShkakAsakArshyadaurbalyArocakAvipAkAH,adhogurutvaM, vAtavarcomUtrasa~ggaH, shyAvAruNatvaM ca nakhanayanavadanatva~gmUtravarcasAm,api codaraM tanvasitarAjIsirAsantatam, AhatamAdhmAtadRutishabdavadbhavati,vAyushcordhvamadhastiryak ca sashUlashabdashcarati, etadvAtodaramiti vidyAt||25||

The symptoms of *vatodara* include distension of abdomen, edema of the hands, legs and scrotum, splitting type of pain in abdomen, undue increase and decrease of abdominal distension, abdominal pain, pain in the sides of the abdomen, abnormal upward course of *vata* within abdomen, body ache, pain in phalangeal joints, dry cough, emaciation, debility, lack of taste in mouth, indigestion, heaviness in the lower abdomen, obstructed flatus, constipation, retention of the urine, brown or reddish black discoloration of the nails, brown or reddish black discoloration of the conjunctiva, buccal

mucosa, dermis, urine and fecal matter; abdominal wall possessing thin, blackish stretch lines and vessels, tympanic note on percussion similar to the sound produced on tapping air filled leather bag or bladder and upward, downward and lateral painful movement of *vata* with gurgling sound within the abdomen. [25]

Etiology of *pittodara*

कट्वम्ललवणात्युष्णतीक्ष्णाग्न्यातपसेवनैः| विदाह्यध्यशनाजीर्णैश्चाशु पित्तं समाचितम्||२६||

kaṭvamlalavaṇātyuṣṇatīkṣṇāgnyātapasēvanaiḥ| vidāhyadhyaśanājīrṇaiścāśu pittaṁ samācitam||26|| kaTvamlalavaNAtyuShNatIkShNAgnyAtapasevanaiH| vidAhyadhyashanAjIrNaishcAshu pittaM samAcitam||26||

Etiological factors of *pittodara* are excessive consumption of foods having pungent taste ans sour taste, salty foods, foods having *ushna* (hot) and *tikshna* (sharply acting) properties, exposure the heat of fire place, exposure to sunshine, consumption of foods that cause burning sensation whilst getting digested, pre-digestion meals and indigestion. [26]

Pathogenssis of *pittodara*

प्राप्यानिलकफौ रुद्ध्वा मार्गमुन्मार्गमास्थितम्| निहन्त्यामाशये वह्निं जनयत्युदरं ततः||२७||

prāpyānilakaphau ruddhvā mārgamunmārgamāsthitam| nihantyāmāśayē vahniṁ janayatyUdaraṁ tataḥ||27|| prApyAnilakaphau ruddhvA mArgamunmArgamAsthitam| nihantyAmAshaye vahniM janayatyudaraM tataH||27||

Due to the etiological factors pitta gets aggravated, which assumes abnormal upward course and obstructs the *vata* and *kapha*. Further the morbid *pitta* by suppressing the *agni* situated in stomach causes *pittodara*. [27]

Symptoms of *pittodara*

तस्य रूपाणि- दाहज्वरतृष्णामूर्च्छातीसारभ्रमाः, कटुकास्यत्वं, हरितहारिद्रत्वं [१] च नखनयनवदनत्वङ्मूत्रवर्चसाम्, अपि चोदरंनीलपीतहारिद्रहरितताम्रराजीसिरावनद्धं, दह्यते, दूयते, धूप्यते, ऊष्मायते, स्विद्यते, क्लिद्य, मृदुस्पर्शं क्षिप्रपाकं चभवति; एतत् पित्तोदरमिति विद्यात्||२८||

tasya rūpāṇi- dāhajvaratr̥ṣṇāmūrcchātīsārabhramāḥ, kaṭukāsyatvaṁ, haritahāridratvaṁ [1] canakhanayanavadanatvaṅmūtravarcasām, api cōdaraṁ nīlapītahāridraharitatāmrarājīsirāvanaddhaṁ,dahyatē, dūyatē, dhūpyatē, ūṣmāyatē, svidyatē, klidyatē, mr̥dusparśaṁ kṣiprapākaṁ ca bhavati; ētatpittōdaramiti vidyāt||28||

tasya rUpANi- dAhajvaratRuShNAmUrcchAtIsArabhramAH, kaTukAsyatvaM, haritahAridratvaM [1] canakhanayanavadanatva~gmUtravarcasAm, api codaraM nIlapItahAridraharitatAmrarAjIsirAvanaddhaM,dahyate, dUyate, dhUpyate, UShmAyate, svidyate, klidyate, mRudusparshaM kShiprapAkaM ca bhavati;etat pittodaramiti vidyAt||28||

The symptoms of *pittodara* are burning sensation, fever, excessive thirst, transient loss of consciousness, diarrhea, giddiness, abnormal pungent taste in mouth, abnormal green or yellowish discoloration of nails, conjunctiva, mouth, dermis, urine and feces, abdominal wall covered with bluish, yellowish, greenish or coppery stretch marks and distended veins, burning sensation of the abdominal wall, abdomen becoming warm, subjective symptoms of smoke emitting from the abdomen, subjective feeling of abdominal warmth as if fire in near place, abdominal sweating, moistening of the abdomen, abdomen appears soft on palpation and the illness rapidly progressing to ascites. [28]

Etiology of *kaphodara*

अव्यायामदिवास्वप्नस्वाद्वतिस्निग्धपिच्छिलैः| दधिदुग्धौदकानूपमांसैश्चाप्यतिसेवितैः||२९||

avyāyāmadivāsvapnasvādvatisnigdhapicchilaiḥ|
dadhidugdhaudakānūpamāṁsaiścāpyatisēvitaiḥ||29||
avyAyAmadivAsvapnasvAdvatisnigdhapicchilaiH|
dadhidugdhaudakAnUpamAMsaishcApyatisevitaiH||29||

Indulgence in the factors such as lack of physical exercise, day sleep, excessive consumption of sweet, greasy and slimy foods, curds, milk, liquids and meat of wet land animals causes *kaphodara*. [29]

Pathogenesis of *kaphodara*

क्रुद्धेन श्लेष्मणा स्रोतःस्वावृतेष्वावृतोऽनिलः| तमेव पीडयन् कुर्यादुदरं बहिरन्त्रगः [१] ||३०||

kruddhēna ślēṣmaṇā srōtaḥsvāvṛtēṣvāvṛtō'nilaḥ| tamēva pīḍayan kuryādUdaraṁ bahirantragaḥ [1] ||30|| kruddhena shleShmaNA srotaHsvAvRuteShvAvRuto~anilaH| tameva pIDayan kuryAdudaraM bahirantragaH [1] ||30||

The etiological factors lead to the morbidity of *kapha* which obstructs the body channels that include obliteration of the passage of *vata*. Thus obstructed *vata* expels the morbid *kapha* out of the intestines causing distension of the abdomen. [30]

Symptoms of *kaphodara*

तस्य रूपाणि- गौरवारोचकाविपाकाङ्गमर्दाः, सुप्तिः, पाणिपादमुष्कोरुशोफः, उत्क्लेशनिद्राकासश्वासाः, शुक्लत्वं चनखनयनवदनत्वङ्मूत्रवर्चसाम्; अपि चोदरं शुक्लराजीसिरासन्ततं, गुरु, स्तिमितं, स्थिरं, कठिनं च भवति;एतच्छ्लेष्मोदरमिति विद्यात्||३१||

tasya rūpāṇi-gauravārōcakāvipākāṅgamardāḥ, suptiḥ, pāṇipādamuṣkōruśōphaḥ, utklēśanidrākāsaśvāsāḥ,śuklatvaṁ ca nakhanayanavadanatvaṅmūtravarcasām; api cōdaraṁ śuklarājīsirāsantataṁ, guru, stimitaṁ,sthiraṁ, kaṭhinaṁ ca bhavati; ētacchlēṣmōdaramiti vidyāt||31||

tasya rUpANi- gauravArocakAvipAkA~ggamardAH, suptiH, pANipAdamuShkorushophaH,utkleshanidrAkAsashvAsAH, shuklatvaM ca

nakhanayanavadanatva~gmUtravarcasAm; api codaraMshuklarAjIsirAsantataM, guru, stimitaM, sthiraM, kaThinaM ca bhavati; etacchleShmodaramiti vidyAt||31||

The symptoms of *kaphodara* are heaviness of the body, lack of taste in the mouth, indigestion, body ache, numbness, edema of the hands, feet, scrotum and thighs, nausea due to morbid *dosha* located in the chest, sleepiness, cough, dyspnea, whitish discoloration of nails, conjunctiva, mouth, skin, urine and feces, abdominal wall covered with whitish stretch marks, whitish distended veins, subjective feeling of heaviness and stillness of the abdomen, unwavering abdomen with hardness of the abdomen. [31]

Etiology of *sannipatodara*

दुर्बलाग्नेरपथ्यामविरोधिगुरुभोजनैः| स्त्रीदत्तैश्च रजोरोमविण्मूत्रास्थिनखादिभिः||३२|| विषैश्च मन्दैर्वाताद्याः कुपिताः सञ्चयं त्रयः|

durbalāgnērapathyāmavirōdhigurubhōjanaiḥ| strīdattaiśca rajōrōmaviṇmūtrāsthinakhādibhiḥ||32|| viṣaiśca mandairvātādyāḥ kupitāḥ sañcayaṁ trayaḥ|

durbalAgnerapathyAmavirodhigurubhojanaiH| strIdattaishca rajoromaviNmUtrAsthinakhAdibhiH||32|| viShaishca mandairvAtAdyAH kupitAH sa~jcayaM trayaH|

The etiological factors such as person with impaired *agni* (digestive power) indulging in unhealthy food habits and consuming foods that are inadequately cooked, taking food articles having mutually contradictory properties, eating foods that are heavy for digestion, consumption of food adulterated with dust, hair, feces, urine, bone and nails which is offered by a wicked lady and slow poisoning by the intake of *dushivisha* (chronic poisoning) cause *sannipatodara*. [32]

Pathogenesis of *sannipatodara*

शनैः कोष्ठे प्रकुर्वन्तो जनयन्त्युदरं नृणाम्||३३||

śanaiḥ kōṣṭhē prakurvantō janayantyUdaraṁ nr̥ṇām||33||

shanaiH koShThe prakurvanto janayantyudaraM nRuNAm||33||

Exposure to the etiological factors lead to morbidity of all three *dosha*, which gradually accumulates in the abdomen causing *sannipatodara*. [33]

Symptoms of *sannipatodara*

तस्य रूपाणि-सर्वेषामेव दोषाणां समस्तानि लिङ्गान्युपलभ्यन्ते, वर्णाश्च सर्वे नखादिषु, उदरमपि नानावर्णराजीसिरासन्ततंभवति; एतत् सन्निपातोदरमिति विद्यात्||३४||

tasya rūpāṇi- sarvēṣāmēva dōṣāṇāṁ samastāni liṅgānyupalabhyantē, varṇāśca sarvē nakhādiṣu,Udara mapi nānāvarṇarājīsirāsantataṁ bhavati; ētat sannipātōdaramiti vidyāt||34||

tasya rUpANi- sarveShAmeva doShANAM samastAni li~ggAnyupalabhyante, varNAshca sarve nakhAdiShu,udaramapi nAnAvarNarAjIsirAsantataM bhavati; etat sannipAtodaramiti vidyAt||34||

The symptoms of *sannipatodara* are manifestation of symptoms pathognomonic of all three *dosha*, variegated abnormal coloration of nails and other body parts pathognomonic of all three *dosha* and appearance of stretch marks and veins having variegated color pathognomonic of morbidity of all three *dosha*. This illness is regarded as *sannipatodara*. [34]

Etiology of *plihodara*

अशितस्यातिसङ्क्षोभाद्यानयानातिचेष्टितैः| अतिव्यवायभाराध्ववमनव्याधिकर्शनैः||३५||

aśitasyātisaṅkṣōbhādyānayānāticēṣṭitaiḥ|
ativyavāyabhārādhvavamanavyādhikarśanaiḥ||35||
ashitasyAtisa~gkShobhAdyAnayAnAticeShTitaiH|
ativyavAyabhArAdhvavamanavyAdhikarshanaiH||35||

The *plihodara* is caused by activities like travelling excessively in vibrating vehicle, heavy exercises that involve violent jerky movements of the body and are done immediately after the meals, excessive sex, lifting heavy objects, indulging in heavy walking, excessive vomiting and emaciation due to chronic illness [35].

Samprapti of *plihodara*

वामपार्श्वाश्रितः प्लीहा च्युतः स्थानात् प्रवर्धते| शोणितं वा रसादिभ्यो विवृद्धं तं विवर्धयेत्||३६||

vāmapārśvāśritaḥ plīhā cyutaḥ sthānāt pravardhatē| śōṇitaṁ vā rasādibhyō vivr̥ddhaṁ taṁ vivardhayēt||36|| vAmapArshvAshritaH plIhA cyutaH sthAnAt pravardhate| shoNitaM vA rasAdibhyo vivRuddhaM taM vivardhayet||36||

Afflicted by the jerky movements of the body etc, the spleen located in the left side(flank or left hypochondriac region) enlarges and descends to cause enlargement of the abdomen; or else, a variety of dietary factors leading to increment and morbidity of *rasa, rakta* etc. which in turn causes enlargement of the spleen. Enlarged spleen distends the abdomen causing *plihodara* [36].

Symptoms of *plihodara* and *yakritodara*

तस्य प्लीहा कठिनोऽष्ठीलेवादौ वर्धमानः कच्छपसंस्थान उपलभ्यते; स चोपेक्षितः क्रमेण कुक्षिं जठरमग्न्यधिष्ठानं चपरिक्षिपन्नुदरमभिनिर्वर्तयति||३७||

तस्य रूपाणि-

दौर्बल्यारोचकाविपाकवर्चोमूत्रग्रहतमःप्रवेशपिपासाङ्गमर्दच्छर्दिमूर्च्छाङ्गसाद-कासश्वासमृदुज्वरानाहाग्निनाशकार्श्यास्यवैरस्यपर्वभेदकोष्ठवातशूलानि, अपि चोदरमरुणवर्णं विवर्णं वानीलहरितहारिद्रराजिमद्भवति; एवमेव यकृदपि दक्षिणपार्श्वस्थं कुर्यात्, तुल्यहेतुलिङ्गौषधत्वात्तस्य प्लीहजठर एवावरोधइति; एतत् प्लीहोदरमिति विद्यात्||३८||

tasya plīhā kaṭhinō'ṣṭhīlēvādau vardhamānaḥ kacchapasaṁsthāna upalabhyatē; sa cōpēkṣitaḥ kramēṇakukṣiṁ jaṭharamagnyadhiṣṭhānaṁ ca parikṣipannUdara mabhinirvartayati||37||

tasya rūpāṇi-

daurbalyārōcakāvipākavarcōmūtragrahatamaḥpravēśapipāsāṅgamardacchardimūrcchā ṅgasādakāsaśvāsamṛdujvarānāhāgnināśakārśyāsyavairasyaparvabhēdakōṣṭhavātaśūlā ni, apicōdaramaruṇavarṇaṁ vivarṇaṁ vā nīlaharitahāridrarājimadbhavati; ēvamēva yakṛdapidakṣiṇapārśvasthaṁ kuryāt, tulyahētuliṅgauṣadhatvāttasya plīhajaṭhara ēvāvarōdha it;ētat plīhōdaramitividyāt||38||

tasya plIhA kaThino~aShThIlevAdau [1] vardhamAnaH kacchapasaMsthAna upalabhyate; sa copekShitaHkrameNa kukShiM jaTharamagnyadhiShThAnaM ca parikShipannudaramabhinirvartayati||37||

tasya rUpANi-

daurbalyArocakAvipAkavarcomUtragrahatamaHpraveshapipAsA$_{ggamardacchardimUrcchA}$ggasA da-kAsashvAsamRdujvarAnAhAgninAshakArshyAsyavairasyaparvabhedakoShThavAt ashUlAni, apicodaramaruNavarNaM vivarNaM vA nIlaharitahAridrarAjimadbhavati; evameva yakRdapidakShiNapArshvasthaM kuryAt, tulyahetuli~ggauShadhatvAttasya plIhajaThara evAvarodha iti; etatplIhodaramiti vidyAt||38||

Patient suffers from progressive enlargement of the spleen. Initially the enlarged spleen is palpable as a hard mass identical to the oval metal ball used by blacksmiths. The surface of the spleen appears smooth similar to the dorsum of the tortoise. If left untreated the enlarging spleen encroach the whole abdomen including the abode of *agni* [37].

The symptoms of *plihodara* include debility, lack of taste in mouth, indigestion, constipation, retention of urine, darkness in front of the eyes, excessive thirst, body ache, vomiting, transient loss of consciousness, tiredness in the body parts, cough, dyspnea, mild fever, flatulence, loss of appetite, emaciation, abnormal taste in the mouth, pain in joint of the digits, abdominal pain due to morbid *vata*, abnormal pinkish coloration of the abdomen, discoloration of the abdominal wall and the abdominal wall shows bluish greenish yellowish linear stretch marks.

In the similar manner the enlarged liver located at right flank(hypochondriac) region causes distention of the abdomen. As the etiology symptoms and treatment of enlarged liver is identical to the *plihodara, yakritodara* is included in the *plihodara*. This is regarded as *plihodara* [38].

Etiology of *baddhodara*

पक्ष्मबालैः सहान्नेन भुक्तैर्बद्धायने गुदे| उदावर्तैस्तथाऽशर्भिरन्त्रसम्मूर्च्छनेन वा||३९||

pakṣmabālaiḥ sahānnēna bhuktairbaddhāyanē gudē| udāvartaistathā'rśōbhirantrasammūrcchanēna vā||39|| pakShmabAlaiH sahAnnena bhuktairbaddhAyane gude| udAvartaistathA~arshobhirantrasammUrcchanena vA||39||

Baddhodara is caused by the obliteration of the passage of stools due to consumption of the food admixed with feathers of birds or human hair, *udavarta* (reversed course of *vata* in abdomen), due to *arshas* (ano-rectal mass lesion) and intussusception of the intestines [39].

Pathogenesis of *baddhagudodara*

अपानो मार्गसंरोधाद्धत्वाऽग्निं कुपितोऽनिलः| वर्चःपित्तकफान् रुद्ध्वा जनयत्युदरं ततः||४०||

apānō mārgasaṁrōdhāddhatvā'gniṁ kupitō'nilaḥ| varcaḥpittakaphān ruddhvā janayatyUdara ṁ tataḥ||40|| apAno mArgasaMrodhAddhatvA~agniM kupito~anilaH| varcaHpittakaphAn ruddhvA janayatyudaraM tataH||40||

Obliteration of the passage of colon leads to morbidity of *apana vata* which in turn impairs the functioning of the agni as well as obstructs the excretion of stools and obliterates the movement of *pitta* and *kapha*. Eventually the patient suffers from the *baddhagudodara* [40].

Symptoms of *baddhagudodara*

तस्य रूपाणि-

तृष्णादाहज्वरमुखतालुशोषोरुसादकासश्वासदौर्बल्यारोचकाविपाक-वर्चोमूत्रसङ्गाध्मानच्छर्दिक्षवथुशिरोहृन्नाभिगुदशूलानि, अपि चोदरं मूढवातं स्थिरमरुणं नीलराजि सिरावनद्धराजिकं वा प्रायोनाभ्युपरि गोपुच्छवदभिनिर्वर्तत इति; एतद्बद्धगुदोदरमिति विद्यात्||४१||

tasya rūpāṇi-

tr̥ṣṇādāhajvaramukhatāluśōṣōrusādakāsaśvāsadaurbalyārōcakāvipāka-varcōmūtrasaṅgādhmānacchardikṣavathuśirōhr̥nnābhigudaśūlāni, api cōdaraṁ mūḍhavātaṁsthiramaruṇaṁ nīlarāji sirāvanaddharājikaṁ vā prāyō nābhyupari gōpucchavadabhinirvartata iti;ētadbaddhagudōdaramiti vidyāt||41||

tasya rUpANi-

tRuShNAdAhajvaramukhatAlushoShorusAdakAsashvAsadaurbalyArocakAvipAka-varcomUtrasa~ggAdhmAnacchardikShavathushirohRunnAbhigudashUlAni, api codaraM mUDhavAtaMsthiramaruNaM nIlarAji sirAvanaddharAjikaM vA prAyo nAbhyupari gopucchavadabhinirvartata iti;etadbaddhagudodaramiti vidyAt||41||

Symptoms of *baddhagudodara* are excessive thirst, burning sensation, fever, dryness of the mouth, dryness of the palate, tiredness in the thighs, cough, breathlessness, debility, lack of taste in mouth, indigestion, constipation, retention of the urine, abdominal distention, vomiting, sneezing, headache, chest pain, pain in the umbilical region and rectum, absence of gurgling sound in the abdomen, abdominal wall covered

with pinkish and bluish stretch marks, visible veins, probably the stretch marks and visible veins occur above the umbilicus in the shape of cow tail, or else there may not be any stretch marks [41].

Causes of *chhidrodara*

शर्करातृणकाष्ठास्थिकण्टकैरन्नसंयुतैः| भिद्येतान्त्रं यदा भुक्तैर्जृम्भयाऽत्यशनेन वा||४२||

śarkarātr̥ṇakāṣṭhāsthikaṇṭakairannasaṁyutaiḥ| bhidyētāntraṁ yadā bhuktairjr̥mbhayā'tyaśanēna vā||42||
sharkarAtRuNakAShThAsthikaNTakairannasaMyutaiH| bhidyetAntraM yadA bhuktairjRumbhayA~atyashanena vA||42||

Consumption of food contaminated with sand particles, straw, pieces of wood, bone and thorn, or else yawing with stretching of the body as well as excessive intake of food causes injury to intestine lead to *chhidrodara* [42].

Pathogenesis of *chhidrodara*

पाकं गच्छेद्रसस्तेभ्यश्छिद्रेभ्यः प्रस्रवद्बहिः| पूरयन् गुदमन्त्रं च जनयत्युदरं ततः||४३||

pākaṁ gacchēdrasastēbhyaśchidrēbhyaḥ prasravadbahiḥ| pūrayan gudamantraṁ ca janayatyUdara ṁ tataḥ||43|| pAkaM gacchedrasastebhyashchidrebhyaH prasravadbahiH| pUrayan gudamantraM ca janayatyudaraM tataH||43||

Contaminated food causes perforation of the intestines, which undergoes suppuration. Or else the suppuration of the intestines may happen due to yawing or excessive food which in turn leads to perforation. Perforation of the intestines further causes leaking out of the chyle from the intestines, which tends to move into the dependent parts of the abdomen filling the intestinal and rectal parts. Eventually the accumulation of the fluids in the lower abdomen manifests in *chhidrodara* [43].

Symptoms of *chhidrodara*

तस्य रूपाणि-तदधो नाभ्याः प्रायोऽभिवर्धमानमुदकोदरं भवति, यथाबलं च दोषाणां रूपाणि दर्शयति, अपि चातुरः सलोहितनीलपीतपिच्छिलकुणपगन्ध्यामवर्चं उपवेशते,
हिक्काश्वासकासतृष्णाप्रमेहारोचकाविपाकदौर्बल्यपरीतश्च भवति;एतच्छिद्रोदरमिति विद्यात्||४४||

tasya rūpāṇi- tadadhō nābhyāḥ prāyō'bhivardhamānamudakōdaraṁ bhavati, yathābalaṁ ca dōṣāṇāṁrūpāṇi darśayati, api cāturaḥ salōhitanīlapītapicchilakuṇapagandhyāmavarca upavēśatē,hikkāśvāsakāsatr̥ṣṇāpramēhārōcakāvipākadaurbalyaparītaśca bhavati; ētacchidrōdaramiti vidyāt||44||

tasya rUpANi- tadadho nAbhyAH prAyo~abhivardhamAnamudakodaraM bhavati, yathAbalaM cadoShANAM rUpANi darshayati, api cAturaH salohitanIlapItapicchilakuNapagandhyAmavarca

upaveshate,hikkAshvAsakAsatRuShNApramehArocakAvipAkadaurbalyaparItashca bhavati; etacchidrodaramitividyAt||44||

The symptoms include distension of the abdomen mostly below the umbilicus due to accumulation of the fluids. Patient may suffer from a variety of symptoms according to the degree of morbidity of each *dosha*. Patient excretes reddish, bluish, yellowish, mucous mixed with foul smelling and unformed stools. Patient suffers from hiccough, cough, breathlessness, thirst, altered state of consciousness, tastelessness in mouth, indigestion and debility. These are indicative of *chhidrodara* [44].

Etiopathogenesis of *jalodara*

स्नेहपीतस्य मन्दाग्नेः क्षीणस्यातिकृशस्य वा| अत्यम्बुपानान्नष्टेऽग्नौ मारुतः क्लोम्नि संस्थितः||४५|| स्रोतःसु रुद्धमार्गेषु कफश्चोदकमूर्च्छितः| वर्धयेतां तदेवाम्बु स्वस्थानादुदराय तौ||४६||

snēhapītasya mandāgnēḥ kṣīṇasyātikṛśasya vā| atyambupānānnaṣṭē'gnau mārutaḥ klōmni saṁsthitaḥ||45|| srōtaḥsu ruddhamārgēṣu kaphaścōdakamūrcchitaḥ| vardhayētāṁ tadēvāmbu svasthānādudarāya tau||46|| snehapItasya mandAgneH kShINasyAtikRushasya vA| atyambupAnAnnaShTe~agnau mArutaH klomni saMsthitaH||45|| srotaHsu ruddhamArgeShu kaphashcodakamUrcchitaH| vardhayetAM tadevAmbu svasthAnAdudarAya tau||46||

Excessive consumption of water on occasions like oral medication with medicated ghee, impaired state of *agni*, debility and emaciation causes destruction of digestive power and vitiation of *vata* situated at *kloma*. [45].

These vitiated factors obliterate *udaka-vaha-srotas*. Thus obliterated *kapha* mixed water further increases the fluid contents which by disloging from its site and accumulating in abdomen produce *jalodara* [46].

Symptoms of *udakodara*

तस्य रूपाणि-

अनन्नकाङ्क्षापिपासागुदस्रावशूलश्वासकासदौर्बल्यानि, अपि चोदरंनानावर्णराजिसिरासन्ततमुदकपूर्णदृतिक्षोभसंस्पर्शं भवति, एतदुदकोदरमिति विद्यात्||४७||

tasya rūpāṇi-

anannakāṅkṣāpipāsāgudasrāvaśūlaśvāsakāsadaurbalyāni, api cōdaraṁnānāvarṇarājisirāsantatamudakapūrṇadṛtikṣōbhasaṁsparśaṁ bhavati, ētadudakōdaramiti vidyāt||47||

tasya rUpANi-

anannakA~gkShApipAsAgudasrAvashUlashvAsakAsadaurbalyAni, api codaraMnAnAvarNarAjisirAsantatamudakapUrNadRutikShobhasaMsparshaM bhavati, etadudakodaramitividyAt||47||

The symptoms of *udakodara* (*jalodara*) includes lack of interest to take food, excessive thirst, mucus discharge from anus, abdominal pain, breathlessness, cough, debility, abdomen with stretch marks and distended variegated veins, fluid thrill and dull percussion note identical to the one seen in leather bag filled with water [47].

Consequences of not treating *jalodara* at early stage

तत्र अचिरोत्पन्नमनुपद्रवमनुदकमप्राप्तमुदरं त्वरमाणश्चिकित्सेत्; उपेक्षितानां ह्येषां दोषाः स्वस्थानादपवृत्तापरिपाकाद्द्रवीभूताः सन्धीन् स्रोतांसि चोपक्लेदयन्ति, स्वेदश्च बाह्येषु स्रोतःसुप्रतिहतगतिस्तिर्यगवतिष्ठमानस्तदेवोदकमाप्याययति; तत्र पिच्छोत्पत्तौ मण्डलमुदरं गुरु स्तिमितमाकोठितमशब्दंमृदुस्पर्शमपगतराजीकमाक्रान्तं नाभ्यामेवोपसर्पति| ततोऽनन्तरमुदकप्रादुर्भावः|

तस्य रूपाणि-

कुक्षेरतिमात्रवृद्धिः, सिरान्तर्धानगमनम्, उदकपूर्णदृतिसङ्क्षोभसंस्पर्शत्वं च||४८||

तदाऽऽतुरमुपद्रवाः
स्पृशन्तिछर्द्यतीसारतमकतृष्णाश्वासकासहिक्कादौर्बल्यपार्श्वशूलारुचिस्वरभेदमूत्रसङ्गादयः;तथाविधम चिकित्स्यं विद्यादिति||४९||

tatra acirōtpannamanupadravamanudakamaprāptamUdara ṁ tvaramāṇaścikitsēt; upēkṣitānāṁ hyēṣāṁdōṣāḥ svasthānādapavṛttā paripākāddravībhūtāḥ sandhīn srōtāṁsi cōpaklēdayanti, svēdaśca bāhyēṣusrōtaḥsu pratihatagatistiryagavatiṣṭhamānastadēvōdakamāpyāyayati; tatra picchōtpattaumaṇḍalamUdara ṁ guru stimitamākōṭhitamaśabdaṁ mṛdusparśamapagatarājīkamākrāntaṁnābhyāmēvōpasarpati| tatō'nantaramudakaprādurbhāvaḥ|

tasya rūpāṇi

kukṣēratimātravṛddhiḥ, sirāntardhānagamanam, udakapūrṇadṛtisaṅkṣōbhasaṁsparśatvaṁca||48||

tadā''turamupadravāḥ spṛśantichardyatīsāratamakatṛṣṇāśvāsakāsahikkādaurbalyapārśvaśūlārucisvarabhēda mūtrasaṅgādayaḥ;tathāvidhamacikitsyaṁ vidyāditi||49||

tatra acirotpannamanupadravamanudakamaprAptamudaraM tvaramANashcikitset; upekShitAnAM hyeShAMdoShAH svasthAnAdapavRuttA paripAkAddravIbhUtAH sandhIn srotAMsi copakledayanti, svedashcabAhyeShu srotaHsu pratihatagatistiryagavatiShThamAnastadevodakamApyAyayati; tatra picchotpattaumaNDalamudaraM guru stimitamAkoThitamashabdaM mRudusparshamapagatarAjIkamAkrAntaMnAbhyAmevopasarpati| tato~anantaramudakaprAdurbhAvaH|

tasya rUpANi-

kukSheratimAtravRuddhiH, sirAntardhAnagamanam,udakapUrNadRutisa~gkShobhasaMsparshatvaM ca||48||

tadA$_a$aturamupadravAH spRushanti-

chardyatIsAratamakatRuShNAshvAsakAsahikkAdaurbalyapArshvashUlArucisvarabhedamUtrasa~ggAdayaH;tathAvidhamacikitsyaM vidyAditi||49||

Udara roga of recent origin having no complications and without signs of fluid accumulation should be immediately treated. If left untreated, the morbid *dosha* gets displaced and liquefied, moistens the joints as well as body channels, obstructs the external channels and thus mobilizes the fluid into the abdomen.

The accumulated fluid in the abdomen thus become turbid and leads to the symptoms like globular distension of the abdomen, subjective feeling of heaviness in the abdomen, still abdomen with absence of gurgling sound, dull note on percussion, soft abdomen on palpation, disappearance of stretch marks and distended veins spreading around the umbilicus.

This is followed by appearance of fluid in the abdomen. The symptoms include huge distension of abdomen, disappearance of the distended veins, distended abdomen producing dull note on percussion and cystic on palpation identical to the one seen in leather bag filled with water.

On appearance of the fluid the patient may suffer several complications that include vomiting, diarrhea, asthma, excessive thirst, breathlessness, cough, hiccough, debility, pain in the sides of the abdomen, tastelessness in mouth, hoarseness of voice and retention of urine and in this state it is incurable [48-49].

Prognosis of *udara roga*

भवन्ति चात्र-

वातात्पित्तात्कफात् प्लीहनः सन्निपातात्तथोदकात्| परं परं कृच्छ्रतरमुदरं भिषगादिशेत्||५०|| पक्षाद्बद्धगुदं तूर्ध्वं सर्वं जातोदकं तथा| प्रायो भवत्यभावाय च्छिद्रान्त्रं चोदरं नृणाम्||५१|| शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम्| बलशोणितमांसाग्निपरिक्षीणं च वर्जयेत्||५२|| श्वयथुः सर्वमर्मोत्थः श्वासो हिक्काऽरुचिः सतृट्| मूर्च्छा च्छर्दिरतीसारो निहन्त्युदरिणं नरम्||५३|| जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम्| बलिनस्तदजातास्बु यत्नसाध्यं नवोत्थितम्||५४||

bhavanti cātra-

vātātpittātkaphāt plīhnaḥ sannipātāttathōdakāt| paraṁ paraṁ kr̥cchrataramUdara ṁ bhiṣagādiśēt||50|| pakṣādbaddhagudaṁ tūrdhvaṁ sarvaṁ jātōdakaṁ tathā| prāyō bhavatyabhāvāya cchidrāntraṁ cōdaraṁ nr̥ṇām||51|| śūnākṣaṁ kuṭilōpasthamupaklinnatanutvacam| balaśōṇitamāṁsāgniparikṣīṇaṁ ca varjayēt||52|| śvayathuḥ sarvamarmōtthaḥ śvāsō hikkā'ruciḥ satr̥ṭ| mūrcchā cchardiratīsārō nihantyudariṇaṁ naram||53|| janmanaivōdaraṁ sarvaṁ prāyaḥ kr̥cchratamaṁ matam| balinastadajātāmbu yatnasādhyaṁ navōtthitam||54|| bhavanti cAtra-

vAtAtpittAtkaphAt plIhnaH sannipAtAttathodakAt| paraM paraM kRucchrataramudaraM bhiShagAdishet||50|| pakShAdbaddhagudaM tUrdhvaM sarvaM jAtodakaM tathA| prAyo

bhavatyabhAvAya cchidrAntraM codaraM nRuNAm||51|| shUnAkShaM kuTilopasthamupaklinnatanutvacam| balashoNitamAMsAgniparikShINaM ca varjayet||52|| shvayathuH sarvamarmotthaH shvAso hikkA~aruciH satRuT| mUrcchA cchardiratIsAro nihantyudariNaM naram||53|| janmanaivodaraM sarvaM prAyaH kRucchratamaM matam| balinastadajAtAmbu yatnasAdhyaM navotthitam||54||

Among the list of *vatodara, pittodara, kaphodara, plihodara, sannipatodara* and *jalodara* (ascites); the later ones are more and more difficult to cure. After a fortnight the *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction) and *udara* that presents with accumulation of fluid are incurable. Mostly *chhidrodara* (enlargement of abdomen due to intestinal perforation) is fatal. The treatment should be avoided in patients of *udara* presenting with peri-orbital edema, distorted genitalia, moistening and thinning of the skin, severe reduction in the physical strength, severe depletion in the blood, severe wasting of the body flesh and severe impairment in the *agni*.

The development of symptoms like edema involving all vital parts, breathlessness, hiccough, tastelessness in the mouth, transient loss of consciousness, vomiting and diarrhea kills the patients of *udara roga*.

The *udara* is difficult to cure from the very onset itself but if the patient is physically strong, in state of *ajatodaka* (initial phase of distension of abdomen with slight fluid accumulation) and the *udara* of recent onset can be managed only with energetic treatment [50-54].

Symptoms of *ajatodaka udara roga*

अजातशोथमरुणं सशब्दं नातिभारिकम्| सदा गुडगुडायच्च सिराजालगवाक्षितम्||५५|| नाभिं विष्टभ्य पायौ तु वेगं कृत्वा प्रणश्यति| ह्रन्नाभिवङ्क्षणकटीगुदप्रत्येकशूलिनः||५६|| कर्कशं सृजतो वातं नातिमन्दे च पावके| लोलस्याविरसे चास्ये मूत्रेऽल्पे संहते विषि||५७|| अजातोदकमित्येतैर्लिङ्गैर्विज्ञाय तत्त्वतः| उपाक्रमेद्भिषग्दोषबलकालविशेषवित्||५८||

ajātaśōthamaruṇaṁ saśabdaṁ nātibhārikam| sadā guḍaguḍāyacca sirājālagavākṣitam||55|| nābhiṁ viṣṭabhya pāyau tu vēgaṁ kr̥tvā praṇaśyati| hr̥nnābhivaṅkṣaṇakaṭīgudapratyēkaśūlinaḥ||56|| karkaśaṁ sr̥jatō vātaṁ nātimandē ca pāvakē| lōlasyāvirasē cāsyē mūtrē'lpē saṁhatē viṣi||57|| ajātōdakamityētairliṅgairvijñāya tattvātaḥ| upākramēdbhiṣagdōṣabalakālaviśēṣavit||58|| ajAtashothamaruNaM [1] sashabdaM nAtibhArikam| sadA guDaguDAyacca [2] sirAjAlagavAkShitam||55|| nAbhiM viShTabhya pAyau [3] tu vegaM kRutvA praNashyati| hRunnAbhiva~gkShaNakaTIgudapratyekashUlinaH||56|| karkashaM sRujato vAtaM nAtimande ca pAvake| lolasyAvirase [4] cAsye mUtre~alpe saMhate viShi||57|| ajAtodakamityetairli$_{ggairvij}$jAya tattvataH| upAkramedbhiShagdoShabalakAlavisheShavit||58||

State of *ajatodaka* (initial phase of distension of abdomen without fluid accumulation) of the *udara* is presents with symptoms such as pink coloration of distended abdomen, increased gurgling sound, comparatively less heaviness of the abdomen, persistent gurgling sound, abdomen covered with network of distended veins, the flatus frequently

generates urges to pass with distention of the umbilical region and then fades away with of farting, pain in the cardiac region, umbilical region, groin, sacral region and anal part, passing of flatus with loud sound, less severe impairment of digestion, tastelessness in the mouth, reduced urination and constipation. This state of *ajatodaka* should be treated with the due consideration of degree of morbidity of *dosha* as well as time [55-58].

Treatment of *vatodara*

वातोदरं बलमतः पूर्वं स्नेहैरुपाचरेत्| स्निग्धाय स्वेदिताङ्गाय दद्यात् स्नेहविरेचनम्||५९|| हृते दोषे परिम्लानं वेष्टयेद्वाससोदरम्| तथाऽस्यानवकाशत्वाद्वायुर्नाध्मापयेत् पुनः||६०||

vātōdaraṁ balamataḥ pūrvaṁ snēhairupācarēt| snigdhāya svēditāṅgāya dadyāt snēhavirēcanam||59|| hr̥tē dōṣē parimlānaṁ vēṣṭayēdvāsasōdaram| tathā'syānavakāśatvādvāyurnādhmāpayēt punaḥ||60|| vAtodaraM balamataH pUrvaM snehairupAcaret| snigdhAya sveditA~ggAya dadyAt snehavirecanam||59|| hRute doShe parimlAnaM veShTayedvAsasodaram| tathA~asyAnavakAshatvAdvAyurnAdhmApayet punaH||60||

Patient of *vatodara* who is physically strong should be initially treated with unctuous medications. Then after the *snehana* is completed, *abhyanga* (unctuous massage) and *sweda* (sudation) is done. Then the *sneha virechana* (purgation with unctuous purgatives) should be given. After elimination of *dosha* with *shodhana* (purification procedure) the abdomen should be tightly bandaged so that no space is left in the abdomen for the morbid *vata* to cause distension of the abdomen again [59-60].

Post *virechana* regimen

दोषातिमात्रोपचयात् स्रोतोमार्गनिरोधनात्| सम्भवत्युदरं तस्मान्नित्यमेव विरेचयेत्||६१|| शुद्धं संसृज्य च क्षीरं बलार्थं पाययेत्तु तम्| प्रागुत्क्लेशान्निवर्त्यं च बले लब्धे क्रमात् पयः||६२|| यूषै रसैर्वा मन्दाम्ललवणैरेधितानलम्|

dōṣātimātrōpacayāt srōtōmārganirōdhanāt| sambhavatyUdaraṁ tasmānnityamēva virēcayēt||61|| śuddhaṁ saṁsr̥jya ca kṣīraṁ balārthaṁ pāyayēttu tam| prāgutklēśānnivartyaṁ ca balē labdhē kramāt payaḥ||62|| yūṣai rasairvā mandāmlalavaṇairēdhitānalam|

doShAtimAtropacayAt srotomArganirodhanAt| sambhavatyudaraM tasmAnnityameva virecayet||61|| shuddhaM saMsRujya ca kShIraM balArthaM pAyayettu tam| prAgutkleshAnnivartyaM ca bale labdhe kramAt payaH||62|| yUShai rasairvA mandAmlalavaNairedhitAnalam|

Udara is caused due to the obliteration of the body channels leading to accumulation of morbid *dosha*. Hence *udara* should be treated by regular *virechana* (therapeutic purgation). After the purgation, with an intention to improve the physical strength and to relieve the strain of purgation, the patient should be given milk. Gradually as the patient regains strength by the intake of milk, his functioning of the *agni* should be improved by giving *yusha* (cereal soup) or meat soup added with little salt [61-62].

Role of *asthapana basti*

सोदावर्तं पुनः स्निग्धं स्विन्नमास्थापयेन्नरम्||६३||

स्फुरणाक्षेपसन्ध्यस्थिपार्श्वपृष्ठत्रिकार्तिषु|

sōdāvartaṁ punaḥ snigdhaṁ svinnamāsthāpayēnnaram||63||

sphuraṇākṣēpasandhyasthipārśvapr̥ṣṭhatrikārtiṣu|

sodAvartaM punaH snigdhaM svinnamAsthApayennaram||63||

sphuraNAkShepasandhyasthipArshvapRuShThatrikArtiShu|

If the patient has *udavarta* (reversed course of *vata* in the abdomen), *sphurana* (fasciculation), *akshepa* (involuntary movements), pain in the joints, bone, sides of the abdomen, back and sacral region; then again after performing oleation and sudation *asthapana basti* (decoction enema) is given [63].

Role of *anuvasana [[basti*\

दीप्ताग्निं बद्धविड्वातं रूक्षमप्यनुवासयेत्||६४||

dīptāgniṁ baddhaviḍvātaṁ rūkṣamapyanuvāsayēt||64||

dIptAgniM baddhaviDvAtaM rUkShamapyanuvAsayet||64||

If the patient has strong digestive power and suffers from obstructed bowel movement and flatus as well as with dryness of the body; then he should be treated by *anuvasana basti* (oily enema) [64]

Dashamula niruha basti

तीक्ष्णाधोभागयुक्तोऽस्य निरूहो दाशमूलिकः|

tīkṣṇādhōbhāgayuktō’sya nirūhō dāśamūlikaḥ|

tIkShNAdhobhAgayukto~asya nirUho dAshamUlikaH|

Niruha basti (decoction enema) prepared with *dashamula* (*bilva* (Aegle marmelos Corr), *agnimantha* (Clerodendrum phlomidis Linn. f), *shyonaka* (Oroxylum indicum Vent), *kashmari* (Gmelina arborea), *patala* (Stereospermum suaveolens), *shalaparni* (Desmodium gangeticum DC), *prishniparni* (Uraria picta Desv), *brihati* (Solanum indicum Linn), *kantakari* (Solanum surattense Burm. f) and g*okshura* (Tribulus terrestris Linn)) added with potent purgatives should be given to the patients.[65]

वातघ्नाम्लशृतैरण्डतिलतैलानुवासनम्||६५||

vātaghnāmlaśr̥tairaṇḍatilatailānuvāsanam||65||

vAtaghnAmlashRutairaNDatilatailAnuvAsanam||65||

Anuvasana basti (oily enema) should be given with *eranda taila* (castor oil) or *tila taila* (sesame oil) processed with sour and anti *vata* drugs [65].

Indications for palliative (*shamana*) treatment

अविरेच्यं तु यं विद्याद्दुर्बलं स्थविरं शिशुम्| सुकुमारं प्रकृत्याऽल्पदोषं वाऽथोल्बणानिलम्||६६|| तं भिषक् शमनैः सर्पिर्यूषमांसरसौदनैः| बस्त्यभ्यङ्गानुवासैश्च क्षीरैश्चोपाचरेद्बुधः||६७||

avirēcyaṁ tu yaṁ vidyāddurbalaṁ sthaviraṁ śiśum| sukumāraṁ prakṛtyā'lpadōṣaṁ vā'thōlbaṇānilam||66|| taṁ bhiṣak śamanaiḥ sarpiryūṣamāṁsarasaudanaiḥ| bastyabhyaṅgānuvāsaiśca kṣīraiścōpācarēdbudhaḥ||67|| avirecyaM tu yaM vidyAddurbalaM sthaviraM shishum| sukumAraM prakRutyA~alpadoShaM vA~atholbaNAnilam||66|| taM bhiShak shamanaiH sarpiryUShamAMsarasaudanaiH| bastyabhya~ggAnuvAsaishca kShIraishcopAcaredbudhaH||67||

The patient who is debilitated, aged, children, having delicate constitution, minimal morbidity of *dosha* and dominant vitiation of *vata* and unfit for *virechana karma* (therapeutic purgation) should be treated by palliative (*shamana*) measures. *Shamana* treatment comprises use of medicated ghee, meat soup, rice, oil massage and milk. Such patients may also be given *anuvasana basti* (oily enema).[66-67]

Treatment of *pittodara*

पित्तोदरे तु बलिनं पूर्वमेव विरेचयेत्|

pittōdarē tu balinaṁ pūrvamēva virēcayēt|

pittodare tu balinaM pUrvameva virecayet|

Physically strong patients suffering from *pittodara* should be treated by *virechana karma* (therapeutic purgation) at the outset [68].

दुर्बलं त्वनुवास्यादौ शोधयेत् क्षीरबस्तिना||६८||

सञ्जातबलकायाग्निं पुनः स्निग्धं विरेचयेत्|

durbalaṁ tvanuvāsyādau śōdhayēt kṣīrabastinā||68||

sañjātabalakāyāgniṁ punaḥ snigdhaṁ virēcayēt|

durbalaM tvanuvAsyAdau shodhayet kShIrabastinA||68||

sa~jjAtabalakAyAgniM punaH snigdhaM virecayet|

If the patient of *pittodara* is physically weak then he should be treated by purification by adapting *kshirabasti* (decoction enema consisting of milk as predominant ingredient). By this treatment when the patient regains physical strength, and improved digestive power, once again the patient should be treated by *virechana* (therapeutic purgation) [68-69]

पयसा सत्रिवृत्कल्केनोरुबूकशृतेन वा||६९||

सातलात्रायमाणाभ्यां शृतेनारग्वधेन वा| सकफे वा समूत्रेण सवाते तिक्तसर्पिषा||७०||

payasā satrivr̥tkalkēnōrubūkaśr̥tēna vā||69||

sātalātrāyamāṇābhyāṁ śr̥tēnāragvadhēna vā| sakaphē vā samūtrēṇa savātē tiktasarpiṣā||70|| payasA satrivRutkalkenorubUkashRutena vA||69||

sAtalAtrAyamANAbhyAM shRutenAragvadhena vA| sakaphe vA samUtreNa savAte tiktasarpiShA||70||

Virechana be performed by administering paste of *trivrita* (Operculina turpethum) with milk; decoction of *urubuka* (Ricinus communis), decoction of *satala* (Euphorbia Tirucalli) and *trayamana* (Gentiana kurrhoa) or decoction of *aragvadha* (Cassia fistula). Again, if the dominance of *kapha* is present then in the above preparation cow's urine may be added. If the dominance of *vata* is present, then in the above medicines for *virechana* (therapeutic purgation) medicated ghee prepared with bitter herbs should be given [69-70]

पुनः क्षीरप्रयोगं च बस्तिकर्म विरेचनम्| क्रमेण ध्रुवमातिष्ठन् युक्तः पित्तोदरं जयेत्||७१||

punaḥ kṣīraprayōgaṁ ca bastikarma virēcanam| kramēṇa dhruvamātiṣṭhan yuktaḥ pittōdaraṁ jayēt||71|| punaH kShIraprayogaM ca bastikarma virecanam| krameNa dhruvamAtiShThan yuktaH pittodaraM jayet||71||

Oral treatment with milk, *basti karma* (medicated enema) and *virechana* (therapeutic purgation) should be repeated in *pittodara*; by this patient is gradually stabilized and the illness gets cured [71].

Treatment of *kaphodara*

स्निग्धं स्विन्नं विशुद्धं तु कफोदरिणमातुरम्| संसर्जयेत् कटुक्षारयुक्तैरन्नैः कफापहैः||७२||

snigdhaṁ svinnaṁ viśuddhaṁ tu kaphōdariṇamāturam| saṁsarjayēt kaṭukṣārayuktairannaiḥ kaphāpahaiḥ||72|| snigdhaM svinnaM vishuddhaM tu kaphodariNamAturam| saMsarjayet kaTukShArayuktairannaiH kaphApahaiH||72||

In patients suffering from *kaphodara, shodhana* (eliminative therapy) is done after preparing with oleation and sudation. In *samsarjana krama* (gradual diet schedule) pungent, *kshara* and *anti-kapha* diet is prescribed [72].

गोमूत्रारिष्टपानैश्च चूर्णायस्कृतिभिस्तथा| सक्षारैस्तैलपानैश्च शमयेत्तु कफोदरम्||७३||

gōmūtrāriṣṭapānaiśca cūrṇāyaskr̥tibhistathā| sakṣāraistailapānaiśca śamayēttu kaphōdaram||73|| gomUtrAriShTapAnaishca cUrNAyaskRutibhistathA| sakShAraistailapAnaishca shamayettu kaphodaram||73||

Shamana (palliative) treatment is done in *kaphodara* by oral intake of *gomutra* (cow's urine), *arishta* (fermented decoctions), drug powder, *ayaskriti* (medically processed iron) and sesame oil added with *kshara* (alkali obtained from ash of herbs) [73].

Treatment of *sannipatodara*

सन्निपातोदरे सर्वा यथोक्ताः कारयेत् क्रियाः| सोपद्रवं तु निर्वृत्तं प्रत्याख्येयं विजानता|७४|

sannipātōdarē sarvā yathōktāḥ kārayēt kriyāḥ| sōpadravaṁ tu nirvr̥ttaṁ pratyākhyēyaṁ vijānatā|74| sannipAtodare sarvA yathoktAH kArayet kriyAH| sopadravaM tu nirvRuttaM pratyAkhyeyaM vijAnatA|74|

Sannipatodara should be treated by the combination of treatment mentioned for *doshaja udara* depending upon the requirement [74].

If the patient presents with all the complications of *udara* then the physician should avoid treating such patients considering it as *pratyakhyeya* (near death) [74].

Predominant symptoms of *dosha* in *plihodara* (splenomegaly)

उदावर्तरुजानाहैर्दाहमोहतृषाज्वरैः| गौरवारुचिकाठिन्यैश्चानिलादीन् यथाक्रमम्||७५|| लिङ्गैः प्लीहन्यधिकान् [१] दृष्ट्वा रक्तं चापि स्वलक्षणैः| चिकित्सां सम्प्रकुर्वीत यथादोषं यथाबलम्||७६||

udāvartarujānāhairdāhamōhatr̥ṣājvaraiḥ| gauravārucikāṭhinyaiścānilādīn yathākramam||75|| liṅgaiḥ plīhnyadhikān [1] dr̥ṣṭvā raktaṁ cāpi svalakṣaṇaiḥ| cikitsāṁ samprakurvīta yathādōṣaṁ yathābalam||76|| udAvartarujAnAhairdAhamohatRuShAjvaraiH| gauravArucikAThinyaishcAnilAdIn yathAkramam||75|| li~ggaiH plIhnyadhikAn [1] dRuShTvA raktaM cApi svalakShaNaiH| cikitsAM samprakurvIta yathAdoShaM yathAbalam||76||

Association of symptoms like *udavarta* (anti peristalsis), abdominal pain and flatulence indicate dominance of *vata* in the *plihodara*. Symptoms like burning sensation, delirious state, excessive thirst and fever suggests dominance of *pitta*.

Predominance of *kapha* is judged by the symptoms like heaviness, lack of taste in the mouth and hardness of the abdomen. Presence of symptoms indicative of morbidity of *rakta* as mentioned in Vidhishonitiya Adhyaya point towards the dominance of morbid *rakta* in the pathogenesis of *plihodara*. Hence, *plihodara* should be treated according to the dominance of *dosha* involved [75-76].

Treatment of *plihodara*

स्नेहं स्वेदं विरेकं च निरूहमनुवासनम्| समीक्ष्य कारयेद्बाहौ वामे वा व्यधयेत् सिराम्||७७||

snēhaṁ svēdaṁ virēkaṁ ca nirūhamanuvāsanam| samīkṣya kārayēdbāhau vāmē vā vyadhayēt sirām||77|| snehaM svedaM virekaM ca nirUhamanuvAsanam| samIkShya kArayedbAhau vAme vA vyadhayet sirAm||77||

With the due analysis of the pathogenesis, *plihodara* should be treated by measures like oral medication of *sneha* (medicated unctuous substance), sudation, *virechana* (therapeutic purgation), *niruha* (decoction enema) and *anuvasana basti* (oil enema) and *raktamokshana* (blood-letting) by sectioning the vein located in the left arm [77].

षट्पलं पाययेत् सर्पिः पिप्पलीर्वा प्रयोजयेत्| सगुडामभयां वाऽपि क्षारारिष्टगणांस्तथा||७८||

ṣaṭpalaṁ pāyayēt sarpiḥ pippalīrvā prayōjayēt| saguḍāmabhayāṁ vā'pi kṣārāriṣṭagaṇāṁstathā||78|| ShaTpalaM pAyayet sarpiH pippalIrvA prayojayet| saguDAmabhayAM vA~api kShArAriShTagaNAMstathA||78||

Patient of plihodara is treated by oral medication of *shatpala ghrita, pippali* (Piper longum), combination of molasses and *haritaki* (Emblica officinalis), *kshara* (alkali obtained from ash of herbs) or *arishta* (fermented decoctions)[78]

एष क्रियाक्रमः प्रोक्तो योगान् संशमनाञ्छृणु|

ēṣa kriyākramaḥ prōktō yōgān saṁśamanāñchṛṇu|

eSha kriyAkramaH prokto yogAn saMshamanA~jchRuNu|

Thus is the description of principles of treatment of *plihodara*; now listen to the medications [79]

Pippalyadi churna

पिप्पली नागरं दन्ती चित्रकं द्विगुणाभयम्||७९||

विडङ्गांशयुतं चूर्णमेतदुष्णाम्बुना पिबेत्|

pippalī nāgaraṁ dantī citrakaṁ dviguṇābhayam||79||

viḍaṅgāṁśayutaṁ cūrṇamētaduṣṇāmbunā pibēt|

pippalI nAgaraM dantI citrakaM dviguNAbhayam||79||

viDa~ggAMshayutaM cUrNametaduShNAmbunA pibet|

Take one part each of the fine sieved powder of *pippali* (Piper longum), *nagara* (Zingiber officinale), *danti* (Baliospermum montanum), *chitraka* (Plumbago zeylanica) and *vidanga* (Embelia ribes), and add it to two parts of *abhaya* (Terminalia chebula). It is to be orally given with warm water [79]

Vidangadi kshara

विडङ्गं चित्रकं शुण्ठीं सघृतां सैन्धवं वचाम्||८०||

दग्ध्वा कपाले पयसा गुल्मप्लीहापहं पिबेत्|

viḍaṅgaṁ citrakaṁ śuṇṭhīṁ saghṛtāṁ saindhavaṁ vacām||80||

dagdhvā kapālē payasā gulmaplīhāpahaṁ pibēt|

viDa~ggaM citrakaM shuNThIM saghRutAM saindhavaM vacAm||80||

dagdhvA kapAle payasA gulmaplIhApahaM pibet|

Take powder of *vidanga* (Embelia ribes), *chitraka* (Plumbago zeylanica), *shunthi* (Zingiber officinale Rosc), *saindhava* (rock salt) and *vacha* (Acorus calamus) and fry with ghee in an earthen pan and administer orally. This is curative of *gulma* (abdominal lump) and *plihodara* [80]

Rohitakadi yoga

रोहीतकलतानां तु काण्डकानभयाजले||८१||

मूत्रे वा सुनुयात्तच्च सप्तरात्रस्थितं पिबेत्| कामलागुल्ममेहार्शःप्लीहसर्वोदरक्रिमीन्||८२|| स हन्याज्जाङ्गलरसैर्जीर्णे स्याच्चात्र भोजनम्|

rōhītakalatānāṁ tu kāṇḍakānabhayājalē||81||

mūtrē vā sunuyāttacca saptarātrasthitaṁ pibēt| kāmalāgulmamēhārśaḥplīhasarvōdarakrimīn||82|| sa hanyājjāṅgalarasairjīrṇē syāccātra bhōjanam|

rohItakalatAnAM tu kANDakAnabhayAjale||81||

mUtre vA sunuyAttacca saptarAtrasthitaM pibet| kAmalAgulmamehArshaHplIhasarvodarakrimIn||82|| sa hanyAjjA~ggalarasairjIrNe syAccAtra bhojanam|

The course powder of stem of *rohitaka* (Tecomella undulate) is soaked in a decoction of *abhaya* (Terminalia chebula) or cow's urine for seven days and given to the patient to drink. Once the medicine gets digested the patient is asked to have meat soup of dry land animals in meals. This regimen cures *kamala* (jaundice), *gulma* (abdominal lump), *prameha* (frequent turbid urination), *arsha* (mass per rectum), *plihodara*, all types of *udara roga* and *krimi* (worm infestation) [81-82].

Rohitaka ghrita

रोहीतकत्वचः कृत्वा पलानां पञ्चविंशतिम्||८३||

कोलद्विप्रस्थसंयुक्तं कषायमुपकल्पयेत्| पलिकैः पञ्चकोलैस्तु तैः सर्वैश्चापि तुल्यया||८४|| रोहीतकत्वचा पिष्टैर्घृतप्रस्थं विपाचयेत्| प्लीहाभिवृद्धिं शमयत्येतदाशु प्रयोजितम्||८५|| तथा गुल्मोदरश्वासक्रिमिपाण्डुत्वकामलाः|

rōhītakatvacaḥ kr̥tvā palānāṁ pañcaviṁśatim||83||

kōladviprasthasaṁyuktaṁ kaṣāyamupakalpayēt| palikaiḥ pañcakōlaistu taiḥ sarvaiścāpi tulyayā||84|| rōhītakatvacā piṣṭairghr̥taprasthaṁ vipācayēt| plīhābhivr̥ddhiṁ śamayatyētadāśu prayōjitam||85|| tathā gulmōdaraśvāsakrimipāṇḍutvakāmalāḥ|

rohItakatvacaH kRutvA palAnAM pa~jcaviMshatim||83||

koladviprasthasaMyuktaM kaShAyamupakalpayet| palikaiH pa~jcakolaistu taiH sarvaishcApi tulyayA||74|| rohItakatvacA piShTairghRutaprasthaM vipAcayet|

plIhAbhivRuddhiM shamayatyetadAshu prayojitam||85|| tathA gulmodarashvAsakrimipANDutvakAmalAH|

Twenty five *pala* (1200g) of bark of *rohitaka* (Tecomella Undulate) and two *prastha* (1536g) of *kola* (jujube) are added in eight times water and boiled to get the decoction. Then the paste prepared from 48g each of fruit and root of *pippali* (Piper longum), *chavya* (Piper retrofractum), *chitraka* (Plumbago zeylanica), *nagara* (Zingiber officinale) and equal to this 240g of bark of *rohitaka* and to this mixture 768g of cow's ghee is added and boiled to get the medicated ghee. Oral medication with this medicated ghee will immediately cure *plihodara, gulma* (abdominal lump), *udara roga*, dyspnea, *krimi* (worm infestation), anemia and jaundice [83-85].

Agnikarma (cauterization)

अग्निकर्म च कुर्वीत भिषग्वातकफोल्बणे||८६||

agnikarma ca kurvīta bhiṣagvātakaphōlbaṇē||86||

agnikarma ca kurvIta bhiShagvAtakapholbaNe||86||

The *vata* and *kapha* dominated *plihodara* should be treated by *agnikarma* (cauterization)[86].

Treatment of *pitta* dominated *plihodara*(splenomegaly)

पैत्तिके जीवनीयानि सर्पींषि क्षीरबस्तयः| रक्तावसेकः संशुद्धिः क्षीरपानं च शस्यते||८७|| यूषैर्मांसरसैश्चापि दीपनीयसमायुतैः| यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम्||८८|| लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक्|

paittikē jīvanīyāni sarpīṁṣi kṣīrabastayaḥ| raktāvasēkaḥ saṁśuddhiḥ kṣīrapānaṁ ca śasyatē||87|| yūṣairmāṁsarasaiścāpi dīpanīyasamāyutaiḥ| yakr̥ti plīhavat sarvaṁ tulyatvādbhēṣajaṁ matam||88|| laghūnyannāni saṁsr̥jya dadyāt plīhōdarē bhiṣak|

paittike jIvanIyAni sarpIMShi kShIrabastayaH| raktAvasekaH saMshuddhiH kShIrapAnaM ca shasyate||87|| yUShairmAMsarasaishcApi dIpanIyasamAyutaiH| yakRuti plIhavat sarvaM tulyatvAdbheShajaM matam||88|| laghUnyannAni saMsRujya dadyAt plIhodare bhiShak|

Plihodara with dominance of *pitta* is treated by oral administration of ghee medicated with *jivaniya* herbs (*Jeevaka* (Malaxis acuminta), *rishbhaka* (Microstylis muscifera), *meda* (Polygonatum verticillatum), *mahameda* (Polygonatum cirrhifolium), *kakoli* (Roscoea procera), *kshirakakoli* (Lilium polphyllum), *riddhi* (Habenaria edgeworthii), *vriddhi* (Habenaria intermedia), *kshara basti* (decoction enema consisting of alkali obtained from ash of herbs), *raktavaseka* (blood letting), *shodhana* (purification measures) and oral intake of milk. Patient is asked to take *yusha* (cereal soup) or meat soup processed with *dipaniya* (herbs augmenting the digestive power) drugs and light food. Since the etiology and symptomatology of *plihodara* (splenomegaly) and

yakritodara (hepatomegaly) are same, so all the treatment mentioned for *plihodara* should be adopted in *yakritodara* [87-88].

Treatment of *baddhagudodara*

स्विन्नाय बद्धोदरिणे मूत्रतीक्ष्णौषधान्वितम्||८९||

सतैलललवणं दद्यान्निरूहं सानुवासनम्| परिस्रंसीनि चान्नानि तीक्ष्णं चैव विरेचनम्||९०|| उदावर्तहरं कर्म कार्यं वातघ्नमेव च|

svinnāya baddhōdariṇē mūtratīkṣṇauṣadhānvitam||89||

satailalavaṇaṁ dadyānnirūhaṁ sānuvāsanam| parisraṁsīni cānnāni tīkṣṇaṁ caiva virēcanam||90|| udāvartaharaṁ karma kāryaṁ vātaghnamēva ca| svinnAya baddhodariNe mUtratIkShNauShadhAnvitam||89|| satailalavaNaM dadyAnnirUhaM sAnuvAsanam| parisraMsInI cAnnAni tIkShNaM caiva virecanam||90|| udAvartaharaM karma kAryaM vAtaghnameva ca|

Patient suffering from *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction) should be initially treated by sudation followed by *niruha basti* (decoction enema) consisting of potent medicines, cow's urine, *saindhava* (rock salt) and oil. After *niruha basti* (decoction enema), oil processed with same drugs should be given in the form of *anuvasana basti* (unctuous enema). Food that induces laxation should be given. Strong purgation is also indicated in the *baddhodara*. All measures that cure *udavarta* as well as morbidity of *vata* should be done in *baddhodara* [89-90].

Treatment of *Chhidrodara*

छिद्रोदरमृते स्वेदाच्छ्लेष्मोदरवदाचरेत्||९१||

जातं जातं जलं स्राव्यमेवं तद्यापयेदभिषक्| तृष्णाकासज्वरार्तं तु क्षीणमांसाग्निभोजनम्||९२|| वर्जयेच्छ्वासिनं तद्वच्छूलिनं दुर्बलेन्द्रियम्|

chidrōdaramṛtē svēdācchlēṣmōdaravadācarēt||91||

jātaṁ jātaṁ jalaṁ srāvyamēvaṁ tadyāpayēdbhiṣak| tṛṣṇākāsajvarārtaṁ tu kṣīṇamāṁsāgnibhōjanam||92|| varjayēcchvāsinaṁ tadvacchūlinaṁ durbalēndriyam|

chidrodaramRute svedAcchleShmodaravadAcaret||91||

jAtaM jAtaM jalaM srAvyamevaM tadyApayedbhiShak| tRuShNAkAsajvarArtaM tu kShINamAMsAgnibhojanam||92|| varjayecchvAsinaM tadvacchUlinaM durbalendriyam|

Chhidrodara (enlargement of abdomen due to intestinal perforation) is treated by all measures of *kaphodara* except sudation. The patient should be maintained by repeated aspiration of the abdominal fluid as and when it gets collected. The treatment should be avoided in patient of *chhidrodara* if he suffers from symptoms like excessive thirst, cough, fever, emaciation, impairment of *agni*, reduced food intake, dyspnea, abdominal pain and week cognition [91-92]

Treatment of *jalodara*

अपां दोषहराण्यादौ प्रदद्यादुदकोदरे||९३||

मूत्रयुक्तानि तीक्ष्णानि विविधक्षारवन्ति च|

दीपनीयैः कफघ्नैश्च तमाहारैरुपाचरेत्||९४||

द्रवेभ्यश्चोदकादिभ्यो नियच्छेदनुपूर्वशः|

apāṁ dōṣaharāṇyādau pradadyādudakōdarē||93||

mūtrayuktāni tīkṣṇāni vividhakṣāravanti ca|

dīpanīyaiḥ kaphaghnaiśca tamāhārairupācarēt||94||

dravēbhyaścōdakādibhyō niyacchēdanupūrvaśaḥ|

apAM doShaharANyAdau pradadyAdudakodare||93||

mUtrayuktAni tIkShNAni vividhakShAravanti ca|

dIpanIyaiH kaphaghnaishca tamAhArairupAcaret||94||

dravebhyashcodakAdibhyo niyacchedanupUrvashaH|

Initially all measure to eliminate the effect of fluid should be done in the treatment of *jalodara* (enlargement of abdomen due to collection of fluid). Oral administration of different strong *kshara* (alkali obtained from ash of herbs) added with cow's urine should be done. Foods that alleviate *kapha* and augments digestion should be given to the patient. Patient should gradually reduce the intake of fluids [93-94].

सर्वमेवोदरं प्रायो दोषसङ्घातजं मतम्||९५||

तस्मात्त्रिदोषशमनीं क्रियां सर्वत्र कारयेत्|

sarvamēvōdaraṁ prāyō dōṣasaṅghātajaṁ matam||95||

tasmāttridōṣaśamanīṁ kriyāṁ sarvatra kārayēt|

sarvamevodaraM prAyo doShasa~gghAtajaM matam||95||

tasmAttridoShashamanIM kriyAM sarvatra kArayet|

All types of *udara* (enlargement of abdomen) are mostly due to the imbalance of all the three *doshas*, hence treatment that alleviate all three *dosha* should be adapted in all types of udara [95].

दोषैः कुक्षौ हि सम्पूर्णे वह्निर्मन्दत्वमृच्छति||९६||

तस्माद्भोज्यानि भोज्यानि दीपनानि लघूनि च|

dōṣaiḥ kukṣau hi sampūrṇē vahnirmandatvamṛcchati||96||

tasmādbhōjyāni bhōjyāni dīpanāni laghūni ca|

doShaiH kukShau hi sampUrNe vahnirmandatvamRucchati||96||

tasmAdbhojyAni bhojyAni dIpanAni laghUni ca|

Accumulation of the *dosha* in the abdomen lowers digestive power (*agnimandya*), hence light foods that augments the digestion (*agni*) should be given to the patient [96].

Healthy diet for *udara roga*

रक्तशालीन् यवान्मुद्गाञ्जाङ्गलांश्च मृगद्विजान्||९७||

पयोमूत्रासवारिष्टान्मधुसीधुं तथा सुराम्| यवागूमोदनं वाऽपि यूषैरद्याद्रसैरपि||९८|| मन्दाम्लस्नेहकटुभिः पञ्चमूलोपसाधितैः|

raktaśālīn yavānmudgāñjāṅgalāṁśca mṛgadvijān||97||

payōmūtrāsavāriṣṭānmadhusīdhuṁ tathā surām| yavāgūmōdanaṁ vā'pi yūṣairadyādrasairapi||98|| mandāmlasnēhakaṭubhiḥ pañcamūlōpasādhitaiḥ|

raktashAlIn yavAnmudgA$_{jjA}$ggalAMshca mRugadvijAn||97||

payomUtrAsavAriShTAnmadhusIdhuM tathA surAm| yavAgUmodanaM vA~api yUShairadyAdrasairapi||98|| mandAmlasnehakaTubhiH pa~jcamUlopasAdhitaiH|

Food comprising *rakta shali* (Oryza sativa), *yava* (Hordeum vulgare), *mudga* (Phaseolus radiatus), meat soup of dry land animals, milk, cow's urine, *asava* (fermented infusions), *arishtha* (fermented decoctions), honey, *sidhu* (alcoholic preparation from sugarcane juice) and *sura* (alcoholic preparation made by fermenting a mixture of water, flour of rice and jaggery). *Yavagu* (rise gruel) and *odana* (rice) should be given along with cereal soup, or meat soup that are prepared by adding mild sour tasting drugs, small amount of ghee, pungent tasting drugs and *panchamula* (*bilva* (Aegle marmelos), *agnimantha* (Clerodendrum phlomidis), *shyonaka* (Oroxylum indicum), *kashmari* (Gmelina arborea) and *patala* (Stereospermum suaveolens).[97-98]

Do's and Don'ts

औदकानूपजं मांसं शाकं पिष्टकृतं तिलान्||९९||

व्यायामाध्वदिवास्वप्नं यानयानं च वर्जयेत्| तथोष्णलवणाम्लानि विदाहीनि गुरूणि च||१००|| नाद्यादन्नानि जठरी तोयपानं च वर्जयेत्|

audakānūpajaṁ māṁsaṁ śākaṁ piṣṭakṛtaṁ tilān||99||

vyāyāmādhvadivāsvapnaṁ yānayānaṁ ca varjayēt| tathōṣṇalavaṇāmlāni vidāhīni gurūṇi ca||100|| nādyādannāni jaṭharī tōyapānaṁ ca varjayēt|

audakAnUpajaM mAMsaM shAkaM piShTakRutaM tilAn||99||

vyAyAmAdhvadivAsvapnaM yAnayAnaM ca varjayet| tathoShNalavaNAmlAni vidAhIni gurUNi ca||100|| nAdyAdannAni jaTharI toyapAnaM ca varjayet|

Patient of *udara* (enlargement of abdomen) should avoid meat of aquatic and wetland animals, leafy vegetables, *pishtakrita* (cake and pastries made of flour; dough of rice flour), *tila* (Sesamum indicum), exercise, prolonged walking, day sleep, traveling, *ushna ahara* (hot foods), salty and sour foods, *vidahi* foods (foods that cause burning sensation on consumption), foods that are heavy for digestion and water [99-100].

Therapeutic use of *takra* (buttermilk) in *udara roga*

नातिसान्द्रं हितं पाने स्वादु तक्रमपेलवम्||१०१||

त्र्यूषणक्षारलवणैर्युक्तं तु निचयोदरी| वातोदरी पिबेत्तक्रं पिप्पलीलवणान्वितम्||१०२|| शर्करामधुकोपेतं स्वादु पित्तोदरी पिबेत्| यवानीसैन्धवाजाजीव्योषयुक्तं कफोदरी||१०३|| पिबेन्मधुयुतं तक्रं कवोष्णं नातिपेलवम्| मधुतैलवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः||१०४|| युक्तं प्लीहोदरी जातं सव्योषं तूदकोदरी| बद्धोदरी तु हपुषायवान्यजाजिसैन्धवैः ||१०५|| पिबेच्छिद्रोदरी तक्रं पिप्पलीक्षौद्रसंयुतम्| गौरवारोचकार्तानां समन्दाग्न्यतिसारिणाम्||१०६|| तक्रं वातकफार्तानाममृतत्वाय कल्पते|

nātisāndraṁ hitaṁ pānē svādu takramapēlavam||101||

tryūṣaṇakṣāralavaṇairyuktaṁ tu nicayōdarī| vātōdarī pibēttakraṁ pippalīlavaṇānvitam||102|| śarkarāmadhukōpētaṁ svādu pittōdarī pibēt| yavānīsaindhavājājīvyōṣayuktaṁ kaphōdarī||103|| pibēnmadhuyutaṁ takraṁ kavōṣṇaṁ nātipēlavam| madhutailavacāśuṇṭhīśatāhvākuṣṭhasaindhavaiḥ||104|| yuktaṁ plīhōdarī jātaṁ savyōṣaṁ tūdakōdarī| baddhōdarī tu hapuṣāyavānyajājisaindhavaiḥ ||105|| pibēcchidrōdarī takraṁ pippalīkṣaudrasaṁyutam| gauravārōcakārtānāṁ samandāgnyatisāriṇām||106|| takraṁ vātakaphārtānāmamṛtatvāya kalpatē| nAtisAndraM hitaM pAne svAdu takramapelavam||101||

tryUShaNakShAralavaNairyuktaM tu nicayodarI| vAtodarI pibettakraM pippalIlavaNAnvitam||102|| sharkarAmadhukopetaM [1] svAdu pittodarI pibet| yavAnIsaindhavAjAjIvyoShayuktaM kaphodarI||103|| pibenmadhuyutaM takraM kavoShNaM [2] nAtipelavam| madhutailavacAshuNThIshatAhvAkuShThasaindhavaiH||104|| yuktaM plIhodarI jAtaM savyoShaM tUdakodarI| baddhodarI tu hapuShAyavAnyajAjisaindhavaiH [3] ||105|| pibecchidrodarI takraM pippalIkShaudrasaMyutam| gauravArocakArtAnAM samandAgnyatisAriNAm||106|| takraM vAtakaphArtAnAmamRutatvAya kalpate|

Patient of *sannipatodara* (abdominal enlargement due to morbidity of all three *dosha*) should drink butter milk which is neither excessively thick, nor fatty, and while drinking it should be added with *triushana* (combination of three pungent elements that include *pippali* (Piper longum), *shunthi* (Zingiber officinale) and *maricha* (Piper nigrum)], *kshaira* (alkali obtained from ash of herbs) and rock salt.

Patient suffering from *vatodara* should drink buttermilk added with *pippali* (Piper longum) and rock salt.

Patient suffering from *pittodara* should drink buttermilk added with sugar and *yastimadhu* (Glycyrrhiza glabra).

Patient suffering from *kaphodara* should drink luke warm buttermilk which is devoid of fat and added with *yavani* (Trachyspermum ammi), rock salt, *ajaji* (Cuminum cyminum), *pippali* (Piper longum), *shunthi* (Zingiber officinale), *maricha* (Piper nigrum) and honey. Patient suffering from *plihodara* should take buttermilk added with honey, oil, *vacha* (Acorus calamus), *shunthi* (Zingiber officinale), *shatahva* (Anethum sowa), *kushtha* (Saussurea lappa) and rock salt.

Patient of *jalodara* (enlargement of abdomen due to collection of fluid) should take butter milk added with *pippali* (Piper longum), *shunthi* (Zingiber officinale) and *maricha* (Piper nigrum).

Patient suffering from *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction) should take buttermilk added with *hapusha* (Juniperus communis), *yavani* (Trachyspermum ammi), *ajaji* (Cuminum cyminum) and rock salt.

Patient suffering from *chidrodara* (enlargement of abdomen due to perforation in gastro-intestinal tract) should drink buttermilk added with *pippali* (Piper longum) and honey. Further, in patient suffering from *udara* (enlargement of abdomen) having morbidity of *vata* and *kapha* and who develops heaviness in the abdomen, loss of taste in the mouth, *agnimandya* (impairment of gastric fire) and diarrhea; intake of *takra* (buttermilk) is beneficial and its effect is identical to the nectar [103-106].

Use of milk in *udara roga*

शोफानाहार्तितृण्मूर्च्छापीडिते कारभं पयः||१०७||

शुद्धानां क्षामदेहानां गव्यं छागं समाहिषम्|

śōphānāhārtitr̥ṇmūrcchāpīḍitē kārabhaṁ payaḥ||107||

śuddhānāṁ kṣāmadēhānāṁ gavyaṁ chāgaṁ samāhiṣam|

shophAnAhArtitRuNmUrcchApIDite kArabhaM payaH||107||

shuddhAnAM kShAmadehAnAM gavyaM chAgaM samAhiSham|

The patient of *udara* (enlargement of abdomen) if develops symptoms like edema, distension of abdomen, abdominal pain and transient loss of consciousness then camel's milk should be given to drink. If the patient's physique reduces after the *shodhana* (purification measures) then he should be given cow's milk, goat's milk or buffalo's milk to drink.[107]

Application of paste on abdomen

देवदारुपलाशार्कहस्तिपिप्पलिशिग्रुकैः||१०८||

साश्वगन्धैः सगोमूत्रैः प्रदिह्यादुदरं समैः|

dēvadārupalāśārkahastiPippaliśigrukaiḥ||108||

sāśvagandhaiḥ sagōmūtraiḥ pradihyādUdaraṁ samaiḥ|

devadArupalAshArkahastipippalishigrukaiH||108||

sAshvagandhaiH sagomUtraiH pradihyAdudaraM samaiH|

The paste prepared from *devadaru* (Cedrus deodara), *palasha* (Butea monosperma), *arka* (Calotropis procera), *hastipippali* (Scindapsus officinalis), *shigru* (Moringa oleifera) and *ashvagandha* (Withania somnifera) added with cow's urine should be applied on the abdomen as *pradeha* (paste) [108].

Parisheka in *udara roga*

वृश्चिकालीं वचां कुष्ठं पञ्चमूलीं पुनर्नवाम्||१०९||

भूतीकं [४] नागरं धान्यं जले पक्त्वाऽवसेचयेत्|

पलाशं कतृणं रास्नां तद्वत् पक्त्वाऽवसेचयेत्||११०||

मूत्राण्यष्टावुदरिणां सेके पाने च योजयेत्|

vṛścikālīṁ vacāṁ kuṣṭhaṁ pañcamūlīṁ punarnavām||109||

bhūtīkaṁ nāgaraṁ dhānyaṁ jalē paktvā'vasēcayēt|

palāśaṁ kattṛṇaṁ rāsnāṁ tadvat paktvā'vasēcayēt||110||

mūtrāṇyaṣṭāvudariṇāṁ sēkē pānē ca yōjayēt|

vRushcikAlIM vacAM kuShThaM pa~jcamUlIM punarnavAm||109||

bhUtIkaM [4] nAgaraM dhAnyaM jale paktvA~avasecayet|

palAshaM kattRuNaM rAsnAM tadvat paktvA~avasecayet||110||

mUtrANyaShTAvudariNAM seke pAne ca yojayet|

Abdomen should be treated with *parisheka* (pouring medicated liquids on body parts) by using decoction prepared from *vrishchikali* (Tragia involucrata), *vacha* (Acorus calamus), *kushtha* (Saussurea lappa), *bilva* (Aegle marmelos), *agnimantha* (Clerodendrum phlomidis), *shyonaka* (Oroxylum indicum), *kashmari* (Gmelina arborea), *patala* (Stereospermum suaveolens), *punarnava* (Boerhaavia diffusa), *bhutika* (Cymbopogon jvarancusha), *nagara* (Zingiber officinale) and *dhanyaka* (Coriandrum sativum). In the same way the decoction prepared from *palasha* (Butea monosperma), *kattruna* (Cymbopogon citratus) and *rasna* (Pluchea lanceolata) may be used for *parisheka* (pouring medicated liquids on body parts). In general the eight types of urine (urine of human being, cow, goat, sheep, camel and buffalo) may be used in the form of drink or *parisheka* (pouring medicated liquids on body parts) in patients suffering from *udara* (enlargement of abdomen tending ascites) [109-110].

रूक्षाणां बहुवातानां तथा संशोधनार्थिनाम्||१११||

दीपनीयानि सर्पींषि जठरघ्नानि चक्ष्महे|११२|

rūkṣāṇāṁ bahuvātānāṁ tathā saṁśōdhanārthinām||111||

dīpanīyāni sarpīṁṣi jaṭharaghnāni cakṣmahē|

rUkShANAM bahuvAtAnAM tathA saMshodhanArthinAm||111||

dIpanIyAni sarpIMShi jaTharaghnAni cakShmahe|

From here onward, the medicated ghee will be discussed that are curative of *udara* (enlargement of abdomen) and indicated in patients who exhibit dryness of the body, who have dominance of morbid *vata* and also the patients who will undergo *shodhana* (purification measures) [111-112].

Panchakola ghrita

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः||११२||

सक्षारैरर्धपलिकैर्द्विप्रस्थं सर्पिषः पचेत्|

कल्कैर्द्विपञ्चमूलस्य तुलार्धस्वरसेन च||११३||

दधिमण्डाढकोपेतं तत् सर्पिर्जठरापहम्|

श्वयथुं वातविष्टम्भं गुल्मार्शांसि च नाशयेत्||११४||

pippalīpippalīmūlacavyacitrakanāgaraiḥ||112||

sakṣārairardhapalikairdviprasthaṁ sarpiṣaḥ pacēt|

kalkairdvipañcamūlasya tulārdhasvarasēna ca||113||

dadhimaṇḍāḍhakōpētaṁ tat sarpirjaṭharāpaham|

śvayathuṁ vātaviṣṭambhaṁ gulmārśāṁsi ca nāśayēt||114||

pippalIpippalImUlacavyacitrakanAgaraiH||112||

sakShArairardhapalikairdviprasthaM sarpiShaH pacet|

kalkairdvipa~jcamUlasya tulArdhasvarasena ca||113||

dadhimaNDADhakopetaM tat sarpirjaTharApaham|

shvayathuM vAtaviShTambhaM gulmArshAMsi ca nAshayet||114||

Take powder of *pippali* (Piper longum Linn), *pippali mula* (Piper longum), *chavya* (Piper retrofractum), *chitraka* (Plumbago zeylanica), *nagara* (Zingiber officinale) and *kshara* (alkali obtained from ash of herbs) half *pala* (24g) of each in quantity. This is added with *ardha-tula* (2400g) decoction of *dashamula* (roots of 10 drugs) and two *prastha* (1536g)

of cow's ghee and processed to get the medicated ghee. This ghee when orally administered along with *dadhi manda* (watery portion of curds) cures all types of *udara, shvayathu* (*anasaraka*) *vata vishtambha* (obstructed *vata* in the abdomen), *gulma* (abdominal lump) and *arshas* (mass per rectum) [112-114].

Nagaraadi ghrita

नागरत्रिफलाप्रस्थं घृततैलात्तथाऽऽढकम्| मस्तुनः साधयित्वैतत् पिबेत् सर्वोदरापहम्||११५||
कफमारुतसम्भूते गुल्मे चैतत् प्रशस्यते|

nāgaratriphalāprasthaṁ ghṛtatailāttathā''ḍhakam| mastunaḥ sādhayitvaitat pibēt sarvōdarāpaham||115|| kaphamārutasambhūtē gulmē caitat praśasyatē|

nAgaratriphalAprasthaM ghRutatailAttathA$_a$aDhakam| mastunaH sAdhayitvaitat pibet sarvodarApaham||115|| kaphamArutasambhUte gulme caitat prashasyate|

One *prastha* (768g) of powder of *nagara* (Zingiber officinale), *haritaki* (Terminalia chebula), *vibhitaki* (Terminalia belerica) and *amalaki* (Emblica officinalis) is added with 1/2 *adhaki* (1536g) of cow's ghee, 1/2 *adhaki* (1536g) of *taila* (oil extracted from seeds of Sesamum indicum) and 1 *adhaki* (3073g) of *mastu* (liquid separated from curd). This combination is processed in to medicated ghee. Oral administration of this ghee is effective in all types of *udara* (enlargement of abdomen) as well as *kapha vataja gulma* (abdominal lump) [115].

Chitraka ghrita

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकात् पले||११६||

कल्के सिद्धं घृतप्रस्थं सक्षारं जठरी पिबेत्|

caturguṇē jalē mūtrē dviguṇē citrakāt palē||116||

kalkē siddhaṁ ghṛtaprasthaṁ sakṣāraṁ jaṭharī pibēt|

caturguNe jale mUtre dviguNe citrakAt pale||116||

kalke siddhaM ghRutaprasthaM sakShAraM jaTharI pibet|

The powder prepared from each 1 *pala* (48g) of *chitraka* (Plumbago zeylanica) and *kshara* (alkali obtained from ash of herbs) is added with 1 *prastha* (768g) cow's ghee, 2 *prastha* (1536 g) of cow's urine and 4 *prastha* (3073g) of water. The combination is processed into medicated ghee and is orally administered in patients suffering from *udara* (enlargement of abdomen). [116]

Yavadi ghrita

यवकोलकुलत्थानां पञ्चमूलरसेन च||११७||

सुरासौवीरकाभ्यां च सिद्धं वाऽपि पिबेद्घृतम्|

yavakōlakulatthānāṁ pañcamūlarasēna ca||117||

surāsauvīrakābhyāṁ ca siddhaṁ vā'pi pibēdghṛtam|

yavakolakulatthAnAM pa~jcamUlarasena ca||117||

surAsauvIrakAbhyAM ca siddhaM vA~api pibedghRutam|

The powders of *yava* (Hordeum vulgare), *kola* (Zizypus jujuba) and *kulattha* (Vigna unquiculata) is added with decoction of *brihat panchamula* (roots of five big plants), *sura* (alcoholic preparation made by fermenting a mixture of water, flour of rice and jaggery) and *sauviraka* (alcoholic beverage prepared from dehusked barley either raw or cooked) and ghee. This combination is processed into medicated ghee and is orally given in patients suffering from *udara roga* [117].

Virechana

एभिः स्निग्धाय सञ्जाते बले शान्ते च मारुते||११८||

स्रस्ते दोषाशये दद्यात् कल्पदिष्टं विरेचनम्|११९|

ēbhiḥ snigdhāya sañjātē balē śāntē ca mārutē||118||

srastē dōṣāśayē dadyāt kalpadiṣṭaṁ virēcanam|119|

ebhiH snigdhAya sa~jjAte bale shAnte ca mArute||118||

sraste doShAshaye dadyAt kalpadiShTaM virecanam|119|

After the oral medication of this medicated ghee, once the patient regains the physical strength, morbid *vata* gets alleviated and *dosha* has been mobilized into the *koshtha*; the patient is treated with *virechana* (therapeutic purgation) by administering purgatives mentioned in the Kalpa Sthana. [118-119]

Patoāldi churna

पटोलमूलं रजनीं विडङ्गं त्रिफलात्वचम्||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 पिबेदेव पुनः पुनः||१२२|| हन्ति सर्वोदराण्येतच्चूर्णं जातोदकान्यपि| कामलां पाण्डुरोगं च श्वयथुं चापकर्षति||१२३|| पटोलाद्यमिदं चूर्णमुदरेषु प्रपूजितम्|

paṭōlamūlaṁ rajanīṁ viḍaṅgaṁ triphalātvacam||119||

kampillakaṁ nīlinīṁ ca trivṛtāṁ cēti cūrṇayēt| ṣaḍādyān kārṣikānantyāṁstrīṁśca dvitricaturguṇān||120|| kṛtvā cūrṇamatō muṣṭiṁ gavāṁ mūtrēṇa nā pibēt| viriktō mṛdu bhuñjīta bhōjanaṁ jāṅgalai rasaiḥ||121|| maṇḍaṁ pēyāṁ ca pītvā nā savyōṣaṁ ṣaḍahaṁ payaḥ| śṛtaṁ pibēttataścūrṇaṁ pibēdēvaṁ punaḥ punaḥ||122|| hanti sarvōdarāṇyētaccūrṇaṁ jātōdakānyapi| kāmalāṁ pāṇḍurōgaṁ ca śvayathuṁ cāpakarṣati||123|| paṭōlādyamidaṁ cūrṇamudarēṣu prapūjitam|

paTolamUlaM rajanIM viDa~ggaM triphalAtvacam||119||

kampillakaM nIlinIM ca trivRutAM ceti cUrNayet| ShaDAdyAn kArShikAnantyAMstrIMshca dvitricaturguNAn||120|| kRutvA cUrNamato muShTiM gavAM mUtreNa nA pibet| virikto mRudu bhu~jjIta bhojanaM jA~ggalai rasaiH||121|| maNDaM peyAM ca pItvA nA savyoShaM ShaDahaM payaH| shRutaM pibettatashcUrNaM pibedevaM punaH punaH||122|| hanti sarvodarANyetaccUrNaM jAtodakAnyapi| kAmalAM pANDurogaM ca shvayathuM cApakarShati||123|| paTolAdyamidaM cUrNamudareShu prapUjitam|

The powder is prepared from each one *karsha* (12g) each powder of root of *patola* (Trichosanthes dioica), *rajani* (Curcuma longa), *vidanga* (Embelia ribes.), barks of *haritaki* (Terminalia chebula), *vibhitaki* (Terminalia belerica) and *amalaki* (Emblica officinalis), two *karsha* (24g) of *kampilla* (Mallotus philippinensis), three *karsha* (36g) of *nilini* (Indigofera tinctoria) and four *karsha* (48g) of *trivrita* (Operculina turpethum). This powder is orally administered in a dose of one *pala* (48g) along with cow's urine to induce purgation. After the purgation, the patient is advised to have light food consisting of meat soup of dry land animals. Or else, after the intake of *manda* (gruel water) and *peya* (liquid rice gruel), the patient is given milk processed with *pippali* (Piper longum), *shunthi* (Zingiber officinale) and *maricha* (Piper nigrum) for six days. The repeated administration of this regimen cures all the types of *udara* including the stage of *jatodaka* (enlargement of abdomen with fluid accumulation), jaundice, anemia and *anasaraka*. This powder named as *patoladi churna* is well appreciated for the cure of *udara* (enlargement of abdomen) [119-123]

Gavakshyadi churna

गवाक्षीं शङ्खिनीं दन्तीं तिल्वकस्य त्वचं वचाम्||१२४||

पिबेद्द्राक्षाम्बुगोमूत्रकोलकर्कन्धुसीधुभिः|

gavākṣīṁ śaṅkhinīṁ dantīṁ tilvakasya tvacaṁ vacām||124||

pibēddrākṣāmbugōmūtrakōlakarkandhusīdhubhiḥ|

gavAkShIM sha~gkhinIM dantIM tilvakasya tvacaM vacAm||124||

pibeddrAkShAmbugomUtrakolakarkandhusIdhubhiH|

Powder prepared from equal amounts of *gavakshi* (Citrullus colocynthis), *shankhini* (Clitoria terneata), *danti* (Baliospermum montanum), bark of *tilvaka* (Symplocos cochinchinensis/Jatropha curcas) and *vacha* (Acorus calamus) is orally administered with juice of grapes, cow's urine, decoction of *kola* (Zizypus jujuba), decoction of *karkandhu* (Zizyphus sativa) and *sidhu* (alcoholic preparation from unboiled/boiled sugarcane juice) [124]

Narayana churna

यवानी हपुषा धान्यं त्रिफला चोपकुञ्चिका||१२५||

कारवी पिप्पलीमूलमजगन्धा शटी वचा| शताह्वा जीरकं व्योषं स्वर्णक्षीरी सचित्रका||१२६|| द्वौ क्षारौ पौष्करं मूलं कुष्ठं लवणपञ्चकम्| विडङ्गं च समांशानि दन्त्या भागत्रयं तथा||१२७|| त्रिवृद्विशाले द्विगुणे सातला स्याच्चतुर्गुणा| एतन्नारायणं नाम चूर्णं रोगगणापहम्||१२८|| नैनत् प्राप्यातिवर्तन्ते रोगा विष्णुमिवासुराः| तक्रेणोदारिभिः पेयं गुल्मिभिर्बदराम्बुना||१२९|| आनद्धवाते सुरया वातरोगे प्रसन्नया| दधिमण्डेन विट्सङ्गे दाडिमाम्बुभिरशैसैः||१३०|| परिकर्ते सवृक्षाम्लमुष्णाम्बुभिरजीर्णके| भगन्दरे पाण्डुरोगे श्वासे कासे गलग्रहे||१३१|| हृद्रोगे ग्रहणीदोषे कुष्ठे मन्देऽनले ज्वरे| दंष्ट्राविषे मूलविषे सगरे कृत्रिमे विषे||१३२|| यथार्हं स्निग्धकोष्ठेन पेयमेतद्विरेचनमिति नारायणचूर्णम्

yavānī hapuṣā dhānyaṁ triphalā cōpakuñcikā||125||

kāravī pippalīmūlamajagandhā śaṭī vacā| śatāhvā jīrakaṁ vyōṣaṁ svarṇakṣīrī sacitrakā||126|| dvau kṣārau pauṣkaraṁ mūlaṁ kuṣṭhaṁ lavaṇapañcakam| viḍaṅgaṁ ca samāṁśāni dantyā bhāgatrayaṁ tathā||127|| trivr̥dviśālē dviguṇē sātalā syāccaturguṇā| ētannārāyaṇaṁ nāma cūrṇaṁ rōgagaṇāpaham||128|| nainat prāpyātivartantē rōgā viṣṇumivāsurāḥ| takrēṇōdaribhiḥ pēyaṁ gulmibhirbadarāmbunā||129|| ānaddhavātē surayā vātarōgē prasannayā| dadhimaṇḍēna viṭsaṅgē dāḍimāmbubhirarśasaiḥ||130|| parikartē savr̥kṣāmlamuṣṇāmbubhirajīrṇakē| bhagandarē pāṇḍurōgē śvāsē kāsē galagrahē||131|| hr̥drōgē grahaṇīdōṣē kuṣṭhē mandē'nalē jvarē| daṁṣṭrāviṣē mūlaviṣē sagarē kr̥trimē viṣē||132|| yathārhaṁ snigdhakōṣṭhēna pēyamētadvirēcanamiti nārāyaṇacūrṇam

yavAnI hapuShA dhAnyaM triphalA copaku~jcikA||125||

kAravI pippalImUlamajagandhA shaTI vacA| shatAhvA jIrakaM vyoShaM svarNakShIrI sacitrakA||126|| dvau kShArau pauShkaraM mUlaM kuShThaM lavaNapa~jcakam| viDa~ggaM ca samAMshAni dantyA bhAgatrayaM tathA||127|| trivRudvishAle dviguNe sAtalA syAccaturguNA| etannArAyaNaM nAma cUrNaM rogagaNApaham||128|| nainat prApyAtivartante rogA viShNumivAsurAH| takreNodaribhiH peyaM gulmibhirbadarAmbunA||129|| AnaddhavAte surayA vAtaroge prasannayA| dadhimaNDena viTsa~gge dADimAmbubhirarshasaiH||130|| parikarte savRukShAmlamuShNAmbubhirajIrNake| bhagandare pANDuroge shvAse kAse galagrahe||131|| hRudroge grahaNIdoShe kuShThe mande~anale jvare| daMShTrAviShe mUlaviShe sagare kRutrime viShe||132|| yathArhaM snigdhakoShThena peyametadvirecanamiti nArAyaNacUrNam

Take one part each of *yavani* (Trachyspermum ammi), *hapusha* (Juniperus communis), *dhanyaka* (Coriandrum sativum), *haritaki* (Terminalia chebula Retz), *vibhitaki* (Terminalia belerica), *amalaki* (Emblica officinalis), *upakunchika* (Nigella sativa), *kaavi* (Apium leptophyllum), root of *pippali* (Piper longum), *ajagandha* (Withania somnifera), *shati* (Hedychium spicatum), *vacha* (Acorus calamus), *shatahva* (Anethum sowa), *jiraka* (Cuminum cyminum), *pippali* (Piper longum), *shunthi* (Zingiber officinale), *maricha* (Piper nigrum), *svarnakshiri* (Argemone mexicana), *chitraka* (Plumbago zeylanica), *sarjakshara* (Sodii carbonas impura), *yava kshara* (alkali from awns of barley), *pushkaramula* (Inula racemosa), *kushtha* (Saussurea lappa), rock salt (saindhava), *sauvarchala lavana* (Unaqua sodium chloride), *vida lavana* (ammonium salt; salt obtained from animal's excreta-feces/ urine), *samudra lavana* (Sodi muris), *audbida*

lavana (salt obtained from earth) and *vidanga* (Embelia ribes). To this, three parts of *danti* (Baliospermum montanum), two parts of *trivrita* (Operculina turpethum), two parts of *vishala* (Citrulus colocynthis) and four parts of *satala* (Euphorbia tirucalli) are added and powdered. This powder is known as *narayana churna* and is effective in curing horde of diseases. Quite similar to the Lord Vishnu killing the demon; this *churna* on consumption kills the diseases. Patient suffering from *udara roga* should take this powder with butter milk. The patients suffering from *gulma* (abdominal lump) should be prescribed with decoction of *badara* (Ziziphus zizyphus). In case of *anaddha vata* (obstructed *vata* in the abdomen) this *narayana churna* should be given with *sura* (alcoholic preparation made by fermenting a mixture of water, flour of rice, jaggery). *Vata roga* is treated by administering this powder with *prasanna* (supernatant clear portion of alcoholic preparation; upper portion of *madya*). Constipation is treated by giving this *churna* with *dadhi manda* (watery portion of curds). *Arsha* (piles) is treated by administering this powder with juice of *dadima* (Punica granatum). *Parikartka* (cutting pain in the anal region) may be treated by giving this medicine with *vrikshamla* (Garcinia indica). This powder, if given with lukewarm water cures indigestion. Also this powder is orally administered with relevant *anupana* (liquid adjunct) after oral oleation measure and to induce *virechana* (therapeutic purgation) in patients suffering from diseases like bhagandara (fistula in ano), anaemia, dyspnea, cough, throat irritation, cardiac disease, *grahanidosha* (malabsorption), *kushtha* (obstinate skin diseases), impaired appetite, fever, venomous bite, toxic tubers, *garavisha* (mild poisoning) and *kritrima visha* (poisoning with synthesized poison)[125-132]

Hapushadya churna

हपुषां काञ्चनक्षीरीं त्रिफलां कटुरोहिणीम्॥१३३॥

नीलिनीं त्रायमाणां च सातलां त्रिवृतां वचाम्। सैन्धवं कालवणं पिप्पलीं चेति चूर्णयेत्॥१३४॥ दाडिमत्रिफलामांसरसमूत्रसुखोदकैः। पेयोऽयं सर्वगुल्मेषु प्लीहिन सर्वोदरेषु च॥१३५॥ श्वित्रे कुष्ठे सरुजके सवाते विषमाग्निषु। शोथार्शःपाण्डुरोगेषु कामलायां हलीमके॥१३६॥ वातं पित्तं कफं चाशु विरेकात् सम्प्रसाधयेतिति हपुषाद्यं चूर्ण

hapuṣāṁ kāñcanakṣīrīṁ triphalāṁ kaṭurōhiṇīm॥133॥

nīlinīṁ trāyamāṇāṁ ca sātalāṁ trivr̥tāṁ vacām। saindhavaṁ kālalavaṇaṁ pippalīṁ cēti cūrṇayēt॥134॥ dāḍimatriphalāmāṁsarasamūtrasukhōdakaiḥ। pēyō'yaṁ sarvagulmēṣu plīhni sarvōdarēṣu ca॥135॥ śvitrē kuṣṭhē sarujakē savātē viṣamāgniṣu। śōthārśaḥpāṇḍurōgēṣu kāmalāyāṁ halīmakē॥136॥ vātaṁ pittaṁ kaphaṁ cāśu virēkāt samprasādhayētiti hapuṣādyaṁ cūrṇam hapuShAM kA~jcanakShIrIM triphalAM kaTurohiNIm॥133॥

nIlinIM trAyamANAM ca sAtalAM trivRutAM vacAm। saindhavaM kAlalavaNaM pippalIM ceti cUrNayet॥134॥ dADimatriphalAmAMsarasamUtrasukhodakaiH। peyo~ayaM sarvagulmeShu plIhni sarvodareShu ca॥135॥ shvitre kuShThe sarujake savAte viShamAgniShu। shothArshaHpANDurogeShu kAmalAyAM halImake॥136॥ vAtaM pittaM kaphaM cAshu virekAt samprasAdhayetiti hapuShAdyaM cUrNam

Prepare fine powder from *hapusha* (Juniperus communis), *svarnakshiri* (Argemone mexicana), *haritaki* (Terminalia chebula), *vibhitaki* (Terminalia belerica), *amalaki* (Emblica officinalis), *katurohini* (Picrorhiza kurroa), *nilini* (Indigofera tinctoria), *trayamana* (Gentiana kurrhoa), *satala* (Euphorbia Tirucalli), *trivrita* (Operculina turpethum), *vacha* (Acorus calamus), rock salt, *kala lavana* (black salt) and *pippali* (Piper longum). This powder should be orally given with juice of *dadima* (Punica granatum), decoction of *triphala* (three fruits), meat soup, cow's urine or warm water. This medication induces purgation, eliminates *vata, pitta and kapha*; and is effective in curing diseases that include *shvitra* (leukoderma), *kushtha* (obstinate skin diseases), pain due to morbid *vata, vishamagni* (irregular digestion), *anasaracha*, *arshas* (piles), anemia, jaundice and *halimaka* (chlorosis) [133-136]

Nilinyadi churna

नींलिनीं निचुलं व्योषं द्वौ क्षारौ लवणानि च||१३७||

चित्रकं च पिबेच्चूर्णं सर्पिषोदरगुल्मनुतिति नीलिन्याद्यं चूर्णम्||

nīlinīṁ niculaṁ vyōṣaṁ dvaukṣārau lavaṇāni ca||137||

citrakaṁ ca pibēccūrṇaṁ sarpiṣōdaragulmanutiti nīlinyādyaṁ cūrṇam

nIlinIM niculaM vyoShaMdvau kShArau lavaNAni ca||137||

citrakaM ca pibeccUrNaM sarpiShodaragulmanutiti nIlinyAdyaM cUrNam

The *nililnyadi churna* is prepared from the powders of *nilini* (Indigofera tinctoria), *nichula* (Barringtonia acutangula), pippali (Piper longum), *shunthi* (Zingiber officinale), *maricha* (Piper nigrum), *svarajika kshara* (Sodii carbonas impura), *yava kshara* (alkali from awns of barley), *sauvarchala lavana* (unaqua sodium chloride), *vida lavana* (ammonium salt), *audbhida lavana* (salt obtained from earth), rock salt (*saindhava*), *samudra lavana* (Sodi muris) and *chitraka* (Plumbago zeylanica). This powder is orally administered with ghee and is curative of all types *udara roga* as well as *gulma* (abdominal lump) [137]

Snuhi kshira ghrita

क्षीरद्रोणं सुधाक्षीरप्रस्थार्धसहितं दधि||१३८||

जातं विमथ्य तद्युक्त्या त्रिवृत्सिद्धं पिबेद्घृतम्| तथा सिद्धं घृतप्रस्थं पयस्यष्टगुणे पिबेत्||१३९|| स्नुक्क्षीरपलकल्केन त्रिवृताषट्पलेन च| गुल्मानां गरदोषाणामुदराणां च शान्तये||१४०|| इति स्नुहीक्षीरघृतम्

kṣīradrōṇaṁ sudhākṣīraprasthārdhasahitaṁ dadhi||138||

jātaṁ vimathya tadyuktyā trivṛtsiddhaṁ pibēdghṛtam| tathā siddhaṁ ghṛtaprasthaṁ payasyaṣṭaguṇē pibēt||139|| snukkṣīrapalakalkēna trivṛtāṣaṭpalēna ca| gulmānāṁ garadōṣāṇāmudarāṇāṁ ca śāntayē||140|| iti snuhīkṣīraghṛtam

kShIradroNaM sudhAkShIraprasthArdhasahitaM dadhi||138||

jAtaM vimathya tadyuktyA trivRutsiddhaM pibedghRutam| tathA siddhaM ghRutaprasthaM payasyaShTaguNe pibet||139|| snukkShIrapalakalkena trivRutAShaTpalena ca| gulmAnAM garadoShANAmudarANAM ca shAntaye||140|| iti snuhIkShIraghRutam

Curd is prepared from the mixture of one *drona* (12228g) of milk and half *prastha* (384g) of *snuhi kshira* (latex of Euphorbia neriifolia). This curd is churned properly to extract the butter. Thus obtained butter is boiled to get the ghee. Further this ghee is processed with *trivrita* (Operculina turpethum) to get the *snuhi kshira ghrita*. Alternatively one can take one *prastha* (768g) of cow's ghee, mixed with eight *prastha* (6144g) of milk; and to this paste prepared from one *pala* (48g) of *snuhi kshira* (latex of Euphorbia neriifolia) and eight *pala* (384g) of *trivrita* (Operculina turpethum) is added. This is then processed to get the medicated ghee. This *snuhi kshira ghrita* is effective in alleviating the *gulma* (abdominal lump), *garadosha* (poison synthesized by combination of non toxic substances) and all types of *udara*. Thus is described *snuhi kshira ghrita* [138-140].

दधिमण्डाढके सिद्धात् स्नुक्क्षीरपलकल्कितात्| घृतप्रस्थात् पिबेन्मात्रां तद्वज्जठरशान्तये||१४१|| एषां चानु पिबेत् पेयां पयो वा स्वादु वा रसम्|

dadhimaṇḍāḍhakē siddhāt snukkṣīrapalakalkitāt| ghṛtaprasthāt pibēnmātrāṁ tadvajjaṭharaśāntayē||141|| ēṣāṁ cānu pibēt pēyāṁ payō vā svādu vā rasam|

dadhimaNDADhake siddhAt snukkShIrapalakalkitAt| ghRutaprasthAt pibenmAtrAM tadvajjaTharashAntaye||141|| eShAM cAnu pibet peyAM payo vA svAdu vA rasam|

Take one *adhaka* (3073g) of *dadhi manda* (liquid portion of curds), one *pala* (48g) paste of *snuhi kshara* (latex of Euphorbia neriifolia) and one *prastha* (768g) of ghee and process it into medicated *ghrita*. Its oral administeration in a proper dose to patients suffering from *udara roga* with *peya* (liquid rice gruel), sweetened milk or sweet tasting meat soup cures *udara roga* [141].

Management following *virechana*

घृते जीर्णे विरिक्तस्तु कोष्णं नागरकैः शृतम्||१४२||

पिबेदम्बु ततः पेयां यूषं कौलत्थकं ततः| पिबेद्रूक्षस्त्र्यहं त्वेवं भूयो [१] वा प्रतिभोजितः||१४३|| पुनः पुनः पिबेत् सर्पिरानुपूर्व्या तयैव च| घृतान्येतानि सिद्धानि विदध्यात् कुशलो भिषक्||१४४|| गुल्मानां गरदोषाणामुदराणां च शान्तये|

ghṛtē jīrṇē viriktastu kōṣṇaṁ nāgarakaiḥ śṛtam||142||

pibēdambu tataḥ pēyāṁ yūṣaṁ kaulatthakaṁ tataḥ| pibēdrūkṣastryahaṁ tvēvaṁ bhūyō [1] vā pratibhōjitaḥ||143|| punaḥ punaḥ pibēt sarpirānupūrvyā tayaiva ca| ghṛtānyētāni siddhāni vidadhyāt kuśalō bhiṣak||144|| gulmānāṁ garadōṣāṇāmudarāṇāṁ ca śāntayē| ghRute jIrNe viriktastu koShNaM nAgarakaiH shRutam||142|| pibedambu tataH peyAM yUShaM kaulatthakaM tataH| pibedrUkShastryahaM tvevaM bhUyo [1] vA pratibhojitaH||143|| punaH punaH pibet sarpirAnupUrvyA tayaiva ca| ghRutAnyetAni

siddhAni vidadhyAt kushalo bhiShak||144|| gulmAnAM garadoShANAmudarANAM ca shAntaye|

Virechana karma (therapeutic purgation) should be undertaken after the digestion of the orally administrated medicated ghee. After the *virechana*, the patient is advised to take decoction of *nagaraa* (Zingiber officinale). Then the patient is given *peya* (liquid rice gruel) and *yusha* (cereal soup) prepared of *kulattha* (Vigna unquiculata). If the patient suffers from the state of dryness in his body then he should be given rice with milk for three days. On regaining the physical strength the patient should be repeatedly and alternatively treated with medicated ghee and nourishing diet. In this way *gulma* (abdominal lump), *garavisha* (poison synthesized by combination of nontoxic substances) and *udara* (enlargement of abdomen tending ascites) should be treated [142-144].

पीलुकल्कोपसिद्धं वा घृतमानाहभेदनम्||१४५||

गुल्मघ्नं नीलिनीसर्पिः स्नेहं वा मिश्रकं पिबेत्|

pīlukalkōpasiddhaṁ vā ghṛtamānāhabhēdanam||145||

gulmaghnaṁ nīlinīsarpiḥ snēhaṁ vā miśrakaṁ pibēt|

pIlukalkopasiddhaM vA ghRutamAnAhabhedanam||145||

gulmaghnaM nIlinIsarpiH snehaM vA mishrakaM pibet|

The patient suffering from *anaha* (distented abdomen) should be treated with ghee processed with paste of *pilu* (Salvadora persica). The medicated ghee prepared from *nilini* (Indigofera tinctoria) or *mishraka ghrita* which is curative of *gulma* (abdominal lump) may also be prescribed to cure *udara roga* [145]

Shamana (palliative) treatment

क्रमान्निर्हृतदोषाणां जाङ्गलप्रतिभोजिनाम् ||१४६||

दोषशेषनिवृत्त्यर्थं योगान् वक्ष्याम्यतः परम्|

kramānnirhṛtadōṣāṇāṁ jāṅgalapratibhōjinām ||146||

dōṣaśēṣanivṛttyarthaṁ yōgān vakṣyāmyataḥ param|

kramAnnirhRutadoShANAM jA~ggalapratibhojinAm [2] ||146||

doShasheShanivRuttyarthaM yogAn vakShyAmyataH param|

After the methodical elimination of *dosha* followed by proper nutrition by the intake of meat soup of dry land animals; the patient should be treated with oral medications to alleviate the remaining *dosha*. Such medications are discussed here onwards [146]

चित्रकामरदारुभ्यां कल्कं क्षीरेण ना पिबेत्||१४७||

मासं युक्तस्तथा हस्तिपिप्पली विश्वभेषजम्|

citrakāmaradārubhyāṁ kalkaṁ kṣīrēṇa nā pibēt||147||

māsaṁ yuktastathā hastipippalī viśvabhēṣajam|

citrakAmaradArubhyAM kalkaM kShIreNa nA pibet||147||

mAsaM yuktastathA hastipippalI vishvabheShajam|

The fine powder of *chitraka* (Plumbago zeylanica) and *devadaru* (Cedrus deodara) should be orally given with milk for one month. Or else the powder of *hastipippali* and *shunthi* (Zingiber officinale) should be given orally with milk for one month [147].

विडङ्गं चित्रकं दन्ती चव्यं व्योषं च तैः पयः||१४८||

कल्कैः कोलसमैः पीत्वा प्रवृद्धमुदरं जयेत्|

viḍaṅgaṁ citrakaṁ dantī cavyaṁ vyōṣaṁ ca taiḥ payaḥ||148||

kalkaiḥ kōlasamaiḥ pītvā pravṛddhamUdara ṁ jayēt|

viDa~ggaM citrakaM dantI cavyaM vyoShaM ca taiH payaH||148||

kalkaiH kolasamaiH pItvA pravRuddhamudaraM jayet|

Take one *kola* (12g) each of *vidanga* (Embelia ribes), *chitraka* (Plumbago zeylanica), *danti* (Baliospermum montanum), *chavya* (Piper retrofractum), *pippali* (Piper longum), *shunthi* (Zingiber officinale) and *maricha* (Piper nigrum) and powder. This powder is added with milk and processed. The patient should take this medicated milk to cure of *udara roga* [148]

पिबेत् कषायं त्रिफलादन्तीरोहितकैः शृतम्||१४९||

व्योषक्षारयुतं जीर्णे रसैरद्यात्तु जाङ्गलैः|

pibēt kaṣāyaṁ triphalādantīrōhitakaiḥ śr̥tam||149||

vyōṣakṣārayutaṁ jīrṇē rasairadyāttu jāṅgalaiḥ|

pibet kaShAyaM triphalAdantIrohitakaiH shRutam||149||

vyoShakShArayutaM jIrNe rasairadyAttu jA~ggalaiH|

Decoction is prepared from drugs taken in equal amounts that includes *haritaki* (Terminalia chebula), *vibhitaki* (Terminalia belerica), *amalaki* (Emblica officinalis), *danti* (Baliospermum montanum) and *rohitaka* (Tecomella Undulate). This is added with powder of *pippali* (Piper longum), *shunthi* (Zingiber officinale), *maricha* (Piper nigrum) and *kshara* (alkali obtained from ash of herbs). Patient is asked to take this medicine, and on its digestion meat soup of dry land animals is given [149].

मांसं वा भोजनं भोज्यं सुधाक्षीरघृतान्वितम्||१५०||

क्षीरानुपानां गोमूत्रेणाभयां वा प्रयोजयेत्| सप्ताहं माहिषं मूत्रं क्षीरं चानन्नभुक् पिबेत्||१५१|| मासमौष्ट्रं पयश्छागं त्रीन्मासान् व्योषसंयुतम्| हरीतकीसहस्रं वा क्षीराशी वा शिलाजतु||१५२|| शिलाजतुविधानेन गुग्गुलुं वा प्रयोजयेत्| शृङ्गवेरार्द्रकरसः पाने क्षीरसमो हितः||१५३|| तैलं रसेन तेनैव सिद्धं दशगुणेन वा| दन्तीद्रवन्तीफलजं तैलं दूष्योदरे हितम्||१५४|| शूलानाहविबन्धेषु मस्तुयूषरसादिभिः| सरलामधुशिग्रूणां बीजेभ्यो मूलकस्य च||१५५|| तैलान्यभ्यङ्गपानार्थं शूलघ्नान्यनिलोदरे| स्तैमित्यारुचिहृल्लासे मन्देऽग्नौ मद्यपाय च||१५६|| अरिष्टान् दापयेत् क्षारान् कफस्त्यानस्थिरोदरे|

māṁsaṁ vā bhōjanaṁ bhōjyaṁ sudhākṣīraghṛtānvitam||150||

kṣīrānupānāṁ gōmūtrēṇābhayāṁ vā prayōjayēt| saptāhaṁ māhiṣaṁ mūtraṁ kṣīraṁ cānannabhuk pibēt||151|| māsamauṣṭraṁ payaśchāgaṁ trīnmāsān vyōṣasaṁyutam| harītakīsahasraṁ vā kṣīrāśī vā śilājatu||152|| śilājatuvidhānēna gugguluṁ vā prayōjayēt| śṛṅgavērārdrakarasaḥ pānē kṣīrasamō hitaḥ||153|| tailaṁ rasēna tēnaiva siddhaṁ daśaguṇēna vā| dantīdravantīphalajaṁ tailaṁ dūṣyōdarē hitam||154|| śūlānāhavibandhēṣu mastuyūṣarasādibhiḥ| saralāmadhuśigrūṇāṁ bījēbhyō mūlakasya ca||155|| tailānyabhyaṅgapānārthaṁ śūlaghnānyanilōdarē| staimityārucihṛllāsē mandē'gnau madyapāya ca||156|| ariṣṭān dāpayēt kṣārān kaphastyānasthirōdarē|
mAMsaM vA bhojanaM bhojyaM sudhAkShIraghRutAnvitam||150|| kShIrAnupAnAM gomUtreNAbhayAM vA prayojayet| saptAhaM mAhiShaM mUtraM kShIraM cAnannabhuk pibet||151|| mAsamauShTraM payashchAgaM trInmAsAn vyoShasaMyutam| harItakIsahasraM vA kShIrAshI vA shilAjatu||152|| shilAjatuvidhAnena gugguluM vA prayojayet| shRu~ggaverArdrakarasaH pAne kShIrasamo hitaH||153|| tailaM rasena tenaiva siddhaM dashaguNena vA| dantIdravantIphalajaM tailaM dUShyodare hitam||154|| shUlAnAhavibandheShu mastuyUSharasAdibhiH| saralAmadhushigrUNAM bIjebhyo mUlakasya ca||155|| tailAnyabhya~ggapAnArthaM shUlaghnAnyanilodare| staimityArucihRullAse mande~agnau madyapAya ca||156|| ariShTAn dApayet kShArAn kaphastyAnasthirodare|

Or the patient is given medicated ghee prepared with snuhikshira (latex of Euphorbia neriifolia) along with meat in food. The combination of *abhaya* (Terminalia chebula) and cow's urine may be orally administered with milk. Patient may be treated with buffalo urine for one week along with milk as food avoiding rice.

The camel's milk and goat's milk may be orally given for three months added with *pippali* (Piper longum), *shunthi* (Zingiber officinale) and *maricha* (Piper nigrum). One course of *haritaki* (Terminalia chebula Retz) consisting a thousand numbers may be administered along with milk diet. *Shilajatu* (asphaltum) may be administerd orally along with milk diet. Similarly, *guggulu* (Commiphora wightii) may be orally administered. Juice of *ardraka* (Zingiber officinale) or decoction of *shringavera* (Zingiber officinale) is given orally with equal amounts of milk. Alternatively one can take 10 parts of oil processed with one part of *ardraka* (Zingiber officinale Rosc) with milk. Oral administration of oil extracted from the seeds of *danti* (Baliospermum montanum) and *dravanti* (Jatropha glandulifera) along with *mastu* (liquid separated from curd), *yusha* (soup) and *mamsarasa* (meat soup) is effective in *dushyodara* (enlargement of abdomen tending ascites), *shula* (abdominal pain), *anaha* (flatulence) as well as *vibandha* (constipation).

The combination of *sarala* (Pinus roxburghii), *madhushigru* (Moringa oleifera) and oil extracted from seeds of *mulaka* (Raphanus sativus) should be given orally and for oil massage in patients suffering from abdominal pain due to vātodara. Patient of kaphodara having the habit of consuming alcohol and suffering from symptoms like abdominal rigidity, *staimitya* (subjective feeling as if the body is covered by wet cloth), abdominal heaviness, lack of taste, nausea and impaired digestion should be treated with *arishta* (fermented decoctions) or *kshara* (alkali obtained from ash of herbs) [150-156]

Pippalyadi lavana

श्लेष्मणो 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|| दधिसर्पिर्वसामज्जतैलयुक्तानि दाहयेत्| अन्नादूर्ध्वमतः क्षाराद्बिडालकपदं पिबेत्||१६०|| मदिरादधिमण्डोष्णजलारिष्टसुरासवैः| हृद्रोगं श्वयथुं गुल्मं प्लीहार्शोजठराणि च||१६१|| विसूचिकामुदावर्तं वाताष्ठीलां च नाशयेत्|

ślēṣmaṇō vilayārthaṁ tu dōṣaṁ vīkṣya bhiṣagvaraḥ||157||

pippalīṁ tilvakaṁ [3] hiṅgu nāgaraṁ hastipippalīm| bhallātakaṁ śigruphalaṁ triphalāṁ kaṭurōhiṇīm||158|| dēvadāru haridrē dvē saralātiviṣē vacām [4] | kuṣṭhaṁ mustaṁ tathā pañca lavaṇāni prakalpya ca||159|| dadhisarpirvasāmajjatailayuktāni dāhayēt| annādūrdhvamataḥ kṣārādbiḍālakapadaṁ pibēt||160|| madirādadhimaṇḍōṣṇajalāriṣṭasurāsavaiḥ| hṛdrōgaṁ śvayathuṁ gulmaṁ plīhārśōjaṭharāṇi ca||161|| visūcikāmudāvartaṁ vātāṣṭhīlāṁ ca nāśayēt| shleShmaNo vilayArthaM tu doShaM vIkShya bhiShagvaraH||157|| pippalIM tilvakaM [3] hi~ggu nAgaraM hastipippalIm| bhallAtakaM shigruphalaM triphalAM kaTurohiNIm||158|| devadAru haridre dve saralAtiviShe vacAm [4] | kuShThaM mustaM tathA pa~jca lavaNAni prakalpya ca||159|| dadhisarpirvasAmajjatailayuktAni dAhayet| annAdUrdhvamataH kShArAdbiDAlakapadaM pibet||160|| madirAdadhimaNDoShNajalAriShTasurAsavaiH| hRdrogaM shvayathuM gulmaM plIhArshojaTharANi ca||161|| visUcikAmudAvartaM vAtAShThIlAM ca nAshayet|

With the due consideration of morbid *dosha*, the physician should prescribe *pippalyadi lavana* for liquefying the *kapha*. The ingredients of *pippalyadi lavana* are *pippali* (Piper longum), *tilvaka* (Symplocos cochinchinensis/Jatropha curcas), *hingu* (Ferula foetida), *nagaraa* (Zingiber officinale), *hastipippali* (Scindapsus officinalis), *bhallataka* (Semecarpus anacardium), fruits of *shigru* (Moringa oleifera), *haritaki* (Terminalia chebula), *vibhitaki* (Terminalia belerica), *amalaki* (Emblica officinalis), *katukarohini* (Picrorhiza kurroa Royle), *devadaru* (Cedrus deodara), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata), *sarala* (Pinus roxburghii), *ativisha* (Aconitum heterophyllum), *vacha* (Acorus calamus), *kushtha* (Saussurea lappa), *musta* (Cyperus rotundus), *sauvarchala lavana* (unaqua sodium chloride), *vida lavana* (ammonium salt), *audbida lavana* (salt obtained from earth), rock salt (*saindhava*) and *samudra lavana* (Sodi muris). The course powder of these drugs is added with curd/yogurt, cow's ghee,

vasa (animal fat), *majja* (bone marrow) and *taila* (oil extracted from seeds of Sesamum indicum) and then is burnt to get the *kshara* (alkali obtained from ash of herbs). This *kshara* is orally administered after the meals in a dose of one *karsha* (12g). The *anupana* (adjunct) for it is any one of madirā (alcoholic beverage), dadhimanda (liquid portion of curds), warm water, arishta (fermented decoctions), surā (alcoholic preparation made by fermenting a mixture of water, flour of rice, jaggery) and *asava* (fermented infusions). This medication effectively cures *hridroga* (cardiac disease), *anasaraka, gulma* (abdominal lump), *plihodara* (splenomegaly), *arshas* (piles), *udara roga, visuchika* (illness characterized by vomiting and diarrhea), *udavarta* (reversed course of *vata* in the abdomen) and *vatashtila* (mass obliterating the urinary and rectal passage)[157-161].

Kshara vatika

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|

kṣāraṁ cājakarīṣāṇāṁ srutaṁ mūtrairvipācayēt||162||

kārṣikaṁ pippalīmūlaṁ pañcaiva lavaṇāni ca| pippalīṁ citrakaṁ śuṇṭhīṁ triphalāṁ trivṛtāṁ vacām||163|| dvau kṣārau sātalāṁ dantīṁ svarṇakṣīrīṁ viṣāṇikām| kōlapramāṇāṁ vaṭikāṁ pibēt sauvīrasaṁyutām||164|| śvayathāvavipākē ca pravṛddhē ca dakōdarē| kShAraM cAjakarIShANAM srutaM mUtrairvipAcayet||162|| kArShikaM pippalImUlaM pa~jcaiva lavaNAni ca| pippalIM citrakaM shuNThIM triphalAM trivRutAM vacAm||163|| dvau kShArau sAtalAM dantIM svarNakShIrIM viShANikAm| kolapramANAM vaTikAM pibet sauvIrasaMyutAm||164|| shvayathAvavipAke ca pravRuddhe ca dakodare|

Kshara is prepared by burning goat's dung processed with cow's urine and it is added with 1 karsha (12g) each of root of *pippali* (Piper longum), *sauvarchala lavana* (unaqua sodium chloride), *vida lavana* (ammonium salt), *audbida lavana* (salt obtained from earth), *saindhava* (Sodi chloriduium), *samudra lavana* (Sodi muris), *pippali* (Piper longum), *chitraka* (Plumbago zeylanica), *shunthi* (Zingiber officinale), *haritaki* (Terminalia chebula), *vibhitaki* (Terminalia belerica), *amalaki* (Emblica officinalis), *trivrita* (Operculina turpethum), *vacha* (Acorus calamus), *sarjikashara* (Sodii carbonas impura), *yava kshara* (alkali from awns of barley), *satala* (Euphorbia Tirucalli), *danti* (Baliospermum montanum), *svarnakshiri* (Argemone mexicana) and *vishanika* (Euphorbia fusiformis). This formulation is rolled into a pill of the size one *kola* (6g). This is orally administered in a dose of one *kola* (6g) with *sauvira* (alcoholic beverage prepared from dehusked barley either raw or cooked) and is effective in *shvayathu* (*anasaraka*), *avipaka* (indigestion) and advanced stage of *udara roga* [162-164].

Yavagu for treatment of *udara roga*

भावितानां गवां मूत्रे षष्टिकानां तु तण्डुलैः||१६५||

यवागूं पयसा सिद्धां प्रकामं भोजयेन्नरम्| पिबेदिक्षुरसं चानु जठराणां निवृत्तये||१६६|| स्वं स्वं स्थानं व्रजन्त्येवं तथा पित्तकफानिलाः|

bhāvitānāṁ gavāṁ mūtrē ṣaṣṭikānāṁ tu taṇḍulaiḥ||165||

yavāgūṁ payasā siddhāṁ prakāmaṁ bhōjayēnnaram| pibēdikṣurasaṁ cānu jaṭharāṇāṁ nivṛttayē||166|| svaṁ svaṁ sthānaṁ vrajantyēvaṁ tathā pittakaphānilāḥ| bhAvitAnAM gavAM mUtre ShaShTikAnAM tu taNDulaiH||165|| yavAgUM payasA siddhAM prakAmaM bhojayennaram| pibedikShurasaM cAnu jaTharANAM nivRuttaye||166|| svaM svaM sthAnaM vrajantyevaM tathA pittakaphAnilAH|

The rice that grows in 60 days is processed with cow's urine and is used for the preparation of *yavagu* (rice gruel) added with milk. Patient is allowed to consume stomach full of this *yavagu* followed along with ample intake of sugar cane juice. This will cure the *udara roga* and the morbid *vata, pitta* as well *kapha* and help in regaining their natural abode [165-66].

Treatment of constipation

शङ्खिनीस्नुक्त्रिवृद्दन्तीचिरबिल्वादिपल्लवैः||१६७||

शाकं गाढपुरीषाय प्राग्भक्तं दापयेद्भिषक् | ततोऽस्मै शिथिलीभूतवर्चोदोषाय शास्त्रवित्||१६८|| दद्यान्मूत्रयुतं क्षीरं दोषशेषहरं शिवम्|

śaṅkhinīsnuktrivṛddantīcirabilvādipallavaiḥ||167||

śākaṁ gāḍhapurīṣāya prāgbhaktaṁ dāpayēdbhiṣak | tatō'smai śithilībhūtavarcōdōṣāya śāstravit||168|| dadyānmūtrayutaṁ kṣīraṁ dōṣaśēṣaharaṁ śivam| sha~gkhinIsnuktrivRuddantIcirabilvAdipallavaiH||167||

shAkaM gADhapurIShAya prAgbhaktaM dApayedbhiShak [5] | tato~asmai shithilIbhUtavarcodoShAya shAstravit||168|| dadyAnmUtrayutaM kShIraM [6] doShasheShaharaM shivam|

The knowledgeable physician should give the patients the food prepared with adding leaves of *shankhini* (Clitoria terneata), *snuhi* (Euphorbia neriifolia), *trivrita* (Operculina turpethum), *danti* (Baliospermum montanum) and *chirabilva* (Holoptelea integrifolia). This will soften the fecal matter and helps in emptying the bowels. If some amount of *dosha* is left unexpeled, then the patient is allowed to drink milk added with cow's urine [167-168]

Treatment of *parshva shula*

पार्श्वशूलमुपस्तम्भं हृद्ग्रहं चापि मारुतः||१६९||

जनयेद्यस्य तं तैलं बिल्वक्षारेण पाययेत्|

pārśvaśūlamupastambhaṁ hṛdgrahaṁ cāpi mārutaḥ||169||

janayēdyasya taṁ tailaṁ bilvakṣārēṇa pāyayēt|

pArshvashUlamupastambhaM hRudgrahaM cApi mArutaH||169||

janayedyasya taM tailaM bilvakShAreNa pAyayet|

Patient of *udara* if develops *parshvashula* (pain in the sides), *upastambha* (paresis and *paresthesia* of lower limbs due to entrapment of *vata*), *hridgraha* (congestion in cardiac region) due to morbidity of *vata*, it should be treated by oral administration of *taila* (oil extracted from seeds of Sesamum indicum), added with *bilva kshāra* (alkali obtained from ash of Aegle marmelos) [169].

Kshara taila

तथाऽग्निमन्थस्योनाकपलाशतिलनालजैः||१७०||

बलाकदल्यपामार्गक्षारैः प्रत्येकशः स्रुतैः| तैलं पक्त्वा भिषग्ददद्यादुदराणां प्रशान्तये||१७१|| निवर्तते चोदरिणां हृद्ग्रहश्चानिलोद्भवः|१७२|

tathā'gnimanthasyōnākapalāśatilanālajaiḥ||170||

balākadalyapāmārgakṣāraiḥ pratyēkaśaḥ srutaiḥ| tailaṁ paktvā bhiṣagdadyādudarāṇāṁ praśāntayē||171|| nivartatē cōdariṇāṁ hṛdgrahaścānilōdbhavaḥ|172|

tathA~agnimanthasyonAkapalAshatilanAlajaiH||170||

balAkadalyapAmArgakShAraiH pratyekashaH srutaiH| tailaM paktvA bhiShagdadyAdudarANAM prashAntaye||171|| nivartate codariNAM hRudgrahashcAnilodbhavaH|172|

Oil is prepared successively with each of the *kshara* of *agnimantha* (Clerodendrum phlomidis), *shyonaka* (Oroxylum indicum), *palasha* (Butea monosperma), stalk of *tila* (Sesamum indicum), *bala* (Sida cordifolia), *kadali* (Musa paradisiaca) and *apamarga* (Achyranthes aspera). This is orally given to cure the *udara roga*. This medicated oil also relieves cardiac arrest (*hridgraha*) caused by morbid *vata* in patient of *udara* [170-172]

Eranda taila in *avarana*

कफे वातेन पित्तेन ताभ्यां वाऽप्यावृतेऽनिले||१७२||

बलिनः स्वौषधयुतं तैलमेरण्डजं हितम्| सुविरिक्तो नरो यस्तु पुनराध्मापितो भवेत्||१७३|| सुस्निग्धैरम्ललवणैर्निरूहैस्तमुपाचरेत्| सोपस्तम्भोऽपि वा वायुराध्मापयति यं नरम्||१७४|| तीक्ष्णैः सक्षारगोमूत्रैर्बस्तिभिस्तमुपाचरेत्|१७५|

kaphē vātēna pittēna tābhyāṁ vā'pyāvṛtē'nilē||172||

balinaḥ svauṣadhayutaṁ tailamēraṇḍajaṁ hitam| suviriktō narō yastu punarādhmāpitō bhavēt||173|| susnigdhairamlalavaṇairnirūhaistamupācarēt| sōpastambhō'pi vā

vāyurādhmāpayati yaṁ naram||174|| tīkṣṇaiḥ
sakṣāragōmūtrairbastibhistamupācarēt|175|

kaphe vAtena pittena tAbhyAM vA$_{apyAvRute}$anile||172||

balinaH svauShadhayutaM tailameraNDajaM hitam| suvirikto naro yastu
punarAdhmApito bhavet||173|| susnigdhairamlalavaNairnirUhaistamupAcaret|
sopastambho~api vA vAyurAdhmApayati yaM naram||174|| tIkShNaiH
sakShAragomUtrairbastibhistamupAcaret|175|

In condition where *kapha* is afflicted with morbid *vata* and *pitta* or where *vata* is overlaid by *kapha* and *pitta*, it should be treated by oral medication of *eranda taila* (oil of Ricinus communis) processed with relevant herbs that cure the morbid *dosha*.

After the proper elimination of the morbid *dosha*, if the abdominal distension recurs then it should be treated by *niruha basti* (decoction enema) consisting adequate amount of *sneha* (dietary fat), sour tasting drugs and *saindhava lavana* (Sodi chloriduium).

If morbid *vata* causes intestinal stasis and abdominal distension then it should be treated by administration of *niruha* (decoction enema) consisting of strong medicines such as *kshara* (alkali obtained from ash of herbs) and cow's urine [172-75].

Use of *venum* in the treatment of *sannipatodara*

क्रियातिवृत्ते जठरे त्रिदोषे चाप्रशाम्यति||१७५||

ज्ञातीन् ससुहृदो दारान् ब्राह्मणान्नृपतीन् गुरून्| अनुज्ञाप्य भिषक् कर्म विदध्यात् संशयं ब्रुवन्||१७६||
अक्रियायां ध्रुवो मृत्युः क्रियायां संशयो भवेत्| एवमाख्याय तस्येदमनुज्ञातः सुहृद्गणैः||१७७||
पानभोजनसंयुक्तं 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|| पाययेत भिषग्दुग्धं यवागूं वा यथाबलम्| त्रिवृन्मण्डूकपर्ण्योश्च शाकं सयववास्तुकम्||१८१|| भक्षयेत् कालशाकं वा स्वरसोदकसाधितम् | निरम्ललवणस्नेहं स्विन्नास्विन्नमनन्नभुक्||१८२|| मासमेकं ततश्चैव तृषितः स्वरसं पिबेत्| एवं विनिर्हृते दोषे शाकैर्मासात् परं ततः||१८३|| दुर्बलाय प्रयुञ्जीत प्राणभृत् कारभं पयः|१८४|

kriyātivṛttē jaṭharē tridōṣē cāpraśāmyati||175||

jñātīn sasuhṛdō dārān brāhmaṇānnṛpatīn gurūn| anujñāpya bhiṣak karma vidadhyāt saṁśayaṁ bruvan||176|| akriyāyāṁ dhruvō mṛtyuḥ kriyāyāṁ saṁśayō bhavēt| ēvamākhyāya tasyēdamanujñātaḥ suhṛdgaṇaiḥ||177|| pānabhōjanasaṁyuktaṁ viṣamasmai prayōjayēt| yasmin vā kupitaḥ sarpō visṛjēddhi phalē viṣam||178|| bhōjayēttadudariṇaṁ pravicārya bhiṣagvaraḥ| tēnāsya dōṣasaṅghātaḥ sthirō līnō vimārgagaḥ||179|| viṣēṇāśupramāthitvādāśu bhinnaḥ pravartatē| viṣēṇa hṛtadōṣaṁ taṁ śītāmbupariṣēcitam||180|| pāyayēta bhiṣagdugdhaṁ yavāgūṁ vā yathābalam| trivṛnmaṇḍūkaparṇyōśca śākaṁ sayavavāstukam||181|| bhakṣayēt kālaśākaṁ vā svarasōdakasādhitam | niramlalavaṇasnēhaṁ svinnāsvinnamanannabhuk||182|| māsamēkaṁ tataścaiva tṛṣitaḥ svarasaṁ pibēt| ēvaṁ vinirhṛtē dōṣē śākairmāsāt paraṁ

tataḥ||183|| durbalāya prayuñjīta prāṇabhṛt kārabhaṁ payaḥ|184| kriyAtivRutte jaThare tridoShe cAprashAmyati||175|| j~jAtIn sasuhRudo dArAn brAhmaNAnnRupatIn gurUn| anuj~jApya bhiShak karma vidadhyAt saMshayaM bruvan||176|| akriyAyAM dhruvo mRutyuH kriyAyAM saMshayo bhavet| evamAkhyAya tasyedamanuj~jAtaH suhRudgaNaiH||177|| pAnabhojanasaMyuktaM viShamasmai prayojayet| yasmin vA kupitaH sarpo visRujeddhi phale viSham||178|| bhojayettadudariNaM pravicArya bhiShagvaraH| tenAsya doShasa~gghAtaH sthiro lIno vimArgagaH||179|| viSheNAshupramAthitvAdAshu bhinnaH pravartate| viSheNa hRutadoShaM taM shItAmbupariShecitam||180|| pAyayeta bhiShagdugdhaM yavAgUM vA yathAbalam| trivRunmaNDUkaparNyoshca shAkaM sayavAvAstukam||181|| bhakShayet kAlashAkaM vA svarasodakasAdhitam [2] | niramlalavaNasnehaM svinnAsvinnamanannabhuk||182|| mAsamekaM tatashcaiva tRuShitaH svarasaM pibet| evaM vinirhRute doShe shAkairmAsAt paraM tataH||183|| durbalAya prayu~jjIta prANabhRut kArabhaM payaH|184|

If patient suffering from *udara* does not respond to usual treatment due to morbidity of three *dosha*, then the physician should inform the critical state to the relative of the patient and start treating with venom of cobra after obtaining consent from the patients friends, spouse, brahmins, king as well as teacher. The physician should win the confidence of these people after clearly stating that the patient will not survive if the treatment with venom is not made, and patient may survive if this treatment is done. After obtaining the consent, the physician should mix the venom in food and drink and administer it to the patient.

Alternatively the angry serpent is made to release the venom while biting the fruit. Patient is allowed to consume this venomous fruit after proper analysis by the physician. This treatment immediately liquefies the infiltrating displaced morbid *dosha* by virtue of its *pramathi* (clearing the channels adhered with *dosha*) property and eliminates from the body. Once the *dosha* is cleared from the body by the action of venom patient is treated with cold water *parishechana* (pouring of medicated liquids on body parts). Depending upon the physical strength, the patient is allowed to drink milk or yavāgu (rice gruel). The food prepared from leafy vegetables that include *trivrita* (Operculina turpethum), *mandukaparni* (Centella asiatica), *yava* (Hordeum vulgare), *vastuka* (Chenopodium murale) and *kalashaka* (Corchorus capsularis) processed with juice of same leafy vegetables should be given to the patient but without adding *amla* (sour), *lavana* (salty) and *sneha* (unctuous substance). This food may be served with or without steaming and during this food rice is avoided. This regimen should be continued for one month. During this course if the patient is thirsty then the juice extracted from these leafy vegetables should be given to the patient. By this method once in one month all the morbid *dosha* is cleared from the body and the patient is advised to drink milk to improve the physical strength [175-184]

Surgical measures

इदं तु शल्यहर्तॄणां कर्म स्याद्दृष्टकर्मणाम्॥१८४॥

वामं कुक्षिं मापयित्वा नाभ्यधश्चतुरङ्गुलम्| मात्रायुक्तेन शस्त्रेण पाटयेन्मतिमान् भिषक्||१८५|| विपाट्यान्त्रं ततः पश्चाद्वीक्ष्य बद्धक्षतान्त्रयोः| सर्पिषाऽभ्यज्य केशादीनवमृज्य विमोक्षयेत्||१८६|| मूर्च्छनाद्यच्च सम्मूढमन्त्रं तच्च विमोक्षयेत्| छिद्राण्यन्त्रस्य तु स्थूलैर्दंशयित्वा पिपीलिकैः||१८७|| बहुशः सङ्गृहीतानि ज्ञात्वा च्छित्वा पिपीलिकान्| प्रतियोगैः [२] प्रवेश्यान्त्रं प्रेयैः [३] सीव्येद्व्रणं ततः||१८८||

idaṁ tu śalyahartṝṇāṁ karma syāddṛṣṭakarmaṇām||184||

vāmaṁ kukṣiṁ māpayitvā nābhyadhaścaturaṅgulam| mātrāyuktēna śastrēṇa pāṭayēnmatimān bhiṣak||185|| vipāṭyāntraṁ tataḥ paścādvīkṣya baddhakṣatāntrayōḥ| sarpiṣā'bhyajya kēśādīnavamṛjya vimōkṣayēt||186|| mūrcchanādyacca sammūḍhamantraṁ tacca vimōkṣayēt| chidrāṇyantrasya tu sthūlairdaṁśayitvā pipīlikaiḥ||187|| bahuśaḥ saṅgṛhītāni jñātvā cchitvā pipīlikān| pratiyōgaiḥ [2] pravēśyāntraṁ prēyaiḥ [3] sīvyēdvraṇaṁ tataḥ||188|| idaM tu shalyahartRUNAM karma syAddRuShTakarmaNAm||184|| vAmaM kukShiM mApayitvA nAbhyadhashcatura~ggulam| mAtrAyuktena shastreNa pATayenmatimAn bhiShak||185|| vipATyAntraM tataH pashcAdvIkShya baddhakShatAntrayoH| sarpiShA~abhyajya keshAdInavamRujya vimokShayet||186|| mUrcchanAdyacca sammUDhamantraM tacca vimokShayet| chidrANyantrasya tu sthUlairdaMshayitvA pipIlikaiH||187|| bahushaH sa~ggRuhItAni j~jAtvA cchitvA pipIlikAn| pratiyogaiH [2] praveshyAntraM preyaiH [3] sIvyedvraNaM tataH||188||

Surgical intervention should be done by an expert surgeon. A proper incision is made on the left side of the abdomen about fpur figure (7.8cm) below the umbilicus by an efficient surgeon. From this incision intestinal loops are drawn out and carefully looked for foreign substances causing *chidrodara* or *baddhodara*. Ghee is applied on the affected loop of the intestines. Then the foreign substances like hair and others are then removed from the intestinal loop. Any torsion or intussusception of the loops of intestines if present is opened. By the surgical procedure if large rend happens in the intestines then edges of rend is anchored by making the small ants to bite and hold the edges together. Once the ants properly anchor the opposing edges of rend, the body of the ants is separated and thrown. Intestinal loops are then properly inserted into the abdomen and the incised area is sutured. Then wound management is done [184-188].

Surgical Intervention in *jalodara*

तथा जातोदकं सर्वमुदरं व्यधयेद्भिषक्| वामपार्श्वे त्वधो नाभेर्नाडीं दत्त्वा च गालयेत्||१८९|| विस्राव्य च विमृद्यैतद्वेष्टयेद्वाससोदरम्| तथा बस्तिविरेकाद्यैर्म्लानं सर्वं च वेष्टयेत्||१९०|| निःस्रुते लङ्घितः पेयामस्नेहलवणां पिबेत्| अतः परं तु षण्मासान् क्षीरवृत्तिर्भवेन्नरः||१९१|| त्रीन् मासान् पयसा पेयां पिबेत्त्रींश्चापि भोजयेत्| श्यामाकं कोरदूषं वा क्षीरेणालवणं लघु||१९२|| नरः संवत्सरेणैवं जयेत् प्राप्तं जलोदरम्|

tathā jātōdakaṁ sarvamUdaraṁ vyadhayēdbhiṣak| vāmapārśvē tvadhō nābhērnāḍīṁ dattvā ca gālayēt||189|| visrāvya ca vimṛdyaitadvēṣṭayēdvāsasōdaram| tathā bastivirēkādyairmlānaṁ sarvaṁ ca vēṣṭayēt||190|| niḥsrutē laṅghitaḥ pēyāmasnēhalavaṇāṁ pibēt| ataḥ paraṁ tu ṣaṇmāsān kṣīravṛttirbhavēnnaraḥ||191|| trīn māsān payasā pēyāṁ pibēttrīṁścāpi bhōjayēt| śyāmākaṁ kōradūṣaṁ vā kṣīrēṇālavaṇaṁ laghu||192|| naraḥ saṁvatsarēṇaivaṁ jayēt prāptaṁ jalōdaram| tathA

jAtodakaM sarvamudaraM vyadhayedbhiShak| vAmapArshve [1] tvadho nAbhernADIM dattvA ca gAlayet||189|| visrAvya ca vimRudyaitadveShTayedvAsasodaram| tathA bastivirekAdyairmlAnaM sarvaM ca veShTayet||190|| niHsrute la~gghitaH peyAmasnehalavaNAM pibet| ataH paraM tu ShaNmAsAn kShIravRuttirbhavennaraH||191|| trIn mAsAn payasA peyAM pibettrIMshcApi bhojayet| shyAmAkaM [2] koradUShaM vA kShIreNAlavaNaM laghu||192|| naraH saMvatsareNaivaM jayet prAptaM jalodaram|

In all conditions of *udara* with accumulation of fluid, the fluid should be aspirated by inserting a cannula into the abdomen just below the umbilicus on the left side. While aspirating, compress the abdomen and after the aspiration the abdomen is tightly wrapped with a cloth. This wrapping should also be done in cases where reduction of the abdomen is achieved by other methods like *niruha basti* (decoction enema) and *virechana* (therapeutic purgation). After the removal of the fluid patient is treated with *langhana* (reducing regimen) and is given *peya* (liquid rice gruel) with little or no addition of *sneha* (dietary fat) and salt. After this the patient is kept on only milk diet for six months. For another three months patient is allowed to take *peya* (liquid rice gruel) along with milk. Following this for another three months the patients is given rice prepared with shyāmaka (Echinochloa frumentacea) or *koradusha* (Paspalum scorbiculatum) added with milk. This light diet should be without salt altogether. By managing the patient in this manner for one year one can get cured of *jalodara* [189-192]

Importance of milk diet

प्रयोगाणां च सर्वेषामनु क्षीरं प्रयोजयेत्||१९३||

दोषानुबन्धरक्षार्थं बलस्थैर्यार्थमेव च|

प्रयोगापचिताङ्गानां हितं हयुदरिणां पयः| सर्वधातुक्षयार्तानां देवानाममृतं यथा||१९४||

prayōgāṇāṁ ca sarvēṣāmanu kṣīraṁ prayōjayēt||193||

dōṣānubandharakṣārthaṁ balasthairyārthamēva ca|

prayōgāpacitāṅgānāṁ hitaṁ hyudariṇāṁ payaḥ| sarvadhātukṣayārtānāṁ dēvānāmamṛtaṁ yathā||194|| prayogANAM ca sarveShAmanu kShIraM prayojayet||193||

doShAnubandharakShArthaM balasthairyArthameva ca|

prayogApacitA~ggAnAM hitaM hyudariNAM payaH| sarvadhAtukShayArtAnAM devAnAmamRutaM yathA||194||

To prevent the perpetuation of morbid *dosha* and to regain the physical strength, milk should be included in all prescriptions for the patients suffering from *udara*. The physique of the patients of *udara* which is reduced due to medications is best

recuperated by milk diet, and milk is regarded as best remedy identical to the nectar for gods in all patients suffering from depletion of all *dhatu* [193-194]

Summary of the chapter

तत्र श्लोकौ-

हेतुं प्राग्रूपमष्टानां लिङ्गं व्याससमासतः| उपद्रवान् गरीयस्त्वं साध्यासाध्यत्वमेव च||१९५||
जाताजाताम्बुलिङ्गानि चिकित्सां चोक्तवानृषिः| समासव्यासनिर्देशैरुदराणां चिकित्सिते||१९६||

tatra ślōkau-

hētuṁ prāgrūpamaṣṭānāṁ liṅgaṁ vyāsasamāsataḥ| upadravān garīyastvaṁ sādhyāsādhyatvamēva ca||195|| jātājātāmbuliṅgāni cikitsāṁ cōktavānṛṣiḥ| samāsavyāsanirdēśairudarāṇāṁ cikitsitē||196|| tatra shlokau-

hetuM prAgrUpamaShTAnAM li~ggaM vyAsasamAsataH| upadravAn garIyastvaM sAdhyAsAdhyatvameva ca||195|| jAtAjAtAmbuli~ggAni cikitsAM coktavAnRuShiH| samAsavyAsanirdeshairudarANAM cikitsite||196||

Thus the etiology, premonitory symptoms, general and individual symptoms of eight types of *udara*, complications of *udara*, seriousness of the illness, prognosis, symptoms of stages of *udara* as non accumulation and accumulation of fluid, and the specific as well as general treatment of *udara roga* are described by the sage Punarvasu in this chapter of Chikitsa Sthana [195-196].

Tattva Vimarsha (Fundamental Principles)

- Abnormalities of *jatharagni* (digestive power) leads to the morbid accumulation of the *mala* (*dosha* and excreta- waste) and in turn tend to cause multiple diseases and particularly *udara roga*.
- Affliction of *prana vata, agni* as well as *apana vata* are main culprits leading to accumulation of morbid *dosha*. This in turn obliterates the channels of *sweda* (sweat) and *udaka* (body fluid) tending upwards and downwards.
- The causes of gross enlargement of abdomen include consumption of foods that lead to vitiation of *pitta* like hot, salty, *kshara* (alkali), that cause burning sensation, sour, *ruksha* (dry), slow poisons, erroneous dietary management following purification treatments, *viruddha ahara* (combination of foods having mutually contradictory properties), unhealthy foods, emaciation due to splenic enlargement, *arshas* (mass per rectum), emaciation due to *grahani roga* (malabsorption), improper administration of Panchakarma, ignorance of persistent illness without treatment, dryness of the body, withholding the naturally manifesting urges, morbidity of body channels, illness of *ama* (undigested food), psychological irritation, excessive consumption of foods, obstruction of the ano-rectal canal by the *arshas* (rectal mass, or piles), impaction of hair within the lumen of the intestines, impaction of hardened stools within the intestines, perforation or rupture of intestines, excessive accumulation of morbidity, indulging in sinful activities.

- Apart from accumulation of morbid *dosha* in abdomen, splenomegaly, gastrointestinal obstruction, intestinal perforation, collection of fluid are the other causes of *udara*.
- Liver and spleen are affected by morbid *dosha* leading to enlargement in size and *udara*.
- The pathogenic factors in *vata* dominant *udara* are located at *kukshi* (lower abdomen), *hridaya* (heart), *basti* (bladder and urinary system), *guda* (ano-rectal canal).
- The pathogenic factors in *pitta* dominant *udara* are located at *amashaya* (stomach and upper GI tract).
- The pathogenic factors in *kapha* dominant *udara* are located at *bahirantra* (outer side of intestine i.e. peritoneal cavity).
- Collection of ascitic fluid is due to affliction of *kapha dosha* and *udaka*. (body fluids).
- Treatment protocol for *vatodara* includes administration of unctuous medications, *abhyanga* (unctuous massage), *sweda* (sudation), *sneha virechana* (purgation with unctuous purgatives)and *pattabandhana* (tight bandage on abdomen).
- In order to prevent recurrence, *udara* should be treated by regular *virechana* (frequent therapeutic purgation). After purgation, milk is advised to improve the physical strength and to relieve the strain of purgation.
- *Asthapana* (decoction enema) and *anuvasana* (unctuous enema) is advised to remove obstruction.
- Physically strong patients suffering from *pittodara* should be treated by *virechana karma* (therapeutic purgation) first.
- Physically weak patients should be treated by purification by adapting *kshirabasti* (decoction enema consisting of milk as predominant ingredient). After they regain physical strength and digestive power improves, the patient should be treated with *virechana* (therapeutic purgation).
- In patients suffering from *kaphodara, shodhana* (eliminative therapy) is done after preparing with oleation and sudation. In *samsarjana krama* (gradual diet schedule) pungent, *kshara* and anti *kapha* diet is prescribed.
- *Plihodara* should be treated by measures like oral medication of *sneha* (medicated unctuous substance), sudation, *virechana* (therapeutic purgation), *niruha* (decoction enema) and *anuvasana basti* (oil enema) and *raktamokshana* (blood-letting) by sectioning the vein located in the left arm. The *vata* and *kapha* dominated *plihodara* should be treated by *agnikarma* (cauterization).
- The treatment of *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction) includes sudation followed by *niruha basti* (decoction enema) consisting of potent medicines, cow's urine, *saindhava* (rock salt) and oil. After *niruha basti* (decoction enema), oil processed with same drugs should be given in the form of *anuvasana basti* (unctuous enema).

- *Chhidrodara* (enlargement of abdomen due to intestinal perforation) is treated by all measures of *kaphodara* except sudation. The patient should be maintained by repeated aspiration of the abdominal fluid as and when it gets collected.
- All types of *udara* (enlargement of abdomen) are mostly due to tri-discordance of *dosha*, hence treatment that alleviates all three *dosha* should be adapted in all types of *udara*.

Vidhi Vimarsha (Applied Inferences)

Etiopathogenesis

Impairment of *jatharagni* leads to morbidity of all the three *dosha*. *Mala* in the present context refers to morbid *vata*, *pitta* and *kapha*, the metabolic bi-products formed during *dhatu* metabolism i.e. during tissue formation as well as the wastes like excreta[1]. Impairment of *agni* leads to excess formation of metabolic bi products (*mala*) and less formation of quality products. This leads to accumulation of the waste at micro-cellular circulation, which causes multiple diseases. More specifically, this accumulation of wastes at various visceral organs like liver, spleen etc. leads to distension of abdomen[2].

Malina ahara meaning unhealthy food refers to all food articles that cause morbidity of *dosha* in the body when consumed[3]. *Malina ahara* also includes unclean vegetable and other food articles[4]

Excessive dryness of the body in the absence of counteracting the same by proper measures leads to the *udara roga*. The disease *ama* causing *udara* refers to the chronic perpetuation *ama* leads to *udara roga*.[5]

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[1] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[2] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[3] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[4] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[5] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

Ama as a cause of *udara* also refers to the consumption of uncooked foods.[6]

Severe suffering of diseases like *pliha* here refers to the suffering due to non availability of proper treatment predisposes to *udara roga*. Morbidity of *srotas* refers to the *mutravaha* and *purishavaha srotas* and others that lead to the manifestation of *udara roga*.[7]

Traveling and other physical activities immediately after the meals are referred as irritation after the meals and are the cause of *udara roga*.[8]

Listing of sinful acts as etiology indicates the serious unrighteousness as the potent etiology of *udara roga*[9] [12-13].

All the foods that are greasy, heavy for digestion or light for digestion and dry causes *vidaha* (burning sensation in the abdomen during the digestion of foods) or else the patient develops *vidaghdajirna*(intermediate state of digestion that caused burning)[10][12-15] .

The pathogenesis mentioned earlier in the text is of all types of *udara roga*. The pathogenesis described here is that of the four types of *udara* caused by *morbid dosha* viz *vatodara, pittodara, kaphodara* and *sannipatodara*[11][20].

Two tier impairment of *jatharagni* is mentioned as the cause of *udara roga*. In a patient with impaired *jatharagni* (digestive juices), consumption of unhealthy foods further

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[6] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[7] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

[8] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[9] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[10] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 34. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[11] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 35 In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

impairs the functioning of *jatharagni*. This indicates extreme impairment of *jatharagni* is involved in the pathogenesis of *udara roga*.

Impairment of *agni* is the initial state that causes indigestion and morbidity of *dosha*. Morbid *dosha* in turn further impairs the functioning of *agni* thus forming a vicious cycle.

Morbid *dosha* formed by the indigestion afflicts the *srotas*. Constriction and dilatation are the two varieties of pathology of *srotas*. Dilatation leads to excessive circulation and constriction leads to decreased circulation. In the pathology of *udara, srotas* are obliterated due to morbid *dosha*. This obliteration at *swedavaha srotas* leads to impairment of sweating. The fluid within the *sweda-vaha-srotas* is deviated to *udaka-vaha-srotas* thereby adding to the body fluids.[12] [13]

Udakavaha srotas that are coursing upwards and downwards are also being obliterated by the morbid *dosha*. The body fluid increased in the *srotas* is then deviated to the abdomen between the *tvacha* (skin) and *mamsa* (visceral tissues) causing *udara roga* [14]

The divergence of fluids is not restricted to *sweda-vaha-srotas* and *udaka-vaha srotas*, rather *rasa-vaha srotas* is also obstructed. *Rasa dhatu* is another source of fluid in the body. This fluid is also deviated to the space between the *kala* (mucus membrane) and visceral tissues in the abdomen. Thus, the fluid from the *udaka-vaha srotas, sweda-vaha-srotas, rasa-vaha srotas* and *annavaha srotas* deviates into the abdominal cavity [15]

Fluid is diverged from the *koshtha* into the space between the *kala* (mucus membrane) and visceral tissues in the abdomen. In the present context, the word *koshtha* refers to the intestines wherein digestion as well as separation of nutrient from the waste and assimilation of nutrients takes place. To be clearer the chyle formed in the intestines is diverted to the abdominal space between the *kala* (mucus membrane) and visceral tissue. The accumulation of the fluid in the abdominal space is due to the diversion of fluids from the intestines, *rasa, udaka*(fluid) as well as *sweda* (sweat)[16].

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[12] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 7. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[13] Watanabe M, Ohnishi T, Araki E, Kanda T, Tomita A, Ozawa K, Goto K, Sugiyama K, Konuma H, Hara-Kudo Y., Characteristics of bacterial and fungal growth in plastic bottled beverages under a consuming condition model, J Environ Sci Health A Tox Hazard Subst Environ Eng. 2014;49(7):819-26.

[14]

[15] Govindadas. Bhaishajyaratnavali. Translated from Sanskrit by Kanjiv Lochan. Reprint. Varanasi: Chaukhambha Sanskrit sansthan;2008.

[16]

Diversion of fluids from the *sweda-vaha, udaka-vaha,* and *rasa-vaha srotas* is mobilized by the morbid *vata*. In this pathology, the *prana vata* acts in the upper part of the trunk whereas the *apana vata* acts at the lower part of the trunk.

Since the fluid is diverted, the other body parts exhibit emaciation. Contrary to this the abdomen shows distention as the diverted fluid accumulates in the abdomen[17].

No visible *srotas* is involved in the diversion of fluids into the abdomen. Rather it is from the minute pores present in the intestine, fluid oozes into the abdominal space between the *kala* and visceral tissues. This can be best understood by the allegory of oozing of the water stored in the new earthen pot through the invisible minute pores.[18] Thus, in *udara*, the distension of abdomen is due to the accumulation of the fluids within the space between the *kala* and visceral tissues in the abdomen[19] [9-11].

Types of *udara roga*

The clinical condition of peritonitis is comparable to the *udara roga* in general. Clinically this is categorized into primary or secondary, acute or chronic and localized or diffuse. These are comparable to the *doshaja udara* that includes *vataja, pittaja, kaphaja* and *sannipataja udara roga*. Splenomegaly and hepatomegaly refers to plihodara and *yakritodara* respectively. Intestinal obstruction is said by the *baddhagudodara* (enlargement of abdomen due to gastrointestinal obstruction) and *chhidrodara* (abdominal enlargement due to intestinal perforation) refers to the intestinal perforation. [22]

Peritonitis caused without an apparent source of contamination of peritoneal cavity is regarded as primary peritonitis. The spontaneous peritonitis caused due to hematogenous spread of bacterial infection into the peritoneum causing inflammation. Chronic liver disease is the most common cause of such infection. This can even happen without any underlying disease. 80% of the patients present with fever. Acute onset of abdominal pain is characteristic and malaise, fatigue, or encephalopathy is the other co-morbidity.[20] The primary peritonitis caused by gram negative bacteria matches with the symptom of *vataja udara*. Sub acute manifestation with non pyogenic exudation causing ascites points towards the diagnosis of *vatodara*. Microbiology study of ascitic fluid will reveal pathogens like Escherichia coli and enterococci[21][25].

Image 01: Patient suffering from *udara roga* 200px|thumb

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Again, based on the etiology *udara roga* is further segregated into *nija* (endogenous) and *agantuja* (exogenous) type. Among the different types of *udara roga*; the types of *udara* caused due to erroneous food and habits and mediated through morbidity of *dosha* and *dushya* is considered as *nija* type of *udara*. *Plihodara* (enlargement of the spleen) and *jalodara* (enlargement of abdomen due to collection of fluid) are segregated as *nija udara* in the list of *dushya* dominant *udara*. All the four types of *dosha* dominant *udara* fall under the category of *nija udara* (distension of abdomen due to endogenous causes). Contrary to this the *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction) and *chidrodara* (abdominal enlargement due to intestinal perforation) caused by injury of intestines due to external factors are regarded as *agantu udara* (distension of abdomen caused due to exogenous causes)[22][22].

Vatodara

Initial morbidity of *vata* caused by aggravated *kapha* during the pathogenesis of *vatodara* indicates that the morbidity of *kapha* is secondary. Thus, this secondary morbidity of *kapha* distinguishes the *vatodara* and *kaphodara*[23] [23-24].

Since the lower part of the abdomen is the normal location of *vata*, distention of the abdomen initially occur in its lower parts.[24] Blackish and reddish discoloration of nails, conjunctiva, mouth and dermis is pathognomonic of morbid *vata*[25]. [25]

Pittodara

In this pathogenesis, the morbidity of *pitta* is most predominant than that of *vata* and *kapha*. It is worth mentioning here that suppression of the *agni* in this context implies the suppression of *dhatvagni*[26] [27].

The primary peritonitis caused by pyogenic gram positive bacteria like streptococci, and pneumococci matches with the symptom of *pittaja udara*. Acute presentation of the illness with rapid progression into prominently exudative ascites justifies the contention of *pittodara*. Microbiology study of ascitic fluid will reveal pathogens and will clinch the diagnosis[27][28]

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Kaphodara

Peritoneal tuberculosis is comparable to *kaphodara*. Chronic perpetuation of the illness with the co-morbidity of the respiratory illness justifies the same. Infection of peritoneum with Mycobacterium tuberculosis also causes peritonitis. Fever, anorexia, weakness, malaise, and weight loss are the initial constitutional manifestations. Abdominal distention then develops either because of partial intestinal obstruction or ascites. Doughy abdomen is regarded as most classic sign of tubercular peritonitis. In most of the cases it is possible to detect the primary focus of infection in the lungs. Abdominal tenderness associates the abdominal pain. Analysis of ascitic fluid confirms exudative ascites.[28][31]

Sannipatodara

Dushyodara is another name of *sannipatodara*. This is not the ninth type of *udara* and the total number of *udara* remains eight[29].

Literally the term *dushya* refers to the pathology of affliction. Since the illness occurs due to the affliction of *rakta*; it is termed as *dushyodara*. Or else, the mutual affliction of *dosha* is characteristic of *sannipatodara* hence is termed as *dushyodara*[30].

Wicked ladies with an intention of subjugating male partners or winning love, likely to offer food mixed with poison treated substances like menstrual blood, body dirt, hair, excreta, urine bone and nails. Person unaware of the mischief of ladies likely to consume the adulterated food offered by them and suffer from *sannipatodara*. Even enemies may practice adulterating the food with poison treated substances. Unknowingly, consuming such food also leads to the *sannipatodara*[31].

Probably the slow poisoning is attempted by the enemies. The poisons having reduced potency due to the act of environmental factors is known as *dushivisha*. The enemies may contaminate the food with such *dushivisha*. Person consuming such contaminated food suffers from *sannipatodara*[32] [32].

Intra-abdominal malignancy spreading into the peritoneum causes malignant ascites. Usually it is the endometrial, colonic, gastric and pancreatic carcinoma, which may progress into peritoneal carcinomatosis. Even extra gastro intestinal malignancies like carcinoma of the breast, melanoma and lung carcinoma can cause peritoneal spread. Characteristically ascites happens in this condition in the absence of portal

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hypertension, tuberculosis, or right heart failure. Diagnostic paracentesis is confirmatory in this condition. More to add, the development of malignant ascites is always indicator of poor prognosis. This peritoneal carcinomatosis presenting with plethora of symptoms that matches with the symptoms pathognomonic of morbid *vata, pitta* and *kapha dosha*, and its prognosis substantiates the consideration of *sannipatodara* in such cases[33][33-34].

Plihodara and *Yakritodara*

The etiology, pathology and treatment of *plihodara* and *yakritodara* are identical. Thus, for the descriptive purposes these two conditions are collectively called as *Yakrita-plihodara*.

Among the above said list of etiological factors; variety of dietary factors like sweet and greasy foods that cause affliction of *rakta dhatu* is the cause of *achyuta plihavriddhi*. All the other etiological factors are of *chyuta plihavriddhi* [34] [35].

The Sanskrit term *chyuta* refers to the act to descend and the *vriddhi* implies abdominal enlargement. Descent of the spleen is said to happen due to the violent jerk that happens during different physical activities. Descended spleen causes abdominal enlargement. Further this is of four types based on causative morbidity of *dosha* as *vataja, pittaja, kaphaja* and *sannipataja*. [35]

In Sanskrit, the word *Achyuta* refers to lack of downward displacement. *Vriddhi* refers to the abdominal enlargement. Put together, the word *achyuta plihavriddhi* refers to the abdominal enlargement due to splenic causes without its descending. The morbidity of the *rakta dhatu* causes enlargement of the spleen which in turn is responsible for the abdominal distension. Thus, the *chyuta* and *achyuta* type of *plihodara* together forms five types of *plihodara*[36] [36].

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[33]

[34] Mansukh S Parmar (2012): A comparative pharmacognostical, physicochemical and pharmacological study of moola and panchanga of Kantakari (Solanum xanthocarpum Schrad. & Wendl.) w.s.r. to its kasahara karma, Department of Dravyaguna Vigyan, IPGT&RA, Jamnagar

[35] Chandrika N Methekar (2012): A comparative pharmacognostical and phyto pharmacological assessment of moola, panchanga of laghu gokshura (Tribulus terrestris Linn.) and Brihat gokshura (Pedalium murex Linn.) w.s.r to its kasahara karma, Department of Dravyaguna Vigyan, IPGT&RA, Jamanagar

[36] Rout AK, Dwivedi RR. A clinical study of Haritaki and Saindhava Lavana in Kaphaja Kasa with special reference to Samyoga Guna. Ayu. 2011 Jul;32(3):357-60. doi: 10.4103/0974-8520.93914. PMID: 22736910; PMCID: PMC3326882.

Febrile illness of mild degree is the symptom of *plihodara*. Habitual consumption of food habits that cause burning sensation leads to the morbidity of *rakta* as well as *pitta dosha*. Morbid *pitta dosha* and *rakta dhatu* cause mild fever. Further loss of appetite is a clinical symptom of *plihodara*. Habitual consumption of *abhishyandi* foods causes morbidity of *kapha* which in turn is responsible for the impairment of *agni*[37] [37-38].

Baddhagudodara

Acute or chronic intestinal obstruction due to variety of causes is comparable to *baddhodara* (enlargement of abdomen due to gastrointestinal obstruction). Sudden development of intestinal obstruction in an otherwise healthy person may be due to strangulation, paralytic ileus, and intussusception. Even the simple of malignant stricture of the colon, diverticulitis and pressure by a tumor can cause obstruction. Impaction of masses of roundworms, too much cellulose like orange peel, hair balls and other foreign substances can also cause intestinal obstruction.

Rare cause of gastro-intestinal obstruction is by the bezoars. The concretions of the foreign materials that are retained in the gastrointestinal tract for long is termed as bezoar. This can happen in all locations from esophagus to anus. The ingestion of fruits and vegetable consisting of indigestible fibers leading concretion of the same in gastrointestinal tract is known as phytobezoar. It is observed that consumption of food articles like apples, grapes, oranges, cherries, raisins, bran, oats, cabbage, potato peels, peanuts, and celery can cause phytobezoar. Also the phytobezoar formed from the excessive consumption of persimmons (Diospyros kaki) is known as diospyrobezoar and is a subtype of phytobezoar. More to add items such as plastic, paper, string, or styrofoam are also known to cause bezoars. The swallowed hair in the gastrointestinal tract can form concretions and is termed as trichobezoar. Medicines getting solidified with the gastrointestinal lumen are known by the name pharmacobezoar. The risk of formation of bezoar is increased with inadequate mastication, missing teeth, or poorly fitting dentures. These remain asymptomatic until they cause obstruction of the gastrointestinal tract.

Clinical presentations include absolute constipation, no passing of the flatus. This is true even after repeated enemata. Abdominal pain initially referred to umbilicus. Eventually the abdominal pain turns into colicky in nature due to strong peristalsis trying to overcome the obstruction. Tenderness is little. Since the beginning the patient will have projectile vomiting. Vomitus consists of food particles initially and then bile follows and finally stercoraceous with fecal odor. Abdominal distention is noticed, more in the flanks in colonic obstruction and will be seen in the central abdomen if, the obstruction is in the intestines. Peristalsis may be visible. Gradually the patient develops the constitutional

[37] Sawant S, Nandgaonkar J A, Gujarathi R H. Efficacy of kantakari maricha leha on kaphaja kasa in children of age group 1 to 5 years. WJPR. 2018 Mar;7(7):1250-55. doi: 10.20959/wjpr20187-11693

symptoms like prostration, thready rapid pulse. Urine is diminished. Obstruction located in proximal intestines may cause tetany [39-41].

Kshatodara

The word *kshatodara* is formed by the component terms *kshata* and *udara*. The Sanskrit term *kshata* refers to the perforation caused by substances like sand particles. *Kshatodara* is caused by perforation of the intestines due entangling of the foreign substances that are consumed along with the food. Thus, the distension of the abdomen caused by the perforation of the intestines is termed as *kshatodara*[38].

Parisravi udara

Parisravi and *udara* are the component terms of *parisraavi udara*. *Parisraavi* is again formed by the verb *sraai* with the addition of the prefix *pari*. The prefix *pari* gives the meaning of extensive from all the sides. The verb *sraavi* refers to the secretion. Thus the term *parisraavi* refers to the pathology of morbid flow or extensive secretion from all sides.

Pathologically this illness is characterized by intestinal contents oozing into the abdomen and the abdominal contents in turn oozing into the rectum. Hence the illness is called as *parisraavi udara*[39].

Chhidrodara

The component terms *chhidra* and *udara* together forms *chhidrodara*. **Chhidra** refers to perforation and *udara* refers to distension of the abdomen. Thus, the illness characterized by the perforation of the intestines is known as *chhidrodara*[40][42-43].

The foreign substances consumed with the food may traverse along the length of intestines without hurting it. At times these foreign substances may traverse across the length and hurt the intestines leading to perforation. Thus, if the foreign substances

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[38] Dighe P M. Efficacy of Samsharkara Churna in Kaphaj Kasa. Ijam. 2013, 4(1), 36-42

[39] Dornala SN, Dornala SS. Clinical efficacy of Bhringarajasava as Naimittika Rasayana in Rajayakshma with special reference to pulmonary tuberculosis. Ayu. 2012 Oct;33(4):523-9. doi: 10.4103/0974-8520.110536. PMID: 23723670; PMCID: PMC3665204.

[40] Ram J, Baghel MS. Clinical efficacy of Vyaghriharitaki Avaleha in the management of chronic bronchitis. Ayu. 2015 Jan-Mar;36(1):50-5. doi: 10.4103/0974-8520.169009. PMID: 26730139; PMCID: PMC4687240.

traverse along the length of the intestines without hurting, then the patient do not suffer from *chhidrodara*.[41]

Foreign substances consumed along with food causes perforation of the intestines. Even consumption of excessive food and yawing with excessive stretching of the body may lead to perforation.[42] The intestines contain liquid chyle consisting of both nutrients and waste. This liquid leaks out of the intestines through the rent caused by the perforation into the space between the abdominal skin and flesh. Note that, fluids also leak into the abdomen in *doshaja udara* but not through the rent, but by the method of diffusion.[43]

The fluid leaked out of the intestines again re-enters into the rectum. Over filled fluid with the space between the skin and viscera may re-enter into the intestines through the end of perforation. Or else the fluid may seep into the rectum. Thus, the rectum gets filled with the undigested food consisting of nutrients and waste which is defecated out[44].

The accumulation of the chyle within the abdomen that does not diffuse into the rectum causes *jalodara*. This *jalodara* of *chhidrodara* is different from the *jalodara*. *Jalodara* as type of *udara* is caused by distinct causes as an independent disease and the fluid accumulates by the process of diffusion. *Jalodara* is a phase in *chhidrodara* and is due to the leakage of fluids form the perforated intestines.[45]

Since the fluid tends to occupy the dependent parts, the accumulation of the chyle in the abdomen causes distention of the lower part of the abdomen below the umbilicus.[46]

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[41] Suhas A. Chaudhary, Patel KS, Kori VK , Rajagopala S. Management of doshika kasa in subacute and chronic stage with Vyaghri haritaki avaleha in children. Ayurpharm Int J Ayur Alli Sci. 2014;3(4):97-111.

[42] Gujarathi RH, Gokhale VM, Tongaonkar JN. Effect of Basti (oil enema) therapy for the management of cough in pertussis. Ayu. 2013 Oct;34(4):397-400. doi: 10.4103/0974-8520.127722. PMID: 24696577; PMCID: PMC3968703.

[43] Subrahmanya NK, Patel KS, Kori VK, Shrikrishna R. Role of Kasahara Dashemani Vati in Kasa and Vyadhikshamatva in children with special reference to recurrent respiratory tract infections. Ayu. 2013 Jul;34(3):281-7. doi: 10.4103/0974-8520.123124. PMID: 24501524; PMCID: PMC3902595.

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[45] Arunadatta, Vagbhata. Sutra Sthana. In: Pt. Harisadashiva Shastri Paradakara Ed., Varanasi: Chaukhambha Sanskrit Sansthan,2010, Pp 956, Pg 516.

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The etiopathogenesis of *chhidrodara* matches with that of secondary peritonitis. Perforation with in any part of gastrointestinal tract leading to spillage of luminal contents into the peritoneal cavity causes peritonitis and is referred as secondary peritonitis. Perforation can happen in conditions like appendicitis, diverticulitis, peptic ulcer, and trauma. More to add hollow organs are more susceptible to athletic injury when they are full of waste and food products leading to peritonitis. The common pathogens causing such peritonitis include Escherichia coli, Streptococcus faecalis, Pseudomonas aeruginosa, Klebsiella mirabilis, Bacteroides fragilis, Clostridium species, and anaerobic streptococci. Also, aseptic peritonitis is possible if sterile bile, digestive juice leak into the peritoneal cavity. In this condition infection is possible later during the course of the illness.

Sudden development of abdominal pain is the initial and typical of any acute diffuse peritonitis. Characteristically it is the constant pain. Pain may be diffuse or referred to the umbilicus. At times the pain may happen at sites corresponding to the site of perforation. Patients usually lie motionless with knees drawn up which prevents stretching of nerve fibers in the peritoneal cavity. Activities like coughing and sneezing that increases the pressure within the peritoneal cavity increases pain. During the coarse, the peritonitis may subside or localize, and accordingly the abdominal pain may show partial remission.

On palpation, abdominal tenderness, voluntary guarding and involuntary abdominal rigidity, and rebound tenderness can be appreciated. Abdominal rigidity is typical and is referred as board like rigidity. This rigidity may be absent in elderly and immune-compromised patients. Hypovolemia (dry mucous membranes, tachycardia, hypotension), nausea fever and vomiting may co exist this initial phase of illness.

Paralytic ileus supervenes in the pathology of peritonitis. Ileus is characterized by diminishing of the bowel sounds. Percussion note becomes tympanitic. Further as the disease advances the tachycardia progressively worsens and temperature gradually falls indicating impending peritoneal shock from bacterial toxemia and septicemia. Investigation may reveal leukocytosis. Free air under the diaphragm may be seen in an upright chest radiograph if a ruptured viscus is the cause.[47]

Jalodara

Udaka in Sanskrit translates as fluid and *udara* refers to the distension of the abdomen, put together the term *udakodara* means distension of the abdomen due to accumulation of the fluid. According to Sanskrit literature, the word *dakodara* is formed by the removal of initial letter u from the word *udakodara*. Thus, formed word *dakodara* also give the same meaning of *udakodara*.[48]

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[47] Tadataka Yamada, textbook of gastroenterology, 5th edition, volume 1, part 2, 2009 Blackwell Publishing. ISBN: pages 3413, chapter 100 2509

[48] Gangadhara, Charak. 3rd part, In: Jadavaji Trikamji Aacharya, Editor. Charak Samhita.1st ed. Varanasi:kaviraja shri narendranathasen gupta; kaviraja shri

Image 02: *Sira janma* in *udara*

300px|thumb

Water intoxication and edema are the two distinct clinical implications of over hydration. Excessive intake of plain water without adequate solutes causes abnormal increase in extracellular fluid with deficient sodium. This in turn causes movement of fluid into the cell to maintain the salt balance. Thus, resulting in cellular edema which in turn causes the clinical manifestation of water intoxication and it is a fatal condition. Contrary to this over hydration with adequate intake of sodium leads to increase in the fluid within the interstitial compartment due to excess of isotonic volume excess. The water does not diffuse into the cells as the solutes hold the water in the interstitial fluid compartment. Thus this will result in the edema. This edema is due to over hydration and is comparable to *jalodara*.

Over hydration is observed in different clinical situations. As fluid supplementation is recommended in patients suffering from gastroenteritis, an excess of fluid intake may lead to over hydration. Identical to this, excessive fluid intake after any of the purification procedure may have similar sequel. Psychogenic polydipsia characterized by compulsive water drinking may sometimes lead to over hydration. This is also true in mentally challenged children. Individuals are likely to take large amount of fluids following long bouts of intensive exercise and will have the similar consequences of over hydration. Marathon runners are susceptible to excessive fluid intake while running and may prove incriminatory. Any physical activity leading to profuse sweating like working in extreme heat or humidity; may be followed by intake of excessive fluid to replace the loss. These situations with excessive fluid supplementation with adequate addition of salt and other solutes lead to edema.[49]

Edema due to isotonic volume excess is characterized by weight gain, dependent edema, pitting edema, engorged neck vein, ascites, pericardial effusion, pleural effusion, increased blood pressure and congestive cardiac failure. [47]

Image03: *Raji janma* in *udara*

200px|thumb

Image 04: *Parivritta nabhi* in *udara*

200px|thumb

Image 05: *Kutilopastha* in *udara*

200px|thumb

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balayichandrasen gupta, ed., 1st Edition, Culcutta , C.K.Sen and company ltd, Pp3828, Pg no 2825

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All types of *udara* are characterized by distension of the abdomen. Accumulation of the fluid in the abdomen is the common pathology in these conditions. But in the initial phases the collection of the fluid in the abdomen is due to the diffusion of chyle. This chyle is little as the impairment of *agni* is less severe. Also the little accumulation of the fluid is not detected clinically. In this state, in the absence of immediate effective treatment; morbid *dosha* tend to obliterate the external body channels that maintain the homeostasis of fluid in the body. The chyle is more liquefied. And more and more fluid is poured into the abdomen causing huge accumulation of the fluid in the abdomen. At this stage, accumulation of the fluid is clinically detected. Accordingly, the *udara roga* is distinguished into three stages. Identification of these stages is important and immediate energetic treatment should be planned lest all *udara* finally land in *jalodara*. Condition of *ajatodaka, piccha* and *jatodaka* are the three stages of *udara* .

The course of primary as well as secondary peritonitis exhibits a typical progression. Initially the peritoneum gets inflamed and is characterized by abdominal pain and associated symptoms. This inflammation of the peritoneum is supervened by paralytic ileus. This paralytic ileus is responsible for the diminishing bowel sounds, gaseous distention of the abdomen and tympanic percussion note. This stage of peritonitis is the *ajatodakavastha* of *udara*.

As the inflammation continues gradually the fluid starts accumulating. The features of gaseous distension are going to be masked by the fluid accumulation. This phase of peritonitis is indicative of *picchavastha* of *udara*.

Further as the fluid accumulates, the patient develops the complete symptoms of ascites that include horse shoe dullness, shifting dullness and fluid thrill. This stage of peritonitis is considered as *jatodakavastha* of *udara*[50] [48-49].

Current Clinical Management

Type	Medicine	Dosage	Time	*Anupana*
Vata dominant	*Dashamula kwatha*	20-40 ml	*Apana kala* (between meals)	Water
	Surya Kshara	800-1200 mg	Morning	Water
Pitta dominant	*Suvarna Shekhara*	50-100 mg	*Apana kala*	Water
	Apamarga Kshara	800-1200 mg	Morning	Water
Kapha dominant	*Arogyavardhini*	250-500 mg	Morning	Milk

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Type	Medicine	Dosage	Time	*Anupana*
	Vajra Kshara	800-1200 mg	Morning	Honey
Yakritodara-Plihodara	*Tamra Kalpa*	200-800 mg	Morning	Honey
	Gomutra	50-100 ml	Morning	Honey
Tridoshaja	*Suvarna Vasanta*	200-400 mg	*Apana Kala*	Honey
	Kumari Asava	10-20 ml	*Apana Kala*	Water
	Bhallatakasava	5-10 ml	*Samana Kala*	Water
Chhidrodara	Surgery	-	-	-

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Arsha Chikitsa

Chikitsa Sthana Chapter 14. Management of Arsha (Hemorrhoids) Abstract

This chapter of Chikitsa Sthana exclusively deals with the treatment of *guda arsha* (piles/hemorrhoids). Congenital and acquired types, their causes, clinical features of *dosha* dominance and management are elaborated. The usual treatment of hemorrhoids is surgical, but if proper treatment is received it can be best managed with medicinal treatment. The disease *arsha* is mentioned in the *Ashtomahagada* (group of eight diseases that are difficult to cure). Recurrence rate of hemorrhoids is high, even after surgical intervention. Sushruta has mentioned that any disease, if can be cured with the medicine is not required to be treated with *shodhana* and *shastrakarma* (surgical intervention). So, every attempt should be made to treat hemorrhoids with medicinal treatment, diet and lifestyle changes. Different medicinal formulations for conservative management and local applications, soothing therapy, sitz bath, fumigation, and sprinkling with the herbs are some of the modes of treatment prescribed to relieve the local inflammation, bleeding and maintain the peri-anal hygiene to control the disease. The principal of treatment is to avoid the *nidana* (causative factors), with diet being one of them. Digestive power of the person should be strong, which can be maintained with the consumption of different types of thin and thick gruels. *Anuvasana basti* is used for management of constipation, the root cause of *arsha*. *Raktamokshana* (bloodletting), in cases of vitiation of *rakta*, is advised. Finally, it is evident that treatment of hemorrhoids is multifocal and no single modality is effective including surgery.

Keywords: *Arsha, anuvasana basti, raktamokshana,* hemorrhoids, *shodhana chikitsa*, soothing therapy, sitz bath, fumigation, *asava, arishta, churna, vati, pichcha basti*

Introduction

This chapter is followed by *udara roga* because the causative factors for both the diseases are similar like vitiation of *tridosha*. Both the diseases are related to the same system i.e. gastrointestinal tract. Further, *arsha* is one of the causative factors of *udara roga* (*Boddhagudedara*- intestinal obstruction) Therefore the chapter dealing with *arshas* (hemorrhoids) follows the chapter on the treatment of *udara* (obstinate abdominal disorders).

The chapter describes types of *arsha* (such as congenital or acquired), sites of manifestation other than the ano-rectal region, *doshic* signs and symptoms, etio-pathogenosis, etiology of the *doshaja arsha*, and prognosis along with the symptoms of curable and incurable hemorrhoids. Hemorrhoids can be *shushka* (dry or non-bleeding) and *sravi* (wet or bleeding) with different modes of treatment for each of these. In the bleeding type hemostatic management is essential while in non- bleeding type hemostatic treatment is not needed.

The dry hemorrhoids can be correlated with the external hemorrhoids where protrusion of mucosal folds occur, without bleeding. Local treatment includes, fomentation, sitz bath, sprinkling, smearing and fumigation and topical medicament. The need of proper hygiene of the peri-anal area is important. *Raktamokshana* (bloodletting) was advised as one of the para-surgical procedure and in cases of vitiation of *rakta* and predominance of *pitta dosha*. Oral intake of the herbal powders, *takraarishta, abhayaarishta, dantyaarishta, phalaarishta* are described along with their method of preparation. In *pathya* the recipes like thick gruel, curd, buttermilk, leafy vegetables for vegetarian and meat as well as meat soup for non-vegetarian was advised in cases of constipated bowel. It proves that along with the other causative factors constipation is an important cause. The role of *haritaki* with jaggery is one of the requirements for *deepana* and *pachana* because the cause of *arsha* is depressed digestive power. The other recipes like *ghrita,* preparations like *pippalyadi ghrita, chavyadi ghrita, nagaradi ghrita* in constipated patients. The *anuvasana basti* is advisable with medicated *taila* in the management of dry or external hemorrhoids.

The wet hemorrhoids have the predominance of *kapha* along with *vata* and can be correlated with internal hemorrhoids which are usually bleeding in nature. The line of treatment as per predominance of *vata* or *kapha* has been described. In initial stage the bleeding should not be stopped as the vitiated blood should be let out. Later on *kutajadi rasakriya* for hemostatis, thick and thin gruel remedies were explained. Cooling therapy, sprinkling therapy with different herbal preparations, warm and cold water sitz bath was advised in the cases of bleeding. Recipes of curds and rice in the diet are also recommended. For local treatment external application of cold leaves, soothing ointment, rubbing recipes and topical application in the bleeding hemorrhoids are described.

Sanskrit text, Transliteration and English Translation

अथातोऽर्शश्चिकित्सितं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athāto’rśaścikitsitaṃ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātreyaḥ||2||

athAto~arshashcikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Arsha chikitsa” (Management of hemorrhoids). Thus said Lord Atreya. [1-2]

आसीनं मुनिमव्यग्रं कृतजाप्यं कृतक्षणम्|

पृष्टवानर्शसां युक्तमग्निवेशः पुनर्वसुम्||३||

प्रकोप हेतुं संस्थानं स्थानं लिङ्गं चिकित्सितम्|

साध्यासाध्य विभागं च तस्मै तन्मुनिरब्रवीत्॥४॥

āsīnaṃ munimavyagraṃ kṛtajāpyaṃ kṛtakṣaṇam|

pṛṣṭavānarśasāṃ yuktamagniveśaḥ punarvasum||3||

prakopa hetuṃ saṃsthānaṃ sthānaṃ liṅgaṃ cikitsitam|

sādhyāsādhya vibhāgaṃ ca tasmai tanmunirabravīt||4||

AsInaM munimavyagraM kRutajApyaM kRutakShaNam|

pRuShTavAnarshasAM yuktamagniveshaH [1] punarvasum||3||

prakopahetuM saMsthAnaM sthAnaM li~ggaM cikitsitam|

sAdhyAsAdhyavibhAgaM ca tasmai tanmunirabravIt||4||

To Punarvasu (Lord Atreya), who was in calm pose after having completed his religious rituals, Agnivesha inquired about the etiology, aggravating factors, shape, size, location, clinical features, treatment and prognosis of *arsha* (hemorrhoids). Then Lord Atreya responded. [3-4]

Types of hemorrhoids

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, अर्शांसीत्यधिमांसविकाराः||५||

iha khalvagniveśa! dvividhānyarśāṃsi- kānicit sahajāni, kānicijjātasyottarakālajāni|

tatra bījaṃ gudavali bījopa taptamāyatanamarśasāṃ sahajānām|

tatra dvividho bījopataptau hetuḥ- mātāpitrorapacāraḥ, pūrvakṛtaṃ ca karma; tathā'nyeṣāmapi sahajānāṃ vikārāṇām|

tatra sahajāni saha jātāni śarīreṇa, arśāṃsītyadhimāṃsavikārāḥ||5||

iha khalvagnivesha! dvividhAnyarshAMsi- kAnicit sahajAni, kAnicijjAtasyottarakAlajAni|

tatra bIjaM gudavalibIjopataptamAyatanamarshasAM sahajAnAm|

tatra dvividho bIjopataptau hetuH- mAtApitrorapacAraH, pUrvakRutaM ca karma; tathA~anyeShAmapisahajAnAM vikArANAm|

tatra sahajAni saha jAtAni sharIreNa, arshAMsItyadhimAMsavikArAH||5||

O Agnivesha!, The *arsha* is of two types:

1. Congenital
2. Acquired (manifested after the birth).

Congenital hemorrhoids are caused by the vitiation of the *beeja dosha* (deformity in sperm and ovum), specially the part of the anal canal or anal sphincters. This vitiation of the *beeja dosha* is caused by two groups of factors:

1. The wrong diet and regimen of parents (father/mother)
2. The sinful acts of the past life of individuals.

These two categories of causative factors are also responsible for all the other congenital disorders in the human body. *Sahaja* means the disorder which is manifested along with the appearance of the body parts since birth. *Arsha* (hemorrhoids) is characterized by morbid growth in the muscle tissue. [5]

Locations of hemorrhoids

सर्वेषां चार्शसां क्षेत्रं- गुदस्यार्ध पञ्चमाङ्गुलावकाशे त्रिभागान्तरास्तिस्रो गुदवलयः क्षेत्रमिति; केचित्तु भूयांसमेव देशमुपदिशन्त्यर्शसां- शिश्नमपत्यपथं गल तालु मुख नासिका कर्णाक्षि वर्त्मानि त्वक् चेति|

तदस्त्यधि मांस देशतया, गुदवलिजानां त्वर्शांसीति सञ्ज्ञा तन्त्रेऽस्मिन्|

सर्वेषां चार्शसामधिष्ठानं- मेदो मांसं त्वक् च||६||

sarveṣāṃ cārśasāṃ kṣetraṃ- gudasyārdha pañcamāṅgulāvakāśe tribhāgāntarāstisro gudavalayaḥ kṣetramiti; kecittu bhūyāṃsameva deśamupadiśantyarśasāṃ- śiśnamapatyapathaṃ gala tālu mukha nāsikā karṇākṣi vartmāni tvak ceti|

tadastyadhi māṃsa deśatayā, gudavalijānāṃ tvarśāṃsīti sañjñā tantre’smin|

sarveṣāṃ cārśasāmadhiṣṭhānaṃ- medo māṃsaṃ tvak ca||6||

sarveShAM cArshasAM kShetraM- gudasyArdhapa$_{jcamA}$ggulAvakAshe tribhAgAntarAstisro gudavalayaHkShetramiti; kecittu bhUyAMsameva deshamupadishantyarshasAM- shishnamapatyapathaMgalatAlumukhanAsikAkarNAkShivartmAni tvak ceti|

tadastyadhimAMsadeshatayA, gudavalijAnAM [1] tvarshAMsIti sa$_{jj}$jA tantre~asmin|

sarveShAM cArshasAmadhiShThAnaM- medo mAMsaM tvak ca||6||

The hemorrhoids are located in the space of four and half *angulas* (or approximately 8-10 cm) in the lower part of rectum and anal canal. This area has three sphincters dividing the space into three parts (*guda vali*). There are other locations of *arshas* (hemorrhoids) in the body in which excessive and unnatural growth of the muscle tissue also takes place, such as, pudendum, female genital tract, throat, palate, mouth, nose, ears, eyelids and skins. However, in this chapter the *arsha* occurring in the anal region are only considered as *arsha* (hemorrhoids). The *adhishthana* (involved morbid tissue

elements) of all the types of *arsha* are *medas* (fatty tissue), *mamsa* (muscular tissue) and *tvaka* (skin and mucous membrane). [6]

Forms of congenital hemorrhoids

तत्र सहजान्यर्शांसि कानिचिदणूनि, कानिचिन्महान्ति, कानिचिद्दीर्घाणि, कानिचिद्ध्रस्वानि, कानिचिद्वृत्तानि, कानिचिद्विषमविसृतानि, कानिचिदन्तःकुटिलानि, कानिचिद्बहिःकुटिलानि, कानिचिज्जटिलानि, कानिचिदन्तर्मुखानि, यथास्वं दोषानुबन्धवर्णानि||७||

tatra sahajānyarśāṃsi kānicidaṇūni, kānicinmahānti, kāniciddīrghāṇi, kāniciddhrasvāni, kānicidvṛttāni, kānicidviṣamavisṛtāni, kānicidantaḥkuṭilāni, kānicidbahiḥkuṭilāni, kānicijjaṭilāni, kānicidantarmukhāni, yathāsvaṃ doṣānubandhavarṇāni||7||

tatra sahajAnyarshAMsi kAnicidaNUni, kAnicinmahAnti, kAniciddIrghANi, kAniciddhrasvAni, kAnicidvRuttAni,kAnicidviShamavisRutAni, kAnicidantaHkuTilAni, kAnicidbahiHkuTilAni, kAnicijjaTilAni,kAnicidantarmukhAni, yathAsvaM doShAnubandhavarNAni||7||

Among the congenital hemorrhoids, 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 characteristics or forms are as per the *doshas* involved in their formation. [7]

Signs and symptoms of congenital hemorrhoids

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 तिक्ताम्लोद्गारः, 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 पित्तश्लेष्माणौ च प्रकोपयति, एते सर्व एव प्रकुपिताः पञ्च वायवः पित्तश्लेष्माणौ चार्शसमभिद्रवन्त एतान् विकारानुपजनयन्ति; इत्युक्तानि सहजान्यर्शांसि||८||

tairupahato janma prabhṛti bhavatyatikṛśo vivarṇaḥ kṣāmo dīnaḥ pracura vibaddha vāta mūtra purīṣaḥ śarkarāśmarīmān, tathā'niyatavibaddhamuktapakvāmaśuṣkabhinnavarcā antarā'ntarā śveta pāṇḍu harita pīta raktāruṇa tanu sāndra picchila kuṇapagandhyāma purīṣopaveśī, nābhi basti vaṅkṣaṇoddeśe 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||

tairupahato janmaprabhRuti bhavatyatikRusho vivarNaH kShAmo dInaHpracuravibaddhavAtamUtrapurIShaH sharkarAshmarImAn,tathA~aniyatavibaddhamuktapakvAmashuShkabhinnavarcA antarA$_{antarAshvetapANDuharitapItaraktAruNatanusAndrapicchilakuNapagandhyAmapurIShopaveshI,nAbhibastiva}$gkShaNoddeshe pracuraparikartikAnvitaH,sagudashUlapravAhikAparihArShapramehaprasaktaviShTambhAntrakUjodAvartaH Rudayendriyopalepa Hpracuravibaddhatiktāmlodgāraḥ, sudurbalaH, sudurbalāgniḥ, alpashukraH, krodhano,duHkhopacArashIlaH,kAsashvAsatamakatRuShNAhRullAsacchardyarocakAvipAkapInasakShavathuparItaH, taimirikaH,shiraHshUlI, kShAmabhinnasannasaktajarjarasvaraH, karNarogI, shUnapANipAdavadanAkShikUTaH,sajvaraH, sA~ggamardaH, sarvaparvAsthishUlI ca, antarA~antarApArshvakukShibastihRudayapRuShThatrikagrahopataptaH, pradhyAnaparaH, paramAlasashceti;janmaprabhRutyasya gudajairAvRuto mArgoparodhAdvAyurapAnaH [1] pratyArohansamAnavyAnaprANodAnAn pittashleShmANau ca prakopayati, ete sarva eva prakupitAH pa~jca vAyavaHpittashleShmANau cArshasamabhidravanta etAn vikArAnupajanayanti; ityuktAni sahajAnyarshAMsi||8||

The person suffering with congenital hemorrhoids has the following signs and symptoms:

1. Right from the birth he is lean and thin, pale, emaciated, weak, excessive or obstructed flatus, urine and stool. He has gravels and stone in the urinary system.
2. Irregular bowel habit- sometimes constipation and sometimes normal; sometimes stool is pakva (free from ama) and sometimes it is associated with ama (mucus or products of improper digestion); sometimes stool is dry and sometimes it is liquid.
3. The stool color differs, having white, pale yellow, green, yellow, red, thin, dense, slimy, having bad odor like dead tissue and associated with ama.
4. The patient suffers from severe colicky pain in umbilicus, region of urinary bladder, pelvic region and anus.
5. Patient suffers from dysentery, horripilation, prameha (obstinate urinary disorders including diabetes), constipation, gurgling sound in the intestine, abdominal distension and a feeling of covering on the heart and the sense organs.
6. Patient gets excessive eructation associated with bitter and sour taste, extreme weakness, weak digestive power; he has very little semen; he is irritable and is difficult to treat.

7. He has frequent cough, dyspnea, bronchial asthma, morbid thirst, nausea, vomiting, anorexia, indigestion, chronic rhinitis and sneezing.
8. He gets fits of fainting and headache; his voice is weak, broken, of low pitch, impeded and has hoarseness.
9. He may suffer from ear diseases, gets swelling around the eyes, suffers from fever, malaise and pain in all the joints and bones.
10. Patient gets stiffness in chest, abdomen, region of urinary bladder, cardiac region, back and lumber region.
11. He has persistent giddiness and is extremely lazy.
12. Right from the birth, his apana vayu gets obstructed by the hemorrhoid-mass and moves upwards leading to aggravation of samana vayu, vyana vayu, prana vayu, udana vayu, pitta and kapha. When all these five types of vata, pitta and kapha get aggravated the individual suffers from above mentioned morbidities of congenital hemorrhoids.[8]

Etiology and pathogenesis of acquired arsha (hemorrhoids)

अत ऊर्ध्वं जातस्योत्तरकालजानि व्याख्यास्यामः- गुरु मधुर शीताभिष्यन्दि विदाहि विरुद्धाजीर्ण प्रमिताशना सात्म्य भोजनाद्गव्य मात्स्य वाराह माहिषा जाविक पिशित भक्षणात् कृश शुष्क पूतिमांस पैष्टिक परमान्न क्षीर दधि मण्ड तिलगुड विकृति सेवनान्माषयूषेक्षुरस पिण्याक पिण्डालुक शुष्क शाक-शुक्तल 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 स्नेहपानादसंशोधनाद्बस्तिकर्म विभ्रमाद व्यायामाद व्यवायाद्दिवास्वप्नात् सुख शयनासन स्थान सेवनाच्चोपहताग्नेर्मलोपचयो भवत्यतिमात्रं, तथोत्कटक विषम कठिनासनसेवनादुद्भ्रान्तयानोष्ट्रयानादति व्यवायाद्बस्तिनेत्रा सम्यक्प्रणिधानाद्गुदक्षणनाद भीक्ष्णं शीताम्बु संस्पर्शाच्चेललोष्ट तृणादि घर्षणात् प्रतताति निर्वाहणाद्वातमूत्रपुरीषवेगोदीरणात् समुदीर्ण वेग विनिग्रहात् स्त्रीणां चामगर्भभ्रंशाद्गर्भोत्पीडनाद्विषमप्रसूतिभिश्च प्रकुपितो वायुरपानस्तं मलमुपचितमधोगमासाद्य गुदवलिष्वाधत्ते, ततस्तास्वर्शांसि प्रादुर्भवन्ति||९||

ata ūrdhvaṃ jātasyottarakālajāni vyākhyāsyāmaḥ- guru madhura śītābhiṣyandi vidāhi viruddhājīrṇa pramitāśanāsātmyabhojanādgavyamātsya vārāha māhiṣājāvika piśita bhakṣaṇāt kṛśa śuṣka pūtimāṃsa paiṣṭika paramānna kṣīra dadhi maṇḍa tilaguḍa vikṛti sevanānmāṣayūṣekṣurasa piṇyāka piṇḍāluka śuṣka śāka- śuktalaśunakilāṭa takra piṇḍaka bisa mṛṇāla śālūka krauñcādana kaśeruka śṛṅgāṭakatarūṭa virūḍha navaśūkaśamī- dhānyāmamūlakopayogādguruphalaśāka rāga haritakamardakavasāśiraspadaparyuṣitapūtiśītasaṅkīrṇānnābhyavahārānmanda-kātikrāntamadyapānādvyāpannagurusalilapānādatisnehapānādasaṃśodhanādbastikar mavibhramādavyāyāmādavyavāyāddivāsvapnāt sukhaśayanāsanasthānasevanāccopahatāgnermalopacayo bhavatyatimātraṃ, tathotkaṭakaviṣamakaṭhināsanasevanādudbhrāntayānoṣṭrayānādati vyavāyādbastinetrā samyakpraṇidhānādgudakṣaṇanādabhīkṣṇaṃ śītāmbu saṃsparśāccelaloṣṭa tṛṇādi gharṣaṇāt pratatāti nirvāhaṇādvātamūtrapurīṣavegodīraṇāt samudīrṇavegavinigrahāt strīṇāṃ cāmagarbhabhraṃśādgarbhotpīḍanādviṣamaprasūtibhiśca prakupito

vāyurapānastaṃ malamupacitamadhogamāsādya gudavaliṣvādhatte, tatastāsvarśāṃsi prādurbhavanti||9||

ata UrdhvaM jAtasyottarakAlajAni vyAkhyAsyAmaH-gurumadhurashItAbhiShyandividAhiviruddhAjIrNapramitAshanAsAtmyabhojanAdgavyamAtsyavArAhamAhiShAjAvikapishitAbhakShaNAtkRushashu-ShkapUtimAMsapaiShTikaparamAnnakShIradadhimaNDatilaguDavikRutisevanAnmASahayUShekShurasapiNyAkapiNDAlukashuShkashAka-shuktalashunakilATatakrapiNDakabisamRuNAlashAlUkakrau$_{jcAdanakasherukashRu}$ggATakatarUTavirUDhanavashUkashamI-dhAnyAmamUlakopayogAdguruphalashAkarAgaharitakamardakavasAshiraspadaparyuShitapUtishItasa~gkIrNAnnAbhyavahArAnmanda-kAtikrAntamadyapAnAdvyApannagurusalilapAnAdatisnehapAnAdasaMshodhanAdbastikarmavibhramAdavyAyAmAdavyavAyAddivAsvapnAtsukhashayanAsanasth- AnasevanAccopahatAgnermalopacayo bhavatyatimAtraM,tathotkaTakaviShamakaThinAsanasevanAdudbhrAntayAnoShTrayAnAdativyavAyAdbastinetrAsamyakpraNidhAnAdguda-kShaNanAdabhIkShNaMshItAmbusaMsparshAccelaloShTatRuNAdigharShaNAtpratatAtinirvAhaNAdvAtamUtrapurIShavegodIraNAt samudIrNavegavinigrahAtstrINAMcAmagarbhabhraMshAdgarbhotpIDanAdviShamaprasUtibhishca prakupito vAyurapAnastaM malamupacitamadhogamAsAdya gudavaliShvAdhatte,tatastAsvarshAMsi prAdurbhavanti||9||

The causes of acquired hemorrhoids : In a person whose power of digestion is afflicted, mala (waste products) gets accumulated in excess due to the following reasons:

1. Intake of heavy, sweet, cold, abhishyandi (food that causes obstruction in the channels of circulation), vidahi (that causes burning sensation) and viruddha (mutually contra¬dictory) food; intake of food before the previous meal is digested; intake of a small quantity of food; and intake of unwholesome food;
2. Excessive intake of the meats of cattle, fish, pig, buffalo, goat and sheep;
3. Meat of emaciated animals, dried meat and putrefied meat.
4. Excessive intake of pastries, paramanna (preparation of milk, rice and sugar), milk, dadhimanda (whey), preparations of sesame seed and jaggery-products;
5. Excessive intake of masha, sugarcane juice, oil cake, pindaluka, dry vegetables, vinegar, garlic, kilat (cream of milk) takra-pindaka (cream of curd), bisa (thick lotus stalk), naktamala (thin lotus stalk) shaluka, kraunchodana, kasheruka, shringataka, tarut, germinated corns and pulses, freshly harvested corns and cereals and tender radish;
6. Intake of heavy fruits, vegetables, pickles, hantaka (uncooked vegetables), 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).
7. Intake of mandaka (immature curds) and wrongly (excess) fermented wines.
8. Drinking of polluted and heavy water, excess intake of sneha (oleation therapy), non-use of panchakarma (elimination therapies), improper basti karma (enema therapy)

9. Lack of exercise, avayaya (lack of sexual activity) or adhivayaya (excess sexual activity), sleep during day time; and habits to pleasant beds, seats and location.

Similarly, the 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 sexual act;
4. Improper insertion of enema nozzle and frequent injury in the anal region.
5. Frequent application of cold water.
6. Use of rags, clods of grass, etc. for rubbing the anus
7. Continued and excessive strain
8. Forcible attempts for passing flatus, urine and stool
9. Suppression of natural urges
10. Miscarriage, pressure of the pregnant uterus and abnormal delivery in the case of women.

The apana vayu aggravated by the above mentioned factors, brings down the accumulated waste products and so afflicts the anal sphincters and leads to acquired type of hemorrhoids. [9]

Shapes of the arsha (hemorrhoids)

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 piṇḍiṭiṇṭikera kebuka tinduka karkandhu kākaṇantikā bimbī badara karīrodumbara- kharjūra jāmbava gostanāṅguṣṭha kaśeru śṛṅgāṭaka śṛṅgīdakṣa śikhi śukatuṇḍa jihvā padmamukulakarṇikā saṃsthānāni sāmānyādvāta pitta kapha prabalāni||10||

sarShapamasUramAShamudgamakuShThakayavakalAyapiNDiTiNTikerakebukatindukakarkandhukAkaNantikAbimbIbadarakarIrodumbara-kharjUrajAmbavagostanA$_{gguShThakasherushRu}$ggATakashRu~ggIdakShashikhishukatuNDajihvApadmamukulakarNikAsaMsthAnAnisAmAnyAdvAtapittakaphaprabalAni||10||

Hemorrhoids have different shapes and resemble mustard, masura, masha, mudga, kushtaka (Saussurea lappa CB. Clarke), yava (barley), kalaya (green pea), pindi, tundikeri (fruit of karira), kebuka, tinduka, karkandhu, kakanantika, bimbi badara, karira, udumbara (Ficus racemosa Linn), kharjura (Phoenix dactylifera) jambu (Syzygium cuminii (Linn.)), gostana (cow's breast), thumb, kasheruka, shringataka, shringi, beaks or tongues of a fowl, a peacock or a parrot, and buds of lotus or karyika. All above mentioned shapes are in general the characteristic shapes of hemorrhoids caused by excessive aggravation of vata, pitta and kapha. [10]

Signs and symptoms of vataja arsha

तेषामयं विशेषः- शुष्कम्लान कठिन परुष रूक्ष श्यावानि, तीक्ष्णाग्राणि, वक्राणि, स्फुटित मुखानि, विषम विसृतानि, शूलाक्षेपतोदस्फुरण चिमिचिमासंहर्ष परीतानि, स्निग्धोष्णोपशयानि, प्रवाहिका ध्मान शिश्न वृषण बस्ति वङ्क्षण हृद्ग्रहाङ्गमर्द हृदय द्रव प्रबलानि, प्रतत विबद्ध वात मूत्र वर्चांसि, 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 वातोल्बणान्यर्शांसीति विद्यात्||११||

teṣāmayaṃ viśeṣaḥ- śuṣkamlāna kaṭhina paruṣa rūkṣa śyāvāni, tīkṣṇāgrāṇi, vakrāṇi, sphuṭita mukhāni, viṣama visṛtāni, śūlākṣepatodasphuraṇa cimicimāsaṃharṣaparītāni, snigdhoṣṇopaśayāni, pravāhikā dhmāna śiśna vṛṣaṇa basti vaṅkṣaṇa hṛdgrahāṅgamarda hṛdaya drava prabalāni, pratata vibaddha vāta mūtra varcāṃsi, ūru kaṭī pṛṣṭha trika pārśva kukṣi basti śūla śiro'bhitāpa kṣavathūdgāra pratiśyāya kāsodāvartāyāma śoṣa śotha- mūrcchārocaka mukhavairasya taimirya kaṇḍū nāsā karṇa śaṅkha śūla svaropaghātakarāṇi, śyāvāruṇa paruṣa nakha nayana vadana tvaṅmūtra purīṣasya vātolbaṇānyarśāṃsīti vidyāt||11||

teShAmayaM visheShaH- shuShkamlAnakaThinaparuSharUkShashyAvAni, tIkShNAgrANi, vakrANi, sphuTitamukhAni,viShamavisRutAni, shUlAkShepatodasphuraNacimicimAsaMharShaparItAni, snigdhoShNopashayAni,pravAhikAdhmAnashishnavRuShaNabastiva$_{gkShaNahRudgrahA}$ggam ardahRudayadravaprabalAni,pratatavibaddhavAtamUtravarcAMsi,UrukaTIpRuShThatrik apArshvakukShibastishUlashiro$_{abhitApakShavathUdgArapratishyAyakAsodAvartAyAmashoShashotha-mUrcchArocakamukh avairasyataimiryakaNDUnAsAkarNasha}$gkhashUlasvaropaghAtakarANi,shyAvAruNaparuShanakhanaya navadanatva~gmUtrapurIShasya vAtolbaNAnyarshAMsIti vidyAt||11||

Hemorrhoids caused by the predominance of aggravated vata:

1. The mass of hemorrhoids is dry, wrinkled, hard, rough, ununctuous and greyish in color; these masses have sharp tips; these are curved and with cracks on the surface; and these are spread irregularly.
2. The mass of hemorrhoids is associated with pain, cramps toda (piercing pain), itching, numbness and tingling sensation in excess.
3. Unctuous and hot things give relief in this condition.
4. The patient suffers from dysentery, abdominal distension and stiffness of genitals, testicles, urinary bladder, pelvis and cardiac region; he also suffers from malaise and palpitation in excess.
5. His flatus, urine and stool are constantly obstructed.
6. He suffers from pain in thighs, lumber region, back, trika (sacral region), parshva (sides of the chest), kukshi (sides of the abdomen) and in basti (urinary bladder)
7. He gets heat sensation in the head and suffers from, sneezing, eructation, coryza, cough, udavarta (mis-peristalsis), lethargy, edema, fainting, anorexia, distaste in mouth, timira (impairment of vision) itching, pain in the nose, ears and temporal region, and impairment of the voice.

8. Greyish, reddishness and roughness of nails, eyes, face, skin, urine and stool. [11]

Etiology of vataja arsha hemorrhoids

भवतश्चात्र- कषाय कटु तिक्तानि रूक्ष 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| pramitālpāśanaṃ tīkṣṇa madya maithuna sevanam||12|| laṅghanaṃ deśakālau ca śītau vyāyāmakarma ca| śoko vātātapasparśo heturvātārśasāṃ mataḥ||13|| bhavatashcAtra- kaShAyakaTutiktAni rUkShashItalaghUni ca| pramitAlpAshanaM tIkShNamadyamaithunasevanam||12|| la~gghanaM deshakAlau ca shItau vyAyAmakarma ca| shoko vAtAtapasparsho heturvAtArshasAM mataH||13||

The causes of vataja arsha are as follow.

1. Habitual intake of astringent, pungent, bitter, ununctuous, cold and light food;
2. Habitual intake of pramitashana (food measured in extremely small quantities), intake of less quantity of food, intake of excess alcoholic drinks and indulgence in sexual acts.
3. Fasting, living in cold country and cold season, physical exercise, grief and exposure to sun and wind. [12-13]

Signs and symptoms of pittaja arsha

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 वर्चांसि, पीत विस्रगन्धि प्रचुर विण्मूत्राणि, पिपासा ज्वर तमक सम्मोह भोजन द्वेषकराणि पीत नख नयन त्वङ्मूत्र पुरीषस्य पित्तोल्बणान्यर्शांसीति विद्यात्||१४||

mṛdu śithila sukumārāṇya 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 viṇmūtrāṇi, pipāsā jvara tamaka sammoha bhojana dveṣakarāṇi pīta nakha nayana tvaṅmūtra purīṣasya pittolbaṇānyarśāṃsīti vidyāt||14||

mRudushithilasukumArANyasparshasahAni, raktapItanIlakRuShNAni, svedopakledabahulAni,visragandhitanupItaraktasrAvINi [1] , rudhiravahAni, dAhakaNDUshUlanistodapAkavanti, shItopashayAni,sambhinnapItaharitavarcAMsi, pItavisragandhipracuraviNmUtrANi,pipAsAjvaratamakasammohabhojanadveShakarANi pItanakhanayanatva~gmUtrapurIShasyapittolbaNAnyarshAMsIti vidyAt||14||

The following are the signs and symptoms of Pittaja Arshas:

1. The pile mass is soft, flabby, delicate and tender to touch
2. The color of hemorrhoids is red, yellow, blue or black
3. The hemorrhoids is associated with excessive sweating and sticky discharge

4. The discharge from the hemorrhoids mass is visra (smelling like raw-meat), thin, yellow or red
5. There is bleeding from the hemorrhoids
6. The hemorrhoids are associated with burning sensation, itching, pain, pricking pain and suppuration.
7. Cold things relief the symptoms
8. The stool of the patient is loose, yellow or green
9. The urine and stool are voided in large quantities, yellow in colour and the smell is like raw meat.
10. The patient suffers from morbid thirst, fever, asthma, fainting and disliking for foods
11. The nails, eyes, skin, urine and stool become yellow in color. [14]

Etiology of pittaja arsha

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 kālāvaśiśirau krodho madyamasūyanam||15|| vidāhi tīkṣṇamuṣṇaṃ ca sarvaṃ pānānnabheṣajam| pittolbaṇānāṃ vijñeyaḥ prakope heturarśasām||16|| bhavatashcAtra-kaTUShNalavaNakShAravyAyAmAgnyAtapaprabhAH [2] | deshakAlAvashishirau krodho madyamasUyanam||15|| vidAhi tIkShNamuShNaM ca sarvaM pAnAnnabheShajam| pittolbaNAnAM vij~jeyaH prakope heturarshasAm||16||

The causes of pittaja arsha are as follow:

1. Intake of pungent, hot, salty and alkaline food,
2. excess exercise and exposure to the heat of fire and Sun
3. Living in a place and season which are not cold, intake of alcohol and envy;
4. Intake of drinks, food and drugs having vidahi (causing burning sensation), sharp and hot properties. [15-16]

Signs and symptoms of kaphaja arsha

तत्र यानि प्रमाणवन्ति, उपचितानि, श्लक्ष्णानि, स्पर्शसहानि, स्निग्ध श्वेत पाण्डु पिच्छिलानि, स्तब्धानि, गुरूणि, स्तिमितानि, सुप्त सुप्तानि, स्थिर श्वयथूनि, कण्डू बहुलानि, बहुप्रतत पिञ्जर श्वेतरक्त पिच्छा स्रावीणि, गुरु पिच्छिल श्वेत मूत्र पुरीषाणि, रूक्षोष्णोपशयानि, प्रवाहिकातिमात्रोत्थानवड्क्षणानाहवन्ति, परिकर्तिका हृल्लास 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 त्वड्मूत्रपुरीषस्य श्लेष्मोल्बणान्यर्शांसीति विद्यात्||१७||

tatra yāni pramāṇavanti, 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, pravāhikātimātrotthānavaṅkṣaṇānāhavanti, parikartikā hṛllāsa niṣṭhīvikā kāsārocaka pratiśyāya gaurava cchardi mūtrakṛcchra śoṣa śotha- pāṇḍu roga śītajvarāśmarī śarkarā hṛdayendriyopalepāsya mādhurya pramehakarāṇi, dīrghakālānubandhīni, atimātramagnimārdava klaibyakarāṇi, āma vikāra prabalāni, śukla nakha nayana vadana tvaṅmūtrapurīṣasya śleṣmolbaṇānyarśāṃsīti vidyāt||17||

tatra yAni pramANavanti, upacitAni, shlakShNAni, sparshasahAni [3] , snigdhashvetapANDupicchilAni,stabdhAni, gurUNi, stimitAni, suptasuptAni, sthirashvayathUni, kaNDUbahulAni,bahupratatapi~jjarashvetaraktapicchAsrAvINi, gurupicchilashvetamUtrapurIShANi,rUkShoShNopashayAni, pravAhikAtimAtrotthAnava~gkShaNAnAhavanti,parikartikAhRullAsaniShThIvikAkAsArocakapratishyAyagauravacchardimUtrakRucchrashoShashotha-pANDurogashItajvarAshmarIsharkarAhRudayendriyopalepAsyamAdhuryapramehakarANi,dIrghakAlAnubandhIni [4] , atimAtramagnimArdavaklaibyakarANi, AmavikAraprabalAni,shuklanakhanayanavadanatva~gmUtrapurIShasya shleShmolbaNAnyarshAMsIti vidyAt||17||

The following are the signs and symptoms of kaphaja arshas

1. The hemorrhoids are large in size, swollen, smooth, painless to touch,
2. The hemorrhoids are unctuous, white, pale white, slimy, having stiffness, heavy, rigid, benumbed, having consistent oedema and excessive of itching.
3. The discharge from the hemorrhoids is excess and continuous having white or red in colour with slimyness.
4. Urine and stool of the patient are heavy, slimy and white
5. Ruksha (un-unctuous) and hot therapies gives relief from symptoms
6. The patient has an excessive desire to pass stool with tenesmus and distension in the lower pelvic region
7. The patient suffers from burning pain in anus, nausea, excessive spitting, cough, anorexia, cold, heaviness, vomiting, dysuria; lethargy, edema, anemia.
8. Patient suffer from fever associated with cold, stone and gravels in genito¬urinary tract, a feeling as if the heart and sense organs are covered with sticky material, sweet taste in the mouth and prameha (obstinate urinary disorders including diabetes),
9. The disease becomes chronic condition. So, digestive power gets suppressed and causes impotency
10. They are associated with acute diseases caused by ama (product of improper digestion and metabolism).
11. The nails, eyes, face, skin, urine and stool are become white in color. [17]

Etiology of kaphaja arsha

भवतश्चात्र- 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 samuddiṣṭametat kāraṇamarśasām||19|| bhavatashcAtra- madhurasnigdhashItAni lavaNAmlagurUNi ca| avyAyAmo divAsvapnaH shayyAsanasukhe ratiH||18|| prAgvAtasevA shItau ca deshakAlAvacintanam| shlaiShmikANAM samuddiShTametat kAraNamarshasAm||19||

The causes of kaphaja arsha (hemorrhoids) are as follow

1. Sweet, unctuous, cold, salty, sour and heavy food
2. Lack of exercise, sleeping during day time and indulgence in the pleasure of beds and seats (excess sleeping and sitting)
3. Direct exposure to wind
4. Living in cold place and exposure to cold season and mental inactivity. [18-19]

Etiology and symptoms of dwandaja and sannipataja type of arsha hemorrhoids

हेतु लक्षण संसर्गाद्विद्याद्द्वन्द्वोल्बणानि च| सर्वो हेतुस्त्रिदोषाणां सहजैर्लक्षणैः समम्||२०||

hetu lakṣaṇa saṃsargādvidyāddvandvolbaṇāni ca| sarvo hetustridoṣāṇāṃ sahajairlakṣaṇaiḥ samam||20|| hetulakShaNasaMsargAdvidyAddvandvolbaNAni ca| sarvo hetustridoShANAM sahajairlakShaNaiH samam||20||

The dwandaja arsha (in which two doshas are predo¬minantly aggravated) is caused by the combination of two types of etiological factors and clinical features of two doshas. If the causative factors of all the doshas are combined together, then tridosaja type of hemorrhoids (in which all the three doshas are simultaneously aggravated) is manifested. The signs and symptoms of hemorrhoids are similar to those described for hereditary type of hemorrhoids- (vide verses 7 and 8 above). [20]

Purvaroopa (premonitory) signs and symptoms of hemorrhoids

विष्टम्भोऽन्नस्य दौर्बल्यं कुक्षेराटोप एव च| काश्र्यमुद्गारबाहुल्यं सक्थिसादोऽल्पविट्कता||२१|| ग्रहणीदोषपाण्ड्वर्तेराशङ्का चोदरस्य च| पूर्वरूपाणि निर्दिष्टान्यर्शसामभिवृद्धये||२२||

viṣṭambho’nnasya daurbalyaṃ kukṣerāṭopa eva ca| kāśyamudgārabāhulyaṃ sakthisādo’lpaviṭkatā||21|| grahaṇīdoṣapāṇḍvarterāśaṅkā codarasya ca| pūrvarūpāṇi nirdiṣṭānyarśasāmabhivṛddhaye||22|| viShTambho~annasya daurbalyaM kukSherATopa eva ca| kArshyamudgArabAhulyaM sakthisAdo~alpaviTkatA||21|| grahaNIdoShapANDvarterAsha~gkA codarasya ca| pUrvarUpANi nirdiShTAnyarshasAmabhivRuddhaye||22||

Delayed digestion of the food, weakness, gurgling sound in the lower abdomen, emaciation, frequent eructation; pain in thighs, voiding less stool, anemia, apprehension of the manifestation of udararoga (obstinate abdominal disorders including

ascites)-these are the premonitory signs and symptoms in the development of hemorrhoids. [21-22]

Involvement of three doshas

अर्शांसि खलु जायन्ते नासन्निपतितैस्त्रिभिः| दोषैर्दोषविशेषात्तु विशेषः कल्प्यतेऽर्शसाम्||२३||

arśāṃsi khalu jāyante nāsannipatitaistribhiḥ| doṣairdoṣaviśeṣāttu viśeṣaḥ kalpyate'rśasām||23|| arshAMsi khalu jAyante nAsannipatitaistribhiH| doShairdoShavisheShAttu visheShaH kalpyate~arshasAm||23||

Hemorrhoids never manifest without the aggravation of all the three doshas. It is evident that the predominance of one or all the doshas determine the type of hemorrhoids. The nomenclature of doshaja arsha is given according to the predominance of dosha e.g. if vata dosha is predominat then that hemorrhoid is said to be vataja arsha. [23]

Aggravation of tridosha in arsha

पञ्चात्मा मारुतः पित्तं कफो गुदवलित्रयम्| सर्व एव प्रकुप्यन्ति गुदजानां समुद्भवे||२४|| तस्मादर्शांसि दुःखानि बहुव्याधिकराणि च| सर्वदेहोपतापीनि प्रायः कृच्छ्रतमानि च||२५||

pañcātmā mārutaḥ pittaṃ kapho gudavalitrayam| sarva eva prakupyanti gudajānāṃ samudbhave||24|| tasmādarśāṃsi duḥkhāni bahuvyādhikarāṇi ca| sarvadehopatāpīni prāyaḥ kṛcchratamāni ca||25|| pa~jcAtmA mArutaH pittaM kapho gudavalitrayam| sarva eva prakupyanti gudajAnAM samudbhave||24|| tasmAdarshAMsi duHkhAni bahuvyAdhikarANi ca| sarvadehopatApInI prAyaH kRucchratamAni ca||25||

Five types of vata (prana, apana, vyana, udana and samana), pitta and kapha - all these morbid factors in their aggravated state afflict the three anal sphincters at ano-rectum and lead to hemorrhoids. These hemorrhoids are painful and are usually associated with several complications. These hemorrhoids affect the whole body and so they are difficult to cure with conservative measures. [24-25]

Symptoms of incurable arsha

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|| शेषत्वादायुषस्तानि चतुष्पादसमन्विते| याप्यन्ते दीप्तकायाग्नेः प्रत्याख्येयान्यतोऽन्यथा||२९|| द्वन्द्वजानि द्वितीयायां वलौ यान्याश्रितानि च| कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च||३०|| बाह्यायां तु वलौ जातान्येकदोषोल्बणानि च| अर्शांसि सुखसाध्यानि न चिरोत्पातितानि च||३१|| तेषां प्रशमने यत्नमाशु कुर्याद्विचक्षणः| तान्याशु हि गुदं बद्ध्वा कुर्युर्बद्धगुदोदरम्||३२||

haste pāde mukhe nābhyāṃ gude vṛṣaṇayostathā| śotho hṛtpārśvaśūlaṃ ca yasyāsādhyo'rśaso hi saḥ||26|| hṛtpārśvaśūlaṃ sammohaścharditraṅgasya rug jvaraḥ| tṛṣṇā gudasya pākaśca nihanyargudajāturam||27|| sahajāni tridoṣāṇi yāni cābhyantarāṃ valim| jāyante'rśāṃsi saṃśritya tānyasādhyāni nirdiśet||28|| śoṣatvādāyuṣastāni catuṣpādasamanvite| yāpyante dīptakāyāgneḥ pratyākhyeyānyato'nyathā||29||

dvandvajāni dvitīyāyāṃ valau yānyāśritāni ca| kṛcchrasādhyāni tānyāhuḥ parisaṃvatsarāṇi ca||30|| bāhyāyāṃ tu valau jātānyekadoṣolbaṇāni ca| arśāṃsi sukhasādhyāni na cirotpātatāni ca||31|| teṣāṃ praśamane yatnamāśu kuryādvicakṣaṇaḥ| tānyāśu hi gudaṃ baddhvā kuryurbaddhagudodaram||32|| haste pAde mukhe nAbhyAM gude vRuShaNayostathA| shotho hRutpArshvashUlaM ca yasyAsAdhyo~arshaso hi saH||26|| hRutpArshvashUlaM sammohashchardira~ggasya rug jvaraH| tRuShNA gudasya pAkashca nihanyargudajAturam||27|| sahajAni tridoShANi yAni cAbhyantarAM valim| jAyante~arshAMsi saMshritya tAnyasAdhyAni nirdishet||28|| shoShatvAdAyuShastAni catuShpAdasamanvite| yApyante dIptakAyAgneH pratyAkhyeyAnyato~anyathA||29|| dvandvajAni dvitIyAyAM valau yAnyAshritAni ca| kRucchrasAdhyAni tAnyAhuH parisaMvatsarANi ca||30|| bAhyAyAM tu valau jAtAnyekadoSholbaNAni ca| arshAMsi sukhasAdhyAni na cirotpAtAni ca||31|| teShAM prashamane yatnamAshu kuryAdvicakShaNaH| tAnyAshu hi gudaM baddhvA kuryurbaddhagudodaram||32||

If the patient of hemorrhoids develops edema in upper and lower extremities, face, umbilicus, anus and scrotum, and if he suffers from pain in the cardiac region and lateral parts of chest, then such types of patients became incurable. [26]

Pain in the cardiac region and lateral parts of the chest, fainting, vomiting, pain in the limbs, fever, thirst and perianal swelling - these complications lead to the death of the patient suffering from hemorrhoids. [27]

Congenital/hereditary hemorrhoids caused by aggravation of three doshas and hemorrhoids located in the internal sphincter of the anus are also considered as incurable. [28]

In the presence of above incurable symptoms, if all four aspects of treatments like physician, drugs, attendant and patient are in the state of their excellence and if the patient has strong kayagni (power of digestion and metabolism) the disease may become yapya (palliative). Otherwise the disease became incurable. [29]

If the hemorrhoids are caused by vitiation of two doshas, and are located in the second anal- sphincter and if these are more than one year old, then these are difficult of cure. If the hemorrhoids are located in the external anal sphincter with vitiation of one dosha, and are not chronic then patient is said to be curable. A wise physician/surgeon should treat the patient early otherwise the enlarged hemorrhoids can obstruct the anal canal and lead to baddha-gudodara (obstruction in the passage of the ano-rectum). [30-32]

Treatment of hemorrhoids

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 dṛṣṭakarmaṇā| kriyate trividhaṃ karma bhraṃśastatra sudāruṇaḥ||34|| puṃstvopaghātaḥ śvayathurgude vegavinigrahaḥ| ādhmānaṃ dāruṇaṃ śūlaṃ vyathā raktātivartanam||35|| punarviroho rūḍhānāṃ kledo bhraṃśo gudasya ca| maraṇaṃ vā bhavecchīghraṃ śastrakṣārāgnivibhramāt||36|| yattu karma sukhopāyamalpabhraṃśamadāruṇam| tadarśasāṃ pravakṣyāmi samūlānāṃ vivṛttaye||37|| tatrAhureke shastreNa kartanaM hitamarshasAm| dAhaM kShAreNa cApyeke, dAhameke tathA~agninA||33|| astyetadbhUritantreNa [5] dhImatA dRuShTakarmaNA| kriyate trividhaM karma bhraMshastatra sudAruNaH||34|| puMstvopaghAtaH shvayathurgude vegavinigrahaH| AdhmAnaM dAruNaM shUlaM vyathA raktAtivartanam||35|| punarviroho rUDhAnAM kledo bhraMsho gudasya ca| maraNaM vA bhavecchIghraM shastrakShArAgnivibhramAt||36|| yattu karma sukhopAyamalpabhraMshamadAruNam| tadarshasAM pravakShyAmi samUlAnAM vivRuttaye||37||

In the management of arsha,some physicians/surgeons advise excision of the hemorrhoids by sharp instruments, while others recommend cauterization with ksharakarma (alkalies) and agnikarma (thermal cauterization). These procedures should be administered only by a physician/surgeon who is well trained in the field.

Any mistake during these (surgical or para-surgical) procedures could result in serious consequences and complications, such as impotency, ano-rectal swelling, obstruction in defecation, abdominal distension, excruciating pain, excessive bleeding and recurrence of hemorrhoids. On healing stricture may form and chronic sticky /pus discharge, prolapse of the rectum can occur. Above complications may develop due to improper surgery, ksharakarma and agnikarma.

Now the treatment which involve less of risk and which are not painful will be described for the eradication of hemorrhoids. [33-37]

Classification of arsha

वातश्लेष्मोल्बणान्याहुः शुष्काण्यर्शांसि तद्विदः| प्रस्रावीणि तथाऽऽर्द्राणि रक्तपित्तोल्बणानि च||३८||

vātaśleṣmolbaṇānyāhuḥ śuṣkāṇyarśāṃsi tadvidaḥ| prasrāvīṇi tathā"rdrāṇi raktapittolbaṇāni ca||38|| vAtashleShmolbaNAnyAhuH shuShkANyarshAMsi tadvidaH| prasrAvINi tathA$_a$ardrANi raktapittolbaNAni ca||38||

Hemorrhoids caused by aggravation of vata and kapha are called dry hemorrhoids. Whereas those with excess discharge(bleeding) and wetness are caused by aggravation of rakta and pitta. [38]

Treatment of dry hemorrhoids

तत्र शुष्कार्शसां पूर्वं प्रवक्ष्यामि चिकित्सितम्| स्तब्धानि स्वेदयेत् पूर्वं शोफशूलान्वितानि च||३९||

tatra śuṣkāśasāṃ pūrvaṃ pravakṣyāmi cikitsitam| stabdhāni svedayet pūrvaṃ śophaśūlānvitāni ca||39|| tatra shuShkArshasAM pUrvaM pravakShyAmi cikitsitam| stabdhAni svedayet pUrvaM shophashUlAnvitAni ca||39||

Dry, hard, inflamed and painful hemorrhoids should be first treated with fomentation. [39]

Recipes for fomentation

चित्रक क्षार बिल्वानां तैलेनाभ्यज्य बुद्धिमान्| यव माष कुलत्थानां पुलाकानां च पोट्टलैः||४०|| गोखराश्वशकृत्पिण्डैस्तिलकल्कैस्तुषैस्तथा| वचाशताह्वापिण्डैर्वा सुखोष्णैः स्नेहसंयुतैः||४१|| शक्तूनां पिण्डिकाभिर्वा स्निग्धानां तैलसर्पिषा| शुष्कमूलकपिण्डैर्वा पिण्डैर्वा कार्ष्णगन्धिकैः||४२|| रास्नापिण्डैः सुखोष्णैर्वा सस्नेहैर्हापुषैरपि| इष्टकस्य खराह्वायाः शाकैर्गृञ्जनकस्य वा||४३|| अभ्यज्य कुष्ठतैलेन स्वेदयेत् पोट्टलीकृतैः|

citraka kṣāra bilvānāṃ tailenābhyajya buddhimān| yava māṣa kulatthānāṃ pulākānāṃ ca poṭṭalaiḥ||40|| gokharāśvaśakṛtpiṇḍaistilakalkaistuṣaistathā| vacāśatāhvāpiṇḍairvā sukhoṣṇaiḥ snehasaṃyutaiḥ||41|| śaktūnāṃ piṇḍikābhirvā snigdhānāṃ tailasarpiṣā| śuṣkamūlakapiṇḍairvā piṇḍairvā kārṣṇagandhikaiḥ||42|| rāsnāpiṇḍaiḥ sukhoṣṇairvā sasnehairhāpuṣairapi| iṣṭakasya kharāhvāyāḥ śākairgṛñjanakasya vā||43|| abhyajya kuṣṭhatailena svedayet poṭṭalīkṛtaiḥ| citrakakShArabilvAnAM tailenAbhyajya buddhimAn| yavamAShakulatthAnAM pulAkAnAM ca poTTalaiH||40|| gokharAshvashakRutpiNDaistilakalkaistuShaistathA| vacAshatAhvApiNDairvA sukhoShNaiH snehasaMyutaiH||41|| shaktUnAM piNDikAbhirvA snigdhAnAM tailasarpiShA| shuShkamUlakapiNDairvA piNDairvA kArShNagandhikaiH||42|| rAsnApiNDaiH sukhoShNairvA sasnehairhApuShairapi| iShTakasya kharAhvAyAH shAkairgRu~jjanakasya vA||43|| abhyajya kuShThatailena svedayet poTTalIkRutaiH|

The pile mass should be smeared with the help of the oil prepared by boiling chitraka (Plumbago zeylanica Linn.), alkalies and bilva (Aegle marmelos Carr.). Fomentation should be done with the help of the following formulations:

1. Pottali (medicines tied in a piece of cloth in the form of a bolus) containing yava (Hordeum vulgare Linn.), masha, kulattha (Vigna unquiculata (Linn.) walp and pulaka (tucchadhnnya)
2. Pottali prepared of the cake of the sesame seed
3. Pottali containing husk of paddy.
4. Pottali of vacha (Acarus calamus Linn.) and satahva (Anethum sowa Roxb.)

The above mentioned recipes of pottali and pindas should be tolerably warm and should be added with fat. [40-41]

1. Pinda containing sattu (roasted corn flour) and added with unctuous substances, like oil and ghee
2. Pinda containing the pulp of dry radish
3. Pinda containing karshnagandhika
4. Pinda containing rasna (Pluchea lanceolata)

5. Pinda containing hapusha

The above mentioned recipes (no. 6 to 10) should be luke-warm and should be added with fat. The hemorrhoids mass should be smeared with oil prepared by boiling with rasna (Pluchea lanceolata). Thereafter, it should be fomented, with the help of a potalli containing brick powder, kharahva (Ajamoda/Apium leptophyllum (Pers.)) and the pulp of gunjanaka (Abrus precatorius Linn.). [39-43]

Recipe for Sprinkling

वृषार्कैरण्डबिल्वानां पत्रोत्क्वाथैश्च सेचयेत्||४४||

vṛṣārkairaṇḍabilvānāṃ patrotkvāthaiśca secayet||44||

vRuShArkairaNDabilvAnAM patrotkvAthaishca secayet||44||

The hemorrhoids mass should be sprinkled with decoction of the leaves vasa (Adhatoda zeylanica Medic.), arka (Calotropis procera Ait.), eranda (Ricinus communis Linn.) and bilva (Aegle marmelos Carr.) [44]

Recipes for sitz-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 śūlārtaṃ svabhyaktamavagāhayet| kolotkvāthe'thavā koṣṇe sauvīraka tuṣodake||46|| bilvakvāthe'thavā takre dadhimaṇḍāmlakāñjike| gomūtre vā sukhoṣṇe taṃ svabhyaktamavagāhayet||47||
mUlakatriphalArkANAM veNUnAM varuNasya ca| agnimanthasya shigroshca patrANyashmantakasya ca||45|| jalenotkvAthya shUlArtaM svabhyaktamavagAhayet| kolotkvAthe~athavA koShNe sauvIrakatuShodake||46|| bilvakvAthe~athavA takre dadhimaNDAmlakA~jjike| gomUtre vA sukhoShNe taM svabhyaktamavagAhayet||47||

If there is pain in hemorrhoidal mass, then it should be well smeared with medicated oil and sitz-bath should be given with the help of decoction prepared by leaves of radish, triphala [Haritaki (Terminalia Chebula Roxb.), bibhitaka (Terminalia belerica Roxb.) and amalaka (Emblica officinalis Gaertn.)], arka (Calotropis procera Ait.), venu varuna (crataeva nurvala Buch-Ham), agnimantha (Clerodendrum phlomidis Linn.), shigru (Moringa oleifera Lam.) and ashmantaka. The patient can also be given sitz-bath with the decoction akola (Alangium salviifolium Linn.) or sauviraka or tushodaka or decoction of bilva (Aegle marmelos Carr.) or butter¬milk or dadhi manda (whey) or sour kanjika or cow's urine. Before sitz-bath, medicated oil should be applied on the hemorrhoids mass and the decoction should be warm. [45-47]

Recipes for smearing and fumigation

कृष्ण सर्प वराहोष्ट्र जतुकावृषदंशजाम्| वसामभ्यञ्जने दद्यादधूपनं चार्शसां हितम्||४८|| नृकेशाः सर्पनिर्मोको वृषदंशस्य चर्म च| अर्कमूलं शमीपत्रमर्शोभ्यो धूपनं हितम्||४९|| तुम्बुरूणि विडङ्गानि देवदार्वक्षता घृतम्| बृहती चाश्वगन्धा च पिप्पल्यः सुरसा घृतम्||५०|| वराहवृषविट् चैव धूपनं सक्तवो घृतम्| कुञ्जरस्य पुरीषं तु घृतं सर्जरसस्तथा||५१||

kṛṣṇa sarpa varāhoṣṭra jatukāvṛṣadaṃśajām| vasāmabhyañjane dadyāddhūpanaṃ cārśasāṃ hitam||48|| nṛkeśāḥ sarpanirmoko vṛṣadaṃśasya carma ca| arkamūlaṃ śamīpatramarśobhyo dhūpanaṃ hitam||49|| tumburūṇi viḍaṅgāni devadārvakṣatā ghṛtam| bṛhatī cāśvagandhā ca pippalyaḥ surasā ghṛtam||50|| varāhavṛṣaviṭ caiva dhūpanaṃ saktavo ghṛtam| kuñjarasya purīṣaṃ tu ghṛtaṃ sarjarasastathā||51||
kRuShNasarpavarAhoShTrajatukAvRuShadaMshajAm| vasAmabhya~jjane dadyAddhUpanaM cArshasAM hitam||48|| nRukeshAH sarpanirmoko vRuShadaMshasya carma ca| arkamUlaM shamIpatramarshobhyo dhUpanaM hitam||49|| tumburUNi viDa~ggAni devadArvakShatA ghRutam| bRuhatI cAshvagandhA ca pippalyaH surasA ghRutam||50|| varAhavRuShaviT caiva dhUpanaM saktavo ghRutam| ku~jjarasya purIShaM tu ghRutaM sarjarasastathA||51||

1. The fat black variety of cobra, pig, camel, jatuka and cat should be applied on the piles mass and also used for fumigation of piles.[48]
2. Fumigation should be done with the help of human hair, serpent's slough, cat's skin, root of Arka (Calotropis procera Ait.) and leaf of shami. [49]
3. Fumigation should be given with tumbi, vidang (Embelia ribes), devadaru (Cedrus deodaru) and akshat (rice) mixed with ghee. Brahati (Solanum indicum), ashvagandha (Withania somnifera), pippali (Piper longum) and surasa/tulasi (Ocimum sanctum) mixed with ghee can be used for fumigation.[50]
4. Saktu (roasted corn-flour) and ghee should be used for fumigation. Fumigation with sarjarasa mixed with ghee is also used for hemorrhoids. [51]

Ointment recipes

हरिद्रा चूर्ण 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 स्याद्गजास्थीनि निम्बो भल्लातकानि च||५५|| प्रलेपः स्यादलं कोष्णं वासन्तकवसायुतम्| शूलश्वयथुहृद्युक्तं चुलूकीवसयाऽथवा||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 kiṇvaṃ madana taṇḍulāḥ| pralepaḥ kukkuṭa śakṛddharidrā guḍasaṃyutaḥ||54|| dantī śyāmā'mṛtāsaṅgaḥ pārāvataśakṛdguḍaḥ| pralepaḥ syādgajāsthīni nimbo bhallātakāni ca||55|| pralepaḥ syādalaṃ koṣṇaṃ vāsantakavasāyutam| śūlaśvayathuhṛdyuktaṃ culūkīvasayā'thavā||56|| ārkaṃ payaḥ sudhākāṇḍaṃ kaṭukālābupallavāḥ| karañjo

bastamūtraṃ ca lepanaṃ śreṣṭhamarśasām||57|| haridrAcUrNasaMyuktaM sudhAkShIraM pralepanam| gopittapiShTAH pippalyaH saharidrAH pralepanam||52|| shirIShabIjaM kuShThaM ca pippalyaH saindhavaM guDaH| arkakShIraM sudhAkShIraM triphalA ca pralepanam||53|| pippalyashcitrakaH shyAmA kiNvaM madanataNDulAH| pralepaH kukkuTashakRuddharidrAguDasaMyutaH||54|| dantI shyAmA$_{amRutAsa}$ggaH pArAvatashakRudguDaH| pralepaH syAdgajAsthIni nimbo bhallAtakAni ca||55|| pralepaH syAdalaM koShNaM vAsantakavasAyutam| shUlashvayathuhRudyuktaM culUkIvasayA~athavA||56|| ArkaM payaH [6] sudhAkANDaM kaTukAlAbupallavAH| kara~jjo bastamUtraM ca lepanaM shreShThamarshasAm||57||

The following recipes should be used in the form of ointments in the management of hemorrhoids:

1. Turmeric powder (Curcuma longa) mixed with latex of snuhi (Euphorbia nerifolia) paste should be applied on hemorrhoids.
2. The paste of turmeric powder (Curcuma longa) mixed with the fruits of pippali (Pipper longum) and cow's bile. [52]
3. The paste prepared with the seeds of shirisha (Albizzia lebbeck), kushtha (Sausserea leppa), pippali (Piper longum), saindhava, jaggery, latex of arka (Calotropis procera Ait.) and snuhi (Euphorbia nerifolia) and triphala.[53]
4. The paste prepared of pippali (Piper longum), chitraka (Plumbago zeylanica Linn.), shyama, kinva (yeast), fruit pulp of madana (Randia spinosa), turmeric (Curcuma longa) and jaggery. [54]
5. The paste of danti (Baliospermum montanum), shyama amjtasaga and jaggery.
6. The paste prepared of elephant bone, nimba (Azadirecta indica) and bhallataka (Semecarpus anacardium) [55]
7. The luke¬warm paste prepared of hartala mixed with the fat of camel should be applied. It cures pain and edema in the hemorrhoids mass. [56]
8. The paste of the latex of arka (Calotropis procera Ait.), stem of snuhi (Euphorbia nerifolia), leaf of bitter variety of alabu (bottle guard), karanja (Pongamia pinnata) and urine of goat is excellent in treatment of hemorrhoids. [57]

अभ्यङ्गाद्याः प्रदेहान्ता य एते परिकीर्तिताः| स्तम्भ श्वयथु कण्ड्वर्ति शमनास्तेऽर्शसां मताः||५८||

abhyaṅgādyāḥ pradehāntā ya ete parikīrtitāḥ| stambha śvayathu kaṇḍvarti śamanāste'rśasāṃ matāḥ||58|| abhya~ggAdyAH pradehAntA ya ete parikIrtitAH| stambhashvayathukaNDvartishamanAste~arshasAM matAH||58||

All above mentioned recipes started with abhyanga (recipes for smearing) and ending with pradeha (local application of ointment) are useful in management of hemorrhoids associated with stiffness, edema, itching and pain. [58]

प्रदेहान्तैरुपक्रान्तान्यर्शांसि प्रस्रवन्ति हि| सञ्चितं दुष्टरुधिरं ततः सम्पद्यते सुखी||५९||

pradehāntairupakrāntānyarśāṃsi prasravanti hi| sañcitaṃ duṣṭarudhiraṃ tataḥ sampadyate sukhī||59|| pradehAntairupakrAntAnyarshAMsi prasravanti hi| sa~jcitaM duShTarudhiraM tataH sampadyate sukhI||59||

The vitiated blood which is accumulated in the hemorrhoids mass, oozes out by local application of the above mentioned recipes and ointments which ultimately give relief to the patients of hemorrhoids. [59]

Raktamokshana (bloodletting)

शीतोष्णा स्निग्ध रूक्षैर्हि न व्याधि रुपशाम्यति| रक्ते दुष्टे भिषक् तस्माद्रक्तमेवावसेचयेत्||६०|| जलौकोभिस्तथा शस्त्रैः सूचीभिर्वा पुनः पुनः| अवर्तमानं रुधिरं रक्तार्शोभ्यः प्रवाहयेत्||६१||

śītoṣṇā snigdha rūkṣairhi na vyādhi rupaśāmyati| rakte duṣṭe bhiṣak tasmādraktamevāvasecayet||60|| jalaukobhistathā śastraiḥ sūcībhirvā punaḥ punaḥ| avartamānaṃ rudhiraṃ raktārśobhyaḥ pravāhayet||61|| shItoShNAsnigdharUkShairhi na vyAdhirupashAmyati| rakte duShTe bhiShak tasmAdraktamevAvasecayet||60|| jalaukobhistathA shastraiH sUcIbhirvA punaH punaH| avartamAnaM rudhiraM raktArshobhyaH pravAhayet||61||

If the disease is not relieved by the application of cold, hot, unctuous and ununctuous types of treatment then such disease is likely to be caused by vitiation of rakta (blood). In such condition raktamokshana (bloodletting) procedure should be administered. [60]

Bloodletting with the help of application of leeches or sharp instruments or needles should be done in raktaja arsha, if blood doesn’t come out on its own. [61]

Churna (powder formulations)

गुद श्वयथु शूलार्तं मन्दाग्निं पाययेत्तु तम्| त्र्यूषणं पिप्पलीमूलं पाठां हिङ्गु सचित्रकम्||६२|| सौवर्चलं पुष्कराख्यमजाजीं बिल्वपेषिकाम्| बिडं यवानी हपुषां विडङ्गं सैन्धवं वचाम्||६३|| तिन्तिडीकं च मण्डेन मद्येनोष्णोदकेन वा| तथाऽर्शोग्रहणीदोषशूलानाहाद्विमुच्यते||६४|| पाचनं पाययेद्वा तद्यदुक्तं हृयातिसारिके|

guda śvayathu śūlārtaṃ mandāgniṃ pāyayettu tam| tryūṣaṇaṃ pippalīmūlaṃ pāṭhāṃ hiṅgu sacitrakam||62|| sauvarcalaṃ puṣkarākhyamajājīṃ bilvapeṣikām| biḍaṃ yavānīṃ hapuṣāṃ viḍaṅgaṃ saindhavaṃ vacām||63|| tintiḍīkaṃ ca maṇḍena madyenoṣṇodakena vā| tathā’rśograhaṇīdoṣaśūlānāhādvimucyate||64|| pācanaṃ pāyayedvā tadyaduktaṃ hyātisārike| gudashvayathushUlArtaM mandAgniM pAyayettu tam| tryUShaNaM pippalImUlaM pAThAM hi~ggu sacitrakam||62|| sauvarcalaM puShkarAkhyamajAjIM bilvapeShikAm| biDaM yavAnIM hapuShAM viDa~ggaM saindhavaM vacAm||63|| tintiDIkaM ca maNDena madyenoShNodakena vA| tathA~arshograhaNIdoShashUlAnAhAdvimucyate||64|| pAcanaM pAyayedvA tadyaduktaM [7] hyAtisArike|

If the patient suffers from edema and pain in the peri-anal region, and if there is suppression of the digestive power, then he should be treated with the combination of powder of trikatu [(Sunthi (Zingiber officinale), pippali (Piper longum)and maricha (Piper

nigrum)], pippalimool (Piper longum), patha (Cissampelos parrira), hingu (Ferula narthex), chitraka (Plumbago Zylanica), sauvarchala (one kind of salt), pushkarmool(Inula racemosa), jeera (Cuminum cyminum), Pulp af bilva (Aegle marmelos), bidlavan, ajwyan (Trachyspermum ammi), hauber, vavding (Embalia ribes), saindhava (one kind of salt), vacha (Acorus calamus) and tintidika along with whey, alcoholic drink or hot water. This recipe also cures hemorrhoids, grahani (sprue syndrome), colic pain and flatulence.[62-64]

The recipes for pachana (which help in the digestion of undigested food), which are described for the treatment of atisara (diarrhea) should be given to the patients of hemorrhoids.[65]

Other Recipes

गुडामभयां 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 प्रदद्यात्तक्रतर्पणम्| 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| hṛte gudāśraye doṣe gacchantyarśāṃsi saṅkṣayam||66|| gomūtrādhyuṣitāṃ dadyāt saguḍāṃ vā harītakīm| harītakīṃ takrayutāṃ triphalāṃ vā prayojayet||67|| sanāgaraṃ citrakaṃ vā sīdhuyuktaṃ prayojayet| dāpayeccavyayuktaṃ vā sīdhuṃ sājājicitrakam||68|| surāṃ sahapuṣāpāṭhāṃ dadyāt sauvarcalānvitām| dadhittha 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|| saguDAmabhayAM vA~api prAshayet paurvabhaktikIm||65|| pAyayedvA trivRuccUrNaM triphalArasasaMyutam| hRute gudAshraye doShe gacchantyarshAMsi [8] sa~gkShayam||66|| gomUtrAdhyuShitAM dadyAt saguDAM vA harItakIm| harItakIM takrayutAM triphalAM vA prayojayet||67|| sanAgaraM citrakaM vA sIdhuyuktaM prayojayet| dApayeccavyayuktaM vA sIdhuM sAjAjicitrakam||68|| surAM sahapuShApATHAM dadyAt sauvarcalAnvitAm| dadhitthabilvasaMyuktaM yuktaM vA cavyacitrakaiH||69|| bhallAtakayutaM vA~api pradadyAttakratarpaNam| bilvanAgarayuktaM vA yavAnyA citrakeNa ca||70|| citrakaM hapuShAM hi~gguM dadyAdvA takrasaMyutam| pa~jcakolayutaM vA~api takramasmai pradApayet||71||

1. Haritaki churna along with jaggery should be given before meal.
2. Trivrita (operculina terpenthum) powder along with triphala decoction should be given which eliminates accumulated doshas through anal region and get relief from symptoms.
3. Haritaki (Terminalia Chebula) soaked overnight should be given along with jaggery
4. Haritaki (Terminalia Chebula) along with butter-milk

5. Triphala along with butter-milk
6. Chitraka (Plumbago Zylanica) and nagara (Zingiber officinale) along with sidhu (a type of alcoholic drink)
7. Chitraka (Plumbago Zylanica) and chavya (Piper retrofractum) along with sidhu
8. Shatapushpa (Anethum Sowa) and patha (Cissampelos parrira) mixed with sauvarchala (kind of salt) should be given mixed with sura (a type of alcoholic drink).
9. Bilva (Aegle marmelos) churna, dadhitva mixed with sura.
10. Decoction of bilva (Aegle marmelos), nagar (Zingiber officinale), ajvayan (Trachyspermum ammi), and chitraka (Plumbago Zylanica) or bhallataka (Semecarpus anacardium) mixed with tarpana (refreshing drink prepared of roasted corn-flour)
11. Chitraka(Plumbago Zylanica), hapushpa and hingu mixed with Butter-milk
12. Panchakola [(Sunthi (Zingiber officinale)pippali (piper longum), pippali moola, chavya (Piper retrofractum) and chitraka (Plumbago Zylanica)) should be given with butter-milk. [65-71]

Takraarishta

हपुषां कुञ्चिकां धान्यमजाजीं 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 kāravīṃ śaṭīm| pippalīṃ pippalīmūlaṃ citrakaṃ hastipippalīm||72|| yavānīṃ cājamodāṃ ca cūrṇitaṃ takrasaṃyutam| mandāmlakaṭukaṃ vidvān sthāpayeddhṛtabhājane||73|| vyaktāmlakaṭukaṃ jātaṃ takrāriṣṭaṃ mukhapriyam| prapibenmātrayā kāleṣvannasya tṛṣitastriṣu||74|| dīpanaṃ rocanaṃ varṇyaṃ kaphavātānulomanam| gudaśvayathukaṇḍvartināśanaṃ balavardhanam||75|| iti takrāriṣṭaḥ| hapuShAM ku~jcikAM dhAnyamajAjIM kAravIM shaTIm| pippalIM pippalImUlaM citrakaM hastipippalIm||72|| yavAnIM cAjamodAM ca cUrNitaM takrasaMyutam| mandAmlakaTukaM vidvAn sthApayeddhRutabhAjane||73|| vyaktAmlakaTukaM jAtaM takrAriShTaM mukhapriyam| prapibenmAtrayA kAleShvannasya tRuShitastriShu||74|| dIpanaM rocanaM varNyaM kaphavAtAnulomanam| gudashvayathukaNDvartinAshanaM balavardhanam||75|| iti takrAriShTaH

The powder of hapusha, kunchika, dhanyaka (Coriandrum sativum), jeera (Cuminum Cyminum), karavi (Foeniculum Vulgare), kachur, pippali (Piper longum), pippali mula (root of Piper longum), chitraka (Plumbagoylanica) gajapippali (Scindapsus officinalis Schoott.), yavani (Trachyspermum ammi) and ajamoda (Carum roxburghianum) (in equal quantity) should be taken in a jar which is smeared with ghee, butter-milk. The paste of the ingredients to be kept in the jar will be slightly sour and pungent. When it is well fermented, the sour and pungent tastes become well manifested. This is called takraarishta, which is very delicious in taste. This drink should be taken in apropriate

dose during the beginning, middle and end of meals, to overcome thirst. It also stimulates digestion, improves appetite, promotes complexion, helps in downward movement of kapha and vata, cures swelling, itching and pain in anus and promotes strength. [72-75]

Benefits of curd and butter-milk

त्वचं चित्रक मूलस्य पिष्ट्वा कुम्भं प्रलेपयेत्| तक्रं वा दधि वा तत्र जातमर्शोहरं पिबेत्||७६||
वातश्लेष्मार्शसां 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 लाजशक्तूनां 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 तक्रेण गुदजानि तु||८५|| भूमावपि निषिक्तं तद्दहेत्तक्रं तृणोलुपम्| किं पुनर्दीप्तकायाग्नेः शुष्काण्यर्शांसि 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 jātamarśoharaṃ pibet||76|| vātaśleṣmārśasāṃ 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|| jīrṇe takre pradadyādvā takrapeyāṃ sasaindhavām| takrānupānaṃ sasnehaṃ takraudanamataḥ param||80|| yūṣairmāṃsarasairvā'pi bhojayettakrasaṃyutaiḥ| yūṣai rasena vā'pyūrdhvaṃ takrasiddhena bhojayet||81||
kālakramajñaḥ sahasā na ca takraṃ nivartayet| takraprayogo māsāntaḥ krameṇoparamo hitaḥ||82|| apakarṣo yathotkarṣo na tvannādapakṛṣyate| śaktyāgamanarakṣārthaṃ dārḍhyārthamanalasya ca||83|| balopacayavarṇārthameṣa nirdiśyate kramaḥ| rūkṣamardhoddhṛtasnehaṃ yataścānuddhṛtaṃ ghṛtam||84|| takraṃ doṣāgnibalavittrividhaṃ tat prayojayet| hatāni na virohanti takreṇa gudajāni tu||85||
bhūmāvapi niṣiktaṃ taddahettakraṃ tṛṇolupam| kiṃ punardīptakāyāgneḥ śuṣkāṇyarśāṃsi dehinaḥ||86|| srotaḥsu takraśuddheṣu rasaḥ samyagupaiti yaḥ| tena puṣṭirbalaṃ varṇaḥ praharṣaścopajāyate||87|| vātaśleṣmavikārāṇāṃ śataṃ cāpi nivartate| nāsti takrāt paraṃ kiñcidauṣadhaṃ kaphavātaje||88|| tvacaM citrakamUlasya piShTvA kumbhaM pralepayet| takraM vA dadhi vA tatra jAtamarshoharaM pibet||76|| vAtashleShmArshasAM takrAt paraM nAstIha bheShajam| tat prayojyaM yathAdoShaM sasnehaM rUkShameva vA||77|| saptAhaM vA dashAhaM vA pakShaM mAsamathApi vA| balakAlavisheShaj~jo bhiShak takraM prayojayet||78||
atyarthamRdukAyAgnestakramevAvacArayet| sAyaM vA lAjashaktUnAM dadyAttakrAvalehikAm||79|| jIrNe takre pradadyAdvA takrapeyAM sasaindhavAm| takrAnupAnaM sasnehaM takraudanamataH param||80|| yUShairmAMsarasairvA~api bhojayettakrasaMyutaiH| yUShai [9] rasena vA~apyUrdhvaM takrasiddhena

bhojayet||81|| kAlakramaj~jaH sahasA na ca takraM nivartayet| takraprayogo mAsAntaH krameNoparamo hitaH||82|| apakarSho yathotkarSho na tvannAdapakRuShyate| shaktyAgamanarakShArthaM dArDhyArthamanalasya ca||83|| balopacayavarNArthameSha nirdishyate kramaH| rUkShamardhoddhRutasnehaM yatashcAnuddhRutaM ghRutam||84|| takraM doShAgnibalavittrividhaM tat prayojayet| hatAni na virohanti takreNa gudajAni tu||85|| bhUmAvapi niShiktaM taddahettakraM tRuNolupam| kiM punardIptakAyAgneH shuShkANyarshAMsi dehinaH||86|| srotaHsu takrashuddheShu rasaH samyagupaiti yaH| tena puShTirbalaM varNaH praharShashcopajAyate||87|| vAtashleShmavikArANAM shataM cApi nivartate| nAsti takrAt paraM ki~jcidauShadhaM kaphavAtaje||88||

The paste of the root-bark of Chitraka (Plumbago Zeylanica) should be smeared inside earthen jar and in this jar, curd or butter-milk should be prepared which relieves hemorrhoids. [76] There is no medicine better than butter-milk for the treatment of hemorrhoids caused by aggravation of vata and kapha. Butter-milk should be taken along with fat (for vata) or in an ununctuous form (for kapha).[77]

The butter-milk should be given for either one week or for ten days or for fifteen days or for a month according to strength of the patient and season. [78]

If the kayagni (digestive power and metabolism) of the patient is very weak, then only butter¬milk should be advised for morning and evening. Otherwise takra avalehik (linctus prepared by adding butter-milk to the flour of fried paddy) should be given in the evening. [79]

If butter¬milk given in the morning then takrapeya, a thin gruel prepared by adding butter-milk along with rock-salt should be given in the evening. Thereafter, Takra audana (rice mixed with butter-milk) added with oil should be given along with butter-milk as Anupan. [80] Vegetable soup or meat soup along with butter-milk should be given and alternatively, vegetable soup and meat soup prepared with butter¬milk can be given as diet. [81] The physician acquainted with the time (kala) and procedure of administration (karma) should not discontinue butter-milk all of a sudden. Butter-milk should be administered up to one month, and thereafter, it should be gradually withdrawn. [82]

Takra should be withdrawn gradually in the same quantity in which it was increased. While reducing butter-milk, the patients total food intake should not be reduced. Adoption of this procedure will promote and maintain his energy, maintain the strength, digestive power and promote the strength, plumpness as well as complexion. Butter-milk is of three types:

1. From which fat is completely removed
2. From which half of the fat is removed
3. From which fat is not at all removed. [83-84]

The physician acquainted with the nature of the dosha involved in the causation of the disease, agni (power of diges¬tion and metabolism) of the patient and his strength

should administer any of the above mentioned three types of butter¬milk appropriately.[85] Hemorrhoids once cured by the administration of butter-milk, do not recur. The butter milk burns all the grass sprinkled over the ground, let alone the dry type of hemorrhoids in a patient whose agni (digestive power and metabolism) has been kindled through this therapy.[86] 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, complexion and exhilaration, and cures one hundred diseases including those caused by vata (80) and kapha (20). There is no medicine, better than butter-milk, for the treatment of hemorrhoids caused by vitiation of vata and kapha. [87-88]

Other Recipes

पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्| शृङ्गवेरमजाजीं च कारवीं धान्यतुम्बुरु||८९|| बिल्वं कर्कटकं पाठां पिष्ट्वा पेयां विपाचयेत्| फलाम्लां यमकैर्भृष्टां तां दद्यादगुदजापहाम्||९०|| एतैश्चैव खडान् कुर्यादेतैश्च विपचेज्जलम्| एतैश्चैव घृतं साध्यमर्शसां विनिवृत्तयै||९१||

pippalīṃ pippalīmūlaṃ citrakaṃ hastipippalīm| śṛṅgaveramajājīṃ ca kāravīṃ dhānyatumburu||89|| bilvaṃ karkaṭakaṃ pāṭhāṃ piṣṭvā peyāṃ vipācayet| phalāmlāṃ yamakairbhṛṣṭāṃ tāṃ dadyādgudajāpahām||90|| etaiścaiva khaḍān kuryādetaiśca vipacejjalam| etaiścaiva ghṛtaṃ sādhyamarśasāṃ vinivṛttaye||91|| pippalIM pippalImUlaM citrakaM hastipippalIm| shRu~ggaveramajAjIM ca kAravIM dhAnyatumburu||89|| bilvaM karkaTakaM pAThAM piShTvA peyAM vipAcayet| phalAmlAM yamakairbhRuShTAM tAM dadyAdgudajApahAm||90|| etaishcaiva khaDAn kuryAdetaishca vipacejjalam| etaishcaiva ghRutaM sAdhyamarshasAM vinivRuttaye||91||

Peya (thin gruel) should be prepared by cooking with pippali (piper longum), pippalimoola (root of piper longum), chitraka (Plumbago Zylanica), gaja pippali(Scindapsus officinalis Schoott.), shringvera (Zingiber officinale), ajqji (Cuminum Cyminum), karavi (Foeniculum vulgare), dhanyak (Coriandrum sativum), tumburu (Coriandrum sativum), bilva (Aegle marmelos), karkataka and patha (Cissampelos parrira). Intake of this peya (thin gruel) by adding sour fruits and sizzled with ghee and oil cures hemorrhoids. [89-90] With the above mentioned ingredients, khada (a type of sour drink) should be prepared and given to the patient. Ghee boiled with the above ingredients is useful in. [91]

Thick gruel

शटी पलाश सिद्धां वा पिप्पल्या नागरेण वा| दद्याद्यवागूं तक्राम्लां मरिचैरवचूर्णिताम्||९२||

śaṭī palāśa siddhāṃ vā pippalyā nāgareṇa vā| dadyādyavāgūṃ takrāmlāṃ maricairavacūrṇitām||92|| shaTIpalAshasiddhAM vA pippalyA nAgareNa vA| dadyAdyavAgUM takrAmlAM maricairavacUrNitAm||92||

Thick gruel prepared by pippali (Piper longum) and nagara (Zingiber officinale) made sour by adding buttur-milk and sprinkled with the powder of maricha (Piper nigrum) is useful. [92]

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 sakulatthamakuṣṭhakam||93|| chāgalaṃ vā rasaṃ dadyādyūṣairebhirvimiśritam| lāvādīnāṃ phalāmlaṃ vā satakraṃ grāhibhiryutam||94|| raktaśālirmahāśāliḥ kalamo lāṅgalaḥ sitaḥ| śāradaḥ ṣaṣṭikaścaiva syādannavidhirarśasām||95|| ityukto bhinnaśakṛtāmarśasāṃ ca kriyākramaḥ|96| shuShkamUlakayUShaM vA yUShaM kaulatthameva vA| dadhitthabilvayUShaM vA sakulatthamakuShThakam||93|| chAgalaM vA rasaM [11] dadyAdyUShairebhirvimishritam| lAvAdInAM phalAmlaM vA satakraM grAhibhiryutam||94|| raktashAlirmahAshAliH kalamo lA~ggalaH sitaH| shAradaH ShaShTikashcaiva syAdannavidhirarshasAm||95|| ityukto bhinnashakRutAmarshasAM ca kriyAkramaH|96|

Vegetable soup prepared from dried radish or kulattha (Dolichous biflorus) or combination of kapittha (Limonia acidissima), bilva (Aegle marmelons), Kulattha (Dolichous biflorus) and makushtka (Vigna aconitifolia) is useful for hemorrhoids. These soups 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 should be given to such a patient. [93-94]

Rakta shali, mahashali, kalama, langala, sita, sharad and jshasthik types of rice can be given as food to the patient suffering from hemorrhoids. Thus, the therapeutic measures for the patients of hemorrhoids having loose motions are described. [95-96]

Treatment of hemorrhoids with constipated bowels

येऽत्यर्थं गाढशकृतस्तेषां वक्ष्यामि भेषजम्||९६|| सस्नेहैः शक्तुभिर्युक्तां प्रसन्नां लवणी कृताम्| दद्यान्मत्स्यण्डिकां पूर्वं भक्षयित्वा सनागराम्||९७|| गुडं सनागरं पाठां फलाम्लं पाययेच्च तम्| गुडं घृत यव क्षार युक्तं वाऽपि प्रयोजयेत्||९८|| यवानीं नागरं पाठां दाडिमस्य रसं गुडम्| सतक्र लवणं दद्याद्वातवर्चोऽनुलोमनम्||९९|| दुःस्पर्शकेन बिल्वेन यवान्या नागरेण वा| एकैकेनापि संयुक्ता पाठा हन्त्यर्शसां रुजम्||१००|| प्राग्भक्तं यमके भृष्टान् सक्तुभिश्चावचूर्णितान्| करञ्ज पल्लवान् दद्याद्वातर्चोऽनुलोमनान्||१०१|| मदिरां वा सलवणां सीधुं सौवीरकं तथा| गुड नागरसंयुक्तं पिबेद्वा पौर्वभक्तिकम्||१०२||

ye’tyarthaṃ gāḍhaśakṛtasteṣāṃ vakṣyāmi bheṣajam||96|| sasnehaiḥ śaktubhiryuktāṃ prasannāṃ lavaṇī kṛtām| dadyānmatsyaṇḍikāṃ pūrvaṃ bhakṣayitvā sanāgarām||97|| guḍaṃ sanāgaraṃ pāṭhāṃ phalāmlaṃ pāyayecca tam| guḍaṃ ghṛta yava kṣāra yuktaṃ vā’pi prayojayet||98|| yavānīṃ nāgaraṃ pāṭhāṃ dāḍimasya rasaṃ guḍam| satakra lavaṇaṃ dadyādvātavarco’nulomanam||99|| duḥsparśakena bilvena yavānyā nāgareṇa vā| ekaikenāpi saṃyuktā pāṭhā hantyarśasāṃ rujam||100|| prāgbhaktaṃ yamake bhṛṣṭān saktubhiścāvacūrṇitān| karañja pallavān dadyādvātarco’nulomanān||101||

madirāṃ vā salavaṇāṃ sīdhuṃ sauvīrakaṃ tathā| guḍa nāgarasaṃyuktaṃ pibedvā paurvabhaktikam||102|| ye~atyarthaM gADhashakRutasteShAM vakShyAmi bheShajam||96|| sasnehaiH shaktubhiryuktAM prasannAM lavaNIkRutAm| dadyAnmatsyaNDikAM pUrvaM bhakShayitvA sanAgarAm||97|| guDaM sanAgaraM pAThAM phalAmlaM pAyayecca tam| guDaM ghRutayavakShArayuktaM vA~api prayojayet||98|| yavAnIM nAgaraM pAThAM dADimasya rasaM guDam| satakralavaNaM dadyAdvAtavarco~anulomanam||99|| duHsparshakena bilvena yavAnyA nAgareNa vA| ekaikenApi saMyuktA pAThA hantyarshasAM rujam||100|| prAgbhaktaM [12] yamake bhRuShTAn saktubhishcAvacUrNitAn| kara~jjapallavAn dadyAdvAtarco~anulomanAn||101|| madirAM vA salavaNAM sIdhuM sauvIrakaM tathA| guDanAgarasaMyuktaM [13] pibedvA paurvabhaktikam||102||

Now, recipes for the treatment of patients suffering from hemorrhoids and having excessive constipation are as follows:

1. The patient should be given matsyandika (a preparation of sugar-cane juice) along with sunthi (Zingiber officinlis) and then prasanna (a type of alcoholic drink) mixed with saktu (roasted corn-flour) and salt.[97]
2. Drink of jaggery along with nagara/ dry ginger (Zingiber officinlis), patha (Cesalpinia pareira) and juice of sour fruit and jaggery mixed with ghee and yava ksara (alkali preparation of barley) should be given. [98]
3. Ajvayan (Apium graveolens), nagara (Zingiber officinlis), patha (Cesalpinia pareira), pomegranate juice and jaggery along with butter-milk and salt should be used which helps in the downward movement of flatus and stool. [99]
4. Paatha (Cesalpinia pareira), along with either duralabha (Fegonia critica) or bilva (Aegle marmelons) or yavani (Trachyspermum ammi) or nagara (Zingiber officinlis), cures pain in the hemorrhoids. [100]
5. Leaves of karanja (Pongamia pinata) fried with ghee and oil, and sprinkled with the powder of saktu (roasted corn¬ flour) should be given before food which helps in the downward movement of flatus and stool.[101]
6. Madira (a type of alcohol) along with salt should be taken before food; and along with sidhu (a type of alcohol) or sauvira (a type of vinegar) along with jaggery and nagara (dry ginger). [102]

Pippalyadi ghrita

पिप्पली नागर क्षार कारवी धान्य जीरकैः| फाणितेन च संयोज्य फलाम्लं दापयेद्घृतम्||१०३||

pippalī nāgara kṣāra kāravī dhānya jīrakaiḥ| phāṇitena ca saṃyojya phalāmlaṃ dāpayedghṛtam||103|| pippalInAgarakShArakAravIdhAnyajIrakaiH| phANitena ca saMyojya phalAmlaM dApayedghRutam||103||

Phanita (penidium) prepared with and juice of sour fruits and ghee added with pippali (Piper longum), nagara (Zingiber officinalis), kshara, karavi, dhanya (Coriandrum sativum), jiraka (Cuminum cyminum) should be given in cases of hemorrhoids. [103]

पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली| शृङ्गवेरयवक्षारौ तैः सिद्धं वा पिबेद्घृतम्||१०४||

pippalī pippalīmūlaṃ citrako hastipippalī| śṛṅgaverayavakṣārau taiḥ siddhaṃ vā pibedghṛtam||104|| pippalI pippalImUlaM citrako hastipippalI| shRu~ggaverayavakShArau taiH siddhaM vA pibedghRutam||104||

Ghee cooked with pippali (Piper longum), pippalimoola, chitraka (Plumbego zylanicum), gajapippali, shringavera, yavakshara should be given in hemorrhoids. [104]

Recipes of medicated ghee

चव्य चित्रक सिद्धं वा गुड क्षार समन्वितम्| पिप्पलीमूल सिद्धं वा सगुडक्षार नागरम् ||१०५||

cavya citraka siddhaṃ vā guḍa kṣāra samanvitam| pippalīmūla siddhaṃ vā saguḍakṣāra nāgaram ||105|| cavyacitrakasiddhaM vA guDakShArasamanvitam| pippalImUlasiddhaM vA saguDakShAranAgaram [14] ||105||

Ghee cooked with the paste of chavya (Piper retrofractum) and chitraka (Plumbego zeylanicum) and added with jaggery, kshara and nagara (Zingiber officinalis) should be given in hemorrhoids. Ghee cooked with the paste of pippali moola and added with jaggery, kshara (alkali) and nagara (Zingiber officinalis) should be given in hemorrhoids. [105]

Pippalyadi ghrita

पिप्पली पिप्पलीमूल दधि दाडिम धान्यकैः | सिद्धं सर्पि र्विधातव्यं वात वर्चो विबन्धनुत्||१०६||

pippalī pippalīmūla dadhi dāḍima dhānyakaiḥ | siddhaṃ sarpi rvidhātavyaṃ vāta varco vibandhanut||106| pippalIpippalImUladadhidADimadhAnyakaiH [15] | siddhaM sarpirvidhAtavyaM vAtavarcovibandhanut||106||

Ghee cooked with the paste of pippali (Piper longum), pippalimoola and dhanyaka (Coriandrum sativum) and curd should be given to patient of hemorrhoids. It helps in the movement of flatus and stool. [106]

Chavyadi ghrita

चव्यं त्रिकटुकं पाठां क्षारं कुस्तुम्बुरूणि च| यवानीं पिप्पलीमूलमुभे च विडसैन्धवे||१०७|| चित्रकं बिल्वमभयां पिष्ट्वा सर्पिर्विपाचयेत्| शकृद्वातानुलोम्यार्थं जाते दध्नि चतुर्गुणे||१०८|| प्रवाहिकां गुदभ्रंशं मूत्रकृच्छ्रं परिस्रवम्| गुदवङ्क्षणशूलं च घृतमेतद्व्यपोहति||१०९||

cavyaṃ trikaṭukaṃ pāṭhāṃ kṣāraṃ kustumburūṇi ca| yavānīṃ pippalīmūlamubhe ca viḍasaindhave||107|| citrakaṃ bilvamabhayāṃ piṣṭvā sarpirvipācayet| śakṛdvātānulomyārthaṃ jāte dadhni caturguṇe||108|| pravāhikāṃ gudabhraṃśaṃ mūtrakṛcchraṃ parisravam| gudavaṅkṣaṇaśūlaṃ ca ghṛtametadvyapohati||109|| cavyaM trikaTukaM pAThAM kShAraM kustumburUNi ca| yavAnIM pippalImUlamubhe ca viDasaindhave||107|| citrakaM bilvamabhayAM piShTvA sarpirvipAcayet| shakRudvAtAnulomyArthaM jAte dadhni caturguNe||108|| pravAhikAM gudabhraMshaM

mUtrakRucchraM parisravam| gudava~gkShaNashUlaM ca ghRutametadvyapohati||109||

Ghee should be cooked with the paste of chavya (Piper retrofractum), trikatu, patha (Cesalpinia pareira), kshara, kustumbaru (dhanyaka (Coriandrum sativum)), yavani, pippali moola, vida, saindhava (rock-salt). chitraka (Plumbego zeylanicum), bilva (Aegle marmelons) and abhaya (Terminalia chebula). To this, well fermented curd (four times the quantity of ghee) should be added while cooking. It helps in the downward movement of stool and flatus, and also cures pravahika (amoebic dysentery), prolapsed of rectum, dysuria, and pain in perianal and pelvic region. [107-109]

Nagaradi ghirta

नागरं पिप्पलीमूलं चित्रको हस्तिपिप्पली| श्वदंष्ट्रा पिप्पली धान्यं बिल्वं पाठा यवानिका||११०|| चाङ्गेरीस्वरसे सर्पिः कल्कैरेतैर्विपाचयेत्| चतुर्गुणेन दध्ना च तद्घृतं कफवातनुत्||१११|| अर्शांसि ग्रहणीदोषं मूत्रकृच्छ्रं प्रवाहिकाम्| गुदभ्रंशार्तिमानाहं घृतमेतद्व्यपोहति||११२||

nāgaraṃ pippalīmūlaṃ citrako hastipippalī| śvadaṃṣṭrā pippalī dhānyaṃ bilvaṃ pāṭhā yavānikā||110|| cāṅgerīsvarase sarpiḥ kalkairetairvipācayet| caturguṇena dadhnā ca tadghṛtaṃ kaphavātanut||111|| arśāṃsi grahaṇīdoṣaṃ mūtrakṛcchraṃ pravāhikām| gudabhraṃśārtimānāhaṃ ghṛtametadvyapohati||112|| nAgaraM pippalImUlaM citrako hastipippalI| shvadaMShTrA pippalI dhAnyaM bilvaM pAThA yavAnikA||110|| cA~ggerIsvarase sarpiH kalkairetairvipAcayet| caturguNena dadhnA ca tadghRutaM kaphavAtanut||111|| arshAMsi grahaNIdoShaM mUtrakRucchraM pravAhikAm| gudabhraMshArtimAnAhaM ghRutametadvyapohati||112||

Ghee should be cooked with the paste of nagara (Zingiber officinalis), pippali moola, chitraka (Plumbego zeylanicum), gaja pippali, shvadanshtra, pippali (Piper longum), dhanyak (Coriandrum sativum), bilva (Aegle marmelons), patha (Cissampelos Pareira) and yavani (Trechyspermum ammi), juice of changeri (Oxalis corniculata) (four times the quantity of ghee) and curd (four times the quantity of ghee). This medicated ghee alleviates kapha and vata and cures hemorrhoids, grahani, dysuria, pravahika (amoebaisis), prolapse of rectum, pain in the anal region and flatulence. [110-112]

Pippalyadi 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||

pippalīṃ nāgaraṃ pāṭhāṃ śvadaṃṣṭrāṃ ca pṛthak pṛthak| bhāgāṃstripalikān kṛtvā kaṣāyamupakalpayet||113|| gaṇḍīraṃ pippalīmūlaṃ vyoṣaṃ cavyaṃ ca citrakam| piṣṭvā kaṣāye vinayet pūte dvipalikaṃ bhiṣak||114|| palāni sarpiṣastasmiṃścatvāriṃśat pradāpayet| cāṅgerīsvarasaṃ tulyaṃ sarpiṣā dadhi ṣaḍguṇam||115|| mṛdvagninā tataḥ

sādhyaṃ siddhaṃ sarpirnidhāpayet| tadāhāre vidhātavyaṃ pāne prāyogike vidhau||116|| grahaṇyarśovikāraghnaṃ gulmahṛdroganāśanam| śothaplīhodarānāhamūtrakṛcchrajvarāpaham||117|| kāsahikkāruciśvāsasūdanaṃ pārśvaśūlanut| balapuṣṭikaraṃ varṇyamagnisandīpanaṃ param||118|| pippalIM nAgaraM pAThAM shvadaMShTrAM ca pRuthak pRuthak| bhAgAMstripalikAn kRutvA kaShAyamupakalpayet||113|| gaNDIraM pippalImUlaM vyoShaM cavyaM ca citrakam| piShTvA kaShAye vinayet pUte [16] dvipalikaM bhiShak||114|| palAni sarpiShastasmiMshcatvAriMshat pradApayet| cA~ggerIsvarasaM tulyaM sarpiShA dadhi ShaDguNam||115|| mRudvagninA tataH sAdhyaM siddhaM sarpirnidhApayet| tadAhAre vidhAtavyaM pAne prAyogike vidhau||116|| grahaNyarshovikAraghnaM gulmahRudroganAshanam| shothaplIhodarAnAhamUtrakRucchrajvarApaham||117|| kAsahikkArucishvAsasUdanaM pArshvashUlanut| balapuShTikaraM varNyamagnisandIpanaM param||118||

Decoction should be prepared with pippali (Piper longum), nagara (Zingiber officinalis), patha (Cissampelos Pareira), gokshur (Tribulus terrestris) and taken three palas of each add 160 palas of water and reduced to one fourth, i.e. 40 palas. In this decoction, the paste of gandira, pippalimoola; vyosha [sunthi (Zingiber officinalis), pippali (Piper longum) and maricha (Piper nigrum)], chavya (Piper retrofractum) and chitraka (Plumbego zylanicum), taken two palas of each, should be added. To this, 40 palas of ghee, 40 palas of the juice of changeri (Oxalis corniculata) and 240 palas of curd should be added and cooked over mild fire. This medicated ghee should be kept in a clean jar and used in food and as a drink regu-larly. It cures grahani (digestive system disorders), hemorrhoids, gulma (tumour), heart diseases, oedema, splenic disorders, flatulence, dysuria, febrile condition, cough, hiccup, anorexia, breathlessness and pain in the sides of the chest. It is an excellent promoter of strength, plumpness of the body, complexion and digestive and metabolic power. [113-118]

Administration of haritaki

सगुडां पिप्पली युक्तां घृतभृष्टां हरीतकीम्| त्रिवृद्दन्तीयुतां वाऽपि भक्षयेदानुलोमिकीम्||११९|| विड्वात कफ पित्तानामानुलोम्येऽथ निर्वृते| गुदेऽर्शांसि प्रशाम्यन्ति पावकश्चाभिवर्धते||१२०||

saguḍāṃ pippalī yuktāṃ ghṛtabhṛṣṭāṃ harītakīm| trivṛddantīyutāṃ vā'pi bhakṣayedānulomikīm||119|| viḍvāta kapha pittānāmānulomye'tha nirvṛte| gude'rśāṃsi praśāmyanti pāvakaścābhivardhate||120|| saguDAM pippalIyuktAM ghRutabhRuShTAM harItakIm| trivRuddantIyutAM vA~api bhakShayedAnulomikIm||119|| viDvAtakaphapittAnAmAnulomye~atha [17] nirvRute| gude~arshAMsi prashAmyanti pAvakashcAbhivardhate||120||

Haritaki (Terminalia chebula) fried in ghee along with either jaggery and pippali (Piper longum), or trivrita (Operculina terpenthum) and danti (Beliospermum montenum) should be given for the downward movement of vayu. Due to downward movement of stool, flatus, kapha and pitta and by their elimination, hemorrhoids are cured and improve the digestive power. [119-120]

Meat soup

बर्हि तित्तिरि लावानां रसानम्लान् सुसंस्कृतान्| दक्षाणां वर्तकानां च दद्याद्विड्वातसङ्ग्रहे||१२१||

barhi tittiri lāvānāṃ rasānamlān susaṃskṛtān| dakṣāṇāṃ vartakānāṃ ca dadyādviḍvātasaṅgrahe||121|| barhitittirilAvAnAM rasAnamlAn susaMskRutAn| dakShANAM vartakAnAM ca dadyAdviDvAtasa~ggrahe||121||

The meat-soup of peacock, partridge, grey quail, cock and bustard quail which is sour and well sizzled relieves obstruction of stool and flatus. [121]

Leafy vegetables

त्रिवृद्दन्तीपलाशानां चाङ्गेर्याश्चित्रकस्य च| यमके भर्जितं दद्याच्छाकं दधि समन्वितम्||१२२|| उपोदिकां तण्डुलीयं वीरां वास्तुक पल्लवान्| सुवर्चलां सलोणीकां यव शाकमवल्गुजम्||१२३|| काकमाचीं रुहापत्रं महापत्रं तथाऽम्लिकाम्| जीवन्तीं शटिशाकं च शाकं गृञ्जनकस्य च||१२४|| दधि दाडिम सिद्धानि यमके भर्जितानि च| धान्य नागर युक्तानि शाकान्येतानि दापयेत्||१२५||

trivṛddantīpalāśānāṃ cāṅgeryāścitrakasya ca| yamake bharjitaṃ dadyācchākaṃ dadhi samanvitam||122|| upodikāṃ taṇḍulīyaṃ vīrāṃ vāstuka pallavān| suvarcalāṃ saloṇīkāṃ yava śākamavalgujam||123|| kākamācīṃ ruhāpatraṃ mahāpatraṃ tathā'mlikām| jīvantīṃ śaṭiśākaṃ ca śākaṃ gṛñjanakasya ca||124|| dadhi dāḍima siddhāni yamake bharjitāni ca| dhānya nāgara yuktāni śākānyetāni dāpayet||125|| trivRuddantIpalAshAnAM cA~ggeryAshcitrakasya ca| yamake bharjitaM dadyAcchAkaM dadhisamanvitam||122|| upodikAM taNDulIyaM vIrAM vAstukapallavAn| suvarcalAM saloNIkAM yavashAkamavalgujam||123|| kAkamAcIM ruhApatraM mahApatraM tathA~amlikAm| jIvantIM shaTishAkaM ca shAkaM gRu~jjanakasya ca||124|| dadhidADimasiddhAni yamake bharjitAni ca| dhAnyanAgarayuktAni shAkAnyetAni dApayet||125||

The leaves of trivrit (Operculina terpentum), danti (Beliospermum montenum), palash (Butea monosperma), changari (Oxalis corniculata) and chitraka (plumbego Zylanicum) should be fried with ghee and oil. This should be given along with curd to the patient of hemorrhoids. The leaves of upodika, tanduliya, vira, vastuka, suvarchala (one kind of salt) yava, avalguja, kakamachi (Solanum nigrum), ruhupatra, mahapatra, amlika, jivanti (Leptadenia reticulata), shati (Hedychium spicatium) and gunjanaka (Abrus pricatorius) should be cooked with curd and fried with ghee as well as oil. This should be given to the patient suffering from hemorrhoids mixed with dhaniya (Coriandrum sativum) and nagara (Zingiber officinalis). [122-125]

Use of meat

गोधालोपाक मार्जार श्वाविदुष्ट्रगवामपि| कूर्म शल्लकयोश्चैव साधयेच्छाकवद्रसान्||१२६|| रक्त शाल्योदनं दद्याद्रसैस्तैर्वात शान्तये|१२७|

godhālopāka mārjāra śvāviduṣṭragavāmapi| kūrma śallakayoścaiva sādhayecchākavadrasān||126|| rakta śālyodanaṃ dadyādrasaistairvāta śāntaye|127|

godhAlopAkamArjArashvAviduShTragavAmapi| kUrmashallakayoshcaiva sAdhayecchAkavadrasAn||126|| raktashAlyodanaM dadyAdrasaistairvAtashAntaye|

The meat-soup of godha, lopaka, mnrjara, svavidu, ushtra, cow, kurma and sallaka should be prepared on the line suggested above for leafy vegetables. Along with this meat soup, red variety of sali rice should be given in patients of mandagni and vata predominant hemorrhoids. [126-127]

Anupana

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 śiśiraṃ jalam||128|| kaṇṭakāryā śṛtaṃ vā'pi śṛtaṃ nāgaradhānyakaiḥ| anupānaṃ bhiṣagdadyādvātavarco'nulomanam||129|| j~jAtvA vAtolbaNaM rUkShaM mandAgniM gudajAturam||127|| madirAM shArkaraM jAtaM sIdhuM takraM tuShodakam| ariShTaM dadhimaNDaM vA shRutaM vA shishiraM jalam||128|| kaNTakAryA shRutaM vA~api shRutaM nAgaradhAnyakaiH| anupAnaM bhiShagdadyAdvAtavarco~anulomanam||129||

Madira (wine), butter-milk, tushodaka (a type of vinegar prepared of barley), arishta (recipes to be described in verses 138-168) should be given to the patient having hemorrhoids caused by the predominance of aggravated vata, having ununctuousness and having less digestive power. Whey, boiled, and cooled water, decoction of kantakari (Solanum xanthocarpum) or decoction of nagara (Zingiber officinalis) and dhanyaka (Coriandrum sativum) as anupana (post-prandial drink) for the downward movement of flatus and stool. [127-129]

Anuvasana basti

उदावर्त परीता ये ये चात्यर्थं विरूक्षिताः| विलोमवाताः शूलार्तास्तेष्विष्टमनुवासनम्||१३०||

udāvarta parītā ye ye cātyarthaṃ virūkṣitāḥ| vilomavātāḥ śūlārtāsteṣviṣṭamanuvāsanam||130|| udAvartaparItA ye ye cAtyarthaM virUkShitAH| vilomavAtAH shUlArtAsteShviShTamanuvAsanam||130||

Anuvasana type of enema should be administered to the patient suffering from udavarta (upward movement of wind in the abdomen), who is extremely devoid of unctuousness, whose wind moves in the opposite direction and having colic pain. [130]

Anuvasana basti with pippayadi taila

पिप्पलीं मदनं बिल्वं शताह्वां 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||

pippalīṁ madanaṁ bilvaṁ śatāhvāṁ madhukaṁ vacām| kuṣṭhaṁ śaṭīṁ puṣkarākhyaṁ citrakaṁ dēvadāru ca||131|| piṣṭvā tailaṁ vipaktavyaṁ payasā [18] dviguṇēna ca| arśasāṁ mūḍhavātānāṁ tacchrēṣṭhamanuvāsanam||132|| gudaniḥsaraṇaṁ śūlaṁ mūtrakr̥cchraṁ pravāhikām| kaṭyūrupr̥ṣṭhadaurbalyamānāhaṁ vaṅkṣaṇāśrayam||133|| picchāsrāvaṁ gudē śōphaṁ vātavarcōvinigraham| utthānaṁ bahuśō yacca jayēttaccānuvāsanāt||134|| pippalIM madanaM bilvaM shatAhvAM madhukaM vacAm| kuShThaM shaTIM puShkarAkhyaM citrakaM devadAru ca||131|| piShTvA tailaM vipaktavyaM payasA [18] dviguNena ca| arshasAM mUDhavAtAnAM tacchreShThamanuvAsanam||132|| gudaniHsaraNaM shUlaM mUtrakRucchraM pravAhikAm| kaTyUrupRuShThadaurbalyamAnAhaM va~gkShaNAshrayam||133|| picchAsrAvaM gude shophaM vAtavarcovinigraham| utthAnaM bahusho yacca jayettaccAnuvAsanAt||134||

The ingredients like pippali (Piper longum), madan (Randia spinosa), bilva (Aegle marmelons), shatavha, madhuka, kushtha (Saussurea lappa) shati (Hadychium spicatium), pushkarmoola (Inula racemosa), chitrak (Plumbego zylanicum), devadaru (Cedrus deodara) made in paste, added sesame oil 4 times to kalka then added milk 2 times more the oil and prepare the medicated oil as per standard procedures. This oil should be used in patients having obstruction of flatus for anuvasan basti. Rectal prolapse, pain in ano, dysurea, amoebaisis, weakness in back, thigh, flatulence, mucous discharge through rectum, peri-anal inflammation, obstruction in flatus, and feces and increased frequency of defecation or unsatisfactory defecation in all above disorders or symptoms should be treated with anuvasan basti with above ingredients should be given. [131-134]

Topical application of paste

आनुवासनिकैः पिष्टैः सुखोष्णैः स्नेहसंयुतैः| दार्वन्तैः स्तब्ध शूलानि गुदजानि प्रलेपयेत्||१३५|| दिग्धास्तैः प्रस्रवन्त्याशु श्लेष्म पिच्छां सशोणिताम्| कण्डूः स्तम्भः सरुक् शोफः स्रुतानां विनिवर्तते||१३६||

ānuvāsanikaiḥ piṣṭaiḥ sukhoṣṇaiḥ snehasaṃyutaiḥ| dārvantaiḥ stabdha śūlāni gudajāni pralepayet||135|| digdhāstaiḥ prasravantyāśu śleṣma picchāṃ saśoṇitām| kaṇḍūḥ stambhaḥ saruk śophaḥ srutānāṃ vinivartate||136|| AnuvAsanikaiH piShTaiH sukhoShNaiH snehasaMyutaiH| dArvantaiH [19] stabdhashUlAni gudajAni pralepayet||135|| digdhAstaiH prasravantyAshu shleShmapicchAM sashoNitAm| kaNDUH stambhaH saruk shophaH srutAnAM vinivartate||136||

The 11 ingredients ending with devadaru (in verse 131) should be mixed with oil and ghee and applied in the dry and painful type of hemorrhoids after application of medicament the hemorrhoids discharge the mucous and blood and relieve pain, itching and swelling of dry hemorrhoids. [135-36]

Niruha basti in dry hemorrhoids

निरूहं वा प्रयुञ्जीत सक्षीरं दाशमूलिकम्| समूत्र स्नेह लवणं कल्कैर्युक्तं फलादिभिः||१३७||

nirūhaṃ vā prayuñjīta sakṣīraṃ dāśamūlikam| samūtra sneha lavaṇaṃ kalkairyuktaṃ phalādibhiḥ||137|| nirUhaM vA prayu~jjIta sakShIraM dAshamUlikam| samUtrasnehalavaNaM kalkairyuktaM phalAdibhiH||137||

The ingredients used in niruha enema are milk, decoction of dashamoola, , cow's urine, sneha, salt and the paste of madanaphala (Randia spinosa), etc.[137]

Abhayarishta

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|

harītakīnāṁ prasthārdhaṁ prasthamāmalakasya ca| syāt kapitthāddaśapalaṁ tatō'rdhā cēndravāruṇī||138|| viḍaṅgaṁ pippalī lōdhraṁ maricaṁ sailavālukam| dvipalāṁśaṁ jalasyaitaccaturdrōṇē vipācayēt||139|| drōṇaśēṣē rasē tasmin pūtē śītē samāvapēt| guḍasya dviśataṁ tiṣṭhēttat pakṣaṁ ghr̥tabhājanē||140|| pakṣādūrdhvaṁ bhavēt pēyā tatō mātrā yathābalam| asyābhyāsādariṣṭasya gudajā yānti saṅkṣayam||141|| grahaṇīpāṇḍuhr̥drōgaplīhagulmōdarāpahaḥ| kuṣṭhaśōphāruciharō balavarṇāgnivardhanaḥ||142|| siddhō'yamabhayāriṣṭaḥ kāmalāśvitranāśanaḥ| kr̥migranthyarbudavyaṅgarājayakṣmajvarāntakr̥t||143|| ityabhayāriṣṭaḥ harItakInAM prasthArdhaM prasthamAmalakasya ca| syAt kapitthAddashapalaM tato~ardhA cendravAruNI||138|| viDa~ggaM pippalI lodhraM maricaM sailavAlukam| dvipalAMshaM jalasyaitaccaturdroNe vipAcayet||139|| droNasheShe rase tasmin pUte shIte samAvapet| guDasya dvishataM tiShThettat pakShaM ghRutabhAjane||140|| pakShAdUrdhvaM bhavet peyA tato mAtrA yathAbalam| asyAbhyAsAdariShTasya gudajA yAnti sa~gkShayam||141|| grahaNIpANDuhRudrogaplIhagulmodarApahaH| kuShThashophAruciharo balavarNAgnivardhanaH||142|| siddho~ayamabhayAriShTaH kAmalAshvitranAshanaH| kRumigranthyarbudavya~ggarAjayakShmajvarAntakRut||143|| ityabhayAriShTaH

Haritaki (Terminalia chebula) (1 prastha), amalaki (Embilica officinalis) (one prastha), kapittha (10 pala), indrayan (5 pala) vidanga (Embilia ribes) (two pala), pippali (Piper longum) (two pala), lodhra (Symplocus racemosa) (two pala), maricha (Piper nigrum) (two pala) and elavaluka (two pala) should be added with eight dronas of water and boiled till two dronas remained. The decoction should be filtered and allowed to cool. To this, two hundreds palas of jaggery should be added and kept in a ghee-smeared jar for a fort-night.

Thereafter, it becomes suitable for adminis¬tration as a drink. It should be given in an apropriate dose depending upon the strength of the patient. By the regular intake of this arista, hemorrhoids get cured. This effective recipe is called abhayarishta. It cures grahani, pandu (anemia), heart diseases, spleen disorders, gulma (abdominal lumps), udara (obstinate abdominal diseases including ascites), kushtha (obstinate skin diseases including leprosy), edema, anorexia, jaundice, leucoderma, krimi (worm infestation with intestinal parasites), granthi (benign swellings), arbuda (tumours), vyanga (freckles), tuberculosis and fever. It promotes strength, complexion and digestive power. [138-143]

Dantyarishta

दन्ती चित्रक मूलानामुभयोः पञ्चमूलयोः| भागान् पलांशानापोथ्य जलद्रोणे विपाचयेत्||१४४|| त्रिपलं त्रिफलायाश्च दलानां तत्र दापयेत्| रसे चतुर्थ शेषे तु पूते शीते समावपेत्||१४५|| तुलां गुडस्य तत्तिष्ठेन्मासार्धं घृतभाजने| तन्मात्रया पिबन्नित्यमर्शोभ्यो विप्रमुच्यते||१४६|| ग्रहणीं 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 ghṛtabhājane| tanmātrayā pibannityamarśobhyo vipramucyate||146|| grahaṇī pāṇḍu rogaghnaṃ vātavarco’nulomanam| dīpanaṃ cārucighnaṃ ca dantyariṣṭamimaṃ viduḥ||147|| iti dantyariṣṭaḥ| dantIcitrakamUlAnAmubhayoH pa~jcamUlayoH| bhAgAn palAMshAnApothya jaladroNe vipAcayet||144|| tripalaM triphalAyAshca dalAnAM tatra dApayet| rase caturthasheShe tu pUte shIte samAvapet||145|| tulAM guDasya tattiShThenmAsArdhaM ghRutabhAjane| tanmAtrayA pibannityamarshobhyo vipramucyate||146|| grahaNIpANDurogaghnaM vAtavarco~anulomanam| dIpanaM cArucighnaM ca dantyariShTamimaM viduH||147|| iti dantyariShTaH

Roots of danti (Baliospermum montanum), chitraka (Plumbego zylenicum) and dasamoola should be taken one pala each, should be boiled by adding two dronas of water. To this, fruit pulp of triphala, (three palas) should be added. It should be boiled till one fourth remains. The decoction should be strained through a cloth and cooled. To this, one pala of jaggery should be added and kept in a ghee-smeared jar for fifteen days. This is called dantyarishta and it cures hemorrhoids, grahani and pandu (anemia). It helps in the downward movement of flatus and feces and also stimulates the digestive power and cures anorexia. [144-147|

Phalarishta

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 ग्रहण्यर्शोविकारवान्||१५०|| हृत्पाण्डुरोगं प्लीहानं कामलां विषमज्वरम्| वर्चोमूत्रानिलकृतान् विबन्धानग्निमार्दवम्||१५१|| कासं गुल्ममुदावर्तं फलारिष्टो व्यपोहति| अग्निसन्दीपनो ह्येष कृष्णात्रेयेण भाषितः||१५२|| इति फलारिष्टः|

harītakī phalaprasthaṃ 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 pibedenaṃ grahaṇyarśovikāravān||150|| hṛtpāṇḍurogaṃ plīhānaṃ kāmalāṃ viṣamajvaram| varcomūtrānilakṛtān vibandhānagnimārdavam||151|| kāsaṃ gulmamudāvartaṃ phalāriṣṭo vyapohati| agnisandīpano hyeṣa kṛṣṇātreyeṇa bhāṣitaḥ||152|| iti phalāriṣṭaḥ| harItakIphalaprasthaM prasthamAmalakasya ca| vishAlAyA dadhitthasya pAThAcitrakamUlayoH||148|| dve dve pale samApothya dvidroNe sAdhayedapAm| pAdAvasheShe pUte ca rase tasmin pradApayet||149|| guDasyaikAM tulAM vaidyastat sthApyaM ghRutabhAjane| pakShasthitaM pibedenaM grahaNyarshovikAravAn||150|| hRutpANDurogaM plIhAnaM kAmalAM viShamajvaram| varcomUtrAnilakRutAn vibandhAnagnimArdavam||151|| kAsaM gulmamudAvartaM phalAriShTo vyapohati| agnisandIpano hyeSha kRuShNAtreyeNa bhAShitaH||152|| iti phalAriShTaH

Fruit pulp of haritaki (Terminalia chebula) (one prastha), amalaki (Embelica officinalis) (one prastha), visala (Cirullus colocunthis) (two palas), kapittha (Limonia acidissima) two palas), patha (Cesalpinia pareira) (two palas) and root of chitraka (Plumbego zylenicum) (two palas) should be added with four dronas of water and boiled till one fourth remains. The decoction should then be strained out through a cloth. To this, one tula of jaggery should be added and kept in a ghee-smeared jar for fifteen days. Intake of this recipe cures grahani, hemorrhoids, heart diseases, spleen disorders, jaundice, visamajwara (malarial fever), obstruction to the passage of stool, urine and flatus, low power of digestion, cough, gulma and udvarta (upward movement of wind in the abdomen). It stimulates the power of digestion. It is called phalarista, and is propounded by the sage Krishnaatreya. [148-152]

Phalarishta (Second recipe)

दुरालभायाः प्रस्थः स्याच्चित्रकस्य वृषस्य च| पथ्यामलकयोश्चैव पाठाया नागरस्य 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 शार्करस्य 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 māsārdhaṃ ghṛtabhāvite| pralipte pippalīcavyapriyaṅgukṣaudrasarpiṣā||155|| tasya mātrāṃ pibet kāle śārkarasya yathābalam| arśāṃsi grahaṇīdoṣamudāvartamarocakam||156|| śakṛnmūtrānilodgāravibandhānagnimārdavam| hṛdrogaṃ pāṇḍurogaṃ ca sarvametena sādhayet||157|| iti dvitīyaphalāriṣṭaḥ | durAlabhAyAH prasthaH syAccitrakasya vRuShasya ca| pathyAmalakayoshcaiva pAThAyA nAgarasya ca||153|| dantyAshca dvipalAn bhAgA~jjaladroNe vipAcayet| pAdAvasheShe pUte [20] ca sushIte sharkarAshatam||154|| prakShipya sthApayet kumbhe mAsArdhaM ghRutabhAvite|

pralipte pippalIcavyapriya~ggukShaudrasarpiShA||155|| tasya mAtrAM pibet kAle shArkarasya yathAbalam| arshAMsi grahaNIdoShamudAvartamarocakam||156|| shakRunmUtrAnilodgAravibandhAnagnimArdavam| hRudrogaM pANDurogaM ca sarvametena sAdhayet||157|| iti dvitIyaphalAriShTaH [21]

Duralabha (Fagonia criteca) (one prastha) and chitraka (Plumbego zylenicum), vasa (Adhatoda vasika), haritaki (Terminalia chebula), amalaki (Embelica officnalis), patha (Cesalpinia pareira), nagara (Zingiber officinalis) and danti (each two pala) should be added with two dronas of water and boiled till one fourth remains. The decoction should be strained out through a cloth and cooled then added 100 palas of sugar. It should be kept in a jar for fifteen days. The inside wall of the jar should be smeared with the paste containing pippali (Piper longum), chavya (Piper retrofractum), priyangu (Callicarpa macrophylla), honey and ghee. This preparation should be taken in appropriate dose depending upon the strength of the patient. It cures hemorrhoids, grahani, udavarta, anorexia, obstruction to the movement of stool, urine, flatus and eructation, low power of digestion, heart diseases and pandu (anemia). [153-157]

Kanakarishta

नवस्यामलकस्यैकां कुर्याज्जर्जरितां तुलाम्| कुडवांशाश्च पिप्पल्यो विडङ्गं मरिचं तथा||१५८|| पाठां च पिप्पली मूलं क्रमुकं चव्य चित्रकौ| मञ्जिष्ठैल्वालुकं लोध्रं पलिकानुपकल्पयेत्||१५९|| कुष्ठं दारुहरिद्रां च सुराह्वं सारिवाद्वयम्| इन्द्राह्वं भद्रमुस्तं च कुर्यादर्धपलोन्मितम्||१६०|| चत्वारि नागपुष्पस्य पलान्यभिनवस्य च| द्रोणाभ्यामम्भसो द्वाभ्यां साधयित्वाऽवतारयेत्||१६१|| पादावशेषे पूते च शीते तस्मिन् प्रदापयेत्| मृद्वीकाद्व्याढकरसं शीतं निर्यूहसम्मितम्||१६२|| शर्कराया॰च भिन्नाया दद्याद्द्विगुणितां 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 pippalīṃ mūlaṃ kramukaṃ cavya citrakau| mañjiṣṭhailvālukaṃ lodhraṃ palikānupakalpayet||159|| kuṣṭhaṃ dāruharidrāṃ ca surāhvaṃ sārivādvayam| indrāhvaṃ bhadramustaṃ ca kuryādardhapalonmitam||160|| catvāri nāgapuṣpasya palānyabhinavasya ca| droṇābhyāmambhaso dvābhyāṃ sādhayitvā’vatārayet||161|| pādāvaśeṣe pūte ca śīte tasmin pradāpayet| mṛdvīkādvyāḍhakarasaṃ śītaṃ niryūhasammitam||162|| śarkarāyāśca bhinnāyā dadyāddviguṇitāṃ tulām| kusumasya rasasyaikamardhaprasthaṃ navasya ca||163|| tvagelāplavapatrāmbusevyakramukakeśarān| cūrṇayitvā tu matimān kārṣikānatra dāpayet||164|| tat sarvaṃ sthāpayet pakṣaṃ sucaukṣe ghṛtabhājane| pralipte sarpiṣā kiñciccharkarāgurudhūpite||165|| pakṣādūrdhvamariṣṭo’yaṃ kanako nāma viśrutaḥ| peyaḥ svāduraso hṛdyaḥ prayogādbhaktarocanaḥ||166|| arśāṃsi grahaṇīdoṣamānāhamudaraṃ jvaram| hṛdrogaṃ pāṇḍutāṃ śothaṃ gulmaṃ varcovinigraham||167|| kāsaṃ śleṣmāmayāṃścogrān sarvānevāpakarṣati| valīpalitakhālityaṃ doṣajaṃ ca vyapohati||168|| iti kanakāriṣṭaḥ|

navasyAmalakasyaikAM kuryAjjarjaritAM tulAm| kuDavAMshAshca pippalyo viDa~ggaM maricaM tathA||158|| pAThAM [22] ca pippalImUlaM kramukaM cavyacitrakau| ma~jjiShThailvAlukaM lodhraM palikAnupakalpayet||159|| kuShThaM dAruharidrAM ca surAhvaM sArivAdvayam| indrAhvaM bhadramustaM ca kuryAdardhapalonmitam||160|| catvAri nAgapuShpasya palAnyabhinavasya ca| droNAbhyAmambhaso dvAbhyAM sAdhayitvA~avatArayet||161|| pAdAvasheShe pUte ca shIte tasmin pradApayet| mRudvIkAdvyADhakarasaM shItaM niryUhasammitam||162|| sharkarAyAshca bhinnAyA dadyAddviguNitAM tulAm| kusumasya rasasyaikamardhaprasthaM navasya ca||163|| tvagelAplavapatrAmbusevyakramukakesharAn| cUrNayitvA tu matimAn kArShikAnatra dApayet||164|| tat sarvaM sthApayet pakShaM sucaukShe ghRutabhAjane| pralipte sarpiShA ki~jciccharkarAgurudhUpite||165|| pakShAdUrdhvamariShTo~ayaM kanako nAma vishrutaH| peyaH svAduraso hRudyaH prayogAdbhaktarocanaH||166|| arshAMsi grahaNIdoShamAnAhamudaraM jvaram| hRudrogaM pANDutAM shothaM gulmaM varcovinigraham||167|| kAsaM shleShmAmayAMshcogrAn sarvAnevApakarShati| valIpalitakhAlityaM doShajaM ca vyapohati||168|| iti kanakAriShTaH

Freshly collected amalaki (one tula) should be coarsely pounded added pippali (Piper longum), vidanga (Embelia ribes) and maricha (Piper nigrum) (4 pala each), one pala of each patha(Cissampelos Pareira), pippalimoola, kramuka chavya (Piper retrofractum), chitraka (Plumbego zylanicum), manjishta (Rubia cordifolia), elvaluka and half pala of each of kushta (Sassurea lappa), daruharidra (Berberis aristata), suraha, sariva (Hemidesmus indicus), indrahva (Holarrhina antidysenterica) and bhadramusta and four pala of freshly collected nagapushpa should be added. To this two drona of water should be added and boiled till one fourth remains. The decoction should be strained out through a cloth and cooled. To this, two adhakas of the cooled decoction of madhuka, two tulas of pounded sugar, half prastha of freshly collected honey and the powder of tvak, ela, plava, patra, ambu, sevya, kramuka and kehra taken in the quantity of one karsha each, should be added. The inside wall of the clean jar should be smeared with ghee and fumigated with sugar and Aguru. This should be kept for fifteen days. After fifteen days, the recipe should be filtered out. This is called kanakarishta which is sweet in taste and is cardiac tonic. It produces relish in the food and cures hemorrhoids, grahani, flatulence, udara, fever, heart diseases, pandu (anemia), edema, gulma (tumour), obstruction to the passage of stool, cough and other diseases caused by kapha. It also cures vali (appearance of wrinkles in the body), palita (appearance of premature grey hair) and khalitya (alopecia) caused by the vitiation of doshas. [158-168]

Cleanliness of peri-anal region

पत्रभङ्गोदकैः शौचं कुर्यादुष्णेन वाऽम्भसा| इति शुष्कार्शसां सिद्धमुक्तमेतच्चिकित्सितम्||१६९||

patrabhaṅgōdakaiḥ śaucaṁ kuryāduṣṇēna vā'mbhasā| iti śuṣkārśasāṁ siddhamuktamētaccikitsitam||169|| patrabha~ggodakaiH shaucaM kuryAduShNena vA~ambhasA| iti shuShkArshasAM siddhamuktametaccikitsitam||169||

The patient of hemorrhoids should use the decoction of leaves which are curative of hemorrhoids) or warm water for cleansing of per anal region. Thus, the effective treatment for dry type of hemorrhoids is described. [169]

Treatment of bleeding hemorrhoids

चिकित्सितमिदं सिद्धं स्राविणां शृण्वतः परम् | तत्रानुबन्धो द्विविधः श्लेष्मणो मारुतस्य च||१७०||

cikitsitamidaṃ siddhaṃ srāviṇāṃ śṛṇvataḥ param | tatrānubandho dvividhaḥ śleṣmaṇo mārutasya ca||170|| cikitsitamidaM siddhaM srAviNAM shRuNvataH param [23] | tatrAnubandho dvividhaH shleShmaNo mArutasya ca||170||

Now after treatment of dry hemorrhoids the treatment of bleeding hemorrhoids is mentioned further which are associated with vitiated vata and kapha. [170]

Signs and symptoms of bleeding hemorrhoids associated with vata

विट् श्यावं कठिनं रूक्षं चाधो वायुर्न वर्तते| तनु चारुणवर्णं च फेनिलं चासृगर्शसाम्||१७१|| कट्यूरुगुदशूलं च दौर्बल्यं यदि चाधिकम्| तत्रानुबन्धो वातस्य हेतुर्यदि च रूक्षणम्||१७२||

viṭ śyāvaṃ kaṭhinaṃ rūkṣaṃ cādho vāyurna vartate| tanu cāruṇavarṇaṃ ca phenilaṃ cāsṛgarśasām||171|| kaṭyūrugudaśūlaṃ ca daurbalyaṃ yadi cādhikam| tatrānubandho vātasya heturyadi ca rūkṣaṇam||172|| viT shyAvaM kaThinaM rUkShaM cAdho vAyurna vartate| tanu cAruNavarNaM ca phenilaM cAsRugarshasAm||171|| kaTyUrugudashUlaM ca daurbalyaM yadi cAdhikam| tatrAnubandho vAtasya heturyadi ca rUkShaNam||172||

The color of hemorrhoids is gray, hard to feel and ununctuousness of the stool, flatulent, blood which exudes from the hemorrhoids is thin, reddish and foamy, pain in the lumber region, thighs and peri-anal region with excessive weakness. [171-172]

Signs and symptoms of bleeding hemorrhoids associated with kapha

शिथिलं श्वेतपीतं च विट् स्निग्धं गुरु शीतलम्| यद्यर्शसां घनं चासृक् तन्तुमत् पाण्डु पिच्छिलम्||१७३|| गुदं सपिच्छं स्तिमितं गुरु स्निग्धं च कारणम्| श्लेष्मानुबन्धो विज्ञेयस्तत्र रक्तार्शसां बुधैः||१७४||

śithilaṃ śvetapītaṃ ca viṭ snigdhaṃ guru śītalam| yadyarśasāṃ ghanaṃ cāsṛk tantumat pāṇḍu picchilam||173|| gudaṃ sapicchaṃ stimitaṃ guru snigdhaṃ ca kāraṇam| śleṣmānubandho vijñeyastatra raktārśasāṃ budhaiḥ||174|| shithilaM shvetapItaM ca viT snigdhaM guru shItalam| yadyarshasAM ghanaM cAsRuk tantumat pANDu picchilam||173|| gudaM sapicchaM stimitaM guru snigdhaM ca kAraNam| shleShmAnubandho vij~jeyastatra raktArshasAM budhaiH||174||

The following signs and symptoms are manifested in bleeding hemorrhoids secondarily associated with kapha. Stool is loose, white, yellow, unctuous, heavy and cold, the blood which exudes from the hemorrhoids is dense, pale yellow and slimy, the anus is smeared with slimy material and there is numbness in that region. [173-174]

Line of treatment as per dosha

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|| snigdhashItaM hitaM vAte rUkShashItaM kaphAnuge| cikitsitamidaM tasmAt sampradhArya prayojayet||175|| pittashleShmAdhikaM matvA shodhanenopapAdayet| sravaNaM cApyupekSheta la~gghanairvA samAcaret||176||

Unctuous and cold things should be used if vitiation of vata in bleeding hemorrhoids. In case of vitiation of kapha in bleeding hemorrhoids ununctuous and cold-things are useful. Therefore, therapies should be administered after considering these points . If there is predominance of pitta and kapha dosha, the patient should be administered shodhana (elimination) therapies. However, bleeding should not be stopped immediately anyone should wait for appropriate time. The patient can be given fasting therapy. [175-176]

Complications of immediate hemostasis therapy

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 nigṛhṇātyabuddhimān| śoṇitaṃ doṣamanilaṃ tadrogāñjanayedbahūn||177|| raktapittaṃ jvaraṃ tṛṣṇāmagnisādamarocakam| kāmalāṃ śvayathuṃ śūlaṃ gudavaṅkṣaṇasaṃśrayam||178|| kaṇḍvaruḥkoṭhapiḍakāḥ kuṣṭhaṃ pāṇḍvāhvayaṃ gadam| vātamūtrapurīṣāṇāṃ vibandhaṃ śiraso rujam||179|| staimityaṃ gurugātratvaṃ tathā'nyān raktajān gadān| tasmāt srute duṣṭarakte raktasaṅgrahaṇaṃ hitam||180|| hetulakṣaṇakālajño balaśoṇitavarṇavit| kālaṃ tāvadupekṣeta yāvannātyayamāpnuyāt||181|| pravRuttamAdAvarshobhyo yo nigRuhNAtyabuddhimAn| shoNitaM doShamanilaM tadrogA~jjanayedbahUn||177|| raktapittaM jvaraM tRuShNAmagnisAdamarocakam| kAmalAM shvayathuM shUlaM gudava~gkShaNasaMshrayam||178|| kaNDvaruHkoThapiDakAH kuShThaM pANDvAhvayaM gadam| vAtamUtrapurIShANAM vibandhaM shiraso rujam||179|| staimityaM gurugAtratvaM tathA~anyAn raktajAn gadAn| tasmAt srute duShTarakte raktasa~ggrahaNaM hitam||180|| hetulakShaNakAlaj~jo balashoNitavarNavit| kAlaM tAvadupekSheta yAvannAtyayamApnuyAt||181||

If the blood vitiated by doshas, which comes out from the hemorrhoids is arrested in the beginning then it may lead to several complications like raktapitta (a disease characterized by bleeding from various parts of the body), fever, morbid thirst, suppression of digestive power, anorexia, jaundice, edema, pain in the anus and pelvic

region, urticaria and pimples in the lumber region and thighs, kushtha, pandu (anemia), obstruction in 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 elimination of vitiated blood hemostatic measures are useful. The physician should be well known with the etiology, signs and symptoms, nature of the time, strength and color of the blood and should wait for appropriate time before administering hemostatic therapies unless there is an emergency. [177-181]

Use of bitter drugs

अग्नि सन्दीपनार्थं च रक्त सङ्ग्रहणाय च| दोषाणां पाचनार्थं च परं तिक्तैरुपाचरेत्||१८२||

agni sandīpanārthaṃ ca rakta saṅgrahaṇāya ca| doṣāṇāṃ pācanārthaṃ ca paraṃ tiktairupācaret||182|| agnisandIpanArthaM ca raktasa~ggrahaNAya ca| doShANAM pAcanArthaM ca paraM tiktairupAcaret||182||

For stimulation of the digestive power, hemostasis and pachana (meta¬bolic transformation) bitter drugs should be given. [182]

Use of sneha

यत्तु प्रक्षीणदोषस्य रक्तं वातोल्बणस्य च| वर्तते स्नेहसाध्यं तत् पानाभ्यङ्गानुवासनैः||१८३||

yattu prakṣīṇadoṣasya raktaṃ vātolbaṇasya ca| vartate snehasādhyaṃ tat pānābhyaṅgānuvāsanaiḥ||183|| yattu prakShINadoShasya raktaM vAtolbaNasya ca| vartate snehasAdhyaM tat pAnAbhya~ggAnuvAsanaiH||183||

In hemorrhoids having predominance of vata, bleeding continues even after the aggravated doshas are eliminated then the patient should be given unctuous therapies in the form of drinks, massage and anuvasana basti]. [183]

Indications for hemostatic therapy

यत्तु पित्तोल्बणं रक्तं घर्मकाले प्रवर्तते| स्तम्भनीयं तदेकान्तान्न चेद्वातकफानुगम्||१८४||

yattu pittolbaṇaṃ raktaṃ gharmakāle pravartate| stambhanīyaṃ tadekāntānna cedvātakaphānugam||184|| yattu pittolbaNaM raktaM gharmakAle pravartate| stambhanIyaM tadekAntAnna cedvAtakaphAnugam||184||

In summer season pitta predominant hemorrhoids without secondary predominance of vata and kapha hemostatic therapies should be administered immediately to stop bleeding. [184]

Hemostatic recipes

कुटज त्वङ्निर्यूहः सनागरः स्निग्ध रक्त सङ्ग्रहणः| त्वग्दाडिमस्य तद्वत् सनागरश्चन्दनरसश्च||१८५|| चन्दन किराततिक्तक धन्वयवासाः सनागराः क्वथिताः| रक्तार्शसां प्रशमना दार्वीत्वगुशीर निम्बाश्च||१८६|| सातिविषा कुटज त्वक् फलं च सरसाञ्जनं मधुयुतानि| रक्तापहानि दद्यात् पिपासवे तण्डुलजलेन||१८७||

kuṭaja tvaṅniryūhaḥ sanāgaraḥ snigdha rakta saṅgrahaṇaḥ| tvagdāḍimasya tadvat sanāgaraścandanarasaśca||185|| candana kirātatiktaka dhanvayavāsāḥ sanāgarāḥ kvathitāḥ| raktārśasāṃ praśamanā dārvītvaguśīra nimbāśca||186|| sātiviṣā kuṭaja tvak phalaṃ ca sarasāñjanaṃ madhuyutāni| raktāpahāni dadyāt pipāsave taṇḍulajalena||187|| kuTajatva~gniryUhaH sanAgaraH snigdharaktasa~ggrahaNaH| tvagdADimasya tadvat sanAgarashcandanarasashca||185|| candanakirAtatiktakadhanvayavAsAH sanAgarAH kvathitAH| raktArshasAM prashamanA dArvItvagushIranimbAshca||186|| sAtiviShA kuTajatvak phalaM ca sarasA~jjanaM madhuyutAni| raktApahAni dadyAt pipAsave taNDulajalena||187||

The decoction of kutaja (Holarrhina antidysenterica) bark mixed with the powder of nagara (Zingiber officinalis) stops exudation of unctuous blood. The decoction of the dadima (Punica granatum), bark along with the powder of nagara and the decoction of chandana (Santalum album), mixed with the powder of nagara (Zingiber officinalis) are hemostatic in bleeding hemorrhoids. [185] Decoction of chandana (Santalum album), kiratatikta (Swetia chirayita), dhanvyavasa (Fagonia criteca) and nagara (Zingiber officinalis), and the decoction of darvi (Berberis aristata), tvak (Cinnamomum zeylinicum), agaru (Aqularia agallocha), ushira (Vetiveria zizanioidis) and nimba (Azadirecta indica) are alleviators of hemorrhoids caused by the vitiation of blood (blee¬ding hemorrhoids) [186] Bark and fruits of kutaja (Holarrhina antidysenterica) along with ativisha (Aconitum heterophylum) and rasanjana should be mixed with honey and used as a hemostatic in hemorrhoids. If the patient is suffering from morbid thirst tandulodaka (thin rice gruel), should be given. [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 जयत्यसृक्स्रावम्||१९०||

kuṭaja tvaco vipācyaṃ palaśatamārdraṃ mahendrasalilena| yāvatsyādgatarasaṃ taddravyaṃ pūto rasastato grāhyaḥ||188|| mocarasaḥ sasamaṅgaḥ phalinī ca samāṃśikaistribhistaiśca | vatsakabījaṃ tulyaṃ cūrṇitamatra pradātavyam||189|| pūtotkvathitaḥ sāndraḥ sa raso darvīpralepano grāhyaḥ| mātrākālopahitā rasakriyaiṣā jayatyasṛksrāvam||190|| kuTajatvaco vipAcyaM palashatamArdraM mahendrasalilena| yAvatsyAdgatarasaM taddravyaM pUto rasastato grAhyaH||188|| mocarasaH sasama~ggaH phalinI ca samAMshikaistribhistaishca [24] | vatsakabIjaM tulyaM cUrNitamatra pradAtavyam||189|| pUtotkvathitaH sAndraH sa raso darvIpralepano grAhyaH| mAtrAkAlopahitA rasakriyaiShA jayatyasRuksrAvam||190||

Kutaja (Holarrhina antidysenterica) bark (100 palas) should be boiled with rain water (one drona) till the entire essence of the bark comes to water (i.e. till 1/8th remains). This decoction should then be strained out through a cloth. To this, the powders of mocharasa, (one pala), samanga (one pala) Phalini (one pala) and seeds of kutaja (Holarrhina antidysenterica) (three palas) should be added and boiled again till it

becomes semi-solid and till it sticks to the stirring spoon. This rasakriya (semi- solid extract) stops bleeding in hemorrhoids if administered in appropriate dose and time. This rasakriya should be administered along with goat-milk depending upon the strength of the patient. [188-190]

Peyamanda (thin gruel)

छगली पयसा पीता पेयामण्डेन वा यथाग्निबलम्| जीर्णौषधश्च शालीन् पयसा छागेन भुञ्जीत||१९१|| रक्तार्शांस्यतिसारं रक्तं सासृग्रुजो निहन्त्याशु| बलवच्च रक्तपित्तं रसक्रियैषा जयत्युभयभागम् ||१९२|| इति कुटजादिरसक्रिया|

chagalī payasā pītā peyāmaṇḍena vā yathāgnibalam| jīrṇauṣadhaśca śālīn payasā chāgena bhuñjīta||191|| raktārśāṃsyatisāraṃ raktaṃ sāsṛgrujo nihantyāśu| balavacca raktapittaṃ rasakriyaiṣā jayatyubhayabhāgam ||192|| iti kuṭajādirasakriyā| chagalIpayasA pItA peyAmaNDena vA yathAgnibalam| jIrNauShadhashca shAlIn payasA chAgena bhu~jjIta||191|| raktArshAMsyatisAraM raktaM sAsRugrujo nihantyAshu| balavacca raktapittaM rasakriyaiShA jayatyubhayabhAgam [25] ||192|| iti kuTajAdirasakriyA

After the digestion of above rasakriya, the patient should be given shashtika shali (one type of rice) along with goat-milk to eat. It instantaneously cures bleeding hemorrhoids, diarrhea with bleeding, blood-diseases and serious types of urdhvaga as well as adhoga Rraktapitta [191-192]

Recipes for hemorrhoids

नीलोत्पलं समङ्गा मोचरसश्चन्दनं तिला लोध्रम्| पीत्वा च्छगलीपयसा भोज्यं पयसैव शाल्यन्नम्||१९३||

nīlotpalaṃ samaṅgā mocarasaścandanaṃ tilā lodhram| pītvā cchagalīpayasā bhojyaṃ payasaiva śālyannam||193|| nIlotpalaM sama~ggA mocarasashcandanaM tilA lodhram| pItvA cchagalIpayasA bhojyaM payasaiva shAlyannam||193||

Powder of nilotpala (Nelumbo nucifera), samanga, mocharasa, chandan (Santalum album),, tila (Sesamum indicum) and lodhra (Symplocus racemosa) should be taken along with goat-milk. Thereafter, the patient should eat shali 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 mṛgāṇāṃ raso niramlaḥ kadamlo vā||194|| chAgalipayaH prayuktaM nihanti raktaM savAstukarasaM ca| dhanvaviha~ggamRugANAM raso niramlaH kadamlo vA||194||

Intake of the juice of vastuka along with goat-milk, the soup of the meat of birds and animals inhabiting arid zone should be taken without any sour ingredient or with small quantity of sour drug, which is useful for bleeding hemorrhoids. [194]

पाठा वत्सकबीजं रसाञ्जनं नागरं यवान्यश्च| बिल्वमिति चार्शसैश्चूर्णितानि पेयानि शूलेषु||१९५||

pāṭhā vatsakabījaṃ rasāñjanaṃ nāgaraṃ yavānyaśca| bilvamiti cārśasaiścūrṇitāni peyāni śūleṣu||195|| pAThA vatsakabIjaM rasA~jjanaM nAgaraM yavAnyashca| bilvamiti cArshasaishcUrNitAni peyAni shUleShu||195||

If there is pain in bleeding hemorrhoids then the powder of patha (Cissampelos pareria), seed of vastak (Holerrhina antidysentrica), rasanjana, nagara (Zingiber officinalis), yavini (Trachyspermum ammi) and bilva (Aegle marmelos) should be taken in the form of a drink. [195]

दार्वी किराततिक्तं मुस्तं दुःस्पर्शकश्च रुधिरघ्नम्|

dārvī kirātatiktaṃ mustaṃ duḥsparśakaśca rudhiraghnam|

dArvI kirAtatiktaM mustaM duHsparshakashca rudhiraghnam|

The powder of darvi (Berberis aristata), kiratatikta (Swetia chirayata), musta (Cyperous rotendus) and duspharshka stops the bleeding- [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 ghṛtaṃ vidhātavyam||196|| kuṭajaphala valka keśara nīlotpala lodhra dhātakī kalkaiḥ| siddhaṃ ghṛtaṃ vidheyaṃ śūle raktārśasāṃ bhiṣajā||197|| sarpiḥ sadāḍimarasaṃ sayāvaśūkaṃ śṛtaṃ jayatyāśu| raktaṃ saśūlamathavā nidigdhikādugdhikāsiddham||198|| rakte~ativartamAne shUle ca ghRutaM vidhAtavyam||196|| kuTajaphalavalkakesharanIlotpalalodhradhAtakIkalkaiH| siddhaM ghRutaM vidheyaM shUle raktArshasAM bhiShajA||197|| sarpiH sadADimarasaM sayAvashUkaM shRutaM jayatyAshu| raktaM sashUlamathavA nidigdhikAdugdhikAsiddham||198||

Ghee cooked with the paste of the fruits of kutaja (Holarrhina antidysenterica), nagkeshar (Mesua ferrea), nilkamal (Nelumbo nucifera), lodhara (Symplocus racemosa) and dhataki (Woodfordia fruticosa) should be administered in bleeding hemorrhoids associated with pain. [197] Bleeding and pain in the hemorrhoids relieved with medicated ghee cooked with the juice of dadima (Pongamia granatum) and yavakshara as well as ghee cooked with nidigdhika (Solanum surratense) and dugdhika (Euphrbia thymifolia).[198]

Recipes of peya (thin gruel)

लाजापेया पीता सचुक्रिका केशरोत्पलैः सिद्धा| हन्त्याश्वस्रस्रावं तथा बला पृश्निपर्णीभ्याम्||१९९|| ह्रीवेर बिल्व नागर निर्यूहे साधितां सनवनीताम्| वृक्षाम्ल दाडिमाम्लाममम्लीकाम्लां सकोलाम्लाम्||२००|| गृञ्जनकसुरासिद्धां दद्याद्यमकेन भर्जितां पेयाम्| रक्तातिसार शूल प्रवाहिका शोथ निग्रहणीम्||२०१||

lājāpeyā pītā sacukrikā keśarotpalaiḥ siddhā| hantyāśvasrasrāvaṃ tathā balā pṛśniparṇībhyām||199|| hrīvera bilva nāgara niryūhe sādhitāṃ sanavanītām| vṛkṣāmla dāḍimāmlāmamlīkāmlāṃ sakolāmlām||200|| gṛñjanakasurāsiddhāṃ dadyādyamakena

bharjitāṃ peyām| raktātisāra śūla pravāhikā śotha nigrahaṇīm||201|| lAjApeyA pItA sacukrikA kesharotpalaiH siddhA| hantyAshvasrasrAvaM tathA balApRushniparNIbhyAm||199|| hrIverabilvanAgaraniryUhe sAdhitAM sanavanItAm| vRukShAmladADimAmlAmamlIkAmlAM sakolAmlAm||200|| gRu~jjanakasurAsiddhAM dadyAdyamakena bharjitAM peyAm| raktAtisArashUlapravAhikAshothanigrahaNIm||201||

Peya (thin gruel) prepared form changeri (Oxalis corniculata), nagkeshar (Mesua ferrea), nilkamal (Nelumbo nucifera), bala (Sida cordifolia), prashniparni (Uraria picta) instantaneously cures bleeding hemorrhoids. Peya prepared by adding the decoction of hribera (Sugandhabala), bilva (Aegle marmelos) and nagara (Zingiber officinalis), added with butter and made sour by adding vrakshamala (Garcinia indica), dadima (Pongamia granatum), amlika and kola cures raktatisara (diarrhea with bleeding). Peya prepared by adding gunjanaka and sura (a type of alcohol), sizzled with ghee and oil cures of raktatisara, colic pain, pravahika (dysentery) and edema. [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| gṛñjanaka śālmalīnāṃ kṣīriṇyāścukrikāyāśca||202|| nyagrodha śuṅgakānāṃ khaṇḍāṃstathā kovidāra puṣpāṇām| dadhnaḥ sareṇa siddhān dadyādrakte pravṛtte'ti||203|| kAshmaryAmalakAnAM sakarbudArAn [26] phalAmlAMshca| gRu~jjanakashAlmalInAM kShIriNyAshcukrikAyAshca||202|| nyagrodhashu~ggakAnAM khaNDAMstathA kovidArapuShpANAm| dadhnaH sareNa siddhAn dadyAdrakte pravRutte~ati||203||

In cases of excessive bleeding in hemorrhoids, the cream of curd boiled with pieces of the following should be given [202-203]

1. Kashmarya, amalaka, karbudara and sour fruits
2. Gunjanaka and shalmali (Shalmalia malabarica)
3. Fruit of dugdhika (Uuphrbia thymifolia).
4. Roots of nyagrodha (ficus bengalensis) and flowers of kovidara (Borrhavia diffusa)

Diet in bleeding hemorrhoids

सिद्धं पलाण्डुशाकं तक्रेणोपोदिकां सबदराम्लाम्| रुधिरस्रवे प्रदद्यान्मसूरसूपं च तक्राम्लम्||२०४||

siddhaṃ palāṇḍuśākaṃ takreṇopodikāṃ sabadarāmlām| rudhirasrave pradadyānmasūrasūpaṃ ca takrāmlam||204|| siddhaM palANDushAkaM takreNopodikAM sabadarAmlAm| rudhirasrave pradadyAnmasUrasUpaM ca takrAmlam||204||

Onion cooked with butter-milk or upodika along with badaramla (sour vinegar prepared of badara) or the soup of masura made sour by adding butter-milk should be given in bleeding hemorrhoids. [204]

पयसा शृतेन यूषै र्मसूर मुद्गाढकीमकुष्ठानाम् | भोजनमद्यादम्लैः शालि श्यामाक कोद्रवजम्||२०५||

payasā śṛtena yūṣai rmasūra mudgāḍhakīmakuṣṭhānām | bhojanamadyādamlaiḥ śāli śyāmāka kodravajam||205|| payasA shRutena yUShairmasUramudgADhakImakuShThAnAm [27] | bhojanamadyAdamlaiH shAlishyAmAkakodravajam||205||

The patient of bleeding hemorrhoids should take the food containing shali rice, shyama rice and kodrava rice along with, boiled-milk or soup of masura, mudga, arhar, and makushtha. [205]

शश हरिण लाव मांसैः कपिञ्जलैणेयकैः सुसिद्धैश्च| भोजनमद्यादम्लैर्मधुरैरीषत् समरिचैर्वा||२०६||

śaśa hariṇa lāva māṃsaiḥ kapiñjalaiṇeyakaiḥ susiddhaiśca| bhojana madyādamlair madhurairīṣat samaricairvā||206|| shashahariNalAvamAMsaiH kapi~jjalaiNeyakaiH susiddhaishca| bhojanamadyAdamlairmadhurairIShat samaricairvA||206||

The food along with the meat of shasha (rabbit), harin, lava, gouraiya and ena should be taken in bleeding hemorrhoids. He can add sour or slightly sweet ingredients to his food, or he should sprinkle his food with the powder of maricha (Piper nigram). [206]

दक्ष शिखि तित्तिरि रसैर्द्विककुदलो पाकजैश्च मधुराम्लैः|
अद्याद्रसैरतिवहेष्वर्शःस्वनिलोल्बणशरीरः||२०७||

dakṣa śikhi tittiri rasairdvikakudalo pākajaiśca madhurāmlaiḥ|
adyādrasairativaheṣvarśaḥsvanilolbaṇaśarīraḥ||207||
dakShashikhitittirirasairdvikakudalopAkajaishca madhurAmlaiH|
adyAdrasairativaheShvarshaHsvanilolbaNasharIraH||207||

If there is excessive bleeding from the hemorrhoids and aggravated symptoms, then patient should take food along with the soup of fowl, pea¬cock, tittiri bird, camel and jackel. This meat soup should be suitably added with sweet and sour ingredients. [207]

रस खड यूष यवागू संयोगतः केवलोऽथवा जयति| रक्तमतिवर्तमानं वातं च पलाण्डुरुपयुक्तः||२०८||

rasa khaḍa yūṣa yavāgū saṃyogataḥ kevalo’thavā jayati| raktamativartamānaṃ vātaṃ ca palāṇḍurupayuktaḥ||208|| rasakhaDayUShayavAgUsaMyogataH [28] kevalo~athavA jayati| raktamativartamAnaM vAtaM ca palANDurupayuktaH||208||

Onion taken alone or along with meat soup, khada (pungent drink), yusha (vegetable soup) and yavngu (thick gruel) cures excessive bleeding and aggravated vata. [208]

छागान्तराधि तरुणं सरुधिरमुपसाधितं बहु पलाण्डु| व्यत्यासान्मधुराम्लं विट्शोणितसङ्क्षये देयम्||२०९||

chāgāntarādhi taruṇaṃ sarudhiramupasādhitaṃ bahu palāṇḍu|
vyatyāsānmadhurāmlaṃ viṭśoṇitasaṅkṣaye deyam||209|| chAgAntarAdhi taruNaM

sarudhiramupasAdhitaM bahupalANDu| vyatyAsAnmadhurAmlaM viTshoNitasa~gkShaye deyam||209||

Large quantity of onion cooked with the trunk of a young goat should be given by adding alternatively, sweet and sour ingredients if there is diminution of stool and blood. [209]

नवनीत तिलाभ्यासात् केशर नवनीत शर्कराभ्यासात्| दधि सर मथिताभ्यासादर्शांस्यपयान्ति रक्तानि||२१०||

navanīta tilābhyāsāt keśara navanīta śarkarābhyāsāt| dadhi sara mathitābhyāsādarśāṃsyapayānti raktāni||210|| navanItatilAbhyAsAt kesharanavanItasharkarAbhyAsAt| dadhisaramathitAbhyAsAdarshAMsyapayAnti raktAni||210||

The bleeding hemorrhoids get cured by the habitual intake of the following recipes

1. Butter and sesame seed
2. Keshara, butter and sugar
3. The cream of curd after churning. [210]

नवनीतघृतं छागं मांसं च सषष्टिकः शालिः| तरुणश्च सुरा मण्डस्तरुणी च सुरा निहन्त्यस्रम्||२११||

navanītaghṛtaṃ chāgaṃ māṃsaṃ ca saṣaṣṭikaḥ śāliḥ| taruṇaśca surāmaṇḍastaruṇī ca surā nihantyasram||211|| navanItaghRutaM chAgaM mAMsaM ca saShaShTikaH shAliH| taruNashca surAmaNDastaruNI ca surA nihantyasram||211||

Bleeding stops if the patient takes freshly prepared ghee from butter, goat-meat, shashtika types of rice, freshly fermented sura (a type of alcoholic drink). [211]

Predominance of vata

प्रायेण वात बहुलान्यर्शांसि भवन्त्यतिस्रुते रक्ते| दुष्टेऽपि च कफ पित्ते तस्मादनिलोऽधिको ज्ञेयः||२१२||

prāyeṇa vāta bahulānyarśāṃsi bhavantyatisrute rakte| duṣṭe'pi ca kapha pitte tasmādanilo'dhiko jñeyaḥ||212|| prAyeNa vAtabahulAnyarshAMsi bhavantyatisrute rakte| duShTe~api ca kaphapitte tasmAdanilo~adhiko j~jeyaH||212||

In case of excessive bleeding, the arsha becomes vata dominant. Even if pitta and kapha are predominantly vitiated, then also predominance of vata shall be considered in excessive bleeding. [212]

Cooling Therapy

दृष्ट्वा तु रक्तपित्तं प्रबलं कफ वात लिङ्गमल्पं च| शीता क्रिया प्रयोज्या यथेरिता वक्ष्यते चान्या ||२१३||

dṛṣṭvā tu raktapittaṃ prabalaṃ kapha vāta liṅgamalpaṃ ca| śītā kriyā prayojyā yatheritā vakṣyate cānyā ||213|| dRuShTvA tu raktapittaM prabalaM kaphavAtali~ggamalpaM ca| shItA kriyA prayojyA yatheritA vakShyate cAnyA [29] ||213||

If there is predominance of rakta and pitta and there is less of the signs and symptoms of aggravated kapha and vata, then the patient should be given cooling remedies which are already described and some of which are to be described later. [213]

Sprinkling in bleeding hemorrhoids

मधुकं सपञ्चवल्कं बदरीत्वगुदुम्बरं धवपटोलम्| परिषेचने विदध्याद्वृषककुम यवास निम्बांश्च||२१४||

madhukaṃ sapañcavalkaṃ badarītvagudumbaraṃ dhavapaṭolam| pariṣecane vidadhyādvṛṣakakuma yavāsa nimbāṃśca||214|| madhukaM sapa~jcavalkaM badarItvagudumbaraM dhavapaTolam| pariShecane vidadhyAdvRuShakakumayavAsanimbAMshca||214||

To stop bleeding, hemorrhoids should be sprinkled with the decoctions of madhuka, panchavalka [barks of nyagrodha (ficus bengalensis), udumbara (ficus glomeruta), ashwatha (ficus religiosa), parisha (thespesia populnea) and plaksha (ficus lacor)], bark of badar, udumbara (ficus glomeruta), dhava (Anogeissus latifolia) and patola (Tricosanthes dioica) or vasa (Adhatoda vasika), kakubha,Yavasaka (Alhagi camelorum) and nimba (Azadiracta indica). [214]

Warm water sitz-bath in bleeding hemorrhoids

रक्तेऽतिवर्तमाने दाहे क्लेदेऽवगाहयेच्चापि| मधुक मृणाल पद्मक चन्दन कुश काश निष्क्वाथे||२१५||

rakte'tivartamāne dāhe klede'vagāhayeccāpi| madhuka mṛṇāla padmaka candana kuśa kāśa niṣkvāthe||215|| rakte~ativartamAne dAhe klede~avagAhayeccApi| madhukamRuNAlapadmakacandanakushakAshaniShkvAthe||215||

The patient should be given warm water sitz bath with the decoction of madhuka, nifnala, padmaka, chandana (Santalum album), kusha (Desmospachya bipinnata) and kasha (Saccharum spontaneum) in cases suffering from bleeding, burning sensation and stickiness. [215]

Cold water sitz-bath in bleeding hemorrhoids

इक्षुरस मधुक वेतस निर्यूहे शीतले पयसि वा तम्| अवगाहयेत् प्रदिग्धं पूर्वं शिशिरेण तैलेन||२१६||

ikṣurasa madhuka vetasa niryūhe śītale payasi vā tam| avagāhayet pradigdhaṃ pūrvaṃ śiśireṇa tailena||216|| ikShurasamadhukavetasaniryUhe shItale payasi vA tam| avagAhayet pradigdhaM pUrvaM shishireNa tailena||216||

The peri-anal area of the patient should be first anointed with cold oil and then sitz bath should be given with sugar-cane juice and the decoctions of madhuka and vetasa mixed with cold water in excessive bleeding. [216]

Hemostatic douche

दत्त्वा घृतं सशर्करमुपस्थदेशे गुदे त्रिकदेशे च| शिशिर जल स्पर्श सुखा धारा प्रस्तम्भनी योज्या||२१७||

dattvā ghṛtaṃ saśarkaramupasthadeśe gude trikadeśe ca| śiśira jala sparśa sukhā dhārā prastambhanī yojyā||217|| dattvA ghRutaM sasharkaramupasthadeshe gude trikadeshe ca| shishirajalasparshasukhA dhArA prastambhanI yojyA||217||

To stop bleeding in hemorrhoids the genitals, anus and lumber region should be smeared with ghee and sugar then douche of cold water should be applied to stop bleeding. [217]

External application of cold leaves

कदलीदलैरभिनवैः पुष्करपत्रैश्च शीतजलसिक्तैः| प्रच्छादनं मुहुर्मुहुरिष्टं पद्मोत्पलदलैश्च||२१८||

kadalīdalairabhinavaiḥ puṣkarapatraiśca śītajalasiktaiḥ| pracchādanaṁ muhurmuhuriṣṭaṁ padmōtpaladalaiśca||218|| kadalIdalairabhinavaiH puShkarapatraishca shItajalasiktaiH| pracchAdanaM muhurmuhuriShTaM padmotpaladalaishca||218||

Hemorrhoid mass should be covered with the leaves of banana, and puskara sprinkled with cold water. Similarly, covering these masses with the leaves of padma (Nelumbo nucifera) and utpala is useful. [218]

Soothing Ointment

दुर्वाघृतप्रदेहः शतधौतसहस्रधौतमपि सर्पिः| व्यजनपवनः सुशीतो रक्तस्रावं जयत्याशु||२१९||

durvāghṛtapradēhaḥ śatadhautasahasradhautamapi sarpiḥ| vyajanapavanaḥ suśītō raktasrāvaṁ jayatyāśu||219|| durvAghRutapradehaH shatadhautasahasradhautamapi sarpiH| vyajanapavanaH sushIto raktasrAvaM jayatyAshu||219||

External application of durvaghrita, shatadhauta ghrita and sahasradhauta ghrita, and fanning of cold air stops bleeding. [219]

Topical application or rubbing

समङ्गा मधुकाभ्यां तिल मधुकाभ्यां रसाञ्जनवृताभ्याम्| सर्जरस घृताभ्यां वा निम्बघृताभ्यां मधुघृताभ्यां वा||२२०|| दार्वीत्वक्सर्पिर्भ्यां सचन्दनाभ्यामथोत्पलघृताभ्याम्| दाहे क्लेदे च गुदभ्रंशे गुदजाः प्रतिसारणीयाः स्युः||२२१||

samaṅgā madhukābhyāṃ tila madhukābhyāṃ rasāñjanavṛtābhyām| sarjarasa ghṛtābhyāṃ vā nimbaghṛtābhyāṃ madhughṛtābhyāṃ vā||220|| dārvītvaksarpirbhyāṃ sacandanābhyāmathotpalaghṛtābhyām| dāhe klede ca gudabhraṃśe gudajāḥ pratisāraṇīyāḥ syuḥ||221|| sama~ggAmadhukAbhyAM tilamadhukAbhyAM rasA~jjanavRutAbhyAm| sarjarasaghRutAbhyAM vA nimbaghRutAbhyAM madhughRutAbhyAM vA||220|| dArvItvaksarpirbhyAM sacandanAbhyAmathotpalaghRutAbhyAm| dAhe klede ca gudabhraMshe gudajAH pratisAraNIyAH syuH||221||

If there is prolapse of rectum, burning sensation or stickiness in the anus, then the following recipes should be gently rubbed over the anus. [220-221]

1. Samanga and madhuka
2. Tila and madhuka
3. Rasanjana and ghee
4. Sarjarasa and ghee
5. Nimba (Azadirachta indica) and ghee
6. Honey and ghee
7. Bark of darvi (Berberis aristata) and ghee
8. Chandana (Santalum album) and rakta-chandana
9. Utpala (Nelumbo nucifera) and ghee

Topical application in continuous bleeding

आभिः क्रियाभिरथवा शीताभिर्यस्य तिष्ठति न रक्तम्। तं काले स्निग्धोष्णैर्मांसरसैस्तर्पयेन्मतिमान्॥२२२॥ अवपीडक सर्पिर्भिः कोष्णै र्घृत तैलिकैस्तथाऽभ्यङ्गैः। क्षीर घृत तैल सेकैः कोष्णैस्तमुपाचरेदाशु॥२२३॥ कोष्णेन वातप्रबले घृतमण्डेनानुवासयेच्छीघ्रम्। पिच्छाबस्तिं दद्यात् काले तस्याथवा सिद्धम्॥२२४॥

ābhiḥ kriyābhirathavā śītābhiryasya tiṣṭhati na raktam| taṃ kāle snigdhoṣṇairmāṃsarasaistarpayenmatimān||222|| avapīḍaka sarpirbhiḥ koṣṇai rghṛta tailikaistathā'bhyaṅgaiḥ| kṣīra ghṛta taila sekaiḥ koṣṇaistamupācaredāśu||223|| koṣṇena vātaprabale ghṛtamaṇḍenānuvāsayecchīghram| picchābastiṃ dadyāt kāle tasyāthavā siddham||224|| AbhiH kriyAbhirathavA shItAbhiryasya tiShThati na raktam| taM kAle snigdhoShNairmAMsarasaistarpayenmatimAn||222|| avapIDakasarpirbhiH koShNairghRutatailikaistathA$_{abhya}$ggaiH| kShIraghRutatailasekaiH koShNaistamupAcaredAshu||223|| koShNena vAtaprabale ghRutamaNDenAnuvAsayecchIghram| picchAbastiM dadyAt kAle tasyAthavA siddham||224||

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.

Patient should be given medicated ghee which is administered, prior to taking food. His anus should be massaged with luke warm ghee or oil, or the hemorrhoid mass should be fomented with luke-warm milk, ghee or oil. These remedies should be administered quickly. If bleeding doesn't stop and there is aggravation of vata then the patient should be given anuvsana type of enema with the help of luke-warm ghritamanda (upper portion of the ghee). He should be given the effective piccha basti (recipe of which is described below) at the appropriate time. [222-224]

Piccha basti

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 ghṛtamaṇḍenānuvāsayecchīghram| picchābastiṃ dadyāt kāle tasyāthavā siddham||224|| yavāsa kuśa kāśānaṃ 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 bījāni priyaṅguḥ padmakeśaram||227|| picchābastirayaṃ siddhaḥ saghṛtakṣaudraśarkaraḥ| pravāhikā gudabhraṃśa raktasrāva jvarāpahaḥ||228|| prapauṇḍarīkaṃ madhukaṃ picchābastau yatheritān| piṣṭvā'nuvāsanaṃ snehaṃ kṣīradviguṇitaṃ pacet||229|| iti picchābastiḥ|` yavAsakushakAshAnaM mUlaM puShpaM ca shAlmalam| nyagrodhodumbarAshvatthashu~ggAshca dvipalonmitAH||225|| triprasthaM salilasyaitat kShIraprasthaM ca sAdhayet| kShIrasheShaM kaShAyaM ca pUtaM kalkairvimishrayet||226|| kalkAH shAlmaliniryAsasama~ggAcandanotpalam| vatsakasya ca bIjAni priya~gguH padmakesharam||227|| picchAbastirayaM siddhaH saghRutakShaudrasharkaraH| pravAhikAgudabhraMsharaktasrAvajvarApahaH||228|| prapauNDarIkaM madhukaM picchAbastau [30] yatheritAn| piShTvA~anuvAsanaM snehaM kShIradviguNitaM pacet||229|| iti picchAbastiH

Two palas each of yavasa, kusha, kasha, flowers of semul and adventitious roots of nyagrodha, udumbara and ashwattha should be added in six prasthas of water, two prasthas of milk and boiled till two prasthas remain. This should be strained through a cloth, and to this, the paste of the resin from shalmali (Mocharas), majishtha, chandana, utpala, seeds of kutaja, priyangu and padmakarira should be added. This effective recipe is called piccha basti and it should be administered along with ghee, honey and sugar. It cures dysentery, prolapsed of rectum, bleeding and fever. [225-228]

Anuvasana basti in bleeding hemorrhoids

Prapaundarika and madhuka along with the drugs described in piccha basti should be made to a paste. This paste should be added to oil and double the quantity of milk, and cooked. This medicated oil should be used for anuvasana type of medicated enema for the patients suffering from hemorrhoids. [229]

Hriveradi Ghrita

ह्रीवेरमुत्पलं लोध्रं समङ्गा चव्य चन्दनम्| पाठा सातिविषा बिल्वं धातकी देवदारु च||२३०|| दार्वी त्वङ् नागरं मांसी मुस्तं क्षारो यवाग्रजः| चित्रकश्चेति पेष्याणि चाङ्गेरीस्वरसे घृतम्||२३१|| ऐकध्यं साधयेत् सर्वं तत् सर्पिः परमौषधम्| अर्शोतिसार ग्रहणी पाण्डुरोगे ज्वरेऽरुचौ||२३२|| मूत्रकृच्छ्रे गुदभ्रंशे बस्त्यानाहे प्रवाहणे| पिच्छास्रावेऽर्शसां शूले योज्यमेतत्त्रिदोषनुत्||२३३|| इति ह्रीवेरादिघृतम्|

hrīveramutpalaṃ lodhraṃ samaṅgā cavya candanam| pāṭhā sātiviṣā bilvaṃ dhātakī devadāru ca||230|| dārvī tvaṅ nāgaraṃ māṃsī mustaṃ kṣāro yavāgrajaḥ| citrakaśceti peṣyāṇi cāṅgerīsvarase ghṛtam||231|| aikadhyaṃ sādhayet sarvaṃ tat sarpiḥ paramauṣadham| arśotisāra grahaṇī pāṇḍuroge jvare'rucau||232|| mūtrakṛcchre gudabhraṃśe bastyānāhe pravāhaṇe| picchāsrāve'rśasāṃ śūle

yojyametattridoṣanut||233|| iti hrīverādighṛtam| hrIveramutpalaM lodhraM sama~ggAcavyacandanam| pAThA sAtiviShA bilvaM dhAtakI devadAru ca||230|| dArvItva~g nAgaraM mAMsI mustaM kShAro yavAgrajaH| citrakashceti peShyANi cA~ggerIsvarase ghRutam||231|| aikadhyaM sAdhayet sarvaM tat sarpiH paramauShadham| arshotisAragrahaNIpANDuroge jvare~arucau||232|| mUtrakRucchre gudabhraMshe bastyAnAhe pravAhaNe| picchAsrAve~arshasAM shUle yojyametattridoShanut||233|| iti hrIverAdighRutam

The paste of ingredients like hribera, utpala, lodhra, majitha, chavya chandana, patha, atisa, bilva, dhataki, devadaru, bark of daruharidra, nagaramotha, jatamamsi, musta, yavakshara and chitraka should be made then added 4 times juice of changeri and cooked with ghee as per ghrita siddha. It is an excellent remedy for hemorrhoids, diarrhea grahani, pandu (anemia), fever, anorexia, dysuria, prolapsed rectum, distension in the region of urinary bladder, dysentery, voiding of slimy material and pain in the hemorrhoids. It alleviates all the three aggravated doshas. [230-233]

Sunnishannak changeri ghrita

अवाक्पुष्पी बला दार्वी पृश्निपर्णी त्रिकण्टकः| न्यग्रोधोदुम्बराश्वत्थशुङ्गाश्च द्विपलोन्मिताः||२३४|| कषाय एषां पेष्यास्तु जीवन्ती कटुरोहिणी| पिप्पली पिप्पलीमूलं नागरं सुरदारु च||२३५|| कलिङ्गाः शाल्मलं पुष्पं वीरा चन्दनमुत्पलम् | कट्फलं चित्रको मुस्तं प्रियङ्ग्वतिविषास्थिराः||२३६|| पद्मोत्पलानां किञ्जल्कैः समङ्गा सनिर्दिग्धिका| बिल्वं मोचरसः पाठा भागाः कर्षसमन्विताः||२३७|| चतुष्प्रस्थे शृतं प्रस्थं कषायमवतारयेत्| त्रिंशत्पलानि प्रस्थोऽत्र विज्ञेयो द्विपलाधिकः||२३८|| सुनिषण्णकचाङ्गेर्योः प्रस्थौ द्वौ स्वरसस्य च| सर्वैरेतैर्यथोद्दिष्टैर्घृतप्रस्थं 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|

avākpuṣpī balā dārvī pṛśniparṇī trikaṇṭakaḥ| nyagrodhodumbarāśvatthaśuṅgāśca dvipalonmitāḥ||234|| kaṣāya eṣāṃ peṣyāstu jīvantī kaṭurohiṇī| pippalī pippalīmūlaṃ nāgaraṃ suradāru ca||235|| kaliṅgāḥ śālmalaṃ puṣpaṃ vīrā candanamutpalam | kaṭphalaṃ citrako mustaṃ priyaṅgvativiṣāsthirāḥ||236|| padmotpalānāṃ kiñjalkaḥ samaṅgā sanidigdhikā| bilvaṃ mocarasaḥ pāṭhā bhāgāḥ karṣasamanvitāḥ||237|| catuṣprasthe śṛtaṃ prasthaṃ kaṣāyamavatārayet| triṃśatpalāni prastho’tra vijñeyo dvipalādhikaḥ||238|| suniṣaṇṇakacāṅgeryoḥ prasthau dvau svarasasya ca| sarvairetairyathoddiṣṭairghṛtaprasthaṃ vipācayet||239|| etadarśaḥsvatīsāre raktasrāve tridoṣaje| pravāhaṇe gudabhraṃśe picchāsu vividhāsu ca||240|| utthāne cātibahuśaḥ śothaśūle gudāśraye| mūtragrahe mūḍhavāte mande’gnāvarucāvapi||241|| prayojyaṃ vidhivat sarpirbalavarṇāgnivardhanam| vividheṣvannapāneṣu kevalaṃ vā niratyayam||242|| iti suniṣaṇṇakacāṅgerīghṛtam| avAkpuShpI balA dArvI pRushniparNI trikaNTakaH| nyagrodhodumbarAshvatthashu~ggAshca dvipalonmitAH||234|| kaShAya eShAM peShyAstu jIvantI kaTurohiNI| pippalI pippalImUlaM nAgaraM suradAru ca||235|| kali~ggAH shAlmalaM puShpaM vIrA candanamutpalam [31] | kaTphalaM citrako mustaM priya~ggvativiShAsthirAH||236|| padmotpalAnAM ki~jjalkaH sama~ggA sanidigdhikA| bilvaM mocarasaH pAThA bhAgAH karShasamanvitAH||237|| catuShprasthe shRutaM prasthaM kaShAyamavatArayet| triMshatpalAni prastho~atra

vij~jeyo dvipalAdhikaH||238|| suniShaNNakacA~ggeryoH prasthau dvau svarasasya ca| sarvairetairyathoddiShTairghRutaprasthaM vipAcayet||239|| etadarshaHsvatIsAre raktasrAve tridoShaje| pravAhaNe gudabhraMshe picchAsu vividhAsu ca||240|| utthAne cAtibahushaH shothashUle gudAshraye| mUtragrahe mUDhavAte mande~agnAvarucAvapi||241|| prayojyaM vidhivat sarpirbalavarNAgnivardhanam| vividheShvannapAneShu kevalaM vA niratyayam||242|| iti suniShaNNakacA~ggerIghRutam

Avakpushpi, balamoola, daruharidra, pithavana, gokshuru and adventitious roots of nyagrodha, udumbara and ashvattha (2 pala each drug) these drugs should be added and boiled till one prastha of water remains. This decoction should be strained through a cloth. In this decoction jivanti, kutaki, pippali, pippalimoola, nagara, devadaru, indrajava, Flower of shalmali, shatavari, rakta chandana, utpala, katphala, chitraka, musta, priyangu, ativisha, sarivan, pollens of padma, utpala, majitha bhatakataiya, bilva, mocharasa and patha. All these drugs should be taken in the quantity of one karsha each and made to a paste. The juice of changari in the above recipe should be added four times the quantity of ghee because this portion does not contain any other liquid sunishanyaka changeri ghrita. The above mentioned decoction and paste should be added with the juice of sunijannaka and changeri, two prasthas of each and one prastha of ghee, and cooked. This medicated ghee cures hemorrhoids, diarrhea, bleeding caused by the aggravation of all the three doshas, dysentery, voiding of different types of slimy material, prolapsed rectum, urge for motion, edema and pain in anal region, suppression and anorexia. This medicated ghee helps in the promotion of strength, complexion and digestive power. This medicated ghee is harmless, and it can be administered alone or along with different types of food for digestion and strength. [235-242]

Different foods in arsha

भवन्ति चात्र- व्यत्यासान्मधुराम्लानि शीतोष्णानि च योजयेत्| नित्यमग्निबलापेक्षी जयत्यर्शःकृतान् गदान्||२४३||

bhavanti cātra- vyatyāsānmadhurāmlāni śītoṣṇāni ca yojayet| nityamagnibalāpekṣī jayatyarśaḥkṛtān gadān||243|| bhavanti cAtra- vyatyAsAnmadhurAmlAni shItoShNAni ca yojayet| nityamagnibalApekShI jayatyarshaHkRutAn gadAn||243||

Thus it is said, depending upon the power of digestion, the patients of hemorrhoids should be given some time cold article and sometimes hot articles sometimes sweet or sour taste drugs or food should be given having opposite characters to keep digestive power normal. [243]

Interdependence of diseases and protection of agni in hemorrhoids

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| arśāṃsi cātisāraśca grahaṇīdoṣa eva ca||244|| eṣāmagnibale hīne vṛddhirvṛddhe parikṣayaḥ| tasmādagnibalaṃ rakṣyameṣu triṣu viśeṣataḥ||245|| trayo vikArAH prAyeNa ye parasparahetavaH| arshAMsi cAtisArashca grahaNIdoSha eva ca||244|| eShAmagnibale hIne vRuddhirvRuddhe parikShayaH| tasmAdagnibalaM rakShyameShu triShu visheShataH||245||

Hemorrhoids, diarrhea and grahani these three diseases are interdependent. In all patients of above three diseases if the digestive power is low then disease gets aggravated and if digestive power is strong then relief occurs. So, the digestion power should be maintained in these three diseases to overcome them. [244-245]

Treatment in General

भृष्टैः शाकै र्यवागूभिर्यूषैर्मांसरसैः खडैः| क्षीर तक्र प्रयोगैश्च विविधैर्गुदजाञ्जयेत्||२४६||

bhṛṣṭaiḥ śākai ryavāgūbhiryūṣairmāṃsarasaiḥ khaḍaiḥ| kṣīra takra prayogaiśca vividhairgudajāñjayet||246|| bhRuShTaiH shAkairyavAgUbhiryUShairmAMsarasaiH khaDaiH| kShIratakraprayogaishca vividhairgudajA~jjayet||246||

The physician should overcome hemorrhoids by the use of different types of fried vegetables, thick gruel, vegetable soup, meat soup, khada (a sour preparation), milk and curd. [246]

Pathya (diet regimen) in hemorrhoids

यद्वायोरानुलोम्याय यदग्निबलवृद्धये| अन्नपानौषधद्रव्यं तत् सेव्यं नित्यमर्शसैः||२४७|| यदतो विपरीतं स्यान्निदाने यच्च दर्शितम्| गुदजाभिपरीतेन तत् सेव्यं न कदाचन||२४८||

yadvāyorānulomyāya yadagnibalavṛddhaye| annapānauṣadhadravyaṃ tat sevyaṃ nityamarśasaiḥ||247|| yadato viparītaṃ syānnidāne yacca darśitam| gudajābhiparītena tat sevyaṃ na kadācana||248|| yadvAyorAnulomyAya yadagnibalavRuddhaye| annapAnauShadhadravyaM tat sevyaM nityamarshasaiH||247|| yadato viparItaM syAnnidAne yacca darshitam| gudajAbhiparItena tat sevyaM na kadAcana||248||

The foods that lead to downward movement of vata and promote digestive power should be daily consumed by patients of hemorrhoids. Those foods having opposite properties and those described in the etiology of hemorrhoids should never be used by the patient suffering from this disease. [247-248]

Summary of the chapter

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| शुष्काणामर्शसां शस्ताः स्राविणां लक्षणानि च||२५२|| द्विविधं सानुबन्धानां तेषां चेष्टं यदौषधम्| रक्त सङ्ग्रहणाः क्वाथाः पेष्याश्च विविधात्मकाः||२५३|| स्नेहाहार विधिश्चाग्र्यो योगाश्च प्रतिसारणाः| प्रक्षालनावगाहाश्च प्रदेहाः सेचनानि च||२५४|| अतिवृत्तस्य रक्तस्य विधातव्यं यदौषधम्| तत्सर्वमिह निर्दिष्टं गुदजानां चिकित्सिते||२५५||

tatra ślokāḥ- arśasāṃ dvividhaṃ janma pṛthagāyatanāni ca| sthāna saṃsthānaliṅgāni sādhyāsādhyaviniścayaḥ||249|| abhyaṅgāḥ svedanaṃ dhūmāḥ sāvagāhāḥ pralepanāḥ| śoṇitasyāvasekaśca yogā dīpanapācanāḥ||250|| pānānna vidhiragryaśca vātavarco'nulomanaḥ| yogāḥ saṃśamanīyāśca sarpīṃṣi vividhāni ca||251|| bastayastakrayogāśca varāriṣṭāḥ saśarkarāḥ| śuṣkāṇāmarśasāṃ śastāḥ srāviṇāṃ lakṣaṇāni ca||252|| dvividhaṃ sānubandhānāṃ teṣāṃ ceṣṭaṃ yadauṣadham| rakta saṅgrahaṇāḥ kvāthāḥ peṣyāśca vividhātmakāḥ||253|| snehāhāra vidhiścāgryo yogāśca pratisāraṇāḥ| prakṣālanāvagāhāśca pradehāḥ secanāni ca||254|| ativṛttasya raktasya vidhātavyaṃ yadauṣadham| tatsarvamiha nirdiṣṭaṃ gudajānāṃ cikitsite||255|| tatra shlokAH- arshasAM dvividhaM janma pRuthagAyatanAni ca| sthAnasaMsthAnali~ggAni sAdhyAsAdhyavinishcayaH||249|| abhya~ggAH svedanaM dhUmAH sAvagAhAH pralepanAH| shoNitasyAvasekashca yogA dIpanapAcanAH||250|| pAnAnnavidhiragryashca vAtavarco~anulomanaH| yogAH saMshamanIyAshca sarpIMShi vividhAni ca||251|| bastayastakrayogAshca varAriShTAH sasharkarAH| shuShkANAmarshasAM [32] shastAH srAviNAM lakShaNAni ca||252|| dvividhaM sAnubandhAnAM teShAM ceShTaM yadauShadham| raktasa~ggrahaNAH kvAthAH peShyAshca vividhAtmakAH||253|| snehAhAravidhishcAgryo yogAshca pratisAraNAH| prakShAlanAvagAhAshca pradehAH secanAni ca||254|| ativRuttasya raktasya vidhAtavyaM yadauShadham| tatsarvamiha nirdiShTaM gudajAnAM cikitsite||255||

Following points are discussed in detail in this chapter of treatment of hemorrhoids.

1. The disease arsha is produced by two different causes like congenital and acquired.
2. Different locations, appearance, size, shape and signs as well as symptoms were described in detail.
3. The prognosis of the arsha in the form of curable and non-curable.
4. Different recipes for massage, fomentation, fumigation, sitz bath, external or topical application, blood-letting and digestive stimulation and laxatives.
5. The most useful modes of taking different herbal herbo-mineral drinks and prepared food for patients of arsha;
6. Many recipes for the downward movement of flatus and stool to control the vitiation of vata dosha.
7. Dosha alleviating recipes as per doshic involvement.
8. Different types of medicated ghee.
9. Recipes of medicated enemas
10. The use of butter-milk and its importance in mandagni patients.
11. Excellent arishtas including sharkaraarishta (arishta adding sugar instead of jaggary).
12. The wholesome regimens for dry type of hemorrhoids.
13. The signs and symptoms of bleeding hemorrhoids.
14. Two different types of anubandhas (secondary aggravation of doshas) and their appropriate remedies;
15. Hemostatic decoctions to stop bleeding in hemorrhoids.

16. Preparation and uses of different types of pastes for local application in hemorrhoids.
17. Excellent modes of giving oleation therapy and food.
18. The different recipes used for rubbing on the hemorrhoids mass.
19. Many recipes for washing or local cleaning of perianal region, sitz bath, ointment and sprinkling on hemorrhoids.
20. The remedies in cases of excessive bleeding in hemorrhoids. [249-255]

Colophon

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थानेऽर्शश्चिकित्सितं नाम चतुर्दशोऽध्यायः||१४||

ityagniveśakṛte tantre carakapratisaṃskṛte cikitsāsthāne'rśaścikitsitaṃ nāma caturdaśo'dhyāyaḥ||14|| ityagniveshakRute tantre carakapratisaMskRute cikitsAsthAne~arshashcikitsitaM nAma caturdasho~adhyAyaH||14||

Thus ends of the 14th chapter which deals with the treatment of hemorrhoids (arshas) in the section on therapeutics of Agnivesha's work as redacted by Charaka.

Tattva Vimarsha (Fundamental Principles)

- The *arsha* is of two types viz. congenital and acquired (manifested after the birth).
- The congenital hemorrhoids are caused by the vitiation of the *beeja dosha* (deformity in sperm and ovum), specially the part of the anal canal or anal sphincters. This vitiation of the *beeja dosha* is caused by either wrong diet, lifestyle regimen of parents (father/mother) or by sinful acts of the past life of patient. These are also causes for all other congenital disorders.
- *Arsha* (hemorrhoids) is characterized by morbid growth in the muscle tissue. The *adhishthana* (involved morbid tissue elements) of all the types of *arsha* are *medas* (fatty tissue), *mamsa* (muscular tissue) and *tvaka* (skin and mucous membrane).
- Characteristics or forms of all hemorrhoids are as per the *doshas* involved in their formation.
- In pathophysiology of *arsha*, *apana vayu* gets obstructed by the hemorrhoid-mass and moves upwards leading to aggravation of *samana vayu, vyana vayu, prana vayu, udana vayu, pitta* and *kapha dosha*. When all these five types of *vata, pitta* and *kapha* get aggravated the individual suffers from morbidities of hemorrhoids.
- The causes of *vataja arsha* include habitual intake of astringent, pungent, bitter, ununctuous, cold and light food; habitual intake of *pramitashana* (food measured in extremely small quantities), intake of less quantity of food, intake of excess alcoholic drinks and indulgence in sexual acts; fasting, living in cold country and cold season, excess physical exercise, grief and exposure to sun and wind.

- The causes of *pittaja arsha* include intake of pungent, hot, salty and alkaline food; excess exercise and exposure to the heat of fire and Sun; living in a place and season which are not cold, intake of alcohol and envy; Intake of drinks, food and drugs having *vidahi* (causing burning sensation), sharp and hot properties.
- The causes of *kaphaja arsha* (hemorrhoids) include sweet, unctuous, cold, salty, sour and heavy food; lack of exercise, sleeping during day time, excess sleeping and sitting; direct exposure to wind, living in cold place and exposure to cold season and mental inactivity.
- Hemorrhoids always include aggravation of all the three *doshas*. Predominance of one or all the *doshas* determine the type of hemorrhoids.
- Five types of *vata* (*prana, apana, vyana, udana* and *samana*), *pitta* and *kapha* - all these morbid factors in their aggravated state afflict the three anal sphincters at ano-rectum and lead to hemorrhoids.
- Excision of the hemorrhoids by sharp instruments, cauterization with *ksharakarma* (alkalies) and *agnikarma* (thermal cauterization) are three modalities in the management of *arsha*.
- Hemorrhoids caused by aggravation of *vata* and *kapha* are ‘dry hemorrhoids’. Whereas those with excess discharge (bleeding) and wetness are caused by aggravation of *rakta* and *pitta*.
- Dry, hard, inflamed and painful hemorrhoids should be first treated with fomentation in the form of *avagaha* (sitz bath in medicated decoction), *abhyanga* (local massage with medicated oils), sprinkling of medicated water, fumigation, ointment and external application. Then the vitiated blood shall be removed out by blood letting therapy. Bloodletting with the help of application of leeches or sharp instruments or needles should be done in *raktaja arsha*, if blood doesn’t come out on its own. Simultaneously with this localized treatment, generalized treatment to correct the *agni* is advised to patients.
- Butter-milk is the best medicine for the treatment of hemorrhoids caused by aggravation of *vata* and *kapha*. Butter-milk should be taken along with fat (for *vata*) or in an ununctuous form (for *kapha*). It can be given in various forms, at different times depending upon the state of disease.
- *Anuvasana basti* (unctuous enema) is best treatment for *arsha* associated with dysfunction of *vata*.
- The bleeding hemorrhoids shall be treated after assessment of association with *vata* dominance and *kapha* dominance in its patho-physiology. Unctuous and cold things should be used in cases of vitiation of *vata* in bleeding hemorrhoids. In case of vitiation of *kapha* in bleeding hemorrhoids, ununctuous and cold-things are useful.
- If there is predominance of *pitta* and *kapha dosha, shodhana* (elimination) therapies are indicated.
- Bleeding should not be stopped immediately by giving hemostatic therapies. One should wait for appropriate time till the vitiated blood goes out and the patient can be given fasting therapy.

- If the blood vitiated by *doshas*, which comes out from the hemorrhoids is arrested in the beginning then it may lead to several other complications. Therefore, only after elimination of vitiated blood hemostatic measures are useful. The physician should be well aware of the etiology, signs and symptoms, nature of the time, strength and color of the blood and should wait for appropriate time before administering hemostatic therapies unless there is an emergency.
- Bitter drugs should be given for stimulation of the digestive power, hemostasis and *pachana* (metabolic transformation).
- In hemorrhoids with predominance of *vayu*, if bleeding continues even after the aggravated *doshas* are eliminated, then the patient should be given unctuous therapies in the form of drinks, massage and *anuvasana basti*.
- In summer season, *pitta* predominant hemorrhoids without secondary predominance of *vata* and *kapha*, should be treated with hemostatic therapies immediately to stop bleeding.
- In case of excessive bleeding, the *arsha* becomes *vata* dominant. Even if *pitta* and *kapha* are predominantly vitiated, then also predominance of *vata* shall be considered in excessive bleeding.
- If there is predominance of *rakta* and *pitta* and there is less of the signs and symptoms of aggravated *kapha* and *vayu*, then the patient should be given cooling remedies.
- 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. Patient should be given medicated ghee which is administered, prior to taking food. His anus should be massaged with lukewarm ghee or oil, or the hemorrhoid mass should be fomented with lukewarm milk, ghee or oil. These remedies should be administered quickly.
- If bleeding doesn't stop and there is aggravation of *vata* then the patient should be given *anuvsana* type of enema with the help of lukewarm *ghritamanda* (upper portion of the ghee). He should be given the effective *piccha basti* (recipe of which is described below) at the appropriate time.
- The power of digestion should always be preserved in the patients of hemorrhoids by giving sometimes cold articles and sometimes hot articles, sometimes sweet or sour taste drugs or food having opposite characters.
- *Arsha* (hemorrhoids), *atisara* (diarrhea) and *grahani* these three diseases are interdependent. In all patients of these three diseases, if the digestive power is low then disease gets aggravated and if digestive power is strong then relief occurs.
- The foods that lead to downward movement of *vata* and promote digestive power should be daily consumed by patients of hemorrhoids. Those foods having opposite properties and those described in the etiology of hemorrhoids should never be used by the patients.

Vidhi Vimarsha (Applied Inferences)

In modern surgery, the primary hemorrhoids are located at 3, 7, and 11’ 0 clock position while secondary hemorrhoids are located in other positions as well. The sizes of the hemorrhoids differ from patient to patient as well as duration of disease.

The symptoms described for the incurable hemorrhoids develop due to severe bleeding in third and fourth grade of hemorrhoids and secondary complications may develop due to severe anemia and became incurable. But in the present era this type of condition rarely develops and can be managed with the help of blood transfusion. So, any kind of hemorrhoid is curable in present era except one associated with ano-rectal carcinoma.

Bhallataka (Semecarpus anacardium) is strong medicine and if given as single drug in oil form it leads to ulceration in mouth so refreshing drink should be added to dilute and to avoid the complication.

Charaka mentioned in most of the verses the effect of the formulation like *dantyarishta* helps in the downward movement of flatus and feces and stimulates the digestive power. It shows that the main cause of the disease is *agnimandya* and constipation.

In recent studies the sitz bath is advised with warm water in all kind of hemorrhoids or ano-rectal disorders. Charaka mentioned sitz bath with warm and cold water. The warm water should be used in cases of *vataja* and *kaphaja* type of hemorrhoids while cold water sitz bath should be given in cases of *pittaja* or *raktaja* predominant hemorrhoids.

Color atlas of various conditions of *arsha*

Arsha1.jpg|thumb|Fig 1: Rectal polyp (*sahaja arsha*)
File:Arsha2.jpg%7Cthumb%7CFig.2: *Vataja arsha* File:Arsha3.jpg%7Cthumb%7CFig.3: *Vataja arsha* File:Arsha4.jpg%7Cthumb%7CFig.4: *Pittaja arsha*
File:Arsha5.jpg%7Cthumb%7CFig.5: *Pittaja arsha* File:Arsha6.jpg%7Cthumb%7CFig.6: *Kaphaja arsha* File:Arsha7.jpg%7Cthumb%7CFig.7: *Kaphaja arsha*
File:Arsha8.jpg%7Cthumb%7CFig.8: External Piles
File:Arsha9.jpg%7Cthumb%7CFig.9: External Piles
File:Arsha10.jpg%7Cthumb%7CFig.10: Internal Piles
File:Arsha11.jpg%7Cthumb%7CFig.11: Internal Piles

Current Clinical Management

Type	Medicine	Dosage	Time	*Anupana*
Shushka (Dry)	*Kankayana Guti*	500-1000 mg	Before Meals	Butter and sugar
	Bhallatakvaleha	10-15 gms	After meals	Milk and ghee
	Abhayarishta	10-25 ml	After meals	Water

Type	Medicine	Dosage	Time	*Anupana*
Wet	*Nagakeshara* mixture	125-250 mg	Between two meals, three times	Milk
	Samasharkara mixture	200-400 mg	Between two meals, three times	Butter and sugar/Milk and sugar

Surgical Management

Ksharasutra is the widely accepted effective method.

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Grahani Chikitsa

Chikitsa Sthana Chapter 15. Management of Grahani (Diseases of digestion and metabolism) Abstract

Grahani Chikitsa consists of three parts. The first part explains the concept of normal digestion process. The second part describes the abnormal digestion and third part is about diseases caused by abnormality of digestive factors and its interaction with proximal intestine or *grahani*. These disorders are called *grahanidosha*. agni (digestive and metabolic agents), based on their specific functions of conversion of food into biological elements of the body are classified into thirteen types. First, the *jatharagni* is most important because it is the initiator of digestive process and it strengthens the digestive ability of other twelve *agnis*. Five *bhutagnis* transform the *panchmahabhauika* components of *ahara rasa* created by *jatharagni* into different structures of the body. Seven *dhatvagnis* create seven tissues elements(*dhatu*). *Jatharagni* initiates the first phase of digestion process by conversion of food into nutrient fluid (*ahara rasa*). This nutrient fluid is further trifurcated into three biological substances *kapha, pitta* and *vata* in three stages to *madhura, amla* and *katu awastha paka* respectively. This biofluid is separated into excretable waste or impure products by *samana vata* in *grahani* (middle part of GI Tract) and useful, pure circulable products. *Samana vata* analyzes and separates the useful products (*prasada*) and waste (*kitta*). Useful products get absorbed by *rasayani* (villi) of the intestine, sent to the micro channels (*srotas*) by *vyanvata*, simutaneouly, to the entire body. Waste products are excreted out by *apana vayu* through urine, feces and sweat.

Now second and third phase of digestion process occur simultaneously in the *srotas* (microchannels). Five *bhutagnis* work on the formation of anatomical structure of the body from respective *panchamahabhuta* in the form of micro channels, by digesting needful components present in biofluid. Each gross and subtle particle of body is *panchabhautika*, but each one is having different proportion of *mahabhuta*.

Now the third phase of digestion is processed in seven micro channels (*srotas*) specified for seven body tissues (*dhatu*) for the formation of body tissues by their specific seven tissue transformers (*dhatvagnis*) Excreable waste products are carried out by three excreatory channels as feces, urine and sweat, along with sub tissues and sub excreta of sensory organs. Second part of this chapter explains the etiopathology of abnormal digestion, and formation of intermediate products as seed cause of various diseases in the form of *ama, shukta* and *amavisha*. Third part explicates the etiopathology, types, symptoms and treatments of *grahanidosha* as a syndrome of various digestive disorders. The chapter sums up in defining abnormal dietary habits.

Keywords: Digestion in Ayurveda, metabolism in Ayurveda, *jatharagni, bhutagni, dhatvagni, grahani, grahanidosha, grahani roga, annavisha, atyagni, samashana, vishamashana, adhyashana*.

Introduction

Grahani Chikitsa is one of the most important chapters of this compendium because most of the diseases originate from disorders of digestion. This chapter is described after *arsha roga* (hemorrhoids) because pathophysiology of *arsha* influences agni and before Panduroga Chikitsa because *grahani roga* influences *pandu roga*. The initial portion of this chapter discusses the details of the physiological process of digestion and metabolism in human body. Agni, being the fundamental factor in maintaining health and in producing diseases, has been described in detail. The chapter begins with explanation of importance of normally functioning agni and then goes on to explain the various aspects of digestion, metabolism and tissue nourishment.

Different theories of tissue nourishment as explained by the commentators play a crucial role in the entire process. The concept of upadhatu and *dhatumala* has also been dealt with. These descriptions are followed by the pathophysiology of *grahanidosha* syndrome and its management. This chapter underscores that the knowledge of physiology is crucial in understanding the pathophysiology and therapeutics of a disease.

Protection of agni is very essential in treatment of all diseases.[Chakrapani,Cha.Sa. Chikitsa Sthana 14/244-246]*Arsha, atisara* and *grahanidosha* are said to be *paraspara hetu* which means one disease becomes cause for another disease[Cha.Sa. Chikitsa Sthana 14/244] e.g. in patients with chronic colitis, intestinal polyps are seen, in patients suffering from diarrhea colitis is observed. Therefore, one finds interrelation between these disorders and as explained earlier, special precaution should be taken with respect to *agni bala*.

Certain drugs like *chitraka* (Plumbago zeylanica), *pippali* (Piper longum), *pippalimula* (root of Piper longum), *shunthi* (Zingiber officinale), *nagakesara, haridra, danti, duralabha, haritaki* etc have been used in combinations with other drugs for the treatment of *arsha* considering the concept of *agnibala vriddhi* and *vata anulomanam* (facilitating passage of *vata*) and the same drugs have been used in *grahani chikitsa* with the same concept. Charak explains that all the above three diseases are caused by *agnimandya* and if increase in agni is done then relief in the disease takes place. [Chakrapani Cha.Sa.Chikitsa Sthana 14/244-246]

Further, *vata* is said to be *agnisakha* i.e. *agnibala* depends on *vata*. *Vatakshaya* or *prakopa* results in *agnimandya*. Therefore, *anna, pana* and *aushadha* which bring about *vata anulomana* are very useful in treatment of diseases like *arsha* and *grahani dosha*.

Vata anulomanam means to facilitate the *gati* (motion) of *vata* downwards to anus. Among five types of *vata, samana* and *apana* have major role in diseases like *arsha, atisara* and *grahanidosha*. Obstruction to movement of *vata* (*avarudha gati*) or diarrhea (*atisaraṇa*) leads to *agni kshaya*. *Avarudha gati* is the cause for *vibandha* (constipation), *malavibandha* (obstruction to feces) along with *pravahana* (urge to defecate) which increases the intra-lumen pressure leading to incompetency of valves in rectal veins

leading to their varicosity which causes hemorrhoids where as *atisarana* (diarrhea) causes increased motility of intestine. Hence *vata anulomanam* should not be understood as *virechana* or laxation but regularization of *vata gati* so that there is no *avarodha* or *atisarana*. The same concept of *vata anulomana* is also mentioned in Grahani Chikitsa.[Cha.Sa. Chikitsa Sthana 14/247]

Therefore, the line of treatment used in *arsha* with regard to *agni bala* and *vata anulomanam* is basically similar to that of *grahanidosha* hence Charak has explained Grahani Chikitsa after Arsha Chikitsa.[Chakrapani Cha.Sa.Chikitsa Sthana15/1] Charak could have restricted the name of chapter to Grahani Chikitsa i.e. treatment of the *avayava grahani* whereas he has increased the scope of chapter by using the word *grahanidosha*.[Chakrapani, Cha.Sa. Chikitsa Sthana 15/1].

There is always an inter-relationship between *avayava* (organ) and *avayavi* (part of organ) or *ashraya*(seat) and *ashrayi* (seated). Either of the one has an impact on the other, hence if *grahaniavayava* is in normal state then agni the *avayavi* functions normally and vice versa also holds true, whereas if *dusti* of *grahani* takes place *agni vaishamyata* (imbalance) is seen e.g. ileitis, wherein digestion is hampered. *Grahani* is the seat for *jatharagni*. [Cha.Sa.Chikitsa Sthana 15 /56] Agni is responsible for ayu (longevity of life), varna (complexion), bala (strength), swasthya (health), *utsaha* (enthusiasm), *upachaya* (proper metabolism), *prabha* (glow) and *oja* (core energy). *Prakrita agni* (normal digestive power) is essential for long and healthy life while, vitiated agni is responsible for *roga avastha*(disease).[Cha. Sa. Chikitsa Sthana 15/3-4]

In this chapter, Charak describes formation of body tissues in detail with the role of ahara which is supplied continuously to maintain homeostasis. *Vyana vata* is promoter of *rasa raktadi* circulation.[Cha. Sa. Chikitsa Sthana 15/36] It transports *rasa raktadi drava dhatu* throughout body continuously and as per metabolic demand. This explanation shows that closed circulation in human was known to Charak.

Grahani is prime place where digestion and absorption of *ahara rasa* takes place. *Ahara rasa* provides nutrition for the *rasadi sapta dhatu*, along-with three *sharirika dosha* and three *manasika dosha*. Nourishment of *sattva, raja* and *tama* is influenced by *sattvika, rajasika* and *tamasika ahara*. *Tamasika* and *rajasika ahara* suppresses *sattva guna* thereby causing *alpa sattva* in individual, a common predisposing factor of psychiatric disorders for e.g. *alpa sattva* as mentioned in *unmada* [Cha.Sa Chikitsa Sthana 9/5] In *vataja grahanivyadhishanka* (feeling of suffering from disease) manifests in patients with *alpa sattva*.

Homeostasis at cellular level and gross level is maintained by *vata, pitta* and *kapha* in which digestive and metabolic contributions are due to agni. This chapter has been dedicated to agni to understand the manner in which it gets vitiated by *dosha* and accordingly the line of treatment for the *agni dosha* is explained. As the functions of agni take place in *grahani* hence disease related to *grahani* has been given the name.

Secondly, *pandu roga* is due to *alpata* of *raktaposhaka sara bhaga* [Chakrapani, Cha. Sa. Chikitsa Sthana 16/3-7] and, one of the main causes of this *alpata* is mal-digestion

and mal-absorption which takes place in *grahani*. It is well known fact, that various contributory factors for blood formation have their absorption in gastrointestinal tract such as folic acid, vitamin B12, iron, etc which if not absorbed causes anemia this is the reason why Charak has placed this chapter in between *arsha* and *pandu roga*.

Sanskrit Text, Transliteration and English Translation

अथातो ग्रहणीदोषचिकित्सितं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō Grahaṇī dōṣacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto grahaNIdoShacikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Grahani Chikitsa” (Management of diseases of digestion and metabolism). Thus said Lord Atreya. [1-2]

Importance of *dehagni*

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा|

ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः||३||

āyurvarṇō balaṁ svāsthyamutsāhōpacayau prabhā|

ōjastējō’gnayaḥ prāṇāścōktā dēhāgnihētukāḥ||3||

AyurvarNo balaM svAsthyamutsAhopacayau prabhA|

ojastejo~agnayaH prANAshcoktA dehAgnihetukAH||3||

Dehagni (all the entities in the body that are responsible for digestion and metabolism) is the fundamental causative agent for longevity, normal complexion, normal strength, good health, motivation, normal growth, normal luster, normal *ojas*, normal body temperature and various other forms of agni. Even the existence of an individual is said to be because of dehagni. [3]

शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः|

रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते||४||

śāntē’gnau mriyatē, yuktē ciraṁ jīvatyanāmayaḥ|

rōgī syādvikr̥tē, mūlamAgnistasmānnirucyatē||4||

shAnte~agnau mriyate, yukte ciraM jIvatyanAmayaH|

rogI syAdvikRute, mUlamagnistasmAnnirucyate||4||

When the agni stops functioning, the individual dies; if the agni functions normally, the individual can lead a healthy and long life. Similarly, if the agni becomes abnormal, the individual suffers from various diseases; and hence, the agni is said to be the root cause of health and longevity [4]

यदन्नं देहधात्वोजोबलवर्णादिपोषकम्|

तत्राग्निर्हेतुराहारान्न ह्यपक्वाद्रसादयः||५||

yadannaṁ dēhadhātvōjōbalavarṇādipōṣakam|

tatrāgnirhēturāhārānna hyapakvādrasādayaḥ||5||

yadannaM dehadhAtvojobalavarNAdipoShakam|

tatrAgnirheturAhArAnna hyapakvAdrasAdayaH||5||

The food one consumes becomes capable of nourishing the body tissues and of promoting the *ojas* (vital essence), strength, complexion etc., only in the presence of normally functioning agni. In the absence of normal digestion (and metabolism), the normal body tissues such as *rasa* cannot be formed nor nourished [5]

Process of digestion-first phase

अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति|

तद्द्रवैर्भिन्नसङ्घातं स्नेहेन मृदुतां गतम्||६||

समानेनावधूतोऽग्निरुदर्यः पवनोद्वहः|

काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये||७||

एवं रसमलायान्नमाशयस्थमधः स्थितः|

पचत्यग्निर्यथा स्थाल्यामोदनायाम्बुतण्डुलम्||८||

annamādānakarmā tu prāṇaḥ kōṣṭhaṁ prakarṣati|

taddravairbhinnasaṅghātaṁ snēhēna mṛdutāṁ gatam||6||

samānēnāvadhūtō’gnirudaryaḥ [1] pavanōdvahaḥ|

kālē bhuktaṁ samaṁ samyak pacatyāyurvivṛddhayē||7||

ēvaṁ rasamalāyānnamāśayasthamadhaḥ sthitaḥ|

pacatyAgniryathā sthālyāmōdanāyāmbutaṇḍulam||8||

annamAdAnakarmA tu prANaH koShThaM prakarShati|

taddravairbhinnasa~gghAtaM snehena mRdutAM gatam||6||

samAnenAvadhUto~agnirudaryaH [1] pavanodvahaH|

kAle bhuktaM samaM samyak pacatyAyurvivRuddhaye||7||

evaM rasamalAyAnnamAshayasthamadhaH sthitaH|

pacatyagniryathA sthAlyAmodanAyAmbutaNDulam||8||

The ingested food is carried to *koshtha* by *prana vata*. The food disintegrates because of the liquids, and further it becomes soft because of the fatty substances. The *samana vata*, that has an inherent ability to intensify the *agni,* intensifies the digestive enzymes and properly digests the food that one consumes timely and in an appropriate quantity, thus leading to longevity. This process of digestion by agni in the gut which leads to the formation of *rasa* and *mala* is comparable to the process of cooking of the raw rice kept in an earthen vessel containing water on a fire [6-8]

Three states of digestion and provoking *dosha*

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः|

मधुराद्यात् कफो भावात् फेनभूत उदीर्यते||९||

परं तु पच्यमानस्य विदग्धस्याम्लभावतः|

आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते||१०||

पक्वाशयं तु प्राप्तस्य शोष्यमाणस्य वह्निना|

परिपिण्डितपक्वस्य वायुः स्यात् कटुभावतः||११||

annasya bhuktamātrasya ṣaḍrasasya prapākataḥ|

madhurādyāt kaphō bhāvāt phēnabhūta udīryatē||9||

paraṁ tu pacyamānasya vidagdhasyāmlabhāvataḥ|

āśayāccyavamānasya Pittamacchamudīryatē||10||

pakvāśayaṁ tu prāptasya śōṣyamāṇasya vahninā|

paripiṇḍitapakvasya Vātaḥ syāt kaṭubhāvataḥ||11||

annasya bhuktamAtrasya ShaDrasasya prapAkataH|

madhurAdyAt kapho bhAvAt phenabhUta udIryate||9||

paraM tu pacyamAnasya vidagdhasyAmlabhAvataH|

AshayAccyavamAnasya pittamacchamudIryate||10||

pakvAshayaM tu prAptasya shoShyamANasya vahninA|

paripiNDitapakvasya vAyuH syAt kaTubhAvataH||11||

As soon as the food that has all the six tastes is consumed, it undergoes the first stage of digestion known as *madhura* (sweet) state during which *kapha* is produced which is like froth. Afterwards, while the food undergoing digestion is in its partially digested form, it attains *amla* (sour) state.

When the semi-digested food leaves the stomach, the release of liquid form of pitta known as *accha-pitta* occurs.

When the *pakva* part (the non-absorbable remnant part after the absorption of the nutrients), reaches the *pakvashaya* (the colon), the drying effect of agni converts it into a solid mass. There also occurs the release of *vata* which is *katu* (pungent) state [9-11]

Second phase of digestion by *panchamahabhuta*

अन्नमिष्टं हयुपहितमिष्टैर्गन्धादिभिः पृथक्|

देहे प्रीणाति गन्धादीन् घ्राणादीनीन्द्रियाणि च||१२||

annamiṣṭaṁ hyupahitamiṣṭairgandhādibhiḥ pr̥thak|

dēhē prīṇāti gandhādīn ghrāṇādīnīndriyāṇi ca||12||

annamiShTaM hyupahitamiShTairgandhAdibhiH [1] pRuthak|

dehe prINAti gandhAdIn ghrANAdInIndriyANi [2] ca||12||

The food that possesses pleasant smell (taste, appearance, consistency,) etc., nourishes the similar entities in the body such as the sensory organs of smell by *gandha* etc (e.g. taste, vision, touch etc senses by respective *mahabhuta*) [12]

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः|

पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्पचन्ति हि||१३||

bhaumāpyāgnēyavāyavyāḥ pañcōṣmāṇaḥ sanābhasāḥ|

pañcāhāraguṇānsvānsvānpārthivādīnpacanti hi||13||

bhaumApyAgneyavAyavyAH pa~jcoShmANaH sanAbhasAH|

pa~jcAhAraguNAnsvAnsvAnpArthivAdInpacanti hi||13||

There are five types of agni namely, *bhauma, apya, agneya, vayavya* and *nabhasa*. These five *bhutagni* are one of each *mahabhuta* transform/metabolize those components of the food that are homologous to them in their composition of structure of human organism. (such as *parthiva, apya* etc) [13]

यथास्वं स्वं च पुष्णन्ति देहे द्रव्यगुणाः पृथक्|

पार्थिवाः पार्थिवानेव शेषाः शेषांश्च कृत्स्नशः||१४||

yathāsvaṁ svaṁ ca puṣṇanti dēhē dravyaguṇāḥ pr̥thak|

pārthivāḥ pārthivānēva śēṣāḥ śēṣāṁśca kr̥tsnaśaḥ||14||

yathAsvaM svaM ca puShNanti dehe dravyaguNAH pRuthak|

pArthivAH pArthivAneva sheShAH sheShAMshca kRutsnashaH||14||

Specific categories of entities in the body having specific attributes can be nourished by only those substances that belong to the same category having those same attributes. This means that *parthiva* entities in the body (one that is dominated by *prithvi mahabhuta* in its composition) can be nourished only by the *parthiva* substances in the food and so on. The same rule applies to the whole body [14]

Third phase of digestion and metabolism at level of *dhatu*

सप्तभिर्देहधातारो धातवो द्विविधं पुनः|

यथास्वमग्निभिः पाकं यान्ति किट्टप्रसादवत् ||१५||

saptabhirdēhadhātārō dhātavō dvividhaṁ punaḥ|

yathāsvamAgnibhiḥ pākaṁ yānti kiṭṭaprasādavat ||15||

saptabhirdehadhAtAro dhAtavo dvividhaM punaH|

yathAsvamagnibhiH pAkaM yAnti kiTTaprasAdavat [1] ||15||

Further, the seven components that sustain the body, known as *dhatu* (tissues), are metabolized/transformed into two kinds of products known as *sara* (nutrition) and *kitta* (waste). This process is the function of seven specific entities known as *dhatvagni*; each *dhatvagni* is specific for its corresponding *dhatu* [15]

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च|

अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः||१६||

rasādraktaṁ tatō māṁsaṁ māṁsānmēdastatō’sthi ca|

asthnō majjā tataḥ śukraṁ śukrādgarbhaḥ prasādajaḥ||16||

rasAdraktaM tato mAMsaM mAMsAnmedastato~asthi ca|

asthno majjA tataH shukraM shukrAdgarbhaH prasAdajaH||16||

Rakta is produced after *rasa* and then *mamsa*. After *mamsa* the *medas* is formed and then *asthi* is produced. After *asthi* the *majja* is derived and then *shukra* is produced and finally fine *shukra* leads to *garbha* [16]

Upadhatu (metabolic products)

रसात् स्तन्यं ततो रक्तमसृजः कण्डराः सिराः|

मांसाद्वसा त्वचः षट् च मेदसः स्नायुसम्भवः||१७||

rasāt stanyaṁ tatō raktamasr̥jaḥ kaṇḍarāḥ sirāḥ|

māṁsādvasā tvacaḥ ṣaṭ ca mēdasaḥ snāyusambhavaḥ ||17||

rasAt stanyaM tato [2] raktamasRujaH kaNDarAH sirAH|

mAMsAdvasA tvacaH ShaT ca medasaH snAyusambhavaH [3] ||17||

Stanya (breast milk) and the menstrual blood are derived after rasa. *Kandara* (tendon) and *sira*(vein) are derived after *rakta*. *Vasa*(muscle fat) and the six layers of *tvacha* (skin) are derived after *mamsa* (muscle) and *snayu*(ligament) are derived after *medas* (adipose tissue) [17]

Mala formed at tissue level metabolism

किट्टमन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः|

पित्तं, मांसस्य खमला, मलः स्वेदस्तु मेदसः||१८||

स्यात्किट्टं केशलोमास्थ्नो, मज्ञः स्नेहोऽक्षिविट्त्वचाम्|

प्रसादकिट्टे धातूनां पाकादेवंविधच्छतः ||१९||

परस्परोपसंस्तब्धा धातुस्नेहपरम्परा |

kiṭṭamannasya viṇmūtraṁ, rasasya tu kaphō’sr̥jaḥ|

Pittaṁ, māṁsasya khamalā, malaḥ svēdastu mēdasaḥ||18||

syātkiṭṭaṁ kēśalōmāsthnō, majjñaḥ snēhō’kṣiviṭṭvacām|

prasādakiṭṭē dhātūnāṁ pākādēvaṁvidharcchataḥ ||19||

parasparōpasaṁstabdhā dhātusnēhaparamparā |

kiTTamannasya viNmUtraM, rasasya tu kapho~asRujaH|

pittaM, mAMsasya khamalA, malaH svedastu medasaH||18||

syAtkiTTaM keshalomAsthno, majj~jaH sneho~akShiviTtvacAm|

prasAdakiTTe dhAtUnAM pAkAdevaMvidharcchataH [4] ||19||

parasparopasaMstabdhA dhAtusnehaparamparA [5] |

The feces and the urine are the *kitta* (non-nutrient portion/waste portion/byproduct) of ingested food. The *kitta* of *rasa* is *mala-kapha* (excretions). *Mala-pitta* (bile pigment) is the *kitta* of *rakta*. *Kha-mala* (the wastes accumulated in the hollow structures of the body such as external ears and nostrils) are the *kitta* of *mamsa*. *Sweda* (sweat) is the *mala* of *medas*. *Kesha* (hairs on the head) and *loma* (body hair) are the *mala* of *asthi*. The *mala* of *majja* is the oily excretion of the eye and the skin (sebum). Thus, the *dhatus* continuously undergo two kinds of transformation: *prasada* (nutrient portion) and

kitta (non-nutrient portion). This entire sequence of transformation and metabolism of *dhatu* is thus inter dependent [18-19½]

Modes of transformation

वृष्यादीनां प्रभावस्तु पुष्णाति बलमाशु हि||२०||

vr̥ṣyādīnāṁ prabhāvastu puṣṇāti balamāśu hi||20||

vRuShyAdInAM prabhAvastu puShNAti balamAshu hi||20||

Vrishya substance (the substance that promotes sexual vigor) nourishes the *shukra* immediately due to its specific influential effect (*prabhava*) [20]

षड्भिः केचिदहोरात्रैरिच्छन्ति परिवर्तनम्|

सन्ततत्या भोज्यधातूनां परिवृत्तिस्तु चक्रवत्||२१||

ṣaḍbhiḥ kēcidahōrātrairicchanti parivartanam|

santatyā bhōjyadhātūnāṁ parivr̥ttistu cakravat||21||

ShaDbhiH kecidahorAtrairicchanti parivartanam|

santatyA bhojyadhAtUnAM parivRuttistu cakravat||21||

Some scholars believe that the conversion of *rasa* up to *shukra* occurs in a span of six days and six nights. This process of transformation of nourishing portion of the digested food is continuous similar to rotating wheel [21]

Note: Adulterated Verses:

Verses from 22 to 35 are available in the text in bracket and Chakrapani has also not offered the commentary on these verses, hence these verses are considered as adulterated.

(इत्युक्तवन्तमाचार्यं शिष्यस्त्विदमचोदयत्|

रसाद्रक्तं विसदृशात् कथं देहेऽभिजायते||२२||

रसस्य च न रागोऽस्ति स कथं याति रक्तताम्|

द्रवाद्रक्तात्स्थिरं मांसं कथं तज्जायते नृणाम्||२३||

द्रवधातोः स्थिरान्मांसान्मेदसः सम्भवः कथम्|

श्लक्ष्णाभ्यां मांसमेदोभ्यां खरत्वं कथमस्थिषु||२४||

खरेष्वस्थिषु मज्जा च केन स्निग्धो मृदुस्तथा|

मज्ज्ञश्च परिणामेन यदि शुक्रं प्रवर्तते||२५||

सर्वदेहगतं शुक्रं प्रवदन्ति मनीषिणः|

तथाऽस्थिमध्यमज्ज्ञश्च शुक्रं भवति देहिनाम्||२६||

छिद्रं न दृश्यतेऽस्थ्नां च तन्निःसरति वा कथम्|

(ityuktavantamācāryaṁ śiṣyastvidamacōdayat|

rasādraktaṁ visadṛśāt kathaṁ dēhē'bhijāyatē||22||

rasasya ca na rāgō'sti sa kathaṁ yāti raktatām|

dravādraktātsthiraṁ māṁsaṁ kathaṁ tajjāyatē nṛṇām||23||

dravadhātōḥ sthirānmāṁsānmēdasaḥ sambhavaḥ katham|

ślakṣṇābhyāṁ māṁsamēdōbhyāṁ kharatvaṁ kathamasthiṣu||24||

kharēṣvasthiṣu majjā ca kēna snigdhō mṛdustathā|

majjñaśca pariṇāmēna yadi śukraṁ pravartatē||25||

sarvadēhagataṁ śukraṁ pravadanti manīṣiṇaḥ|

tathā'sthimadhyamajjñaśca śukraṁ bhavati dēhinām||26||

chidraṁ na dṛśyatē'sthnāṁ ca tanniḥsarati vā katham|

(ityuktavantamAcAryaM [6] shiShyastvidamacodayat|

rasAdraktaM visadRushAt [7] kathaM dehe~abhijAyate||22||

rasasya ca na rAgo~asti sa kathaM yAti raktatAm|

dravAdraktAtsthiraM mAMsaM kathaM tajjAyate nRuNAm||23||

dravadhAtoH [8] sthirAnmAMsAnmedasaH sambhavaH katham|

shlakShNAbhyAM mAMsamedobhyAM kharatvaM kathamasthiShu||24||

khareShvasthiShu majjA ca kena snigdho mRudustathA|

majj~jashca pariNAmena yadi shukraM pravartate||25||

sarvadehagataM shukraM pravadanti manIShiNaH|

(After listening to the above explanation by his teacher, the student asked the following doubt:

How is it that *rakta* is formed in the body out of *rasa,* though being different from it? *Rasa* is in fact colorless, and how does it attain the red color of *rakta*? How is it that a solid structure such as *mamsa* is formed out of *rakta* which is a fluid by its nature? How is it that, again, from the *mamsa*, which is solid, a fluid substance such as *meda* is formed?

How is it that a rough *asthi* is formed out of smooth structures such as *mamsa* and *meda*? How does the soft and fatty *majja* form out of rough structures such as *asthi*? If at all *shukra*, which is present everywhere in the body is formed out of *majja* that is located inside the *asthi*, how does it come out as one cannot see pores on *asthi*? [22-26]

Formation of *rasa* and *rakta*

एवमुक्तस्तु शिष्येण गुरुः प्राहेदमुत्तरम्||२७||

तेजो रसानां सर्वेषां मनुजानां यदुच्यते|

पित्तोष्मणः स रागेण रसो रक्तत्वमृच्छति||२८||

ēvamuktastu śiṣyēṇa guruḥ prāhēdamuttaram||27||

tējō rasānāṁ sarvēṣāṁ manujānāṁ yaducyatē|

pittōṣmaṇaḥ sa rāgēṇa rasō raktatvamṛcchati||28||

tath$A_{asthimadhyamajj}$jashca shukraM bhavati dehinAm||26||

chidraM na dRushyate~asthnAM ca tanniHsarati vA katham|

evamuktastu shiShyeNa guruH prAhedamuttaram||27||

tejo rasAnAM sarveShAM manujAnAM yaducyate|

pittoShmaNaH sa rAgeNa raso raktatvamRucchati||28||

After listening to the query raised by the student, the teacher replied as follows:

The nourishment fluid formed, known as *rasa*, undergoes transformation by the *ushma* (heat) of *pitta* and gets converted into the red colored tissue known as *rakta* [27-28]

Formation of *mamsa

dhatu*

वाय्वम्बुतेजसा रक्तमूष्मणा चाभिसंयुतम्|

स्थिरतां प्राप्य मांसं स्यात् स्वोष्मणा पक्वमेव तत् ||२९||

vāyvambutējasā raktamūṣmaṇā cābhisaṁyutam|

sthiratāṁ prāpya māṁsaṁ syāt svōṣmaṇā pakvamēva tat ||29||

vAyvambutejasA raktamUShmaNA cAbhisaMyutam|

sthiratAM prApya mAMsaM syAt svoShmaNA pakvameva tat [9] ||29||

Due to the action of heat along with the *vata, ambu* (water) and *tejas,* the *rakta* is converted into stable *mamsa,* after being acted upon by its own agni (*mamsadhatvagni*) [29]

Formation of *meda dhatu*

स्वतेजोऽम्बुगुणस्निग्धोद्रिक्तं मेदोऽभिजायते|

svatējō'mbuguṇasnigdhōdriktaṁ mēdō'bhijāyatē|

svatejo~ambuguNasnigdhodriktaM medo~abhijAyate|

Because of the action of *medo-dhatvagni* on the excessively dominant *snigdha* attribute of aṃbu, the meda dhatu is formed [29½]

Formation of *asthi

dhatu*

पृथिव्यग्न्यनिलादीनां सङ्घातः स्वोष्मणा कृतः||३०||

खरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम्|

pr̥thivyagnyanilādīnāṁ saṅghātaḥ svōṣmaṇā kr̥taḥ||30||

kharatvaṁ prakarōtyasya jāyatē'sthi tatō nr̥ṇām|

pRuthivyagnyanilAdInAM sa~gghAtaH svoShmaNA [10] kRutaH||30||

kharatvaM prakarotyasya jAyate~asthi tato nRuNAm|

Because of the action of *asthi dhātvagni* on the aggregation of *prithvi, agni* and *anila*, roughness is attained during the formation of the *asthi* [30]

Formation of *majja

dhatu*

करोति तत्र सौषिर्यमस्थ्नां मध्ये समीरणः||३१||

मेदसस्तानि पूर्यन्ते स्नेहो मज्जा ततः स्मृतः|

karōti tatra sauṣiryamasthnāṁ madhyē samīraṇaḥ||31||

mēdasastāni pūryantē snēhō majjā tataḥ smr̥taḥ|

karoti tatra sauShiryamasthnAM madhye samIraNaH||31||

medasastAni pUryante sneho majjA tataH smRutaH|

Vata produces hollowness inside the *asthi dhatu*, and after which, these hollow cavities get filled up by fatty tissue which is known as *majja* [31]

Formation of *shukra

dhatu*

तस्मान्मज्ज्ञस्तु यः स्नेहः शुक्रं सञ्जायते 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||

tasmānmajjñastu yaḥ snēhaḥ śukraṁ sañjāyatē tataḥ||32||

vāyvākāśādibhirbhāvaiḥ sauṣiryaṁ jāyatē'sthiṣu|

tēna sravati tacchukraṁ navāt kumbhādivōdakam||33||

srōtōbhiḥ syandatē dēhāt samantācchukravāhibhiḥ |

harṣēṇōdīritaṁ vēgāt saṅkalpācca manōbhavāt||34||

vilīnaṁ ghṛtavadvyāyāmōṣmaṇā sthānavicyutam|

bastau sambhṛtya niryāti sthalānnimnādivōdakam)||35||

tasmAnmajj~jastu yaH snehaH shukraM sa~jjAyate tataH||32||

vAyvAkAshAdibhirbhAvaiH sauShiryaM jAyate~asthiShu|

tena sravati tacchukraM navAt kumbhAdivodakam||33||

srotobhiH syandate dehAt samantAcchukravAhibhiH [11] |

harSheNodIritaM vegAt sa~gkalpAcca manobhavAt||34||

vilInaM ghRutavadvyAyAmoShmaNA sthAnavicyutam|

bastau sambhRutya niryAti sthalAnnimnAdivodakam)||35||

The *sneha* (fatty) portion of *majja* produces shukra. The porosity in the *asthi* is produced because of the factors such as *vata* and *akasha. Shukra* comes out of *asthi* through these pores just as the water comes out of a new earthen vessel. Through the channels known as *shukravaha srotamsi*, this *shukra* spreads all over the body. This *shukra* is discharged through the urethra (which is connected to the urinary bladder) because of several factors such as sexual excitation, reflex activities (*vega*), and mental determination (*samkalpa*). Just as the ghee moves out with ease when heated, the

shukra too, is discharged due to the heat liberated during the sexual activity. This process of seminal discharge is comparable with the movement of water from a place of lower altitude to a place of higher altitude) [32-35]

Continuous circulation of *rasa* all over the body

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा|

युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा||३६||

vyānēna rasadhāturhi vikṣēpōcitakarmaṇā|

yugapat sarvatō'jasraṁ dēhē vikṣipyatē sadā||36||

vyAnena rasadhAturhi vikShepocitakarmaNA|

yugapat sarvato~ajasraM dehe vikShipyate sadA||36||

Because of being forcefully propelled (out of the heart) by the action of *vyana vata*, the *rasa dhatu* spreads all over the body simultaneously, continuously and for the entire life [36]

Significance of *Kha-Vaigunya* (abnormality in body system) in causing disease state

क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः|

करोति विकृतिं तत्र खे वर्षमिव तोयदः||३७||

kṣipyamāṇaḥ khavaiguṇyādrasaḥ sajjati yatra saḥ|

karōti vikr̥tiṁ tatra khē varṣamiva tōyadaḥ||37||

kShipyamANaH khavaiguNyAdrasaH sajjati yatra saH|

karoti [12] vikRutiM tatra khe varShamiva toyadaH||37||

Wherever the *rasa* experiences obstacle due to abnormality in *srotas, rasa* readily produces disease in that very same location. This process is comparable with that of the clouds producing rainfall in a localized region that is favorable for rainfall [37]

दोषाणामपि चैवं स्यादेकदेशप्रकोपणम् |

dōṣāṇāmapi caivaṁ syādēkadēśaprakōpaṇam |

doShANAmapi caivaM syAdekadeshaprakopaNam [13] |

This principle is applicable even in case of *dosha*, where *ekadesha prakopa* (abnormal increase at a local site) occurs [37½]

इति भौतिकधात्वन्नपक्तॄणां कर्म भाषितम्||३८||

iti bhautikadhātvannapaktr̥̄ṇāṁ karma bhāṣitam||38||

iti bhautikadhAtvannapaktRUNAM karma bhAShitam||38||

Thus ends the description of the physiological functions of *bhutagni, dhatvagni* and *jatharagni* [38]

Significance of *jatharagni*

अन्नस्य पक्ता सर्वेषां पक्तृणामधिपो मतः|

तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः||३९||

annasya paktā sarvēṣāṁ paktr̥̄ṇāmadhipō mataḥ|

tanmūlāstē hi tadvr̥ddhikṣayavr̥ddhikṣayātmakāḥ||39||

annasya paktA sarveShAM paktRUNAmadhipo mataH|

tanmUlAste hi tadvRuddhikShayavRuddhikShayAtmakAH||39||

Jatharagni is known as the King among all the forms of agni. The intensification and diminution of all other forms of agni is in fact dependent on *jatharagni* [39]

तस्मात्तं विधिवद्युक्तैरन्नपानेन्धनैर्हितैः|

पालयेत् प्रयतस्तस्य स्थितौ ह्ययुर्बलस्थितिः||४०||

tasmāttaṁ vidhivadyuktairannapānēndhanairhitaiḥ|

pālayēt prayatastasya sthitau hyayurbalasthitiḥ||40||

tasmAttaM vidhivadyuktairannapAnendhanairhitaiH|

pAlayet prayatastasya sthitau hyayurbalasthitiH||40||

An individual should take utmost care to maintain the agni by providing fuel in the form of food and drinks which should be taken as per the rules mentioned, because life and strength of an individual depends on agni [40]

Initiation of *grahani dosha*

यो हि भुङ्क्ते विधिं त्याक्त्वा ग्रहणीदोषजान् गदान्|

स लौल्याल्लभते शीघ्रं, वक्ष्यन्तेऽतः परं तु ते||४१||

yō hi bhuṅktē vidhiṁ tyāktvā Grahaṇī dōṣajān gadān|

sa laulyāllabhatē śīghraṁ, vakṣyantē'taḥ paraṁ tu tē||41||

yo hi bhu~gkte vidhiM tyAktvA grahaNIdoShajAn gadAn|

sa laulyAllabhate shIghraM, vakShyante~ataH paraM tu te||41||

If an individual indulges in food without following the rules and regulation of diet intake, then he quickly suffers from diseases caused by the vitiation of *grahani* because of his greedy habits. Such diseases are being described henceforth [41]

Causes of vitiation of agni

अभोजनादजीर्णातिभोजनाद्विषमाशनात्।

असात्म्यगुरुशीतातिरूक्षसन्दुष्टभोजनात्॥४२॥

विरेकवमनस्नेहविभ्रमाद्व्याधिकर्षणात्।

देशकालर्तुवैषम्याद्वेगानां च विधारणात्॥४३॥

दुष्यत्यग्निः, स दुष्टोऽन्नं न तत् पचति लघ्वपि।

अपच्यमानं शुक्तत्वं यात्यन्नं विषरूपताम् ॥४४॥

abhōjanādajīrṇātibhōjanādviṣamāśanāt|

asātmyaguruśītātirūkṣasanduṣṭabhōjanāt||42||

virēkavāmanasnēhavibhramādvyādhikarṣaṇāt|

dēśakālartuvaiṣamyādvēgānāṁ ca vidhāraṇāt||43||

duṣyatyāgniḥ, sa duṣṭō'nnaṁ na tat pacati laghvapi|

apacyamānaṁ śuktatvaṁ yātyannaṁ viṣarūpatām ||44||

abhojanAdajIrNAtibhojanAdviShamAshanAt|

asAtmyagurushItAtirUkShasanduShTabhojanAt||42||

virekavamanasnehavibhramAdvyAdhikarShaNAt|

deshakAlartuvaiShamyAdvegAnAM ca vidhAraNAt||43||

duShyatyagniH, sa duShTo~annaM na tat pacati laghvapi|

apacyamAnaM shuktatvaM yAtyannaM viSharUpatAm [14] ||44||

Excessive starvation, indulging in food intake although there is indigestion, overeating, irregular habit of eating, eating unwholesome food, indulging in food which is heavy to digest or having excessive nutritional value, food which is having cold qualities or eating chilled or frozen items, food which is dry in nature or food which brings about emaciation, contaminated food, perversion of procedures like *vamana, virechana* and *sneha*, emaciation of body due to disease, sudden migration to unsuitable place and of time and of season, suppression of natural urges are causes for vitiation of agni. Thus, vitiated agni is unable to digest even the light food. [42-43]

This vitiated digestive agent forms an intermediate substance called *ama*, which turns sour (*shukta*) during fermentation and finally turns in poisonous substance (*amavisha*) [44]

Signs and symptoms of *ajirna*(indigestion)

तस्य लिङ्गमजीर्णस्य विष्टम्भः सदनं तथा|

शिरसो रुक् च मूर्च्छा च भ्रमः पृष्ठकटिग्रहः||४५||

जृम्भाऽङ्गमर्दस्तृष्णा च ज्वरश्छर्दिः प्रवाहणम्|

अरोचकोऽविपाकश्च, घोरमन्नविषं च तत्||४६||

tasya liṅgāmajīrṇasya viṣṭambhaḥ sadanaṁ tathā|

śirasō ruk ca mūrcchā ca bhrāmaḥ pr̥ṣṭhakaṭigrahaḥ||45||

jr̥mbhā'ṅgāmardastr̥ṣṇā ca jvaraśchardiḥ pravāhaṇam|

arōcakō'vipākaśca, ghōrāmannaviṣaṁ ca tat||46||

tasya li~ggamajIrNasya viShTambhaH sadanaM tathA|

shiraso ruk ca mUrcchA ca bhramaH pRuShThakaTigrahaH||45||

jRumbhA$_a$ggamardastRuShNA ca jvarashchardiH pravAhaNam|

arocako~avipAkashca, ghoramannaviShaM ca tat||46||

This poisonous substance (*amavisha*) manifests clinical features like flatulence, uncomfortable physical and mental miseries, headache, altered consciousness, giddiness, stiffness of back and lumbar region, yawning, body-ache, malaise, morbid thirst, fever, vomiting, tenesmus, anorexia and indigestion and it is similar to antigenic poison. [45-46]

Associated disorders of *annavisha*

संसृज्यमानं पित्तेन दाहं तृष्णां मुखामयान्|

जनयत्यम्लपित्तं च पित्तजांश्चापरान् गदान्||४७||

यक्ष्मपीनसमेहादीन् कफजान् कफसङ्गतम्|

करोति वातसंसृष्टं वातजांश्च गदान् बहून्||४८||

मूत्ररोगांश्च मूत्रस्थं कुक्षिरोगान् शकृद्गतम्|

रसादिभिश्च संसृष्टं कुर्याद्रोगान् रसादिजान्||४९||

saṁsr̥jyamānaṁ pittēna dāhaṁ tr̥ṣṇāṁ mukhāmayān|

janayatyamlaPitta ṁ ca Pitta jāṁścāparān gadān||47||

yakṣmapīnasamēhādīn kaphajān kaphasaṅgatam|

karōti Vātasaṁsr̥ṣṭaṁ Vātajāṁśca gadān bahūn||48||

mūtrarōgāṁśca mūtrasthaṁ kukṣirōgān śakr̥dgatam|

rasādibhiśca saṁsr̥ṣṭaṁ kuryādrōgān rasādijān||49||

saMsRujyamAnaM [15] pittena dAhaM tRuShNAM mukhAmayAn|

janayatyamlapittaM ca pittajAMshcAparAn gadAn||47||

yakShmapInasamehAdIn kaphajAn kaphasa~ggatam|

karoti vAtasaMsRuShTaM vAtajAMshca [16] gadAn bahUn||48||

mUtrarogAMshca mUtrasthaM kukShirogAn shakRudgatam|

rasAdibhishca saMsRuShTaM kuryAdrogAn rasAdijAn||49||

The *annavisha* when associated with *pitta* causes *daha*, morbid thirst, oral diseases, *amlapitta* (acid peptic disorders) and various other *pitta* related disorders.

The same *annavisha* when gets associated with *kapha* it leads to condition like *yakshma* (pthiasis), *peenas* (coryza) and *prameha* (20 types of diabetes) and various other *kaphaja* disorders, whereas several *vatika* disease are caused by association of *vata* with the *annavisha*.

The *annavisha* when enters renal system, urine related disorders occur; similarly, *kukshigata roga* (ailments related to abdomen) have their origin when *sakrita* (feces) is involved. *Rasadi pradoshaja vikara* (tissue related ailments) occur when *rasadi srotas* are involved [47-49]

Effects of *Vishamagni* (irregular agni)and *tikshanagni*(excessive agni)

विषमो धातुवैषम्यं करोति विषमं पचन्|

तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः||५०||

viṣamō dhātuvaiṣamyaṁ karōti viṣāmaṁ pacan|

tīkṣṇō mandēndhanō dhātūn viśōṣayati pāvakaḥ||50||

viShamo dhAtuvaiShamyaM karoti viShamaM pacan|

tIkShNo mandendhano dhAtUn vishoShayati pAvakaH||50||

The *vishamagni* (improper agni) causes irregularity in digestion and therefore defective formation of *dhatu* takes place whereas, *tikshanagni* (excessive agni) when associated with little quantity of fuel (in the form of food) causes depletion of *dhatu* (tissue elements) [50]

Samagni

युक्तं भुक्तवतो युक्तो धातुसाम्यं समं पचन्|

yuktaṁ bhuktavatō yuktō dhātusāmyaṁ sāmaṁ pacan|

yuktaM bhuktavato yukto dhAtusAmyaM samaM pacan|

If agni is *sama* i.e. in balanced condition and correct diet regimen (as explained in [Cha.Sa.Sutra Sthana 5] and [Cha.Sa.Vimana Sthana 1/21] are also followed then there is proper digestion of food which helps in maintaining proper balance within the *dhatu* [50½]

Durbala (weak) agni

दुर्बलो विदहत्यन्नं तद्यात्यूर्ध्वमधोऽपि वा||५१||

durbalō vidahatyannaṁ tadyātyūrdhvāmadhō'pi vā||51||

durbalo vidahatyannaM tadyAtyUrdhvamadho~api vA||51||

Durbala (weak) agni brings about partial digestion of food. These partially digested bio substances then enter in circulation, which may move either in upward or downward direction [51]

Grahani gada(diseases of *grahani*)

अधस्तु पक्वमामं वा प्रवृत्तं ग्रहणीगदः|

उच्यते सर्वमेवान्नं प्रायो ह्यस्य विदह्यते||५२||

अतिसृष्टं विबद्धं वा द्रवं तदुपदिश्यते|

तृष्णारोचकवैरस्यप्रसेकतमकान्वितः||५३||

शूनपादकरः सास्थिपर्वरुक् छर्दनं ज्वरः|

लोहामगन्धिस्तिक्ताम्ल [१७] उद्गारश्चास्य जायते||५४||

adhastu pakvamāmaṁ vā pravṛttaṁ Grahaṇī gadaḥ|

ucyatē sarvamēvānnaṁ prāyō hyasya vidahyatē||52||

atisṛṣṭaṁ vibaddhaṁ vā dravaṁ tadupadiśyatē|

tṛṣṇārōcakavairasyaprasēkatāmakānvitaḥ||53||

śūnapādakaraḥ sāsthiparvaruk chardanaṁ jvaraḥ|

lōhāmagandhistiktāmla [17] udgāraścāsya jāyatē||54||

adhastu pakvamAmaM vA pravRuttaM grahaNIgadaH|

ucyate sarvamevAnnaM prAyo hyasya vidahyate||52||

atisRuShTaM vibaddhaM vA dravaM tadupadishyate|

tRuShNArocakavairasyaprasekatamakAnvitaH||53||

shUnapAdakaraH sAsthiparvaruk chardanaM jvaraH|

lohAmagandhistiktAmla [17] udgArashcAsya jAyate||54||

When partially digested and partially undigested bio substances moves downward in gastrointestinal tract it produces a disorder known as *grahanigada*. In this particular stage the entire food material remains in the state of *vidagdha* state (partially transformed/sour).

In this condition the individual may pass stools in excessive quantity or frequency wherein stools may be loose, with thin consistency or in the form of pellet like stool/bound stool (*vibaddham*) and morbid thirst, anorexia, distaste, excessive watering of mouth, blackout, edema of legs and hands, pain in bones and finger joints, vomiting, fever, eructation having either metallic smell or undigested food and having bitter or sour taste are observed [52-54]

Premonitory symptoms of *Grahani gada*

पूर्वरूपं तु तस्येदं तृष्णाऽऽलस्यं बलक्षयः|

विदाहोऽन्नस्य पाकश्च चिरात् कायस्य गौरवम्||५५||

pūrvarūpaṁ tu tasyēdaṁ tr̥ṣṇā''lasyaṁ balakṣayaḥ|

vidāhō'nnasya pākaśca cirāt kāyasya gauravam||55||

pUrvarUpaM tu tasyedaM tRuShNA$_a$alasyaM balakShayaH|

vidAho~annasya pAkashca cirAt kAyasya gauravam||55||

Premonitory signs and symptoms are thirst, malaise, diminution of strength, burning sensation; delay in digestion and heaviness in body [55]

Functions of *grahani*

अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता|

नाभेरुपर्यहृयग्निबलेनोपष्टब्धोपबृंहिता [१८] ||५६||

अपक्वं धारत्यन्नं पक्वं सृजति पार्श्वतः|

दुर्बलाग्निबला दुष्टा [१९] त्वाममेव विमुञ्चति||५७||

agnyadhiṣṭhānāmannasya grahaṇādGrahaṇī matā|

nābhēruparyahyAgnibalēnōpaṣṭabdhōpabr̥ṁhitā [18] ||56||

apakvaṁ dhāratyannaṁ pakvaṁ sṛjati pārśvataḥ|

durbalāgnibalā duṣṭā [19] tvāmamēva vimuñcati||57||

agnyadhiShThAnamannasya grahaNAdgrahaNI matA|

nAbheruparyahyagnibalenopaShTabdhopabRuMhitA [18] ||56||

apakvaM dhAratyannaM pakvaM sRujati pArshvataH|

durbalAgnibalA duShTA [19] tvAmameva vimu~jcati||57||

Grahani is seat of agni and it is so called since it holds/retains the food (for proper digestion and assimilation). It holds the food just above the umbilical region and it is supported and nourished by the agni. *Grahani* with help of agni holds the undigested food and pushes forward digested food, but when agni becomes weak and vitiated due to *vidagdha ahara murchita dosha* (afflicted by improperly digested food) i.e *sama dosha*(*dosha* associated with *ama*) it vitiates the *grahani* and releases food in the form of *ama* i.e. undigested form [56-57]

Four types of *grahani* disease

वातात् पित्तात् कफाच्च स्यात्तद्रोगस्त्रिभ्य एव च|

हेतुं लिङ्गं रूपभेदाञ् शृणु तस्य पृथक् पृथक्||५८||

vātāt pittāt kaphācca syāttadrōgastribhya ēva ca|

hētuṁ liṅgaṁ rūpabhēdāñ śṛṇu tasya pṛthak pṛthak||58||

vAtAt pittAt kaphAcca syAttadrogastribhya eva ca|

hetuM li~ggaM rUpabhedA~j [21] shRuNu tasya pRuthak pRuthak||58||

Grahani is classified into four types viz *vataja, pittaja, kaphaja* and *sannipataja*. On the basis of the classification, etiological factors, symptoms and signs are being mentioned one by one [58]

Causes of *vataja grahani*

कटुतिक्तकषायातिरूक्षशीतलभोजनैः|

प्रमितानशनात्यध्ववेगनिग्रहमैथुनैः||५९||

करोति कुपितो मन्दमग्निं सञ्छाद्य मारुतः [२२] |

kaṭutiktakaṣāyātirūkṣaśītalabhōjanaiḥ|

pramitānaśanātyadhvavēganigrahāmaithunaiḥ||59||

karōti kupitō mandāmAgniṁ sañchādya mārutaḥ [22] |

kaTutiktakaShAyAtirUkShashItalabhojanaiH|

pramitAnashanAtyadhvaveganigrahamaithunaiH||59||

karoti kupito mandamagniM sa~jchAdya mArutaH [22] |

Excessive indulgence in diet having *katu* (pungent), *tikta* (bitter), *kashaya* (astringent) dominant food, which is dry in nature or having absorptive or emaciative qualities; cold, chilled or frozen items, eating quantitatively less amount of food, suppression of natural urges and excessive sexual intercourse contribute to aggravation of *vata dosha* which encompass the agni causing suppression of agni [59½]

Symptoms of *vataja grahani*

तस्यान्नं पच्यते दुःखं शुक्तपाकं खराङ्गता||६०||

कण्ठास्यशोषः क्षुत्तृष्णा तिमिरं कर्णयोः स्वनः|

पार्श्वोरुवङ्क्षणग्रीवारुजोऽभीक्ष्णं विसूचिका||६१||

हृत्पीडा कार्श्यदौर्बल्यं वैरस्यं परिकर्तिका|

गृद्धिः सर्वरसानां च मनसः सदनं तथा||६२||

जीर्णे जीर्यति चाध्मानं भुक्ते स्वास्थ्यमुपैति च|

स वातगुल्महृद्रोगप्लीहाशङ्की च मानवः||६३||

चिरादुःखं द्रवं शुष्कं तन्वामं शब्दफेनवत्|

पुनः पुनः सृजेद्वर्चः कासश्वासार्दितोऽनिलात्||६४||

tasyānnaṁ pacyatē duḥkhaṁ śuktapākaṁ kharāṅgatā||60||

kaṇṭhāsyaśōṣaḥ kṣuttṛṣṇā timiraṁ karṇayōḥ svanaḥ|

pārśvōruvaṅkṣaṇagrīvārujō'bhīkṣṇaṁ visūcikā||61||

hṛtpīḍā kārśyadaurbalyaṁ vairasyaṁ parikartikā|

gṛddhiḥ sarvarasānāṁ ca manasaḥ sadanaṁ tathā||62||

jīrṇē jīryati cādhmānaṁ bhuktē svāsthyamupaiti ca|

sa Vātagulmahṛdrōgaplīhāśaṅkī ca mānavaḥ||63||

cirāduḥkhaṁ dravaṁ śuṣkaṁ tanvāmaṁ śabdaphēnavat|

punaḥ punaḥ sṛjēdvarcaḥ kāsaśvāsārditō'nilāt||64||

tasyAnnaM pacyate duHkhaM shuktapAkaM kharA~ggatA||60||

kaNThAsyashoShaH kShuttRuShNA timiraM karNayoH svanaH|

pArshvoruva$_{gkShaNagrlvArujo}$abhIkShNaM visUcikA||61||

hRutpIDA kArshyadaurbalyaM vairasyaM parikartikA|

gRuddhiH sarvarasAnAM ca manasaH sadanaM tathA||62||

jIrNe jIryati cAdhmAnaM bhukte svAsthyamupaiti ca|

sa vAtagulmahRudrogapIlhAsha~gkI ca mAnavaH||63||

cirAduHkhaM dravaM shuShkaM tanvAmaM shabdaphenavat|

punaH punaH sRujedvarcaH kAsashvAsArdito~anilAt||64||

Symptoms of *vatika grahani* are as follows:

Food is not easily digested and gets fermented (leading to sourness), roughness of skin, dryness of throat and mouth, craving for food and thirst is increased, *timira* (blurred vision), tinnitus, continuous pain in flanks, thighs, pelvis, neck region, *vishuchika* (piercing pain all over the body with vomiting and diarhea), chest pain/discomfort in cardiac region, emaciation, weakness, distaste, cutting pain, craving for sweets, sour and saline food (*madhuradi rasa*), reduced mental strength, *adhmana* (distention of abdomen) occurs during digestion and after completion of digestion whereas the patient feels abdominal comfort just after eating the food.

Patient expresses repeated doubts that he is suffering from *vatika* disorders, *gulma* (abdominal tumor), heart disease and splenomegaly.

Stools are evacuated with difficulty and consume time. Feces are either watery, dry, small sized associated with flatus and undigested food. Frequency of stool is increased and patient may suffer from cough and breathing difficulty [60-64]

Causes of *pittaja grahani*

कट्वजीर्णविदाह्यम्लक्षाराद्यैः पित्तमुल्बणम्|

अग्निमाप्लावयद्धन्ति [२३] जलं तप्तमिवानलम्||६५||

kaṭvajīrṇavidāhyamlakṣārādyaiḥ Pittamulbaṇam|

Agnimāplāvayaddhanti [23] jalaṁ taptamivānalam||65||

kaTvajIrNavidAhyamlakShArAdyaiH pittamulbaNam|

agnimAplAvayaddhanti [23] jalaM taptamivAnalam||65||

Katu (spicy), *ajeerna* (undigestable food), *vidahi* (food causing eructation), *amla* (sour), *kshara* (alkali) and other food items which aggravate *pitta* are causes for *pittaja grahani*. The aggravated *pitta* hampers the function of agni similar to condition wherein hot water extinguishes fire [65]

Symptoms of *pittaja grahani*

सोऽजीर्ण नीलपीताभं पीताभः सार्यते द्रवम्|

पूत्यम्लोद्गारहृत्कण्ठदाहारुचितृडर्दितः||६६||

sō'jīrṇaṁ nīlapītābhaṁ pītābhaḥ sāryatē dravam|

pūtyamlōdgārahṛtkaṇṭhadāhārucitṛḍarditaḥ||66||

so~ajIrNaM nIlapItAbhaM pItAbhaH sAryate dravam|

pUtyamlodgArahRutkaNThadAhArucitRuDarditaH||66||

The stools have undigested food particles having either bluish-yellowish tinge or yellow in color and are loose/watery. The eructions have foul smell and sour taste, there is burning sensation in the cardiac region (retro-sternal) and throat, anorexia and thirst are the symptoms of *pittaja grahani* [66]

Causes of *kaphaja grahani*

गुर्वतिस्निग्धशीतादिभोजनादतिभोजनात्|

भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः||६७||

gurvatisnigdhaśītādibhōjanādatibhōjanāt|

bhuktamātrasya ca svapnāddhantyAgniṁ kupitaḥ kaphaḥ||67||

gurvatisnigdhashItAdibhojanAdatibhojanAt|

bhuktamAtrasya ca svapnAddhantyagniM kupitaH kaphaH||67||

Heavy to digest or excessively unctuous foods, frozen or chilled items or food having cold nature or food which has qualities similar to *kapha*, excessive intake of food and sleeping just after the meals hamper the function of agni and simultaneously vitiates *kapha* [67]

Symptoms of *kaphaja grahani*

तस्यान्नं पच्यते दुःखं हृल्लासच्छर्द्यरोचकाः|

आस्योपदेहमाधुर्यकासष्ठीवनपीनसाः||६८||

हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरु|

दुष्टो मधुर उद्गारः सदनं स्त्रीष्वहर्षणम्||६९||

भिन्नामश्लेष्मसंसृष्टगुरुवर्चःप्रवर्तनम्|

अकृशस्यापि दौर्बल्यमालस्यं च कफात्मके||७०||

tasyānnaṁ pacyatē duḥkhaṁ hṛllāsacchardyarōcakāḥ|

āsyōpadēhamādhuryakāsaṣṭhīvanapīnasāḥ||68||

hṛdayaṁ manyatē styānamudaraṁ stimitaṁ guru|

duṣṭō madhura udgāraḥ sadanaṁ strīṣvaharṣaṇam||69||

bhinnāmaślēṣmasaṁsṛṣṭaguruvarcaḥpravartanam|

akṛśasyāpi daurbalyamālasyaṁ ca kaphātmakē||70||

tasyAnnaM pacyate duHkhaM hRullAsacchardyarocakAH|

AsyopadehamAdhuryakAsaShThIvanapInasAH||68||

hRudayaM manyate styAnamudaraM stimitaM guru|

duShTo madhura udgAraH sadanaM strIShvaharShaNam||69||

bhinnAmashleShmasaMsRuShTaguruvarcaHpravartanam|

akRushasyApi daurbalyamAlasyaM ca kaphAtmake||70||

Food is digested with difficulty, nausea, vomiting and anorexia are its symptoms. The other symptoms are feeling of coated mouth and sweet taste, has cough, increased tendency to spit, *pinasa* (nasal discharge), feeling of heaviness in chest, feeling as if there is no movement in abdomen, heavy abdomen, eructation with foul smelling and sweet taste; patient does not feel enthusiastic and there is suppression of libido. Stools are mixed with undigested items and mucous and are heavy; although patient is not emaciated still he feels weakness and laziness [68-70]

यश्चाग्निः पूर्वमुद्दिष्टो रोगानीके चतुर्विधः|

तं चापि ग्रहणीदोषं समवर्जं प्रचक्ष्महे||७१||

yaścāgniḥ pūrvamuddiṣṭō rōgānīkē caturvidhaḥ|

taṁ cāpi Grahaṇī dōṣaṁ sāmavarjaṁ pracakṣmahē||71||

yashcAgniH pUrvamuddiShTo rogAnIke caturvidhaH|

taM cApi grahaNIdoShaM samavarjaM pracakShmahe||71||

Four types of agni have been previously explained in Roganika Vimana. Except *samagni* other three types of agni contribute to the *grahani dosha* [71]

Sannipataja grahani

पृथग्वातादिनिर्दिष्टहेतुलिङ्गसमागमे|

त्रिदोषं निर्दिशेत्तेषां भेषजं [२४] शृण्वतः परम्||७२||

pṛthagvātādinirdiṣṭahētuliṅgasamāgamē|

tridōṣaṁ nirdiśēttēṣāṁ bhēṣajaṁ [24]

śr̥ṇVātaḥ param||72||

pRuthagvAtAdinirdiShTahetuli~ggasamAgame|

tridoShaM nirdishetteShAM bheShajaM [24]

shRuNvataH param||72||

Sannipataja grahani occurs by simultaneous vitiation of *vata, pitta* and *kapha*. In such conditions etiological factors, symptoms and signs are of all the three *dosha* appear. Hereafter treatment of *grahanidosha* is expounded [72]

Vamana in *grahanidosha*

ग्रहणीमाश्रितं दोषं विदग्धाहारमूर्च्छितम्|

सविष्टम्भप्रसेकार्तिविदाहारुचिगौरवैः||७३||

आमलिङ्गान्वितं दृष्ट्वा सुखोष्णेनाम्बुनोद्धरेत्|

फलानां वा कषायेण पिप्पलीसर्षपैस्तथा||७४||

Grahaṇī māśritaṁ dōṣaṁ vidagdhāhāramūrcchitam|

saviṣṭambhaprasēkārtividāhārucigauravaiḥ||73||

āmaliṅgānvitaṁ dr̥ṣṭvā sukhōṣṇēnāmbunōddharēt|

phalānāṁ vā kaṣāyēṇa pippalīsarṣapaistathā||74||

grahaNImAshritaM doShaM vidagdhAhAramUrcchitam|

saviShTambhaprasekArtividAhArucigauravaiH||73||

Amali~ggAnvitaM dRuShTvA sukhoShNenAmbunoddharet|

phalAnAM vA kaShAyeNa pippalIsarShapaistathA||74||

When the *doshas* are located in *grahani* and are associated with incomplete digested food then *vishtambha* (constipation), excessive salivation, bodyache, burning sensation, anorexia and heaviness is felt by patient which are symptoms of *ama* and in such a condition *vamana* (emetic therapy) with lukewarm water or with decoction of *madanaphala* (Randia spinosa), *pippali* (Piper longum) and *sarshapa* (Brassica campestris) should be administered [73-74]

Treatment of *leena dosha*

लीनं पक्वाशयस्थं वाऽप्यामं स्रावयं सदीपनैः|

शरीरानुगते सामे रसे लङ्घनपाचनम्||७५||

līnaṁ pakvāśayasthaṁ vā''pyāmaṁ srāvyaṁ sadīpanaiḥ|

śarīrānugatē sāmē rasē laṅghanapācanam||75||

lInaM pakvAshayasthaM vA$_a$apyAmaM srAvyaM sadIpanaiH|

sharIrAnugate sAme rase la~gghanapAcanam||75||

If the *ama* is in *pakvashaya* and in *anutklishtha* (stuck, not ready to come out) condition then *stravana* (increasing secretion) with *deepana dravyas* should be administered whereas if ama gets absorbed along with *rasa dhatu* and if it pervades throughout the body then *langhana* and *pachana* should be advised [75]

Panchakoladi shritam and peya

विशुद्धामाशयायास्मै पञ्चकोलादिभिः शृतम्|

दद्यात् पेयादि लघ्वन्नं पुनर्योगांश्च दीपनान्||७६||

viśuddhāmāśayāyāsmai pañcakōlādibhiḥ śr̥tam|

dadyāt pēyādi laghvannaṁ punaryōgāṁśca dīpanān||76||

vishuddhAmAshayAyAsmai pa~jcakolAdibhiH shRutam|

dadyAt peyAdi laghvannaM punaryogAMshca dIpanAn||76||

After cleansing of *amashaya*, liquid gruel of rice (*peya*) fortified with *panchakola* etc. drugs should be administered. Light and easy to digest food along with *deepana* drugs may be given [76]

ज्ञात्वा तु परिपक्वामं मारुतग्रहणीगदम्|

दीपनीययुतं सर्पिः पाययेताल्पशो भिषक्||७७||

jñātvā tu paripakvāmaṁ mārutaGrahaṇī gadam|

dīpanīyayutaṁ sarpiḥ pāyayētālpaśō bhiṣak||77||

j~jAtvA tu paripakvAmaM mArutagrahaNIgadam|

dIpanIyayutaM sarpiH pAyayetAlpasho bhiShak||77||

In patients with *vataja grahani* after ascertaining that *ama* is digested, medicated ghee starting with very minimum quantity prepared from *deepaneeya gana* be administered [Cha.Sa.Sutra Sthana 4/9/6]- [77]

Niruha basti

किञ्चित्सन्धुक्षिते त्वग्नौ सक्तविण्मूत्रमारुतम्|

द्व्यहं त्र्यहं वा संस्नेह्य स्विन्नाभ्यक्तं निरूहयेत्||७८||

kiñcitsandhukṣitē tvagnau saktaviṇmūtramārutam|

dvyahaṁ tryahaṁ vā saṁsnēhya svinnābhyaktaṁ nirūhayēt||78||

ki~jcitsandhukShite tvagnau saktaviNmUtramArutam|

dvyahaM tryahaM vA saMsnehya svinnAbhyaktaM nirUhayet||78||

As stimulation of agni is observed and still if patient finds difficulty in passing stool, urine and flatus then in such condition every two or three days *niruha basti* should be administered after proper *snehana* and *swedana* [78]

Virechana

तत एरण्डतैलेन सर्पिषा तैल्वकेन वा|

सक्षारेणानिले शान्ते स्रस्तदोषं विरेचयेत्||७९||

tata ēraṇḍatailēna sarpiṣā tailvakēna vā|

sakṣārēṇānilē śāntē srastadōṣaṁ virēcayēt||79||

tata eraNDatailena sarpiShA tailvakena vA|

sakShAreNAnile shAnte srastadoShaM virecayet||79||

After *niruha*, the *strasta dosha* (*dosha* ready to come out) should be cleaned with purgative drugs like *eranda taila* (castor oil) or *tilvaka ghrita* mixed with *kshara* (medicine with alkaline nature) [79]

Anuvasana basti

शुद्धं रूक्षाशयं बद्धवर्चसं चानुवासयेत्|

दीपनीयाम्लवातघ्नसिद्धातैलेन मात्रया||८०||

śuddhaṁ rūkṣāśayaṁ baddhavarcasaṁ cānuvāsayēt|

dīpanīyāmlaVātaghnasiddhātailēna mātrayā||80||

shuddhaM rUkShAshayaM baddhavarcasaM cAnuvAsayet|

dIpanIyAmlavAtaghnasiddhAtailena mAtrayA||80||

After *shodhana* of intestine if *rukshata* and *baddha* (pellet-like) stools are seen then *anuvasana basti* with *taila* fortified with *deepana* drugs having sour and *vata* alleviating action may be administered [80]

निरूढं च विरिक्तं च सम्यक् चैवानुवासितम्|

लघ्वन्नं प्रतिसम्भुक्तं सर्पिरभ्यासयेत् पुनः||८१||

nirūḍhaṁ ca viriktaṁ ca samyak caivānuvāsitam|

laghvannaṁ pratisambhuktaṁ sarpirabhyāsayēt punaḥ||81||

nirUDhaM ca viriktaM ca samyak caivAnuvAsitam|

laghvannaM pratisambhuktaM sarpirabhyAsayet punaH||81||

After appropriate administration of *niruha, virechana* and *anuvasana*, light diet should be taken daily and ghee should be taken repeatedly [81]

Dashamooladya ghrita

द्वे पञ्चमूले सरलं देवदारु सनागरम्|

पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम्||८२||

शणबीजं यवान् कोलन् कुलत्थान् सुषवीं तथा [२७] |

पाचयेदारनालेन दध्ना सौवीरकेण वा||८३||

चतुर्भागावशेषेण पचेत्तेन घृताढकम्|

स्वर्जिकायावशूकाख्यौ क्षारौ दत्त्वा च युक्तितः||८४||

सैन्धवौद्भिदसामुद्रबिडानां रोमकस्य च|

ससौवर्चलपाक्यानां भागान्द्विपलिकान् पृथक्||८५||

विनीय चूर्णितान् तस्मात् पाययेत् प्रसृतं बुधः|

करोत्यग्निं बलं वर्णं वातघ्नं भुक्तपाचनम्||८६||

इति दशमूलाद्यं घृतम्

dvē pañcamūlē saralaṁ dēvadāru sanāgaram|

pippalīṁ pippalīmūlaṁ citrakaṁ hastipippalīm||82||

śaṇabījaṁ yavān kōlan kulatthān suṣavīṁ tathā [27] |

pācayēdāranālēna dadhnā sauvīrakēṇa vā||83||

caturbhāgāvaśēṣēṇa pacēttēna ghṛtāḍhakam|

svarjikāyāvaśūkākhyau kṣārau dattvā ca yuktitaḥ||84||

saindhavaudbhidasāmudrabiḍānāṁ rōmakasya ca|

sasauvarcalapākyānāṁ bhāgāndvipalikān pṛthak||85||

vinīya cūrṇitān tasmāt pāyayēt prasṛtaṁ budhaḥ|

karōtyAgniṁ balaṁ varṇaṁ Vātaghnaṁ bhuktapācanam||86||

iti daśamūlādyaṁ ghṛtam

dve pa~jcamUle saralaM devadAru sanAgaram|

pippalIM pippalImUlaM citrakaM hastipippalIm||82||

shaNabIjaM yavAn kolan kulatthAn suShavIM tathA [27] |

pAcayedAranAlena dadhnA sauvIrakeNa vA||83||

caturbhAgAvasheSheNa pacettena ghRutADhakam|

svarjikAyAvashUkAkhyau kShArau dattvA ca yuktitaH||84||

saindhavaudbhidasAmudrabiDAnAM romakasya ca|

sasauvarcalapAkyAnAM bhAgAndvipalikAn pRuthak||85||

vinIya cUrNitAn tasmAt pAyayet prasRutaM budhaH|

karotyagniM balaM varNaM vAtaghnaM bhuktapAcanam||86||

iti dashamUlAdyaM ghRutam

Boil the *svarasa* of two *panchamoola* (*brihat* and *laghu*), *sarala* ((*trivrita*) Operculina turpethum), *devadaru* (Cedrus deodara), *nagara* (Zingiber officinale), *pippali* (Piper longum), *pippalimoola, chitraka* (Plumbago zeylanica), *gajapippali* (Piper retofractum), *sanabeeja* (seeds of Crotalaria juncea), barley, *kola, kulatta* and *susavi* (Woodfordia fruticosa) with *aranala, dadhimanda* or *sauviraka*. After one fourth reductions add one *adhaka* (3.073 kg) of ghee and *svarjikakshara* and *yavashukakshara* as per *yukti pramana* i.e. either in small quantity or at the time of *ghrita siddhi lakshana* alongwith *saindhava* (rock salt), *audbhida* (salts derived from plants), *samudra* (table salt), *bidha* (red granular salt), *romaka, sauvarchala* and *pakya* (*pakaja*) types of salt in two *pala* quantity each (96 gm each). After preparation, it may be administered up to one *prasrita* i.e. 96 gm. It increases agni, strength and complexion and helps in alleviation of *vata* and thus digestion of food [82-86]

Tryushanadya ghrita

त्र्यूषणत्रिफलाकल्के बिल्वमात्रे गुडात् पले|

सर्पिषोऽष्टपलं पक्त्वा मात्रां मन्दानलः पिबेत्||८७||

इति त्र्यूषणाद्यं घृतम्

tryūṣaṇatriphalākalkē bilvamātrē guḍāt palē|

sarpiṣō’ṣṭapalaṁ paktvā mātrāṁ mandānalaḥ pibēt||87||

iti tryūṣaṇādyaṁ ghṛtam

tryUShaNatriphalAkalke bilvamAtre guDAt pale|

sarpiSho~aShTapalaM paktvA mAtrAM mandAnalaH pibet||87||

iti tryUShaNAdyaM ghRutam

Prepare paste of *trikatu* and *triphala* in quantity of one *bilva* and add one *pala* (48g) of jaggery and do *sneha siddhi* by adding eight *palas* (384 gm) of ghee. This medicated *ghrita* is indicated in *mandagni* i.e. low digestive power [87]

Panchamooladya ghrita and *choorna*

पञ्चमूलाभयाव्योषपिप्पलीमूलसैन्धवैः|

रास्नाक्षारद्वयाजाजीविडङ्गशटिभिर्घृतम्||८८||

शुक्तेन मातुलुङ्गस्य स्वरसेनार्द्रकस्य च|

शुष्कमूलककोलाम्बुचुक्रिकादाडिमस्य च||८९||

तक्रमस्तुसुरामण्डसौवीरकतुषोदकैः|

काञ्जिकेन च तत् पक्वमग्निदीप्तिकरं परम्||९०||

शूलगुल्मोदरश्वासकासानिलकफापहम्|

सबीजपूरकरसं सिद्धं वा पाययेद्घृतम्||९१||

सिद्धमभ्यञ्जनार्थं च तैलमेतैः प्रयोजयेत्|

एतेषामौषधानां वा पिबेच्चूर्णं सुखाम्बुना||९२||

वाते श्लेष्मावृते सामे कफे वा वायुनोद्धते|

दद्याच्चूर्णं पाचनार्थमग्निसन्दीपनं परम्||९३||

इति पञ्चमूलाद्यं घृतं चूर्णं च

pañcamūlābhayāvyōṣapippalīmūlasaindhavaiḥ|

rāsnākṣāradvayājājīviḍaṅgaśaṭibhirghṛtam||88||

śuktēna mātuluṅgasya svarasēnārdrakasya ca|

śuṣkamūlakakōlāmbucukrikādāḍimasya ca||89||

takrāmastusurāmaṇḍasauvīrakatuṣōdakaiḥ|

kāñjikēna ca tat pakvāmAgnidīptikaraṁ param||90||

śūlagulmōdaraśvāsakāsānilakaphāpaham|

sabījapūrakarasaṁ siddhaṁ vā pāyayēdghṛtam||91||

siddhāmabhyañjanārthaṁ ca tailamētaiḥ prayōjayēt|

ētēṣāmauṣadhānāṁ vā pibēccūrṇaṁ sukhāmbunā||92||

vātē ślēṣmāvṛtē sāmē kaphē vā Vātanōddhatē|

dadyāccūrṇaṁ pācanārthāmAgnisandīpanaṁ param||93||

iti pañcamūlādyaṁ ghṛtaṁ cūrṇaṁ ca

pa~jcamUlAbhayAvyoShapippalImUlasaindhavaiH|

rAsnAkShAradvayAjAjIviDa~ggashaTibhirghRutam||88||

shuktena mAtulu~ggasya svarasenArdrakasya ca|

shuShkamUlakakolAmbucukrikAdADimasya ca||89||

takramastusurAmaNDasauvIrakatuShodakaiH|

kA~jjikena ca tat pakvamagnidIptikaraM param||90||

shUlagulmodarashvAsakAsAnilakaphApaham|

sabIjapUrakarasaM siddhaM vA pAyayedghRutam||91||

siddhamabhya~jjanArthaM ca tailametaiH prayojayet|

eteShAmauShadhAnAM vA pibeccUrNaM sukhAmbunA||92||

vAte shleShmAvRute sAme kaphe vA vAyunoddhate|

dadyAccUrNaM pAcanArthamagnisandIpanaM param||93||

iti pa~jcamUlAdyaM ghRutaM cUrNaM ca

Make paste of *panchamoola* (*bilva, shyonaka, gambhari, patala* and *gambharika*), *abhaya*, *trikatu, pippalimoola, saindhava, rasna,* two *kshara* (*sarjika* and *yavakshara*), *ajaji, vidanga* and *sati* and prepare medicated ghee with *sukta,* juice of *matulunga* and *ardraka, suṣkamoolaka, kolambu, chukrika,* pomengranate, butter milk, *mastu* (supplement liquid portion in the curd/yoghurt), *suramanda* (indigenous beer beverage prepared from fermented cereals) *sauviraka* (acidic fermented liquid obtained from wheat), *tushodaka* (fermented liquid using the coarse grains of barley) and *kanji* (fermented liquid).

The medicated ghee helps in digestion and increase strength of agni and cures colicky pain, *gulma, udara*, asthma and cough. It also pacifies *vata* and *kapha*. *Beejapuraka svarasa* can also be used for *sneha siddhi*.

Taila siddhi with above medicine may be used for *abhyanga* (massage) and the *choorna* used in above preparation may be taken with lukewarm water.

In condition such as *kapha avrite vata* (*vata* occluded by *kapha*), *sama kapha* and *vata* aggravated due to *kapha* give the above *choorna* for digestion and to stimulate agni. The medicine is known as *panchamooladyam ghritam choornam* [88-93]

Examination of feces

मज्जत्यामा गुरुत्वाद्विट् पक्वा तूत्प्लवते जले|

विनाऽतिद्रवसङ्घातशैत्यश्लेष्मप्रदूषणात्||९४||

majjatyāmā gurutvādviṭ pakvā tūtplavatē jalē|

vinā'tidravasaṅghātaśaityaślēṣmapradūṣaṇāt||94||

majjatyAmA gurutvAdviT pakvA tUtplavate jale|

vinA$_{atidravasa}$gghAtashaityashleShmapradUShaNAt||94||

Sama mala (stools) sinks into water due to *gurutva* (heaviness) of *ama* whereas *pakva* or *nirama mala* floats over the water; provided the stools consistency is not watery or not very compact and if not vitiated by *sheeta guna* and *kapha* [94]

परीक्ष्यैवं पुरा सामं निरामं चामदोषिणम्|

विधिनोपाचरेत् सम्यक् पाचनेनेतरेण वा||९५||

parīkṣyaivaṁ purā sāmaṁ nirāmaṁ cāmadōṣiṇam|

vidhinōpācarēt samyak pācanēnētarēṇa vā||95||

parIkShyaivaM purA sAmaM nirAmaM cAmadoShiNam|

vidhinopAcaret samyak pAcanenetareNa vA||95||

Patient should be evaluated for *amadosha* whether *samata* or *niramta* is present or not and then appropriately treated with *pachana* etc. treatment [95]

Chitrakadya gutika

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च|

व्योषं हिङ्ग्वजमोदां च चव्यं चैकत्र चूर्णयेत्||९६||

गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा|

कृता विपाचयत्यामं दीपयत्याशु चानलम्||९७||

इति चित्रकाद्या गुटिका

citrakaṁ pippalīmūlaṁ dvau kṣārau lavaṇāni ca|

vyōṣaṁ hiṅgvajamōdāṁ ca cavyaṁ caikatra cūrṇayēt||96||

guṭikā mātuluṅgasya dāḍimasya rasēna vā|

kṛtā vipācayatyāmaṁ dīpayatyāśu cālanam||97||

iti citrakādyā guṭikā

citrakaM pippalImUlaM dvau kShArau lavaNAni ca|

vyoShaM hi~ggvajamodAM ca cavyaM caikatra cUrNayet||96||

guTikA mAtulu~ggasya dADimasya rasena vA|

kRutA vipAcayatyAmaM dIpayatyAshu cAlanam||97||

iti citrakAdyA guTikA

Chitraka, pippalimoola, two *kshara* (*yavakshara* and *sarjikshara*), salt, *trikatu, hingu, ajamoda* and *chavya* are mixed together and trichurated with either *matulunga svarasa* or *dadima svarasa* and tablets are prepared. This *chitrakadya guthi* is useful for digestion of *ama* and stimulation of the agni [96-97]

Recipes for *pachana* of *ama*

नागरातिविषामुस्तक्वाथः स्यादामपाचनः|

मुस्तान्तकल्कः पथ्या वा नागरं चोष्णवारिणा||९८||

nāgarātiviṣāmustakvāthaḥ syādāmapācanaḥ|

mustāntakalkaḥ pathyā vā nāgaraṁ cōṣṇavāriṇā||98||

nAgarAtiviShAmustakvAthaH syAdAmapAcanaH|

mustAntakalkaH pathyA vA nAgaraM coShNavAriNA||98||

Shunthi, ativisha and *musta* decoction helps in *pachana* of *ama*. *Kalka* (paste) of *shunthi, ativisha* and *musta* or *haritaki* or *shunthi* alongwith warm water also does *ama pachana* [98]

देवदारुवचामुस्तनागरातिविषाभयाः|

वारुण्यामासुतास्तोये कोष्णे वाऽलवणाः पिबेत्||९९||

वर्चस्यामे सशूले च पिबेद्वा दाडिमाम्बुना|

dēvadāruvacāmustanāgarātiviṣābhayāḥ|

vāruṇyāmāsutāstōyē kōṣṇē vā'lavaṇāḥ pibēt||99||

varcasyāmē saśūlē ca pibēdvā dāḍimāmbunā|

devadAruvacAmustanAgarAtiviShAbhayAH|

vAruNyAmAsutAstoye koShNe vA~alavaNAH pibet||99||

varcasyAme sashUle ca pibedvA dADimAmbunA|

Soak powder of *devadaru, vacha, musta, nagara, ativisha* and *haritaki* in *varuni* (fermented liquid obtained from palm trees like dates) and take with warm water without

adding salt or be taken with juice of *dadima* in condition wherein there is colicky pain along with mucus or undigested food in stool [99-99½]

विडेन [२९] लवणं पिष्टं बिल्वं चित्रकनागरम्॥१००॥

सामे वा सकफे वाते कोष्ठशूलकरे पिबेत्।

viḍēna [29] lavaṇaṁ piṣṭaṁ bilvaṁ citrakanāgaram||100||

sāmē vā sakaphē vātē kōṣṭhaśūlakarē pibēt|

Paste of *bilva, chitraka* and *nagara* should be added with *vida lavana* and administered in *sama* stool or mucus in stool and pain in abdomen due to vata aggravation [100]

कलिङ्गहिङ्ग्वतिविषावचासौवर्चलाभयाः॥१०१॥

छर्द्यर्शोग्रन्थिशूलेषु पिबेदुष्णेन वारिणा।

पथ्यासौवर्चलाजाजीचूर्णं मरिचसंयुतम्॥१०२॥

kaliṅgahiṅgvativiṣāvacāsauvarcalābhayāḥ||101||

chardyarśōgranthiśūlēṣu pibēduṣṇēna vāriṇā|

pathyāsauvarcalājājīcūrṇaṁ maricasaṁyutam||102||

viDena [29] lavaNaM piShTaM bilvaM citrakanAgaram||100||

sAme vA sakaphe vAte koShThashUlakare pibet|

kali$_{ggahi}$ggvativiShAvacAsauvarcalAbhayAH||101||

chardyarshogranthishUleShu pibeduShNena vAriNA|

pathyAsauvarcalAjAjIcUrNaM maricasaMyutam||102||

Kalinga, hingu, ativisha, vacha, sauvarchala and *haritaki* with warm water is useful in vomiting, *arshogranthi* (analpolyp with pellet stool) and pain in abdomen. Similarly, combination of *haritaki, sauvarchala* and *ajaji* along with maricha can be used for same condition [101-102]

Recipe for *pitta-kapha grahani*

अभयां पिप्पलीमूलं वचां कटुकरोहिणीम्।

पाठां वत्सकबीजानि चित्रकं विश्वभेषजम्॥१०३॥

पिबेन्निष्क्वाथ्य चूर्णं वा कृत्वा कोष्णेन वारिणा।

पित्तश्लेष्माभिभूतायां ग्रहण्यां शूलनुद्धितम्॥१०४॥

abhayāṁ pippalīmūlaṁ vacāṁ kaṭukarōhiṇīm|

pāṭhāṁ vatsakabījāni citrakaṁ viśvabhēṣajam||103||

pibēnniṣkvāthya cūrṇaṁ vā kr̥tvā kōṣṇēna vāriṇā|

Pitta ślēṣmābhibhr̥tāyāṁ grahaṇyāṁ śūlanuddhitam||104||

abhayAM pippalImUlaM vacAM kaTukarohiNIm|

pAThAM vatsakabIjAni citrakaM vishvabheShajam||103||

pibenniShkvAthya cUrNaM vA kRutvA koShNena vAriNA|

pittashleShmAbhibhRutAyAM grahaNyAM shUlanuddhitam||104||

Decoction of the *haritaki, pippalimoola, vacha, katukarohineem, patha,* seeds of *kutaja, chitraka, vishvabheshaja* (*sunthi*) or *choorna* of the above contents should be administered with warm water. It is helpful when colic pain is associated with *pitta-kapha* dominant *grahani* [103-104]

सामे सातिविषं व्योषं लवणक्षारहिङ्गु च|

निःक्वाथ्य पाययेच्चूर्णं कृत्वा वा कोष्णवारिणा||१०५||

sāmē sātiviṣaṁ vyōṣaṁ lavaṇakṣārahiṅgu ca|

niḥkvāthya pāyayēccūrṇaṁ kr̥tvā vā kōṣṇavāriṇā||105||

sAme sAtiviShaM vyoShaM lavaNakShArahi~ggu ca|

niHkvAthya pAyayeccUrNaM kRutvA vA koShNavAriNA||105||

In *ama* condition, decoction of *ativisha, trikatu, lavana, kshara* (*yavakshara*) and *hingu* may be given or powders of above medicines with warm water may be administered [105]

पिप्पलीं नागरं पाठां सारिवां बृहतीद्वयम्|

चित्रकं कौटजं बीजं लवणान्यथ पञ्च च||१०६||

तच्चूर्णं सयवक्षारं दध्युष्णाम्बुसुरादिभिः|

पिबेदग्निविवृद्ध्यर्थं कोष्ठवातहरं नरः||१०७||

pippalīṁ nāgaraṁ pāṭhāṁ sārivāṁ br̥hatīdvayam|

citrakaṁ kauṭajaṁ bījaṁ lavaṇānyatha pañca ca||106||

taccūrṇaṁ sayavakṣāraṁ dadhyuṣṇāmbusurādibhiḥ|

pibēdAgnivivr̥ddhyarthaṁ kōṣṭhaVātaharaṁ naraḥ||107||

pippalIM nAgaraM pAThAM sArivAM bRuhatIdvayam|

citrakaM kauTajaM bIjaM lavaNAnyatha pa~jca ca||106||

taccUrNaM sayavakShAraM dadhyuShNAmbusurAdibhiH|

pibedagnivivRuddhyarthaM koShThavAtaharaM naraH||107||

Choorna of *pippali, nagara, patha, sariva, brihatidvayam* (*brihati, kantakari*), *chitraka,* seeds of *kutaja*, five types of *lavana*, along with *yavakshara,* curd, hot water and different types of fermented liquids such as *kanji, sauviraka* etc is taken for increasing the power of agni and to eliminate the *vata* in abdomen [106-107]

Marichadya choorna

मरिचं कुञ्चिकाम्बष्ठावृक्षाम्लाः कुडवाः पृथक्|

पलानि [३०] दश चाम्लस्य वेतसस्य पलार्धिकम्||१०८||

सौवर्चलं बिडं पाक्यं यवक्षारः ससैन्धवः|

शटीपुष्करमूलानि हिङ्गु हिङ्गुशिवाटिका||१०९||

तत् सर्वमेकतः सूक्ष्मं चूर्णं कृत्वा प्रयोजयेत्|

हितं वाताभिभूतायां ग्रहण्यामरुचौ तथा||११०||

इति मरिचाद्यं चूर्णम्

maricaṁ kuñcikāmbaṣṭhāvṛkṣāmlāḥ kuḍavāḥ pṛthak|

palāni [30] daśa cāmlasya vētasasya palārdhikam||108||

sauvarcalaṁ biḍaṁ pākyaṁ yavakṣāraḥ sasaindhavaḥ|

śaṭīpuṣkaramūlāni hiṅgu hiṅguśivāṭikā||109||

tat sarvamēkataḥ sūkṣmaṁ cūrṇaṁ kṛtvā prayōjayēt|

hitaṁ vātābhibhūtāyāṁ grahaṇyāmarucau tathā||110||

iti maricādyaṁ cūrṇam

maricaM ku~jcikAmbaShThAvRukShAmlAH kuDavAH pRuthak|

palAni [30] dasha cAmlasya vetasasya palArdhikam||108||

sauvarcalaM biDaM pAkyaM yavakShAraH sasaindhavaH|

shaTIpuShkaramUlAni hi~ggu hi~ggushivATikA||109||

tat sarvamekataH sUkShmaM cUrNaM kRutvA prayojayet|

hitaM vAtAbhibhUtAyAM grahaNyAmarucau tathA||110||

iti maricAdyaM cUrNam

Marichadyam choornam contains one *kudava* (192 gm) of *maricha, kunchika, ambashtha* (*patha*), *vrikshamlah*, ten *pala* (480 gm) of *amlavetas,* half *pala* (24 gm) each of *sauvarchala, bidha, pakya, yavakshara, saindhava, sathi, pushkaramoola, hingu* and *hingushivatika* (*vamsapatri*). It is useful in *vata* dominant *grahani* and anorexia [108-110]

चतुर्णां प्रस्थमम्लानां त्र्यूषणस्य पलत्रयम्।

लवणानां च चत्वारि शर्कराया: पलाष्टकम्।

सञ्चूर्ण्य शाकसूपान्नरागादिष्ववचारयेत्।।१११।।

कासाजीर्णारुचिश्वासाहृत्पाण्ड्वामयशूलनुत्।

caturṇāṁ prasthāmamlānāṁ tryūṣaṇasya palatrayam|

lavaṇānāṁ ca catvāri śarkarāyāḥ palāṣṭakam|

sañcūrṇya śākasūpānnarāgādiṣvavacārayēt||111||

kāsājīrṇāruciśvāsāhṛtpāṇḍvāmayaśūlanut|

caturNAM prasthamamlAnAM tryUShaNasya palatrayam|

lavaNAnAM ca catvAri sharkarAyAH palAShTakam|

sa~jcUrNya shAkasUpAnnarAgAdiShvavacArayet||111||

kAsAjIrNArucishvAsAhRutpANDvAmayashUlanut|

Make powder of one *prastha* (768 gm) of four *amla* drugs, three *pala* (144 gm) of *trikatu*, four *pala* (192 gm) of *lavana* (*saindhava*) and eight *pala* (384 gm) of sugar and mix together. It is to be taken with vegetable preparations such as soup cooked food and *raga* for cure of cough, indigestion, anorexia, dyspnea, heart disease, anemia and pain in abdomen [111]

Five types of *yavagu*

चव्यत्वक्पिप्पलीमूलधातकीव्योषचित्रकान्।।११२।।

कपित्थं बिल्वमम्बष्ठां शाल्मलं हस्तिपिप्पलीम्।

शिलोद्भेदं तथाऽजाजीं पिष्ट्वा बदरसम्मितम्।।११३।।

परिभर्ज्य घृते दध्ना यवागूं साधयेद्भिषक्।

रसैः कपित्थचुक्रीकावृक्षाम्लैर्दाडिमस्य च।।११४।।

सर्वातिसारग्रहणीगुल्मार्शःप्लीहनाशिनी।

cavyatvakpippalīmūladhātakīvyōṣacitrakān||112||

kapitthaṁ bilvāmambaṣṭhāṁ śālmalaṁ hastipippalīm|

śilōdbhēdaṁ tathā'jājīṁ piṣṭvā badarasammitam||113||

paribharjya ghṛtē dadhnā yavāgūṁ sādhayēdbhiṣak|

rasaiḥ kapitthacukrīkāvṛkṣāmlairdāḍimasya ca||114||

sarvātisāragrahaṇī gulmārśaḥplīhanāśinī|

cavyatvakpippalImUladhAtakIvyoShacitrakAn||112||

kapitthaM bilvamambaShThAM shAlmalaM hastipippalIm|

shilodbhedaM tathA~ajAjIM piShTvA badarasammitam||113||

paribharjya ghRute dadhnA yavAgUM sAdhayedbhiShak|

rasaiH kapitthacukrIkAvRukShAmlairdADimasya ca||114||

sarvAtisAragrahaNIgulmArshaHplIhanAshinI|

Make paste of *chavya, tvak, pippalīmūla, dhātakī, trikatu, chitraka, kapittha, bilva, pāṭhā, sālmali, gajapippalī, slōdbhēda* (*shilajeet*) and *ajājī,* each taken in quantity equal to *badara* (about 6 gm). Fry it in ghee and prepare *yavāgu* by adding curd or *svarasa* of *kapittha* or *chukrikā* or *vrikshāmla* or *dadima*. It helps in curing all types of *atisara, grahani, gulma, arsha* and *pleeha* disease [112-114]

Beverages

पञ्चकोलकयूषश्च मूलकानां च सोषणः||११५||

स्निग्धो दाडिमतक्राम्लो जाङ्गलः संस्कृतो रसः|

क्रव्यादस्वरसः शस्तो भोजनार्थे सदीपनः||११६||

तक्रारनालमद्यानि पानायारिष्ट एव च|

pañcakōlakayūṣaśca mūlakānāṁ ca sōṣaṇaḥ||115||

snigdhō dāḍimatakrāmlō jāṅgalaḥ saṁskṛtō rasaḥ|

kravyādasvarasaḥ śastō bhōjanārthē sadīpanaḥ||116||

takrāranālāmadyāni pānāyāriṣṭa ēva ca|

pa~jcakolakayUShashca mUlakAnAM ca soShaNaH||115||

snigdho dADimatakrAmlo jA~ggalaH saMskRuto rasaH|

kravyAdasvarasaH shasto bhojanArthe sadIpanaH||116||

takrAranAlamadyAni pAnAyAriShTa eva ca|

Fortified soup with *panchakola* or soup of *mulaka* with *maricha* or medicated soup prepared from animals inhabiting in arid land added with ghee, *dadima, takra, amla dravyas* or soup of animals that eat other animals fortified with medicines having *deepana* qualities be given for drink.

Patient may be given buttermilk, *aranala* (sour drink), *madya* (medicated alcohol) and *arishtha* as liquid diets [115-116]

Qualities and benefits of buttermilk

तक्रं तु ग्रहणीदोषे दीपनग्राहिलाघवात्||११७||

श्रेष्ठं मधुरपाकित्वान्न च पित्तं प्रकोपयेत्|

कषायोष्णविकाशित्वाद्रौक्ष्याच्चैव कफे हितम्||११८||

वाते स्वाद्वम्लसान्द्रत्वात् सद्यस्कमविदाहि तत्|

तस्मात् तक्रप्रयोगा ये जठराणां तथाऽर्शसाम्||११९||

विहिता ग्रहणीदोषे सर्वशस्तान् प्रयोजयेत्|

takraṁ tu Grahaṇī dōṣē dīpanagrāhilāghavāt||117||

śrēṣṭhaṁ madhurapākitvānna ca Pittaṁ prakōpayēt|

kaṣāyōṣṇavikāśitvādraukṣyāccaiva kaphē hitam||118||

vātē svādvamlasāndratvāt sadyaskāmavidāhi tat|

tasmāt takraprayōgā yē jaṭharāṇāṁ tathā'rśasām||119||

vihitā Grahaṇī dōṣē sarvaśastān prayōjayēt|

takraM tu grahaNIdoShe dIpanagrAhilAghavAt||117||

shreShThaM madhurapAkitvAnna ca pittaM prakopayet|

kaShAyoShNavikAshitvAdraukShyAccaiva kaphe hitam||118||

vAte svAdvamlasAndratvAt sadyaskamavidAhi tat|

tasmAt takraprayogA ye jaTharANAM tathA~arshasAm||119||

vihitA grahaNIdoShe sarvashastAn prayojayet|

Buttermilk due to its *deepana, grahi* (substances which increases appetite and digestive power and absorb fluid from the stool) and easy to digest actions is very useful in *grahanidosha*. It is *madhura* in *vipaka* therefore reduces *pitta*; due to *kashaya* (astringent) taste, *ushna virya* (hot potency), *vikashi* and *ruksha guna* it is useful in *kapha* dominated disorders and due to *madhura* and *amla rasa, sandra guna* it reduces

vata. Freshly churned butter milk does not cause burning sensation; therefore, buttermilk is very useful in treatment of *udara, arśa* and all *grahanidosha* [117-119]

Takrarishtha

यवान्यामलके पथ्या मरिचं त्रिपलंशिकम्||१२०||

लवणानि पलांशानि पञ्च चैकत्र चूर्णयेत्|

तक्रे तदासुतं [३१] जातं तक्रारिष्टं पिबेन्नरः|

दीपनं शोथगुल्मार्शःक्रिमिमेहोदरापहम्||१२१||

इति तक्रारिष्टः

yavānyāmalakē pathyā maricaṁ tripalaṁśikam||120||

lavaṇāni palāṁśāni pañca caikatra cūrṇayēt|

takrē tadāsutaṁ [31] jātaṁ takrāriṣṭaṁ pibēnnaraḥ|

dīpanaṁ śōthagulmārśaḥkrimimēhōdarāpaham||121||

iti takrāriṣṭaḥ

yavAnyAmalake pathyA maricaM tripalaMshikam||120||

lavaNAni palAMshAni pa~jca caikatra cUrNayet|

takre tadAsutaM [31] jAtaM takrAriShTaM pibennaraH|

dIpanaM shothagulmArshaHkrimimehodarApaham||121||

iti takrAriShTaH

Take *yavani, amalaki, haritaki* and *maricha* each in three *pala* (144 gm) and *pancha-lavana* in one *pala* (48 gm) and powder together and add buttermilk to it and ferment till sour taste is obtained. This preparation called *takrarishtha* stimulates the digestive power and relieves *sotha, gulma, arsha, krimi, prameha* and *udara roga* [120-121]

Management of *pitta* dominant *grahani*

स्वस्थानगतमुत्क्लिष्टमग्निनिर्वापकं भिषक्|

पित्तं ज्ञात्वा विरेकेण निर्हरेद्वमनेन वा||१२२||

svasthānagatamutkliṣṭāmAgninirvāpakaṁ bhiṣak|

Pittaṁ jñātvā virēkēṇa nirharēdvāmanēna vā||122||

svasthAnagatamutkliShTamagninirvApakaM bhiShak|

pittaM j~jAtvA virekeNa nirharedvamanena vA||122||

If *agnimandyata* is due to *utklishtha* (ready to come out) *pitta* in its own place then in such a situation *virechana* or *vamana* should be administered for removal of *pitta* [122]

Diet after *shodhana*

अविदाहिभिरन्नैश्च लघुभिस्तिक्तसंयुतैः|

जाङ्गलानां रसैर्यूषैर्मुद्गादीनां खडैरपि||१२३||

दाडिमाम्लैः ससर्पिष्कैर्दीपनग्राहिसंयुतैः|

तस्याग्निं दीपयेच्चूर्णैः सर्पिर्भिश्चापि तिक्तकैः||१२४||

avidāhibhirannaiśca laghubhistiktasaṁyutaiḥ|

jāṅgalānāṁ rasairyūṣairmudgādīnāṁ khaḍairapi||123||

dāḍimāmlaiḥ sasarpiṣkairdīpanagrāhisaṁyutaiḥ|

tasyāgniṁ dīpayēccūrṇaiḥ sarpirbhiścāpi tiktakaiḥ||124||

avidAhibhirannaishca laghubhistiktasaMyutaiH|

jA~ggalAnAM rasairyUShairmudgAdInAM khaDairapi||123||

dADimAmlaiH sasarpiShkairdIpanagrAhisaMyutaiH|

tasyAgniM dIpayeccUrNaiH sarpirbhishcApi tiktakaiH||124||

After proper *shodhana*, diet which does not cause burning sensation, which is easy to digest and added with ingredients having bitter taste should be taken. Soup of animals of arid zone, soup of cereals such as *mudga*, etc. and *khada* should be given.

Pomegranate having sour taste should be taken along with ghee, *deepana* and *grahi dravyas*. With help of powders of *deepaniya* drugs and ghee fortified with bitter drugs, the digestive power should be increased (123-124).

Chandanadya ghrita

चन्दनं पद्मकोशीरं पाठां मूर्वां कुटन्नटम्|

षड्ग्रन्थासारिवास्फोतासप्तपर्णाटरूषकान्||१२५||

पटोलोदुम्बराश्वत्थवटप्लक्षकपीतनान्|

कटुकां रोहिणीं मुस्तं निम्बं च द्विपलांशिकम्||१२६||

द्रोणेऽपां साधयेत् पादशेषे प्रस्थं घृतात् पचेत्|

किराततिक्तेन्द्रयववीरामागधिकोत्पलैः||१२७||

कल्कैरक्षसमैः पेयं तत् पित्तग्रहणीगदे|

इति चन्दनाद्यं घृतम्

candanaṁ padmakōśīraṁ pāṭhāṁ mūrvāṁ kuṭannaṭam|

ṣaḍgranthāsārivāsphōtāsaptaparṇāṭarūṣakān||125||

paṭōlōdumbarāśvatthavaṭaplakṣakapītanān|

kaṭukāṁ rōhiṇīṁ mustaṁ nimbaṁ ca dvipalāṁśikam||126||

drōṇē'pāṁ sādhayēt pādaśēṣē prasthaṁ ghṛtāt pacēt|

kirātatiktēndrayavavīrāmāgadhikōtpalaiḥ||127||

kalkairakṣasāmaiḥ pēyaṁ tat Pitta Grahaṇī gadē|

iti candanādyaṁ ghṛtam

candanaM padmakoshIraM pAThAM mUrvAM kuTannaTam|

ShaDgranthAsArivAsphotAsaptaparNATarUShakAn||125||

paTolodumbarAshvatthavaTaplakShakapItanAn|

kaTukAM rohiNIM mustaM nimbaM ca dvipalAMshikam||126||

droNe~apAM sAdhayet pAdasheShe prasthaM ghRutAt pacet|

kirAtatiktendrayavavIrAmAgadhikotpalaiH||127||

kalkairakShasamaiH peyaM tat pittagrahaNIgade|

iti candanAdyaM ghRutam

Take two *pala* (96 gm) each of *chandana, padmaka, usheera, patha, murva, kuthannatha* (*kaivarta musta*), *shadhgrantha* (*vacha*), *sariva, asphota* (*aspurmallika*), *saptaparna, aṭarushakana* (*vasa*), *patola, udumbara, ashvattha, vata, plaksa, kapeetana* (*gandha musta*), *kathuki, musta* and *nimba* and prepare decoction by adding one *drona* (12.228 Kg) of water with 1/4th reduction. *Ghrita siddhi* is done adding one *prastha* (96 gm) of ghee to the above decoction and paste of one *aksa* (12 gm) each of *kiratatikta, indrayava, vira, pippalī* and *utpala* is added. This medicated ghee is known as *chandanadya ghrita* and is indicated in *pittaja grahani* [125-127]

तिक्तकं यद्घृतं चोक्तं कौष्ठिके तच्च दापयेत्||१२८||

tiktakaṁ yadghṛtaṁ cōktaṁ kauṣṭhikē tacca dāpayēt||128||

Tikta ghrita as mentioned in Kushtha Chikitsa [Cha. Sa. Chikitsa Sthana 7/140-150] may also be prescribed in *pittaja grahani* [128]

Nagaradya churna

नागरातिविषे मुस्तं धातकीं च रसाञ्जनम्|

वत्सकत्वक्फलं बिल्वं पाठां कटुकरोहिणीम्||१२९||

पिबेत् समांशं तच्चूर्णं सक्षौद्रं तण्डुलाम्बुना|

पैत्तिके ग्रहणीदोषे रक्तं यच्चोपवेश्यते||१३०||

अर्शांसि च गुदे शूलं जयेच्चैव प्रवाहिकाम्|

नागराद्यमिदं चूर्णं कृष्णात्रेयेण पूजितम्||१३१||

इति नागराद्यं चूर्णम्

nāgarātiviṣē mustaṁ dhātakīṁ ca rasāñjanam|

vatsakatvakphalaṁ bilvaṁ pāṭhāṁ kaṭukarōhiṇīm||129||

pibēt samāṁśaṁ taccūrṇaṁ sakṣaudraṁ taṇḍulāmbunā|

paittikē Grahaṇī dōṣē raktaṁ yaccōpavēśyatē||130||

arśāṁsi ca gudē śūlaṁ jayēccaiva pravāhikām|

nāgarādyamidaṁ cūrṇaṁ kr̥ṣṇātrēyēṇa pūjitam||131||

iti nāgarādyaṁ cūrṇam

nAgarAtiviShe mustaM dhAtakIM ca rasA~jjanam|

vatsakatvakphalaM bilvaM pAThAM kaTukarohiNIm||129||

pibet samAMshaM taccUrNaM sakShaudraM taNDulAmbunA|

paittike grahaNIdoShe raktaM yaccopaveshyate||130||

arshAMsi ca gude shUlaM jayeccaiva pravAhikAm|

nAgarAdyamidaM cUrNaM kRuShNAtreyeNa pUjitam||131||

iti nAgarAdyaM cUrNam

Take equal quantity of *nagara, ativisha, musta, dhataki, rasanjana,* bark and fruit of *vatsaka, bilva, patha* and *katuki* and powder together, is known as *nagaradya churna* explained by *krishnatreyena*. It is to be taken along with honey and *tandulodaka* (rice water, prepared cold) by patient suffering from *paittika grahani* with bloody stools, hemorrhoids, pain in anal area and dysentery. [129-131]

Bhunimbadya churna

भूनिम्बकटुकाव्योषमुस्तकेन्द्रयवान् समान्|

द्वौ चित्रकाद्वत्सकत्वग्भागान् षोडश चूर्णयेत्॥१३२॥

गुडशीताम्बुना पीतं ग्रहणीदोषगुल्मनुत्।

कामलाज्वरपाण्डुत्वमेहारुच्यतिसारनुत्॥१३३॥

इति भूनिम्बाद्यं चूर्णम्

bhūnimbakaṭukāvyōṣamustakēndrayavān samān|

dvau citrakādvatsakatvagbhāgān ṣōḍaśa cūrṇayēt||132||

guḍaśītāmbunā pītaṁ Grahaṇī dōṣagulmanut|

kāmalājvarapāṇḍutvamēhārucyatisāranut||133||

iti bhūnimbādyaṁ cūrṇam

bhUnimbakaTukAvyoShamustakendrayavAn samAn|

dvau citrakAdvatsakatvagbhAgAn ShoDasha cUrNayet||132||

guDashItAmbunA pItaM grahaNIdoShagulmanut|

kAmalAjvarapANDutvamehArucyatisAranut||133||

iti bhUnimbAdyaM cUrNam

Bhunimba, kutaki, trikatu, musta and *indrayava* are taken in equal quantity. Two parts of *chitraka* and 16 parts of bark and *vatsaka* are taken together and powdered. The combination is called as *bhunimbadya churna* is advised with jaggery and cold water as *anupana* in *grahani dosha, gulma, kamala, jwara, pandu, prameha, aruchi* and *atisara* [132-133]

वचामतिविषां पाठां सप्तपर्णं रसाञ्जनम्।

स्योनाकोदीच्यकट्वङ्गवत्सकत्वग्दुरालभाः॥१३४॥

दार्वीं पर्पटकं पाठां यवानीं मधुशिग्रुकम्।

पटोलपत्रं सिद्धार्थान् यूथिकां जातिपल्लवान्॥१३५॥

जम्ब्वाम्रबिल्वमध्यानि निम्बशाकफलानि च|

तद्रोगशममन्विच्छन् भूनिम्बाद्येन योजयेत्॥१३६॥

vacāmativiṣāṁ pāṭhāṁ saptaparṇaṁ rasāñjanam|

syōnākōdīcyakaṭvaṅgavatsakatvagdurālabhāḥ||134||

dārvīṁ parpaṭakaṁ pāṭhāṁ yavānīṁ madhuśigrukam|

paṭōlapatraṁ siddhārthān yūthikāṁ jātipallavān||135||

jambvāmrabilvāmadhyāni nimbaśākaphalāni ca|

tadrōgaśāmamanvicchan bhūnimbādyēna yōjayēt||136||

vacAmativiShAM pAThAM saptaparNaM rasA~jjanam|

syonAkodIcyakaTva~ggavatsakatvagdurAlabhAH||134||

dArvIM parpaTakaM pAThAM yavAnIM madhushigrukam|

paTolapatraM siddhArthAn yUthikAM jAtipallavAn||135||

jambvAmrabilvamadhyAni nimbashAkaphalAni ca|

tadrogashamamanvicchan bhUnimbAdyena yojayet||136||

The combination of *vacha, ativisha, patha, saptaparna, rasanjana, syonaka, udeechya, kathvanga* (type of *syonaka* having small fruits), bark of *vatsaka, duralabha, darvi, parpataka, patha, yavani, madhushigru,* leaf of *patola, siddhartha, yuthika,* fresh new leaf of *jati,* seeds of *jambu* and *amra*, pulp of *bilva* and leaves and fruits of *nimba* is useful in all condition as mentioned for *bhunimbadya churna* [134-136]

Kiratadya churna

किराततिक्तः षड्ग्रन्था त्रायमाणा कटुत्रिकम्|

चन्दनं पद्मकोशीरं दार्वीत्वक् कटुरोहिणी||१३७||

कुटजत्वक्फलं मुस्तं यवानी देवदारु च|

पटोलनिम्बपत्रैलासौराष्ट्र्यतिविषात्वचः||१३८||

मधुशिग्रोश्च बीजानि मूर्वा पर्पटकस्तथा|

तच्चूर्णं मधुना लेह्यं पेयं मद्यैर्जलेन वा||१३९||

हृत्पाण्डुग्रहणीरोगगुल्मशूलारुचिज्वरान्|

कामलां सन्निपातं च मुखरोगांश्च नाशयेत्||१४०||

इति किरातादयं चूर्णम्

kirātatiktaḥ ṣaḍgranthā trāyamāṇā kaṭutrikam|

candanaṁ padmakōśīraṁ dārvītvak kaṭurōhiṇī||137||

kuṭajatvakphalaṁ mustaṁ yavānī dēvadāru ca|

paṭōlanimbapatrailāsaurāṣṭrayativiṣātvacaḥ||138||

madhuśigrōśca bījāni mūrvā parpaṭakastathā|

taccūrṇaṁ madhunā lēhyaṁ pēyaṁ madyairjalēna vā||139||

hṛtpāṇḍuGrahaṇī rōgagulmaśūlārucijvarān|

kāmalāṁ sannipātaṁ ca mukharōgāṁśca nāśayēt||140||

iti kirātādyaṁ cūrṇam

kirAtatiktaH ShaDgranthA trAyamANA kaTutrikam|

candanaM padmakoshIraM dArvItvak kaTurohiNI||137||

kuTajatvakphalaM mustaM yavAnI devadAru ca|

paTolanimbapatrailAsaurAShTrayativiShAtvacaH||138||

madhushigroshca bIjAni mUrvA parpaTakastathA|

taccUrNaM madhunA lehyaM peyaM madyairjalena vA||139||

hRutpANDugrahaNIrogagulmashUlArucijvarAn|

kAmalAM sannipAtaM ca mukharogAMshca nAshayet||140||

iti kirAtAdyaM cUrNam

Mix powder of *kiratatikta, shadgrantha, trayamana, trikatu, chandana, padmaka, usheera,* bark of *darvi, katurohini,* bark and fruit of *kutaja, mushta, yavani, devadaru, patola,* leaves of *nimba, ela, saurashtra, ativisha, tvak,* seeds of *madhushigru, murva* and *parpataka* and prescribe it as linctus prepared with honey or may be taken with water or alcoholic preparation. This preparation is known as *kiratadyam churna* whih cures *hridaya roga, pandu, grahaniroga, gulma, shula, aruchi, jwara, kamala, sannipatika* type of diarrhea and eight types of *mukharoga* [137-140]

Treatment of *kaphaja grahani*

ग्रहण्यां श्लेष्मदुष्टायां वमितस्य यथाविधि|

कट्वम्ललवणक्षारैस्तिक्तैश्चाग्निं विवर्धयेत्||१४१||

grahaṇyāṁ ślēṣmaduṣṭāyāṁ vamitasya yathāvidhi|

kaṭvamlalavaṇakṣāraistiktaiścāgniṁ vivardhayēt||141||

grahaNyAM shleShmaduShTAyAM vamitasya yathAvidhi|

kaTvamlalavaNakShAraistiktaishcAgniM vivardhayet||141||

In *kaphaja grahani* first administer *vamana* and then increase agni (digestive power) with help of drugs having *katu, amla, lavana, kshara* and *tikta rasa* [141]

पलाशं चित्रकं चव्यं मातुलुङ्गं हरीतकीम्|

पिप्पलीं पिप्पलीमूलं पाठां नागरधान्यकम्||१४२||

कार्षिकाण्युदकप्रस्थे पक्त्वा पादावशेषितम्|

पानीयार्थं प्रयुञ्जीत यवागूं तैश्च साधयेत्||१४३||

palāśaṁ citrakaṁ cavyaṁ mātuluṅgaṁ harītakīm|

pippalīṁ pippalīmūlaṁ pāṭhāṁ nāgaradhānyakam||142||

kārṣikāṇyudakaprasthē paktvā pādāvaśēṣitam|

pānīyārthaṁ prayuñjīta yavāgūṁ taiśca sādhayēt||143||

palAshaM citrakaM cavyaM mAtulu~ggaM harItakIm|

pippalIM pippalImUlaM pAThAM nAgaradhAnyakam||142||

kArShikANyudakaprasthe paktvA pAdAvasheShitam|

pAnIyArthaM prayu~jjIta yavAgUM taishca sAdhayet||143||

Palasha, chitraka, chavya, matulunga, haritaki pippali, pippalimoola, patha, nagara and *dhanyaka* are taken each in 12 gm and decoction is prepared in one 768 ml of water and reduced to one fourth. This decoction is administered as a *paniya* (drink) or *yavagu* (gruel) prepared using this decoction [142-143]

शुष्कमूलकयूषेण कौलत्थेनाथवा पुनः|

कट्वम्लक्षारपटुना लघून्यन्नानि भोजयेत्||१४४||

अम्लं चानु पिबेत्तक्रं तक्रारिष्टमथापि वा|

मदिरां मध्वरिष्टं वा निगदं सीधुमेव वा||१४५||

śuṣkamūlakayūṣēṇa kaulatthēnāthavā punaḥ|

kaṭvamlakṣārapaṭunā laghūnyannāni bhōjayēt||144||

amlaṁ cānu pibēttakraṁ takrāriṣṭāmathāpi vā|

madirāṁ madhvariṣṭaṁ vā nigadaṁ sīdhumēva vā||145||

shuShkamUlakayUSheNa kaulatthenAthavA punaH|

kaTvamlakShArapaTunA laghUnyannAni bhojayet||144||

amlaM cAnu pibettakraM takrAriShTamathApi vA|

madirAM madhvariShTaM vA nigadaM sIdhumeva vA||145||

Soup of dried radish or *kulatha* is to be given regularly and repeatedly. Food which is easy to digest should be fortified with *katu, amla, kshara* and *lavana rasa*. Patient should take such foods which are easy to digest, along with buttermilk slightly sour or

takrarishtha, madira (medicated alcoholic preparation), *madhvarishtha* or well prepared *seedhu* [144-145]

Madhukasava

द्रोणं मधूकपुष्पाणां विडङ्गानां ततोऽर्धतः|

चित्रकस्य ततोऽर्धं स्यात्तथा भल्लातकाढकम्||१४६||

मञ्जिष्ठाष्टपलं [३२] चैव त्रिद्रोणेऽपां विपाचयेत्|

द्रोणशेषं तु तच्छीतं मध्वर्धाढकसंयुतम्||१४७||

एलामृणालागुरुभिश्चन्दनेन च रूषिते|

कुम्भे मासस्थितं जातमासवं तं प्रयोजयेत्||१४८||

ग्रहणीं दीपयत्येव बृंहणः [३३] कफपित्तजित्|

शोथं कुष्ठं किलासं च प्रमेहांश्च प्रणाशयेत्||१४९||

इति मधूकासवः

drōṇaṁ madhūkapuṣpāṇāṁ viḍaṅgānāṁ tatō'rdhataḥ|

citrakasya tatō'rdhaṁ syāttathā bhallātakāḍhakam||146||

mañjiṣṭhāṣṭapalaṁ [32] caiva tridrōṇē'pāṁ vipācayēt|

drōṇaśēṣaṁ tu tacchītaṁ madhvardhāḍhakasaṁyutam||147||

ēlāmṛṇālāgurubhiścandanēna ca rūṣitē|

kumbhē māsasthitaṁ jātamāsavaṁ taṁ prayōjayēt||148||

Grahaṇī ṁ dīpayatyēva bṛṁhaṇaḥ [33] kaphaPittajit|

śōthaṁ kuṣṭhaṁ kilāsaṁ ca pramēhāṁśca praṇāśayēt||149||

iti madhūkāsavaḥ

droNaM madhUkapuShpANAM viDa~ggAnAM tato~ardhataH|

citrakasya tato~ardhaM syAttathA bhallAtakADhakam||146||

ma~jjiShThAShTapalaM [32] caiva tridroNe~apAM vipAcayet|

droNasheShaM tu tacchItaM madhvardhADhakasaMyutam||147||

elAmRuNAlAgurubhishcandanena ca rUShite|

kumbhe mAsasthitaM jAtamAsavaM taM prayojayet||148||

grahaNIM dIpayatyeva bRuMhaNaH [33] kaphapittajit|

shothaM kuShThaM kilAsaM ca pramehAMshca praNAshayet||149||

iti madhUkAsavaH

Take one *drona* (12.22 kg/l) flowers of *madhuka,* half *drona* (6.11 kg/l) of *vidanga, chitraka* half of *vidanga* i.e. 1/4th *drona* (3.05 kg/l), *bhallataka* one *adhaka* (3.073 kg) and eight *pala* (384 gm) of *manjishtha* and mix with three *drona* (36.66 kg/l) of water and reduce to one *drona* (12.22 L) and after the decoction comes to room temperature add half *adhaka* (1.53 kg) of honey. Keep this preparation in a pot lined with paste of *ela, mrinala, agaru* and *chandana* and store for period of one month till *asava siddhi* occurs. This preparation is called *madhukasava* and is useful in *grahani,* helps empowering of *agni,* promotes nutrition and normalizes *kapha* and *pitta*. It is indicated in *shotha, kushtha, kilasa* and *prameha* [146-149]

मधूकपुष्पस्वरसं शृतमर्धक्षयीकृतम्।

क्षौद्रपादयुतं शीतं पूर्ववत् सन्निधापयेत्॥१५०॥

तं पिबन् ग्रहणीदोषाञ्जयेत् सर्वान् हिताशनः।

तद्वद्द्राक्षेक्षुखर्जूरस्वरसानासुतान् [३४] पिबेत्॥१५१॥

madhūkapuṣpasvarasaṁ śṛtāmardhakṣayīkṛtam|

kṣaudrapādayutaṁ śītaṁ pūrvavat sannidhāpayēt||150||

taṁ piban Grahaṇī dōṣāñjayēt sarvān hitāśanaḥ|

tadvaddrākṣēkṣukharjūrasvarasānāsutān [34] pibēt||151||

madhUkapuShpasvarasaM shRutamardhakShayIkRutam|

kShaudrapAdayutaM shItaM pUrvavat sannidhApayet||150||

taM piban grahaNIdoShA~jjayet sarvAn hitAshanaH|

tadvaddrAkShekShukharjUrasvarasAnAsutAn [34] pibet||151||

Boil *svarasa* of flowers of *madhuka* till reduced to half the quantity. When cooled one fourth of honey is added and kept for fermentation as mentioned above. This preparation relieves all types of *grahani dosha* provided patient takes *pathya ahara*.

In the same manner fermentation of *svarasa* of *draksha* (grapes), sugarcane and date palm is helpful for the patient [150-151]

Duralabhasava

प्रस्थौ दुरालभाया द्वौ पस्थमामलकस्य च|

दन्तीचित्रकमुष्टी [३५] द्वे प्रत्यग्रं चाभयाशतम्॥१५२॥

चतुर्द्रोणेऽम्भसः पक्त्वा शीतं द्रोणावशेषितम्।

सगुडद्विशतं पूतं मधुनः कुडवायुतम्॥१५३॥

तद्वत् प्रियङ्गोः पिप्पल्या विडङ्गानां च चूर्णितैः।

कुडवैर्घृतकुम्भस्थं पक्षाज्जातं ततः पिबेत्॥१५४॥

ग्रहणीपाण्डुरोगार्शःकुष्ठवीसर्पमेहनुत्।

स्वरवर्णकरश्चैष रक्तपित्तकफापहः॥१५५॥

इति दुरालभासवः

prasthau durālabhāyā dvau prasthamāmalakasya ca|

dantīcitrakamuṣṭī [35] dvē pratyagraṁ cābhayāśatam||152||

caturdrōṇē'mbhasaḥ paktvā śītaṁ drōṇāvaśēṣitam|

saguḍadviśataṁ pūtaṁ madhunaḥ kuḍaVātatam||153||

tadvat priyaṅgōḥ pippalyā viḍaṅgānāṁ ca cūrṇitaiḥ|

kuḍavairghṛtakumbhasthaṁ pakṣājjātaṁ tataḥ pibēt||154||

Grahaṇī pāṇḍurōgārśaḥkuṣṭhavīsarpamēhanut|

svaravarṇakaraścaiṣa raktaPittakaphāpahaḥ||155||

iti durālabhāsavaḥ

prasthau durAlabhAyA dvau pasthamAmalakasya ca|

dantIcitrakamuShTI [35] dve pratyagraM cAbhayAshatam||152||

caturdroNe~ambhasaH paktvA shItaM droNAvasheShitam|

saguDadvishataM pUtaM madhunaH kuDavAyutam||153||

tadvat priya~ggoH pippalyA viDa~ggAnAM ca cUrNitaiH|

kuDavairghRutakumbhasthaM pakShAjjAtaM tataH pibet||154||

grahaNIpANDurogArshaHkuShThavIsarpamehanut|

svaravarNakarashcaiSha raktapittakaphApahaH||155||

iti durAlabhAsavaH

Boil two *prastha* (1.53 kg) each of *duralabha* and *amalaki*, one *mushthi* each of *danti* and *chitraka* and two hundred matured fruits of *haritaki* in four *drona* (48.88 kg/l) of water and reduce to one *drona* (12.228 kg/l). When it comes to room temperature add two hundred *pala* (9600 gm) of jaggery and one *kudava* (192 gm) of honey as well as powder of *priyangu, pippali* and *vidanga* each in one *kudava* (192 gm) and keep in jar

pasted with ghee on the inner wall for period of fifteen days. This preparation is known as *duralabhasava* and is indicated in *grahani, pandu, arsha, kushtha, visarpa* and *prameha*. It promotes voice and complexion and cures *raktapitta* and other *kaphaja* disorders [152-155]

Moolasava

हरिद्रा पञ्चमूले द्वे वीरर्षभकजीवकम्|

एषां [३६] पञ्चपलान् भागांश्चतुर्द्रोणेऽम्भसः पचेत्||१५६||

द्रोणशेषे रसे पूते गुडस्य द्विशतं भिषक्|

चूर्णितान् कुडवार्धांशान् प्रक्षिपेच्च समाक्षिकान्||१५७||

प्रियङ्गुमुस्तमञ्जिष्ठाविडङ्गमधुकप्लवान्|

लोध्रं शाबरकं चैव मासार्धस्थं पिबेत्तु तम्||१५८||

एष मूलासवः सिद्धो दीपनो रक्तपित्तजित्|

आनाहकफहृद्रोगपाण्डुरोगाङ्गसादनुत्||१५९||

इति मूलासवः

haridrā pañcamūlē dvē vīrarṣabhakajīvakam|

ēṣāṁ [36] pañcapalān bhāgāṁścaturdrōṇē'mbhasaḥ pacēt||156||

drōṇaśēṣē rasē pūtē guḍasya dviśataṁ bhiṣak|

cūrṇitān kuḍavārdhāṁśān prakṣipēcca samākṣikān||157||

priyaṅgumustāmañjiṣṭhāviḍaṅgāmadhukaplavān|

lōdhraṁ śābarakaṁ caiva māsārdhasthaṁ pibēttu tam||158||

ēṣa mūlāsavaḥ siddhō dīpanō raktaPitta jit|

ānāhakaphahṛdrōgapāṇḍurōgāṅgasādanut||159||

iti mūlāsavaḥ

haridrA pa~jcamUle dve vIrarShabhakajIvakam|

eShAM [36] pa~jcapalAn bhAgAMshcaturdroNe~ambhasaH pacet||156||

droNasheShe rase pUte guDasya dvishataM bhiShak|

cUrNitAn kuDavArdhAMshAn prakShipecca samAkShikAn||157||

priya$_{ggumustama}$jjiShThAviDa~ggamadhukaplavAn|

lodhraM shAbarakaM caiva mAsArdhasthaM pibettu tam||158||

eSha mUlAsavaH siddho dIpano raktapittajit|

AnAhakaphahRudrogapANDurogA~ggasAdanut||159||

iti mUlAsavaH

Boil five *pala* (240 gm) each of *haridra,* two types of *panchamoola* i.e. *brihat* and *laghu panchamoola, veera* (*shatavari*), *rishabhaka, jeevaka* in four *drona* (48.88 kg/l) of water and reduce to one *drona* (12.22 kg/l); to this add two hundred *pala* (9600 gm) of jaggery and half *kudava* (96 gm) of honey as well as powders of *priyangu, musta, manjishtha, vidanga, madhuka, plava,* and *sabaraka lodhra* and fermented for a fortnight. This *mulasava* does *deepana* and is effective in *raktapitta, anaha, kaphaja vikara, hridroga, pandu* and *angasada* [156-159]

Pindasava

प्रास्थिकं [३७] पिप्पलीं पिष्ट्वा गुडं मध्यं बिभीतकात्|

उदकप्रस्थसंयुक्तं यवपल्ले निधापयेत्||१६०||

तस्मात् पलं सुजातात्तु सलिलाञ्जलिसंयुतम्|

पिबेत्पिण्डासवो ह्येष रोगानीकविनाशनः||१६१||

स्वस्थोऽप्येनं पिबेन्मासं नरः स्निग्धरसाशनः [३८] |

इच्छंस्तेषामनुत्पत्तिं रोगाणां येऽत्र कीर्तिताः||१६२||

इति पिण्डासवः

prāsthikaṁ [37] pippalīṁ piṣṭvā guḍaṁ madhyaṁ bibhītakāt|

udakaprasthasaṁyuktaṁ yavapallē nidhāpayēt||160||

tasmāt palaṁ sujātāttu salilāñjalisaṁyutam|

pibētpiṇḍāsavō hyēṣa rōgānīkavināśanaḥ||161||

svasthō'pyēnaṁ pibēnmāsaṁ naraḥ snigdharasāśanaḥ [38] |

icchaṁstēṣāmanutpattiṁ rōgāṇāṁ yē'tra kīrtitāḥ||162||

iti piṇḍāsavaḥ

prAsthikaM [37] pippalIM piShTvA guDaM madhyaM bibhItakAt|

udakaprasthasaMyuktaM yavapalle nidhApayet||160||

tasmAt palaM sujAtAttu salilA~jjalisaMyutam|

pibetpiNDAsavo hyeSha rogAnIkavinAshanaH||161||

svastho~apyenaM pibenmAsaM naraH snigdharasAshanaH [38] |

icchaMsteShAmanutpattiM rogANAM ye~atra kIrtitAH||162||

iti piNDAsavaH

One *prastha* of *pippali* is mixed with jaggery and seed pulp of *bibhitaki* and to it one *prastha* of water is added and kept in a vessel covered with *yava* (barley) for fermentation; this is called as *pindasava*. One *pala* (48 gm) of *pindasava* is mixed with one *anjali* (192 gm) of water and is given to patient. It is helpful in earlier mentioned disorders. Even a healthy person may take this preparation for period of one month and take unctuous and liquid diet (mainly soups). It helps in prevention of genesis of disease [160-162]

Madhvarishtha

नवे पिप्पलिमध्वाक्ते कलसेऽगुरुधूपिते|

मध्वाढकं जलसमं चूर्णानीमानि दापयेत्||१६३||

कुडवार्धं विडङ्गानां पिप्पल्याः कुडवं तथा|

चतुर्थिकांशां त्वक्क्षीरीं केशरं मरिचानि च||१६४||

त्वगेलापत्रकशटीक्रमुकातिविषाघनान्|

हरेण्वेल्वालुतेजोह्वापिप्पलीमूलचित्रकान्||१६५||

कार्षिकांस्तत् स्थितं मासमत ऊर्ध्वं प्रयोजयेत्|

मन्दं सन्दपयत्यग्निं करोति विषमं समम्||१६६||

हृत्पाण्डुग्रहणीरोगकुष्ठार्शःश्वयथुज्वरान्|

वातश्लेष्मामयांश्चान्यान्मध्वरिष्टो व्यपोहति||१६७||

इति मध्वरिष्टः

navē pippalīmadhvāktē kalasē'gurudhūpitē|

madhvāḍhakaṁ jalasāmaṁ cūrṇānīmāni dāpayēt||163||

kuḍavārdhaṁ viḍaṅgānāṁ pippalyāḥ kuḍavaṁ tathā|

caturthikāṁśāṁ tvakkṣīrīṁ kēśaraṁ maricāni ca||164||

tvagēlāpatrakaśaṭīkramukātiviṣāghanān|

harēṇvēlvālutējōhvāpippalīmūlacitrakān||165||

kārṣikāṁstat sthitaṁ māsāmata ūrdhvaṁ prayōjayēt|

mandaṁ sandapayatyāgniṁ karōti viṣāmaṁ sāmam||166||

hṛtpāṇḍuGrahaṇī rōgakuṣṭhārśaḥśvayathujvarān|

Vātaślēṣmāmayāṁścānyānmadhvariṣṭō vyapōhati||167||

iti madhvariṣṭaḥ

nave pippalimadhvAkte kalase~agurudhUpite|

madhvADhakaM jalasamaM cUrNAnImAni dApayet||163||

kuDavArdhaM viDa~ggAnAM pippalyAH kuDavaM tathA|

caturthikAMshAM tvakkShIrIM kesharaM maricAni ca||164||

tvagelApatrakashaTIkramukAtiviShAghanAn|

hareNvelvAlutejohvApippalImUlacitrakAn||165||

kArShikAMstat sthitaM mAsamata UrdhvaM prayojayet|

mandaM sandapayatyagniM karoti viShamaM samam||166||

hRutpANDugrahaNIrogakuShThArshaHshvayathujvarAn|

vAtashleShmAmayAMshcAnyAnmadhvariShTo vyapohati||167||

iti madhvariShTaH

New earthen pot should be pasted internally by *pippali* and honey and fumigated with *aguru*. One *adhaka* (3.073 kg) of honey and equal quantity of water should be added. To this add half *kudava* (1.53 kg) of powder of *vidanga* and one *kudava* (192 gm) of *pippali,* one fourth *kudava* (48 gm) of *vamsha* and one *karsha* (12 gm) each of *tvak, ela, keshara, maricha, patra, sati, kramuka, ativisha, ghana* (*chandana*), *harenu, elvaluka, tejohva, pippalimoola* and *chitraka* and fermented for period of one month and later on administered. It stimulates the power of digestion and regularizes the *vishama agni*. It is useful in *hridroga, pandu, grahani, kushtha, arsha, shvayathu, jwara* and other disorders caused by *vata* and *kapha dosha*. Thus, completes description of *madhvariṣṭa* [163-167]

समूलां पिप्पलीं क्षारौ द्वौ पञ्च लवणानि च|

मातुलुङ्गाभयारास्नाशटीमरिचनागरम्||१६८||

कृत्वा समांशं तच्चूर्णं पिबेत् प्रातः सुखाम्बुना|

श्लेष्मिके ग्रहणीदोषे बलवर्णाग्निवर्धनम्||१६९||

एतैरेवौषधैः सिद्धं सर्पिः पेयं समारुते|

samūlāṁ pippalīṁ kṣārau dvau pañca lavaṇāni ca|

mātuluṅgābhayārāsnāśaṭīmaricanāgaram||168||

kr̥tvā samāṁśaṁ taccūrṇaṁ pibēt prātaḥ sukhāmbunā|

ślēṣmikē Grahaṇī dōṣē balavarṇāgnivardhanam||169||

samUlAM pippalIM kShArau dvau pa~jca lavaNAni ca|

mAtulu~ggAbhayArAsnAshaTImaricanAgaram||168||

kRutvA samAMshaM taccUrNaM pibet prAtaH sukhAmbunA|

shleShmike grahaNIdoShe balavarNAgnivardhanam||169||

etairevauShadhaiH siddhaM sarpiH peyaM samArute|

Pippali, pippalimoola, two types of *kshara* (*yavakshara, svarjikakshara*), five types of *lavana, matulunga, haritaki, rasna, saṭi, maricha* and *nagara* are taken in equal quantity and powdered and administered with warm water early in the morning. It cures *kaphaja grahani dosha* and improves *bala,* complexion and agni.

Ghrita fortified with above medicines is useful in *kapha* associated with *vataja grahanidosha* [168-169]

गौल्मिके षट्पलं प्रोक्तं भल्लातकघृतं च यत्||१७०||

gaulmikē ṣaṭpalaṁ prōktaṁ bhallātakaghṛtaṁ ca yat||170||

gaulmike ShaTpalaM proktaM bhallAtakaghRutaM ca yat||170||

Satpala ghrita [Cha.Sa. Chikitsa Sthana. 5/147-148] and *bhallataka ghrita* [Cha.Sa. Chikitsa Sthana 5/143-146] as explained in Gulma Chikitsa may also be administered [170]

Ksharaghrita

बिडं कालोत्थलवणं सर्जिकायवशूकजम्|

सप्तलां कण्टकारीं च चित्रकं चेति दाहयेत्||१७१||

सप्तकृत्वः स्रुतस्यास्य क्षारस्य [३९] द्व्याढकेन तु|

आढकं सर्पिषः पक्त्वा पिबेदग्निविवर्धनम्||१७२||

इति क्षारघृत

biḍaṁ kālōtthalavaṇaṁ sarjikāyavaśūkajam|

saptalāṁ kaṇṭakārīṁ ca citrakaṁ cēti dāhayēt||171||

saptakṛtvaḥ srutasyāsya kṣārasya [39] dvyāḍhakēna tu|

āḍhakaṁ sarpiṣaḥ paktvā pibēdAgnivivardhanam||172||

iti kṣāraghṛtam

biDaM kAlotthalavaNaM sarjikAyavashUkajam|

saptalAM kaNTakArIM ca citrakaM ceti dAhayet||171||

saptakRutvaH srutasyAsya kShArasya [39] dvyADhakena tu|

ADhakaM sarpiShaH paktvA pibedagnivivardhanam||172||

iti kShAraghRutam

Bida lavana, kalottha lavana, sarjikakshara, yavakshara, saptala, kanthakari and *chitraka* are burned together and later on mixed in water and filtered seven times. One *adhaka* (3.073 kg) of this *kshara* is added to one *adhaka* (3.073 kg) of *ghrita* and *sneha siddhi* is done. This *ksharaghrita* is indicated for increasing the digestive power [171-172]

समूलां पिप्पलीं पाठां चव्येन्द्रयवनागरम्|

चित्रकातिविषे हिङ्गु श्वदंष्ट्रां कटुरोहिणीम्||१७३||

वचां च कार्षिकं पञ्चलवणानां पलानि च|

दध्नः प्रस्थद्वये तैलसर्पिषोः कुडवद्वये||१७४||

खण्डीकृतानि निष्क्वाथ्य शनैरन्तर्गते रसे|

अन्तर्धूमं ततो दग्धवा चूर्णं कृत्वा घृताप्लुतम्||१७५||

पिबेत् पाणितलं तस्मिञ्जीर्णे स्यान्मधुराशनः|

वातश्लेष्मामयान्सर्वान्हन्याद्विषगरांश्च सः||१७६||

samūlāṁ pippalīṁ pāṭhāṁ cavyēndrayavanāgaram|

citrakātiviṣē hiṅgu śvadaṁṣṭrāṁ kaṭurōhiṇīm||173||

vacāṁ ca kārṣikaṁ pañcalavaṇānāṁ palāni ca|

dadhnaḥ prasthadvayē tailasarpiṣōḥ kuḍavadvayē||174||

khaṇḍīkr̥tāni niṣkvāthya śanairantargatē rasē|

antardhūmaṁ tatō dagdhavā cūrṇaṁ kr̥tvā ghr̥tāplutam||175||

pibēt pāṇitalaṁ tasmiñjīrṇē syānmadhurāśanaḥ|

Vātaślēṣmāmayānsarvānhanyādviṣagarāṁśca saḥ||176||

samUlAM pippalIM pAThAM cavyendrayavanAgaram|

citrakAtiviShe hi~ggu shvadaMShTrAM kaTurohiNIm||173||

vacAM ca kArShikaM pa~jcalavaNAnAM palAni ca|

dadhnaH prasthadvaye tailasarpiShoH kuDavadvaye||174||

khaNDIkRutAni niShkvAthya shanairantargate rase|

antardhUmaM tato dagdhavA cUrNaM kRutvA ghRutAplutam||175||

pibet pANitalaM tasmi~jjIrNe syAnmadhurAshanaH|

vAtashleShmAmayAnsarvAnhanyAdviShagarAMshca saH||176||

Pippali, pippalimoola, patha, chavya, indrayava, nagara, chitraka, ativisha, hingu, svadamishthra (*gokshura*), *katurohini* and *vacha* are taken in one *karsha* (12 gm) quantity each. To this one *pala* (12 gm) of *panchalavana* is added along with two *prastha* of curds and two *kudava* (384 gm) of *taila* and *ghrita*. The combination is boiled till water is completely evaporated. It is again burned by *antaradhooma* method and the end product is powdered and mixed with ghee its dosage is one *panitala* and when medicine gets digested patient is advised to take sweet diet. It is indicated in *vata kaphaja* disorders and in *visha* and *gara visha* [173-176]

Kshara preparations

भल्लातकं त्रिकटुकं त्रिफलां लवणत्रयम्|

अन्तर्धूमं द्विपलिकं गोपुरीषाग्निना दहेत्||१७७||

स क्षारः सर्पिषा पीतो भोज्ये वाऽप्यवचूर्णितः|

हृत्पाण्डुग्रहणीदोषगुल्मोदावर्तशूलनुत्||१७८||

bhallātakaṁ trikaṭukaṁ triphalāṁ lavaṇatrayam|

antardhūmaṁ dvipalikaṁ gōpurīṣāgninā dahēt||177||

sa kṣāraḥ sarpiṣā pītō bhōjyē vā'pyavacūrṇitaḥ|

hṛtpāṇḍuGrahaṇī dōṣagulmōdāvartaśūlanut||178||

bhallAtakaM trikaTukaM triphalAM lavaNatrayam|

antardhUmaM dvipalikaM gopurIShAgninA dahet||177||

sa kShAraH sarpiShA pIto bhojye vA~apyavacUrNitaH|

hRutpANDugrahaNIdoShagulmodAvartashUlanut||178||

Bhallataka, trikaṭu, triphala, three types of *lavana* (*saindhva, sauvarchala* and *bida*) should be burned by *antaradhooma* method with help of cow dung cakes. This *kshara* should be administered with ghee or by sprinkling over prepared food.

It is indicated in *hridroga, pandu, grahanidosha, gulma, udavarta* and pain (especially spasmodic pain)[177-178]

दुरालभां करञ्जौ द्वौ सप्तपर्णं सवत्सकम्|

षड्ग्रन्थां मदनं मूर्वां पाठामारग्वधं तथा||१७९||

गोमूत्रेण समांशानि कृत्वा चूर्णानि दाहयेत्|

दग्ध्वा च तं पिबेत् क्षारं ग्रहणीबलवर्धनम्||१८०||

durālabhāṁ karañjau dvau saptaparṇaṁ savatsakam|

ṣaḍgranthāṁ madanaṁ mūrvāṁ pāṭhāmāragvadhaṁ tathā||179||

gōmūtrēṇa samāṁśāni kr̥tvā cūrṇāni dāhayēt|

dagdhvā ca taṁ pibēt kṣāraṁ Grahaṇī balavardhanam||180||

durAlabhAM kara~jjau dvau saptaparNaM savatsakam|

ShaDgranthAM madanaM mUrvAM pAThAmAragvadhaM tathA||179||

gomUtreNa samAMshAni kRutvA cUrNAni dAhayet|

dagdhvA ca taM pibet kShAraM grahaNIbalavardhanam||180||

Duralabha, two types of *karanja* (*karanja, lata karanja*), *saptaparna, vatsaka, sadgrantha* (*vacha*), *madanaphala, murva, patha* and *aragvadha* should be mixed with equal quantity of *gomutra* and boiled and prepared as per *kshara kalpana*. This *kshara* increases *bala* of *grahani* i.e. of agni [179-180]

भूनिम्बं रोहिणीं तिक्तां पटोलं निम्बपर्पटम्|

दहेन्माहिषमूत्रेण क्षार एषोऽग्निवर्धनः||१८१||

bhūnimbaṁ rōhiṇīṁ tiktāṁ paṭōlaṁ nimbaparpaṭam|

dahēnmāhiṣamūtrēṇa kṣāra ēṣō’gnivardhanaḥ||181||

bhUnimbaM rohiNIM tiktAM paTolaM nimbaparpaTam|

dahenmAhiShamUtreNa kShAra eSho~agnivardhanaH||181||

Bhunimba, kutaki, tikta, patola, nimba and *parpataka* are burned with buffalo urine and prepared as per *kshara kalpana*. Such *kshara* promotes *agnibala* [181]

द्वे हरिद्रे वचा कुष्ठं चित्रकः कटुरोहिणी|

मुस्तं च बस्तमूत्रेण दहेत् क्षारोऽग्निवर्धनः||१८२||

dvē haridrē vacā kuṣṭhaṁ citrakaḥ kaṭurōhiṇī|

mustaṁ ca bastamūtrēṇa dahēt kṣārō’gnivardhanaḥ||182||

dve haridre vacA kuShThaM citrakaH kaTurohiNI|

mustaM ca bastamUtreNa dahet kShAro~agnivardhanaH||182||

Two types of *haridra* (*haridra* and *daruharidra*), *vacha, kuṣṭha, chitraka, kutaki* and *musta* after mixing in goat's urine are burned and *kshara* is prepared as per *kshara kalpana*. It helps in increasing *agnibala* [182]

Ksharagudika

चतुष्पलं सुधाकाण्डात्त्रिपलं लवणत्रयात्|

वार्ताकीकुडवं चार्कादष्टौ द्वे चित्रकात् पले||१८३||

दग्धानि वार्ताकुरसे गुटिका भोजनोत्तराः|

भुक्तं भुक्तं पचन्त्याशु कासश्वासार्शसां हिताः||१८४||

विसूचिकाप्रतिश्यायहृद्रोगशमनाश्च ताः|

इत्येषा क्षारगुटिका कृष्णात्रेयेण कीर्तिता||१८५||

इति क्षारगुडिका

catuṣpalaṁ sudhākāṇḍāttripalaṁ lavaṇatrayāt|

vārtākīkuḍavaṁ cārkādaṣṭau dvē citrakāt palē||183||

dagdhāni vārtākurasē guṭikā bhōjanōttarāḥ|

bhuktaṁ bhuktaṁ pacantyāśu kāsaśvāsārśasāṁ hitāḥ||184||

visūcikāpratiśyāyahṛdrōgaśāmanāśca tāḥ|

ityēṣā kṣāraguṭikā kṛṣṇātrēyēṇa kīrtitā||185||

iti kṣāraguḍikā

catuShpalaM sudhAkANDAttripalaM lavaNatrayAt|

vArtAkIkuDavaM cArkAdaShTau dve citrakAt pale||183||

dagdhAni vArtAkurase guTikA bhojanottarAH|

bhuktaM bhuktaM pacantyAshu kAsashvAsArshasAM hitAH||184||

visUcikApratishyAyahRudrogashamanAshca tAH|

ityeShA kShAraguTikA kRuShNAtreyeNa kIrtitA||185||

iti kShAraguDikA

Four *pala* (192 gm) of stems of *sudha*, three *pala* (144 gm) of three types of *lavana* i.e. one *pala* (48 gm) each of *saindhava, sauvarchala* and *bida*, one *kudava* (192 gm) of *vartaki,* eight *pala* (388 gm) of *arka* and two *pala* (96 gm) of *chitraka* are burned and the *kshara* thus prepared is triturated with *svarasa* of *vartaku* and pills are prepared. Its administration after food helps in quick digestion and useful in *kasa, shvasa, arsha,*

vishuchika, pratishyaya and *hridroga*. This preparation is called *ksharagudika* and is propounded by *krishnatre* [183-185]

Chaturtha-kshara

वत्सकातिविषे पाठां दुःस्पर्शां हिङ्गु चित्रकम्|

चूर्णीकृत्य पलाशाग्रक्षारे मूत्रसुते पचेत्||१८६||

आयसे भाजने सान्द्रात्तस्मात् [४०] कोलं सुखाम्बुना|

मद्यैर्वा ग्रहणीदोषशोथार्शःपाण्डुमान् पिबेत्||१८७||

इति चतुर्थक्षारः

vatsakātiviṣē pāṭhāṁ duḥsparśāṁ hiṅgu citrakam|

cūrṇīkṛtya palāśāgrakṣārē mūtrasrutē pacēt||186||

āyasē bhājanē sāndrāttasmāt [40] kōlaṁ sukhāmbunā|

madyairvā Grahaṇī dōṣaśōthārśaḥpāṇḍumān pibēt||187||

iti caturthakṣāraḥ

vatsakAtiviShe pAThAM duHsparshAM hi~ggu citrakam|

cUrNIkRutya palAshAgrakShAre mUtrasrute pacet||186||

Ayase bhAjane sAndrAttasmAt [40] kolaM sukhAmbunA|

madyairvA grahaNIdoShashothArshaHpANDumAn pibet||187||

iti caturthakShAraH

Vatsaka, ativisha, patha, duhasparsha, hingu and *chitraka* should be powdered together and mixed with *palashagrakshara*. It is cooked in cow's urine in an iron pan till it becomes semisolid. Its dosage is one *kola* (6 gm) to be taken with lukewarm water or with *madya* (medicated alcohol). It is indicated in *grahanidosha, shotha, arsha* and *pandu*. The preparation is known as *chaturtha kshara* [186-187]

Panchamakshara

त्रिफलां कटभीं चव्यं बिल्वमध्यमयोरजः|

रोहिणीं कटुकां मुस्तं कुष्ठं पाठां च हिङ्गु च||१८८||

मधुकं मुष्ककयवक्षारौ त्रिकटुकं वचाम्|

विडङ्गं पिप्पलीमूलं स्वर्जिकां निम्बचित्रकौ||१८९||

मूर्वाजमोदेन्द्रयवान् गुडूचीं देवदारु च|

कार्षिकं लवणानां च पञ्चानां पलिकान्पृथक्||१९०||

भागान् दध्नि त्रिकुडवे घृततैलेन मूर्च्छितम्|

अन्तर्धूमं शनैर्दग्ध्वा तस्मात् पाणितलं पिबेत्||१९१||

सर्पिषा कफवातार्शोग्रहणीपाण्डुरोगवान्|

प्लीहमूत्रग्रहश्वासहिक्काकासक्रिमिज्वरान्||१९२||

शोषातिसारौ श्वयथुं प्रमेहानाहहृद्ग्रहान्|

हन्यात् सर्वविषं [४१] चैव क्षारोऽग्निजननो वरः||१९३||

जीर्णे रसैर्वा मधुरैरश्नीयात् पयसाऽपि वाइति पञ्चमक्षारः

triphalāṁ kaṭabhīṁ cavyaṁ bilvāmadhyāmayōrajaḥ|

rōhiṇīṁ kaṭukāṁ mustaṁ kuṣṭhaṁ pāṭhāṁ ca hiṅgu ca||188||

madhukaṁ muṣkakayavakṣārau trikaṭukaṁ vacām|

viḍaṅgaṁ pippalīmūlaṁ svarjikāṁ nimbacitrakau||189||

mūrvājamōdēndrayavān guḍūcīṁ dēvadāru ca|

kārṣikaṁ lavaṇānāṁ ca pañcānāṁ palikānpr̥thak||190||

bhāgān dadhni trikuḍavē ghr̥tatailēna mūrcchitam|

antardhūmaṁ śanairdagdhvā tasmāt pāṇitalaṁ pibēt||191||

sarpiṣā kaphavātārśōGrahaṇī pāṇḍurōgavān|

plīhamūtragrahaśvāsahikkākāsakrimijvarān||192||

śōṣātisārau śvayathuṁ pramēhānāhahr̥dgrahān|

hanyāt sarvaviṣaṁ [41] caiva kṣārō’gnijananō varaḥ||193||

jīrṇē rasairvā madhurairaśnīyāt payasā’pi vāiti pañcāmakṣāraḥ

triphalAM kaTabhIM cavyaM bilvamadhyamayorajaH|

rohiNIM kaTukAM mustaM kuShThaM pAThAM ca hi~ggu ca||188||

madhukaM muShkakayavakShArau trikaTukaM vacAm|

viDa~ggaM pippalImUlaM svarjikAM nimbacitrakau||189||

mUrvAjamodendrayavAn guDUcIM devadAru ca|

kArShikaM lavaNAnAM ca pa~jcAnAM palikAnpRuthak||190||

bhAgAn dadhni trikuDave ghRutatailena mUrcchitam|

antardhUmaM shanairdagdhvA tasmAt pANitalaM pibet||191||

sarpiShA kaphavAtArshograhaNIpANDurogavAn|

plIhamUtragrahashvAsahikkAkAsakrimijvarAn||192||

shoShAtisArau shvayathuM pramehAnAhahRudgrahAn|

hanyAt sarvaviShaM [41] caiva kShAro~agnijanano varaH||193||

jIrNe rasairvA madhurairashnIyAt payasA~api vAiti pa~jcamakShAraH

Triphala, kaṭabhi, chavya, pulp of *bilva*, powder of *ayoraja* (*mandura*), *katutki, musta, kushtha, patha, hingu, madhuka, kshara* of *muskaka* and *yavakshara, trikatu, vacha, vidanga, pippalimoola, svarjikakshara, nimba, chitraka, murva, ajamoda, indrayava, guḍuchi* and *devadaru* are taken in one *karsha* (12 gm) quantity and one *pala* each of five salts are taken. All are mixed with three *kudavas* (576 gm) of *dadhi, ghrita* and *taila*. The mixture is burned by *antardhooma* method. One *panitala* is the dose which is given with ghee. It is indicated in *kapha* and *vataja arsha, grahani, pandu, pleeha, mutragraha, svasa, hikka, kasa, krimi, jwara, sosha, atisara, sotha, prameha, anaha, hridgraha* and in all types of toxicity.

It is one among the best stimulants of agni. Once the medicine is digested *mamsarasa* or sweet diet or milk should be administered. This ends the explanation of the *panchamakshara* [188-193]

Treatment of *tridoshaja grahani*

त्रिदोषे विधिविद्वैद्यः पञ्च कर्माणि कारयेत्||१९४||

घृतक्षारासवारिष्टान् दद्याच्चाग्निविवर्धनान्|

क्रिया या चानिलादीनां निर्दिष्टा ग्रहणीं प्रति||१९५||

व्यत्यासात्तां समस्तां वा कुर्याद्दोषविशेषवित्|

tridōṣē vidhividvaidyaḥ pañca karmāṇi kārayēt||194||

ghr̥takṣārāsavāriṣṭān dadyāccāgnivivardhanān|

kriyā yā cānilādīnāṁ nirdiṣṭā Grahaṇī ṁ prati||195||

vyatyāsāttāṁ sāmastāṁ vā kuryāddōṣaviśēṣavit|

tridoShe vidhividvaidyaH pa~jca karmANi kArayet||194||

ghRutakShArAsavAriShTAn dadyAccAgnivivardhanAn|

kriyA yA cAnilAdInAM nirdiShTA grahaNIM prati||195||

vyatyAsAttAM samastAM vA kuryAddoShavisheShavit|

In *tridoshaja grahani, Panchakarma* should be carried out as per predominance of *dosha*. Various ghee, *kshara, asava* and *arishtha* preparation useful in stimulation of agni should be administered.

Previously described line of treatment for *vataja* etc *grahani* should be accordingly followed. This line of treatment should be done either separately or jointly after finding the predominance of *dosha* [194-195]

स्नेहनं स्वेदनं शुद्धिर्लङ्घनं दीपनं च यत्||१९६||

चूर्णानि लवणक्षारमध्वरिष्टसुरासवाः|

विविधास्तक्रयोगाश्च दीपनानां च सर्पिषाम्||१९७||

ग्रहणीरोगिभिः सेव्याः

snēhanaṁ svēdanaṁ śuddhirlaṅghanaṁ dīpanaṁ ca yat||196||

cūrṇāni lavaṇakṣārāmadhvariṣṭasurāsavāḥ|

vividhāstakrayōgāśca dīpanānāṁ ca sarpiṣām||197||

Grahaṇī rōgibhiḥ sēvyāḥ

snehanaM svedanaM shuddhirla~gghanaM dIpanaM ca yat||196||

cUrNAni lavaNakShAramadhvariShTasurAsavAH|

vividhAstakrayogAshca dIpanAnAM ca sarpiShAm||197||

grahaNIrogibhiH sevyAH

Snehana, swedana, shodhana, langhana, deepana, various powder preparation of *lavana, kshara, madhvarishtha, surasava,* various *takra* preparation, *deepaniya ghrita* are to be prescribed to the *grahanidosha* patient [196-197]

Treatment of various states of disease and *dosha* aggravation

क्रियां चावस्थिकीं शृणु|

ष्ठीवनं श्लैष्मिके रूक्षं दीपनं तिक्तसंयुतम्||१९८||

kriyāṁ cāvasthikīṁ śṛṇu|

ṣṭhīvanaṁ ślaiṣmikē rūkṣaṁ dīpanaṁ tiktasaṁyutam||198||

kriyAM cAvasthikIM shRuNu|

ShThIvanaM shlaiShmike rUkShaM dIpanaM tiktasaMyutam||198||

Henceforth treatment as per condition is being mentioned.

In *kaphaja grahani* if there is excess sputum, then *ruksha* (ununctuous) and *deepana* drugs having bitter taste should be administered [198]

सकृद्रूक्षं सकृत्स्निग्धं कृशे बहुकफे हितम्।

परीक्ष्यामं शरीरस्य दीपनं स्नेहसंयुतम्॥१९९॥

sakṛdrūkṣaṁ sakṛtsnigdhaṁ kṛśē bahukaphē hitam|

parīkṣyāmaṁ śarīrasya dīpanaṁ snēhasaṁyutam||199||

sakRudrUkShaM sakRutsnigdhaM kRushe bahukaphe hitam|

parIkShyAmaM sharIrasya dIpanaM snehasaMyutam||199||

If patient is weak, but *kapha* is excessive then alternately ununctous and unctuous therapies should be administered repeatedly. After complete examination; if *pachana* of *ama* has taken place than administer ghee fortified by *deepaniya* medicines [199]

दीपनं बहुपित्तस्य तिक्तं मधुरसंयुतम्।

बहुवातस्य तु स्नेहलवणाम्लयुतं हितम्॥२००॥

dīpanaṁ bahuPittasya tiktaṁ madhurasaṁyutam|

bahuVātasya tu snēhalavaṇāmlayutaṁ hitam||200||

dIpanaM bahupittasya tiktaM madhurasaMyutam|

bahuvAtasya tu snehalavaNAmlayutaM hitam||200||

If *pitta* is aggravated then *deepana* drugs having bitter taste along with medicines having sweet taste should be administered whereas if *vata* is aggravated then *deepaniya* drugs along with *sneha, lavana* and *amla* dominated drugs should be administered [200]

सन्धुक्षति तथा वह्निरेषां विधिवदिन्धनैः।

स्नेहमेव परं विद्याद्दुर्बलानलदीपनम्॥२०१॥

sandhukṣati tathā vahnirēṣāṁ vidhivadindhanaiḥ|

snēhamēva paraṁ vidyāddurbalānaladīpanam||201||

sandhukShati tathA vahnireShAM vidhivadindhanaiH|

snehameva paraM vidyAddurbalAnaladIpanam||201||

Proper management as mentioned in earlier verses stimulates the agni (digestive power). *Sneha* is the best among the *deepana dravya* which helps in stimulating the inefficient agni [201]

नालं स्नेहसमिद्धस्य शमायान्नं सुगुर्वपि।

मन्दाग्निरविपक्वं तु पुरीषं योऽतिसार्यते||२०२||

दीपनीयौषधैर्युक्तां घृतमात्रां पिबेत्तु सः|

तया समानः पवनः प्रसन्नो [४२] मार्गमास्थितः||२०३||

अग्नेः समीपचारित्वादाशु प्रकुरुते बलम्|

nālaṁ snēhasamiddhasya śamāyānnaṁ sugurvapi|

mandāgniravipakvaṁ tu purīṣaṁ yō'tisāryatē||202||

dīpanīyauṣadhairyuktāṁ ghṛtamātrāṁ pibēttu saḥ|

tayā samānaḥ pavanaḥ prasannō [42] mārgamāsthitaḥ||203||

agnēḥ samīpacāritvādāśu prakurutē balam|

nAlaM snehasamiddhasya shamAyAnnaM sugurvapi|

mandAgniravipakvaM tu purIShaM yo~atisAryate||202||

dIpanIyauShadhairyuktAM ghRutamAtrAM pibettu saH|

tayA samAnaH pavanaH prasanno [42] mArgamAsthitaH||203||

agneH samIpacAritvAdAshu prakurute balam|

If the patient has inefficient digestive power and voids undigested food in excess in stools or frequency of motions is more, then appropriate quantity of *ghrita* fortified by *deepana* medicines should again be given. Thus, *samana vata* is regularized and moves in its normal tract. As *samana vata* is associated with agni it instantaneously promotes the strength of agni.

Digestive power thus stimulated by *ghrita* cannot be suppressed even by heavy meals [202-203]

काठिन्याद्यः पुरीषं तु कृच्छ्रान्मुञ्चति मानवः||२०४||

सघृतं लवणैर्युक्तं नरोऽन्नावग्रहं पिबेत्|

kāṭhinyādyaḥ purīṣaṁ tu kṛcchrānmuñcati mānavaḥ||204||

saghṛtaṁ lavaṇairyuktaṁ narō'nnāvagrahaṁ pibēt|

kAThinyAdyaH purIShaM tu kRucchrAnmu~jcati mAnavaH||204||

saghRutaM lavaNairyuktaM naro~annAvagrahaM pibet|

If patient finds difficulty in evacuation of stools due to hardness in stools then salt mixed *ghrita* should be administered in between the food.

(**Note**:*Lavana rasa* has *vata anulomana* action and also increases secretions, therefore hardness of stool is reduced and stools are easily evacuated) [204]

रौक्ष्यान्मन्दे पिबेत्सर्पिस्तैलं वा दीपनैर्युतम्॥२०५॥

raukṣyānmandē pibētsarpistailaṁ vā dīpanairyutam||205||

raukShyAnmande pibetsarpistailaM vA dIpanairyutam||205||

If agni is suppressed due to *ruksha guna* then either *ghrita* or *taila* fortified with *deepaniya* drugs should be administered [205]

अतिस्नेहात्तु मन्देऽग्नौ चूर्णारिष्टासवा हिताः|

भिन्ने गुदोपलेपात्तु मले तैलसुरासवाः॥२०६॥

atisnēhāttu mandē'gnau cūrṇāriṣṭāsavā hitāḥ|

bhinnē gudōpalēpāttu malē tailasurāsavāḥ||206||

atisnehAttu mande~agnau cUrNAriShTAsavA hitAH|

bhinne gudopalepAttu male tailasurAsavAH||206||

If excessive intake of *sneha* is cause for *agnimandya* then powder preparation, *arishta asava* as mentioned earlier are beneficial; whereas if anal area gets adhered by unformed stools then *taila, sura* and *asava* preparation should be administered [206]

उदावर्तात्तु मन्देऽग्नौ निरूहाः स्नेहबस्तयः|

दोषवृद्ध्या तु मन्देऽग्नौ शुद्धो दोषविधिं चरेत्॥२०७॥

udāvartāttu mandē'gnau nirūhāḥ snēhabastayaḥ|

dōṣavr̥ddhyā tu mandē'gnau śuddhō dōṣavidhiṁ carēt||207||

udAvartAttu mande~agnau nirUhAH snehabastayaH|

doShavRuddhyA tu mande~agnau shuddho doShavidhiM caret||207||

If *udavarta* (mis-peristalsis) is responsible for suppression of agni then *niruha* and *sneha basti* should be administered; whereas if *dosha vriddhi* is the cause for suppression of agni then *shodhana* as per *dosha* is indicated [207]

व्याधियुक्तस्य मन्दे तु सर्पिरेवाग्निदीपनम्|

उपवासाच्च मन्देऽग्नौ यवागूभिः पिबेद्घृतम्॥२०८॥

अन्नावपीडितं बल्यं दीपनं बृंहणं च तत्|

vyādhiyuktasya mandē tu sarpirēvāgnidīpanam|

upavāsācca mandē'gnau yavāgūbhiḥ pibēdgh̥tam||208||

annāvapīḍitaṁ balyaṁ dīpanaṁ bṛṁhaṇaṁ ca tat|

vyAdhiyuktasya mande tu sarpirevAgnidIpanam|

upavAsAcca mande~agnau yavAgUbhiH pibedghRutam||208||

If suppression of agni has taken place due to diseases than *ghrita* is best for *agni deepana* but if fasting is the causes of agni suppression than *yavagu* (gruel) along with *ghrita* should be taken. *Ghrita* when taken in between the meal, it increases the strength, stimulates the digestion and nourishes the body [208]

दीर्घकालप्रसङ्गात्तु क्षामक्षीणकृशान्नरान्||२०९||

प्रसहानां रसैः साम्लैर्भोजयेत् पिशिताशिनाम्|

लघु, तीक्ष्णोष्णशोधित्वाद्दीपयन्त्याशु तेऽनलम्||२१०||

मांसोपचितमांसत्वात्तथाऽऽशुतरबृंहणाः|

dīrghakālaprasaṅgāttu kṣāmakṣīṇakṛśānnarān||209||

prasahānāṁ rasaiḥ sāmlairbhōjayēt piśitāśinām|

laghu, tīkṣṇōṣṇaśōdhitvāddīpayantyāśu tē'nalam||210||

māṁsōpacitamāṁsatvāttathā''śutarabṛṁhaṇāḥ|

annAvapIDitaM balyaM dIpanaM bRuMhaNaM ca tat|

dIrghakAlaprasa~ggAttu kShAmakShINakRushAnnarAn||209||

prasahAnAM rasaiH sAmlairbhojayet pishitAshinAm|

laghu, tIkShNoShNashodhitvAddIpayantyAshu te~analam||210||

mAMsopacitamAMsatvAttathA$_a$ashutarabRuMhaNAH|

If *agnimandya* has been chronic and patient has become indolent, weak and emaciated then soup of *prasaha* group of animals (animals who snatch their food) fortified with *amla* drugs is advised. As this meat soups are light for digestion having penetrating, hot, purifying qualities stimulates the agni. Further as the animals feed on other animals their meat *mamsa* is well nourished and compact therefore causes quick nourishment [209-210]

Factors affecting status of agni

नाभोजनेन कायाग्निर्दीप्यते नातिभोजनात्||२११||

यथा निरिन्धनो वह्निरल्पो वाऽतीन्धनावृतः|

nābhōjanēna kāyāgnirdīpyatē nātibhōjanāt||211||

yathā nirindhanō vahniralpō vā'tīndhanāvṛtaḥ|

nAbhojanena kAyAgnirdIpyate nAtibhojanAt||211||

yathA nirindhano vahniralpo vA~atIndhanAvRutaH|

Fasting or over eating does not stimulate agni, as like fire in environment is extinguished if there is no fuel supply or if excessive fuel covers the agni. [211]

स्नेहान्नविधिभिश्चित्रैश्चूर्णारिष्टसुरासवैः ||२१२||

सम्यक्प्रयुक्तैर्भिषजा बलमग्नेः प्रवर्धते|

यथा हि सारदार्वग्निः स्थिरः सन्तिष्ठते चिरम्||२१३||

snēhānnavidhibhiścitraiścūrṇāriṣṭasurāsavaiḥ [44] ||212||

samyakprayuktairbhiṣajā balāmagnēḥ pravardhatē|

yathā hi sāradārvAgniḥ sthiraḥ santiṣṭhatē ciram||213||

snehAnnavidhibhishcitraishcUrNAriShTasurAsavaiH [44] ||212||

samyakprayuktairbhiShajA balamagneH pravardhate|

yathA hi sAradArvagniH sthiraH santiShThate ciram||213||

Proper intake of *sneha*, followed by eating proper food preparations as well as appropriate use of various *churna, arishtha, sura* and *asava* along with proper medication as per condition, enhances the power of agni similar to the environmental fire which remains stable for long duration when good hard wood catches fire [212-213]

स्नेहान्नविधिभिस्तद्वदन्तरग्निर्भवेत् स्थिरः|

हितं जीर्णे मितं चाश्नंश्चिरमारोग्यमश्नुते||२१४||

अवैषम्येण धातूनामग्निवृद्धौ यतेत ना|

समैर्दोषैः समो मध्ये देहस्योष्माऽग्निसंस्थितः||२१५||

पचत्यन्नं तदारोग्यपुष्ट्यायुर्बलवृद्धये|

दोषैर्मन्दोऽतिवृद्धो वा विषमैर्जनयेद्गदान्||२१६||

वाच्यं मन्दस्य तत्रोक्तमतिवृद्धस्य वक्ष्यते|

snēhānnavidhibhistadvadantarAgnirbhavēt sthiraḥ|

hitaṁ jīrṇē mitaṁ cāśnaṁściramārōgyāmaśnutē||214||

avaiṣamyēṇa dhātūnāmAgnivṛddhau yatēta nā|

sāmairdōṣaiḥ samō madhyē dēhasyōṣmā'gnisaṁsthitaḥ||215||

pacatyannaṁ tadārōgyapuṣṭyāyurbalavṛddhayē|

dōṣairmandō’tivr̥ddhō vā viṣāmairjanayēdgadān||216||

vācyaṁ mandasya tatrōktam ativr̥ddhasya vakṣyatē|

snehAnnavidhibhistadvadantaragnirbhavet sthiraH|

hitaM jIrNe mitaM cAshnaMshciramArogyamashnute||214||

avaiShamyeNa dhAtUnAmagnivRuddhau yateta nA|

samairdoShaiH samo madhye dehasyoShmA~agnisaMsthitaH||215||

pacatyannaM tadArogyapuShTyAyurbalavRuddhaye|

doShairmando~ativRuddho vA viShamairjanayedgadAn||216||

vAcyaM mandasya tatroktamativRuddhasya vakShyate|

Intake of food mixed with *sneha* and as per dietetic rules and regulation stabilizes the digestive power.

Eating wholesome diet in appropriate quantity after previously eaten food is digested helps in maintaining good health for long duration.

A person should workout so that *agni vriddhi* takes place without disturbing the balance of *dhatus*. Such agni digests the food, maintains health and nourishment, promotes longevity and increases strength. The same *dosha* when vitiated causes *mandagni, tikshnagni* and *vishamagni* and such a vitiated agni gives rise to various diseases.

Management of *mandagni* has been explained previously henceforth management of *ativriddha agni* will be explained [214-216]

Samprapti of *atyagni*

नरे क्षीणकफे पित्तं कुपितं मारुतानुगम्||२१७||

स्वोष्मणा पावकस्थाने बलमग्नेः प्रयच्छति|

तदा लब्धबलो देहे विरूक्षे सानिलोऽनलः||२१८||

परिभूय पचत्यन्नं तैक्ष्ण्यादाशु मुहुर्मुहुः|

पक्त्वाऽन्नं स ततो धातूञ्छोणितादीन् पचत्यपि||२१९||

narē kṣīṇakaphē Pittaṁ kupitaṁ mārutānugam||217||

svōṣmaṇā pāvakasthānē balāmagnēḥ prayacchati|

tadā labdhabalō dēhē virūkṣē sānilō’nalaḥ||218||

paribhūya pacatyannaṁ taikṣṇyādāśu muhurmuhuḥ|

paktvā’nnaṁ sa tatō dhātūñchōṇitādīn pacatyapi||219||

nare kShINakaphe pittaM kupitaM mArutAnugam||217||

svoShmaNA pAvakasthAne balamagneH prayacchati|

tadA labdhabalo dehe virUkShe sAnilo~analaH||218||

paribhUya pacatyannaM taikShNyAdAshu muhurmuhuH|

paktvA~annaM sa tato dhAtU~jchoNitAdIn pacatyapi||219||

Person having diminished *kapha*, aggravated *pitta* and associated *vata* leads to increase in the *ushma* of agni resulting in enhancing the capacity and power of agni. In such patient if the body is already undernourished, *vata* increases which further strengths the agni wherein both, together with help of *tikshna guna* digests the food even if taken frequently. After digestion of food, the increased agni starts digesting *rakta*, etc *dhatus* also [217-219]

ततो दौर्बल्यमातङ्कान्मृत्युं चोपनयेन्नरम्|

भुक्तेऽन्ने लभते शान्तिं जीर्णमात्रे प्रताम्यति||२२०||

तृट्श्वासदाहमूर्च्छाद्या व्याधयोऽत्यग्निसम्भवाः|

तमत्यग्निं गुरुस्निग्धशीतैर्मधुरविज्जलैः||२२१||

अन्नपानैर्नयेच्छान्तिं दीप्तमग्निमिवाम्बुभिः|

मुहुर्मुहुरजीर्णेऽपि भोज्यान्यस्योपहारयेत्||२२२||

निरिन्धनोऽन्तरं लब्ध्वा यथैनं न विपादयेत्|

tatō daurbalyamātaṅkānmr̥tyuṁ cōpanayēnnaram|

bhuktē'nnē labhatē śāntiṁ jīrṇamātrē pratāmyati||220||

tr̥ṭśvāsadāhamūrcchādyā vyādhayō'tyAgnisambhavāḥ|

tāmatyāgniṁ gurusnigdhaśītairmadhuravijjalaiḥ||221||

annapānairnayēcchāntiṁ dīptāmAgnimivāmbubhiḥ|

muhurmuhurajīrṇē'pi bhōjyānyasyōpahārayēt||222||

nirindhanō'ntaraṁ labdhvā yathainaṁ na vipādayēt|

tato daurbalyamAta~gkAnmRutyuM copanayennaram|

bhukte~anne labhate shAntiM jIrNamAtre pratAmyati||220||

tRuTshvAsadAhamUrcchAdyA vyAdhayo~atyagnisambhavAH|

tamatyagniM gurusnigdhashItairmadhuravijjalaiH||221||

annapAnairnayecchAntiM dIptamagnimivAmbubhiH|

muhurmuhurajIrNe~api bhojyAnyasyopahArayet||222||

nirindhano~antaraM labdhvA yathainaM na vipAdayet|

Consequently, the patient becomes weak and death may occur due to disease. The patient feels better on consuming the food but feels worn out along with blackouts when food is digested. Morbid thirst, dyspnea, burning sensation, fainting etc are observed in disease caused due to *atyagni*.

Digestive power can be pacified by taking foods and drinks which are heavy to digest, unctuous, cold, sweet and liquid same way as fire is extinguishes by water in nature. The patient should be administered food at regular interval although previously eaten meal is undigested so that *atyagni* due to lack of fuel does not digest the tissues [220-222]

Management of *atyagni*

पायसं कृशरां स्निग्धं पैष्टिकं गुडवैकृतम्||२२३||

अद्यात्तथौदकानूपपिशितानि भृतानि च|

मत्स्यान्विशेषतः श्लक्ष्णान्स्थिरतोयचरांस्तथा||२२४||

आविकं च भृतं मांसमद्यादत्यग्निनाशनम् [४६] |

pāyasaṁ kṛśarāṁ snigdhaṁ paiṣṭikaṁ guḍavaikṛtam||223||

adyāttathaudakānūpapiśitāni bhṛtāni ca|

matsyānviśēṣataḥ ślakṣṇānsthiratōyacarāṁstathā||224||

āvikaṁ ca bhṛtaṁ māṁsāmadyādatyāgnināśanam [46] |

pAyasaM kRusharAM snigdhaM paiShTikaM guDavaikRutam||223||

adyAttathaudakAnUpapishitAni bhRutAni ca|

matsyAnvisheShataH shlakShNAnsthiratoyacarAMstathA||224||

AvikaM ca bhRutaM mAMsamadyAdatyagninAshanam [46] |

Payasa (milk pudding), *krishara* (thick gruel prepared of rice and lentils), *snigdha* (unctuous), *paiṣṭika* (resembling flour paste), various jaggery products, meat of aquatic animals or marshy area especially fish which is mainly in smooth (not salty) and stable water and roasted meat of sheep may be given to pacify the *atyagni* [223-224]

यवागूं समधूच्छिष्टां घृतं वा क्षुधितः पिबेत्||२२५||

गोधूमचूर्णमन्थं वा व्यधयित्वा सिरां पिबेत्|

पयो वा शर्करासर्पिर्जीवनीयौषधैः शृतम्॥२२६॥

yavāgūṁ sāmadhūcchiṣṭāṁ ghṛtaṁ vā kṣudhitaḥ pibēt||225||

gōdhūmacūrṇāmanthaṁ vā vyadhayitvā sirāṁ pibēt|

payō vā śarkarāsarpirjīvanīyauṣadhaiḥ śṛtam||226||

yavAgUM samadhUcchiShTAM ghRutaM vA kShudhitaH pibet||225||

godhUmacUrNamanthaM vA vyadhayitvA sirAM pibet|

payo vA sharkarAsarpirjIvanIyauShadhaiH shRutam||226||

Yavagu (thick gruel) mixed with bee wax or *ghrita* should be given whenever patient feels hungry. *Mantha* prepared from wheat flour or venesection may be advised. Milk medicated with *jeevaniya* group of drugs along with sugar and *ghrita* may be given [225-226]

फलानां तैलयोनीनामुत्क्रुञ्चाश्च [४७] सशर्कराः|

मार्दवं जनयन्त्यग्नेः स्निग्धा मांसरसास्तथा॥२२७॥

phalānāṁ tailayōnīnāmutkruñcāśca [47] saśarkarāḥ|

mārdavaṁ janayantyagnēḥ snigdhā māṁsarasāstathā||227||

phalAnAM tailayonInAmutkru~jcAshca [47] sasharkarAH|

mArdavaM janayantyagneH snigdhA mAMsarasAstathA||227||

Paste of fruits, substances containing oil like *tila* (sesame seeds) with sugar and meat soup with ghee pacifies the agni [227]

पिबेच्छीताम्बुना सर्पिर्मधूच्छिष्टेन संयुतम्॥

गोधूमचूर्णं पयसा ससर्पिष्कं पिबेन्नरः॥२२८॥

आनूपरससिद्धान् वा त्रीन् स्नेहांस्तैलवर्जितान्॥

पयसा सम्मितं [४८] चापि घनं त्रिस्नेहसंयुतम्॥२२९॥

नारिस्तन्येन संयुक्तां पिबेदौदुम्बरीं त्वचम्॥

ताभ्यां वा पायसं सिद्धमद्यादत्यग्निशान्तये॥२३०॥

pibēcchītāmbunā sarpirmadhūcchiṣṭēna saṁyutam|

gōdhūmacūrṇaṁ payasā sasarpiṣkaṁ pibēnnaraḥ||228||

ānūparasasiddhān vā trīn snēhāṁstailavarjitān|

payasā sammitaṁ [48] cāpi ghanaṁ trisnēhasaṁyutam||229||

nāristanyēna saṁyuktāṁ pibēdaudumbarīṁ tvacam|

tābhyāṁ vā pāyasaṁ siddhāmadyādatyāgniśāntayē||230||

pibecchItAmbunA sarpirmadhUcchiShTena saMyutam|

godhUmacUrNaM payasA sasarpiShkaM pibennaraH||228||

AnUparasasiddhAn vA trIn snehAMstailavarjitAn|

payasA sammitaM [48] cApi ghanaM trisnehasaMyutam||229||

nAristanyena saMyuktAM pibedaudumbarIM tvacam|

tAbhyAM vA pAyasaM siddhamadyAdatyagnishAntaye||230||

The patient should take *ghrita* with beeswax along with cold water as *anupana*. Patient may take wheat flour with milk and ghee.

Patient may be advised to take three *sneha* i.e. ghee, abinal fat, bone-marrow fortified with meat soup of animals residing in marshy areas. Milk mixed with wheat flour and curd along with three *sneha* (*ghrita, vasa, majja*) may be given. Bark of *udumbara* mixed with human milk and milk pudding prepared from *udumbara* and human milk helps in pacifying the *atyagni* [228-230]

श्यामात्रिवृद्विपक्वं वा पयो दद्याद्विरेचनम्|

असकृत् पित्तशान्त्यर्थं पायसप्रतिभोजनम्||२३१||

प्रसमीक्ष्य भिषक् प्राज्ञस्तस्मै दद्याद्विधानवित्|

śyāmātrivr̥dvipakvaṁ vā payō dadyādvirēcanam|

asakr̥t Pitta śāntyarthaṁ pāyasapratibhōjanam||231||

prasamīkṣya bhiṣak prājñastasmai dadyādvidhānavit|

shyAmAtrivRudvipakvaM vA payo dadyAdvirecanam|

asakRut pittashAntyarthaM pAyasapratibhojanam||231||

prasamIkShya bhiShak prAj~jastasmai dadyAdvidhAnavit|

Milk medicated with *syama* and *trivritta* may be advised for *virechana* for alleviating the *pitta* followed by diet of milk pudding. Expert physician should follow the line of treatment after proper examination of patient [231]

यत्किञ्चिन्मधुरं मेद्यं श्लेष्मलं गुरुभोजनम्||२३२||

सर्वं तदत्यग्निहितं भुक्त्वा प्रस्वपनं दिवा|

मेद्यान्यन्नानि योऽत्यग्नावप्रतान्तः [४९] समश्नुते||२३३||

न तन्निमित्तं व्यसनं लभते पुष्टिमेव च|

कफे वृद्धे जिते पित्ते मारुते चानलः समः||२३४||

yatkiñcinmadhuraṁ mēdyaṁ ślēṣmalaṁ gurubhōjanam||232||

sarvaṁ tadatyāgnihitaṁ bhuktvā prasvapanaṁ divā|

mēdyānyannāni yō'tyagnāvapratāntaḥ [49] sāmaśnutē||233||

na tannimittaṁ vyasanaṁ labhatē puṣṭimēva ca|

kaphē vr̥ddhē jitē pittē mārutē cānalaḥ sāmaḥ||234||

sāmadhātōḥ pacatyannaṁ puṣṭyāyurbalavr̥ddhayē|

yatki~jcinmadhuraM medyaM shleShmalaM gurubhojanam||232||

sarvaM tadatyagnihitaM bhuktvA prasvapanaM divA|

medyAnyannAni yo~atyagnAvapratAntaH [49] samashnute||233||

na tannimittaM vyasanaM labhate puShTimeva ca|

kaphe vRuddhe jite pitte mArute cAnalaH samaH||234||

samadhAtoH pacatyannaM puShTyAyurbalavRuddhaye|

Foods which are sweet in taste, fatty, increases *kapha* and heavy to digest should be given. All food items are good for *atyagni* and sleeping after meals during day time is beneficial in *atyagni*. Patient who takes fatty diet even though he is not hungry does not succumb to death. If he is suffering from *atyagni* on the other hand such diet pattern is nutritional. Whenever due to medication and diet, *kapha* is increased; it subdues *pitta* and *vata* and normalizes the agni.

When *dhatus* are in equilibrium *anna* gets digested resulting in increase in nutrition, longevity and strength [232-234]

Improper dietary habits

भवन्ति चात्र-

पथ्यापथ्यमिहैकत्र भुक्तं समशनं मतम्||२३५||

विषमं बहु वाऽल्पं वाऽप्यप्राप्तातीतकालयोः|

भुक्तं पूर्वान्नशेषे तु पुनरध्यशनं मतम्||२३६||

त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा|

bhavanti cātra-

pathyāpathyamihaikatra bhuktaṁ sāmaśanaṁ matam||235||

viṣāmaṁ bahu vā'lpaṁ vā'pyaprāptātītakālayōḥ|

bhuktaṁ pūrvānnaśēṣē tu punaradhyaśanaṁ matam||236||

trīṇyapyētāni mr̥tyuṁ vā ghōrān vyādhīnsr̥janti vā|

bhavanti cAtra-

pathyApathyamihaikatra bhuktaM samashanaM matam||235||

viShamaM bahu vA~alpaM vA~apyaprAptAtItakAlayoH|

bhuktaM pUrvAnnasheShe tu punaradhyashanaM matam||236||

trINyapyetAni mRutyuM vA ghorAn vyAdhInsRujanti vA|

Taking of wholesome and unwholesome foods together in diet is known as *samashana*.

Vishamashana is defined as taking food either in excess quantity or very little quantity and also if taken before or after appropriate time.

Adhyashana is having food even though previously eaten food is not yet digested.

All the above three are causes for death or give rise to serious disorders [235-236]

Variation in digestion as per day-night cycle

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||

prātarāśē tvajīrṇē'pi sāyamāśō na duṣyati||237||

divā prabudhyatē'rkēṇa hr̥dayaṁ puṇḍarīkavat|

tasminvibuddhē srōtāṁsi sphuṭatvaṁ yānti sarvaśaḥ||238||

vyāyāmācca vihārācca vikṣiptatvācca cētasaḥ|

na klēdamupagacchanti divā tēnāsya dhātavaḥ||239||

prAtarAshe tvajIrNe~api sAyamAsho na duShyati||237||

divA prabudhyate~arkeNa hRudayaM puNDarIkavat|

tasminvibuddhe srotAMsi sphuTatvaM yAnti sarvashaH||238||

vyAyAmAcca vihArAcca vikShiptatvAcca cetasaH|

na kledamupagacchanti divA tenAsya dhAtavaH||239||

If morning eaten food is undigested and still if anyone takes evening food it may not be more vitiative since in day time all the *srotas* (channels) are dilated and heart is active similar to the lotus which blossoms with sunrise. During daytime, exercise, other physical and mental activities (cause heart to pump blood properly to) prevent the genesis of *kleda* (excess moisture) in various *dhatus* [237-239]

अक्लिन्नेष्वन्नमासिक्तमन्यत्तेषु न दुष्यति|

अविदग्ध इव क्षीरे क्षीरमन्यद्विमिश्रितम्||२४०||

नैव दूष्यति तेनैव समं सम्पद्यते यथा|

aklinnēṣvannamāsiktāmanyattēṣu na duṣyati|

avidagdha iva kṣīrē kṣīrāmanyadvimiśritam||240||

naiva dūṣyati tēnaiva sāmaṁ sampadyatē yathā|

aklinneShvannamAsiktamanyatteShu na duShyati|

avidagdha iva kShIre kShIramanyadvimishritam||240||

naiva dUShyati tenaiva samaM sampadyate yathA|

As unspoiled milk when mixed with fresh milk, the mixture does not get spoiled and will get uniformly mixed, so is the condition when in daytime previously eaten food although not digested still a person can digest another meal [240]

रात्रौ तु हृदये म्लाने संवृतेष्वयनेषु च|

यान्ति कोष्ठे परिक्लेदं संवृते देहधातवः||२४१||

क्लिन्नेष्वन्यदपक्वेषु तेष्वासिक्तं प्रदुष्यति|

विदग्धेषु पयःस्वन्यत् पयस्तप्तमिवार्पितम्||२४२||

नैशेष्वाहारजातेषु नाविपक्वेषु बुद्धिमान्|

तस्मादन्यत्समश्नीयात्पालयिष्यन्बलायुषी||२४३||

rātrau tu hr̥dayē mlānē saṁvr̥tēṣvayanēṣu ca|

yānti kōṣṭhē pariklēdaṁ saṁvr̥tē dēhadhātavaḥ||241||

klinnēṣvanyadapakvēṣu tēṣvāsiktaṁ praduṣyati|

vidagdhēṣu payaḥsvanyat payastaptamivārpitam||242||

naiśēṣvāhārajātēṣu nāvipakvēṣu buddhimān|

tasmādanyatsāmaśnīyātpālayiṣyanbalāyuṣī||243||

rAtrau tu hRudaye mlAne saMvRuteShvayaneShu ca|

yAnti koShThe parikledaM saMvRute dehadhAtavaH||241||

klinneShvanyadapakveShu teShvAsiktaM praduShyati|

vidagdheShu payaHsvanyat payastaptamivArpitam||242||

naisheShvAhArajAteShu nAvipakveShu buddhimAn|

tasmAdanyatsamashnIyAtpAlayiShyanbalAyuShI||243||

In the night, the channels are closed, so is the heart which functions at slow rate as demand is less, the *apakva ahara rasa* increases in viscosity; thus *ama* adheres to the *dhatus* and if another food is taken the indigestion causes more *apakva ahara rasa* causing disease. The condition resembles, wherein uncooked milk mixed with warm milk gets spoiled. Therefore, a wise person should not take meals if food taken at night is not digested; this will surely effect strength and life of a person [241-243]

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 [५३] 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 ślōkāḥ-

antarAgniguṇā dēhaṁ yathā dhārayatē ca saḥ|

yathā’nnaṁ pacyatē yāṁśca yathā’’hāraḥ karōtyapi||244||

yē’gnayō yāṁśca puṣyanti yāvantō yē pacanti yān|

rasādīnāṁ kramōtpattirmalānāṁ tēbhya ēva ca||245||

vr̥ṣyāṇāmāśukr̥ddhēturdhātukālōdbhavakrāmaḥ|

rōgaikadēśakr̥ddhēturantarAgniryathā’dhikaḥ||246||

praduṣyati yathā duṣṭō yān rōgāñjanayatyapi|

Grahaṇī yā yathā [53] yacca Grahaṇī dōṣalakṣaṇam||247||

pūrvarūpaṁ pr̥thak caiva vyañjanaṁ sacikitsitam|

caturvidhasya nirdiṣṭaṁ tathā cāvasthikī kriyā||248||

jāyatē ca yathā’tyAgniryacca tasya cikitsitam|

uktavāniha tat sarvaṁ Grahaṇī dōṣakē muniḥ||249||

tatra shlokAH-

antaragniguNA dehaM yathA dhArayate ca saH|

yathA~annaM pacyate yAMshca yathA$_a$ahAraH karotyapi||244||

ye~agnayo yAMshca puShyanti yAvanto ye pacanti yAn|

rasAdInAM kramotpattirmalAnAM tebhya eva ca||245||

vRuShyANAmAshukRuddheturdhAtukAlodbhavakramaH|

rogaikadeshakRuddheturantaragniryathA~adhikaH||246||

praduShyati yathA duShTo yAn rogA~jjanayatyapi|

grahaNI yA yathA [53] yacca grahaNIdoShalakShaNam||247||

pUrvarUpaM pRuthak caiva vya~jjanaM sacikitsitam|

caturvidhasya nirdiShTaM tathA cAvasthikI kriyA||248||

jAyate ca yathA~atyagniryacca tasya cikitsitam|

uktavAniha tat sarvaM grahaNIdoShake muniH||249||

To conclude, this chapter has addressed the following points:

1. Qualities of *antaragni*,
2. Manner in which agni does *dharana* (sustenance) of the body,
3. Manner in which food is digested,
4. How digested food functions?
5. How different types of agni does nutrition after digesting the fuel?

6. Development of *rasadi dhatus* and their associated waste products after digestions at *dhatu* level (tissue level)
7. How aphrodisiacs act instantly and time taken for the *dhatu* formation and order of development?
8. Reason why diseases are located in one part of the body and role of *antaragni* in disease formation,
9. Diseases caused by abnormal agni
10. Definition of *grahani* and sign and symptoms of *grahani dosha*,
11. Premonitory symptoms along with four types of *grahani dosha* their signs and symptoms with treatment as per various condition,
12. How condition of *atyagni* is generated and its treatment. [244-249]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने

ग्रहणीचिकित्सितं नाम पञ्चदशोऽध्यायः||१५||

ityAgnivēśakr̥tē tantrē'prāptē dr̥ḍhabalasampūritē cikitsāsthānē

Grahaṇī cikitsitaṁ nāma pañcadaśō'dhyāyaḥ||15||

ityagniveshakRute tantre~aprApte dRuDhabalasampUrite cikitsAsthAne

grahaNIcikitsitaM nAma pa$_{jcadasho}$adhyAyaH||15||

Herewith, fifteenth chapter related to Grahani Chikitsa which was unavailable as part of Chikitsa Sthana of Agnivesha Tantra supplemented by Dridhabala has been completed (15).

Tattva Vimarsha (Fundamental Principles)

- *Dehagni* (all the entities in the body that are responsible for digestion and metabolism) is the fundamental causative agent for longevity, normal complexion, normal strength, good health, motivation, normal growth, normal luster, normal *ojas*, normal body temperature and various other forms of agni. Even the existence of an individual is said to be because of *dehagni* (3).
- When the agni stops functioning, the individual dies; if the agni functions normally, the individual can lead a healthy and long life. Similarly, if the agni becomes abnormal, the individual suffers from various diseases; and hence, the agni is said to be the root cause of health and longevity (4).
- Normal functioning of agni is essential to make the consumed food capable of nourishing the body tissues and of promoting the *ojas* (vital essence), strength, complexion etc. In the absence of normal digestion (and metabolism), the normal body tissues such as *rasa* cannot be formed nor nourished (5).
- *Vata dosha*, specifically *prana vata* and *samana vata* play significant role in process of digestion and metabolism.
- Three *doshas* are produced in three consequent stages of digestion after consumption of food. *Kapha* is produced in first stage of *madhura avasthapaka*;

pitta in second stage of *amla avasthapaka* and *vata* is produced in third stage of *katu avasthapaka*. The site of production and time of production of *dosha* is in sequence as the process of digestion proceeds. Increase or decrease in quantity of *dosha* depends upon similarity or dis-similarity of basic composition of food consumed.

- The first phase of digestion is carried out by *jatharagni*, second phase by *bhutagni* and third phase by *dhatvagni*. These are different levels of action of agni where various digestive and metabolic processes take place.
- During the processing by *dhatvagni, stanya* (breast milk) and the menstrual blood are derived after *rasa*. *Kandara* (tendon) and *sira*(vein) are derived after *rakta*. *Vasa*(fat) and the six layers of *tvacha* (skin) are derived after *mamsa* (muscle) and *snayu*(ligament) are derived after *medas* (adipose tissue) (17).
- The feces and the urine are the *kitta* (non-nutrient portion/waste portion/byproduct) of ingested food. The *kiṭṭa* of *rasa* is *mala-kapha* (excretions). *Mala-pitta* (bile pigment) is the *kitta* of *rakta*. *Kha-mala* (the wastes accumulated in the hollow structures of the body such as external ears and nostrils) are the *kitta* of *mamsa*. *Sweda* (sweat) is the *mala* of *medas*. *Kesha* (hairs on the head) and *loma* (body hair) are the *mala* of *asthi*. The *mala* of *[majja]]* is the oily excretion of the eye and the skin (sebum). Thus, the *dhatus* continuously undergo two kinds of transformation: *prasada* (nutrient portion) and *kitta* (non-nutrient portion). This entire sequence of transformation and metabolism of *dhatu* is thus inter dependent (18-19½).
- Disorders of various factors mentioned above shall be treated after considering the original *dhatu* from which the factor is derived.
- *Vyana vata* forcefully propels the *rasa dhatu* out of the heart and spreads it all over the body simultaneously, continuously and for the entire life (36).
- Disease is produced only at the site of abnormality of body systems.
- Life and strength of an individual depends on agni hence one should take utmost care to maintain the agni by providing fuel in the form of food and drinks which should be taken as per the rules mentioned. (40)
- If the rules of diet and dietary habits are not followed due to greed, then disease of *grahani* occurs.
- The *anna-visha* (toxins) produced due to improper digestion and metabolism causes diseases at the sites of affliction.
- The *vishamagni* (improper agni) causes irregularity in digestion and therefore defective formation of *dhatu* takes place. Whereas, *teekshnagni* (excessive agni) when associated with little quantity of fuel (in the form of food) causes depletion of *dhatu* (tissue elements) (50).
- The digestive disorder of *grahani* can lead to secondary disorders related with other body systems along with digestive system.
- *Grahani* disease is classified into four types viz *vataja, pittaja, kaphaja* and *sannipataja* depending upon the dominance of *dosha* and on the basis of the classification, etiological factors, symptoms and signs are varied.

- When the *doshas* are located in *grahani* and are associated with incomplete digested food then *vamana* (emetic therapy) is advised.
- If the *ama* is in *pakvashaya* and in *anutklishta* (stuck, not ready to come out) condition, then *stravana* (increasing secretion) with *deepana dravyas* should be administered.
- If *ama* gets absorbed along with *rasa dhatu* and if it pervades throughout the body then *langhana* and *pachana* should be advised.
- Various purification procedures are advised as per the state of *dosha* aggravation and site of affliction in disease. Ghee processed with digestive stimulant drugs,sour media like buttermilk is advised.
- Patient should be evaluated for *amadosha* whether *samata* or *niramta* is present or not and then appropriately treated with *pachana* etc. treatment (95).
- Buttermilk due to its *deepana, grahi* (substances which increases appetite and digestive power and absorb fluid from the stool) and easy to digest actions is very useful in *grahanidosha*.
- *Vata* dominant *grahani* shall be treated with *basti, virechana* and unctuous preparations.
- If *pitta* is dominant in its own place then *virechana* or *vamana* should be administered for removal of *pitta* (122).
- In *kaphaja grahani*, *vamana* and then drugs having *katu, amla, lavana, kshara* and *tikta rasa* shall be administered to increase agni (digestive power) (141).
- In *tridoshaja grahani*, Panchakarma should be carried out as per predominance of *dosha*. Various ghee, *kshara*, *asava* and *arishta* preparation useful in stimulation of agni should be administered.
- *Sneha* is the best among the *deepana dravya* which helps in stimulating the inefficient agni (201)
- Fasting or over eating doesn't stimulate agni. Proper intake of *sneha*, followed by eating proper food preparations as well as appropriate use of various *churna, arishta, sura* and *asava* along with proper medication as per condition, enhances the power of agni.
- *Atyagni* is caused by diminished *kapha*, aggravated *pitta* and associated *vata*. This leads to emaciation if proper food is not consumed. Excessively increased digestive power can be pacified by taking foods and drinks which are heavy to digest, unctuous, cold, sweet and liquid.
- *Samashana* is taking wholesome and unwholesome foods together in diet. *Vishamashana* is taking food either in excess quantity or very little quantity and also if taken before or after appropriate time. *Adhyashana* is having food even though previously eaten food is not yet digested. All the above three are causes for death or give rise to serious disorders (235-236).
- If morning eaten food is undigested and still if anyone takes evening food, it may not be more vitiative since in day time all the *srotas* (channels) are dilated and heart is active similar to the lotus which blossoms with sunrise. During daytime, exercise, other physical and mental activities (cause heart to pump blood

properly to) prevent the genesis of *kleda* (excess moisture) in various *dhatus*. In the night, the channels are closed, so is the heart which functions at slow rate as demand is less, the *apakva ahara rasa* increases in viscosity; thus *ama* adheres to the *dhatus* and if another food is taken in the morning the indigestion causes more *apakva ahara rasa* causing disease.

Vidhi Vimarsha (Applied Inferences)

Importance of agni

The functions of gut are vital for maintenance and preservation of health. *Grahani* is the seat of *jatharagni*, which is the initiator of digestive process and strengthens the other 12 *agnis*. *Jatharagni* transforms food into biological substance (*ahara rasa*) which is further trifurcated into *madhura, amla* and *katu avastha paka* which gets transformed into three biological energies *kapha, pitta* and *vata* respectively. From the physiological point of view, the *jatharagni* or the active form of *pachaka pitta* is responsible for the digestion of all kinds of foods in the gut. Therefore, this should include all amylolytic, proteolytic and lipolytic enzymes secreted by various kinds of exocrine glands in the gut, which actually cause digestion, i.e., breaking down of different macromolecules into their constituent units.

There are five *bhutagnis* and their function is to metabolize *panchabhautic* components of the food that are homologous to them in their composition. For instance, *bhauma agni* acts on the component that is *bhauma* or *parthiva* in its composition. *Bhutagnis* act on the products of digestion (*jatharagni paka*), hence, must be acting after the absorption of the nutrients, but before the action of *dhatvagni*. The major site where the absorbed nutrients undergo biochemical transformation is in the liver, which plays an important role in metabolism, wherein several processes such as trans-amination, de-amination, beta-oxidation of fatty acids, glycolysis etc. take place. Therefore, the overall intermediary metabolism (involving fats, carbohydrates and proteins) can be understood as the functioning of the *bhutagni*.

Dhatvagni acts at tissue-level (in fact, at cellular level) upon the products of *bhutagni paka* and are responsible for the building of the respective *dhatus*. In other words, the bio-energetic processes of a cell seem to be under the regulation of *dhatvagni*. For instance, the common product of intermediary metabolism (involving fats, carbohydrates and proteins) is Acetyl-Co-A, which enters into Kreb's cycle in the mitochondria of a cell. This is followed by electron transfer and oxidative phosphorylation. [51] It is interesting to note that the Kreb's cycle is also known as the 'final common pathway' in the process of catabolism of carbohydrates, proteins and fats. However, for the entry of amino acids, glucose and fatty acids into the cell, certain other factors such as hormones too are needed. For instance, insulin promotes the transportation of glucose, amino acids and

[51] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

fatty acids into the cell. Therefore, all these hormones (such as insulin, growth hormone, thyroid hormones, testosterone etc.) that promote the transportation of various nutrients into the cells, along with the enzymes participating in the Kreb's cycle are to be included under the term *dhatvagni*.

Thus, the three major stages of the catabolism (involving fats, carbohydrates and proteins) i.e. digestion, intermediary metabolism and Kreb's cycle - seem to represent the three sets of *agnis,* viz., *jatharagni, bhutagni* and *dhatvagni* respectively.

Role of *vata* in digestion

Samana vayu separates nutritive (*prasad*) and waste (*kitta*) part from *ahara rasa*. Nutritive part is circulated to entire body after absorption through *rasayini* (villi) by *vyana vayu*. Waste part is excreted as feces, urine and sweat through their excretory channels by *apana vata*. Absorbed nutritive substances circulate all over the body through seven specific micro channels of each of the seven *dhatus*.

Dhatvagni

Each *dhatu* has its own transforming agni and *srotas*. *Srotas* or micro channels have two functions of carrying and transforming the tissues with the help of their specific *dhatvagni*. Five *bhutagnis*, one for each *mahabhuta*, transform five *bhautic* elements into the body tissues and organs. Seven *dhatvagni* or tissue transformers, form the tissue elements of seven *dhatus* by their needed nutrients. After formation of *[[/dhatu]*,*the_microchannels_permeates_them_into_the_organs_for_functioning._During_this_transformation_process,upadhatu*_or_subtissues_and_*dhatumala*_or_waste_products_are_formed._*Updhatus*_of_*[[rasa_dhatu|dhatu]*, the microchannels permeates them into the organs for functioning. During this transformation process, *upadhatu* or subtissues and *dhatumala* or waste products are formed. *Updhatus* of *rasa dhatu* is breast milk; menstrual blood is *upadhatu* of *rakta*; tendons and six layers of skin are *upadhatu* of *mamsa dhatu* etc.

Apart from digestion, the gut performs various other significant functions as well. The gut has its own protective mechanism in the form of gut-associated lymphoid tissue, which prevents the entry of pathogens into the bloodstream. The micro-biota in the gut serves vital functions related to various aspects of health. The enteric nervous system of the gut has its own functional significance and has been proven to be very closely associated with the central nervous system functions. The gut secretes several hormone-like substances that are helpful in regulating long-term energy balance. All the factors mentioned are either directly or indirectly dependent on these functional

domains of the gut. [52] [53] Other forms of agni in this context are indicative of *bhutagni* and *dhatvagni*, which in turn, are functionally dependent on *jatharagni*. *Prana* in this context may stand for all types of *vata* as well.

Three stages of digestion

There are three stages of digestion in the gut. The first stage (*madhura*) takes place in the upper gastro-intestinal tract, i.e., inside the esophagus and stomach; the second stage (*amla*) takes place in the middle portion of the gut, i.e., in the small intestine; and the last stage (*katu*) takes place in the colon.

The froth-like *kapha* seems to be the thick mucus that covers the entire stomach, providing a protective coating that prevents the gastric mucosa being digested and damaged due to the acid-pepsin mixture.

Accha pitta is 'liquid' in nature, released in the duodenum and can be correlated with bile.

Pachaka pitta has the functional site between *amashaya* (stomach) and *pakvashaya* (colon), which is indicative of small intestine. It is composed of five *mahabhutas* but the *agni mahabhuta* is predominant; and hence, it becomes devoid of fluidity and therefore is also known as agni. It splits the food into sāra (nutritive) and *kitta* (non-nutritive) portions.[54]

Sara of the food is the minutest fraction (*parama sukshma*). This portion reaches the heart in the form of *ahara rasa*. From the heart, it then gets re-distributed into 24 pulsatile vessels to be carried into the whole body.[55]

The portion that reaches the colon is the one that is designated as *kitta*. During the third stage of digestion, there occurs the solidification of fecal matter and formation of certain

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[52] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[53] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[54] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[55] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

pungent gases such as ammonia, methane, hydrogen sulfide etc. The term *pakva* in this context indicates *pakva mala*; not *pakva ahara* (Verse 9-11).

Formation of the seven *dhatus*

Rasa, rakta, mamsa, meda, asthi, majja and *shukra* are the seven fundamental entities that sustain the human body. These can be called 'tissues' for the sake of convenience, though some of them are not tissues in a strict sense. It will be pertinent to look into these individual entities at this stage to understand what they really are in terms of anatomy.[56]

Rasa: A colorless fluid that gets ejected out of the heart and nourishes the entire body.

Rakta: The red colored fraction that is formed in liver and spleen after the action of *ranjaka pitta* on *rasa*. It is essential for life and its function is to supply the life principle (*jeeva*).

Rasa and *rakta* together form what is generally known as blood: *rakta* being the red fraction (red blood corpuscles) and *rasa* being the colorless fluid (plasma).

Mamsa: The correct translation of this term would be 'flesh'. Flesh generally means all kinds of muscles and also the parenchyma of the different viscera such as thyroid, liver, spleen, kidneys etc.

Medas: This generally stands for fatty tissue, however, it is to be noted that it is of two types: *Baddha* (bound, stable, fixed, stored) and *abaddha* (free, unbound). The *baddha* form, therefore, must include the stored fat in the form of adipose tissue; and the *abaddha* form must include the circulating lipids such as cholesterol, LDL, HDL etc.

Asthi: Though the term *asthi* generally stands for bony tissue, it may in some contexts, include all such relatively hard structures that resist easy decaying, viz., teeth, nails and hair.

Majja: Generally, the substance that fills all the bony cavities is called *majja*. However, the brain substance that fills the cranial cavity too, must be included in *majja*. Therefore, *majja* is of two types: *asthigata* (bony) and *mastakagata* (cranial).

Shukra: The term *shukra* has been described to be of two forms in Ayurveda textbooks:

1. The one that is ejaculated during the process of mating, which is responsible for fertilization of ovum and thus embryogenesis.
2. The one that is formed from *majja* (the tissue that fills the bony cavities) which in turn circulates all over the body both in males and females. Reproduction is the function of this second form of *shukra* too. Therefore, on careful examination, it

[56] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

seems that the first form of *shukra* stands for the semen in general and for sperms in particular; and, the second form of *shukra* stands for hypothalamo-pituitary-gonadal axis of hormones that circulate all over the body.

The process of nourishment of *dhatu*

The process of nourishment of *dhatus* is explained by three analogies: *Ksheera-dadhi* (milk curdling analogy), *khalekapota* (analogy of pigeons picking up the choicest grains) and *kedari-kulya* (irrigation analogy).

Ksheera-dadhi nyaya (milk curdling analogy)

According to this analogy, the nourishment of a *dhatu* takes place according to the rule of conversion (of one substance into another). Just as the milk is converted into different forms (from milk to curd, curd to butter, butter to ghee) successively, the preceding *dhatu* too is converted into the next one. The sequence of this conversion is as follows: *rasa, rakta, mamsa, meda, asthi, majja* and *shukra* in the same order.

The transformation of various substances that takes place due to various biochemical reactions could be one way of understanding this analogy. For instance, the process of glycolysis involves different enzymes acting on different substrates at different steps and converting them from one to another. The ability of one kind of stem cell derived from one tissue in giving rise to different forms of cell types of different tissues is known. The response of mesenchymal stem cells to certain stimuli such as hypoxia in the form of migration and tissue regeneration is also known, which can further support this analogy.

Khalekapota nyaya (analogy of pigeons picking up the choicest grains)

According to this analogy, the nourishment of different *dhatus* takes place according to the rule of selectivity. Just as the pigeons coming from far off places, picking up the grains of their choice from the granary (a storehouse for thrashed grain, *khala*) and flying back to their destination, the different *dhatus* too, pick up the required nourishment from the common nutrient pool known as *rasa*. The *dhatu* that is situated nearer to *rasa* is nourished first and the remaining later, just as the pigeon from a nearer place gets a chance to pick up grains quickly in the given analogy.

In this analogy, the choice that the pigeons have in picking up the grain (selectivity) and the energy they spend in the process of obtaining grains (actively) are the vital features. The tissue metabolism can influence the extent of vasodilatation and thus its own perfusion. This is known as auto-regulation of blood supply. Similarly, the specific kind of tissue has affinity for specific nutrient and other substances. For example, the calcium gets deposited normally in bones, but not in the mucous membranes. Similarly, vitamin B-12 is stored in liver and not in other tissues.

Kedari-kulya nyaya (analogy of irrigation)

According to this analogy, the nourishment of *dhatu* takes place according to the rule of irrigation. Just as the *kulyas* (small canals / trenches / channels) receive water from the *kedarika* (the bigger water reservoir) and then irrigate the nearest field first, the *rasa* too, nourishes the *dhatus* in a sequential fashion depending on the location of the *dhatu*.

The anatomical location of a cell in the body can influence the amount of perfusion it receives. For instance, the apical regions of the lungs are less perfused than the other areas of the lung, and hence, are susceptible to be affected in some infectious conditions such as tuberculosis. Similarly, the hepatocytes that surround the central vein in a hepatic lobule are more susceptible to hypoxic injury than those situated in the periphery. Sub-endocardial region of the heart is, in the same manner, is more susceptible to ischemia than the epicardial region.

Another important feature to be noted in this analogy is the passive flow of water from higher altitude to lower altitude, where no external energy is spent. This is in contrast to the pigeons expending their energy to pick up the grains of their choice actively. It is interesting to note the process of transportation of substances across the cell membrane, which has been divided into two major types: active transport and passive transport (Verse-16).

Bilirubin is a metabolic byproduct of heme portion of the hemoglobin. This is secreted into bile juice in the liver which is in turn released during the process of digestion. Features of pitta *vriddhi* therefore, are yellowish discoloration of sclera, skin, urine and feces. Mucous is rich in water that is derived from extracellular fluid while it is being formed. The cerumen, sebum, and other similar external secretions perform some functions such as providing a waxy protective layer. Sweat and urine share similarities in function as well as composition. Therefore, *vrikka* mentioned as the site of origin of *medavaha srotas* makes sense when one considers *sweda* as the *mala* of *meda*. Hair and bones share similarity when it comes to the power to resist easy biodegradation. They also grow weaker in old age. Therefore, hair are the *mala* of *asthi* (Verse 19).

Circulating provoked *dosha* settles in a tissue whose channels are defective (*kha-vaigunya*) and perfuce the lesion. This pathogenesis has been compared with rain production. The obstruction to the moving *rasa* by the abnormality of *srotas,* results in causation of disease, just as the obstruction to the cloud laden monsoon winds by the tall mountains results in the causation of rainfall (Verse 37).

Causes of *grahani* disorder

Abhojana (starvation) leads to increase in *vata* and in turn *agnimandya*.[Cha. Sa. Vimana Sthana 2/7] Starvation and protein malnutrition disrupts the normal indigenous gastrointestinal tract micro-flora and impairs host antibacterial defenses. Both starvation and protein malnutrition increases the cecal levels of gram negative enteric bacilli and decrease the level of lactobacillus and promote growth of anaerobes that in turn disturb the gut flora. Gut flora also known as gut microbiome has a unique role in digestion and

absorption. Once the gut microbiome gets vitiated it leads to indigestion and malabsorption.

Atibhojana (excessive intake) causes provocation of all the *dosha* and thereby causing *agnimandya*. Protein rich diet or fat laden diet or excessive diet takes longer time for emptying of stomach. Longer stay of food explains increase of acidic pH. Therefore, whenever such chyme enters the duodenum the liver and pancreas need to increase secretion of alkali pH. Repeated, such dietary habits lead to indigestion. Further increase of alkali pH causes reduced transit time in small intestine leading to the symptoms like diarrhea. Diet which is *atiguru* (heavy) and indulging *vishamashana*(irregular food habit) will have similar effect. *Atiruksha ahara* or diet has low protein value. Protein malnutrition leads to decrease of enzyme secretion as proteins are the building blocks of enzymes. *Asatmya desha, kala, ritu* only explain the dietary changes which dramatically alter the balance of bacteria in the gut on daily basis. Research shows that these fluctuations could lead to various digestive and absorptive problems. *Dushita bhojana* or contaminated food reacts directly with intestinal flora disturbing their quantitative and qualitative growth causing indigestion. Intake of unctuous substances in *sama pitta* condition leads to *grahani dosha* and various other disorders.[Cha. Sa. Sutra Sthana 13/76] Emaciation due to disease also has its own impact on digestion. *Mandagni* is a causative factor for all diseases but if patient continuously indulges in *apathya* then complications may increase or the prognosis turns bad.

Suppression of manifested natural urges may have impact on nervous system resulting in effect either on enzymatic secretion or on the hormonal secretion. These factors have role in digestion and absorption as may be understood in case of *adhovata* (accumulation of *vata* in rectum and pelvic region) and *purisha vegadharana* (suppression of urge of defecation), wherein regular urge suppression disturbs the intestinal pro-kinetic movement.[Cha. Sa. Sutra Sthana 7/ 6,8,12] Disturbed pro-kinesia increases the transit time leading to the change in pH which further has its impact on electrolytes and enzymatic secretion leading to reduced digestive power (*agnimandya*).

Further *kshudha vegadharana* (avoiding sense of hunger) effect will be similar to *abhojana* (not eating). It may also be noted that repeated *kshudha vegadharana* leads to atrophy of the stomach which further weakens the perception of hunger which is controlled by the percentage of the stomach that remains empty similar to the explanation given by Charak that excessive fasting leads to diminution in agni.[Cha.Sa. Sutra Sthana 22/37] *Trishna vegadharana* (avoiding thirst) leads to reduced fluid balance in the body.

Nearly seven liters of water is secreted during various gastrointestinal secretions. Reduced water intake in long term will reduce gastrointestinal secretion leading to impaired digestion.

Abnormal digestion is from faulty food habits and unwholesome diet, that causes *jatharagni dushti* or vitiation of digestive power. The improperly digested food turns into toxic substance called aamavisha, basic cause of most diseases. If *amavisha*

associates with any balanced *dosha* or healthy *dhatu*, they turn pathogenic. *Grahanidosha* is an important example of *amavisha* and *agnidushti*.

Grahanidosha is of four types. It starts with inflammation of elementary canal at different places and is called by different names e.g gastritis, duodenitis and colitis. In the second stage erosions and ulcers develop. In third stage mental symptoms like anxiety, illusions, fear, and IBS like symptoms. Fourth stage is *sannipatic* with clinical features resembling ulcerative colitis.

Treatment of *grahanidosha* is to enhance *jatharagni, bhutagni* and *dhatvagni* which encompasses the whole digestive process. Food and drinks are also medicated depending upon the patient and the stage of disease, for extended period of time.

Effect on immunity

Prayatna (effort), *urja* (energy) and *bala* (strength) are the role played by *vata, pitta* and *kapha* in building up of immunity. When the *dosha* gets vitiated *prayatna, urja* and *bala* are hampered leading to suppression of immunity.

Exogenous and endogenous factors vitiate the doṣha which when associated with ama produce either local or systemic disorders.

Tridosha play role in impairing immunity and depending on the dominance of a particular *dosha* they are classified as *vataja, pittaka* and *kaphaja* disorders.[Cha.Sa. Sutra Sthana 28/7]

Equilibrium of agni

Agni should be associated with balance of *vata, pitta* and *kapha* or *samagni*. Digestive enzyme secretion is controlled by sympathetic and parasympathetic nerve supply. *Samagni* may be compared with balanced state of sympathetic/ parasympathetic activity which explains the role of balanced or *samana vata*. It may also be noted that *prana vata* and *apana vata* also have impact on balancing the normal status of agni.

Acidic and alkaline pH of digestive secretions explains the balanced *pitta*. Modern science explains specific range of pH of digestive secretions e.g. pancreatic juice has pH in range of 7.1 – 8.2 that buffers acidic gastric juice in chyme, stops the action of pepsin from the stomach and creates proper pH for action of digestive enzymes in small intestine. Specific pH of gastric juice is essential to convert pepsinogen into pepsin, an active form of proteolytic enzyme thus improper pH will cause variation in digestion.

Mucosal resistance explains role of *kapha* in maintaining *samagni*. Intact mucosal lining is present in stomach and small intestine. Breach in mucosal lining causes gastritis, burning sensation etc whereas increased size of mucosal cells alters the pH thereby a balanced *kapha* plays essential role in *samagni*. Role of prostaglandins to maintain gastric mucosal resistance to prevent the action of HCl in gastric mucosa is to be considered as part of *kledaka kapha* as sodium bicarbonate and mucus is secreted by

prostaglandins. Drugs which inhibit prostaglandins e.g. aspirin, impairs gastric mucosal barriers leading to gastritis, duodenitis and peptic ulcers.

Clinical features

Arochaka (aversion to food), *vairasya* (distaste), *praseka* (excessive salivation) are general gastrointestinal manifestations of indigestion. *Tamaka* or blackout occurs due to nutritional deficiency. Mal-absorption causes diarrhea which leads to decrease in circulating liquid, a cause of hypo-tension a reason for blackout. Impaired absorption of iron, folate, vit. B12 leads to anemia which may be the cause for blackout (*tamakanvitah*). Resulting anemia and electrolyte depletion (particularly K+) leads to weakness.

1. Peripheral neuropathy due to Vit. B12 and thiamine deficiency
2. Dermatitis due to deficiency of Vit. A, Zinc and essential fatty acid
3. Night Blindness/Xeropthalmia due to Vit A mal-absorption.
4. Bleeding due to Vit K malabsorption and hypo prothrombinemia
5. Anemia impaired absorption of iron, folate, and vitamin B12
6. Amenorrhea, decreased libido due to protein depletion decreased calories and secondary hypo-pituitarism.
7. Tetany, paresthesia due to calcium and magnesium mal-absorption
8. Glossitis, cheilosis, stomatitis due to deficiency of iron, Vit B12, folate and Vit A (Verse 52-54).

Spices are basically a combination of acids. When too much of these acids are introduced in gastrointestinal tract which has its own acidic contents it starts damaging the mucosal lining of walls of gastrointestinal tract. It also reduces the pH thus activation of enzyme is hampered leading to indigestion.

Etiological factors as mentioned in the text have impact mainly on the neural stimulation of digestive secretions affecting the flow of gastrointestinal secretions into the gastrointestinal tract thereby hampering the digestion.

Hence it is explained that aggravated *vata* encompasses the agni. Altered canalicular functions hampers digestion, easily understood in primary biliary cirrhosis wherein biliary secretion is restricted. Atrophy of gastric mucosa reduces HCl secretion causing indigestion. The gastric gland contains three types of exocrine gland cells that secrete their products into stomach lumen.*Srotasam kharatvam* (hardness in channels) quality of *tikta rasa* destroys the exocrine gland cell reducing their secretions. Gastric glands include a type of enteroendocrine cell, the G cell which is located mainly in the pyloric antrum and secretes the hormone gastrin into the blood stream which stimulates parietal cells to secrete HCl and chief cells to secrete pepsinogen, it also contracts the lower esophageal sphincter, increases motility of the stomach and relaxes pyloric sphincter.

G cells when get destroyed the above action of *kapha*, in turn, agni is hampered so also contraction and relaxation karma of *vata* is vitiated.

Further *kashaya rasa* reduces peristaltic movements called as mixing waves which reduces the maceration and mixing of food with secretions of gastric glands, thus improper chyme is formed. Deficiency of gastrointestinal secretions due to damage to the glands or canaliculi or intestine may be mostly considered as having vataja origin. Loss of *pravartana karma* is to be understood where the transport of secretions is hampered (except in obstructive pathology where *kapha* to be considered). Hartnup's syndrome a defect in neutral amino acid transport and cystinuria a defect in dibasic amino acid transport explain the rare genetic disorders (*Bija Dusti*) involved in protein digestion absorption.

Further due to *vata prakopa*, intestinal activity is increased which is manifested as malabsorption. For e.g. lactose intolerance is related to rate of gastric emptying. Symptoms are more likely when gastric emptying is rapid than when gastric emptying is slower. Therefore it is more likely that skim milk will be associated with symptoms of lactose intolerance than with whole milk as rate of gastric emptying is more rapid in skim milk. Milk proteins, particularly caseins have appropriate amino acids composition for growth and development of young.

Caseins are highly digestible in intestine and high quality source of amino acids. Most of whey proteins are relatively less digestible in intestine, although all of them are digested to some degree. When substantial whey proteins are not digested fully, some of intact protein may stimulate a localized intestinal or systemic immune response this is due to beta lactoglobullin referred to milk protein allergy. Similarly, diarrhea observed following subtotal gastrectomy is often a result of lactose intolerance as gastric emptying is accelerated in patients with gastrojejunostomy, rapid small intestinal transit time develops symptoms of lactose intolerance.

Kanthasya-shosah (dryness of mouth also known as xerostomia) occurs due to diminish salivary gland secretion.

Primary cause being fluid loss through diarrhea secondarily it may be association of Sjogren's syndrome with autoimmune disease like primary biliary cirrhosis ~ a secondary Sjogrens syndrome. In this syndrome involvement of other exocrine glands occur leading to diminished secretion of exocrine glands of the gastrointestinal tract, leading to esophageal mucosal atrophy, atrophic gastritis and subclinical pancreatitis.

Increased appetite (*Kshudha*) is seen because of a negative feedback due to malabsorption or it may be understood under *rasasheshajeerna*.

Trishna is manifested due to increased *ruksha guna* of *vata* and decreased *jaladi ansha* due to diarrhea and low fluid intake.

Timira (blurred vision) results from vitamin A malabsorption and anemia.

Tinnitus is a symptom also found in *Pandu* (anemia)[Cha. Sa. Chikitsa Sthana 15/61], which is observed due to malabsorption of essential elements like vitamin B12.

Pain in flanks, thigh, pelvis, cervical area occurs due to calcium and Vitamin D malabsorption. Pain is also contributed by protein deficiency due to low nutritional diet, osteoporosis, anemia and decrease lactic acid neutralization due to reduce peripheral circulation.

Whipple's disease is chronic multisystem disease associated with diarrhea, steatorrhea, weight loss, arthralgia and CNS and cardiac problems caused due to tropheryma whipple.

Hritpeedha is chest discomfort or chest pain which may be resultant of anemia but most probably due to gastro-esophageal reflux disease.

Malabsorption may be for single entity or for various minerals and vitamins and may lead to emaciation and weakness.

Vairasyam (distaste) is probably because of taste projections to the hypothalamus and limbic system, there is a strong link between the taste and pleasant and unpleasant emotions. *Parikartika* (cutting pain) is due to *shushka-mala pravritti* (pellet stools) which causes pressure and rupture of anal-mucosal lining that may lead to cutting pain.

Craving for all types of food (*griddhih sarvarasanam*) is seen due to malabsorption of various elements, mineral and vitamins causing deficiency of the essential requirements of elements. The negative feedback system creates the craving for essential elements which is presented in the form of craving for all six *rasa*. *Rasa* should be understood for food which will fulfill the requirements.

Mood disorders are observed due to depletion of essential vitamins, mineral and other elements. Electrolyte difference creates confusion which may be the cause for *mano avasada*.

Bloating of abdomen is manifested while digestion is in process or after digestion is completed because of indigestion that causes abnormal growth of gut microbiome. Bacterial fermentation of unabsorbed carbohydrates leads to flatus. Carbohydrates metabolism occurs in small and large intestine therefore the symptom occurs during *Jeerne jeeryati chadhmanam* i.e. during and after the process of digestion. Once the patient takes food, circulation towards stomach is increased and digestive activity in the colon is reduced thus carbohydrate metabolism is depressed reducing the formation of flatus in rectum thereby reducing the bloating of abdomen.

Patient doubts as if he may be suffering from following of the disorders like *vatavikara, gulma, hridroga* and *pleeha*. Due to formation of flatus and later on bloating of abdomen makes the patient feel he is suffering from *vatika* disorders related to gastrointestinal tract. Especially *gulma* since the patient feels the movement of flatus, so doubts about *gulma*.

Ushna and *teekshna guna* of *pitta* trigger inflammatory response by irritating the intestinal mucosa.

Indigestion causes depletion of beneficial gut bacteria thus breakdown in the balance between the putative protective and harmful intestinal bacteria leads to chronic inflammation.

Antigenic nature of endogenous factors can be understood when helpful bacteria and *ushna, teekshna guna* of pitta dosha trigger inflammatory response leading to autoimmune pathogenesis.

In case of hypersecretion of gastrin in gastrinoma (Zollingers – Ellison Syndrome) stimulate the parietal cells of the stomach to secrete acid to their maximal capacity and increase the parietal cell mass three to six fold. The acid output may be so great that it reaches the upper small intestine reducing the luminal pH to two or less.

Pancreatic lipase is inactivated and bile acids are precipitated. It results in diarrhea and steatorrhea. Subtotal villous atrophy occurs due to hyper-secretion which may cause malabsorption. Excessive gastrointestinal secretions cause derangement in fluid and electrolyte transport across the entero-colonic mucosa leading to diarrhea. They are characterized clinically by watery, large volume fecal outputs that are typically painless and persist with fasting because there is no malabsorbed solute; stool osmolalirity is accounted for normal endogenous electrolytes with no fecal osmotic gap.

Other than excessive secretion, condition like ileal dysfunction caused by either Crohn's disease or surgical resection results in a decrease in bile acid re absorption in the ileum and an increase in the delivery of bile acids to the large intestine. The resultant is a diarrhea with or without steatorrhea. It becomes a cause for mal-absorption syndrome.

Inflammatory Bowel Disease needs consideration in *pittaja grahani*. Exogenous factors trigger inflammatory response that the mucosal immune system may fail to control. With mild inflammation the mucosa is erythematous and in severe condition the mucosa becomes hemorrhagic, edematous and ulcerated (Verse 65).

Loose motions (*Drava Mala Pravritti*) are mainly due to excessive secretion of bile juice (*Drava guna* of *pitta*). Excessive secretion may be due excessive formation in liver or decrease absorption in the intestine.

Bile acids are not present in the diet but are synthesized in the liver by a series of enzymatic steps that also include cholesterol catabolism. Bile acids are either primary or secondary. Primary bile acids are synthesized in the liver from cholesterol and secondary bile acids are synthesized from primary bile acids in the intestine by colonic bacterial enzymes. Bile acids are primarily absorbed by active, sodium dependent process that is located exclusively in the ileum; secondly bile acids can also be absorbed to a lesser extent by non carrier mediated transport processes in the jejunum, ileum and colon. Conjugated bile acids that enter the colon are de-conjugated by colonic bacterial enzyme to unconjugated bile acids and are rapidly absorbed. Colonic bacterial enzymes also dehydroxylate bile acids to secondary bile acids, thus if

exogenous factors like diet as discussed above disturb the colonic bacterial growth than bile acids are not absorbed. A decrease in the amount of bile acids returning to the liver from the intestine is associated with an increase in bile acids synthesis/cholesterol catabolism, which helps keep bile acid pool size relatively constant. Defects in any of the steps of the enterohepatic circulation of bile acids can result in decrease in duodenal concentration of conjugated bile acids as a result steatorrhea. Thus steatorrhea can be caused by abnormalities in bile acid synthesis and excretion, their physical state in the intestinal lumen and reabsorption. The bile gives the yellowish nature to the stools (Verse 66).

Guru, snigdha and *seeta ahara* is dominated by *prithvi* and *jala mahabhuta*, these qualities help in reducing the impact of *agni mahabhuta* thus causing *jatharagni mandyata* resulting in indigestion leading to formation *ama*. Such *ama* is responsible for *dosha prakopa*.[57]

Klinna(moist), *guru, pishtanna*(malt), *abhishyandi*(which increases secretions) *ahara*(food) and *adhyashana*(over eating) are source for extra calories. Fast foods are defined as any food that contributes little or no nutrient values to the diet, but instead provides excess calories and fat. Common foods include salted snack foods, gum, sweet desserts, fried fast foods, carbonated beverages and candy.

Diets rich in trans-fatty acids like deep fried fast food, cake mixes, chips and packed cookies, all have inclusion in *guru, pishtanna, vishtambi*(causing obstruction) *ahara*. People consuming *snigdha ahara* (fatty food) and have sedentary lifestyle with very little energy expenditure, and most fat is stored. The above two concepts explain why *agnimandya* and *ajeerna* have been mentioned after taking heavy food. Excessive heavy food (*guru ahara*) slows down emptying of stomach (*samana vata karma* is hampered) and enzymes are not secreted into lumen (*pitta* action hampered) causing *agnimandya*.

Substances of *seeta veerya* causes constriction reducing the secretion (*stambhana*) of gastrointestinal juices thus hampering lipase activity therefore leading to steatorrhea.

Further heavy meals increase the transit time causing functional stasis which may cause bacterial overgrowth syndrome. Sleeping just after meals may also lead to functional stasis (further study required). Peristalses are also reduced with heavy meals and sleeping after meals causes bacterial overgrowth. Bacteria deconjugate conjugated bile acids and as a result intraduodenal concentration of bile acids will be reduced resulting in steatorrhoea and macrocytic anemia. Bacterial overgrowth also occurs with stasis from a blind loop, small bowel diverticulum or dysmotility.

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[57] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

Postmucosal lymphatic obstruction- The pathophysiology of this condition which is due to the rare congenital intestinal lymphangectasia or due to acquired lymphatic obstruction secondary to trauma, tumor or infections, leads to the unique constellation of fat malabsorption with enteric loss of protein (often causing edema) and lymphocytopenia. Carbohydrates and amino acid absorption are preserved (Verse 67).

Nausea and vomiting are both caused by stimulation at one of the four sites: the gastrointestinal tract, the vestibular system, the chemoreceptor trigger zone and the cerebral cortex. Nausea and vomiting occurs due to disturbed gastric motility caused by heavy meal and delayed gastric emptying. The same is the cause for heavy abdomen and eructation with foul smell and sweet taste. As the food stays for long time in gastrointestinal tract blood flow increases centrally and reduces the enthusiasm and decrease in libido. The sluggish activity of gastrointestinal tract causes symptoms such as absence of movement in the abdomen (*udaram stimitam guru*). The heavy abdomen puts pressure on the diaphragm causing symptoms of heaviness in chest (*hridayam manyate styanam*).

Bacterial overgrowth due to undigested *guru, klinna, snigdha* and *abhishyandi ahara* causes increased mucoid secretion, thus formed stool is not observed instead *bhinnamashleshma-samsrishta varcha*(loose stools with *ama* and *kapha*) is seen; which is also cause for heaviness of stools (*guru-varchah-pravartanam*) Due to diet pattern and sedentary lifestyle there is accumulation of fat (obesity) but due to decrease protein absorption and malabsorption of essential elements patient feels weakness and laziness without weight loss (Verse 68-70).

Normalcy of *vata pitta* and *kapha* keeps the agni in balanced condition, it means that a specific pH is maintained (*pitta*); secretion, transportation and villi movement are normal (*vata*) and mucosal bed secretes normal mucus and is healthy (*kapha*), thus maintains *samagni* or a normal digestive process (Verse 71).

Protein losing enteropathy is increased protein loss into the gastrointestinal tract which is classified into three groups.

1. Mucosal ulceration; there is protein loss by exudation across damaged mucosa e.g. Ulcerative colitis, peptic ulcer, gastro intestinal carcinoma. In such cases dominance of *pitta dosha* needs to be considered.
2. Non ulcerated mucosa but evidence of mucosal damage; Protein loss primarily represents loss across epithelia with altered permeability e.g. celiac sprue and menetrier's disease in small intestine and stomach respectively, *vata dosha* and/or *kapha dosha* dominance should be considered.
3. Lymphatic dysfunction, represents either primary lymphatic disease or secondary to partial lymphatic obstruction that may occur as a result of enlarged lymph nodes or cardiac disease. Patient with increased protein loss into gastrointestinal tract due to lymphatic obstruction often have steatorrhea and diarrhea. The steatorrhea is a result of altered lymphatic flow as lipid containing chylomicrons

exit from intestinal epithelial cells via intestinal lymphatic's which may be compared with flow of *ahara rasa* and/ or presence of *vata* and *kapha*.

Genetic factors (*bija dushti*) almost all patients with celiac sprue express the HLA-DQ2 allele. Environmental factor, gliadin a component of gluten that is present in wheat, barley and rye contributes to the disease. Immunologic component (*prayatna, bala* and *urja* of *vata, kapha* and *pitta* respectively), serum antibodies – IgA antigliadin, IgA antiendomyasial and IgA antibodies and IgG antibodies are present. In addition, gliadin peptides may interact with gliadin specific T cells that may either mediate tissue injury or induce the release of one or more cytokines that cause tissue injury (Verse 72).

Further research shows that incase of uncontrolled growth of gut microbiome, flushing of gut reduces both psycho-somatic symptoms. *Shodhana* therapy not only flushes the vitiated gut microbiome but also flushes out the substrata due to which growth of microbiome is controlled (Verse 73-74).

Kshara has been advised along with *tilvaka sneha; kshara* has alkaline pH. In duodenum and small intestine, enzymes with alkaline pH are secreted. *Ushna, teekshna* and *laghu guna* help in digestion. *Kledayati ado paschata visoshayati*[Cha.Sa. Vimana Sthana 1/17] i.e. secretion are first increased and later on absorbed is very essential in *grahani dosha*. Both these actions help in secretion of digestive enzymes thereby increasing agni and by absorption correct the malabsorption. Therefore use of *kshara* is more in *grahani dosha* and *gulma* (Verse 79).

Aranala(a fermented preparation), *dadhimanda*(curd whey) or *sauviraka* are all fermented liquids. Fermented liquids contain probiotic organisms. Probiotic foods are produced by chemical action of lactic acid, bacteria, yeast or combination of both. These useful microorganisms help in breaking down carbohydrates, sugars making them easily digestible. Probiotics improves absorption of nutrients; improve synthesis of vitamins, essential fatty acids and enhance nutritional qualities of food grains. Fermented foods increase the absorption of vital minerals from gastrointestinal tract thus preventing mineral deficiencies and also treat the diarrhea. It explains the role of helpful gut microbiome (Verse 82-86). Use of fermented products explains the concept of gut microbiome and use of *kshara* and *amla* drug for maintaining pH (Verse 88-93).

Vamana (medicated emesis) reduces gastro-paresis by emptying the gastrointestinal contents (Verse 101-102).

Fermented liquids are rich source of gut microbiome which will help to replace the unhealthy microbiome. These fermented liquids also help to balance the pH of the gastrointestinal tract. Further study is required to decide impact of above mentioned liquid diet on pH and specific enzymes (Verse 115-116).

One cup of buttermilk contains 152 calories and 8.11 grams of fat, of which 4.65 grams are saturated, 282 milligrams of calcium and 127 international units of vitamin D. The vitamin also helps to maintain normal phosphorus levels. Phosphorus is another nutrient that contributes to bone health (Verse 117-119).

Samana vata regularizes the secretion of pancreatic and intestinal enzymes. Initially the enzymes are in zymogens (inactive form). *Samana vata* helps in conversion of zymogens into active enzymes so all the factors which help in stimulating exocytosis can be considered as functional components of *samana vata.* Once *samana vata* is stimulated efficiently the digestive process becomes intact to digest all types of nutrients (Verse 202-203 -1/2).

Hyperthyroidism is one of the causes for hypermetabolic disorders but extra thyroidal causes are also important. Hypermetabolism typically occurs after significant injury to the body. Infections, sepsis, burns, multiple traumas, fever, long bone fractures, prolonged steroid therapy, pheocromocytoma, surgery and bone marrow transplants. Hypermetabolism may occur particularly in the brain after traumatic brain injury (Verse 217-219).

Hypermetabolism is accompanied by a variety of internal and external symptoms most notably extreme weight loss. External symptoms of hypermetabolism may include anemia, fatigue, elevated heart rate, irregular heartbeat, insomnia, shortness of breath, dysautonomia, muscle weakness, excessive sweating while internal symptoms include peripheral insulin resistance, elevated catabolism of proteins, carbohydrates triglycerides and negative nitrogen in the body.

In this context there is increased function due to excess secretion of thyroid hormones. Thyroid hormones act as catabolic hormones and promote calorigenesis and develops hypermetabolic state which may result in gluconeogenesis, lipolysis and glycogenolysis causing decreased muscle mass and weight loss. Metabolic rate is enhanced, because of vitiated *pitta* and associated *vata*.

This is the condition where increased appetite with weight loss is seen due to insufficient supply of nutrients in relation to *agnibala*. Thyroid storm/ thyroid-toxic crisis is rare and life threatening exacerbation of hyperthyroidism, accompanied by fever, delirium, seizures, vomiting, diarrhea and jaundice. Death may occur due to cardiac failure, arrhythmia and hyperthermia.

Management requires intensive monitoring, supportive care, identification of the precipitating causes (stroke, infection, trauma, diabetic ketoacidosis, surgery and radio iodine treatment), and measures that reduce thyroid hormone synthesis (Verse 220-222½).

Kleda can also be considered as inter-mediory product of metabolism like ketones, pyruvate, lactate which are well utilized in active/healthy persons as fuel and therefore does not cause inflammation/disease process (Verse 237-239).

Current clinical practices

S.No.	Name	Dose	Time of Administration	Anupana
1	*Chitrakadi Vati*	250-500 mg	Between meals	Buttermilk or lukewarm water
2	*Shankha Vati*	250-500 mg	Between meals	Buttermilk or lukewarm water
3	*Lashunadi Vati*	250-500 mg	Between meals	Buttermilk or lukewarm water
4	*Hingvadi Vati*	250-500 mg	Between meals	Buttermilk or lukewarm water
5	*Shiva Kshana Pachana Churna*	1 - 5 grams	Between meals	Buttermilk or lukewarm water
6	*Hingvashtaka Churna*	1 - 5 grams	Between meals	Buttermilk or lukewarm water
7	*Bhunimbadi Churna*	1 - 5 grams	Between meals	Lukewarm water
8	*Avipattikara Churna*	1 - 5 grams	Between meals	Lukewarm water
9	*Lavana Bhaskar Churna*	1 - 5 grams	Between meals	Buttermilk or lukewarm water
10	*Swadishta Virechana Churna*	1 - 5 grams	Between meals	Lukewarm water
11	*Nagaradi Churna*	1 - 5 grams	Between meals	Buttermilk and lukewarm water
12	*Dadimashtaka Churna*	1 - 5 grams	Between meals	Nimbu panaka and lukewarm water

S.No.	Name	Dose	Time of Administration	Anupana
13	*Pippalyasava*	10 - 40 ml	Between meals	Lukewarm water
14	*Jeerakadyarishta*	10 - 40 ml	Between meals	Lukewarm water
15	*Abhayarishta*	10 - 40 ml	Between meals	Lukewarm water
16	*Takrarishta*	10 - 40 ml	Between meals	Lukewarm water
17	*Chitrakadi ghrita*	5 - 40 ml	Between meals	Lukewarm water
18	*Dadimadi ghrita*	5 - 40 ml	Between meals	Lukewarm water
19	*Kiratadi churna*	1 - 5 grams	Between meals	Honey or lukewarm water
20	*Marichyadi churna*	1 - 5 grams	Between meals	Buttermilk or lukewarm water

Areas of Further Research

- To study *asava* and *arishta* in relation with gut microbial flora.
- To understand concept of *ama* with relation to autoimmune diseases.

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Pandu Chikitsa

Chikitsa Sthana Chapter 16. Management of Pandu (Anemia and diseases due to blood deficiency) Abstract

Pandu roga (resembling with anemia) is characterized by pallor which is associated with different colors according to dosha involved. Besides *pandu roga*, this chapter also describes two types of *kamala* (jaundice) which are two other associated diseases, caused by predominance of pitta dosha which causes alteration in normal colors of the body. The chapter describes general etiology, pathogenesis, symptoms etc of *pandu roga* (anemia) as well as each of its five types viz. vata, pitta, kapha, sannipataja and *mrittika-bhakshana* (clay eating) *pandu*. After describing general principle of treatment of *pandu* and *kamala*, detailed treatment of each of the conditions mentioned above along with *pathya* (recommended diet) and apathya (prohibited diet) are given.
Keywords: Pandu roga, kamala, koshthashakhashrita kamala, shakhashrita kamala, panaka, kumbhakamala, haleemaka, anemia, jaundice

Introduction

After the description of *grahani dosha*, the chapter on *pandu roga* is given, as the causative factors of *pandu roga* are quite similar to that of *grahani dosha*. Probably it is because that the various gastrointestinal problems can also lead to development of *pandu roga*. The chapter deals with general discoloration of the body such as pallor, yellowish, greenish and whitish discoloration which is seen in skin, eyes, lips, face, nails, urine feces etc.

Kamala (jaundice) and *haleemaka* (severe obstructive jaundice) have also been included in this chapter as they are also characterized by the discoloration and may relate to *pandu roga*. *Kamala* is of two types, *swatantra* (primary) and *partantra* (secondary). The etiological factors of *primary kamala* are described later. Secondary *kamala* develops in chronic phase of *pandu* in which vitiated pitta is seated in rasa dhatu and in kamala, pitta goes deeper in rakta dhatu and continues to go deeper in mamsa dhatu and meda dhatu, then it is called *haleemaka* and *kumbha kamala* respectively.

Kamala is of two types in repect to location, *shakhshrita kamala* located in body tissues in the form of obstructed pitta and *koshthashrita kamala*, localized to gut and can be easily removed by purgation while *shakhashrita kamala* needs to be brought to gut for removal.

Sanskrit Text, Transliteration and English Translation

अथातः पाण्डुरोगचिकित्सितं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaḥ pāṇḍurōgacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtaH pANDurogacikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Pandu Chikitsa” (Management of Anemia and diseases due to blood deficiency). Thus said Lord Atreya. [1-2]

Five types of *pandu*

पाण्डुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः|

चतुर्थः सन्निपातेन पञ्चमो भक्षणान्मृदः||३||

pāṇḍurōgāḥ smr̥tāḥ pañca VātaPittaKaphaistrayaḥ|

caturthaḥ sannipātēna pañcamō bhakṣaṇānmr̥daḥ||3||

pANDurogAH smRutAH pa~jca vAtapittakaphaistrayaH|

caturthaH sannipAtena pa~jcamo bhakShaNAnmRudaH||3||

Pandu roga is classified into five types as vatika, paittika, kaphaja, tridoshaja and mrittika bhakshhana janya pandu [3]

Pathogenesis of pandu

दोषाः पित्तप्रधानास्तु यस्य कुप्यन्ति धातुषु|

शैथिल्यं तस्य धातूनां गौरवं चोपजायते||४||

ततो वर्णबलस्नेहा ये चान्येऽप्योजसो गुणाः|

व्रजन्ति क्षयमत्यर्थं दोषदूष्यप्रदूषणात्||५||

सोऽल्परक्तोऽल्पमेदस्को निःसारः शिथिलेन्द्रियः|

वैवर्ण्यं भजते, तस्य हेतुं शृणु सलक्षणम्||६||

dōṣāḥ Pittapradhānāstu yasya kupyanti Dhātuṣu|

śaithilyaṁ tasya dhātūnāṁ gauravaṁ cōpajāyatē||4||

tatō varṇabalasnēhā yē cānyē’pyōjasō guṇāḥ|

vrajanti kṣayamatyarthaṁ dōṣadūṣyapradūṣaṇāt||5||

sō’lparaktō’lpamēdaskō niḥsāraḥ śithilēndriyaḥ|

vaivarṇyaṁ bhajatē, tasya hētuṁ śr̥ṇu salakṣaṇam||6||

doShAH pittapradhAnAstu yasya kupyanti dhAtuShu|

shaithilyaM tasya dhAtUnAM gauravaM copajAyate||4||

tato varNabalasnehA ye cAnye~apyojaso guNAH|

vrajanti kShayamatyarthaM doShadUShyapradUShaNAt||5||

so$_{alparakto}$alpamedasko niHsAraH shithilendriyaH|

vaivarNyaM bhajate, tasya hetuM shRuNu salakShaNam||6||

Aggravated pitta predominant dosha vitiates the dhatu. This vitiation of dhatu cause sluggishnesss (*shithilata*) and heaviness (*gaurava*) in the dhatu resulting in diminution of complexion (*varna*), strength (*bala*), unctuousness (*sneha*) and the qualities of ojas. Thus, the person develops diminished blood (*rakta*) and the fatty tissue (meda dhatu) and absence of the vitality of all the tissues (*nihsara*) decreases functional status of sense organs (*sithilendriyah*) and discoloration of the body. Hetu (etiological factors and pathogenesis) and the sign and symptoms of the disease will be explained hereafter [4-6]

General etio-pathogenesis of *pandu*

क्षाराम्ललवणात्युष्णविरुद्धासात्म्यभोजनात्|

निष्पावमाषपिण्याकतिलतैलनिषेवणात्||७||

विदग्धेऽन्ने दिवास्वप्नाद्व्यायामान्मैथुनात्तथा|

प्रतिकर्मर्तुवैषम्याद्वेगानां च विधारणात्||८||

कामचिन्ताभयक्रोधशोकोपहतचेतसः|

समुदीर्णं यदा पित्तं हृदये समवस्थितम्||९||

वायुना बलिना क्षिप्तं सम्प्राप्य धमनीर्दश|

प्रपन्नं केवलं देहं त्वङ्मांसान्तरमाश्रितम्||१०||

प्रदूष्य कफवातासृक्त्वङ्मांसानि करोति तत्|

पाण्डुहारिद्रहरितान् वर्णान् बहुविधांस्त्वचि||११||

स पाण्डुरोग इत्युक्तः …|१२|

kṣārāmlalavaṇātyuṣṇaviruddhāsātmyabhōjanāt|

niṣpāvamāṣapiṇyākatilatailaniṣēvaṇāt||7||

vidagdhē’nnē divāsvapnādvyāyāmānmaithunāttathā|

pratikarmartuvaiṣamyādvēgānāṁ ca vidhāraṇāt||8||

kāmacintābhayakrōdhaśōkōpahatacētasaḥ|

samudīrṇaṁ yadā Pittaṁ hṛdayē samavasthitam||9||

vāyunā balinā kṣiptaṁ samprāpya dhamanīrdaśa|

prapannaṁ kēvalaṁ dēhaṁ tvaṅmāṁsāntaramāśritam||10||

pradūṣya Kaphavātāsṛktvaṅmāṁsāni karōti tat|

pāṇḍuhāridraharitān varṇān bahuvidhāṁstvaci||11||

sa pāṇḍurōga ityuktaḥ …|12|

kShArAmlalavaNAtyuShNaviruddhAsAtmyabhojanAt|

niShpAvamAShapiNyAkatilatailaniShevaNAt||7||

vidagdhe~anne divAsvapnAdvyAyAmAnmaithunAttathA|

pratikarmartuvaiShamyAdvegAnAM ca vidhAraNAt||8||

kAmacintAbhayakrodhashokopahatacetasaH|

samudIrNaM yadA pittaM hRudaye samavasthitam||9||

vAyunA balinA kShiptaM samprApya dhamanIrdasha|

prapannaM kevalaM dehaM tva~gmAMsAntaramAshritam||10||

pradUShya kaphavAtAsRuktva~gmAMsAni karoti tat|

pANDuhAridraharitAn varNAn bahuvidhAMstvaci||11||

sa pANDuroga ityuktaH …|12|

Followings are the etiological factors of *pandu*:

- The (excessive) intake of alkaline, sour, saline, hot and mutually contradictory foods, unwholesome food, *nishpava* (a type of pulses), *masha, pinyaka* (oil cake) and *tila* oil;
- Indulging in day sleep, performing exercise and sex before digestion of the food;
- Improper administration of Panchakarma measures (*pratikarma vaishamya*) and the disobedience of the seasonal regimens (*ritu vaishamya*)
- Suppression of the natural urges
- Affliction of mind with passion, worry, fear, anger, grief

Indulgence in the above factors aggravates pitta seated in the cardiac region and then this pitta is forcefully propelled by the vata into the ten *dhamanis* (attached to the heart) and further into the whole body. There, it gets located in between the *tvacha* (skin) and the mamsa dhatu (flesh) and additionally vitiates the kapha, vata, rakta, tvacha and

mamsa dhatu resulting in the development of various discolorations in the body like *pandu* (pale), *haridra* (yellow),and *harita* (green). This is called as *pandu roga* [7-11½]

Premonitory symptoms

.. तस्य लिङ्गं भविष्यतः|

हृदयस्पन्दनं रौक्ष्यं स्वेदाभावः श्रमस्तथा||१२||

… tasya liṅgaṁ bhaviṣyataḥ|

hṛdayaspandanaṁ raukṣyaṁ svēdābhāvaḥ śramastathā||12||

… tasya li~ggaM bhaviShyataH|

hRudayaspandanaM raukShyaM svedAbhAvaH shramastathA||12||

The premonitory symptoms of the disease are palpitations, ununctuousness, absence of sweating and fatigue [12]

General symptoms of *pandu*

सम्भूतेऽस्मिन् भवेत् सर्वः कर्णक्ष्वेडी हतानलः|

दुर्बलः सदनोऽन्नद्विट् श्रमभ्रमनिपीडितः||१३||

गात्रशूलज्वरश्वासगौरवारुचिमान्नरः|

मृदितैरिव गात्रैश्च पीडितोन्मथितैरिव||१४||

शूनाक्षिकूटो हरितः शीर्णलोमा हतप्रभः|

कोपनः शिशिरद्वेषी निद्रालुः ष्ठीवनोऽल्पवाक्||१५||

पिण्डिकोद्वेष्टकट्यूरुपादरुक्सदनानि च|

भवन्त्यारोहणायासैर्विशेषश्चास्य [१] वक्ष्यते||१६||

sambhūtē’smin bhavēt sarvaḥ karṇakṣvēḍī hatānalaḥ|

durbalaḥ sadanō’nnadviṭ śramabhramanipīḍitaḥ||13||

gātraśūlajvaraśvāsagauravārucimānnaraḥ|

mṛditairiva gātraiśca pīḍitōnmathitairiva||14||

śūnākṣikūṭō haritaḥ śīrṇalōmā hataprabhaḥ|

kōpanaḥ śiśiradvēṣī nidrāluḥ ṣṭhīvanō’lpavāk||15||

piṇḍikōdvēṣṭakaṭyūrupādaruksadanāni ca|

bhavantyārōhaṇāyāsairviśēṣaścāsya [1] vakṣyatē||16||

sambhUte~asmin bhavet sarvaH karNakShveDI hatAnalaH|

durbalaH sadano~annadviT shramabhramanipIDitaH||13||

gAtrashUlajvarashvAsagauravArucimAnnaraH|

mRuditairiva gAtraishca pIDitonmathitairiva||14||

shUnAkShikUTo haritaH shIrNalomA hataprabhaH|

kopanaH shishiradveShI nidrAluH ShThIvano~alpavAk||15||

piNDikodveShTakaTyUrupAdaruksadanAni ca|

bhavantyArohaNAyAsairvisheShashcAsya [1] vakShyate||16||

On developing *pandu roga* the patients have the symptoms of tinnitus, low digestion, weakness, prostration, disliking for food, fatigue, giddiness, pain in the body, fever, dyspnea, heaviness and anorexia. The patient feels as if the limbs are being kneaded, pressed or churned; develops peri-orbital swelling, greenish complexion and falling of body hair. The person loses his body luster, becomes irritable, dislikes cold things, feels sleepy, spits in excess, avoids speaking, suffers from cramps in the calf region and experiences excessive fatigue as well as pain and weakness in the lumbar region, thighs and feet specifically by exertion while climbing [13-16]

The signs and symptoms specific to each variety of *pandu* will be described henceforth.

Vatika pandu

आहारैरुपचारैश्च वातलैः कुपितोऽनिलः|

जनयेत्कृष्णपाण्डुत्वं [१] तथा रूक्षारुणाङ्गताम्||१७||

अङ्गमर्दं रुजं तोदं कम्पं पार्श्वशिरोरुजम्|

वर्चःशोषास्यवैरस्यशोफानाहबलक्षयान्||१८||

āhārairupacāraiśca Vātalaiḥ kupitō’nilaḥ|

janayētkr̥ṣṇapāṇḍutvaṁ [1] tathā rūkṣāruṇāṅgatām||17||

aṅgamardaṁ rujaṁ tōdaṁ kampaṁ pārśvaśirōrujam|

varcaḥśōṣāsyavairasyaśōphānāhabalakṣayān||18||

AhArairupacAraishca vAtalaiH kupito~anilaH|

janayetkRuShNapANDutvaM [1] tathA rUkShAruNA~ggatAm||17||

a~ggamardaM rujaM todaM kampaM pArshvashirorujam|

varcaHshoShAsyavairasyashophAnAhabalakShayAn||18||

Indulging in vata increasing diet and regimens aggravates vata leading to *vatika pandu roga*. The skin of the patient becomes blackish dawn colored and ununctuous. Its other symptoms are malaise, ache, pricking pain, tremor, pain in both the sides of the chest, headache; dried feces, distaste in the mouth; swelling, gaseous distention of the abdomen and weakness [17-18]

Paittika pandu

पित्तलस्याचितं पित्तं यथोक्तैः स्वैः प्रकोपणैः|

दूषयित्वा तु रक्तादीन् पाण्डुरोगाय कल्पते||१९||

स पीतो हरिताभो वा ज्वरदाहसमन्वितः|

तृष्णामूर्च्छापिपासार्तः [१] पीतमूत्रशकृन्नरः||२०||

स्वेदनः शीतकामश्च न चान्नमभिनन्दति|

कटुकास्यो न चास्योष्णमुपशेतेऽम्लमेव च||२१||

उद्गारोऽम्लो विदाहश्च विदग्धेऽन्नेऽस्य जायते|

दौर्गन्ध्यं भिन्नवर्चस्त्वं दौर्बल्यं तम एव च||२२||

Pittalasyācitaṁ Pittaṁ yathōktaiḥ svaiḥ prakōpaṇaiḥ|

dūṣayitvā tu raktādīn pāṇḍurōgāya kalpatē||19||

sa pītō haritābhō vā jvaradāhasamanvitaḥ|

tr̥ṣṇāmūrcchāpipāsārtaḥ [1] pītamūtraśakr̥nnaraḥ||20||

svēdanaḥ śītakāmaśca na cānnamabhinandati|

kaṭukāsyō na cāsyōṣṇamupaśētē’mlamēva ca||21||

udgārō’mlō vidāhaśca vidagdhē’nnē’sya jāyatē|

daurgandhyaṁ bhinnavarcastvaṁ daurbalyaṁ tama ēva ca||22||

pittalasyAcitaM pittaM yathoktaiH svaiH prakopaNaiH|

dUShayitvA tu raktAdIn pANDurogAya kalpate||19||

sa pIto haritAbho vA jvaradAhasamanvitaH|

tRuShNAmUrcchApipAsArtaH [1] pItamUtrashakRunnaraH||20||

svedanaH shItakAmashca na cAnnamabhinandati|

kaTukAsyo na cAsyoShNamupashete~amlameva ca||21||

udgAro~amlo vidAhashca vidagdhe$_{anne}$asya jAyate|

daurgandhyaM bhinnavarcastvaM daurbalyaM tama eva ca||22||

Pitta gets aggravated by indulging in pitta vitiating *nidanas* (diet and regimens) which by involving the blood etc. causes pittaja pandu. Its symptoms are, change in complexion to yellowish/greenish, fever, burning sensation; morbid thirst and fainting; excessive perspiration and longing for cold things and environment. The person does not relish food, develops pungent taste, disfavors hot and sour things; gets sour eructations associated with burning sensation due to impaired digestion of food; emits foul smell from mouth; the urine and stool become yellow in color, has loose motions and develops weakness and fainting [19-22]

Kaphaja pandu

विवृद्धः श्लेष्मलैः श्लेष्मा पाण्डुरोगं स पूर्ववत्।

करोति गौरवं तन्द्रा छर्दिं श्वेतावभासताम्॥२३॥

प्रसेकं लोमहर्षं च सादं मूर्च्छां भ्रमं क्लमम्।

श्वासं कासं तथाऽऽलस्यमरुचिं वाक्स्वरग्रहम्॥२४॥

शुक्लमूत्राक्षिवर्चस्त्वं कटुरूक्षोष्णकामताम्।

श्वयथुं मधुरास्यत्वमिति [१] पाण्ड्वामयः कफात्॥२५॥

vivr̥ddhaḥ ślēṣmalaiḥ ślēṣmā pāṇḍurōgaṁ sa pūrvavat|

karōti gauravaṁ tandrā chardiṁ śvētāvabhāsatām||23||

prasēkaṁ lōmaharṣaṁ ca sādaṁ mūrcchāṁ bhramaṁ klamam|

śvāsaṁ kāsaṁ tathā”lasyamaruciṁ vāksvaragraham||24||

śuklamūtrākṣivarcastvaṁ kaṭurūkṣōṣṇakāmatām|

śvayathuṁ madhurāsyatvamiti [1] pāṇḍvāmayaḥ kaphāt||25||

vivRuddhaH shleShmalaiH shleShmA pANDurogaM sa pUrvavat|

karoti gauravaM tandrA chardiM shvetAvabhAsatAm||23||

prasekaM lomaharShaM ca sAdaM mUrcchAM bhramaM klamam|

shvAsaM kAsaM tathA$_a$alasyamaruciM vAksvaragraham||24||

shuklamUtrAkShivarcastvaM kaTurUkShoShNakAmatAm|

shvayathuM madhurAsyatvamiti [1] pANDvAmayaH kaphAt||25||

Aggravated kapha by indulging in kapha increasing diet and regimen gives rise to kaphaja pandu roga through the pathogenesis described earlier. The sign and symptoms of kaphaja pandu are heaviness, drowsiness, vomiting, whitish complexion,

salivation, horripilation, prostration, fainting, giddiness, mental fatigue, dyspnea, cough, laziness, anorexia, obstruction in speech and voice, whitish coloration of the eyes, urine and feces; longing for pungent, ununctuous and hot things; and develops edema and sweet taste in the mouth [23-25]

Tridoshaja pandu

सर्वान्नसेविनः सर्वे दुष्टा दोषास्त्रिदोषजम्। त्रिदोषलिङ्गं कुर्वन्ति पाण्डुरोगं सुदुःसहम्॥२६॥

sarvānnasēvinaḥ sarvē duṣṭā dōṣāstridōṣajam| tridōṣaliṅgaṁ kurvanti pāṇḍurōgaṁ suduḥsaham||26||

sarvAnnasevinaH sarve duShTA doShAstridoShajam| tridoShali~ggaM kurvanti pANDurogaM suduHsaham||26||

Indulging in the etiological factors of all the three types of *pandu* leads to aggravation of the three dosha resulting in *tridoshaja pandu* with the features of all the three types of *pandu roga*. This type of *pandu* causes much distress to the patient [26]

Mrittika bhakshana pandu

मृत्तिकादनशीलस्य कुप्यत्यन्यतमो मलः| कषाया मारुतं, पित्तमूषरा, मधुरा कफम्॥२७॥

कोपयेन्मृद्रसादींश्च रौक्ष्याद्भुक्तं विरूक्षयेत् [१] | पूरयत्यविपक्वैव स्रोतांसि निरुणद्धि च॥२८॥

इन्द्रियाणां बलं हत्वा तेजो वीर्यौजसी तथा| पाण्डुरोगं करोत्याशु बलवर्णाग्निनाशनम्॥२९॥

शूनगण्डाक्षिकूटभ्रूः [२] शूनपान्नाभिमेहनः| क्रिमिकोष्ठोऽतिसार्येत मलं सासृक् कफान्वितम्॥३०॥

mṛttikādanaśīlasya kupyatyanyatamō malaḥ| kaṣāyā mārutaṁ, Pittamūṣarā, madhurā Kapham||27||

kōpayēnmṛdrasādīṁśca raukṣyādbhuktaṁ virūkṣayēt [1] | pūrayatyavipakvaiva srōtāṁsi niruṇaddhi ca||28||

indriyāṇāṁ balaṁ hatvā tējō vīryaujasī tathā| pāṇḍurōgaṁ karōtyāśu balavarṇāgnināśanam||29||

śūnagaṇḍākṣikūṭabhrūḥ [2] śūnapānnābhimēhanaḥ| krimikōṣṭhō’tisāryēta malaṁ sāsṛk kaphānvitam||30||

mRuttikAdanashIlasya kupyatyanyatamo malaH| kaShAyA mArutaM, pittamUSharA, madhurA kapham||27||

kopayenmRudrasAdIMshca raukShyAdbhuktaM virUkShayet [1] | pUrayatyavipakvaiva srotAMsi niruNaddhi ca||28||

indriyANAM balaM hatvA tejo vIryaujasI tathA| pANDurogaM karotyAshu balavarNAgninAshanam||29||

shUnagaNDAkShikUTabhrUH [2] shUnapAnnAbhimehanaH| krimikoShTho~atisAryeta malaM sAsRuk kaphAnvitam||30||

Person indulging in the habitual consumption of clay (*mrittika*) gets doṡhā aggravated according to the taste of mud viz. astringent mud aggravates vata, saline and alkaline mud aggravates pitta and sweet mud aggravates kapha dosha. The clay further because of its ununctuousness causes dryness in the *rasa* (nutrients of the digested food). The clay due to its undigestable nature fills and blocks the channels of circulation leading to decrease in the sharpness of the senses, luster, energy and ojas (vital essence of the tissues). This quickly manifesting *pandu* results in the loss of strength, complexion and digestive power. Its clinical features are edema of the cheeks, peri orbital edema and edema on the eyebrows area, feet, umbilical region and the pudendum; infestation of worms in the *koshtha* (gastrointestinal tract) and loose motions, the stool associated with blood and mucus [27-30]

Prognosis of *pandu*

पाण्डुरोगश्चिरोत्पन्नः खरीभूतो न सिध्यति| कालप्रकर्षाच्छूनो [१] ना यश्च पीतानि पश्यति||३१||

बद्धाल्पविट्कं सकफं हरितं योऽतिसार्यते| दीनः श्वेतातिदिग्धाङ्गश्छर्दिमूर्च्छातृषार्दितः||३२||

स नास्त्यसृक्क्षयाद्यश्च पाण्डुः श्वेतत्वमाप्नुयात्| इति पञ्चविधस्योक्तं पाण्डुरोगस्य लक्षणम्||३३||

pāṇḍurōgaścirōtpannaḥ kharībhūtō na sidhyati| kālaprakarṣācchūnō [1] nā yaśca pītāni paśyati||31||

baddhālpaviṭkaṁ saKaphaṁ haritaṁ yō'tisāryatē| dīnaḥ śvētātidigdhāṅgaśchardimūrcchātṛṣārditaḥ||32||

sa nāstyasṛkkṣayādyaśca pāṇḍuḥ śvētatvamāpnuyāt| iti pañcavidhasyōktaṁ pāṇḍurōgasya lakṣaṇam||33||

pANDurogashcirotpannaH kharIbhUto na sidhyati| kAlaprakarShAcchUno [1] nA yashca pItAni pashyati||31||

baddhAlpaviTkaM sakaphaM haritaM yo~atisAryate| dInaH shvetAtidigdhA~ggashchardimUrcchAtRuShArditaH||32||

sa nAstyasRukkShayAdyashca pANDuH shvetatvamApnuyAt| iti pa~jcavidhasyoktaM pANDurogasya lakShaNam||33||

Chronic *pandu roga* is incurable. Other symptoms indicating the incurability are appearance of excessive dryness and edema; patient visualizes everything as yellow; passes very hard stool or less amount of stool or passes loose stool associated with mucus and green in color; feels exceedingly prostrated; body becomes excessively white as if be smeared with whiteness; has vomiting, fainting and excessive thirst and when the patient develops excessive whiteness in the body as a result of loss of blood.

Thus, the signs and symptoms of all the five type of *pandu roga* have been described [31-33]

Koshthashakhashraya kamala

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते| तस्य पित्तमसृग्मांसं दग्ध्वा रोगाय कल्पते||३४||

हारिद्रनेत्रः स भृशं हारिद्रत्वड्नखाननः| रक्तपीतशकृन्मूत्रो भेकवर्णो हतेन्द्रियः||३५||

दाहाविपाकदौर्बल्यसदनारुचिकर्षितः| कामला बहुपित्तैषा कोष्ठशाखाश्रया मता||३६||

pāṇḍurōgī tu yō'tyarthaṁ Pittalāni niṣēvatē| tasya Pittamasr̥gmāṁsaṁ dagdhvā rōgāya kalpatē||34||

hāridranētraḥ sa bhr̥śaṁ hāridratvaṅnakhānanaḥ| Rakta pītaśakr̥nmūtrō bhēkavarṇō hatēndriyaḥ||35||

dāhāvipākadaurbalyasadanārucikarṣitaḥ| kāmalā bahuPittaiṣā kōṣṭhaśākhāśrayā matā||36||

pANDurogI tu yo~atyarthaM pittalAni niShevate| tasya pittamasRugmAMsaM dagdhvA rogAya kalpate||34||

hAridranetraH sa bhRushaM hAridratva~gnakhAnanaH| raktapItashakRunmUtro bhekavarNo hatendriyaH||35||

dAhAvipAkadaurbalyasadanArucikarShitaH| kAmalA bahupittaiShA koShThashAkhAshrayA matA||36||

If a patient of *pandu roga* excessively follows pitta vitiating diet and regimen, the pitta so aggravated by involving the rakta and the mamsa dhatu causes *kamala*. Its clinical features are the eyes, skin, nails and face of the patient become exceedingly yellow; stool and urine become reddish-yellow in color; complexion develops a color similar to that of a frog (found in rainy season); the senses get impaired; has burning sensation, indigestion, weakness, prostration and anorexia. This *kamala* is caused by excess of pitta is known as *koshthashakhashrita* [34-36]

Kumbha kamala

कालान्तरात् खरीभूता कृच्छ्रा स्यात् कुम्भकामला| 36½ |

kālāntarāt kharībhūtā kr̥cchrā syāt kumbhakāmalā| 36½|

kAlAntarAt kharIbhUtA kRucchrA syAt kumbhakAmalA| 36½|

With the due course of time the disease (*kamala*) becomes deep seated (*kharibhuta*) resulting in excessive dryness of the body or afflicted tissue and thus becomes difficult to cure. This condition is called *kumbha kamala* [36½]

Bad prognostic symptoms of *kamala*

कृष्णपीतशकृन्मूत्रो [१] भृशं शूनश्च मानवः||३७||

सरक्ताक्षिमुखच्छर्दिर्विण्मूत्रो यश्च ताम्यति| दाहारुचितृषानाहतन्द्रामोहसमन्वितः||३८||

नष्टाग्निसञ्ज्ञः क्षिप्रं हि कामलावान् विपद्यते|38½|

kṛṣṇapītaśakṛnmūtrō [1] bhṛśaṁ śūnaśca mānavaḥ||37||

saraktākṣimukhacchardiviṇmūtrō yaśca tāmyati|
dāhārucitṛṣānāhatandrāmōhasamanvitaḥ||38||

naṣṭāgnisañjñaḥ kṣipraṁ hi kāmalāvān vipadyatē|38½|

kRuShNapItashakRunmUtro [1] bhRushaM shUnashca mAnavaH||37||

saraktAkShimukhacchardiviNmUtro yashca tAmyati|
dAhArucitRuShAnAhatandrAmohasamanvitaH||38||

naShTAgnisa$_{jj}$jaH kShipraM hi kAmalAvAn vipadyate|38½|

If the stool and urine of the patient (of *kamala*) become black and yellow; develops excessive edema; eyes and face becomes red colored; vomit, stool and urine are mixed with blood; the patient feels like going in darkness; has burning sensation, anorexia, morbid thirst, constipation, drowsiness and fainting; and the person looses his agni and consciousness; such patient may succumb to death quickly [37-38½]

Principles of treatment

साध्यानामितरेषां तु प्रवक्ष्यामि चिकित्सितम्||३९||

तत्र पाण्ड्वामयी स्निग्धस्तीक्ष्णैरूर्ध्वानुलोमिकैः| संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनैः||४०||

ताभ्यां संशुद्धकोष्ठाभ्यां पथ्यान्यन्नानि दापयेत्| शालीन् सयवगोधूमान् पुराणान् यूषसंहितान्||४१||

मुद्गाढकीमसूरैश्च जाङ्गलैश्च रसैर्हितैः| यथादोषं विशिष्टं च तयोर्भैषज्यमाचरेत्||४२||

पञ्चगव्यं महातिक्तं कल्याणकमथापि वा| स्नेहनार्थं घृतं दद्यात् कामलापाण्डुरोगिणे||४३||

sādhyānāmitarēṣāṁ tu pravakṣyāmi cikitsitam||39||

tatra pāṇḍvāmayī snigdhastīkṣṇairūrdhvānulōmikaiḥ| saṁśōdhyō mṛdubhistiktaiḥ kāmalī tu virēcanaiḥ||40||

tābhyāṁ saṁśuddhakōṣṭhābhyāṁ pathyānyannāni dāpayēt| śālīn sayavagōdhūmān purāṇān yūṣasaṁhitān||41||

mudgāḍhakīmasūraiśca jāṅgalaiśca rasairhitaiḥ| yathādōṣaṁ viśiṣṭaṁ ca tayōrbhaiṣajyamācarēt||42||

pañcagavyaṁ mahātiktaṁ kalyāṇakamathāpi vā| snēhanārthaṁ ghṛtaṁ dadyāt kāmalāpāṇḍurōgiṇē||43||

sAdhyAnAmitareShAM tu pravakShyAmi cikitsitam||39||

tatra pANDvAmayI snigdhastIkShNairUrdhvAnulomikaiH| saMshodhyo mRudubhistiktaiH kAmalI tu virecanaiH||40||

tAbhyAM saMshuddhakoShThAbhyAM pathyAnyannAni dApayet| shAlIn sayavagodhUmAn purANAn yUShasaMhitAn||41||

mudgADhakImasUraishca jA~ggalaishca rasairhitaiH| yathAdoShaM vishiShTaM ca tayorbhaiShajyamAcaret||42||

pa~jcagavyaM mahAtiktaM kalyANakamathApi vA| snehanArthaM ghRutaM dadyAt kAmalApANDurogiNe||43||

Now, the treatment for the curable types of *pandu roga* is being described here:

The patient suffering from the *pandu* should first be given strong (*tikshna*) emetic and purgation therapies after the administration of internal oleation (snehana) for cleansing of the body (*shodhana*).

On the other hand, patient of *kamala* should be given mild purgation therapy with bitter drugs. After the cleansing of the *koshtha* by the above procedures the patient of both of these diseases should be given wholesome food consisting of old *shali* rice, barley and wheat mixed with the *yusha* (vegetable soup) of *mudga, adhaki* and *masura*, and the *rasa* (meat soup) of animals inhabiting the arid zone.

On the basis of the aggravated dosha specific medicines are to be administered to the patients of these two categories (which will be described later in the chapter). For the oleation of the patient of *pandu* and *kamala panchagavya ghrita, mahatikta ghrita* and *kalyanaka ghrita* should be given [39-43]

Dadimadya ghritam

दाडिमात् कुडवो धान्यात् कुडवार्धं पलं पलम्| चित्रकाच्छृङ्गवेराच्च पिप्पल्यष्टमिका तथा||४४||

तैः कल्कैर्विंशतिपलं घृतस्य सलिलाढके| सिद्धं हृत्पाण्डुगुल्मार्शःप्लीहवातकफार्तिनुत्||४५||

दीपनं श्वासकासघ्नं मूढवाते च शस्यते| दुःखप्रसविनीनां च वन्ध्यानां चैव गर्भदम्||४६||

इति दाडिमाद्यं घृतम्|

dāḍimāt kuḍavō dhānyāt kuḍavārdhaṁ palaṁ palam| citrakācchṛṅgavērācca pippalyaṣṭamikā tathā||44||

taiḥ kalkairviṁśatipalaṁ ghṛtasya salilāḍhakē| siddhaṁ hṛtpāṇḍugulmārśaḥplīhaVātakaphārtinut||45||

dīpanaṁ śvāsakāsaghnaṁ mūḍhavātē ca śasyatē| duḥkhaprasavinīnāṁ ca vandhyānāṁ caiva garbhadam||46||

iti dāḍimādyaṁ ghṛtam|

dADimAt kuDavo dhAnyAt kuDavArdhaM palaM palam| citrakAcchRu~ggaverAcca pippalyaShTamikA tathA||44||

taiH kalkairviMshatipalaM ghRutasya salilADhake| siddhaM hRutpANDugulmArshaHplIhavAtakaphArtinut||45||

dIpanaM shvAsakAsaghnaM mUDhavAte ca shasyate| duHkhaprasavinInAM ca vandhyAnAM caiva garbhadam||46||

iti dADimAdyaM ghRutam|

Take twenty *pala* of ghee, one *adhaka* of water and add to it the paste prepared of one *kudava* of *dadima*, half *kudava* of *dhanya*, one *pala* each of *chitraka* and *sringavera* and one *ashtamika* (two *karsha*) of *pippali* and prepare ghee as per method of *sneha paka*.This medicated ghee stimulates the power of digestion. It cures heart disease, anemia, gulma, hemorrhoids, spleenomegaly and disorders of vata and kapha.It is also useful for curing asthma, bronchitis, *mudha-vata* (claudication of vata) and *duhkha-prasava* (difficult labor). It also helps a sterile woman to get offspring.

Thus, ends the description of *dadimadyaghrita* [44-46]

Katukadyam ghritam

कटुका रोहिणी मुस्तं हरिद्रे वत्सकात् पलम्| पटोलं चन्दनं मूर्वा त्रायमाणा दुरालभा||४७||

कृष्णा पर्पटको निम्बो भूनिम्बो देवदारु च| तैः कार्षिकैर्घृतप्रस्थः सिद्धः क्षीरचतुर्गुणः||४८||

रक्तपित्तं ज्वरं दाहं श्वयथुं स भगन्दरम्| अर्शांस्यसृग्दरं चैव हन्ति विस्फोटकांस्तथा||४९||

इति कटुकाद्यं घृतम्|

kaṭukā rōhiṇī mustaṁ haridrē vatsakāt palam| paṭōlaṁ candanaṁ mūrvā trāyamāṇā durālabhā||47||

kṛṣṇā parpaṭakō nimbō bhūnimbō dēvadāru ca| taiḥ kārṣikairghṛtaprasthaḥ siddhaḥ kṣīracaturguṇaḥ||48||

Rakta Pittaṁ jvaraṁ dāhaṁ śvayathuṁ sa bhagandaram| arśāṁsyasṛgdaraṁ caiva hanti visphōṭakāṁstathā||49||

iti Kaṭukādyam Ghritam|

kaTukA rohiNI mustaM haridre vatsakAt palam| paTolaM candanaM mUrvA trAyamANA durAlabhA||47||

kRuShNA parpaTako nimbo bhUnimbo devadAru ca| taiH kArShikairghRutaprasthaH siddhaH kShIracaturguNaH||48||

raktapittaM jvaraM dAhaM shvayathuM sa bhagandaram| arshAMsyasRugdaraM caiva hanti visphoTakAMstathA||49||

iti kaTukAdyaM ghRutam|

One *pala* each of *katukarohini, musta, haridra, daruharidra, vatsaka* in paste form, one *karsha* of each of *patola, chandana, murva, trayamana, duralabha, krishna, parpataka, nimba, bhūnimba, devadaru* should be added to one *prastha* of *ghrita* and four *prasthas* of milk. This medicated ghee cures *raktapitta, jwara, daha, svayathu, bhagandara, arsha, asrigadara* and *visphotaka*. Thus described *katukadya ghritam* [47-49]

Pathya ghritam

पथ्याशतरसे पथ्यावृन्तार्धशतकल्कवान्| प्रस्थः सिद्धो घृतात् पेयः स पाण्ड्वामयगुल्मनुत्||५०||

इति पथ्याघृतम्|

pathyāśatarasē pathyāvr̥ntārdhaśatakalkavān| prasthaḥ siddhō ghr̥tāt pēyaḥ sa pāṇḍvāmayagulmanut||50||

iti pathyāghr̥tam|

pathyAshatarase pathyAvRuntArdhashatakalkavAn| prasthaH siddho ghRutAt peyaH sa pANDvAmayagulmanut||50||

iti pathyAghRutam|

The decoction of one hundred fruits of *haritaki* and the paste of fifty stalks of *haritaki* fruits should be added to one *prastha* of ghee and cooked. This medicated ghee cures *pandu* and *gulma* [50]

Danti ghritam

दन्त्याश्चतुष्पलरसे पिष्टैर्दन्तीशलाटुभिः| तद्वत्प्रस्थो घृतात्सिद्धः प्लीहपाण्ड्वर्तिशोफजित्||५१||

इति दन्तीघृतम्|

dantyāścatuṣpalarasē piṣṭairdantīśalāṭubhiḥ| tadvatprasthō ghr̥tātsiddhaḥ plīhapāṇḍvartiśōphajit||51||

iti dantīghr̥tam|

dantyAshcatuShpalarase piShTairdantIshalATubhiH| tadvatprastho ghRutAtsiddhaH plIhapANDvartishophajit||51||

iti dantIghRutam|

One *prastha* of ghee should be cooked by adding (one *prastha* of) the decoction of four *palas* of *danti* and the paste of the green fruits of *danti*. Intake of this medicated ghee cures *pleeha* (splenic disorders), *pandu* and edema [51]

Drakshaghritam

पुराणसर्पिषः प्रस्थो द्राक्षार्धप्रस्थसाधितः| कामलागुल्मपाण्ड्वर्तिज्वरमेहोदरापहः||५२||

इति द्राक्षाघृतम्|

purāṇasarpiṣaḥ prasthō drākṣārdhaprasthasādhitaḥ|
kāmalāgulmapāṇḍvartijvaramēhōdarāpahaḥ||52||

iti drākṣāghṛtam|

purANasarpiShaH prastho drAkShArdhaprasthasAdhitaH|
kAmalAgulmapANDvartijvaramehodarApahaH||52||

iti drAkShAghRutam|

One *prastha* of old ghee should be added to half a *prastha* of *draksha* and cooked. This medicated ghee cures *kamala, gulma, pandu, jwara, meha* (polyuria) and *udara roga* (generalized abdominal enlargement)[52]

Haridradi ghritam

हरिद्रात्रिफलानिम्बबलामधुकसाधितम्| सक्षीरं माहिषं सर्पिः कामलाहरमुत्तमम्||५३||

इति हरिद्रादिघृतम्|

haridrātriphalānimbabalāmadhukasādhitam| sakṣīraṁ māhiṣaṁ sarpiḥ
kāmalāharamuttamam||53||

iti haridrādighṛtam|

haridrAtriphalAnimbabalAmadhukasAdhitam| sakShIraM mAhiShaM sarpiH
kAmalAharamuttamam||53||

iti haridrAdighRutam|

Ghrita prepared with *haridra, triphala, nimba, balā, madhuka* and buffalo's milk and ghee is an excellent cure for *kamala* [53]

Darvyadi ghritam

गोमूत्रे द्विगुणे दार्व्याः कल्काक्षद्वयसाधितः| दार्व्याः पञ्चपलक्वाथे कल्के कालीयके परः||५४||

माहिषात् सर्पिषः प्रस्थः पूर्वः पूर्वे परे परः|५५|

gōmūtrē dviguṇē dārvyāḥ kalkākṣadvayasādhitaḥ| dārvyāḥ pañcapalakvāthē kalkē
kālīyakē paraḥ||54||

māhiṣāt sarpiṣaḥ prasthaḥ pūrvaḥ pūrvē parē paraḥ|55|

gomUtre dviguNe dArvyAH kalkAkShadvayasAdhitaH| dArvyAH pa~jcapalakvAthe kalke kAlIyake paraH||54||

mAhiShAt sarpiShaH prasthaH pUrvaH pUrve pare paraH|55|

One *prastha* of buffalo's ghee prepared by adding two *prasthas* of cow's urine and the paste of two *aksha* of the paste of *darvi* as per *sneha kalpana* cures *pandu roga*.

One *prastha* of buffalo's ghee prepared by adding with the decoction of five *palas* of *darvi* and the paste of *kaleeyaka* as per *sneha kalpana* cures *kamala* [54-55]

Preparations for *pandu roga*

स्नेहैरेभिरुपक्रम्य स्निग्धं मत्वा विरेचयेत्||५५||

पयसा मूत्रयुक्तेन बहुशः केवलेन वा| दन्तीफलरसे कोष्णे काश्मर्याञ्जलिना शृतम्||५६||

द्राक्षाञ्जलिं मृदित्वा वा दद्यात् पाण्ड्वामयापहम्| द्विशर्करं त्रिवृच्चूर्णं पलार्धं पैत्तिकः पिबेत्||५७||

कफपाण्डुस्तु गोमूत्रक्लिन्नयुक्तां [१] हरीतकीम्| आरग्वधं [२] रसेनेक्षोर्विदार्यामलकस्य च||५८||

सत्र्यूषणं बिल्वपत्रं पिबेन्ना कामलापहम्| दन्त्यर्धपलकल्कं वा द्विगुडं शीतवारिणा||५९||

कामली त्रिवृतां वाऽपि त्रिफलाया रसैः पिबेत्| विशालात्रिफलामुस्तकुष्ठदारुकलिङ्गकान्||६०||

कार्षिकानर्धकर्षांशां कुर्यादतिविषां तथा| कर्षौ मधुरसाया द्वौ सर्वमेतत् [३] सुखाम्बुना||६१||

मृदितं तं रसं पूतं पीत्वा लिह्याच्च मध्वनु| कासं श्वासं ज्वरं दाहं पाण्डुरोगमरोचकम्||६२||

गुल्मानाहामवातांश्च रक्तपित्तं च नाशयेत्| त्रिफलाया गुडूच्या वा दार्व्या 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 त्रिवृच्छ्यामे 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||

सप्तरात्रं गवां मूत्रे भावितं वाऽप्ययोरजः| पाण्डुरोगप्रशान्त्यर्थं पयसा पाययेद्भिषक्||६९||

snēhairēbhirupakramya snigdhaṁ matvā virēcayēt||55||

payasā mūtrayuktēna bahuśaḥ kēvalēna vā| dantīphalarasē kōṣṇē kāśmaryāñjalinā śṛtam||56||

drākṣāñjaliṁ mṛditvā vā dadyāt pāṇḍvāmayāpaham| dviśarkaraṁ trivṛccūrṇaṁ palārdhaṁ paittikaḥ pibēt||57||

Kaphapāṇḍustu gōmūtraklinnayuktāṁ [1] harītakīm| āragvadhaṁ [2] rasēnēkṣōrvidāryāmalakasya ca||58||

satryūṣaṇaṁ bilvapatraṁ pibēnnā kāmalāpaham| dantyardhapalakalkaṁ vā dviguḍaṁ śītavāriṇā||59||

kāmalī trivr̥tāṁ vā'pi triphalāyā rasaiḥ pibēt| viśālātriphalāmustakuṣṭhadārukaliṅgakān||60||

kārṣikānardhakarṣāṁśāṁ kuryādativiṣāṁ tathā| karṣau madhurasāyā dvau sarvamētat [3] sukhāmbunā||61||

mr̥ditaṁ taṁ rasaṁ pūtaṁ pītvā lihyācca madhvanu| kāsaṁ śvāsaṁ jvaraṁ dāhaṁ pāṇḍurōgamarōcakam||62||

gulmānāhāmavātāṁśca Rakta Pittaṁ ca nāśayēt| triphalāyā guḍūcyā vā dārvyā nimbasya vā rasam||63||

śītaṁ madhuyutaṁ prātaḥ kāmalārtaḥ pibēnnaraḥ| kṣīramūtraṁ pibēt pakṣaṁ gavyaṁ māhiṣamēva vā||64||

pāṇḍurgōmūtrayuktaṁ vā saptāhaṁ triphalārasam| tarujān jvalitānmūtrē nirvāpyāmr̥dya cāṅkurān||65||

mātuluṅgasya tat pūtaṁ pāṇḍuśōthaharaṁ pibēt| svarṇakṣīrī trivr̥cchyāmē bhadradāru sanāgaram||66||

gōmūtrāñjalinā piṣṭaṁ mūtrē vā kvathitaṁ pibēt| kṣīramēbhiḥ śr̥taṁ vā'pi pibēddōṣānulōmanam||67||

harītakīṁ prayōgēṇa gōmūtrēṇāthavā pibēt| jīrṇē kṣīrēṇa bhuñjīta rasēna madhurēṇa vā||68||

saptarātraṁ gavāṁ mūtrē bhāvitaṁ vā'pyayōrajaḥ| pāṇḍurōgapraśāntyarthaṁ payasā pāyayēdbhiṣak||69||

snehairebhirupakramya snigdhaM matvA virecayet||55||

payasA mUtrayuktena bahushaH kevalena vA| dantIphalarase koShNe kAshmaryA~jjalinA shRutam||56||

drAkShA~jjaliM mRuditvA vA dadyAt pANDvAmayApaham| dvisharkaraM trivRuccUrNaM palArdhaM paittikaH pibet||57||

kaphapANDustu gomUtraklinnayuktAM [1] harItakIm| AragvadhaM [2] rasenekShorvidAryAmalakasya ca||58||

satryUShaNaM bilvapatraM pibennA kAmalApaham| dantyardhapalakalkaM vA dviguDaM shItavAriNA||59||

kAmalI trivRutAM vA~api triphalAyA rasaiH pibet|
vishAlAtriphalAmustakuShThadArukali~ggakAn||60||

kArShikAnardhakarShAMshAM kuryAdativiShAM tathA| karShau madhurasAyA dvau sarvametat [3] sukhAmbunA||61||

mRuditaM taM rasaM pUtaM pItvA lihyAcca madhvanu| kAsaM shvAsaM jvaraM dAhaM pANDurogamarocakam||62||

gulmAnAhAmavAtAMshca raktapittaM ca nAshayet| triphalAyA guDUcyA vA dArvyA nimbasya vA rasam||63||

shItaM madhuyutaM prAtaH kAmalArtaH pibennaraH| kShIramUtraM pibet pakShaM gavyaM mAhiShameva vA||64||

pANDurgomUtrayuktaM vA saptAhaM triphalArasam| tarujAn jvalitAnmUtre nirvApyAmRudya cA~gkurAn||65||

mAtulu~ggasya tat pUtaM pANDushothaharaM pibet| svarNakShIrI trivRucchyAme bhadradAru sanAgaram||66||

gomUtrA~jjalinA piShTaM mUtre vA kvathitaM pibet| kShIramebhiH shRutaM vA~api pibeddoShAnulomanam||67||

harItakIM prayogeNa gomUtreNAthavA pibet| jIrNe kShIreNa bhu~jjIta rasena madhureNa vA||68||

saptarAtraM gavAM mUtre bhAvitaM vA~apyayorajaH| pANDurogaprashAntyarthaM payasA pAyayedbhiShak||69||

After proper oleation of the patient with the internal administration of the above described medicated *ghrita,* the patient should be given frequent medication with the following recipes:

Milk with cow's urine or milk alone or lukewarm infusion of *danti* sprinkled with the powder of one *anjali* of *kashmarya* or mixed with the paste of one *anjali* (handful) of *draksha*; all these drugs cure *pandu roga* in general.

The patient suffering from *paittika pandu* should take half *pala* of *trivitta* mixed with one *pala* of sugar;

Kaphaja type of *pandu* patient should take *haritaki churna* immersed in cow's urine.

Kamala patient should take *aragvadha* along with the juice of sugarcane, *vidari, amalaki* to which *sunthi, maricha, pippali* and *bilva* leaves have been added; or may take the paste of half *pala* of *danti* mixed with one *pala* of jaggery along with cold water; or may take *trivritta* along with decoction of *triphala*.

Vishaladi phanta – One *karsha* each of *vishala, haritaki, bibhitaka, amalaki, musta, kushtha, devadaru* and *kalingaka*; half *karsha* of *ativisha*, two *karsha* of *madhurasa*

(*murva*) should be made to a paste by triturating with lukewarm water and strained. The patient should take honey after taking this infusion. This *phanta* cures cough, dyspnea, fever, burning sensation, *pandu roga*, anorexia, *gulma* (lumps in abdomen), *anaha* (gaseous distention of the abdomen), *amavata* (joint disorders caused by *ama*), and *raktapitta* (bleeding disorders).

Other drugs which are useful for these ailments are as follows:

- *Kamala* patients should take the decoction of *triphala, guduchi, devadaru,* or *nimba* after cooling and adding honey in the morning.
- *Pandu* patient may take the milk or urine of either cow or buffalo for one fortnight.
- *Pandu* patient may drink the decoction of *triphala* along with cow's urine for one week.
- Patient suffering from *pandu* and *sopha* (edema) should drink the liquid obtained by straining the paste of tender branches of *matulunga* set afire and then immersed in cow's urine.
- *Suvarnakshiri, trivritta, syama-trivritta, bhadradaru* and *nagara* should be triturated by adding one *anjali* of cow's urine or should be made to a decoction by adding cow's urine. The above mentioned drugs may also be boiled with milk. The drinking of these drugs brings about the downward motion of the *doshas* causing *pandu*.
- Then again, the patient suffering from *pandu roga* should take a course of *haritaki* with cow's urine (for seven days) and then should take food either with milk or sweetened meat soup, and
- Physicians should give *lauha bhasma* impregnated for seven nights with cow's urine along with milk for the alleviation of *pandu roga* [55-69]

Navayasa churnam

त्र्यूषणत्रिफलामुस्तविडङ्गचित्रकाः समाः| नवायोरजसो भागास्तच्चूर्णं क्षौद्रसर्पिषा||७०||

भक्षयेत् पाण्डुहृद्रोगकुष्ठार्शःकामलापहम्| नवायसमिदं चूर्णं कृष्णात्रेयेण भाषितम्||७१||

इति नवायसचूर्णम्|

tryūṣaṇatriphalāmustaviḍaṅgacitrakāḥ samāḥ| navāyōrajasō bhāgāstaccūrṇaṁ kṣaudrasarpiṣā||70||

bhakṣayēt pāṇḍuhṛdrōgakuṣṭhārśaḥkāmalāpaham| navāyasamidaṁ cūrṇaṁ kṛṣṇātrēyēṇa bhāṣitam||71||

iti navāyasacūrṇam|

tryUShaNatriphalAmustaviDa~ggacitrakAH samAH| navAyorajaso bhAgAstaccUrNaM kShaudrasarpiShA||70||

bhakShayet pANDuhRudrogakuShThArshaHkAmalApaham| navAyasamidaM cUrNaM kRuShNAtreyeNa bhAShitam||71||

iti navAyasacUrNam|

Take *sunthi, pippali, maricha, haritaki, bibhitaki, amalaki, musta, vidanga* and *chitraka* in one part each and nine parts of *lauha bhasma* and mix together. Intake of this recipe along with honey and ghee cures anemia, heart diseases, *kushtha* (group of skin diseases), *arsha* (hemorrhoids) and *kamala*. This medicine propounded by *krishnatreya* is called *navayasa churna* [70-71]

Mandura vataka

गुडनागरमण्डूरतिलांशान्मानतः समान्| पिप्पलीद्विगुणां कुर्याद्गुटिकां पाण्डुरोगिणे||७२||

त्र्यूषणं त्रिफला मुस्तं विडङ्गं चव्यचित्रकौ| दार्वीत्वङ्माक्षिको धातुर्ग्रन्थिकं देवदारु च||७३||

एतान् द्विपलिकान्भागांश्चूर्णं कुर्यात् पृथक् पृथक्| मण्डूरं द्विगुणं चूर्णाच्छुद्धमञ्जनसन्निभम्||७४||

गोमूत्रेऽष्टगुणे पक्त्वा तस्मिंस्तत् प्रक्षिपेत्ततः| उदुम्बरसमान्कृत्वा वटकांस्तान् यथाग्नि ना||७५||

उपयुञ्जीत तक्रेण सात्म्यं जीर्णे च भोजनम्| मण्डूरवटका ह्येते प्राणदाः पाण्डुरोगिणाम्||७६||

कुष्ठान्यजीर्णकं शोथमूरुस्तम्भं कफामयान्| अर्शांसि कामलां मेहं प्लीहानं शमयन्ति च||७७||

इति मण्डूरवटकाः|

guḍanāgaramaṇḍūratilāṁśānmānataḥ samān| pippalīdviguṇāṁ kuryādguṭikāṁ pāṇḍurōgiṇē||72||

tryūṣaṇaṁ triphalā mustaṁ viḍaṅgaṁ cavyacitrakau| dārvītvaṅmākṣikō Dhāturgranthikaṁ dēvadāru ca||73||

ētān dvipalikānbhāgāṁścūrṇaṁ kuryāt pṛthak pṛthak| maṇḍūraṁ dviguṇaṁ cūrṇācchuddhamañjanasannibham||74||

gōmūtrē'ṣṭaguṇē paktvā tasmiṁstat prakṣipēttataḥ| udumbarasamānkṛtvā vaṭakāṁstān yathāgni nā||75||

upayuñjīta takrēṇa sātmyaṁ jīrṇē ca bhōjanam| maṇḍūravaṭakā hyētē prāṇadāḥ pāṇḍurōgiṇām||76||

kuṣṭhānyajīrṇakaṁ śōthamūrustambhaṁ kaphāmayān| arśāṁsi kāmalāṁ mēhaṁ plīhānaṁ śamayanti ca||77||

iti maṇḍūravaṭakāḥ|

guDanAgaramaNDUratilAMshAnmAnataH samAn| pippalIdviguNAM kuryAdguTikAM pANDurogiNe||72||

tryUShaNaM triphalA mustaM viDa~ggaM cavyacitrakau| dArvItva~gmAkShiko dhAturgranthikaM devadAru ca||73||

etAn dvipalikAnbhAgAMshcUrNaM kuryAt pRuthak pRuthak| maNDUraM dviguNaM cUrNAcchuddhama~jjanasannibham||74||

gomUtre~aShTaguNe paktvA tasmiMstat prakShipettataH| udumbarasamAnkRutvA vaTakAMstAn yathAgni nA||75||

upayu~jjIta takreNa sAtmyaM jIrNe ca bhojanam| maNDUravaTakA hyete prANadAH pANDurogiNAm||76||

kuShThAnyajIrNakaM shothamUrustambhaM kaphAmayAn| arshAMsi kAmalAM mehaM plIhAnaM shamayanti ca||77||

iti maNDUravaTakAH|

Mandura vataka – jaggery, *shunthi, mandura* and *tila* in one part each along with two parts of *pippali* should be triturated and made in the form of pills. This medicine is suitable for the treatment of the patients with *pandu roga*.

Shunthi, pippali, maricha, haritaki, bibhitaki, amalaki, musta, vidanga, chavya, chitraka, bark of *daruharidra, makshika* (copper pyrite), *pippalimoola* and *devadaru* in the quantity of two *pala* each should be made to powders separately.

Mandura bhasma which is dark in color like collyrium, should be cooked by adding eight times of cow's urine and the powders of the above drugs should be mixed to this. *Vatakas* (large sized pills) of the size of *udumbara* should be made out of this combination. This should be taken by the patient in the appropriate doses according to his agni (power of digestion and metabolism) along with butter milk. The patient should take wholesome food after its digestion. These pills named as *mandura vataka* are the life givers for the patients of *pandu*. It also cures *kushtha, ajeerna* (indigestion), *sotha* (edema), *urustambha* (stiffening of the thighs), disease caused by aggravation of the kapha, arsha*(hemorrhoids),*kamala*(jaundice),*meha*(polyuria) and*pleeha'' (splenic diseases).

Thus ends the description of two types of *mandura vataka*.[72-77]

Tapayadi lauha

ताप्याद्रिजतुरूप्यायोमलाः पञ्चपलाः पृथक्| चित्रकत्रिफलाव्योषविडङ्गैः पलिकैः सह||७८||

शर्कराष्टपलोन्मिश्राश्चूर्णिता मधुनाऽऽप्लुताः| अभ्यस्यास्त्वक्षमात्रा हि जीर्णे हितमिताशिना||७९||

कुलत्थकाकमाच्यादिकपोतपरिहारिणा|८०|

tāpyādrijaturūpyāyōmalāḥ pañcapalāḥ pr̥thak| citrakatriphalāvyōṣaviḍaṅgaiḥ palikaiḥ saha||78||

śarkarāṣṭapalōnmiśrāścūrṇitā madhunā''plutāḥ| abhyasyāstvakṣamātrā hi jīrṇē hitamitāśinā||79||

kulatthakākamācyādikapōtaparihāriṇā|80|

tApyAdrijaturUpyAyomalAH pa~jcapalAH pRuthak| citrakatriphalAvyoShaviDa~ggaiH palikaiH saha||78||

sharkarAShTapalonmishrAshcUrNitA madhunA$_{a}$aplutAH| abhyasyAstvakShamAtrA hi jIrNe hitamitAshinA||79||

kulatthakAkamAcyAdikapotaparihAriNA|80|

Tapyadi yoga – Tapya, shilajatu, silver, *mandura* in the amount of five *pala* each should be added to one *pala* each of *chitraka, haritaki, bibhitaka, amalaki, sunthi, pippali, maricha* and *vidanga*; and eight *pala* of sugar. This recipe should be taken by the patient habitually (by a *pandu rogi*) in the dose of one *karsha* along with adequate amount of honey. After the digestion of this drug the patient should take wholesome food in small quantity and should avoid using *kulattha, kakamachi* etc. and pigeon meat [78-80]

Yogaraja

त्रिफलायास्त्रयो भागास्त्रयस्त्रिकटुकस्य च||८०||

भागश्चित्रकमूलस्य विडङ्गानां तथैव च| पञ्चाशमजतुनो भागास्तथा रूप्यमलस्य च||८१||

माक्षिकस्य च शुद्धस्य लौहस्य रजसस्तथा| अष्टौ भागाः सितायाश्च तत्सर्वं सूक्ष्मचूर्णितम्||८२||

माक्षिकेणाप्लुतं स्थाप्यमायसे भाजने शुभे| उदुम्बरसमां मात्रां ततः खादेद्यथाग्नि ना||८३||

दिने दिने प्रयुञ्जीत जीर्णे भोज्यं यथेप्सितम्| वर्जयित्वा कुलत्थानि काकमाचीं कपोतकम्||८४||

योगराज इति ख्यातो योगोऽयममृतोपमः| रसायनमिदं श्रेष्ठं सर्वरोगहरं शिवम्||८५||

पाण्डुरोगं विषं कासं यक्ष्माणं विषमज्वरम्| कुष्ठान्यजीर्णकं मेहं शोषं श्वासमरोचकम्||८६||

विशेषाद्धन्त्यपस्मारं कामलां गुदजानि च|

इति योगराजः|

triphalāyāstrayō bhāgāstrayastrikaṭukasya ca||80||

bhāgaścitrakamūlasya viḍaṅgānāṁ tathaiva ca| pañcāśmajatunō bhāgāstathā rūpyamalasya ca||81||

mākṣikasya ca śuddhasya lauhasya rajasastathā| aṣṭau bhāgāḥ sitāyāśca tatsarvaṁ sūkṣmacūrṇitam||82||

mākṣikēṇāplutaṁ sthāpyamāyasē bhājanē śubhē| udumbarasamāṁ mātrāṁ tataḥ khādēdyathāgni nā||83||

dinē dinē prayuñjīta jīrṇē bhōjyaṁ yathēpsitam| varjayitvā kulatthāni kākamācīṁ kapōtakam||84||

yōgarāja iti khyātō yōgō'yamamr̥tōpamaḥ| rasāyanamidaṁ śrēṣṭhaṁ sarvarōgaharaṁ śivam||85||

pāṇḍurōgaṁ viṣaṁ kāsaṁ yakṣmāṇaṁ viṣamajvaram| kuṣṭhānyajīrṇakaṁ mēhaṁ śōṣaṁ śvāsamarōcakam||86||

viśēṣāddhantyapasmāraṁ kāmalāṁ gudajāni ca|

iti yōgarājaḥ|

triphalAyAstrayo bhAgAstrayastrikaTukasya ca||80||

bhAgashcitrakamUlasya viDa~ggAnAM tathaiva ca| pa~jcAshmajatuno bhAgAstathA rUpyamalasya ca||81||

mAkShikasya ca shuddhasya lauhasya rajasastathA| aShTau bhAgAH sitAyAshca tatsarvaM sUkShmacUrNitam||82||

mAkShikeNAplutaM sthApyamAyase bhAjane shubhe| udumbarasamAM mAtrAM tataH khAdedyathAgni nA||83||

dine dine prayu~jjIta jIrNe bhojyaM yathepsitam| varjayitvA kulatthAni kAkamAcIM kapotakam||84||

yogarAja iti khyAto yogo~ayamamRutopamaH| rasAyanamidaM shreShThaM sarvarogaharaM shivam||85||

pANDurogaM viShaM kAsaM yakShmANaM viShamajvaram| kuShThAnyajIrNakaM mehaM shoShaM shvAsamarocakam||86||

visheShAddhantyapasmAraM kAmalAM gudajAni ca|

iti yogarAjaH|

Yogaraja – harītaki, bibhitaki, amalaki, shunthi, pippali, maricha, chitraka moola (root) and *vidanga* in the amount of one part each; five parts each of *shilajatu, raupya mala* (silver), purified *makshika* and *lauha bhasma*; eight parts of sugar – all should be made to a fine powder and mixed with adequate amount of honey and kept in clean iron jar. This recipe should be taken by the patient in a quantity equal to a fruit of *udumbara* according to the power of digestion every day and should be given the desired food excluding *kulattha, kakamachi* etc. and pigeon meat; only after the digestion of the taken drug. This ambrosia like recipe is called *yogaraja*. It is an excellent rejuvenative recipe which cures all diseases and bestows auspiciousness. It specially cures *pandu*, poisoning, *kasa, yakshma, vishama jwara* (irregular fevers), *ajeerna, meha, soshha, swasa, aruchi, apasmara* (epilepsy), *kamala* and *arsha*.

Thus ends the description of *yogaraja* [80-86]

Various formulations

Shilajatu Vataka

कौटजत्रिफलानिम्बपटोलघननागरैः||८७||

भावितानि दशाहानि रसैर्द्वित्रिगुणानि वा| शिलाजतुपलान्यष्टौ तावती सितशर्करा||८८||

त्वक्क्षीरी पिप्पली धात्री कर्कटाख्या पलोन्मिता|

निदिग्ध्याः फलमूलाभ्यां पलं युक्त्या त्रिगन्धकम्|

चूर्णितं मधुनः कुर्यात् त्रिपलेनाक्षिकान् गुडान्| दाडिमाम्बुपयःपक्षिरसतोयसुरासवान्||९०||

तान् भक्षयित्वाऽनुपिबेन्निरन्नो भुक्त एव वा| पाण्डुकुष्ठज्वरप्लीहतमकार्शोभिगन्दरान्||९१||

पूतिहृच्छुक्रमूत्राग्निदोषशोषगरोदरान् [१] | कासासृग्दरपित्तासृक्शोथगुल्मगलामयान्||९२||

ते च सर्वव्रणान् हन्युः सर्वरोगहराः शिवाः|

इति शिलाजतुवटकाः|

kauṭajatriphalānimbapaṭōlaghananāgaraiḥ||87||

bhāvitāni daśāhāni rasairdvitriguṇāni vā| śilājatupalānyaṣṭau tāvatī sitaśarkarā||88||

tvakkṣīrī pippalī dhātrī karkaṭākhyā palōnmitā|

nidigdhyāḥ phalamūlābhyāṁ palaṁ yuktyā trigandhakam|

cūrṇitaṁ madhunaḥ kuryāt tripalēnākṣikān guḍān|
dāḍimāmbupayaḥpakṣirasatōyasurāsavān||90||

tān bhakṣayitvā'nupibēnnirannō bhukta ēva vā|
pāṇḍukuṣṭhajvaraplīhatamakāraśōbhagandarān||91||

pūtihṛcchukramūtrāgnidōṣaśōṣagarōdarān [1] |
kāsāsṛgdarapittāsṛkśōthagulmagalāmayān||92||

tē ca sarvavraṇān hanyuḥ sarvarōgaharāḥ śivāḥ|

iti śilājatuvaṭakāḥ|

kauTajatriphalAnimbapaTolaghananAgaraiH||87||

bhAvitAni dashAhAni rasairdvitriguNAni vA| shilAjatupalAnyaShTau tAvatI sitasharkarA||88||

tvakkShIrI pippalI dhAtrI karkaTAkhyA palonmitA|

nidigdhyAH phalamUlAbhyAM palaM yuktyA trigandhakam|

cUrNitaM madhunaH kuryAt tripalenAkShikAn guDAn|
dADimAmbupayaHpakShirasatoyasurAsavAn||90||

tAn bhakShayitvA~anupibenniranno bhukta eva vA|
pANDukuShThajvarapIhatamakArshobhagandarAn||91||

pUtihRucchukramUtrAgnidoShashoShagarodarAn [1] |
kAsAsRugdarapittAsRukshothagulmagalAmayAn||92||

te ca sarvavraNAn hanyuH sarvarogaharAH shivAH|

iti shilAjatuvaTakAH|

Shilajatu vataka – Eight *pala* of *shilajatu* impregnated for ten, twenty or thirty days with the decoction of fruit of *kutaja, haritaki, bibhitaka, amalaki, nimba, patola, ghana* and *nagara*. Eight *pala* of sugar and one *pala* each of *tvakakshiri, pippali, dhatri* and *karkatashringi*; half *pala* each of the fruit and root of *nidigdhika* and adequate powder of *tvaka, ela* and *patra* should be added to this *shilajatu*. *Vataka* (large sized pills) of one *aksha* each should be prepared by adding three *pala* of honey to this powder. These pills can be taken on either empty stomach or after having food. The patient should drink the juice of *dadima* (pomegranate), milk, meat soup of birds, water, alcohol, *asava* (medicated wine) after taking this medicine. It cures *pandu, kushtha, jwara, pleeha, tamaka svasa, arsha, bhagandara* (fistula in ano), *puti* (putrified ulcers), *hridroga* (heart diseases), *shukra dosha* (diseases of semen), *mutra dosha* (diseases of urine), and *agni dosha* (diseases of digestion), *sosha* (consumption), *gara* (poisoning), *udara, kasa, asrigdara* (menorrhagia), *raktapitta* (bleeding disorders), *sotha, gulma, galamayana* (diseases of the throats) and all types of *vrana* (wounds). It cures all types of diseases and bestows auspiciousness. Thus, ends the description of *shilajatu vataka.* [87-92]

Punarnava Mandura

पुनर्नवा त्रिवृद्व्योषविडङ्गं दारु चित्रकम्||९३||

कुष्ठं हरिद्रे त्रिफला दन्ती चव्यं कलिङ्गकाः| पिप्पली [२] पिप्पलीमूलं मुस्तं चेति पलोन्मितम्||९४||

मण्डूरं द्विगुणं चूर्णाद्गोमूत्रे द्व्याढके पचेत्| कोलवद्गुटिकाः कृत्वा तक्रेणालोड्य ना पिबेत्||९५||

ताः पाण्डुरोगान् प्लीहानमर्शांसि विषमज्वरम्| श्वयथुं ग्रहणीदोषं हन्युः कुष्ठं क्रिमींस्तथा||९६||

इति पुनर्नवामण्डूरम्|

punarnavā trivr̥dvyōṣaviḍaṅgaṁ dāru citrakam||93||

kuṣṭhaṁ haridrē triphalā dantī cavyaṁ kaliṅgakāḥ| pippalī [2] pippalīmūlaṁ mustaṁ cēti palōnmitam||94||

maṇḍūraṁ dviguṇaṁ cūrṇādgōmūtrē dvyāḍhakē pacēt| kōlavadguṭikāḥ kr̥tvā takrēṇālōḍya nā pibēt||95||

tāḥ pāṇḍurōgān plīhānamarśāṁsi viṣamajvaram| śvayathuṁ grahaṇīdōṣaṁ hanyuḥ kuṣṭhaṁ krimīṁstathā||96||

iti punarnavāmaṇḍūram|

punarnavA trivRudvyoShaviDa~ggaM dAru citrakam||93||

kuShThaM haridre triphalA dantI cavyaM kali~ggakAH| pippalI [2] pippalImUlaM mustaM ceti palonmitam||94||

maNDUraM dviguNaM cUrNAdgomUtre dvyADhake pacet| kolavadguTikAH kRutvA takreNAloDya nA pibet||95||

tAH pANDurogAn plIhAnamarshAMsi viShamajvaram| shvayathuM grahaNIdoShaM hanyuH kuShThaM krimIMstathA||96||

iti punarnavAmaNDUram|

Powder of one *pala* each of *punarnava, trivritta, sunthi, pippali, maricha, vidanga, devadaru, chitraka, kushtha, haridra, daruharidra, haritaki, bibhitaka, amalaki, danti, chavya, kālingaka, pippalī, pippalimoola* and *musta*; and forty *pala* of *mandura bhasma* (rust of iron) coked in two *adhaka* of cow's urine and made in the form of *gutika* of the size of *kola*. These pills should be taken with butter milk. It cures *pandu, pleeha, arsha, vishama jwara, sotha, grahanidosha* (sprue syndrome, irritable bowel syndrome), *kushtha* and *krimi* (parasitic infestation). Thus, ends the description of *punarnava mandura*.[93-96]

Darvyadi leha and other two recipes

दार्वीत्वक् त्रिफला व्योषं विडङ्गमयसो रजः| मधुसर्पिर्युतं लिह्यात् कामलापाण्डुरोगवान्||९७||

तुल्या अयोरजःपथ्याहरिद्राः क्षौद्रसर्पिषा| चूर्णिताः कामली लिह्याद्गुडक्षौद्रेण वाऽभयाः||९८||

त्रिफला द्वे हरिद्रे च कटुरोहिण्ययोरजः| चूर्णितं क्षौद्रसर्पिर्भ्यां स लेहः कामलापहः||९९||

dārvītvak triphalā vyōṣaṁ viḍaṅgamayasō rajaḥ| madhusarpiryutaṁ lihyāt kāmalāpāṇḍurōgavān||97||

tulyā ayōrajaḥpathyāharidrāḥ kṣaudrasarpiṣā| cūrṇitāḥ kāmalī lihyādguḍakṣaudrēṇa vā'bhayāḥ||98||

triphalā dvē haridrē ca kaṭurōhiṇyayōrajaḥ| cūrṇitaṁ kṣaudrasarpirbhyāṁ sa lēhaḥ kāmalāpahaḥ||99||

dArvItvak triphalA vyoShaM viDa~ggamayaso rajaH| madhusarpiryutaM lihyAt kAmalApANDurogavAn||97||

tulyA ayorajaHpathyAharidrAH kShaudrasarpiShA| cUrNitAH kAmalI lihyAdguDakShaudreNa vA~abhayAH||98||

triphalA dve haridre ca kaTurohiNyayorajaH| cUrNitaM kShaudrasarpirbhyAM sa lehaH kAmalApahaH||99||

Powder of the bark of daruharidra, haritaki, bibhitaka, amalaki, pippali, sunthi, maricha, vidanga and lauha bhasma mixed with ghee and honey, taken as a linctus by the patients suffering from *pandu* and *kamala*.

Two other recipes – Patients suffering from *kamala* should take the powder of one part each of *lauha bhasma, haritaki* and *haridra* along with honey and ghee and may also take the linctus of the powder of *abhaya* prepared by mixing with jaggery and honey. [97-99]

Dhatryavaleha

द्विपलांशां तुगाक्षीरीं नागरं मधुयष्टिकाम्| प्रास्थिकीं पिप्पलीं द्राक्षां शर्करार्धतुलां शुभाम्||१००||

धात्रीफलरसद्रोणे चूर्णितं लेहवत् पचेत्| शीतं मधुप्रस्थयुतं लिह्यात् पाणितलं ततः||१०१||

हन्त्येष कामलां पित्तं पाण्डुं कासं हलीमकम्|

इति धात्र्यवलेहः|

dvipalāṁśāṁ tugākṣīrīṁ nāgaraṁ madhuyaṣṭikām| prāsthikīṁ pippalīṁ drākṣāṁ śarkarārDhātulāṁ śubhām||100||

dhātrīphalarasadrōṇē cūrṇitaṁ lēhavat pacēt| śītaṁ madhuprasthayutaṁ lihyāt pāṇitalaṁ tataḥ||101||

hantyēṣa kāmalāṁ Pittaṁ pāṇḍuṁ kāsaṁ halīmakam|

iti dhātryavalēhaḥ|

dvipalAMshAM tugAkShIrIM nAgaraM madhuyaShTikAm| prAsthikIM pippalIM drAkShAM sharkarArdhatulAM shubhAm||100||

dhAtrIphalarasadroNe cUrNitaM lehavat pacet| shItaM madhuprasthayutaM lihyAt pANitalaM tataH||101||

hantyeSha kAmalAM pittaM pANDuM kAsaM halImakam|

iti dhAtryavalehaH|

Dhatryavaleha – Vanshalochana, sunthi, maduyashti powders, each in two *pala*; one *prastha* each of *pippali* and *draksha*; and half a *tula* of sugar crystal added with one *drona* of *amalaki* fruit juice and cooked till it changes into linctus form. One *prastha* of honey is added to it after it cools down. Intake of one *panitala* of this linctus cures *kamala, pitta vikaras, pandu, kasa* and *haleemaka* [100-101]

Mandura vatakah

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 प्लीहपाण्ड्वामयापहाः||१०४||

ग्रहण्यर्शोनुदश्चैव तक्रवाट्याशिनः स्मृताः|

इति मण्डूरवटकाः|

tryūṣaṇaṁ triphalā cavyaṁ citrakō dēvadāru ca||102||

viḍaṅgānyatha mustaṁ ca vatsakaṁ cēti cūrṇayēt| maṇḍūratulyaṁ taccūrṇaṁ gōmūtrē'ṣṭaguṇē pacēt||103||

śanaiḥ siddhāstathā śītāḥ kāryāḥ karṣasamā guḍāḥ| yathāgni bhakṣaṇīyāstē plīhapāṇḍvāmayāpahāḥ||104||

grahaṇyarśōnudaścaiva takravāṭyāśinaḥ smr̥tāḥ|

iti maṇḍūravaṭakāḥ|

tryUShaNaM triphalA cavyaM citrako devadAru ca||102||

viDa~ggAnyatha mustaM ca vatsakaM ceti cUrNayet| maNDUratulyaM taccUrNaM gomUtre~aShTaguNe pacet||103||

shanaiH siddhAstathA shItAH kAryAH karShasamA guDAH| yathAgni bhakShaNIyAste plIhapANDvAmayApahAH||104||

grahaNyarshonudashcaiva takravATyAshinaH smRutAH|

iti maNDUravaTakAH|

Mandura Vataka-II: *Shunthi, pippali, maricha, haritaki, bibhitaka, amalaki, chavya, chitraka, devadaru, vidanga, musta* and *vatsaka* in one part each, made in the form of powder and added to equal quantity (12 parts) of *mandura bhasma*, should then be boiled by adding eight times of cow's urine over mild fire. After the recipe cools pills of one *aksha* each should be prepared and taken according to the power of digestion. This cures *pleeha, pandu, grahani,* and *arsha*. The patient should take buttermilk and *vatya* (a roasted barley preperation) while taking this pill [102-104]

Gaudo arishta

मञ्जिष्ठा रजनी द्राक्षा बलामूलान्ययोरजः||१०५||

लोध्रं चैतेषु गौडः स्यादरिष्टः पाण्डुरोगिणाम्|

इति गौडोऽरिष्टः|

mañjiṣṭhā rajanī drākṣā balāmūlānyayōrajaḥ||105||

lōdhraṁ caitēṣu gauḍaḥ syādariṣṭaḥ pāṇḍurōgiṇām|

iti gauḍō’riṣṭaḥ|

ma~jjiShThA rajanI drAkShA balAmUlAnyayorajaH||105||

lodhraM caiteShu gauDaH syAdariShTaH pANDurogiNAm|

iti gauDo~ariShTaH|

Manjishtha, rajani, draksha, bala moola (roots), *lauha bhasma*, and *lodhra* should be added to jaggery and processed according to the method prescribed for *arishta*. It is called *gaudo-arishta* and is useful for the patients suffering from *pandu roga* [105]

Beejakarishta

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 तद्ग्रीष्मे द्विः शिशिरे स्थितम्||१०९||

पिबेत्तद्ग्रहणीपाण्डुरोगार्शःशोथगुल्मनुत्| मूत्रकृच्छ्राश्मरीमेहकामलासन्निपातजित्||११०||

बीजकारिष्ट इत्येष आत्रेयेण प्रकीर्तितः|

इति बीजकारिष्टः|

bījakātṣōḍaśapalaṁ triphalāyāśca viṁśatiḥ||106||

drākṣāyāḥ pañca lākṣāyāḥ sapta drōṇē jalasya tat| sādhyaṁ pādāvaśēṣē tu pūtaśēṣē samāvapēt||107||

śarkarāyāstulāṁ prasthaṁ mākṣikasya ca kārṣikam| vyōṣaṁ vyāghranakhōśīraṁ kramukaṁ sailavālukam||108||

madhukaṁ kuṣṭhamityētaccūrṇitaṁ ghṛtabhājanē| yavēṣu daśarātraṁ tadgrīṣmē dviḥ śiśirē sthitam||109||

pibēttadgrahaṇīpāṇḍurōgārśaḥśōthagulmanut|
mūtrakṛcchrāśmarīmēhakāmalāsannipātajit||110||

bījakāriṣṭa ityēṣa ātrēyēṇa prakīrtitaḥ|

iti bījakāriṣṭaḥ|

bIjakAtShoDashapalaM triphalAyAshca viMshatiH||106||

drAkShAyAH pa~jca lAkShAyAH sapta droNe jalasya tat| sAdhyaM pAdAvasheShe tu pUtasheShe samAvapet||107||

sharkarAyAstulAM prasthaM mAkShikasya ca kArShikam| vyoShaM vyAghranakhoshIraM kramukaM sailavAlukam||108||

madhukaM kuShThamityetaccUrNitaM ghRutabhAjane| yaveShu dasharAtraM tadgrIShme dviH shishire sthitam||109||

pibettadgrahaNIpANDurogArshaHshothagulmanut|
mUtrakRucchrAshmarImehakAmalAsannipAtajit||110||

bIjakAriShTa ityeSha AtreyeNa prakIrtitaH|

iti bIjakAriShTaH|

Beejaka taken in the amount of sixteen *pala*, twenty *pala* of *triphala,* five pala of *draksha* and seven *pala* of *laksha* are added to one *drona* of water and boiled till one fourth of water remains. Water should then be taken out by straining. One *tula* of sugar, one *pala* of honey and one *pala* powder of each of the *shunthi, pippali, maricha, vyaghranakha, kramuka, elavaluka, madhuka* and *kushtha* are added to the above made decoction and the potion be stored in a jar smeared with ghee kept inside a barley heap for ten nights during summer and for twenty nights in winter. Intake of this potion cures *grahani, pandu, arsha, sotha, gulma, mutra krichha* (dysuria), *ashmari* (stones in the urinary tract), *meha, kamala* and diseases caused by all the three dosha. This is called *beejaka arishta* and it was propounded by Atreya.

Thus, ends the description of *beejaka arishta* [106-110]

Dhatryarishta

धात्रीफलसहस्रे द्वे पीडयित्वा रसं तु तम्॥१११॥

क्षौद्राष्टांशेन संयुक्तं कृष्णार्धकुडवेन च| शर्करार्धतुलोन्मिश्रं पक्षं स्निग्धघटे स्थितम्॥११२॥

प्रपिबेन्मात्रया प्रातर्जीर्णे हितमिताशनः| कामलापाण्डुहृद्रोगवातासृग्विषमज्वरान्॥११३॥

कासहिक्कारुचिश्वासांश्चैषोऽरिष्टः प्रणाशयेत्|

इति धात्र्यरिष्टः

dhātrīphalasahasrē dvē pīḍayitvā rasaṁ tu tam||111||

kṣaudrāṣṭāṁśēna saṁyuktaṁ kṛṣṇārdhakuḍavēna ca| śarkarārDhātulōnmiśraṁ pakṣaṁ snigdhaghaṭē sthitam||112||

prapibēnmātrayā prātarjīrṇē hitamitāśanaḥ|
kāmalāpāṇḍuhṛdrōgavātāsṛgviṣamajvarān||113||

kāsahikkāruciśvāsāṁścaiṣō’riṣṭaḥ praṇāśayēt|

iti dhātryariṣṭaḥ|

dhAtrIphalasahasre dve pIDayitvA rasaM tu tam||111||

kShaudrAShTAMshena saMyuktaM kRuShNArdhakuDavena ca|
sharkarArdhatulonmishraM pakShaM snigdhaghaTe sthitam||112||

prapibenmAtrayA prAtarjIrNe hitamitAshanaH|
kAmalApANDuhRudrogavAtAsRugviShamajvarAn||113||

kAsahikkArucishvAsAMshcaiSho~ariShTaH praNAshayet|

iti dhAtryariShTaH|

Dhatryarishta - Two thousand fruits of *amalaki* should be crushed and the juice extracted should be mixed with one eighth the quantity of honey, half *kudava* of *pippali* and half *tula* of sugar. It should then be kept in an earthern jar smeared with ghee for one fortnight. It should be taken in appropriate dose in the morning and the patient should take wholesome food in small quantity after the digestion of the drug. This *arishta* cures *kamala, pandu, hridroga, vatarakta, vishama jwara, kasa, hikka, aruchi* and *svasa*. Thus, ends the description of *dhatrya arishta* [111-113]

Medicated water

स्थिरादिभिः शृतं तोयं पानाहारे प्रशस्यते||११४||

पाण्डूनां, कामलार्तानां मृद्वीकामलकीरसः|११५|

sthirādibhiḥ śṛtaṁ tōyaṁ pānāhārē praśasyatē||114||

pāṇḍūnāṁ, kāmalārtānāṁ mṛdvīkāmalakīrasaḥ|115|

sthirAdibhiH shRutaM toyaM pAnAhAre prashasyate||114||

pANDUnAM, kAmalArtAnAM mRudvIkAmalakIrasaH|115|

Water boiled with the drugs belonging to *sthiradi* group is useful for drinking and the preparation of foods for *pandu rogi*; while the patient of *kamala* should use the juice of *draksha* and *amalaki rasa* [114-115]

Principles of treatment according to dosha

पाण्डुरोगप्रशान्त्यर्थमिति प्रोक्तं महर्षिणा||११५||

विकल्प्यमेतद्भिषजा पृथग्दोषबलं प्रति| वातिके स्नेहभूयिष्ठं, पैत्तिके तिक्तशीतलम्||११६||

श्लैष्मिके कटुतिक्तोष्णं [१] , विमिश्रं सान्निपातिके|११७|

pāṇḍurōgapraśāntyarthamiti prōktaṁ maharṣiṇā||115||

vikalpyamētadbhiṣajā pṛthagdōṣabalaṁ prati| vātikē snēhabhūyiṣṭhaṁ, paittikē tiktaśītalam||116||

ślaiṣmikē kaṭutiktōṣṇaṁ [1] , vimiśraṁ sānnipātikē|117|

pANDurogaprashAntyarthamiti proktaM maharShiNA||115||

vikalpyametadbhiShajA pRuthagdoShabalaM prati| vAtike snehabhUyiShThaM, paittike tiktashItalam||116||

shlaiShmike kaTutiktoShNaM [1] , vimishraM sAnnipAtike|117|

The above mentioned drugs are described for the cure of *pandu roga* by the great sage (Punarvasu Atreya). The physician should make suitable changes (combinations and permutations) in the above depending upon the strength of the dosha in the patient.

The therapy should be dominated by unctuous drugs (oil, ghee etc) for *vatika* type of *pandu*; by bitter and cooling drugs for *paittika* type and by pungent, bitter and hot drugs for kaphaja type of *pandu* [115-117]

Treatment of *mrittika bhakshanajanya pandu*

निपातयेच्छरीरात्तु मृत्तिकां भक्षितां भिषक्||११७||

युक्तिज्ञः शोधनैस्तीक्ष्णैः प्रसमीक्ष्य बलाबलम्| शुद्धकायस्य सर्पींषि बलाधानानि योजयेत्||११८||

व्योषं बिल्वं हरिद्रे द्वे त्रिफला द्वे पुनर्नवे| मुस्तान्ययोरजः पाठा विडङ्गं देवदारु च||११९||

वृश्चिकाली च भार्गी च सक्षीरैस्तैः [१] समैर्घृतम्| साधयित्वा पिबेद्युक्त्या नरो मृद्दोषपीडितः||१२०||

तद्वत् केशरयष्ट्याह्वपिप्पलीक्षारशाद्वलैः| मृद्भक्षणादातुरस्य लौल्यादविनिवर्तिनः||१२१||

द्वेष्यार्थं भावितां कामं दद्यात्तद्दोषनाशनैः| विड्गैलातिविषया निम्बपत्रेण पाठया||१२२||

वार्ताकैः कटुरोहिण्या कौटजैर्मूर्वयाऽपि वा|१२३|

nipātayēccharīrāttu mṛttikāṁ bhakṣitāṁ bhiṣak||117||

yuktijñaḥ śōdhanaistīkṣṇaiḥ prasamīkṣya balābalam| śuddhakāyasya sarpīṁṣi balādhānāni yōjayēt||118||

vyōṣaṁ bilvaṁ haridrē dvē triphalā dvē punarnavē| mustānyayōrajaḥ pāṭhā viḍaṅgaṁ dēvadāru ca||119||

vṛścikālī ca bhārgī ca sakṣīraistaiḥ [1] samairghṛtam| sādhayitvā pibēdyuktyā narō mṛddōṣapīḍitaḥ||120||

tadvat kēśarayaṣṭyāhvapippalīkṣāraśādvalaiḥ| mṛdbhakṣaṇādāturasya laulyādavinivartinaḥ||121||

dvēṣyārthaṁ bhāvitāṁ kāmaṁ dadyāttaddōṣanāśanaiḥ| viṅgailātiviṣayā nimbapatrēṇa pāṭhayā||122||

vārtākaiḥ kaṭurōhiṇyā kauṭajairmūrvayā'pi vā|123|

nipAtayeccharIrAttu mRuttikAM bhakShitAM bhiShak||117||

yuktij~jaH shodhanaistIkShNaiH prasamIkShya balAbalam| shuddhakAyasya sarpIMShi balAdhAnAni yojayet||118||

vyoShaM bilvaM haridre dve triphalA dve punarnave| mustAnyayorajaH pAThA viDa~ggaM devadAru ca||119||

vRushcikAlI ca bhArgI ca sakShIraistaiH [1] samairghRutam| sAdhayitvA pibedyuktyA naro mRuddoShapIDitaH||120||

tadvat kesharayaShTyAhvapippalIkShArashAdvalaiH| mRudbhakShaNAdAturasya laulyAdavinivartinaH||121||

dveShyArthaM bhAvitAM kAmaM dadyAttaddoShanAshanaiH| vi~ggailAtiviShayA nimbapatreNa pAThayA||122||

vArtAkaiH kaTurohiNyA kauTajairmUrvayA~api vA|123|

A physician well versed in therapeutics, should give the patient strong elimination therapy, keeping in view the strength of the patient, in order to remove the swallowed mud from the body. After the body is cleansed, different types of medicated ghee should be prescribed to the patient for promotion of strength.

Ghee prepared with *shunthi, pippali, maricha, bilva, haridra, daruharidra, haritaki, bibhitaka, amalaki, sveta* and *rakta punarnava, musta, lauha bhasma, patha, vidanga, devadaru, vrishchikali, bhargi* and milk should be appropriately taken by the patient who suffers from anemia because of eating clay.

Likewise, ghee prepared with *keshara, yashtamadhu, pippali, kshara* (alkali preperation) and *sadvala* may be given to the patient suffering from *mrittika bhakshana janya pandu*.

If the patient is unable to give up his clay swallowing habits, he should be given clay impregnated with *vidanga, ela, ativisha,* neem leaves, *patha, varataka, katurohiṇī, kutaja* or *murva* with a view of creating an aversion to clay. These drugs also counter act the adverse effects of eating clay. [117-123]

यथादोषं प्रकुर्वीत भैषज्यं पाण्डुरोगिणाम्||१२३||

क्रियाविशेष एषोऽस्य मतो हेतुविशेषतः|१२४|

yathādōṣaṁ prakurvīta bhaiṣajyaṁ pāṇḍurōgiṇām||123||

kriyāviśēṣa ēṣō'sya matō hētuviśēṣataḥ|124|

yathAdoShaM prakurvIta bhaiShajyaM pANDurogiNAm||123||

kriyAvisheSha eSho~asya mato hetuvisheShataH|124|

Different types of treatment should be given to the patient suffering from *mrittika bhakshana janya pandu*, according to the different types of dosha aggravated. However, due to the specific type of etiological factor involved (clay eating), this type of *pandu* needs special type of treatment [123-124]

Shakhashrita kamala (*kamala* in body tissue with obstructive pathology)

तिलपिष्टनिभं यस्तु वर्चः सृजति कामली||१२४||

श्लेष्मणा रुद्धमार्गं तत् पित्तं कफहरैर्जयेत्| रूक्षशीतगुरुस्वादुव्यायामैर्वेगनिग्रहैः||१२५||

कफसम्मूर्च्छितो वायुः स्थानात् पित्तं क्षिपेद्बली| हारिद्रनेत्रमूत्रत्वक् श्वेतवर्चास्तदा नरः||१२६||

भवेत् साटोपविष्टम्भो गुरुणा हृदयेन च| दौर्बल्यात्पाग्निपार्श्वार्तिहिक्काश्वासारुचिज्वरैः||१२७||

क्रमेणाल्पेऽनुसज्येत [१] पित्ते शाखासमाश्रिते|१२८|

tilapiṣṭanibhaṁ yastu varcaḥ sṛjati kāmalī||124||

ślēṣmaṇā ruddhamārgaṁ tat Pittaṁ Kaphaharairjayēt|
rūkṣaśītagurusvāduvyāyāmairvēganigrahaiḥ||125||

Kaphasammūrcchitō vāyuḥ sthānāt Pittaṁ kṣipēdbalī| hāridranētramūtratvak
śvētavarcāstadā naraḥ||126||

bhavēt sāṭōpaviṣṭambhō guruṇā hṛdayēna ca|
daurbalyālpāgnipārśvārtihikkāśvāsārucijvaraiḥ||127||

kramēṇālpē'nusajyēta [1] pittē śākhāsamāśritē|128|

tilapiShTanibhaM yastu varcaH sRujati kAmalI||124||

shleShmaNA ruddhamArgaM tat pittaM kaphaharairjayet|
rUkShashItagurusvAduvyAyAmairveganigrahaiH||125||

kaphasammUrcchito vAyuH sthAnAt pittaM kShipedbalI| hAridranetramUtratvak
shvetavarcAstadA naraH||126||

bhavet sATopaviShTambho guruNA hRudayena ca|
daurbalyAlpAgnipArshvArtihikkAshvAsArucijvaraiH||127||

krameNAlpe~anusajyeta [1] pitte shAkhAsamAshrite|128|

A patient of *kamala* if passes stools of the color of sesame paste (*tila pishta nibhama*), then it denotes obstruction in the passage of pitta by the kapha. Therefore, the pitta of such patient should be won by administration of drugs which also eliminate kapha.

The excess usage of ununctuous, cold and sweet ingredients; excessive exercise; suppression of the natural urges leads to the the aggravation of vata infilterated with kapha and the displacement of pitta from its site, resulting in the development of the following features:

The eyes, skin and urine of the patient become yellow while his stools become white in color. Additionally, the patients suffer from *atopa* (tympanitis), *vishtambha* (constipation associated with flatulence),and heaviness in the cardiac region, due to the displacement of pitta in the peripheral tissues (*shakha*), there is diminution in the flow of pitta (to the gastrointestinal tract) resulting in the gradual development of weakness, *agnimandya* (low digestion), *parshva* (pain in the sides of chest), *hikka* (hiccups), *shvasa* (dyspnea), *aruchi* (anorexia) and *jwara* [124-128]

Treatment of *shakhashriat kamala*

बर्हितित्तिरिदक्षाणां रूक्षाम्लैः कटुकै रसैः||१२८||

शुष्कमूलककौलत्थैर्यूषैश्चान्नानि भोजयेत्| मातुलुङ्गरसं क्षौद्रपिप्पलीमरिचान्वितम्||१२९||

सनागरं पिबेत् पित्तं तथाऽस्यैति स्वमाशयम्|१३०|

barhititttiridakṣāṇāṁ rūkṣāmlaiḥ kaṭukai rasaiḥ||128||

śuṣkamūlakakaulatthairyūṣaiścānnāni bhōjayēt| mātuluṅgarasaṁ kṣaudrapippalīmaricānvitam||129||

sanāgaraṁ pibēt Pittaṁ tathā'syaiti svamāśayam|130|

barhititttiridakShANAM rUkShAmlaiH kaTukai rasaiH||128||

shuShkamUlakakaulatthairyUShaishcAnnAni bhojayet| mAtulu~ggarasaM kShaudrapippalImaricAnvitam||129||

sanAgaraM pibet pittaM tathA~asyaiti svamAshayam|130|

The patient suffering from from *shakhashrita kamala* should be given food along with the soup of the meat of peacock, *tittira* (partridge), *daksha* (rooster) sizzled with ununctuous, sour and pungent articles; and vegetable soups of dry *mulaka* (radish) and *kulattha*. The patient should also be given the juice of *matulunga* mixed with honey, *pippali, maricha* and *shunthi* for bringing the pitta to its own course [128-130]

कटुतीक्ष्णोष्णलवणैर्भृशाम्लैश्चाप्युपक्रमः||१३०||

आपित्तरागाच्छकृतो [१] वायोश्चाप्रशमाद्भवेत्| स्वस्थानमागते पित्ते पुरीषे पित्तरञ्जिते||१३१||

निवृत्तोपद्रवस्य स्यात् पूर्वः कामलिको विधिः|१३२|

kaṭutīkṣṇōṣṇalavaṇairbhṛśāmlaiścāpyupakramaḥ||130||

āPittarāgācchakṛtō [1] vāyōścāpraśamādbhavēt| svasthānamāgatē pittē purīṣē Pittarañjitē||131||

nivṛttōpadravasya syāt pūrvaḥ kāmalikō vidhiḥ|132|

kaTutIkShNoShNalavaNairbhRushAmlaishcApyupakramaH||130||

ApittarAgAcchakRuto [1] vAyoshcAprashamAdbhavet| svasthAnamAgate pitte purIShe pittara~jjite||131||

nivRuttopadravasya syAt pUrvaH kAmaliko vidhiH|132|

Katu (pungent), *teekshna* (sharp), *ushna* (hot), *lavana* (saline) and extremely *amla* (sour) drugs should be continued till the stool of the patient acquires the color of pitta and the vata gets alleviated. When the pitta returns to its own habitat, the stool gets colored with pitta and the patient is relieved of complications, then further, the line of

treatment described earlier for the treatment of *kamala* (*koshthashrita*) should be used [130-132]

Haleemaka (obstructive jaundice)

यदा तु पाण्डोर्वर्णः स्याद्धरितश्यावपीतकः||१३२||

बलोत्साहक्षयस्तन्द्रा मन्द्राग्नित्वं मृदुज्वरः| स्त्रीष्वहर्षोऽङ्गमर्दश्च श्वासस्तृष्णाऽरुचिर्भ्रमः||१३३||

हलीमकं तदा तस्य विद्यादनिलपित्ततः|१३४|

yadā tu pāṇḍōrvarṇaḥ syāddharitaśyāvapītakaḥ||132||

balōtsāhakṣayastandrā mandrāgnitvaṁ mṛdujvaraḥ| strīṣvaharṣō'ṅgamardaśca śvāsastr̥ṣṇā'rucirbhramaḥ||133||

halīmakaṁ tadā tasya vidyādanilaPittataḥ|134|

yadA tu pANDorvarNaH syAddharitashyAvapItakaH||132||

balotsAhakShayastandrA mandrAgnitvaM mRudujvaraH| strIShvaharSho$_a$ggamardashca shvAsastRuShNA~arucirbhramaH||133||

halImakaM tadA tasya vidyAdanilapittataH|134|

If a patient suffering from *pandu* develops green, black or yellow color and suffers from diminution of strength and enthusiasm; drowsiness, *agnimandya* (low digestion), mild fever, lack of libido (*strisu aharsho*), *angamarda* (malaise/ body ache), dyspnea, *trishna* (morbid thirst), anorexia and giddiness, the ailment is called *haleemaka* and is caused by the aggravation of vata and pitta dosha [132-134]

Treatment of *haleemaka*

गुडूचीस्वरसक्षीरसाधितं माहिषं घृतम्||१३४||

स पिबेत्त्रिवृतां स्निग्धो रसेनामलकस्य तु| विरिक्तो मधुरप्रायं भजेत् पित्तानिलापहम्||१३५||

द्राक्षालेहं च पूर्वोक्तं सर्पींषि मधुराणि च| यापनान् क्षीरबस्तींश्च शीलयेत्सानुवासनान्||१३६||

मार्द्वीकारिष्टयोगांश्च पिबेद्युक्त्याऽग्निवृद्धये| कासिकं चाभयालेहं पिप्पलीं मधुकं बलाम्||१३७||

पयसा च प्रयुञ्जीत यथादोषं यथाबलम्|१३८|

guḍūcīsvarasakṣīrasādhitaṁ māhiṣaṁ ghṛtam||134||

sa pibēttrivṛtāṁ snigdhō rasēnāmalakasya tu| viriktō madhuraprāyaṁ bhajēt pittānilāpaham||135||

drākṣālēhaṁ ca pūrvōktaṁ sarpīṁṣi madhurāṇi ca| yāpanān kṣīrabastīṁśca śīlayētsānuvāsanān||136||

mārdvīkāriṣṭayōgāṁśca pibēdyuktyā'gnivṛddhayē| kāsikaṁ cābhayālēhaṁ pippalīṁ madhukaṁ balām||137||

payasā ca prayuñjīta yathādōṣaṁ yathābalam|138|

guDUclsvarasakShIrasAdhitaM mAhiShaM ghRutam||134||

sa pibettrivRutAM snigdho rasenAmalakasya tu| virikto madhuraprAyaM bhajet pittAnilApaham||135||

drAkShAlehaM ca pUrvoktaM sarpIMShi madhurANi ca| yApanAn kShIrabastIMshca shIlayetsAnuvAsanAn||136||

mArdvIkAriShTayogAMshca pibedyuktyA~agnivRuddhaye| kAsikaM cAbhayAlehaM pippalIM madhukaM balAm||137||

payasA ca prayu~jjIta yathAdoShaM yathAbalam|138|

Patients suffering from *haleemaka* should take the recipe prepared from buffalo ghee by adding the juice of *guduchi* and milk.

After oleation with this oil the patient should take *trivritta* mixed with the juice of *amalaki* which causes purgation.

Thereafter food and drinks which are dominated by sweet taste and are alleviators of pitta and kapha should be given.

The patient should take *drakshaleha* described earlier (vide verse 100-102 in this chapter in the name of *dhatryavaleha*) and recipes of medicated ghee prepared by boiling with sweet drugs (vide verse 51-52). The patient should habitually indulge in taking different types of yapana basti (a type of medicated enema), kshara basti and anuvasana basti discussed in [Cha. Sa. Siddhi Sthana]. He should also take different recipes of *arishta* prepared from grapes (*draksharishta*) for the promotion of power of digestion. *Abhaya leha* described in the treatment of *kasa* [Cha. Sa. Chikitsa Sthana 18/57-62] may also be taken. Alternatively the patient may also take *pippali, madhuka* and *bala* along with milk depending upon the dosha aggravated and the strength of the patient [134-138]

Summary

तत्र श्लोकौ-

पाण्डोः पञ्चविधस्योक्तं हेतुलक्षणभेषजम्||१३८||

कामला द्विविधा तेषां साध्यासाध्यत्वमेव च|

तेषां विकल्पो यश्चान्यो महाव्याधिर्हलीमकः| तस्य चोक्तं समासेन व्यञ्जनं सचिकित्सितम्||१३९||

tatra ślōkau-

pāṇḍōḥ pañcavidhasyōktaṁ hētulakṣaṇabhēṣajam||138||

kāmalā dvividhā tēṣāṁ sādhyāsādhyatvamēva ca|

tēṣāṁ vikalpō yaścānyō mahāvyādhirhalīmakaḥ| tasya cōktaṁ samāsēna vyañjanaṁ sacikitsitam||139||

tatra shlokau-

pANDoH pa~jcavidhasyoktaM hetulakShaNabheShajam||138||

kAmalA dvividhA teShAM sAdhyAsAdhyatvameva ca|

teShAM vikalpo yashcAnyo mahAvyAdhirhalImakaH| tasya coktaM samAsena vya~jjanaM sacikitsitam||139||

To sum up, the topics discussed in this chapter are:

- Five types of *pandu* along with the etiology, signs and symptoms; and treatment
- Two types of *kamala* and their curability as well as incurability
- Different varieties of *kamala*
- *Haleemaka*, which is a serious disease along with its signs and symptoms; and treatment [138-139]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने पाण्डुरोगचिकित्सितं नाम षोडशोऽध्यायः||१४0||

ityagnivēśakr̥tē tantrē'prāptē dr̥ḍhabalasampūritē cikitsāsthānē pāṇḍurōgacikitsitaṁ nāma ṣōḍaśō'dhyāyaḥ||140||

ityagniveshakRute tantre~aprApte dRuDhabalasampUrite cikitsAsthAne pANDurogacikitsitaM nAma ShoDasho~adhyAyaH||16||

Thus ends the sixteenth chapter in Chikitsa Sthana dealing with the treatment of *pandu roga* in the work of Agnivesha which was redacted by Charaka and because of its unavailability was supplemented by Dridhabala [140]

Tattva Vimarsha (Fundamental Principles)

- The important pathological factors in *pandu* are aggravated three dosha with dominant pitta leading to slow metabolism at level of blood (rakta dhatu), the fatty tissue meda dhatu) and ojas qualities (affecting the vitality).
- The dietary factors like alkaline, sour, saline, hot and mutually contradictory foods, unwholesome food, *nishpava* (a type of pulses), *masha, pinyaka* (oil cake) and *tila* oil; lifestyle factors like indulging in day sleep, performing exercise and sex before digestion of the food, disobedience of the seasonal regimens (*ritu vaishamya*), suppression of the natural urges; iatrogenic factors like Improper administration of Panchakarma measures (*pratikarma vaishamya*) and the psychological factors like affliction of mind with passion, worry, fear, anger, grief are responsible for *pandu*.

- Heart and circulatory system are involved in the pathogenesis of *pandu* which is presented at the sites of skin and mamsa dhatu (flesh).
- The specific features are observed as per the dosha dominance in pathogenesis.
- Person indulging in the habitual consumption of clay (*mrittika*) gets dosha aggravated according to the taste of mud viz. astringent mud aggravates vata, saline and alkaline mud aggravates pitta and sweet mud aggravates kapha dosha. These factors cause *pandu* by affecting the dhatu and ojas.
- Chronic *pandu roga* is incurable. The prognosis depends upon involvement of [[dhatu] and its intensity.
- If a patient of *pandu roga* excessively consumes pitta vitiating diet and regimen, the aggravated pitta causes *kamala* by involving the rakta and the mamsa dhatu.
- First principle of management of *pandu* is administration of internal oleation (snehana) followed by strong (*teekshna*) emetic and purgation therapies for cleansing of the body (*shodhana*). In patients of *kamala*, mild purgation therapy with bitter drugs is advised.
- *Kamala* is of two types: *Koshtha-shaksha shrita* and *shakhashrita*. In *koshtha-shakhashrita kamala* there is excess increase in pitta.
- In *shakhashrita kamala*, pitta is obstructed by kapha and improperly circulated by vata. Therefore the treatment principles differ in both.
- In *koshtha-shaksha shrita kamala*, mild purgation is administered with bitter drugs with a focus on pacification ofpitta.
- In *shakhashrita kamala*, principles of management are pacification of kapha, and *anulomana* of vata to derive pitta to its own natural site. Therefore *ruksha, amla, katu* drugs are used in the treatment.
- Suitable changes (combinations and permutations) in the treatment should be prescribed depending upon the strength of the dosha in the patient. The therapy should be dominated by unctuous drugs (oil, ghee etc) for *vatika* type of *pandu*; by bitter and cooling drugs for *paittika* type and by pungent, bitter and hot drugs for kaphaja type of *pandu*.
- Strong elimination therapy is advised to remove the swallowed mud from the body after considering the strength of the patient. After the body is cleansed, different types of medicated ghee should be prescribed to the patient for promotion of strength.
- *Haleemaka* and is caused by the aggravation of vata and pitta dosha. Hence the treatment focus on pacification of vata and pitta dosha.

Vidhi Vimarsha (Applied Inferences)

Pathological factors

- Dosha: Pitta dominant three dosha, sadhaka and ranjak pitta, vyana and samana vata, avalambak and kledaka kapha
- Dhatu(vitiated factors): Rasa dhatu, rakta dhatu, mamsa dhatu and meda dhatu

- Status of agni/ dhatwagni/bhutagni: *Manda* at rasa dhatu, rakta dhatu, mamsa dhatu and meda dhatu level
- Origin of disease: Heart and channels, Liver and spleen
- Sites of vitiation: All body
- Sites of clinical presentation: All body specifically skin and subcutaneous tissues
- Srotas involved :Rasavaha, Raktavaha
- Type of *samprapti* : *Avarodha* and *kshaya*
- Basic principles of treatment: *Shodhana* (mainly virechana) and *shamana* (mainly pitta shamana) as per dosha dominance

General considerations

Pandu can be related with the disorders of improper formation of blood tissue due to vitiation of pitta dosha. Pitta dosha is considered to be responsible for all digestion, transformation and metabolism processes in the body. Therefore, the disorders like anemia, nutritional deficiency are mainly considered under *pandu roga*. The disorders which include pathologies of impaired metabolism and formation of plasma, blood, muscles and fat can also be referred under the umbrella of *pandu roga*. These include thyroid function disorders, hematological disorders like thalessemia, jaundice etc.

Etiological factors observed in present era

Diet

The dietary factors that cause vitiation of pitta dosha and poor nutritional status of rakta dhatu are enlisted to cause *pandu*. These include the items having sour, salt, pungent taste, hot potency, alkaline nature, mutually contradictory and unwholesome food. These shall be avoided to prevent *pandu*.

- Food with sour taste (*amla ahara*) includes sour curd, lemons, citric acid, pickles, and food with preservatives as jams, cold drinks, sauces, tamarind etc.
- *Lavana ahara* may be taken as food with excess salts or with salt added in packaged food or as pickles, chutneys etc.
- *Madya* includes alcoholic beverages as rum, beer, whisky, vodka etc.
- *Kshara* includes soda used in diet, cold drinks and beverages.
- *Ati tikshna ahara* includes as excessively spicy,pungent items as *chhole, chaats, pakode, panipuri, chaaps, rajma,* spicy vegetables and other dishes.
- *Ati ushna* includes food articles which are either very hot as tea, coffee etc. or which increase the metabolic activities of the body or also as very hot temperature.
- *Mrittika bhakshana* is considered as either oral ingestion of mud or use of articles contaminated with mud as unclean hands and fingers or as improperly washed vegetables or eatables.

- *Asatmya bhojana* may include food items that are not adopted or suited. It may be considered as sudden change of food style or habit or also as junk food used today, as they are not beneficial.

Some scientific studies have proven the role of some of the *aharaja* factors in the causation of *panduroga* as tea (considered as *ati ushna nidana*) has been proved to cause iron deficiency anemia by interfering with the absorption of iron. Similarly *madya* (alcohols) cause megaloblastic anemia by hampering the folate absorption.

Lifestyle

Excess day time sleep, exercise beyond one's capacity and at improper time can lead to *pandu*. Therefore, proper quality sleep and proper exercise are preventive measures for *pandu*.

Psychological factors

Passion, worry, fear, anger and grief can affect digestion leading to poor nutritional status. Hence blissful state of mind is needed for proper nutrition. Rai and Kar in their observational study showed that worries, fear and grief are major etiological factors for iron deficiency anemia. These factors cause significant reduction of serum and bone marrow, while inhibiting the process of erythropoiesis. The inflammatory mediators such as IL-6, hepcidin are mediators in this pathology originated from grief and fear.[58]

Iatrogenic factors

Improper administration of oleation therapy and Panchakarma procedures can lead to *pandu*.

Pathophysiology

500px|thumb The cardinal feature of pandu is appearance of pallor on skin of the patient. Complexion and luster of skin is maintained by rasa dhatu and rakta dhatu. The texture is maintained by mamsa dhatu. Unctuousness is maintained by meda dhatu. These four dhatu are important for maintaining the natural appearance of skin. In *pandu*, the vitiated pitta, due to its hot and sharply acting properties, impairs digestion process at rasa dhatu, rakta dhatu, mamsa dhatu and meda dhatu leading to their poor formation. The rasa dhatu transport channels originate in the heart and its vessels. The origin of channels of rakta is in the liver and spleen. Therefore, symptoms related to cardio-vascular system and hematological system.

The sequential nourishment of rasa dhatu, rakta dhatu, mamsa dhatu and meda dhatu is impaired leading to poor quality tissues. Thus, overall functions of these systems are disturbed in *pandu*.

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[58] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

The type of pathogenesis includes formation of same dhatu (improperly formed tissues) due to poor digestive and metabolic processes at the above mentioned levels. Therefore, the treatment principle includes correction of this impairment.

Clinical features and conditions resembling the disease

Premonitory symptoms: Palpitations, dryness, lack of sweating, fatigue.

Signs: Decrease in complexion, strength, unctuousness and vitality are observed in *pandu*.

Various features related to that are categorized below:

S.No.	Signs	Symptoms Manifested
1	*Varnakshaya* (depletion of complexion)	Discoloration of skin, poor lustre, pallor, yellowish, dark yellow skin
2	*Balakshaya* (depletion of strength)	Weakness, fatigue
3	*Snehakshaya* (depletion of unctuousness)	Dryness, poor quality of tissues
4	*Ojakshaya* (depletion of vitality)	Fearfulness, excess worries, impaired sensations, lack of concentration, poor appearance

The following clinical features are observed in *pandu*. The involvement of dosha, dushya and channels are as given in the following table:

Signs

S.No.	Signs	Dosha	*Dushya*	*Srotas*
1	*Dhatushaithilya* (laxity of tissues)	Pitta	Rasa dhatu	*Rasavaha*
2	Dhatu gaurava (heaviness in tissues)	Kapha	Rasa dhatu	*Rasavaha*
3	*Varnakshaya* (poor complexion)	Vata, Pitta	Rasa dhatu,Rakta	

S.No.	Signs	Dosha	*Dushya*	*Srotas*
dhatu	*Rasavaha, Raktavaha*			
4	*Balakshaya* (poor strength)	Vata,Pitta	Rasa dhatu, Rakta	
dhatu	*Rasavaha, Raktavaha*			
5	*Snehakshaya* (depletion of unctuousness)	Vata, Kapha	Rakta	
dhatu, Meda dhatu	*Raktavaha, Medavaha*			
6	Ojagunakshaya" (depletion of vitality)	Vata, Pitta	Sapta dhatu	*Saptadhatu vaha*
7	*Raktalpata* (poor quality and less blood)	Pitta	Rasa dhatu, Rakta	
dhatu	*Rasavaha, Raktavaha*			
8	*Medalpata* (poor quality and less fats)	Vata, Pitta	Rakta	

dhatu, Mamsa dhatu | *Raktavaha, Mamsavaha* | | 9 | *Nihasarta* (poor quality tissues) | Tridosha | Saptadhatu | *Saptadhatu vaha* | | 10 | *Shithilendriya* (impairment of senses) | Tridosha | Saptadhatu | *Rasavaha, Raktavaha* | | 11 | *Vaivarnya* (discoloration) | Pitta | Rasa dhatu,Rakta dhatu, Mamsa dhatu | *Rasavaha, Raktavaha, Mamsavaha* | | 12 | *Panduta* (pallor) | Pitta | Rasa dhatu,Rakta dhatu, Mamsa dhatu | *Rasavaha, Raktavaha, Mamsavaha* |

Symptoms

S.No.	Symptoms	Dosha	*Dushya*	*Srotas*
1	*Karnakshweda* (tinnitus)	Vata	Rakta	
dhatu	*Raktavaha*			

S.No.	Symptoms	Dosha	*Dushya*	*Srotas*
2	*Hatanala* (poor digestion)	Kapha, Vata	Rasa dhatu	*Rasavaha*
3	*Daurbalya* (weakness)	Vata, Pitta	Saptadhatu	*Rasavaha, Raktavaha*
4	*Sadana* (bodyache)	Vata, Kapha	Rasa dhatu	*Rasavaha*
5	*Annadwesha* (anorexia)	Kapha	Rasa dhatu	*Rasavaha*
6	*Shrama* (overworked, fatigue)	Vata	Rasa dhatu	*Rasavaha*
7	*Bhrama* (vertigo)	Vata, Pitta	Majja	
dhatu	*Majjavaha*			
8	*Gatrashoola* (pain)	Vata	Rakta	

dhatu, Mamsa dhatu | *Raktavaha, Mamsavaha* | | 9 | *Jwara* (feverishness) | Pitta | Rasa dhatu, Sweda | *Rasavaha, Swedavaha* | | 10 | *Shwasa* (dyspnea) | Vata, Kapha | Rasa dhatu | *Rasavaha, Pranavaha* | | 11 | *Gaurava* (heaviness) | Kapha | Rasa dhatu | *Rasavaha* | | 12 | *Aruchi* (aversion to food) | Kapha | Rasa dhatu | *Rasavaha* | | 13 | *Mridit iv gatrata* (kneading pain) | Vata | Rasa dhatu, Rakta dhatu, Mamsa dhatu | *Rasavaha, Raktavaha, Mamsavaha* | | 14 | *Pidita unmathit gatrata* (churning, pressing pain) | Vata | Rasa dhatu,Rakta dhatu, Mamsa dhatu | *Rasavaha, Raktavaha, Mamsavaha* | | 15 | *Akshikutashotha* (pre-orbital swelling) | Kapha | Rasa dhatu | *Rasavaha* | | 16 | *Harita lomata* (greenish body hair) | Pitta | Rasa dhatu | *Rasavaha* | | 17 | *Shirnalomata* (falling body hair) | Vata,Pitta | Asthi dhatu | *Asthivaha* | | 18 | *Hatprabhatva* (poor luster) | Pitta | Rakta dhatu | *Raktavaha* | | 19 | *Kopana* (irritability) | Pitta | Rakta dhatu | *Raktavaha* | | 20 | *Shishiradwesha* (disliking cold) | Vata | Rasa dhatu | *Rasavaha* | | 21 | *Nindraluta* (excessive sleepiness) | Kapha | Rasa dhatu | *Rasavaha* | | 22 | *Sthivanadhikya* (excessive sputum) | Kapha | Rasa dhatu | *Rasavaha* | | 23 | *Alpawaka* (less speaking) | Vata | Rakta dhatu | *Raktavaha* | | 24 | *Pindikodweshtanam* (pain in calf muscles) | Vata | Rakta dhatu,Mamsa dhatu | *Raktavaha, Mamsavaha* | | 25 | *Katiurupadaruka Sadana* (pain in legs, thighs, and the lumbar region) | Vata | Rasa dhatu, Rakta dhatu, Mamsa dhatu | *Rasavaha, Raktavaha, Mamsavaha* | | 26 | *Arohaneayasa* (dyspnea on climbing) | Vata, Kapha | Rasa dhatu | *Rasavaha* |

Differentiating features of dosha dominance

Changes in color and texture manifested in the whole body and its parts		
Vata dominant *pandu*	*Pitta* dominant *pandu*	*Kapha* dominant *pandu*
Blackish or dark reddish discoloration of the skin, blood vessels, nails, face and eyes	Yellowish discoloration of skin, the skin, blood vessels, nails, face and eyes	Whitishness discoloration of skin, the skin, blood vessels, nails, face and eyes
Features related to urine and stool		
Blackish urine & stool, dry stools	Yellowish colored urine & stool, foul smelling and loose stools	Whitishness in the urine & stool
Features related to *agni*		
Tastelessness in the mouth	Pungent taste in mouth	Sweet taste in the mouth
Abdominal distension	Does not relish food	Anorexia
	Improper digestion of food	Heaviness
		Excessive salivation
	Sour Eructation	Laziness
	Eructation associated with burning sensation	Vomiting
	Burning Sensation	
Other features		
Pain in the body, pricking pain	Increased body temperature	Drowsiness
Tremor	Excessive thirst	Horripilation
Headache	Fainting due to excessive thirst/coma	Mental fatigue
Weakness	Profuse sweating	Fainting
Pain in the sides of the chest	Weakness	Prostration

Changes in color and texture manifested in the whole body and its parts		
Giddiness		Inability to speak
Swelling/Edema	Feeling of darkness in front of eyes	Cough, Dyspnea, Edema
Likings and Dislikings		
	Longing for cold things and environment	Likings for pungent items
	Dislike for hot food and atmosphere; also, do not suit the patient	Likings for ununctuous things
	Dislike for sour food; also, do not suit the patient	Likings for hot things

Consequences of dhatu kshaya

S.No.	Pathological event	Consequence	Objectivity
1	Rasa dhatu kshaya	Decrease in quality tissue that nourish blood or required for formation of blood	Deficiency in factors required for erythropoietin like vitamin B12, Vitamin K, iron, transferin, ferritin, protein like hemochrome which give red color to blood, electrolyte Na+, K+, Ca++, Mg+, H+, Cl-, albumin, globulins, glucose, amino acid, nucleic acids and lipoprotein, endocrine secretions

S.No.	Pathological event	Consequence	Objectivity regulating fluid metabolism
2	Rakta		
dhatu kshaya	Decrease in quality and volume of blood and further decrease in factors required for formation of mamsa		
dhatu(muscles)	Decrease in volume of whole blood, hematocrit percentage, endocrine secretions regulating blood metabolism		
3	Mamsa		
dhatu kshaya	Decrease in quality and volume of muscles and further decrease in factors required for formation of mamsa		
dhatu(muscles)	Decrease in muscle proteins, endocrine secretions regulating muscle metabolism		
4	Meda dhatu kshaya	Decrease in quality and volume of fats	

S.No.	Pathological event	Consequence	Objectivity
		and lipids and further decrease in factors required for formation of asthi	
dhatu(bones)	Decrease in lipids, endocrine secretions regulating lipid metabolism		

List of diseases with features as observed in pandu

S.No.	Signs and Symptoms	Diseases
1	Blackish discoloration of the skin	Megaloblastic anemias (Vitamin B12 and folic acid deficiency) as reversible melanin skin hyperpigmentation which develops mainly over the knuckles
2	Reddish discoloration of body parts	Development of petechiae, echymosis or bruises on the body due to thrombocytopenia associated with anemia (as in Aplastic anemias). Anemia due to Addison’s disease (increased tanning)
3	Dry skin or body	Megaloblastic anemias due to the abnormal proliferation of epithelial cell surfaces. Anemia due to hypothyroid states

S.No.	Signs and Symptoms	Diseases
4	Reddish or Blackish discoloration in eyes, face and nails	Body parts due to spontaneous bleeding manifestations, pernicious anemia
5	Blackish urine	Cola colored urine in various types of intravascular hemolytic anemias when the plasma hemoglobin exceeds the haptoglobin binding capacity
6	Blackish stool/melena	Gastrointestinal bleeding responsible for anemias - may be due to any ulcers or worm infestations or any other cause
7	Dryness of stool or constipation	Megaloblastic anemias and anemia due to hypothyroidism
8	“Pins and needles” sensation	pernicious anemias as well as in megaloblastic anemias
9	Tremors	Cobalamin deficiency which causes peripheral neuropathy and degeneration of the posterior and pyramidal tracts of the spinal cord
10	Loss of taste/distaste	Pernicious anemia
11	Bodyache	Hemolytic anemia, hypothyroidism

The observations of resemblance with diseases in conventional system of medicine show that all types of anemia specially megaloblastic anemia, pernicious anemia, hypothyroidism, haemolytic anemia can be considered under umbrella of *pandu*. The objective parameters used for these disorders can be utilized for research on efficacy of Ayurveda therapies in management of *pandu*.

Kamala

In the second part of the chapter *pandu, kamala* is elaborately described. If a person suffering from *pandu* follows pitta provoking diet and lifestyle, he suffers from *kamala*. This shows *kamala* is consequence of *pandu* or *pandu* is essential causative factor for *kamala*. This shows the relation of jaundice originated due to hemolytic anemia. In other types of jaundice, this notion is not observed in practice. *Kamala* can occur without *pandu*. (Su.Utt.44/9, A.Hri.Ni.13/15-17)

Yellowish discoloration of sclera, skin, face, nails, and urine associated with constitutional symptoms like anorexia, debility, indigestion, loss of physical strength is called *Kamala*.

Types of kamala

1. Shakhashrita Kamala/Alpa pitta (Dhatu ashrita)

The passage of pitta is obstructed by vitiated kapha and not allowing pitta to enter *kostha*, it will cause excess of pitta in body tissues in *Shakhasrita Kamala*. This involves the obstructive pathologies at hepatic circulation. As the pitta cannot enter the gastro-intestinal tract, it leads to clay colored stools. In obstructive jaundice, bilirubin has no access to the intestine and it is the reason for pale stools.

This description of stools being clay colored, but the urine being yellow shows that they were very close in concept to the modern day physiopathology of obstructive jaundice especially hepatocellular ones (wherein due to an inability of the bile to pass into the gastrointestinal tract it circulates into the blood and the conjugated bilirubin being water soluble fraction is filtered and passes out into the urine). Further the description of pitta being the bi-product of rakta is also very similar to the fact of bile being produced as a result of Red Blood Cell destruction. The most common cause is gall stones in the common bile duct and pancreatic cancer in the head of pancreas. Also, a group of parasites known as liver flukes can live in common bile duct causing obstructive jaundice. Biliary atresia, cholanjiocarcinoma, pancreatitis, cholestasis of pregnancy and pancreatic pseudocysts are causes for obstruction of bile flow into the duodenum.

2. Kostha Shakhashrita Kamala/bahu pitta (Maha Srotasashrita)

Bahupitta kamala or *Kostha-shakhasrita kamala* mostly resembles the pre-hepatic and hepatocellular jaundice. Pre-hepatic jaundice is caused by anything which causes haemolysis. Pre-hepatic cause include severe malaria, certain genetic diseases such as sickle cell anemia, spherocytosis, thalassemia, pyruvate kinase deficiency and glucose 6-phospate dehydrogenase (G6PD) deficiency, which lead to increased destruction of red cells and therefore hemolytic jaundice. Hepato-cellular Jaundice can be caused by acute or chronic hepatitis, hepatotoxicity, cirrhosis, drug induced hepatitis and alcoholic liver disease.

Haleemaka

Haleemaka is a further stage of *pandu*. Reduced oxygen carrying capacity of blood (reduced *jeevan karma*) causes depletion of strength and work capacity. This further leads to lack of libido and bodyache. Condition resembles cholestasis. Bile stasis and back pressure leads to liver failure which leads to the further symptoms of *halimaka* or sclerosing cholangitis. It is characterized by severe fatigue (*bala utsaha hani*), jaundice (*harita pita meda*), dark urine, cirrhosis, portal hypertension and hepato-megaly.

Panaki

Panaki, another disease in same context of *halimaka*, explains the condition of malabsorption especially of fat due to lack of bile juice in digestion due to obstruction which leads to steatorrhoea (*bhinna varcha*). Reduced fat absorption leads to deficiency of fat soluble vitamins such as A, D, E and K.

Kumbha Kamala

The description of *kumbha kamala* denotes the advanced stage of *Kostha-shakhasrita kamala* wherein the main seat of pathology is situated somewhere in the gastro-intestinal tract. *Kumbha* is one of the synonyms of *koshtha*. Edema is described as one of the important clinical features of *kumbha kamala* (Su. Utt. 44).

Both types of *kamala*, if not treated convert into difficult to treat and hardened skin. *Kumbha kamala* could also refer to the presentation of the patient having distended abdomen i.e. ascitis, which is one of the important clinical feature of liver diseases, which are also the main cause of jaundice.

Liver is the main seat for a number of functions and when it gets severely deranged the liver functions are affected. The clinical picture of *kumbha kamala* corresponds to these as observed below:

- The production of majority of proteins as albumin, few globulins, cerulo-plasmin etc., is hampered leading to edema in the various body parts (*Bhrusham Shoonam cha Manavaḥ*) and dryness in the body.
- The coagulation profile gets affected leading to increased prothrombin time, the presentation of esophageal varices, bleeding per rectum etc. Here the same features have been described as *sarakta akshi mukha, chhardi vida mootra* meaning blood seen or coming out of the eyes, mouth or in the vomitus (esophageal varices), through the stool (haemorrhoids) or through the urine.
- The derangement of liver structure in these diseases leads to some presentation of obstructive jaundice with yellow urine (*peeta mootrata*).
- The stage of altered consciousness has also been described as *tandra moha samanvita* (acting as if sleepy or having altered perception - semiconscious state).

- The stage of hepatic coma has also been described as *nashta sangya* means the person is not able to recognise and perceive anything – unconscious state (*Sangya Nama Grahanena*).
- The excessive dryness (*kharibhuta*) is generally due to increased bile salts deposition leading to pruritus and dryness of skin. This dryness further leads to the hardness.
- As liver disorders progress, coagulatory defects begin leading to upper G.I. track bleed causing black stools/*malena*(*Krishna shakrita*). Secondly conjugated bilirubin which does not enter intestine becomes urobilinogen giving urine dark color (*krishna mutra*).
- Excessive edema is observed all over body. Cirrhosis of the liver is a condition that causes reduction in plasma protein concentration. Cirrhosis means development of large amounts of fibrous tissue among the liver parenchymal cells. One result is failure of these cells to produce sufficient plasma proteins, leading to decreased plasma colloid osmotic pressure and the generalized edema that goes with this condition. Another way that liver cirrhosis causes edema is that the liver fibrosis sometimes compresses the abdominal portal venous drainage vessels as they pass through the liver before emptying back into the general circulation. Blockage of this portal venous outflow raises capillary hydrostatic pressure throughout the gastrointestinal area and further increases filtration of fluid out of the plasma into the intra-abdominal areas. When this occurs, the combined effects of decreased plasma protein concentration and high portal capillary pressures cause transudation of large amounts of fluid and protein into the abdominal cavity, a condition referred to as ascites.
- Hematemesis/bleeding in eyes,per rectum, hematuria (*Sarakta akshi mukha chhardi vinamutra*) explains the bleeding disorders which begin in late hepatic disorders.
- Fainting (*tamah pravesha*) is due to reduced cerebral perfusion due to various causes like gastrointestinal bleed, electrolyte or metabolic disturbance.
- Drowsiness (*tandra*), confusion (*moha*) are further symptoms of hepatic encephalopathy. Neuropsychological findings are experienced in all phases of hepatic encephalopathy. It is experienced as forgetfulness, mild confusion and irritability, inversed sleep pattern followed by lethargy and personality changes. The third stage is marked with worsened confusion and in fourth stage is coma. *Mada, Murchha* and *sanyasa* are mentioned earlier as disorders due to vitiated blood in Vidhishonitiya Adhyaya.

Management of Diseases (Treatment Protocols)

Current clinical practices in treatment of pandu and kamala (referred from Chikitsa Pradeep)

Type	Medicine	Dose	Time	*Anupana*
Vata dominant *pandu*	*Mahayogaraja samira mixture*	120-480 mg	After meals	Ghee (*dadimadi*) + honey
	Tiktaka ghritam	10-40 ml	After meals	Hot water
	Navajivana rasa	120-200 mg	After meals	Milk
Pitta dominant *pandu*	*Tapyadi lauha* mixture	250 - 600 mg	After meals	Dadimadi ghee + udumbarava leha
	Vasadi decoction	20 - 40 ml	After meals	Honey
Kapha dominant *pandu*	*Gomutra Haritaki* mixture	600 mg - 3 grams	After meals	Honey + juice of castor leaves
Mrittika bhakshana janya	*Gomutra Haritaki* mixture	600 mg - 3 grams	After meals	*Kumari Asava*
Riddha Patha Kamala	*Ichha bhedi rasa*	120 - 180 mg	Early morning one time	Lemon juice
	Suta shekhara kalpa	120 - 250 mg	After meals	Milk + sugar
Koshtha ashrita kamala	As like *pitta* dominant *pandu*			

Evidence based clinical practices

- In a study carried out by Shazi L. and Thakar A., Amalaki rasayana was found effective in management of iron deficiency anemia. However the efficacy was

equal in clinical parameters and less in biochemical parameters in comparison to conventional drugs a combination of folic acid and ferrous sulphate. [59]

- *Punarnava mandura* was found effective as *panduhara* and rasayana in patients of geriatric anemia and can counteract most of the pathological manifestations related to *pandu roga* in old age (geriatric anemia)[60]. In another study on pregnant females, *punarnava mandura* and *dhatri lauha* are found effective in management of anemia during pregnancy.[61]
- A herbomineral formulation *Trikatrayadi Lauha* suspension was observed an effective, well-tolerated, and clinically safe formulation for the management of Iron deficiency anemia in children.[62] Khan et.al. observed that the same formulation was observed effective to relieve the signs and symptoms of *pandu* in comparison to standard control drug (Fersolate-CM). *Trikatrayadi lauha* provided significant improvement on Hbgm%, RBC, PCV, MCV, serum iron, percent transferrin saturation and to decrease TIBC. Therefore *Trikatrayadi Lauha* can be used in *Panduroga* or IDA as a safe hematinic drug.[63]
- Tewari et.al. studied the ethnopharmacological approaches to the therapy of jaundice[64] and highly used plant species from acanthaceae,euphorbiaceae, asteraceae, combretaceae and fabaceae family in the management of jaundice.

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[59] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[60] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[61] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[62] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[63] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[64] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

The team of researchers elaborately studied hystorical perspective of jaundice, its pathophysiology and enlisted 207 herbs used in management of jaundice.[65]

Research studies on *pandu*

Some studies are available on the internet which depict the efficacy of various Ayurvedic drugs having iron (in the form of *lauha* and *mandura*) compounds in the management of *pandu*:

1. Sarkar PK, Prajapati PK, Choudhary AK, Shukla VJ, Ravishankar B. Haematinic Evaluation of Lauha Bhasma and Mandura Bhasma on HgCl2-induced Anemia in Rats. Indian J Pharm Sci 2007;69:791-5.
2. Sarkar PK. A Comparative Pharmaceutico-pharmaco-clinical study of Lauha Bhasma and Mandura Bhasma w.s.r. to its Pāndu-hara Effect, MD thesis. I.P.G.T. & R.A. Jamnagar: Gujrat Ayurveda University; 2005.
3. Garai A, Rai M, Kumar A. Role of an Ayurvedic Compound (Panduhara Yoga) in the Management of Iron Deficiency Anaemia in Children. Ayu 2009;30:469-74.
4. Gupta V, Reddy KR. Experimental Studies of Lohasava. Aryavaidyan 2007;21:87-94.
5. Sarkar PK, Prajapati PK, Shukla VJ, Ravishankar B, Choudhary AK. Toxicity and recovery studies of two Ayurvedic preparations of iron. Indian J Exp Biol 2009;47:987-92.
6. Devarshi P, Kanse A, Kanse R, Mane S, Patil S, Varute AT. Effect of Mandura Bhasma on lipolytic Activities of Liver, Kidney and Adipose Tissue of Albino Rat During CCl4 Induced hepatic Injury. J Biosci 1986;10:227-34.
7. Pandit S, Biswas TK, Debnath PK, Saha AV, Chowdhury U, Shaw BP, et al. Chemical and pharmacological evaluation of different Ayurvedic preparations of iron. J Ethnopharmacology 1999;65:149-56.
8. Dinesh C. Sharma, Deepa Chandiramani, Manminder Riyat and Praveen Sharma. Scientific evaluation of some ayurvedic preparations for correction of iron deficiency and anemia. Indian Journal of Clinical Biochemistry, 2007 / 22 (2) 123-128
9. Ambika Das, PA03.17. A clinical evaluation of Punarnavadi Mandura and Dadimadi Ghritha in management of Pandu (Iron defeciency anaemia), Ancient Science of Life 2013; 32 (s2):86

One of the studies (Sharma D.C, 2007) report that the Ayurvedic preparations were found equally effective as the allopathic compound in the management of iron deficiency anemia and the fact that the side effects were almost nil establishes them to be even superior.

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[65] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

The modes of action of drugs and procedures as stated in this chapter, which is without iron, have not been studied much in anemia. Though, some of the preparations described in anemia have been found very useful in the management of other types of anemia as sickle cell anemia,[66] aplastic anemia,[67] etc.

So, further studies need to be done in order to know the efficacy of these drugs and mechanisms in the various types of anemia.

Principle of treatment for *kamala*

The management of *kamala* by the drugs stated in the chapter has been found to show good results but the mechanism of their action is still not clear. Practically few studies are available on the net which prove the efficacy of *Ayurvedic* compounds in the management of hepatocellular jaundice. [68]

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IPGT&RA, Jamnagar

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4. Ojha N.H.(1966): Abhraka Bhasma Ka Pandu Roga Par Karyanvekshana.
5. Pillai K.D.R. (1974): Study of effect of Swarna Makshika Bhasma on Pandu.
6. Jha Prabhakar (1974): Swayama Lauha Bhasma Ka Pandu Roga Par Kriyatamaka Adhyayana.
7. Sharada B.D.(1975) : Effect of Yogaraja on Garbhavasthajanya Pandu.
8. Gopalkrishana (1986): Lauha Bhasma on Pandu with special reference to its Media.
9. M.S.Trivedi (1992): Effect of Yogaraja Rasayana in Garbhavsthajanya Pandu.
10. Nargunde Rajeshri (1997): A comparative Phaemaco-clinical Study of Shudha Kasisa Churna and Kasisa Bhasma on PANDU.

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[66] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[67] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 34. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[68] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 35 In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

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12. Sarkar P K (2005): A comparative pharmaco-pharmaceutico Clinical study of lauha bhasma and mandura bhasma w.s.r. to Panduhara effects.

Banaras Hindu University, Varanasi

1. Trivedi R D (1979):Hematological and clinical stubby in pandu.
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Potential areas /scope for further research

The following drugs referred in management of *pandu* need to be researched more for providing evidences of its efficacy in anemia and related disorders in comparison to conventional management:

1. *Dadimadya ghritam*
2. *Katukadyam ghritam*
3. *Pathyaghritam*
4. *Danti ghritam*
5. *Drakshaghritam*

6. *Haridradi ghritam*
7. *Darvyadi ghritam*
8. *Navayasa churnam*
9. *Manduravataka*
10. *Tapyadi lauha*
11. *Yogaraja*
12. *Punarnava Mandura*
13. *Darvyadi leha*
14. *Dhatryavaleha*
15. *Manduravatakah*
16. *Gaudo arishah*
17. *Bijakarisha*
18. *Dhatryarishta*

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Hikka Shwasa Chikitsa

Chikitsa Sthana Chapter 17. Management of Hikka (Hiccups) and Shwasa (Dyspnea)

Abstract

The chapter deals with the etio-pathogenesis and management of *hikka* (hiccups) and *shwasa* (dyspnea). The general causative factors include dietary and environmental pathogens and specific pathogenesis is due to involvement of vata and kapha as major dosha. Thus five types of *hikka* and *shwasa* are elaborated. The classification is based upon clinical presentation of disease and includes three types each of *hikka* and *shwasa* with bad prognostic signs pointing to imminent death. The description comprehends basic principles of management focused on removing obstruction of kapha and allowing proper flow of vata by means of purification therapies, sudation, nasal errhines, medicated smoking and various formulations. The management emphasizes on nourishment and pacification therapies to successfully treat and prevent *shwasa* and *hikka* conditions. Depletion therapies are strongly contra-indicated as they may worsen the condition of patient and disease.

Keywords: *Shwasa, hikka,* dyspnea, hiccups, *tamaka shwasa,* bronchial asthma, respiratory disorders, vamana, therapeutic emesis, virechana, therapeutic purgation, *swedana*, sudation.

Introduction

Hikka (hiccups) and *shwasa* (dyspnea/shortness of breath) may be caused due to pandu roga with pathological signs of anemia (alpa rakta), abnormal fat metabolism(alpa medaska) and depletion of body constituents (dhatu-kshaya). [Chakrapani Cha.Sa. Chikitsa Sthana 17/1]. That is why this chapter follows the chapter on Pandu Chikitsa. The term ‘Shwasa’ denotes physiological process of respiration and pathological sign too. In physiological process, breathing without any distress is seen; however pathological signs can be diagnosed if person suffers any distress during breathing and has to take extra efforts for same.*Hikka* and *shwasa* have common etiological factors (*karana*) like raja (pollen or dust particles), *dhuma* (smoke) etc., location (*sthana*) and treatment or *mula*. For that reason, both conditions are described in the same chapter.

Hikka and *shwasa* are two diseases of serious nature which can be presented at terminal stages of life and as complication of other diseases [Cha.Sa. Chikitsa Sthana 17/6]. These can cause death if not treated properly. The etiological factors, site, origin of both *hikka* and *shwasa* are same, and hence the line of treatment is also common. The etiological factors related to food, regimen and mental faculties lead to the aggravation of vata in the *pranavaha srotas* and derangement of kapha situated in the chest region producing lethal blockage of *prana vayu*.

The *maha* (severe form), *gambhira* (having depth) and *vyapeta* (originating after food and with complications) types of *hikka* are incurable. If the *vyapeta* or *yamala hikka* (with two hiccups together) is associated with symptoms of emaciation, delirium, pain, excess thirst and stupor then it is incurable for treatment, while it is curable in non emaciated and mentally strong individual with unimpaired *dhatus* and *indriyas* performing their normal function. *Kshudra hikka* (minor variety) and *annaja hikka* (due to improper food intake) are curable types of *hikka*. *Maha* (severe form), *urdhva* (shallow respiration) and *chinna* (irregular pattern dyspnea) *shwasa* are incurable and lead to death very fast. *Tamaka* (with black outs) and *kshudra shwasa* (minor variety) are curable if patient is strong, and disease is in early stage, while in weak patients they are *yapya* (work as palliatives).

The patient suffering from *hikka* and *shwasa* should be treated with oleation, unctuous sudation to liquefy the accumulated kapha, soften the channels and to facilitate *vatanulomana* (movement of vata in its normal direction). This should be followed by the administration elimination therapy in the form of vamana (emesis therapy), virechana (purgation), nasya and following of wholesome diet and regimen. The palliative medications should be administered keeping in view the condition of patient and stage of disease. Avoiding the causative factors and following wholesome regimen is important to prevent progress of disease and to reverse the pathogenesis. In brief *shodhana* followed by brimhana therapy (nourishing therapy) and *shamana* treatment (palliative therapy) are the ideal management methods in *hikka* and *shwasa*. All diseases of respiratory system and channels transporting vital breath (pranvaha srotas) are treated based on the principles of management of shwasa laid down in this chapter. [Cha. Sa.Vimana Sthana 5/26]

Sanskrit Text, Transliteration and English Translation

अथातो हिक्काश्वासचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātō hikkāśvāsacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto hikkAshvAsacikitsitaM vyAkhyAsyamaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

Now we shall expound the chapter “Hikka-Shwasa chikitsa”(Management of Hikka (Hiccups) and Shwasa (Dyspnea)). Thus said Lord Atreya. [1-2]

Agnivesha’s query

वेदलोकार्थतत्त्वज्ञमात्रेयमृषिमुत्तमम् |

अपृच्छत् संशयं धीमानग्निवेशः कृताञ्जलिः ||३||

य इमे द्विविधाः प्रोक्तास्त्रिदोषास्त्रिप्रकोपणाः |

रोगा नानात्मकास्तेषां कस्को भवति दुर्जयः ||४||

vēdalōkārthatattvajñamātrēyamṛṣimuttamam|

apṛcchat saṁśayaṁ dhīmānagnivēśaḥ kṛtāñjaliḥ||3||

ya imē dvividhāḥ prōktāstridōṣāstriprakōpaṇāḥ|

rōgā nānātmakāstēṣāṁ kaskō bhavati durjayaḥ||4||

vedalokArthatattvaj~jamAtreyamRuShimuttamam |

apRucchat saMshayaM dhImAnagniveshaH kRutA~jjaliH ||3||

ya ime dvividhAH proktAstridoShAstriprakopaNAH |

rogA nAnAtmakAsteShAM kasko bhavati durjayaH ||4||

Agnivesha , an intelligent disciple, asked his doubt with modest salute of folded hands to Lord Atreya, who has the knowledge about the subject and principles of the Vedas “The diseases are categorized under two categories (*samanyaja* and *nanatmaja*) of three dosha (vata, pitta and kapha) aggravated due to three factors (like unwholesome utilization of sense organs (*asatmendriyartha samyoga*), intellectual errors (*pajnaparadha*) and advent of maturity of time (*parinama*)). Which among these diseases is most difficult to cure?” [3-4]

Atreya’s reply and nature of disease of *shwasa* and *hikka*

अग्निवेशस्य तद्वाक्यं श्रुत्वा मतिमतां वरः |

उवाच परमप्रीतः परमार्थविनिश्चयम् ||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||

agnivēśasya tadvākyaṁ śrutvā matimatāṁ varaḥ|

uvāca paramaprītaḥ paramārthaviniścayam||5||

kāmaṁ prāṇaharā rōgā bahavō na tu tē tathā|

yathā śvāsaśca hikkā ca prāṇānāśu nikṛntataḥ||6||

anyairapyupasṛṣṭasya rōgairjantōḥ pṛthagvidhaiḥ|

antē sañjāyatē hikkā śvāsō vā tīvravēdanaḥ||7||

agniveshasya tadvAkyaM shrutvA matimatAM varaH |

uvAca paramaprItaH paramArthavinishcayam ||5||

kAmaM prANaharA rogA bahavo na tu te tathA |

yathA shvAsashca hikkA ca prANAnAshu nikRuntataH ||6||

anyairapyupasRuShTasya rogairjantoH pRuthagvidhaiH |

ante sa~jjAyate hikkA shvAso vA tIvravedanaH ||7||

After listening to Agnivesha, Lord Punarvasu, the most prudent among the sages was very delighted and made ultimate and conclusive statement. “In fact there are many diseases which can kill a patient. But none of the diseases is as lethal as *shwasa* and *hikka* as they can cause immediate death. The person suffering from any other disease can also get eventually afflicted with enormously painful *hikka* and *shwasa* at the time of death.”[3-7]

Predominance of dosha and affliction of dhatu

कफवातात्मकावेतौ पित्तस्थानसमुद्भवौ |

हृदयस्य रसादीनां धातूनां चोपशोषणौ ||८||

तस्मात् साधारणावेतौ मतौ परमदुर्जयौ |

मिथ्योपचरितौ क्रुद्धौ हत आशीविषाविव ||९||

kaphavātātmakāvētau pittasthānasamudbhavau|

hṛdayasya rasādīnāṁ dhātūnāṁ cōpaśōṣaṇau||8||

tasmāt sādhāraṇāvētau matau paramadurjayau|

mithyōpacaritau kruddhau hata āśīviṣāviva||9||

kaphavAtAtmakAvetau pittasthAnasamudbhavau |

hRudayasya rasAdInAM dhAtUnAM copashoShaNau ||8||

tasmAt sAdhAraNAvetau matau paramadurjayau |

mithyopacaritau kruddhau hata AshIviShAviva ||9||

Hikka and *shwasa* are mainly kapha and vata dominant in nature. They originate at the site of pitta (upper part of stomach). This results in further depletion of dhatu like rasa dhatu situated in heart. Hence generally they are extremely difficult to treat. After getting afflicted with this disease, if one indulges in unwholesome regimens, then disease gets aggravated and results in death just as from fatal snake venom. [8-9]

Etiological factors

पृथक् पञ्चविधावेतौ निर्दिष्टौ रोगसङ्ग्रहे |

तयोः शृणु समुत्थानं लिङ्गं च सभिषग्जितम् ||१०||

रजसा धूमवाताभ्यां शीतस्थानाम्बुसेवनात् |

व्यायामाद्ग्राम्यधर्माध्वरूक्षान्नविषमाशनात् ||११||

आमप्रदोषादानाहाद्रौक्ष्यादत्यपतर्पणात् |

दौर्बल्यान्मर्मणो घाताद्द्वन्द्वाच्छुद्ध्यतियोगतः ||१२||

अतीसारज्वरच्छर्दिप्रतिश्यायक्षतक्षयात् |

रक्तपित्तादुदावर्ताद्विसूच्यलसकादपि ||१३||

पाण्डुरोगाद्विषाच्चैव प्रवर्तेते गदाविमौ |

निष्पावमाषपिण्याकतिलतैलनिषेवणात् ||१४||

पिष्टशालूकविष्टम्भिविदाहिगुरुभोजनात् |

जलजानूपपिशितदध्यामक्षीरसेवनात् ||१५||

अभिष्यन्द्युपचाराच्च श्लेष्मलानां च सेवनात् |

कण्ठोरसः प्रतीघाताद्विबन्धैश्च पृथग्विधैः ||१६||

pṛthak pañcavidhāvētau nirdiṣṭau rōgasaṅgrahē|

tayōḥ śṛṇu samutthānaṁ liṅgaṁ ca sabhiṣagjitam||10||

rajasā dhūmavātābhyāṁ śītasthānāmbusēvanāt|

vyāyāmādgrāmyadharmādhvarūkṣānnaviṣamāśanāt||11||

āmapradōṣādānāhādraukṣyādatyapatarpaṇāt|

daurbalyānmarmaṇō ghātāddvandvācchuddhyatiyōgataḥ||12||

atīsārajvaracchardipratiśyāyakṣatakṣayāt|

raktapittādudāvartādvisūcyalasakādapi||13||

pāṇḍurōgādviṣāccaiva pravartētē gadāvimau|

niṣpāvamāṣapiṇyākatilatailaniṣēvaṇāt||14||

piṣṭaśālūkaviṣṭambhividāhigurubhōjanāt|

jalajānūpapiśitadadhyāmakṣīrasēvanāt||15||

abhiṣyandyupacārācca ślēṣmalānāṁ ca sēvanāt|

kaṇṭhōrasaḥ pratīghātādvibandhaiśca pṛthagvidhaiḥ||16||

pRuthak pa~jcavidhAvetau nirdiShTau rogasa~ggrahe |

tayoH shRuNu samutthAnaM li~ggaM ca sabhiShagjitam ||10||

rajasA dhUmavAtAbhyAM shItasthAnAmbusevanAt |

vyAyAmAdgrAmyadharmAdhvarUkShAnnaviShamAshanAt ||11||

AmapradoShAdAnAhAdraukShyAdatyapatarpaNAt |

daurbalyAnmarmaNo ghAtAddvandvAcchuddhyatiyogataH ||12||

atIsArajvaracchardipratishyAyakShatakShayAt |

raktapittAdudAvartAdvisUcyalasakAdapi ||13||

pANDurogAdviShAccaiva pravartete gadAvimau |

niShpAvamAShapiNyAkatilatailaniShevaNAt ||14||

piShTAshAlUkaviShTambhividAhigurubhojanAt |

jalajAnUpapishitadadhyAmakShIrasevanAt ||15||

abhiShyandyupacArAcca shleShmalAnAM ca sevanAt |

kaNThorasaH pratIghAtAdvibandhaishca pRuthagvidhaiH ||16||

Five types of *hikka* and *shwasa*, based on etiology, signs, symptoms and treatment are being elaborated here, listen to them carefully:

- Environmental factors: Dust, smoke and wind, residing in cold place, use of cold water.
- Regimen: Excessive exercise, excessive sexual intercourse, excess walking,
- Diet: Intake of dry food, *vishamashana* (food in excessive or less quantity at irregular time)
- Conditions: Accumulation of ama*, anaha* (constipation associated with flatulence), dryness in the body, excessive depletion (*apatarpana*), weakness, injury to *marmas* (vital points), rapid change in exposure to heat and cold, diarrhea, fever, vomiting, rhinitis, *kshata* (injury), *kshaya* (wasting), *raktapitta* (bleeding disorder), *udavarta* (upward movement of vata), *visuchika* (enteritis), *alasaka* (sluggish bowel), *pandu* (anemia) and intake of poisons can result in *hikka* and *shwasa*.
- Diet: Regular intake of *nishpava* (beans), *masha* (black gram), *pinyaka* (oil cake), *tila taila* (sesame oil), *pishta* (cakes and pastry), *shaluka* (lotus stem), *vishtambhi anna* (food aggravating vata), *vidahi* (food causing burning sensations), heavy to

digest food, flesh of aquatic and marshy animals, curd, raw milk, *abhishyandhi* (ingredients leading to obstruction of channels), food aggravating kapha
- Injury: Injury to throat and chest
- Others: Various types of *vibandha* (obstructions) [10-16]

General *Samprapti* (pathogenesis)

मारुतः प्राणवाहीनि स्रोतांस्याविश्य कुप्यति |

उरःस्थः कफमुद्धूय हिक्काश्वासान् करोति सः ||१७||

घोरान् प्राणोपरोधाय प्राणिनां पञ्च पञ्च च |१८|

mārutaḥ prāṇavāhīni srōtāṁsyāviśya kupyati|

uraḥsthaḥ kaphamuddhūya hikkāśvāsān karōti saḥ||17||

ghōrān prāṇōparōdhāya prāṇināṁ pañca pañca ca|18|

mArutaH prANavAhIni srotAMsyAvishya kupyati |

uraHsthaH kaphamuddhUya hikkAshvAsAn karoti saH ||17||

ghorAn prANoparodhAya prANinAM pa~jca pa~jca ca |18|

By the above mentioned etiological factors the vata gets aggravated in the *pranavahasrotas* (channels carrying *prana*) and deranges the kapha situated in the chest region producing lethal blockage of *pranavayu* and five types of dreadful *hikka* and *shwasa*. [17-18]

Premonitory symptoms

उभयोः पूर्वरूपाणि शृणु वक्ष्याम्यतः परम् ||१८||

कण्ठोरसोर्गुरुत्वं च वदनस्य कषायता | हिक्कानां पूर्वरूपाणि कुक्षेराटोप एव च ||१९||

आनाहः पार्श्वशूलं च पीडनं हृदयस्य च | प्राणस्य च विलोमत्वं श्वासानां पूर्वलक्षणम् ||२०||

ubhayōḥ pūrvarūpāṇi śṛṇu vakṣyāmyataḥ param||18||

kaṇṭhōrasōrgurutvaṁ ca vadanasya kaṣāyatā| hikkānāṁ pūrvarūpāṇi kukṣērāṭōpa ēva ca||19||

ānāhaḥ pārśvaśūlaṁ ca pīḍanaṁ hṛdayasya ca| prāṇasya ca vilōmatvaṁ śvāsānāṁ pūrvalakṣaṇam||20||

ubhayoH pUrvarUpANi shRuNu vakShyAmyataH param ||18||

kaNThorasorgurutvaM ca vadanasya kaShAyatA | hikkAnAM pUrvarUpANi kukSherATopa eva ca ||19||

AnAhaH pArshvashUlaM ca pIDanaM hRudayasya ca | prANasya ca vilomatvaM shvAsAnAM pUrvalakShaNam ||20||

Following are the premonitory symptoms of both the diseases:

Heaviness in throat and chest, astringent taste in mouth, and distension of abdomen are the premonitory symptoms of *hikka*.

Anaha (constipation with flatulence), pain in the flanks, pain in the cardiac region, abnormal movement of *pranavayu* are the premonitory symptoms of *shwasa*.[18-20]

Specific pathogenesis of *hikka*

प्राणोदकान्नवाहीनि स्रोतांसि सकफोऽनिलः | हिक्का करोति संरुध्य तासां लिङ्गं पृथक् शृणु ||२१||

क्षीणमांसबलप्राणतेजसः 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||

साश्रुविप्लुतनेत्रस्य स्तब्धशङ्खच्युतभ्रुवः | सक्तजल्पप्रलापस्य निर्वृतिं नाधिगच्छतः ||२५||

महामूला महावेगा महाशब्दा महाबला | महाहिक्केति सा नॄणां सद्यः प्राणहरा मता ||२६||

इति महाहिक्का |

prāṇōdakānnavāhīni srōtāṁsi sakaphō'nilaḥ| hikkāḥ karōti saṁrudhya tāsāṁ liṅgaṁ pṛthak śṛṇu||21||

kṣīṇamāṁsabalaprāṇatējasaḥ sakaphō'nilaḥ| gṛhītvā sahasā kaṇṭhamuccairghōṣavatīṁ bhṛśam||22||

karōti satataṁ hikkāmēkadvitriguṇaṁ tathā| prāṇaḥ srōtāṁsi marmāṇi saṁrudhyōṣmāṇamēva ca||23||

sañjñāṁ muṣṇāti gātrāṇāṁ stambhaṁ sañjanayatyapi| mārgaṁ caivānnapānānāṁ ruṇaddhyupahatasmṛtēḥ||24||

sāśruviplutanētrasya stabdhaśaṅkhacyutabhruvaḥ| saktajalpapralāpasya nirvṛtiṁ nādhigacchataḥ||25||

mahāmūlā mahāvēgā mahāśabdā mahābalā| mahāhikkēti sā nṝṇāṁ sadyaḥ prāṇaharā matā||26||

iti mahāhikkā|

prANodakAnnavAhIni srotAMsi sakapho~anilaH | hikkA karoti saMrudhya tAsAM li~ggaM pRuthak shRuNu ||21||

kShINamAMsabalaprANatejasaH sakapho~anilaH | gRuhItvA sahasA kaNThamuccairghoShavatIM bhRusham ||22||

karoti satataM hikkAmekadvitriguNaM tathA | prANaH srotAMsi marmANi saMrudhyoShmANameva ca ||23||

sa॒jjAM muShNAti gAtrANAM stambhaM sa~jjanayatyapi | mArgaM caivAnnapAnAnAM ruNaddhyupahatasmRuteH ||24||

sAshruviplutanetrasya stabdhasha~gkhacyutabhruvaH | saktajalpapralApasya nirvRutiM nAdhigacchataH ||25||

mahAmUlA mahAvegA mahAshabdA mahAbalA | mahAhikketi sA nRUNAM sadyaH prANaharA matA ||26||

iti mahAhikkA |

- *Vishesha samprapti*: Vata along with kapha blocks the channels carrying *prana, udaka* and *anna* and produces *hikka*.

A List of the signs and symptoms of many types is elaborated further:

- *Mahahikka*: Vata along with kapha affects the throat of an individual whose mamsa dhatu (muscles), strength, *prana* and agni are depleted. It further produces remarkably loud and resonant hiccups occurring in bouts of two or three constantly. The blockage of *pranavaha srotas* (channels carrying *prana*).
- Vayu along with aggravated kapha obstructs the *pranavaha srotas* and *marma jatharagni* resulting in loss of consciousness, stiffness in the body and also obstructs the channels of food and drinks. There is impairment of memory, tears in the eyes and stiffness in the temples and displacement of eyebrows. He suffers from delirium along with obstruction of speech, which does not get relief by any means. *Maha hikka* is *mahamula* (deep rooted), *mahavega* (massive attack), *mahashabda* (very loud sound), *maha bala* (very strong). This can lead to death immediately, hence named as *mahahikka*. [21-26]

Gambhira hikka

हिक्कते यः प्रवृद्धस्तु कृशो दीनमना नरः | जर्जरेणोरसा कृच्छ्रं गम्भीरमनुनादयन् ||२७||

सञ्जृम्भन् सङ्क्षिपंश्चैव तथाऽङ्गानि प्रसारयन् | पार्श्वे चोभे समायम्य कूजन् स्तम्भरुगर्दितः ||२८||

नाभेः पक्वाशयाद्वाऽपि हिक्का चास्योपजायते | क्षोभयन्ती भृशं देहं नामयन्तीव ताम्यतः ||२९||

रुणद्ध्युच्छ्वासमार्गं तु प्रनष्टबलचेतसः | गम्भीरा नाम सा तस्य हिक्का प्राणान्तिकी मता ||३०||

इति गम्भीरा हिक्का |

hikkatē yaḥ pravr̥ddhastu kr̥śō dīnamanā naraḥ| jarjarēṇōrasā kr̥cchraṁ gambhīramanunādayan||27||

sañjr̥mbhan saṅkṣipaṁścaiva tathā’ṅgāni prasārayan| pārśvē cōbhē samāyamya kūjan stambharugarditaḥ||28||

nābhēḥ pakvāśayādvā'pi hikkā cāsyōpajāyatē| kṣōbhayantī bhṛśaṁ dēhaṁ nāmayantīva tāmyataḥ||29||

ruṇaddhyucchvāsamārgaṁ tu pranaṣṭabalacētasaḥ| gambhīrā nāma sā tasya hikkā prāṇāntikī matā||30||

iti gambhīrā hikkā|

hikkate yaH pravRuddhastu kRusho dInamanA naraH | jarjareNorasA kRucchraM gambhIramanunAdayan ||27||

sa~jjRumbhan sa~gkShipaMshcaiva tathA$_a$ggAni prasArayan | pArshve cobhe samAyamya kUjan stambharugarditaH ||28||

nAbheH pakvAshayAdvA~api hikkA cAsyopajAyate |

kShobhayantI bhRushaM dehaM nAmayantIva tAmyataH ||29||

ruNaddhyucchvAsamArgaM tu pranaShTabalacetasaH | gambhIrA nAma sA tasya hikkA prANAntikI matA ||30||

iti gambhIrA hikkA |

Excessive aggravation of kapha and vayu in an aged, emaciated and mentally depressed individual leads to *hikka*. This *hikka* is characterised by deep and resonant sound, and affliction of the chest. He yawns, contracts and expands his body, and while respiring he contracts both the flanks making murmuring sounds, and suffers from stiffness and pain. In such a patient the *hikka* arises from the umbilicus or *pakvashaya* (intestines) with pain all over the body. During this time his body bends and he suffers from black outs, obstruction in the respiratory tract and loss of strength and unconsciousness. Such *hikka* is known as *gambhira hikka* which ultimately results in death. [27-30]

Vyapeta hikka

व्यपेता जायते हिक्का याऽन्नपाने चतुर्विधे | आहारपरिणामान्ते भूयश्च लभते बलम् ||३१||

प्रलापवम्यतीसारतृष्णार्तस्य विचेतसः | जृम्भिणो विप्लुताक्षस्य शुष्कास्यस्य विनामिनः ||३२||

पर्याध्मातस्य हिक्का या जत्रुमूलादसन्तता | सा व्यपेतेति विज्ञेया हिक्का प्राणोपरोधिनी ||३३||

इति व्यपेता हिक्का |

vyapētā jāyatē hikkā yā'nnapānē caturvidhē| āhārapariṇāmāntē bhūyaśca labhatē balam||31||

pralāpavamyatīsāratṛṣṇārtasya vicētasaḥ| jṛmbhiṇō viplutākṣasya śuṣkāsyasya vināminaḥ||32||

paryādhmātasya hikkā yā jatrumūlādasantatā| sā vyapētēti vijñēyā hikkā prāṇōparōdhinī||33||

iti vyapētā hikkā|

vyapetA jAyate hikkA yA~annapAne caturvidhe | AhAraparINAmAnte bhUyashca labhate balam ||31||

pralApavamyatIsAratRuShNArtasya vicetasaH | jRumbhiNo viplutAkShasya shuShkAsyasya vinAminaH ||32||

paryAdhmAtasya hikkA yA jatrumUlAdasantatA | sA vyapeteti vij~jeyA hikkA prANoparodhinI ||33||

iti vyapetA hikkA |

The *vyapeta hikka* produced after the intake of four types of food (i.e. eatable, chewable, drinkable, lickable) and gets aggravated after food gets digested. He suffers from delirium, vomiting, diarrhea, thirst and unconsciousness. There is yawning, watering of eyes, dryness of mouth and bending of the body, and *adhmana* (distension of the abdomen). This *hikka* originates from the root of the clavicle and attack is not continuous. *Hikka* is injurious to life. [31-33]

Kshudra hikka

क्षुद्रवातो यदा कोष्ठाद्व्यायामपरिघट्टितः | कण्ठे प्रपद्यते हिक्कां तदा क्षुद्रां करोति सः ||३४||

अतिदुःखा न सा चोरःशिरोमर्मप्रबाधिनी | 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 क्षुद्रहिक्केति नृणां साध्या प्रकीर्तिता ||३७||

इति क्षुद्रहिक्का |

kṣudravātō yadā kōṣṭhādvyāyāmaparighaṭṭitaḥ| kaṇṭhē prapadyatē hikkāṁ tadā kṣudrāṁ karōti saḥ||34||

atiduḥkhā na sā cōraḥśirōmarmaprabādhinī| na cōcchvāsānnapānānāṁ mārgamāvṛtya tiṣṭhati||35||

vṛddhimāyasyatō yāti bhuktamātrē ca mārdavam| yataḥ pravartatē pūrvaṁ tata ēva nivartatē||36||

hṛdayaṁ klōma kaṇṭhaṁ ca tālukaṁ ca samāśritā| mṛdvī sā kṣudrahikkēti nṛṇāṁ sādhyā prakīrtitā||37||

iti kṣudrahikkā|

kShudravAto yadA koShThAdvyAyAmaparighaTTitaH | kaNThe prapadyate hikkAM tadA kShudrAM karoti saH ||34||

atiduHkhA na sA coraHshiromarmaprabAdhinI | na cocchvAsAnnapAnAnAM mArgamAvRutya tiShThati ||35||

vRuddhimAyasyato yAti bhuktamAtre ca mArdavam | yataH pravartate pUrvaM tata eva nivartate ||36||

hRudayaM kloma kaNThaM ca tAlukaM ca samAshritA | mRudvI sA kShudrahikketi nRuNAM sAdhyA prakIrtitA ||37||

iti kShudrahikkA |

The *vayu* gets slightly aggravated in the *koshtha* (alimentary tract), due to the physical exercises and reaches the throat and produces *kshudra hikka*. This does not produce much pain and does not afflict the head and vital parts (*hridaya marma*). In this type of *hikka*, the *doshas* do not reside or get lodged in the channels of respiration, food and drinks. This gets aggravated on exertion and subsides on taking food. *Hikka* gets subsided by itself also. The *doshas* are situated in cardiac region, *kloma*, throat and palate. This mild form of *hikka* is curable and known as *kshudra hikka*. [35-37]

Annaja Hikka

सहसाऽत्यभ्यवहृतैः पानान्नैः पीडितोऽनिलः | ऊर्ध्वं प्रपद्यते कोष्ठान्मद्यैर्वाऽतिमदप्रदैः ||३८||

तथाऽतिरोषभाष्याध्वहास्यभारातिवर्तनैः | वायुः कोष्ठगतो धावन् पानभोज्यप्रपीडितः ||३९||

उरःस्रोतः समाविश्य कुर्याद्धिक्कां ततोऽन्नजाम् | तथा शनैरसम्बन्धं क्षुवंश्चापि स हिक्कते ||४०||

न मर्मबाधाजननी नेन्द्रियाणां प्रबाधिनी | हिक्का पीते तथा भुक्ते शमं याति च साऽन्नजा ||४१||

इत्यन्नजा हिक्का |

Sahas ā'tyabhyavahṛtaiḥ pānānnaiḥ pīḍitō'nilaḥ| ūrdhvaṁ prapadyatē kōṣṭhānmadyairvā'timadapradaiḥ||38||

tathā'tirōṣabhāṣyādhvahāsyabhārātivartanaiḥ| vāyuḥ kōṣṭhagatō dhāvan pānabhōjyaprapīḍitaḥ||39||

uraḥsrōtaḥ samāviśya kuryāddhikkāṁ tatō'nnajām| tathā śanairasambandhaṁ kṣuvaṁścāpi sa hikkatē||40||

na marmabādhājananī nēndriyāṇāṁ prabādhinī| hikkā pītē tathā bhuktē śamaṁ yāti ca sā'nnajā||41||

ityannajā hikkā|

sahasA~atyabhyavahRutaiH pAnannaiH pIDito~anilaH | urdhvaM prapadyate koShThAnmadyairvA~atimadapradaiH ||38||

tathA~atiroShabhAShyAdhvahAsyabhArAtivartanaiH | vAyuH koShThagato dhAvan pAnabhojyaprapIDitaH ||39||

uraHsrotaH samAvishya kuryAddhikkAM tato~annajAm | tathA shanairasambandhaM kShuvaMshcApi sa hikkate ||40||

na marmabAdhAjananI nendriyANAM prabAdhinI | hikkA pIte tathA bhukte shamaM yAti ca sA~annajA ||41||

ityannajA hikkA |

The *vayu* gets aggravated and moves in the upward direction due to the intake of excess food or drinks in hurry or excess of alcohol, anger, talking, laughing, weightlifting etc. factors aggravate vayu in *koshtha* (alimentary tract) gets afflicted by food and drinks and move in the upward direction and get lodged in channels of chest and produce *annaja hikka*. This *hikka* occurs slowly and intermittently along with sneezing. The *hikka* that does not afflict vital points (*marma*) and organs and it subsides after drinking water or taking food is known as *annaja hikka*.[38-41]

Prognosis of *hikka*

अतिसञ्चितदोषस्य भक्तच्छेदकृशस्य च | व्याधिभिः क्षीणदेहस्य वृद्धस्यातिव्यवायिनः ||४२||

आसां या सा समुत्पन्ना हिक्का हन्त्याशु जीवितम् | यमिका च प्रलापार्तितृष्णामोहसमन्विता ||४३||

अक्षीणश्चाप्यदीनश्च स्थिरधात्विन्द्रियश्च यः | तस्य साधयितुं शक्या यमिका हन्त्यतोऽन्यथा ||४४||

atisañcitadōṣasya bhaktacchēdakr̥śasya ca| vyādhibhiḥ kṣīṇadēhasya vr̥ddhasyātivyavāyinaḥ||42||

āsāṁ yā sā samutpannā hikkā hantyāśu jīvitam| yamikā ca pralāpārtitr̥ṣṇāmōhasamanvitā||43||

akṣīṇaścāpyadīnaśca sthiradhātvindriyaśca yaḥ| tasya sādhayituṁ śakyā yamikā hantyatō'nyathā||44||

atisa~jcitadoShasya bhaktacchedakRushasya ca | vyAdhibhiH kShINadehasya vRuddhasyAtivyavAyinaH ||42||

AsAM yA sA samutpannA hikkA hantyAshu jIvitam | yamikA ca pralApArtitRuShNAmohasamanvitA ||43||

akShINashcApyadInashca sthiradhAtvindriyashca yaH | tasya sAdhayituM shakyA yamikA hantyato~anyathA ||44||

The *hikka* destroys a person suffering from excessive accumulation of dosha, emaciated due to fasting, emaciated due to disease, weak due to ageing or excessive indulgence in sex. The symptoms of delirium, pain, excess thirst and stupor in *yamika hikka* patient make it incurable for treatment.

The *yamika hikka* is curable in an individual who is not emaciated, not weak mentally, the dhatu and indriya are unaffected and performing their normal function. Otherwise in case if body is weak, it is incurable. [42-44]

Specific pathogenesis of *Shwasa*

यदा स्रोतांसि संरुध्य मारुतः कफपूर्वकः | विष्वग्व्रजति संरुद्धस्तदा श्वासान्करोति सः ||४५||

yadā srōtāṁsi saṁrudhya mārutaḥ kaphapūrvakaḥ| viṣvagvrajati saṁruddhastadā śvāsānkarōti saḥ||45||

yadA srotAMsi saMrudhya mArutaH kaphapUrvakaH | viShvagvrajati saMruddhastadA shvAsAnkaroti saH ||45||

The aggravated vayu along with vitiated kapha obstructs the channels (of *prana, udaka* and *annavaha*) and spreads throughout the body and produces *shwasa*. [45]

Mahashwasa

उद्धूयमानवातो यः शब्दवद्दुखितो नरः | उच्चैः श्वसिति संरुद्धो मत्तर्षभ इवानिशम् ||४६||

प्रनष्टज्ञानविज्ञानस्तथा विभ्रान्तलोचनः | विकृताक्ष्याननो बद्धमूत्रवर्चा विशीर्णवाक् ||४७||

दीनः प्रश्वसितं चास्य दूराद्विज्ञायते भृशम् | महाश्वासोपसृष्टः स क्षिप्रमेव विपद्यते ||४८||

इति महाश्वासः |

uddhūyamānavātō yaḥ śabdavadduḥkhitō naraḥ| uccaiḥ śvasiti saṁruddhō mattarṣabha ivāniśam||46||

pranaṣṭajñānavijñānastathā vibhrāntalōcanaḥ| vikr̥tākṣyānanō baddhamūtravarcā viśīrṇavāk||47||

dīnaḥ praśvasitaṁ cāsya dūrādvijñāyatē bhr̥śam| mahāśvāsōpasr̥ṣṭaḥ sa kṣipramēva vipadyatē||48||

iti mahāśvāsaḥ|

uddhUyamAnavAto yaH shabdavadduHkhito naraH | uccaiH shvasiti saMruddho mattarShabha ivAnisham ||46||

pranaShTaj$_{jAnavij}$jAnastathA vibhrAntalocanaH | vikRutAkShyAnano baddhamUtravarcA vishIrNavAk ||47||

dInaH prashvasitaM cAsya dUrAdvij~jAyate bhRusham | mahAshvAsopasRuShTaH sa kShiprameva vipadyate ||48||

iti mahAshvAsaH |

The patient breathes with a loud noise during the night due to the upward movement of aggravated vayu like intoxicated bull. The vayu gets obstructed and the person becomes unconscious. The eyes get distorted and he cannot visualize properly. The eyes and face become abnormal and the elimination of urine and feces is obstructed and the voice becomes feeble and the person looks tired and respiration could be heard

from distance, such person suffering from *mahashwasa* succumbs to death very fast. [46-48]

Urdhva Shwasa

दीर्घं श्वसिति यस्तूर्ध्वं न च प्रत्याहरत्यधः | श्लेष्मावृतमुखस्रोताः क्रुद्धगन्धवहार्दितः ||४९||

ऊर्ध्वदृष्टिर्विपश्यंश्च विभ्रान्ताक्ष इतस्ततः | प्रमुह्यन् वेदनार्तश्च शुष्कास्योऽरतिपीडितः ||५०||

ऊर्ध्वश्वासे प्रकुपिते ह्यधःश्वासो निरुध्यते | मुह्यतस्ताम्यतश्चोर्ध्वं श्वासस्तस्यैव हन्त्यसून् ||५१||

इत्यूर्ध्वश्वासः |

dīrghaṁ śvasiti yastūrdhvaṁ na ca pratyāharatyadhaḥ| ślēṣmāvṛtamukhasrōtāḥ kruddhagandhavahārditaḥ||49||

ūrdhvadṛṣṭirvipaśyaṁśca vibhrāntākṣa itastataḥ| pramuhyan vēdanārtaśca śuṣkāsyō'ratipīḍitaḥ||50||

ūrdhvaśvāsē prakupitē hyadhaḥśvāsō nirudhyatē| muhyatastāmyataścōrdhvaṁ śvāsastasyaiva hantyasūn||51||

ityūrdhvaśvāsaḥ|

dIrghaM shvasiti yastUrdhvaM na ca pratyAharatyadhaH | shleShmAvRutamukhasrotAH kruddhagandhavahArditaH ||49||

UrdhvadRuShTirvipashyaMshca vibhrAntAkSha itastataH | pramuhyan vedanArtashca shuShkAsyo~aratipIDitaH ||50||

UrdhvashvAse prakupite [1] hyadhaHshvAso nirudhyate | muhyatastAmyatashcordhvaM shvAsastasyaiva hantyasUn ||51||

ityUrdhvashvAsaH |

The vitiated kapha obstructs channels of respiration leading to aggravation of vata resulting in prolonged expiration and shallow inspiration (breath doesn't get deeply inspired). The patient looks up with moving eye balls as if he is scared of something. When he gets afflicted with this type of *shwasa* he suffers from unconsciousness, dryness of mouth, restlessness. The upward movement of vayu is aggravated resulting in obstruction of downward movement and unconsciousness, black outs and he succumbs to death quickly. [49-51]

Chhinna Shwasa

यस्तु श्वसिति विच्छिन्नं सर्वप्राणेन पीडितः | न वा श्वसिति दुःखार्तो मर्मच्छेदरुगर्दितः ||५२||

आनाहस्वेदमूर्च्छार्तो दह्यमानेन बस्तिना | विप्लुताक्षः परिक्षीणः श्वसन् रक्तैकलोचनः ||५३||

विचेताः परिशुष्कास्यो विवर्णः प्रलपन्नरः | छिन्नश्वासेन विच्छिन्नः स शीघ्रं प्रजहात्यसून् ||५४||

इति छिन्नश्वासः |

yastu śvasiti vicchinnaṁ sarvaprāṇēna pīḍitaḥ| na vā śvasiti duḥkhārtō marmacchēdarugarditaḥ||52||

ānāhasvēdamūrcchārtō dahyamānēna bastinā| viplutākṣaḥ parikṣīṇaḥ śvasan raktaikalōcanaḥ||53||

vicētāḥ pariśuṣkāsyō vivarṇaḥ pralapannaraḥ| chinnaśvāsēna vicchinnaḥ sa śīghraṁ prajahātyasūn||54||

iti chinnaśvāsaḥ|

yastu shvasiti vicchinnaM sarvaprANena pIDitaH | na vA shvasiti duHkhArto marmacchedarugarditaH ||52||

AnAhasvedamUrcchArto dahyamAnena bastinA | viplutAkShaH parikShINaH shvasan raktaikalocanaH ||53||

vicetAH parishuShkAsyo vivarNaH pralapannaraH | chinnashvAsena vicchinnaH sa shIghraM prajahAtyasUn ||54||

iti chinnashvAsaH |

The patient suffering from *chhinna shwasa* has interrupted breath as the prana(vital centers) [Cha. Sa. Sutra Sthana 29] is afflicted. There is complete stoppage of breath, such individual suffers from intense pain as if cutting of the *marma* (vital parts), constipation with abdominal distension, sweating, unconsciousness, burning sensation in *basti* (bladder and urinary system), excessive tears in the eyes, emaciation of the body, the eyes become red when patient struggles to breath, mental disorientation, dryness of mouth, discoloration of skin, delirium, looseness of joints. An individual suffering from above said features of *chhinna shwasa* succumbs to death very quickly. [52-54]

Tamaka Shwasa

प्रतिलोमं यदा वायुः स्रोतांसि प्रतिपद्यते | ग्रीवां शिरश्च सङ्गृह्य श्लेष्माणं समुदीर्य च ||५५||

करोति पीनसं तेन रुद्धो घुर्घुरुकं तथा | अतीव तीव्रवेगं च श्वासं प्राणप्रपीडकम् ||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 |

pratilōmaṁ yadā vāyuḥ srōtāṁsi pratipadyatē| grīvāṁ śiraśca saṅgṛhya ślēṣmāṇaṁ samudīrya ca||55||

karōti pīnasaṁ tēna ruddhō ghurghurukaṁ tathā| atīva tīvravēgaṁ ca śvāsaṁ prāṇaprapīḍakam||56||

pratāmyaty ativēgācca kāsatē sannirudhyatē| pramōhaṁ kāsamānaśca sa gacchati muhurmuhuḥ||57||

ślēṣmaṇyamucyamānē tu bhṛśaṁ bhavati duḥkhitaḥ| tasyaiva ca vimōkṣāntē muhūrtaṁ labhatē sukham||58||

athāsyōddhvaṁsatē kaṇṭhaḥ kṛcchrācchaknōti bhāṣitum| na cāpi nidrāṁ labhatē śayānaḥ śvāsapīḍitaḥ||59||

pārśvē tasyāvagṛhṇāti śayānasya samīraṇaḥ| āsīnō labhatē saukhyamuṣṇaṁ caivābhinandati||60||

ucchritākṣō lalāṭēna svidyatā bhṛśamartimān| viśuṣkāsyō muhuḥ śvāsō muhuścaivāvadhamyatē||61||

mēghāmbuśītaprāgvātaiḥ ślēṣmalaiścābhivardhatē| sa yāpyastamakaśvāsaḥ sādhyō vā syānnavōtthitaḥ||62||

iti tamakaśvāsaḥ|

pratilomaM yadA vAyuH srotAMsi pratipadyate | grIvAM shirashca sa~ggRuhya shleShmANaM samudIrya ca ||55||

karoti pInasaM tena ruddho ghurghurukaM tathA | atIva tIvravegaM ca shvAsaM prANaprapIDakam ||56||

pratAmyatyativegAcca kAsate sannirudhyate | pramohaM kAsamAnashca sa gacchati muhurmuhuH ||57||

shleShmaNyamucyamAne tu bhRushaM bhavati duHkhitaH | tasyaiva ca vimokShAnte muhUrtaM labhate sukham ||58||

athAsyoddhvaMsate kaNThaH kRucchrAcchaknoti bhAShitum | na cApi nidrAM labhate shayAnaH shvAsapIDitaH ||59||

pArshve tasyAvagRuhNAti shayAnasya samIraNaH | AsIno labhate saukhyamuShNaM caivAbhinandati ||60||

ucchritAkSho lalATena svidyatA bhRushamartimAn | vishuShkAsyo muhuH shvAso muhushcaivAvadhamyate ||61||

meghAmbushItaprAgvAtaiH shleShmalaishcAbhivardhate | sa yApyastamakashvAsaH sAdhyo vA syAnnavotthitaH ||62||

iti tamakashvAsaH |

The vayu moves in the opposite direction due to the obstruction in the respiratory tract, stiffness in the neck, head aggravates the kapha and produces rhinorrhoea, and *gurghuraka* sound (rhonchi). Exceedingly severe attack afflicts the *prana* and enhances severity. During severe attack, the patient faints repeatedly, has severe cough and becomes unconscious. The patient finds it difficult to expectorate the phlegm and feels relieved for period of 1 *muhurta* (3 hours) after expectoration of phlegm. There is hoarseness of voice and patient speaks with difficulty, even he does not get proper sleep, and on lying down he suffers from dyspnea as his flanks are afflicted by vayu. He feels comfortable in the sitting position. He likes hot things. His eye balls are always prominent, there is sweat on the forehead, dryness of the mouth, gets repeated attacks of dyspnea, and it increases and subsides repeatedly. In gets aggravated when appearance of clouds in the sky, rains, cold weather, easterly winds and kapha enhancing food and behavior. The *tamaka shwasa* having above mentioned features is *yapya* (palliable) and in the initial stages it is curable disease. [55-62]

Types of *Tamaka Shwasa*

ज्वरमूर्च्छापरीतस्य विद्यात् प्रतमकं तु तम् | उदावर्तरजोऽजीर्णक्लिन्नकायनिरोधजः ||६३||

तमसा वर्धतेऽत्यर्थं शीतैश्चाशु प्रशाम्यति | मज्जतस्तमसीवाऽस्य विद्यात् सन्तमकं तु तम् ||६४||

इति प्रतमकसन्तमकश्वासौ |

jvaramūrcchāparītasya vidyāt pratamakaṁ tu tam|
udāvartarajō'jīrṇaklinnakāyanirōdhajaḥ||63||

tamasā vardhatē'tyarthaṁ śītaiścāśu praśāmyati| majjatastamasīvā'sya vidyāt santamakaṁ tu tam||64||

iti pratamakasantamakaśvāsau| jvaramUrcchAparItasya vidyAt pratamakaM tu tam |
udAvartarajo~ajIrNaklinnakAyanirodhajaH ||63||

tamasA vardhate~atyarthaM shItaishcAshu prashAmyati | majjatastamasIvA~asya vidyAt santamakaM tu tam ||64||

iti pratamakasantamakashvAsau |

In a patient of *tamaka shwasa* if *jwara* (fever) and unconsciousness are occurring as complication, then it is called as *pratamaka shwasa*. The *shwasa* produced due to *udavarta* (upward movement of vayu in *koshtha*), dust, indigestion, excessive liquid accumulation in the body (*klinna kaya*), and suppression of natural urges results in increase of *tama*. This gets relieved by following of cooling regimen. The person suffering from this *shwasa* feels as if he is submerged in darkness, thus it is known as *santamaka*.[63-64]

Kshudra shwasa

रूक्षायासोद्भवः कोष्ठे क्षुद्रो वात उदीरयन् | क्षुद्रश्वासो न सोऽत्यर्थं दुःखेनाङ्गप्रबाधकः ||६५||

हिनस्ति न स गात्राणि न च दुःखो यथेतरे | न च भोजनपानानां निरुणद्ध्युचितां गतिम् ||६६||

नेन्द्रियाणां व्यथां नापि काञ्चिदापादयेद्रुजम् | स साध्य उक्तो बलिनः सर्वे चाव्यक्तलक्षणाः ||६७||

इति श्वासाः समुद्दिष्टा हिक्काश्चैव स्वलक्षणैः |६८|

rūkṣāyāsōdbhavaḥ kōṣṭhē kṣudrō vāta udīrayan| kṣudraśvāsō na sō'tyarthaṁ duḥkhēnāṅgaprabādhakaḥ||65||

hinasti na sa gātrāṇi na ca duḥkhō yathētarē| na ca bhōjanapānānāṁ niruṇaddhyucitāṁ gatim||66||

nēndriyāṇāṁ vyathāṁ nāpi kāñcidāpādayēdrujam| sa sādhya uktō balinaḥ sarvē cāvyaktalakṣaṇāḥ||67||

iti śvāsāḥ samuddiṣṭā hikkāścaiva svalakṣaṇaiḥ|68|

rUkShAyAsodbhavaH koShThe kShudro vAta udIrayan | kShudrashvAso na so~atyarthaM duHkhenA~ggaprabAdhakaH ||65||

hinasti na sa gAtrANi na ca duHkho yathetare | na ca bhojanapAnAnAM niruNaddhyucitAM gatim ||66||

nendriyANAM vyathAM nApi kA~jcidApAdayedrujam | sa sAdhya ukto balinaH sarve cAvyaktalakShaNAH ||67||

iti shvAsAH samuddiShTA hikkAshcaiva svalakShaNaiH |68|

Due to intake of dry food and exertion, vata is mildly vitiated in *koshtha* and moves in the upward direction i.e respiratory tract resulting in *kshudra shwasa*. The patient suffering from this type of *shwasa* does not have any affliction of various body parts and the functions are not affected. It is not very painful as it does not affect the channels of food and drinks nor does it cause pain to the sense organs. This is curable if the symptom is not completely manifested and the patient is strong. Thus all the types of *hikka* and *shwasa* are elaborated along with their signs and symptoms.[65-67]

Necessity of quick management of *hikka* and *shwasa*

एषां प्राणहरा वर्ज्या घोरास्ते ह्याशुकारिणः ||६८||

भेषजैः साध्ययाप्यांस्तु क्षिप्रं भिषगुपाचरेत् | उपेक्षिता दहेयुर्हि शुष्कं कक्षमिवानलः ||६९||

ēṣāṁ prāṇaharā varjyā ghōrāstē hyāśukāriṇaḥ||68||

bhēṣajaiḥ sādhyayāpyāṁstu kṣipraṁ bhiṣagupācarēt| upēkṣitā dahēyurhi śuṣkaṁ kakṣamivānalaḥ||69||

eShAM prANaharA varjyA ghorAste hyAshukAriNaH ||68||

bheShajaiH sAdhyayApyAMstu kShipraM bhiShagupAcaret | upekShitA daheyurhi shuShkaM kakShamivAnalaH ||69||

Among them the fatal varieties (like *maha hikka, gambhira hikka, vyapeta hikka, maha shwasa, urdhva shwasa, chhinna shwasa* are incurable types) should not be treated. While the curable and controllable variety of *hikka* and *shwasa* should be treated with medicine quickly. If neglected then it destroys the *prana* of the patient as the fire burns away the dry grass very fast.[68-69]

Guidelines for treatment of *hikka* and *shwasa*

कारणस्थानमूलैक्यादेकमेव चिकित्सितम् | द्वयोरपि यथादृष्टमृषिभिस्तन्निबोधत ||७०||

हिक्काश्वासार्दितं स्निग्धैरादौ स्वेदैरुपाचरेत् | आक्तं लवणतैलेन नाडीप्रस्तरसङ्करैः ||७१||

तैरस्य ग्रथितः श्लेष्मा स्रोतःस्वभिविलीयते | खानि मार्दवमायान्ति ततो वातानुलोमता ||७२||

यथाऽद्रिकुञ्जेष्वर्कांशुतप्तं 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 | पिप्पलीसैन्धवक्षौद्रैर्युक्तं वाताविरोधि यत् ||७५||

निर्हृते सुखमाप्नोति स कफे दुष्टविग्रहे | स्रोतःसु च विशुद्धेषु चरत्यविहतोऽनिलः ||७६||

kāraṇasthānamūlaikyādēkamēva cikitsitam| dvayōrapi yathādṛṣṭamṛṣibhistannibōdhata||70||

hikkāśvāsārditaṁ snigdhairādau svēdairupācarēt| āktaṁ lavaṇatailēna nāḍīprastarasaṅkaraiḥ||71||

tairasya grathitaḥ ślēṣmā srōtaḥsvabhivilīyatē| khāni mārdavamāyānti tatō vātānulōmatā||72||

yathā'drikuñjēṣvarkāṁśutaptaṁ viṣyandatē himam| ślēṣmā taptaḥ sthirō dēhē svēdairviṣyandatē tathā||73||

svinnaṁ jñātvā tatastūrṇaṁ bhōjayēt snigdhamōdanam| matsyānāṁ śūkarāṇāṁ vā rasairdadhyuttarēṇa vā||74||

tataḥ ślēṣmaṇi saṁvṛddhē vamanaṁ pāyayēttu tam| pippalīsaindhavakṣaudrairyuktaṁ vātāvirōdhi yat||75||

nirhṛtē sukhamāpnōti sa kaphē duṣṭavigrahē| srōtaḥsu ca viśuddhēṣu caratyavihatō'nilaḥ||76||

kAraNasthAnamUlaikyAdekameva cikitsitam | dvayorapi yathAdRuShTamRuShibhistannibodhata ||70||

hikkAshvAsArditaM snigdhairAdau svedairupAcaret | AktaM lavaNatailena nADIprastarasa~gkaraiH ||71||

tairasya grathitaH shleShmA srotaHsvabhivilIyate | khAni mArdavamAyAnti tato vAtAnulomatA ||72||

yathA$_{adriku}$jjeShvarkAMshutaptaM viShyandate himam | shleShmA taptaH sthiro dehe svedairviShyandate tathA ||73||

svinnaM j~jAtvA tatastUrNaM bhojayet snigdhamodanam | matsyAnAM shUkarANAM vA rasairdadhyuttareNa vA ||74||

tataH shleShmaNi saMvRuddhe vamanaM pAyayettu tam | pippalIsaindhavakShaudrairyuktaM vAtAvirodhi yat ||75||

nirhRute sukhamApnoti sa kaphe duShTavigrahe | srotaHsu ca vishuddheShu caratyavihato~anilaH ||76||

The etiological factors, site, origin of both *hikka* and *shwasa* are same and hence the treatment is also same. Kindly listen attentively the treatment of *hikka* and *shwasa* as known by the seers.

Initially the patient suffering from *hikka* and *shwasa* should be treated with massage with combination of rock salt and sesame oil over the chest region followed by administration of unctuous sudation by means of *nadi sveda* or *prastara sveda* or *sankara sveda*. By this the clogged kapha gets liquefied in the channels and the channels become soft and vata moves in the downward direction (vatanulomana). As the ice on the top of the mountain gets liquefied by the rays of the sun, the kapha accumulated in the srotas get liquefied by swedana.

After the administration snehana (oleation) and swedana (sudation), one has to give rice along with unctuous substances. The meat soup prepared from fish or pig or curds in large quantity should be taken in meals. When the kapha gets aggravated due to above mentioned means vamana (emesis therapy) should be administrated with powder of *pippali* (piper longum Linn), *saindhava* (rock salt) and honey. While selection of the drugs care should be taken not to administer the vata aggravating drugs. After the expulsion of vitiated kapha the patient feels relieved as the vata gets alleviated and moves in the normal direction as obstructed *srotas* are cleared. [70-76]

Treatment of remaining dosha

लीनश्चेद्दोषशेषः स्याद्धूमैस्तं निर्हरेदबुधः | हरिद्रां पत्रमेरण्डमूलं लाक्षां मनःशिलाम् ||७७||

सदेवदार्वलं मांसीं पिष्ट्वा वर्तिं प्रकल्पयेत् | तां घृताक्तां पिबेद्धूमं यवैर्वा घृतसंयुतैः ||७८||

मधूच्छिष्टं सर्जरसं घृतं मल्लकसम्पुटे | कृत्वा धूमं पिबेच्छृङ्गं बालं वा स्नायु वा गवाम् ||७९||

स्योनाकवर्धमानानां नाडीं शुष्कां कुशस्य वा | पद्मकं गुग्गुलुं लोहं शल्लकीं वा घृताप्लुतम् ||८०||

līnaścēddōṣaśēṣaḥ syāddhūmaistaṁ nirharēdbudhaḥ| haridrāṁ patramēraṇḍamūlaṁ lākṣāṁ manaḥśilām||77||

sadēvadārvalaṁ māṁsīṁ piṣṭvā vartiṁ prakalpayēt| tāṁ ghṛtāktāṁ pibēddhūmaṁ yavairvā ghṛtasaṁyutaiḥ||78||

madhūcchiṣṭaṁ sarjarasaṁ ghṛtaṁ mallakasampuṭē| kṛtvā dhūmaṁ pibēcchṛṅgaṁ bālaṁ vā snāyu vā gavām||79||

syōnākavardhamānānāṁ nāḍīṁ śuṣkāṁ kuśasya vā| padmakaṁ gugguluṁ lōhaṁ śallakīṁ vā ghṛtāplutam||80||

llnashceddoShasheShaH syAddhUmaistaM nirharedbudhaH | haridrAM patrameraNDamUlaM lAkShAM manaHshilAm ||77||

sadevadArvalaM mAMsIM piShTvA vartiM prakalpayet | tAM ghRutAktAM pibeddhUmaM yavairvA ghRutasaMyutaiH ||78||

madhUcchiShTaM sarjarasaM ghRutaM mallakasampuTe | kRutvA dhUmaM pibecchRu~ggaM bAlaM vA snAyu vA gavAm ||79||

syonAkavardhamAnAnAM nADIM shuShkAM kushasya vA | padmakaM gugguluM lohaM shallakIM vA ghRutAplutam ||80||

The dosha remaining after the administration of vamana treatment should be expelled by means of *dhuma* (medicated smoking). The *haridra* (turmeric), roots of *eranda* (Ricinus communis Linn), *laksha* (Ficus Lacor Buch-Ham), *manahshila* (realgar, an Arsenic compound), *jatamansi* (Nardostachys jatamansone BC), are powdered properly and wick is prepared. This wick is smeared with ghee and used for medicated smoking. The barley should be mixed with ghee and used for smoking.

The bee wax, *rala* (exudate of Shorea robusta Gaertn.) and ghee are kept in inside two mud plates (*mallaka samputa*). The smoke coming out of it after application of heat should be inhaled for smoking.

Cow's horn, hair, ligaments are mixed and used for smoking by putting it in *dhuma netra*. *Shyonaka,* roots of *eranda* (Ricinis communis Linn) and *kusha* (Desmostachya bipinnata Stapf.) should be filled with above mentioned drugs and used as a pipe for smoking. *Padmaka* (Prunus puddum), *guggulu* (Commiphora mukul (Hook ex Stocks), *agaru* (Aquallaria agollacha Roxb) and *shallaki* (Boswellia serrata Roxb.) are powdered and mixed with ghee and used for smoking. [77-80]

Management of complications

स्वरक्षीणातिसारासृक्पित्तदाहानुबन्धजान् | मधुरस्निग्धशीताद्यैर्हिक्काश्वासानुपाचरेत् ||८१||

svarakṣīṇātisārāsṛkpittadāhānubandhajān|
madhurasnigdhaśītādyairhikkāśvāsānupācarēt||81||

svarakShINAtisArAsRukpittadAhAnubandhajAn |
madhurasnigdhashItAdyairhikkAshvAsAnupAcaret ||81||

The *hikka* and *shwasa* patient accompanied with complications like feeble voice, diarrhea, *raktapitta* (bleeding disorder) should be treated with medicines having properties of sweet, unctuous, and cold. [81]

Precautions and guidelines for *swedana* (sudation)

न स्वेद्याः पित्तदाहार्ता रक्तस्वेदातिवर्तिनः | क्षीणधातुबला रूक्षा गर्भिण्यश्चापि पित्तलाः ||८२||

कोष्णैः काममुरःकण्ठं स्नेहसेकैः सशर्करैः | उत्कारिकोपनाहैश्च स्वेदयेन् मृदुभिः क्षणम् ||८३||

तिलोमामाषगोधूमचूर्णैर्वातहरैः सह | स्नेहैश्चोत्कारिका साम्लैः सक्षीरैर्वा कृता हिता ||८४||

नवज्वरामदोषेषु रूक्षस्वेदं विलङ्घनम् | समीक्ष्योल्लेखनं वाऽपि कारयेल्लवणाम्बुना ||८५||

अतियोगोद्धतं वातं दृष्ट्वा वातहरैर्भिषक् | रसाद्यैर्नातिशीतोष्णैरभ्यङ्गैश्च शमं नयेत् ||८६||

उदावर्ते तथाऽऽध्माने मातुलुङ्गाम्लवेतसैः | हिङ्गुपीलुबिडैश्चान्नं युक्तं स्यादनुलोमनम् ||८७||

na svēdyāḥ pittadāhārtā raktasvēdātivartinaḥ| kṣīṇadhātubalā rūkṣā garbhiṇyaścāpi pittalāḥ||82||

kōṣṇaiḥ kāmamuraḥkaṇṭhaṁ snēhasēkaiḥ saśarkaraiḥ| utkārikōpanāhaiśca svēdayēn mṛdubhiḥ kṣaṇam||83||

tilōmāmāṣagōdhūmacūrṇairvātaharaiḥ saha| snēhaiścōtkārikā sāmlaiḥ sakṣīrairvā kṛtā hitā||84||

navajvarāmadōṣēṣu rūkṣasvēdaṁ vilaṅghanam| samīkṣyōllēkhanaṁ vā'pi kārayēllavaṇāmbunā||85||

atiyōgōddhataṁ vātaṁ dṛṣṭvā vātaharairbhiṣak| rasādyairnātiśītōṣṇairabhyaṅgaiśca śamaṁ nayēt||86||

udāvartē tathā''dhmānē mātuluṅgāmlavētasaiḥ| hiṅgupīlubiḍaiścānnaṁ yuktaṁ syādanulōmanam||87||

na svedyAH pittadAhArtA raktasvedAtivartinaH | kShINadhAtubalA rUkShA garbhiNyashcApi pittalAH ||82||

koShNaiH kAmamuraHkaNThaM snehasekaiH sasharkaraiH | utkArikopanAhaishca svedayen mRudubhiH kShaNam ||83||

tilomAmAShagodhUmacUrNairvAtaharaiH saha | snehaishcotkArikA sAmlaiH sakShIrairvA kRutA hitA ||84||

navajvarAmadoSheShu rUkShasvedaM vila~gghanam | samIkShyollekhanaM vA~api kArayellavaNAmbunA ||85||

atiyogoddhataM vAtaM dRuShTvA vAtaharairbhiShak |
rasAdyairnAtishItoShNairabhya~ggaishca shamaM nayet ||86||

udAvarte tath$A_a$adhmAne mAtulu~ggAmlavetasaiH | hi~ggupIlubiDaishcAnnaM yuktaM syAdanulomanam ||87||

Contra-indication for swedana in shwasa

The patient of *shwasa* and *hikka* suffering from burning sensation, bleeding, and excessive sweating, depleted dhatu, loss of strength, dryness, and associated with condition of pregnancy or having pitta Prakriti should not be administered swedana(sudation).

Mridu swedana (mild sudation)

In such condition, if it is very essential then mild sudation should be given over chest and throat region for short duration, in the form of *parisheka* with warm oil or application of warm *utkarika* (a kind of poultice) mixed with sugar or *upanaha*(poultice).

Utkarika(poultice)

Utkarika is prepared with powders of sesame, black gram and wheat are mixed with vatahara sneha*and gruel and swedana is done or warm gruel and milk are used for swedana in the form of*parisheka''.

Vamana

The patient suffering from fever of recent origin and *ama dosha* should be treated with *ruksha sweda* and langhana. Or vamana (emesis) should be induced by administering *saindhavalavana* (rock salt) and water.

Meal should be taken along with vata alleviating meat soups etc. in condition of aggravation of vata due to excessive vamana. Alleviation of vata should also be done by massage with vatahara drugs which are not cold, nor hot in property. [82-87]

Two types of patients as per dosha dominance

हिक्काश्वासामयी ह्येको बलवान् दुर्बलोऽपरः | कफाधिकस्तथैवैको रूक्षो बह्वनिलोऽपरः ||८८||

कफाधिके बलस्थे च वमनं सविरेचनम् | कुर्यात् पथ्याशिने धूमलेहादिशमनं ततः ||८९||

वातिकान् दुर्बलान् बालान् वृद्धांश्चानिलसूदनैः | तर्पयेदेव शमनैः स्नेहयूषरसादिभिः ||९०||

hikkāśvāsāmayī hyēkō balavān durbalō'paraḥ| kaphādhikastathaivaikō rūkṣō bahvanilō'paraḥ||88||

kaphādhikē balasthē ca vamanaṁ savirēcanam| kuryāt pathyāśinē dhūmalēhādiśamanaṁ tataḥ||89||

vātikān durbalān bālān vr̥ddhāṁścānilasūdanaiḥ| tarpayēdēva śamanaiḥ snēhayūṣarasādibhiḥ||90||

hikkAshvAsAmayI hyeko balavAn durbalo~aparaH | kaphAdhikastathaivaiko rUkSho bahvanilo~aparaH ||88||

kaphAdhike balasthe ca vamanaM savirecanam | kuryAt pathyAshine dhUmalehAdishamanaM tataH ||89||

vAtikAn durbalAn bAlAn vRuddhAMshcAnilasUdanaiH | tarpayedeva shamanaiH snehayUSharasAdibhiH ||90||

The patients suffering from *hikka* and *shwasa* are of two types i.e. one having strength and other weak. One has aggravation of kapha and other having dryness and vata predominance.

Management of patient having strength: The patient of *hikka* and *shwasa* having kapha predominance and strength should be treated with therapeutic emesis and purgation along with wholesome food and regimen. Further alleviation should be done with medicated smoking and administration of *lehya* etc.

Management of weak patient:The patient having aggravation of vata and weakness, children and elderly *hikka, shwasa* patients should be managed with vata alleviating medicines and nourishing *sneha*, soups, and meat soup. [88-90]

Contra-indication for Purification therapy in *hikka* and *shwasa* patients

अनुत्क्लिष्टकफास्विन्नदुर्बलानां विशोधनात् | वायुर्लब्धास्पदो मर्म संशोष्याशु हरेदसून् ||९१||

दृढान् बहुकफांस्तस्माद्रसैरानूपवारिजैः | तृप्तान्विशोधयेत्स्विन्नान् बृंहयेदितरान् भिषक् ||९२||

बर्हितित्तिरिदक्षाश्च जाङ्गलाश्च मृगद्विजाः | दशमूलीरसे सिद्धाः कौलत्थे वा रसे हिताः ||९३||

anutkliṣṭakaphāsvinnadurbalānāṁ viśōdhanāt| vāyurlabdhāspadō marma saṁśōṣyāśu harēdasūn||91||

dṛḍhān bahukaphāṁstasmādrasairānūpavārijaiḥ| tṛptānviśōdhayētsvinnān bṛṁhayēditarān bhiṣak||92||

barhititttiridakṣāśca jāṅgalāśca mṛgadvijāḥ| daśamūlīrasē siddhāḥ kaulatthē vā rasē hitāḥ||93||

anutkliShTakaphAsvinnadurbalAnAM vishodhanAt | vAyurlabdhAspado marma saMshoShyAshu haredasUn ||91||

dRuDhAn bahukaphAMstasmAdrasairAnUpavArijaiH | tRuptAnvishodhayetsvinnAn bRuMhayeditarAn bhiShak ||92||

barhititttiridakShAshca jA~ggalAshca mRugadvijAH | dashamUlIrase siddhAH kaulatthe vA rase hitAH ||93||

If purification therapy is administered in the *hikka shwasa* patients without aggravation of kapha, in patients contraindicated for swedana or in very weak patients, then the aggravated vayu afflicts *marma* (vital points) and results in death instantaneously.

Brimhana therapy in *hikka shwasa*: Strong and sturdy patient with aggravated kapha should be administered with meat soup prepared from aquatic and marshy animals followed by swedana and vamana. Weak patient without aggravation of kapha should be administered brimhana (nourishment therapy). [91-93]

Various formulations

निदिग्धिकां बिल्वमध्यं 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 हिक्काश्वासविकारनुत् ||९८||

कासमर्दकपत्राणां यूषः शोभाञ्जनस्य च | शुष्कमूलकयूषश्च हिक्काश्वासनिवारणः ||९९||

सदधिव्योषसर्पिष्को यूषो वार्ताकजो हितः | शालिषष्टिकगोधूमयवान्नान्यनवानि च ||१००||

हिङ्गुसौवर्चलाजाजीबिडपौष्करचित्रकैः | सिद्धा कर्कटशृङ्ग्या च यवागूः श्वासहिक्किनाम् ||१०१||

दशमूलीशटीरास्नापिप्पलीमूलपौष्करैः | शृङ्गीतामलकीभार्गीगुडूचीनागराम्बुभिः ||१०२||

यवागूं विधिना सिद्धां कषायं वा पिबेन्नरः | कासहृद्ग्रहपार्श्वार्तिहिक्काश्वासप्रशान्तये ||१०३||

पुष्कराह्वशटीव्योषमातुलुङ्गाम्लवेतसैः | योजयेदन्नपानानि ससर्पिर्बिडहिङ्गुभिः ||१०४||

nidigdhikāṁ bilvamadhyaṁ karkaṭākhyāṁ durālabhām| trikaṇṭakaṁ guḍūcīṁ ca kulatthāṁśca sacitrakān||94||

jalē paktvā rasaḥ pūtaḥ pippalīghṛtabharjitaḥ| sanāgaraḥ salavaṇaḥ syādyūṣō bhōjanē hitaḥ||95||

rāsnāṁ balāṁ pañcamūlaṁ hrasvaṁ mudgān sacitrakān| paktvā'mbhasi rasē tasmin yūṣaḥ sādhyaśca pūrvavat||96||

pallavānmātuluṅgasya nimbasya kulakasya ca| paktvā mudgāṁśca savyōṣān kṣārayūṣaṁ vipācayēt||97||

dattvā salavaṇaṁ kṣāraṁ śigrūṇi maricāni ca| yuktyā saṁsādhitō yūṣō hikkāśvāsavikāranut||98||

kāsamardakapatrāṇāṁ yūṣaḥ śōbhāñjanasya ca| śuṣkamūlakayūṣaśca hikkāśvāsanivāraṇaḥ||99||

sadadhivyōṣasarpiṣkō yūṣō vārtākajō hitaḥ| śāliṣaṣṭikagōdhūmayavānnānyanavāni ca||100||

hiṅgusauvarcalājājībiḍapauṣkaracitrakaiḥ| siddhā karkaṭaśṛṅgyā ca yavāgūḥ śvāsahikkinām||101||

daśamūlīśaṭīrāsnāpippalīmūlapauṣkaraiḥ|
śṛṅgītāmalakībhārgīguḍūcīnāgarāmbubhiḥ||102||

yavāgūṁ vidhinā siddhāṁ kaṣāyaṁ vā pibēnnaraḥ|
kāsahṛdgrahapārśvārtihikkāśvāsapraśāntayē||103||

puṣkarāhvaśaṭīvyōṣamātuluṅgāmlavētasaiḥ| yōjayēdannapānāni sasarpirbiḍahiṅgubhiḥ||104||

nidigdhikAM bilvamadhyaM karkaTAkhyAM durAlabhAm | trikaNTakaM guDUcIM ca kulatthAMshca sacitrakAn ||94||

jale paktvA rasaH pUtaH pippalIghRutabharjitaH | sanAgaraH salavaNaH syAdyUSho bhojane hitaH ||95||

rAsnAM balAM pa~jcamUlaM hrasvaM mudgAn sacitrakAn | paktvA~ambhasi rase tasmin yUShaH sAdhyashca pUrvavat ||96||

pallavAnmAtulu~ggasya nimbasya kulakasya ca | paktvA mudgAMshca savyoShAn kShArayUShaM vipAcayet ||97||

dattvA salavaNaM kShAraM shigrUNi maricAni ca | yuktyA saMsAdhito yUSho hikkAshvAsavikAranut ||98||

kAsamardakapatrANAM yUShaH shobhA~jjanasya ca | shuShkamUlakayUShashca hikkAshvAsanivAraNaH ||99||

sadadhivyoShasarpiShko yUSho vArtAkajo hitaH |
shAliShaShTikagodhUmayavAnnAnyanavAni ca ||100||

hi~ggusauvarcalAjAjIbiDapauShkaracitrakaiH | siddhA karkaTashRu~ggyA ca yavAgUH shvAsahikkinAm ||101||

dashamUlIshaTIrAsnApippalImUlapauShkaraiH |
shRu~ggItamalakIbhArgIguDUcInAgarAmbubhiH ||102||

yavAgUM vidhinA siddhAM kaShAyaM vA pibennaraH |
kAsahRudgrahapArshvArtihikkAshvAsaprashAntaye ||103||

puShkarAhvashaTIvyoShamAtulu~ggAmlavetasaiH | yojayedannapAnAni sasarpirbiDahi~ggubhiH ||104||

Nidigdhikadi yoga: *Nidigdhika* (Solanum surattense Burm. f), *bilva* (Aegle marmelos Corr.), *karkta* (Rhus succedania Linn.), *duralabha* (Fagonia cretica Linn.), *trikanthaka* (Tribulus terrestris Linn.), *guduchi* (Tinospora cordifolia Willd Miers ex Hook f. & Thoms

), *chitraka* (Plumbago zyelanica Linn.) and *kulattha* (horse gram- Dolicus lab lab) are taken in equal quantity and boiled in water as *yusha* and filtered. This filtrate is fried in ghee and taken with *pippali* (Piper longum Linn.), *shunthi* (Zingiber officinale Roxb.) and *saindhava lavana* (rock salt) is conducive to *hikka shwasa* patients.

Rasnadi yusha: *Rasna* (Pluchea lanceolata C B Clarke), *bala* (Sida cordifolia Linn.), *laghupanchamula* (Shalaparni- Desmodium gangeticum DC., *prishniparni* -Uraria picta Desv., *Brihati*- Solanum Indicum Linn., *kanthakari* – Solanum surattense Burm. f, *gokshura*- Tribulus terrestris Linn.) and *chitraka* (Plumbago zeylanica Linn.) are taken in equal quantity and boiled with *mudga* (green gram) and water as earlier described *yusha*.

Matulungadi yusha: Leaves of *matulunga* (Citrus medica Linn.), *nimba* (Azadirachta indica A. Juss), *kulaka* are taken in equal quantity and mixed with *mudga* (green gram) and cooked in water as *yusha*. Further *trikatu* powder (*maricha*-Piper nigrum Linn, *pippali*- Piper longum linn. and *shunthi*-Zingiber officinale Roxb.) should be added at the time drinking in *hikka shwasa* patients.

Mudga yusha: Rock salt, *yavakshara*, seeds of drum stick and *maricha* (pepper) powder should be added to the already prepared *mudga yusha* and consumed in *hikka shwasa* patients.

Yusha prepared from leaves of *kasamarda* (Senna occidentalis Linn), *shobhanjana* (drum stick- Moringa oleifera Lam.), and dry radish should also be given in *hikka shwasa*.

The *yusha* prepared from juice or decoction of *brihati* (Solanum indica Linn.) should be mixed with ghee, curd, *maricha, pippali* and *shunthi* is conducive in *hikka* and *shwasa* disease. Old *shali* (Oriza sativa Linn.), *shashthika* (variety of rice maturing in 60 days), *godhuma* (wheat- Triticum aestivum Linn.), *yava* (Barley- Hordium vulgare Linn.) are *pathya* in *hikka* and *shwasa*.

Hingvadi yavagu: The *yavagu* (gruel) prepared from *hingu* (Ferula narthex Boiss.), *sauvarchala* (variety of salt), *ajaji* (Cuminum cyminum Linn.), *bida* (variety of salt), *pushkara* (Inula racemosa Hook. f.), *chitraka* (Plumbago zeylanica Linn.) and *karkataka shringi* (Rhus succedania Linn.) is beneficial in *hikka* and *shwasa* patients.

Dashamuladi yavagu: *yavagu* prepared from *dashamula, shati* (Hedychium spicatum Buch Ham.), *rasna* (Pluchea lanceolata C B Clarke), *pippalimula* (Piper longum Linn), *pushkara* (Inula racemosa Hook. f), *karkata shringi* (Rhus succedania Linn), *amalaki* (Emblica officinals Gaertn), *bharngi* (Clerodendrum serratum Linn. Moon.), *guduchi* (Tinospora cordifolia Wiild Miers ex Hook f. & Thoms), *nagara* (Zingiber officinale Roxb.) and water alleviates *kasa* (cough), *hridgraha* (heart problem), *parshvarti* (pain in the flanks), *hikka* (hiccough) and *shwasa* (dysnea).

Pushkaradi yavagu: *Yavagu* prepared from *pushkara* (Inula racemosa Hook f.), *shati* (Hedychium spicatum Buch Ham.), *vyosha* (*maricha, pippali, shunthi*), *matulunga*

(Citrus medica Linn.), *amlavetasa* (Garcenia morella Desr) and *hingu* (Ferula narthex Boiss.) should be used in *hikka shwasa* patient. [94-104]

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 भार्गीं 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 | पिप्पलीघृतसिद्धानि श्वासे वातानुबन्धजे ||११२||

सुवर्चलारसो दुग्धं घृतं त्रिकटुकान्वितम् | शाल्योदनस्यानुपानं वातपित्तानुगे हितम् ||११३||

शिरीषपुष्पस्वरसः सप्तपर्णस्य वा पुनः | पिप्पलीमधुसंयुक्तः कफपित्तानुगे मतः ||११४||

मधुकं पिप्पलीमूलं गुडो गोश्वशकृद्रसः [१] | घृतं क्षौद्रं कासश्वासहिक्काभिष्यन्दिनां शुभम् ||११५||

खराश्वोष्ट्रवराहाणां मेषस्य च गजस्य च | शकृद्रसं बहुकफे चैकैकं मधुना पिबेत् ||११६||

क्षारं चाप्यश्वगन्धाया लिह्यान्ना क्षौद्रसर्पिषा | मयूरपादनालं वा शकलं शल्लकस्य वा ||११७||

श्वाविज्जाण्डकचाषाणां [२] रोमाणि कुररस्य वा | शृङ्ग्येकद्विशफानां [३] वा चर्मास्थीनि खुरांस्तथा ||११८||

सर्वाण्येकैकशो वाऽपि दग्ध्वा क्षौद्रघृतान्वितम् | चूर्णं लीढ्वा जयेत् कासं हिक्कां श्वासं च दारुणम् ||११९||

एते हि कफसंरुद्धगतिप्राणप्रकोपजाः [४] | तस्मात्तन्मार्गशुद्ध्यर्थं देया लेहा न निष्कफे ||१२०||

daśamūlasya vā kvāthamathavā dēvadāruṇaḥ| tr̥ṣitō madirāṁ vā'pi hikkāśvāsī pibēnnaraḥ||105||

pāṭhāṁ madhurasāṁ rāsnāṁ saralaṁ dēvadāru ca| prakṣālya jarjarīkr̥tya surāmaṇḍē nidhāpayēt||106||

taṁ mandalavaṇaṁ kr̥tvā bhiṣak prasr̥tasammitam| pāyayēttu tatō hikkā śvāsaścaivōpaśāmyati||107||

hiṅgu sauvarcalaṁ kōlaṁ samaṅgāṁ pippalīṁ balām| mātuluṅgarasē piṣṭamāranālēna vā pibēt||108||

sauvarcalaṁ nāgaraṁ ca bhārgīṁ dviśarkarāyutam| uṣṇāmbunā pibēdētaddhikkāśvāsavikāranut||109||

bhārgīnāgarayōḥ kalkaṁ maricakṣārayōstathā| pītadrucitrakāsphōtāmūrvāṇāṁ cāmbunā pibēt||110||

madhūlikā tugākṣīrī nāgaraṁ pippalī tathā| utkārikā ghṛtē siddhā śvāsē pittānubandhajē||111||

śvāvidhaṁ śaśamāṁsaṁ ca śallakasya ca śōṇitam| pippalīghṛtasiddhāni śvāsē vātānubandhajē||112||

suvarcalārasō dugdhaṁ ghṛtaṁ trikaṭukānvitam| śālyōdanasyānupānaṁ vātapittānugē hitam||113||

śirīṣapuṣpasvarasaḥ saptaparṇasya vā punaḥ| pippalīmadhusaṁyuktaḥ kaphapittānugē mataḥ||114||

madhukaṁ pippalīmūlaṁ guḍō gōśvaśakṛdrasaḥ [1] | ghṛtaṁ kṣaudraṁ kāsaśvāsahikkābhiṣyandināṁ śubham||115||

kharāśvōṣṭravarāhāṇāṁ mēṣasya ca gajasya ca| śakṛdrasaṁ bahukaphē caikaikaṁ madhunā pibēt||116||

kṣāraṁ cāpyaśvagandhāyā lihyānnā kṣaudrasarpiṣā| mayūrapādanālaṁ vā śakalaṁ śallakasya vā||117||

śvāvijjāṇḍakacāṣāṇāṁ [2] rōmāṇi kurarasya vā| śṛṁgyēkadviśaphānāṁ [3] vā carmāsthīni khurāṁstathā||118||

sarvāṇyēkaikaśō vā'pi dagdhvā kṣaudraghṛtānvitam| cūrṇaṁ līḍhvā jayēt kāsaṁ hikkāṁ śvāsaṁ ca dāruṇam||119||

ētē hi kaphasaṁruddhagatiprāṇaprakōpajāḥ [4] | tasmāttanmārgaśuddhyarthaṁ dēyā lēhā na niṣkaphē||120||

dashamUlasya vA kvAthamathavA devadAruNaH | tRuShito madirAM vA~api hikkAshvAsI pibennaraH ||105||

pAThAM madhurasAM rAsnAM saralaM devadAru ca | prakShAlya jarjarIkRutya surAmaNDe nidhApayet ||106||

taM mandalavaNaM kRutvA bhiShak prasRutasammitam | pAyayettu tato hikkA shvAsashcaivopashAmyati ||107||

hi~ggu sauvarcalaM kolaM sama~ggAM pippalIM balAm | mAtulu~ggarase piShTamAranAlena vA pibet ||108||

sauvarcalaM nAgaraM ca bhArgIM dvisharkarAyutam | uShNAmbunA pibedetaddhikkAshvAsavikAranut ||109||

bhArgInAgarayoH kalkaM maricakShArayostathA | pItadrucitrakAsphotAmUrvANAM cAmbunA pibet ||110||

madhUlikA tugAkShIrI nAgaraM pippalI tathA | utkArikA ghRute siddhA shvAse pittAnubandhaje ||111||

shvAvidhaM shashamAMsaM ca shallakasya ca shoNitam | pippalIghRutasiddhAni shvAse vAtAnubandhaje ||112||

suvarcalAraso dugdhaM ghRutaM trikaTukAnvitam | shAlyodanasyAnupAnaM vAtapittAnuge hitam ||113||

shirIShapuShpasvarasaH saptaparNasya vA punaH | pippalImadhusaMyuktaH kaphapittAnuge mataH ||114||

madhukaM pippalImUlaM guDo goshvashakRudrasaH [1] | ghRutaM kShaudraM kAsashvAsahikkAbhiShyandinAM shubham ||115||

kharAshvoShTravarAhANAM meShasya ca gajasya ca | shakRudrasaM bahukaphe caikaikaM madhunA pibet ||116||

kShAraM cApyashvagandhAyA lihyAnnA kShaudrasarpiShA | mayUrapAdanAlaM vA shakalaM shallakasya vA ||117||

shvAvijjANDakacAShANAM [2] romANi kurarasya vA | shRu~ggyekadvishaphAnAM [3] vA carmAsthIni khurAMstathA ||118||

sarvANyekaikasho vA~api dagdhvA kShaudraghRutAnvitam | cUrNaM lIDhvA jayet kAsaM hikkAM shvAsaM ca dAruNam ||119||

ete hi kaphasaMruddhagatiprANaprakopajAH [4] | tasmAttanmArgashuddhyarthaM deyA lehA na niShkaphe ||120||

Drinks in *hikka shwasa* patients: The patient suffering from *hikka shwasa* should drink water prepared in *dashamula* or *devadaru* (Cedrus deodara (Roxb.) Loud.) or *madira* (variety of alcohol) on feeling thirst.

Pathadyasava: *patha* (Cissampelos pareira Linn.), *madhurasa* (Marsdenia tenacissima Wight. & Am), *rasna* (Pluchea lanceolata C B Clarke), *sarala* (Operculina turpethum (Linn.) silva Manso) and *devadaru* (Cedrus deodara (Roxb.) Loud.) are washed and crushed and these ingredients should be put in *suramanda* (an alcoholic preparation). Small quantity of salt is added to this and administered in one *prasrita* dosage to alleviate *hikka shwasa*.

Hingvadi dravya: *Hingu* (Ferula northex Boiss), *sauvarchala* (Variety of salt), *kola* (Zizipus jujube Lam), *samanga* (Rubia cordifolia Linn.), *pippali* (Piper longum Linn.), *bala* (Sida cordifolia Linn.) are taken in equal quantity and made in to fine paste in juice of *matulunga* (Citrus medica Linn.). This paste is mixed in *aranala* and given to *hikka shwasa* patient.

Sauvarchaladi churna: *Sauvarchala* (variety of salt), *nagara* (zingiber officinale Roxb.), *bharngi* (Clerodendrum serratum Linn.) should be taken in equal quantity and mixed with double quantity of *sharkara* (sugar). This combination should be taken with hot water.

Bharngi nagaradi churna: *Bharngi* and *shunthi* (Zingiber officinale Roxb.), *maricha* (Piper nigrum Linn.), *yavakshara* (alkali prepared from barley), *pitadru* (Berberis aristata DC.), *chitraka* (Plumbago zeylanica Linn.), *asphota* (Hemidesmus indicus R Br.) are used individually with hot water in *hikka shwasa*.

Utkarika: *Utkarika* should be prepared from *madhulika* (finger millet), *vamshalochana, shunthi* (Zingiber officinale Roxb.), *pippali* (Piper longum Linn.) by cooking in ghee and used in *shwasa* associated with pitta.

The meat of *shashvita* or rabbit or blood of shallaka should be cooked with *pippali ghrita* should be used in *shwasa* associated with vata.

In the *shwasa* associated with vata and kapha should be administered combination of juice of *sauvarchala*, milk, ghee and *trikatu* and *shali* variety of rice.

In *shwasa* associated with kapha pitta should be given juice of flowers of *shirisha* (Albizzia lebbeck Benth), or juice of *saptaparna* leaves (Alstonia scholaris R Br.) along with *pippali* powder (Piper longum Linn.).

Madhukadi yoga: *Madhuka* (Glycyrrhiza glabra Linn.), *pippalimoola* (root of Piper longum Linn.), jaggery, juice of dungs of cow or horse, ghee, honey subsides *kasa* (cough), *shwasa* (dyspnea), *hikka* (hiccups) and *abhishyanda* (conjunctivitis).

In *shwasa* with aggravated kapha the juice of dung of donkey, horse, camel or pig should be administered with honey.

The alkali prepared from roots of *ashvagandha* (Withania somnifera Linn.) should be licked with honey and ghee. Alkali prepared stalk of feather of peacock, alkali of quills of fish, hair of *shashvita*, alkali of bones of *jandaka, chasha,* or *kurara*, skin, bones and hooves of *shringi, ekashapha, dvishapha* etc. animals are burnt into ash separately and alkali is prepared. This powder administered with honey and ghee results in cure of *kasa* (cough), *hikka* (hiccups) and *shwasa* (dyspnea).

Above said *kshara lehya* (Alkaline linctus) clear the kapha in the obstructed respiratory tract and subsides the aggravated *pranavayu*. Hence the alkaline linctus should be given to purify the channels obstructed by kapha if there is no obstruction by kapha it should not be administered. [105-120]

Guidelines for management of *tamaka shwasa*

कासिने च्छर्दनं दद्यात् स्वरभङ्गे च बुद्धिमान् | वातश्लेष्महरैर्युक्तं तमके तु विरेचनम् ||१२१||

उदीर्यते भृशतरं मार्गरोधाद्वहज्जलम् | यथा तथाऽनिलस्तस्य मार्गं नित्यं विशोधयेत् ||१२२||

kāsinē cchardanaṁ dadyāt svarabhaṅgē ca buddhimān| vātaślēṣmaharairyuktaṁ tamakē tu virēcanam||121||

udīryatē bhṛśataraṁ mārgarōdhādvahajjalam| yathā tathā'nilastasya mārgaṁ nityaṁ viśōdhayēt||122||

kAsine cchardanaM dadyAt svarabha~gge ca buddhimAn | vAtashleShmaharairyuktaM tamake tu virecanam ||121||

udIryate bhRushataraM mArgarodhAdvahajjalam | yathA tathA~anilastasya mArgaM nityaM vishodhayet ||122||

An intelligent doctor in *shwasa* associated with cough and hoarseness of voice should be administered vamana and in tamaka shwasa virechana should be given with vata-kaphahara medicines.

If the path of flowing water is blocked the enhancing pressure of water breaks the dam similarly the path obstructed by kapha aggravates vata and causes harm, hence always the path of vayu should be cleaned by means of purification. [121-122]

Shatyadi churna

शटीचोरकजीवन्तीत्वङ्मुस्तं पुष्कराह्वयम् | सुरसं तामलक्येला पिप्पल्यगुरु नागरम् ||१२३||

वालकं च समं चूर्णं कृत्वाऽष्टगुणशर्करम् | सर्वथा तमके श्वासे हिक्कायां च प्रयोजयेत् ||१२४||

śaṭīcōrakajīvantītvaṅmustaṁ puṣkarāhvayam| surasaṁ tāmalakyēlā pippalyaguru nāgaram||123||

vālakaṁ ca samaṁ cūrṇaṁ kṛtvā'ṣṭaguṇaśarkaram| sarvathā tamakē śvāsē hikkāyāṁ ca prayōjayēt||124||

shaTIcorakajIvantItva~gmustaM puShkarAhvayam | surasaM tAmalakyelA pippalyaguru nAgaram ||123||

vAlakaM ca samaM cUrNaM kRutvA~aShTaguNasharkaram | sarvathA tamake shvAse hikkAyAM ca prayojayet ||124||

An equal quantity of the fine powders of *shati* (Hedychium spicatum Buch Ham.), *choraka* (Angelica glauca Edgew), *jivanti* (Leptadenia reticulate W & A.), *tvak* (Cinnamomum zeylanica Breyn), *musta* (Cyperus rotundus Linn.), *pushkara mula* (Inula recimosa Hook f.), *surasa* (Ocimum sanctum Linn.), *tamalaka* (Phyllanthus urinaria Linn.), *pippali* (Piper longum Linn.), *agaru* (Aquilaria agollacha Roxb.), *nagara* (Zingiber officinale Roxb.), *balaka* (Vetiveria zizinioidis (Linn.) Nash.) is mixed with eight parts of sugar should be kept and us in *tamaka shwasa* and *hikka*. [123-124]

Muktadi churna

मुक्ताप्रवालवैदूर्यशङ्खस्फटिकमञ्जनम् | ससारगन्धकाचार्कसूक्ष्मैलालवणद्वयम् [१] ||१२५||

ताम्रायोरजसी रूप्यं ससौगन्धिकसीसकम् [२] | जातीफलं शणाद्बीजमपामार्गस्य तण्डुलाः ||१२६||

एषां पाणितलं चूर्णं तुल्यानां क्षौद्रसर्पिषा | हिक्कां श्वासं च कासं च लीढमाशु नियच्छति ||१२७||

अञ्जनात्तिमिरं काचं नीलिकां पुष्पकं तमः | मल्यं [३] कण्डूमभिष्यन्दमर्म चैव प्रणाशयेत् ||१२८||

इति मुक्ताद्यं चूर्णम् |

muktāpravālavaidūryaśaṅkhasphaṭikamañjanam|
sasāragandhakācārkasūkṣmailālavaṇadvayam [1] ||125||

tāmrāyōrajasī rūpyaṁ sasaugandhikasīsakam [2] | jātīphalaṁ śaṇādbījamapāmārgasya taṇḍulāḥ||126||

ēṣāṁ pāṇitalaṁ cūrṇaṁ tulyānāṁ kṣaudrasarpiṣā| hikkāṁ śvāsaṁ ca kāsaṁ ca līḍhamāśu niyacchati||127||

añjanāttimiraṁ kācaṁ nīlikāṁ puṣpakaṁ tamaḥ| malyaṁ [3] kaṇḍūmabhiṣyandamarma caiva praṇāśayēt||128||

iti muktādyaṁ cūrṇam| muktApravAlavaidUryasha$_{gkhasphaTikama}$jjanam |
sasAragandhakAcArkasUkShmailAlavaNadvayam [1] ||125||

tAmrAyorajasI rUpyaM sasaugandhikasIsakam [2] | jAtIphalaM shaNAdbIjamapAmArgasya taNDulAH ||126||

eShAM pANitalaM cUrNaM tulyAnAM kShaudrasarpiShA | hikkAM shvAsaM ca kAsaM ca llDhamAshu niyacchati ||127||

a~jjanAttimiraM kAcaM nIlikAM puShpakaM tamaH | malyaM [3] kaNDUmabhiShyandamarma caiva praNAshayet ||128||

iti muktAdyaM cUrNam |

Equal quantities of the *bhasmas* of *mukta* (pearls), *pravala* (coral), *vaidurya* (cat's aye gem), *shankha* (conch), *sphatika* (crystal quartz), *anjana* (lead), *sasara* (potent crystals of above mentioned drugs), *gandhaka* (sulfur), *arka* (Calotropis procera (Ait) R Br.), *sukshmaila* (Elettaria cardomum Maton), *lavana dvayam* (sauvarchala and saindhava), *tamra* (copper), *ayas* (iron), *rajata* (silver), *saugandhika* (variety of *manikya*, ruby), *jatiphala* (Myristica fragrans Houtt), seeds of *shana, apamarga* (Achyranthes aspera Linn.) are given in the dose of one *panitala* (karsha-12gms) along with ghee and honey. The administration of this powder cures *hikka, shwasa* and *kasa*. On application in the form of *anjana* (collyrium) to eyes destroys *timira* (blindness), *kacha*(glaucoma), *nilika, pushpaka,* vision defects, itching of eyes, *abhishyanda* (conjunctivitis) and *arma* (pterigium).[125-128]

Shatyadi churna

शटीपुष्करमूलानां चूर्णमामलकस्य च | मधुना संयुतं लेह्यं चूर्णं वा काललोहजम् ||१२९||

śaṭīpuṣkaramūlānāṁ cūrṇamāmalakasya ca| madhunā saṁyutaṁ lēhyaṁ cūrṇaṁ vā kālalōhajam||129||

shaTIpuShkaramUlAnAM cUrNamAmalakasya ca | madhunA saMyutaM lehyaM cUrNaM vA kAlalohajam ||129||

Equal quantity of fine powders of *shati* (Hedychium spicatum Buch Ham.), *pushkaramula* (Inula racemosa Hook f.) or *amalaki* (Emblica officinalis Gaertn.) or *loha bhasma* (iron ore) should be licked along with honey.

Nasya formulations

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 शर्करामधुसंयुतम् ||१३४||

saśarkarāṁ tāmalakīṁ drākṣāṁ gōśvaśakṛdrasam| tulyaṁ guḍaṁ nāgaraṁ ca prāśayēnnāvayēttathā||130||

laśunasya palāṇḍōrvā mūlaṁ gṛñjanakasya vā| nāvayēccandanaṁ vā'pi nārīkṣīrēṇa saṁyutam||131||

sukhōṣṇaṁ ghṛtamaṇḍaṁ vā saindhavēnāvacūrṇitam| nāvayēnmākṣikīṁ viṣṭhāmalaktakarasēna vā||132||

nārīkṣīrēṇa siddhaṁ vā sarpirmadhurakairapi| pītaṁ nastō niṣiktaṁ vā sadyō hikkāṁ niyacchati||133||

sakṛduṣṇaṁ sakṛcchītaṁ vyatyāsāddhikkināṁ payaḥ| pānē nastaḥkriyāyāṁ vā śarkarāmadhusaṁyutam||134||

sasharkarAM tAmalakIM drAkShAM goshvashakRudrasam | tulyaM guDaM nAgaraM ca prAshayennAvayettathA ||130||

lashunasya palANDorvA mUlaM gRu~jjanakasya vA | nAvayeccandanaM vA~api nArIkShIreNa saMyutam ||131||

sukhoShNaM ghRutamaNDaM vA saindhavenAvacUrNitam | nAvayenmAkShikIM viShThAmalaktakarasena vA ||132||

nArIkShIreNa siddhaM vA sarpirmadhurakairapi | pItaM nasto niShiktaM vA sadyo hikkAM niyacchati ||133||

sakRuduShNaM sakRucchItaM vyatyAsAddhikkinAM payaH | pAne nastaHkriyAyAM vA sharkarAmadhusaMyutam ||134||

Juice of *tamalaki* (Phyllanthus urinaria Linn.), *draksha* (Vitis vinifera Linn.), cow dung and horse mixed with sugar or equal quantities of jaggery, ginger should be used for licking or nasya.

At the time of severe attack of *hikka* and shwasa, nasya should be administered from juice of roots of *lashuna* (Allium sativum Linn.) or *palandu* (Allium cepa Linn.) or *grinjana* (Daucas carota Linn) or *chandana* (Santalum album Linn.) with human milk.

The supernatant part of ghee mixed with *saindhava lavana* or juice of *alaktaka* along with bees' feces or human milk should be given in the form of nasya. Medicated ghee prepared from *madhura varga* should be given orally or in the form of nasya pacifies *hikka* and *shwasa* very quickly. Alternate oral consumption of hot and cold milk or usage in the form of nasya alleviates *hikka* quickly. [130-134]

Ghee formulations and other therapies

अधोभागैर्घृतं सिद्धं सद्यो हिक्कां नियच्छति | पिप्पलीमधुयुक्तौ वा रसौ धात्रीकपित्थयोः ||१३५||

लाजालाक्षामधुद्राक्षापिप्पल्यश्वशकृद्रसान् | लिह्यात् कोलमधुद्राक्षापिप्पलीनागराणि वा ||१३६||

शीताम्बुसेकः सहसा त्रासो विस्मापनं भयम् | क्रोधहर्षप्रियोद्वेगा हिक्काप्रच्यावना मताः ||१३७||

हिक्काश्वासविकाराणां निदानं यत् प्रकीर्तितम् | वर्ज्यमारोग्यकामैस्तद्धिक्काश्वासविकारिभिः ||१३८||

हिक्काश्वासानुबन्धा [१] ये शुष्कोरःकण्ठतालुकाः | प्रकृत्या रूक्षदेहाश्च सर्पिर्भिस्तानुपाचरेत् ||१३९||

दशमूलरसे सर्पिर्दधिमण्डे च साधयेत् | कृष्णासौवर्चलक्षारवयःस्थाहिङ्गुचोरकैः ||१४०||

कायस्थया च तत् पानाद्धिक्काश्वासौ प्रणाशयेत् |१४१|

adhōbhāgairghṛtaṁ siddhaṁ sadyō hikkāṁ niyacchati| pippalīmadhuyuktau vā rasau dhātrīkapitthayōḥ||135||

lājālākṣāmadhudrākṣāpippalyaśvaśakṛdrasān| lihyāt kōlamadhudrākṣāpippalīnāgarāṇi vā||136||

śītāmbusēkaḥ sahasā trāsō vismāpanaṁ bhayam| krōdhaharṣapriyōdvēgā hikkāpracyāvanā matāḥ||137||

hikkāśvāsavikārāṇāṁ nidānaṁ yat prakīrtitam|
varjyamārōgyakāmaistaddhikkāśvāsavikāribhiḥ||138||

hikkāśvāsānubandhā [1] yē śuṣkōraḥkaṇṭhatālukāḥ| prakṛtyā rūkṣadēhāśca sarpirbhistānupācarēt||139||

daśamūlarasē sarpirdadhimaṇḍē ca sādhayēt|
kṛṣṇāsauvarcalakṣāravayaḥsthāhiṅgucōrakaiḥ||140||

kāyasthayā ca tat pānāddhikkāśvāsau praṇāśayēt|141|

adhobhAgairghRutaM siddhaM sadyo hikkAM niyacchati | pippalImadhuyuktau vA rasau dhAtrIkapitthayoH ||135||

lAjAlAkShAmadhudrAkShApippalyashvashakRudrasAn | lihyAt kolamadhudrAkShApippalInAgarANi vA ||136||

shItAmbusekaH sahasA trAso vismApanaM bhayam | krodhaharShapriyodvegA hikkApracyAvanA matAH ||137||

hikkAshvAsavikArANAM nidAnaM yat prakIrtitam | varjyamArogyakAmaistaddhikkAshvAsavikAribhiH ||138||

hikkAshvAsAnubandhA [1] ye shuShkoraHkaNThatAlukAH | prakRutyA rUkShadehAshca sarpirbhistAnupAcaret ||139||

dashamUlarase sarpirdadhimaNDe ca sAdhayet | kRuShNAsauvarcalakShAravayaHsthAhi~ggucorakaiH ||140||

kAyasthayA ca tat pAnAddhikkAshvAsau praNAshayet |141|

The administration of ghee prepared by boiling *adhobhagahara* (purgatives) drugs instantly cures *hikka*. Administration of *pippali* (Piper longum Linn.) along with honey or juice of *dhatri* (Emblica officinalis Gaertn.), and *kapittha* (Limonia acidissima L.) alleviates *hikka* quickly.

Laja (puffed rice), *laksha* (Ficus lacor Buch Ham.), *madhu* (honey), *draksha* (Vitis vinifera Linn.), *pippali* (Piper longum Linn.), juice of horse dung or *kola* (Zizipus jujube Lam.), *draksha* (Vitis vinifera Linn.), *pippali* (Piper longum Linn.), *nagara* (Zingiber officinale Roxb.) should be licked along with honey by patient suffering from *hikka*.

Sudden sprinkling of water, intimidation, distraction from thoughts, fear, anger, happiness, love, anxiety alleviate *hikka*.

The individual suffering from *hikka* and *shwasa* should refrain from etiological factors if he wants to get relief.

The patient of *hikka* and *shwasa* having associated with complications like dryness of chest, throat, and palate or having dryness of body by nature should be administered medicated ghee preparations.

Dashamuladi ghrita: Medicated ghee prepared from boiling *dashamula kashaya, dadhimanda* (supernatant part of curd), *krishna* (Piper nigrum Linn.), and *sauvarchala* (Variety of salt), *yava kshara* (alkali made of barley), *vayastha* (Bacopa monnieri), *hingu* (Ferula narthex Boiss), *choraka* (Angelica glauca Edgew), *kayastha* (Ocimum sanctum) are used internally in *hikka* and *shwasa*.[135-140]

Tejovatyadi ghee

तेजोवत्यभया कुष्ठं पिप्पली कटुरोहिणी ||१४१||

भूतीकं पौष्करं मूलं पलाशश्चित्रकः शटी | सौवर्चलं तामलकी सैन्धवं बिल्वपेशिका ||१४२||

तालीसपत्रं जीवन्ती वचा तैरक्षसम्मितैः | हिङ्गुपादैर्घृतप्रस्थं पचेत्तोये चतुर्गुणे ||१४३||

एतद्यथाबलं पीत्वा हिक्काश्वासौ जयेन्नरः | शोथानिलार्शोग्रहणीहृत्पार्श्वरुज [१] एव च ||१४४||

इति तेजोवत्यादिघृतम् |

tējōvatyabhayā kuṣṭhaṁ pippalī kaṭurōhiṇī||141||

bhūtīkaṁ pauṣkaraṁ mūlaṁ palāśaścitrakaḥ śaṭī| sauvarcalaṁ tāmalakī saindhavaṁ bilvapēśikā||142||

tālīsapatraṁ jīvantī vacā tairakṣasammitaiḥ| hiṅgupādairghṛtaprasthaṁ pacēttōyē caturguṇē||143||

ētadyathābalaṁ pītvā hikkāśvāsau jayēnnaraḥ| śōthānilārśōgrahaṇīhṛtpārśvaruja [1] ēva ca||144||

iti tējōvatyādighṛtam|

tejovatyabhayA kuShThaM pippalI kaTurohiNI ||141||

bhUtIkaM pauShkaraM mUlaM palAshashcitrakaH shaTI | sauvarcalaM tAmalakI saindhavaM bilvapeshikA ||142||

tAlIsapatraM jIvantI vacA tairakShasammitaiH | hi~ggupAdairghRutaprasthaM pacettoye caturguNe ||143||

etadyathAbalaM pItvA hikkAshvAsau jayennaraH | shothAnilArshograhaNIhRutpArshvaruja [1] eva ca ||144||

iti tejovatyAdighRutam |

Tejovatyadi ghrita: *Tejovati* (Zanthoxylun armatum DC.), *abhaya* (Terminalia chebula Retz.), *kushtha* (Saussurea lappa C.B. Clarke.), *pippali* (Piper longum Linn.), *katukarohini* (Picrorhiza kurroa Royle ex Benth), *bhutika* (Cymbopogon Citratus), *paushkara mula* (Inula recemosa Hook f.), *palasha* (Butea monosperma (Linn.) Kuntze.), *chitraka* (Plumbago zeylanica Linn.), *shati* (Hedychium spicatium Buch Ham.), *sauvarchala* (variety of salt), *tamalaki* (Phyllanthus urinaria Linn.), *saindhava* (rock salt), *bilva* (Aegle marmelos Corr.), *talisa patra* (Abies webbiana Lindle.), *jivanti* (Leptadenia reticulate W & A.), each are taken in one *karsha* quantity and *hingu* (Ferula narthex Boiss.) in 1/4th quantity and ghee in one *prastha* quantity (4 parts) and ghee is prepared as per classics. This ghee should be taken as per ones strength to conquer *hikka* and *shwasa*. It is also effective in edema vataja arsha (hemorrhoids), *grahani* (digestive disorders), *hritparshva rija* (pain in the cardiac region and flanks).[141-144]

Manahshiladi ghee

मनःशिलासर्जरसलाक्षारजनिपद्मकैः | मञ्जिष्ठैलैश्च कर्षांशैः प्रस्थः सिद्धो घृताद्धितः ||१४५||

जीवनीयोपसिद्धं वा सक्षौद्रं लेहयेद्धृतम् | त्र्यूषणं दाधिकं वाऽपि पिबेद्वासाघृतं तथा ||१४६||

इति मनःशिलादिघृतम् |

manaḥśilāsarjarasalākṣārajanipadmakaiḥ| mañjiṣṭhailaiśca karṣāṁśaiḥ prasthaḥ siddhō ghr̥tāddhitaḥ||145||

jīvanīyōpasiddhaṁ vā sakṣaudraṁ lēhayēddhr̥tam| tryūṣaṇaṁ dādhikaṁ vā'pi pibēdvāsāghr̥taṁ tathā||146||

iti manaḥśilādighr̥tam| manaHshilAsarjarasalAkShArajanipadmakaiH | ma~jjiShThailaishca karShAMshaiH prasthaH siddho ghRutAddhitaH ||145||

jIvanIyopasiddhaM vA sakShaudraM lehayeddhRutam | tryUShaNaM dAdhikaM vA~api pibedvAsAghRutaM tathA ||146||

iti manaHshilAdighRutam |

Manashila (realgar), *sarja rasa* (exudate of Shorea robusta Gaertn.), *laksha* (Ficus lacor Buch Ham.), *rajani* (Curcuma longa Linn), *padmaka* (Nelumbo nucifera Gaertn.), *manjishtha* (Rubia cordifolia Linn.), *alai* (*Haratala*- yellow orpiment), are each taken in one *karsha* (12 gm) quantity and ghee in one *prastha* quantity and ghee is prepared in classical way. [145-146]

Ghee prepared in *jivaniya gana* drugs is licked with honey or *trishna* (*maricha, pippali, shunthi*) or *dadhika ghrita* or *vasa ghrita* should be consumed in *hikka* and *shwasa*.

General guidelines for prevention and management

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 | हिक्काश्वासार्दिताञ्जन्तून् प्रायशः समुपाचरेत् ||१५०||

yatkiñcit kaphavātaghnamuṣṇaṁ vātānulōmanam| bhēṣajaṁ pānamatraṁ vā taddhitaṁ śvāsahikkinē||147||

vātakr̥dvā kaphaharaṁ kaphakr̥dvā'nilāpaham| kāryaṁ naikāntikaṁ tābhyāṁ prāyaḥ śrēyō'nilāpaham||148||

sarvēṣāṁ br̥ṁhaṇē hyalpaḥ śakyaśca prāyaśō bhavēt| nātyarthaṁ [1] śamanē'pāyō bhr̥śō'śakyaśca karśanē||149||

tasmācchuddhānaśuddhāṁśca śamanairbr̥ṁhaṇairapi| hikkāśvāsārditāñjantūn prāyaśaḥ samupācarēt||150||

yatki~jcit kaphavAtaghnamuShNaM vAtAnulomanam | bheShajaM pAnamatraM vA taddhitaM shvAsahikkine ||147||

vAtakRudvA kaphaharaM kaphakRudvA~anilApaham | kAryaM naikAntikaM tAbhyAM prAyaH shreyo~anilApaham ||148||

sarveShAM bRuMhaNe hyalpaH shakyashca prAyasho bhavet | nAtyarthaM [1] shamane~apAyo bhRusho~ashakyashca karshane ||149||

tasmAcchuddhAnashuddhAMshca shamanairbRuMhaNairapi | hikkAshvAsArditA~jjantUn prAyashaH samupAcaret ||150||

The food, drinks and drugs having kapha-vatahara and *ushna* (hot) property which facilitate the normal movement of vata (vatanulomana) should be given in the patient of *hikka* and *shwasa*.

Hikka shwasa treatment based on dosha: The medicines or food that aggravate vata and destroy kapha or aggravate kapha and alleviate vata must never be used in the treatment.

However drugs that alleviate vata and aggravate kapha can be used in exceptional conditions.

Brimhana(nourishment therapy) administered in *hikka* and *shwasa* and its complications make them curable. The *shamana* treatment (palliative therapy) prevents the complications. *Karshana* (depletion therapy) makes *hikka* and *shwasa* incurable.

Hence *shamana* (palliative) and *brimhana* (nourishment) therapy should be done in *hikka* and *shwasa* with or without purification of the body. [147-150]

Summary

तत्र श्लोकः

दुर्जयत्वे समुत्पत्तौ क्रियैकत्वे च कारणम् | लिङ्गं पथ्यं च हिक्कानां श्वासानां चेह दर्शितम् ||१५१||

tatra ślōkaḥ

durjayatvē samutpattau kriyaikatvē ca kāraṇam| liṅgaṁ pathyaṁ ca hikkānāṁ śvāsānāṁ cēha darśitam||151||

tatra shlokaH

durjayatve samutpattau kriyaikatve ca kAraNam | li~ggaM pathyaM ca hikkAnAM shvAsAnAM ceha darshitam ||151||

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने हिक्काश्वासचिकित्सितं नाम सप्तदशोऽध्यायः ||१७||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē dṛḍhabalasampūritē cikitsāsthānē hikkāśvāsacikitsitaṁnāma saptadaśō'dhyāyaḥ||17||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite cikitsAsthAne hikkAshvAsacikitsitaM nAma saptadasho~adhyAyaH ||17||

In the chapter of *hikka* and *shwasa* the reason for explaining them together, their similarity in causes, treatment, the features and *pathyas* are explained. Thus in the

treatise by Agnivesha, redacted by Charaka and completed by Dridhabala, this concludes the chapter entitled Hikka Shwasa Chikitsa.

Tattva Vimarsha (Fundamental Principles)

- *Hikka* and *shwasa* originate at the site of pitta (upper part of stomach). The nature of disease is mainly kapha and vata dominant. The aggravation leads to depletion of dhatu like *rasa* situated in heart.
- The environmental pathogens like dust, pollen, smoke particles, improper diet and lifestyle regimen, and various other obstructions in channels carrying *prana* can cause the diseases.
- *Hikka* and *shwasa* can originate secondary to various conditions like *ama, anaha* (constipation associated with flatulence), excess dryness in the body, excessive depletion (*apatarpana*), weakness, injury to *marmas* (vital points), frequent exposure to heat and cold, diarrhea, fever, vomiting, rhinitis, *kshata* (injury), *kshaya* (wasting), *raktapitta* (bleeding disorder), *udavarta* (upward movement of vata), *visuchika* (enteritis), *alasaka* (sluggish bowel), *pandu* (anemia) and intake of poisons. In this case, the treatment will focus on primary disease along with management of *hikka* and *shwasa* also.
- *Pranavaha srotasa* (channels carrying *prana*) are mainly involved in the pathogenesis of *hikka* and *shwasa*.
- *Vayu* along with kapha blocks the channels carrying *prana, udaka* and *anna* and produces *mahahikka*.
- The protocol for management of *shwasa* includes:
    - Liquefying kapha by snehana(massage) with oil mixed with rock salt
    - Channelizing and further liquefying it to get expelled out by swedana (sudation)
    - Intake of unctuous food for increasing quantity of kapha (in order to make it convenient to get expelled out as seen in mucolyic drugs) and pacification of vata.
    - Therapeutic emesis to expel out vitiated kapha dosha
    - Medicated smoking with drugs having hot potency to remove remaining kapha dosha
- *Anulomana* (treating vata to move in normal direction) is the principle of management for obstructed vata in case of *hikka* and *shwasa*.
- *Shwasa* associated with cough and hoarseness of voice should be treated with vamana (therapeutic emesis)
- In *tamaka shwasa, virechana (therapeutic purgation) should be given with vata-kaphahara medicines.*
- It is always required to keep the path of vata, clean (respiratory tract) by frequent purification therapies and removing obstruction.
- Purification therapies like vamana and virechana shall be administered after assessing *bala*(strength)of patient.

- The food, drinks and drugs having kapha-vata alleviating properties, *ushna* (hot) potency and facilitating normal movement of vata (*vatanulomana*) should be given in the patient of *hikka* and *shwasa*.
- *Brimhana* (nourishment therapy) administered in *hikka* and *shwasa* and its complications make them curable. The *shamana* treatment (palliative therapy) prevents the complications. *Karshana* (depletion therapy) makes *hikka* and *shwasa* incurable.

Hence strong medicines and therapies leading to depletion of tissues should never be administered in *hikka* and *shwasa* patients.

Vidhi Vimarsha (Applied Inferences)

Origin of diseases

The origin of hikka shwas diseases occurs at the site of Pitta dosha (Pitta sthana) which is lower part of stomach and duodenum from undigested food substances. [Chakrapani Cha.Sa. Chikitsa Sthana 17/8] The upper part of stomach is referred to as the site for kapha dosha,.[Chakrapani Cha.Sa. Sutra Sthana 20/8]. Therefore the lower end of stomach and duodenum is considered as the site of origin of shwasa and hikka. Derangement of digestion and metabolism is an important basic pathological event leading to vitiation of kapha and its manifestation (vyakti sthana) in chest.

Pathogenesis

Derangement of digestion and metabolism (agnimandya) causes malformation and nourishment of all body tissues (dhatu). This further leads to vitiation of kapha and pitta dosha resulting in increase in vata dosha. [Chakrapani Cha.Sa. Sutra Sthana 6/34]

Causes of shwasa

The etiological factors of shwasa can be classified as:

Exogenous factors:

Pollen and air pollutants (raja), fumes (dhuma), exposure to wind (prag-vata sevan), injury to vital organs (marmaghata), injury to throat, chest (kantha uras pratighat), staying at cold place (sheeta sthana sevana)

Endogenous factors:

1. Vata vitiating causes: food with dry properties (ruksha aahara), cold water and drinks (sheeta ambu sevan), exercise (vyayama), excess walking (adhva sevana)
2. Kapha vitiating causes: Meats of marshy and aquatic animals (jalaja-anup mamsa), curd (dadhi), Lablab purpurens L.(nishpav), black gram (masha), sesame paste (pinyak), heavy to digest food (guru-bhojana), milk (ksheera).

3. Metabolic toxins provoking factors (aam pradoshaja hetu): irregular diet (vishamashana), curd (dadhi), food causing obstruction in channels (abhishyandi), improperly boiled milk (aam ksheera), heavy to digest food (guru bhojana)

Factors causing defective body systems (Khavaigunyakar):

Pollen (raja), fumes (dhuma), excess walking (adhvasevana), wrestling (dvandva), chest injury (kshatakshaya), injury to vital organs (marma ghata).

Co-morbid conditions (nidanarthakara roga):

Rhinitis (pratishyaya), cough(kasa) and disorders due to reverse functions of vata (udavarta).

Diseases causing defects in site of origin (mula sthana dushtikar vyadhi):

Diarrhoea (atisara), fever (jwara), vomitting (Chchardi), cholera (visuchika),and sluggish bowel (alasaka)

Disease provoking factors (preraka hetu):

Cloudy atmosphere(meghambu), cold exposure and consumption (sheet sevana),direct exposure to air(prak-vata), exposure to pollen and pollutants (raja), fumes(dhuma) and physical exertion (vyayama).

Complication of kasa:

Shwasa results due to chronicity/complication of kasa. [A.H.NI.4/1]

Hikka

Continuous stimulation of diaphragm causes bouts of hiccups. Due to which the air is expelled out with loud sound (mahasabdha) and due to continuous diaphragmatic movement the patient is unable to eat (margam chaivannapananam runaddhi). Severe and prolonged hiccups may lead to exhaustion, fatigue, malnutrition, weight loss, dehydration and even death in the extreme situations.

The hyperventilation due to hiccups can lead to hypocapnia i.e. reduced level of CO_2 in blood leading to cerebral vasoconstriction, leading to cerebral hypoxia and this can cause transient dizziness (upahatasmruteh), visual disturbances, and anxiety.

Pranvaha srotas includes the respiratory center in the brain (prano atra murdhaga) along with respiratory tract from nasal cavity till the alveoli. Role of hridaya is also significant. The cardio-pulmonary relationship can be easily understood in diseases like left ventricular failure with marked decrease in ejection fraction and pulmonary congestion leading to respiratory distress. Hridaya is site of origin (mula sthana) for rasavaha srotas. Rasa and rakta dhatu are part and parcel of udakvaha srotas. The content of udakvahasrotas is decided by the gastrointestinal tract. Thus one can understand why mahasrotas has been mentioned as mulasthana of pranvahasrotas.

Matta rishabha eva nisha (like a bull)

Nasal flaring (Matta rishabha eva nisha) occurs when a person is having severe difficulty in breathing or respiratory distress. It is most commonly seen in children and infants; Respiratory distress is observed in acute respiratory distress syndrome, a serious reaction to various forms of injuries to the lung, and infant respiratory distress syndrome, a syndrome in premature infants caused by developmental insufficiency of surfactant production and structural immaturity in the lungs.

Management

The management protocol for hikka and shwasa includes following:

1. Snehana(unction or oleation): Chest massage on the front, back and sides) with hot sesame oil or mahanarayana oil mixed with rock salt
2. Swedana (sudation): Fomentation with dashamula kwatha or erandamula kwatha vapors by means of steam (bashpa) or through a tube (nadi).
3. Vamana (therapeutic emesis) with mixture of piper (pippali), rock salt and honey, decoction of yasthtimadhu and madanaphala are also used.
4. Virechana(therapeutic purgation) with eranda taila (castor oil),draksha kwatha and triphala kwatha
5. Shamana medicines: Following drugs are used in treatment of hikka and shwasa:
    1. Pippali
    2. Dhattura
    3. Arka
    4. Malla
    5. Abhraka
    6. Maricha
    7. Vasa
    8. Yashtimadhu
1. Decoctions: Dashamula kwatha, Bharangyadi kwatha, Yastimadhu decoction, Dashamula katutrayadi kashayam
2. Powder formulations: Sitopaladi churna, talisadi churna, karpuradi churna,Chausashta prahar pippali, Tankana
3. Other formulations: Shvasakuthara rasa, Suvarna malini vasanta rasa, laghu malini vasanta,Lakshmivilas rasa, Kumarkalyan rasa (in children).
4. Asava-arishta: Kanakasava, dashamularishta, draksharishta, vasavaleha.

Current researches

In a study, bharangyadi avaleha and vasa avaleha has shown good efficacy in children suffering from tamak shwasa (asthma).[69]. In another study carried out in children suffering from asthma, Ashtangavaleha and Vyaghreehareetakee Avaleha have shown good efficacy.[70]

Management with Shirishavaleha[71], Nithya virechana and Nayopayam kashaya [72], Vasa Avaleha and its granules [73] have also shown efficacy in management of shwasa.

The polyherbal compound Shirishadi formulation in the form of nasal spray and tablet by oral administration has shown potent anti-asthmatic activity in patients of bronchial asthma. It was also been concluded that this polyherbal compound can be used as “Therapeutic Agents” in the management of an acute attack of asthma as well as chronic persistent asthma.[74]

In a study on review of efficacy of different forms of vasa (Adhatoda vasica), it is observed that extract (Ghana), medicated ghee (Vasa Ghrita) , and Vasa Avaleha (Swarasa/ Kwatha) are effective in cases of management of bronchial asthama. [75]

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[69] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[70] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[71] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[72] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[73] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[74] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[75] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

A randomized double blind clinical trial showed that Sameera Pannaga Rasa (arseno-mercurial formulation) has a significant action in cases bronchial asthma. It could decrease total leukocyte count, eosinophil count, ESR and can improve Peak Expiatory Flow Rate along with providing symptomatic relief.[76]

Experience based views

In chronic cases of Shwasa, internal administration of unctuous substance (abhyantara snehana) in pure form or medicates formulation like dashamula ghrita is useful to control vata dosha. This reduces dryness (kharatva) of respiratory tract (pranavah srotas) and pacifies movement of vata (vatanulomana). In chronic stage of svasa, vata becomes more dominant while in new cases Kapha dominancy is observed.[77]

Drugs prescribed for Pandu, Shotha and Kasa may be used in the management of Shwasa(Su.Utt 51/43). Drugs prescribed for Kasa, Kshaya, chhardi and hikka can be used for Shwasa.(A.H.ch.59)

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[76] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[77] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

Kasa Chikitsa

Chikitsa Sthana Chapter 18. Management of Kasa (Cough of various origins)

Abstract

Hikka, shwasa and *kasa* (hiccups, dyspnea and cough) are the three main diseases of *pranavaha srotas* (respiratory system). There are similarities in clinical presentation and management of these three. Therefore, these are described in sequence. *Kasa* is categorized in to five types based on its dominance of dosha and etiology. The vata dominant, pitta dominant and kapha dominant kasa are curable with proper medication. The other two types originating due to kshata (injury) and depletion of body constituents (kshaya) are palliable (yapya). Avoiding etiological factors (Nidana parivarjana), purification therapy (shodhana), pacification therapy (shamana), disease specific treatment (vyadhiahara rasayana) are principles of management for all types of *kasa*. Administration of shodhana therapy is important. The reduction in persistent nature of illness with episodic exacerbation and the severity is possible if all modalities are followed in sequence.

Keywords: *kasa*, cough, treatment of cough, respiratory diseases, kshataja, kshayaja, snehapana, vamana, virechana, vairechanika nasya (nasal catarrhal), dhumapana (medicated cigarettes).

Introduction

Pranavaha srotas is a vital system of the body and although this *srotas* is more susceptible to abuse from little amount of smoke, allergens, adulterants, petrochemicals and many pollutants in atmosphere, there are a variety of disorders and diseases that are temporary and harmless, while others can be life threatening. In literature, *pranavaha srotas* disorders are elaborated under the heading of *shwasa, kasa, hikka, rajayakshma* and *urakshata* (*kshata-kshina*). Cough, expectoration, breathlessness, sore throat, chest pain are common clinical features of respiratory diseases. *Kasa* is one such disease, which is identified by the hoarse phonetic sound, produced due to the pathological process of dosha dushti*(vitiation of dosha),*vimarga gamana*(diverted movement) of*pranavata*and*avarana'' (occlusions) of vayu by the kapha. The main pathology is in chest region with reduced functioning of the respiratory system.

Smoke, dust, and over exertion (*dhumopaghata, raja, vyayama*) are largely considered as causative factors (*samanya nidana*). These may cause direct damage to the harmony of the *pranavaha srotas* which occurs in all respiratory disorders. Apart from above said causative factors some in particular like *guru* (heavy), *snigdha* (unctuous), *madhura* (sweet), *asatmya* (unhabituated), *paryushita ahara* (rotten food) will cause vitiation of dosha, more specifically vata and kapha which will in turn have its impact on *pranavaha srotas* to cause structural and functional impairments (*kha vaigunya*). Improper diet will result in the improper digestion and absorption of *ahara rasa* which

will in turn produce *kasa*. These can be considered as intrinsic factors for the pathogenesis.

Prodromal symptoms (*purvarupa*) are irritation of throat with pricking sensation, itching (*kantha kandu*)and inability to swallow (*bhojyanam avarodha*). These are very much similar with upper respiratory tract infection leading to condition of pharyngitis or pharyngotonsillitis and persistence of such upper respiratory tract infection will further spread to lower respiratory tract.

There are five types of *kasa* namely,vataja, pittaja, kaphaja, kshataja and kshayaja. *Vatika kasa* is more related to upper respiratory tract with *swarabheda* (hoarseness of voice) as its diagnostic feature and is unproductive. It resembles more to allergic rhinobronchitis, which may be self-limiting and curable. *Paittika* and kaphaja kasa*involve lower respiratory tract and are productive in nature. While*paittika kasa*seems to be the result of inflammation, kaphaja kasa is due to mucosal hypertrophy of bronchial lining or chronic bronchitis.*Kshyaja kasa*is a state of chronic cough associated with emaciation. Charak has mentioned that the disturbance in the action of*jatharagni*all the three dosha get vitiated, which causes emaciation of dhatu of the body either due to*anulomana kshaya*or*pratiloma kshaya*[Cha.Sa. Chikitsa Sthana 18/24]. That makes it different from*shosha*, which is a tridoshaja disease manifests as a group of several diseases.*Kshataja kasa*is associated with break in integrity of lung parenchyma with*shonita darshana*(blood tinged mucous) as a symptom. There may or may not be*shosha'' (emaciation).

Snehapana, vamana, virechana, vairechanika nasya (nasal catarrhal), dhumapana (medicated cigaretes) are indicated as treatment modalities in different types of *kasa*.

Sanskrit Text, Transliteration and English Translation

अथातः कासचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātaḥ kāsacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2|

athAtaH kAsacikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter "Kasa chikitsa"(Management of cough of various origins). Thus said Lord Atreya.[1-2]

Types

तपसा यशसा धृत्या धिया च परयाऽन्वितः | आत्रेयः कासशान्त्यर्थं प्राह सिद्धं चिकित्सितम् ||३||

वातादिजास्त्रयो ये च क्षतजः क्षयजस्तथा | पञ्चैते स्युर्नृणां कासा वर्धमानाः क्षयप्रदाः ||४||

tapasā yaśasā dhṛtyā dhiyā ca parayā'nvitaḥ| ātrēyaḥ kāsaśāntyarthaṁ prāha siddhaṁ cikitsitam||3||

vātādijāstrayō yē ca kṣatajaḥ kṣayajastathā| pañcaitē syurnṛṇāṁ kāsā vardhamānāḥ kṣayapradāḥ||4||

tapasA yashasA dhRutyA dhiyA ca parayA~anvitaH| AtreyaH kAsashAntyarthaM prAha siddhaM cikitsitam||3||

vAtAdijAstrayo ye ca kShatajaH kShayajastathA| pa~jcaite syurnRuNAM kAsA vardhamAnAH kShayapradAH||4||

Atreya, endowed with power of penance, fame and perseverance and super-intellect expounded the infallible therapies for the treatment of *kasa*. There are five types of *kasa*. If exacerbated they may cause kshaya. These five types are vataja, pittaja, kaphaja, kshataja and kshayaja. [3-4]

Premonitory signs

पूर्वरूपं भवेत्तेषां शूकपूर्णगलास्यता | कण्ठे कण्डूश्च भोज्यानामवरोधश्च जायते ||५||

pūrvarūpaṁ bhavēttēṣāṁ śūkapūrṇagalāsyatā| kaṇṭhē kaṇḍūśca bhōjyānāmavarōdhaśca jāyatē||5||

pUrvarUpaM bhavetteShAM shUkapUrNagalAsyatA| kaNThe kaNDUshca bhojyAnAmavarodhashca jAyate||5||

Following are the premonitory signs and symptoms of *kasa*:

1. Sensation as if throat and mouth are filled with *shooka* (thorns).
2. Itching sensation in the throat.
3. Inability to swallow food.[3-4]

Pathophysiology

अधःप्रतिहतो वायुरूर्ध्वस्रोतःसमाश्रितः | 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 vāyurūrdhvasrōtaḥsamāśritaḥ| udānabhāvamāpannaḥ kaṇṭhē saktastathōrasi||6||

āviśya śirasaḥ khāni sarvāṇi pratipūrayan| ābhañjannākṣipan dēhaṁ hanumanyē tathā'kṣiṇī||7||

nētrē pṛṣṭhamuraḥpārśvē nirbhujya stambhayaṁstataḥ| śuṣkō vā sakaphō vā'pi kasanātkāsa ucyatē||8||

adhaHpratihato vAyurUrdhvasrotaHsamAshritaH| udAnabhAvamApannaH kaNThe saktastathorasi||6||

Avishya shirasaH khAni sarvANi pratipUrayan| Abha~jjannAkShipan dehaM hanumanye tathA~akShiNI||7||

netre pRuShThamuraHpArshve nirbhujya stambhayaMstataH| shuShko vA sakapho vA~api kasanAtkAsa ucyate||8||

Vata being obstructed in the lower region of the body, moves upwards, afflicts the channels of circulation in the upper part of the body, takes over the function of udana vayu and gets localized in the throat and chest. Then entering all the cavities in the head, fills them up and causes hunching and convulsive movements of the body, jaws, sides of the neck and eyes. Thereafter this obstructed vata causes contraction and stiffness of the eyes, back, chest and sides of the chest, gives rise to *kasa* which may be dry or with phlegm because of which it is known as *kasa*.[6-8]

Specific features of *kasa*

प्रतिघातविशेषेण तस्य वायोः सरंहसः | वेदनाशब्दवैशिष्ट्यं कासानामुपजायते ||९||

pratighātaviśēṣēṇa tasya vāyōḥ saraṁhasaḥ| vēdanāśabdavaiśiṣṭyaṁ kāsānāmupajāyatē||9||

pratighAtavisheSheNa tasya vAyoH saraMhasaH| vedanAshabdavaishiShTyaM kAsAnAmupajAyate||9||

Specific variations in the pain and sound associated with different types of *kasa* are caused by the specific nature of the obstruction (by kapha, etc.) to the force fully moving vayu.[9]

Etiological factors, clinical features of Vataja kasa

रूक्षशीतकषायाल्पप्रमितानशनं स्त्रियः | वेगधारणमायासो वातकासप्रवर्तकाः ||१०||

हृत्पार्श्वोरःशिरःशूलस्वरभेदकरो भृशम् | शुष्कोरःकण्ठवक्रस्य हृष्टलोम्नः प्रताम्यतः ||११||

निर्घोषदैन्यस्तननदौर्बल्यक्षोभमोहकृत् | शुष्ककासः कफं शुष्कं कृच्छ्रान्मुक्त्वाऽल्पतां व्रजेत् ||१२||

स्निग्धाम्ललवणोष्णैश्च भुक्तपीतैः प्रशाम्यति | ऊर्ध्ववातस्य जीर्णेऽन्ने वेगवान्मारुतो भवेत् ||१३||

rūkṣaśītakaṣāyālpapramitānaśanaṁ striyaḥ| vēgadhāraṇamāyāsō vātakāsapravartakāḥ||10||

hṛtpārśvōraḥśiraḥśūlasvarabhēdakarō bhṛśam| śuṣkōraḥkaṇṭhavakrasya hṛṣṭalōmnaḥ pratāmyataḥ||11||

nirghōṣadainyastanānadaurbalyakṣōbhamōhakṛt| śuṣkakāsaḥ kaphaṁ śuṣkaṁ kṛcchrānmuktvā’lpatāṁ vrajēt||12||

snigdhāmlalavaṇōṣṇaiśca bhuktapītaiḥ praśāmyati| ūrdhvavātasya jīrṇē'nnē vēgavānmārutō bhavēt||13||

rUkShashItakaShAyAlpapramitAnashanaM striyaH| vegadhAraNamAyAso vAtakAsapravartakAH||10||

hRutpArshvoraHshiraHshUlasvarabhedakaro bhRusham| shuShkoraHkaNThavakrasya hRuShTalomnaH pratAmyataH||11||

nirghoShadainyastananadaurbalyakShobhamohakRut| shuShkakAsaH kaphaM shuShkaM kRucchrAnmuktvA~alpatAM vrajet||12||

snigdhAmlalavaNoShNaishca bhuktapItaiH prashAmyati| UrdhvavAtasya jIrNe~anne vegavAnmAruto bhavet||13||

Following are the causative factors of *vatika* type of *kasa*:

1. Intake of *ruksha* (dry), *sheeta*(cold), *kashaya* (astringent) type of food.
2. Intake of food in less quantity or much less quantity or not taking food at all.
3. Excess indulgence in *vyavaya*.
4. Suppression of *vega*.
5. Excessive physical strain.

Its signs and symptoms are as follows:

1. Excruciating pain in the epigastric region, flanks, chest, and head.
2. Excessive hoarseness of the voice.
3. Dryness in the chest, throat and mouth.
4. Horripilation and fainting.
5. Resonant sound during coughing, looks hopeless, hollow sound during coughing.
6. weakness, agitated, illusive perceptions.
7. Dry cough
8. Expectorate scanty phlegm with pain.
9. The *kasa* gets alleviated by the food and drinks that are *snigdha, amla, lavana* and *ushna*.
10. The upward movements increases vata after digestion of food.[10-13]

Etiological factors, clinical features of Pittaja kasa

कटुकोष्णविदाह्यम्लक्षाराणामतिसेवनम् | पित्तकासकरं क्रोधः सन्तापश्चाग्निसूर्यजः ||१४||

पीतनिष्ठीवनाक्षित्वं तिक्तास्यत्वं स्वरामयः | उरोधूमायनं तृष्णा दाहो मोहोऽरुचिर्भ्रमः ||१५||

प्रततं कासमानश्च ज्योतींषीव च पश्यति | श्लेष्माणं पित्तसंसृष्टं निष्ठीवति च पैत्तिके ||१६||

kaṭukōṣṇavidāhyamlakṣārāṇāmatisēvanam| pittakāsakaraṁ krōdhaḥ santāpaścāgnisūryajaḥ||14||

pītaniṣṭhīvanākṣitvaṁ tiktāsyatvaṁ svarāmayaḥ| urōdhūmāyanaṁ tṛṣṇā dāhō mōhō’rucirbhramaḥ||15||

prataṭaṁ kāsamānaśca jyōtīṁṣīva ca paśyati| ślēṣmāṇaṁ pittasaṁsṛṣṭaṁ niṣṭhīvati ca paittikē||16||

kaTukoShNavidAhyamlakShArANAmatisevanam| pittakAsakaraM krodhaH santApashcAgnisUryajaH||14||

pItaniShThIvanAkShitvaM tiktAsyatvaM svarAmayaH| urodhUmAyanaM tRuShNA dAho moho~arucirbhramaH||15||

prataṭaM kAsamAnashca jyotIMShIva ca pashyati| shleShmANaM pittasaMsRuShTaM niShThIvati ca paittike||16||

Excessive intake of *ushna, katu, vidahi, amla* and *kshara* type of *ahara; krodha, santapa* , exposure to the heat of the fire and sun are the causative factors of pittaja kasa’’.

Signs and symptoms of pittaja kasa’’ are as follows:

1. Yellowish sputum and eyes
2. Bitter taste in mouth
3. Voice disorders
4. Feeling of smoke is being vomited out of the chest
5. Morbid thirst, burning, illusive, anorexia and giddiness
6. Appearance of twinkling stars in front of the eyes while coughing continuously
7. Expectoration of sputum mixed with pitta. [14-16]

Etiological factors, clinical features of Kaphaja kasa

गुर्वभिष्यन्दिमधुरस्निग्धस्वप्नाविचेष्टनैः | वृद्धः श्लेष्माऽनिलं रुद्ध्वा कफकासं करोति हि ||१७||

मन्दाग्नित्वारुचिच्छर्दिपीनसोत्क्लेशगौरवैः | लोमहर्षास्यमाधुर्यक्लेदसंसदनैर्युतम् ||१८||

बहुलं मधुरं स्निग्धं निष्ठीवति घनं कफम् | कासमानो ह्यरुग् वक्षः सम्पूर्णमिव मन्यते ||१९||

gurvabhiṣyandimadhurasnigdhasvapnāvicēṣṭanaiḥ| vṛddhaḥ ślēṣmā’nilaṁ ruddhvā kaphakāsaṁ [1] karōti hi||17||

mandāgnitvārucicchardipīnasōtklēśagauravaiḥ|
lōmaharṣāsyamādhuryaklēdasaṁsadanairyutam||18||

bahulaṁ madhuraṁ snigdhaṁ niṣṭhīvati ghanaṁ kapham| kāsamānō hyarug vakṣaḥ sampūrṇamiva manyatē||19||

gurvabhiShyandimadhurasnigdhasvapnAviceShTanaiH| vRuddhaH shleShmA~anilaM ruddhvA kaphakAsaM [1] karoti hi||17||

mandAgnitvArucicchardipInasotkleshagauravaiH|
lomaharShAsyamAdhuryakledasaMsadanairyutam||18||

bahulaM madhuraM snigdhaM niShThIvati ghanaM kapham| kAsamAno hyarug vakShaH sampUrNamiva manyate||19||

Intake of heavy to digest, slimy, excessive sweets and oily foods ; excessive sleep and habitual inertia leads to aggravation of kapha and thereby obstructs the movement of vata which gives rise to kaphaja type of *kasa*.

The signs and symptoms of kaphaja type of *kasa* are as follows:

1. Lowered digestion process, anorexia, vomitng, nasal discharge, nausea and heaviness
2. Horripilation, stickiness and sweetness of the mouth
3. Expectoration of thick, sweet, slimy, phlegm in large quantity
4. Not feeling of pain in the chest while coughing
5. Feeling of fullness in the chest [17-19]

Etiological factors, clinical features of Kshataja kasa

अतिव्यवायभाराध्वयुद्धाश्वगजविग्रहैः | रूक्षस्योरः क्षतं वायुर्गृहीत्वा कासमावहेत् ||२०||

स पूर्वं कासते शुष्कं ततः ष्ठीवेत् सशोणितम् | कण्ठेन रुजताऽत्यर्थं विरुग्णेनेव चोरसा ||२१||

सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना | दुःखस्पर्शेन शूलेन भेदपीडाभितापिना ||२२||

पर्वभेदज्वरश्वासतृष्णावैस्वर्यपीडितः | पारावत इवाकूजन् कासवेगात्क्षतोद्भवात् ||२३||

ativyavāyabhārādhvayuddhāśvagajavigrahaiḥ| rūkṣasyōraḥ kṣataṁ vāyurgṛhītvā kāsamāvahēt||20||

sa pūrvaṁ kāsatē śuṣkaṁ tataḥ ṣṭhīvēt saśōṇitam| kaṇṭhēna rujatā'tyarthaṁ virugṇēnēva cōrasā||21||

sūcībhiriva tīkṣṇābhistudyamānēna śūlinā| duḥkhasparśēna śūlēna bhēdapīḍābhitāpinā||22||

parvabhēdajvaraśvāsatṛṣṇāvaisvaryapīḍitaḥ| pārāvata ivākūjan kāsavēgātkṣatōdbhavāt||23||

ativyavAyabhArAdhvayuddhAshvagajavigrahaiH| rUkShasyoraH kShataM vAyurgRuhItvA kAsamAvahet||20||

sa pUrvaM kAsate shuShkaM tataH ShThIvet sashoNitam| kaNThena rujatA~atyarthaM virugNeneva corasA||21||

sUclbhiriva tlkShNAbhistudyamAnena shUlinA| duHkhasparshena shUlena bhedapIDAbhitApinA||22||

parvabhedajvarashvAsatRuShNAvaisvaryapIDitaH| pArAvata ivAkUjan kAsavegAtkShatodbhavAt||23||

Excessive indulgence in *vyavaya*, carrying excessive heavy load, walking excessively long distance, indulgence in fighting, excessive indulgence in restraining the movement of horses and elephants etc. factors cause injury to the chest and bring about *rukshata* in the body and in turn causes aggravation of vata there by results in the manifestation of *kshataja kasa*.

Signs and symptoms of *kshataja kasa* are as follows:

1. The cough will be dry in the beginning followed by blood tinged sputum
2. Excessive pain in the throat and feeling of cracking pain in the chest
3. Pricking type of pain as if pricked by sharp needles
4. Excruciating pain and discomfort by touch on chest, miserable appearance.
5. Pain in joints and fingers, fever, labored breath, thirst and altered voice
6. While coughing, sounds humming like pigeon. [20-23]

Etiological factors, clinical features of Kshayaja kasa

विषमासात्म्यभोज्यातिव्यवायाद्वेगनिग्रहात् | घृणिनां शोचतां नृणां व्यापन्नेऽग्नौ त्रयो मलाः ||२४||

कुपिताः क्षयजं कासं कुर्युर्देहक्षयप्रदम् | दुर्गन्धं हरितं रक्तं ष्ठीवेत् पूयोपमं कफम् ||२५||

स्थानादुत्कासमानश्च हृदयं मन्यते च्युतम् | अकस्मादुष्णशीतार्तो बहवाशी दुर्बलः कृशः ||२६||

स्निग्धाच्छमुखवर्णत्वक् श्रीमद्दर्शनलोचनः | पाणिपादतलैः श्लक्ष्णैः सततासूयको 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||

viṣamāsātmyabhōjyātivyavāyādvēganigrahāt| ghr̥ṇināṁ śōcatāṁ nr̥ṇāṁ vyāpannē'gnau trayō malāḥ||24||

kupitāḥ kṣayajaṁ kāsaṁ kuryurdēhakṣayapradam| durgandhaṁ haritaṁ raktaṁ ṣṭhīvēt pūyōpamaṁ kapham||25||

sthānādutkāsamānaśca hr̥dayaṁ manyatē cyutam [1] | akasmāduṣṇaśītārtō bahvāśī durbalaḥ kr̥śaḥ||26||

snigdhācchamukhavarṇatvak śrīmaddarśanalōcanaḥ [2] | pāṇipādatalaiḥ ślakṣṇaiḥ satatāsūyakō [3] ghr̥ṇī||27||

jvarō miśrākr̥tistasya pārśvaruk pīnasō'ruciḥ| bhinnasaṁhatavarcastvaṁ [4] svarabhēdō'nimittataḥ||28||

ityēṣa kṣayajaḥ kāsaḥ kṣīṇānāṁ dēhanāśanaḥ| sādhyō balavatāṁ vā syādyāpyastvēvaṁ kṣatōtthitaḥ||29||

navau kadācit sidhyētāmētau pādaguṇānvitau| sthavirāṇāṁ jarākāsaḥ sarvō yāpyaḥ prakīrtitaḥ||30||

viShamAsAtmyabhojyAtivyavAyAdveganigrahAt| ghRuNinAM shocatAM nRUNAM vyApanne~agnau trayo malAH||24||

kupitAH kShayajaM kAsaM kuryurdehakShayapradam| durgandhaM haritaM raktaM ShThIvet pUyopamaM kapham||25||

sthAnAdutkAsamAnashca hRudayaM manyate cyutam [1] | akasmAduShNashItArto bahvAshI durbalaH kRushaH||26||

snigdhAcchamukhavarNatvak shrImaddarshanalocanaH [2] | pANipAdatalaiH shlakShNaiH satatAsUyako [3] ghRuNI||27||

jvaro mishrAkRutistasya pArshvaruk pInaso~aruciH| bhinnasaMhatavarcastvaM [4] svarabhedo~animittataH||28||

ityeSha kShayajaH kAsaH kShINAnAM dehanAshanaH| sAdhyo balavatAM vA syAdyApyastvevaM kShatotthitaH||29||

navau kadAcit sidhyetAmetau pAdaguNAnvitau|

Intake of *vishamashana* and *asatmya ahara*, indulgence in *vyavaya*, suppression of *vega, ghrina* and *shoka* etc factors leads to vitiation of agni thereby aggravation of tridosha giving rise to *kshayaja kasa*.

Signs and symptoms of *kshayaja kasa* are as follows:

1. Expectoration of the kapha, which is greenish, red in colour, associated with pus and bad odor.
2. While coughing person feels as if the heart is displaced.
3. Feels suddenly afflicted with both hot and cold sensations.
4. Consumption of food in excessive quantity
5. Feeling of very weak, and emaciation
6. Clean and unctuous complexion of face, associated with gracious appearance of face and eyes.
7. Soft silky touch of hands and foot.
8. Person always finds fault with others and develops immensely hateful disposition.
9. Person suffers from diseases like *jwara* (having signs and symptoms of all dosha), nasal congestion, anorexia, painful flanks, altered voice.
10. Feces hard or loose frequently without apparent cause stool.

This is called *kshayaja 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 is palliable if the patient is strong. If these two diseases(*kshataja* and *kshayaja*) are in their initial stage and if all four *chikitsa chatushpada* are endowed with efficiency, then both of these are curable. All types of *kasa* are however palliable if the patient is old. [24-30]

Prognosis

त्रीन्साध्यान्साधयेत्पूर्वान् पथ्यैर्याप्यांश्च यापयेत् | चिकित्सामत ऊर्ध्वं तु शृणु कासनिबर्हिणीम् ||३१||

trīnsādhyānsādhayētpūrvān pathyairyāpyāṁśca yāpayēt| cikitsāmata ūrdhvaṁ tu śṛṇu kāsanibarhiṇīm||31||

trInsAdhyAnsAdhayetpUrvAn pathyairyApyAMshca yApayet| cikitsAmata UrdhvaM tu shRuNu kAsanibarhiNIm||31||

The first three types of *kasa* (vataja, pittaja, kaphaja) should be treated as these are *sadhya vyadhi*. Whereas other two types (*khataja* and *kshayaja*) should be palliated with appropriate drugs and diet.

Treatment of different types of *kasa* has been described here after.[31]

Management

Management of vata dosha dominant kasa

रूक्षस्यानिलजं कासमादौ स्नेहैरुपाचरेत् | सर्पिर्भिर्बस्तिभिः पेयायूषक्षीररसादिभिः ||३२||

वातघ्नसिद्धैः स्नेहाद्यैर्धूमैर्लेहैश्च युक्तितः | अभ्यङ्गैः परिषेकैश्च स्निग्धैः स्वेदैश्च बुद्धिमान् ||३३||

बस्तिभिर्बद्धविड्वातं शुष्कोर्ध्वं चोर्ध्वभक्तिकैः | घृतैः सपित्तं सकफं जयेत् स्नेहविरेचनैः ||३४||

rūkṣasyānilajaṁ kāsamādau snēhairupācarēt| sarpirbhirbastibhiḥ pēyāyūṣakṣīrarasādibhiḥ||32||

vātaghnasiddhaiḥ snēhādyairdhūmairlēhaiśca yuktitaḥ| abhyaṅgaiḥ pariṣēkaiśca snigdhaiḥ svēdaiśca buddhimān||33||

bastibhirbaddhaviḍvātaṁ śuṣkōrdhvaṁ cōrdhvabhaktikaiḥ| ghṛtaiḥ sapittaṁ sakaphaṁ jayēt snēhavirēcanaiḥ||34||

rUkShasyAnilajaM kAsamAdau snehairupAcaret| sarpirbhirbastibhiH peyAyUShakShIrarasAdibhiH||32||

vAtaghnasiddhaiH snehAdyairdhUmairlehaishca yuktitaH| abhya~ggaiH pariShekaishca snigdhaiH svedaishca buddhimAn||33||

bastibhirbaddhaviDvAtaM shuShkordhvaM cordhvabhaktikaiH| ghRutaiH sapittaM sakaphaM jayet snehavirecanaiH||34||

As dryness (rukshata) will be more prominent in vataja type of *kasa*, it should be treated with unctuous therapies (snehika upacharas). Ghrita pana,basti, peya, yusha, ksheera, mamsa rasa etc. should be prepared with vataghna dravya and is to be administered properly.

Abhyanga, parisheka (sprinkling or pouring), snigdha sweda etc. should be followed appropriately.

If it is associated with constipation and flatulence should be treated with basti. If the person has dryness in the upper part of the body, and is associated with aggravated pitta, then he should be given medicated ghrita after intake of food.

If the person has dryness of the upper part of the body associated with kapha aggravation, then he should be treated with snigdha virechana.[32-34]

Kantakari ghrita

कण्टकारीगुडूचीभ्यां पृथक् त्रिंशत्पलाद्रसे | प्रस्थः सिद्धो घृताद्वातकासनुद्वह्निदीपनः ||३५||

इति कण्टकारीघृतम् |

kaṇṭakārīguḍūcībhyāṁ pṛthak triṁśatpalādrasē| prasthaḥ siddhō ghṛtādvātakāsanudvahnidīpanaḥ||35||

iti kaṇṭakārīghṛtam| kaNTakArIguDUcIbhyAM pRuthak triMshatpalAdrase| prasthaH siddho ghRutAdvAtakAsanudvahnidIpanaH||35||

iti kaNTakArIghRutam|

Thirty *pala* of *kantakari* and *guduchi kashaya* each is to be boiled with *ghrita* to prepare 1 *Prastha* of *ghrita*. This particular *ghrita* is beneficial in *vatika kasa*. It promotes the power of digestion. Thus ends the description of *kantakari ghrita*.[35]

Pippalyadi ghrita

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः | धान्यपाठावचारास्नायष्ट्याह्वक्षारहिङ्गुभिः ||३६||

कोलमात्रैर्घृतप्रस्थाद्दशमूलीरसाढके | सिद्धाच्चतुर्थिकां पीत्वा पेयामण्डं पिबेदनु ||३७||

तच्छ्वासकासहृत्पार्श्वग्रहणीदोषगुल्मनुत् | पिप्पल्याद्यं घृतं चैतदात्रेयेण प्रकीर्तितम् ||३८||

इति पिप्पल्यादिघृतम् |

pippalīpippalīmūlacavyacitrakanāgaraiḥ|
dhānyapāṭhāvacārāsnāyaṣṭyāhvakṣārahiṅgubhiḥ||36||

kōlamātrairghṛtaprasthāddaśamūlīrasāḍhakē| siddhāccaturthikāṁ pītvā pēyāmaṇḍaṁ pibēdanu||37||

tacchvāsakāsahṛtpārśvagrahaṇīdōṣagulmanut| pippalyādyaṁ ghṛtaṁ caitadātrēyēṇa prakīrtitam||38||

iti pippalyādighṛtam| pippalIpippalImUlacavyacitrakanAgaraiH|
dhAnyapAThAvacArAsnAyaShTyAhvakShArahi~ggubhiH||36||

kolamAtrairghRutaprasthAddashamUlIrasADhake| siddhAccaturthikAM pItvA peyAmaNDaM pibedanu||37||

tacchvAsakAsahRutpArshvagrahaNIdoShagulmanut| pippalyAdyaM ghRutaM caitadAtreyeNa prakIrtitam||38||

iti pippalyAdighRutam|

One *prastha* of *ghrita* is to be cooked by adding one *adhaka* of the decoction of *dashamoola* and the paste of one *kola* of each *pippali, pippali-moola, chavya, chitraka, nagara, dhanyaka, patha, vacha, rasna, yashtimadhu, kshara*, and *hingu*. Intake of one *chaturthika* (*pala*) of this *ghrita* along with *peya, manda* is beneficial in *shwasa, kasa, hridroga, parshwashoola, grahani* and *gulma*. This particular formulation is known as *pipplyaadi ghrita* and is propounded by Atreya.

Thus ends the description of *pipplyadi-ghrita*.[36-38]

Tryushanadi 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 | ज्वरगुल्मारुचिप्लीहशिरोहृत्पार्श्वशूलनुत् ||४१||

कामलार्शोऽनिलाष्ठीलाक्षतशोषक्षयापहम् | त्र्यूषणं नाम विख्यातमेतद्धृतमनुत्तमम् ||४२||

इति त्र्यूषणाद्यं घृतम् |

tryūṣaṇaṁ triphalāṁ drākṣāṁ kāśmaryāṇi parūṣakam| dvē pāṭhē dēvadārvṛddhiṁ svaguptāṁ citrakaṁ śaṭīm||39||

brāhmīṁ [1] tāmalakīṁ mēdāṁ kākanāsāṁ śatāvarīm| trikaṇṭakaṁ vidārīṁ ca piṣṭvā karṣasamaṁ ghṛtāt||40||

prasthaṁ caturguṇē kṣīrē siddhaṁ kāsaharaṁ pibēt|
jvaragulmāruciplīhaśirōhṛtpārśvaśūlanut||41||

kāmalārśō'nilāṣṭhīlākṣataśōṣakṣayāpaham| tryūṣaṇaṁ nāma vikhyātamētaddhṛtamanuttamam||42||

iti tryūṣaṇādyaṁ ghṛtam| tryUShaNaM triphalAM drAkShAM kAshmaryANi parUShakam| dve pAThe devadArvRuddhiM svaguptAM citrakaM shaTIm||39||

brAhmIM [1] tAmalakIM medAM kAkanAsAM shatAvarIm| trikaNTakaM vidArIM ca piShTvA karShasamaM ghRutAt||40||

prasthaM caturguNe kShIre siddhaM kAsaharaM pibet|
jvaragulmArucipIhashirohRutpArshvashUlanut||41||

kAmalArsho~anilAShThIlAkShatashoShakShayApaham| tryUShaNaM nAma vikhyAtametaddhRutamanuttamam||42||

iti tryUShaNAdyaM ghRutam|

One *prastha* of *ghrita* should be cooked by adding four *prasthas* of milk and the paste of one *karsha* each of *tryushana, triphala, draksha, kashmari, parushaka, dve patha*

(*patha, raja patha*), *devadaru, rddhi, swagupta, chitraka, shati, brahmi, tamalaki, meda, kakanasa, shatavari, trikantaka, vidari*. This is an effective *kasahara* formulation. It also cures *jwara, gulma, aruchi, pleeha, shirah shoola, hrit shoola, parshwa shoola, kamala, arshas, ashtheela, kshata, shosha, kshaya*. This well known formulation is named as *tryushanadi ghrita*.

Thus ends the description of *tryushanadi ghrita*. [39-42]

Rasna ghritam

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 वङ्क्षणयोनिजम् | सर्वाङ्गैकाङ्गरोगांश्च सप्लीहोर्ध्वानिलाञ्जयेत् ||४६||

इति रास्नाघृतम् |

drōṇē'pāṁ sādhayēdrāsnāṁ daśamūlīṁ śatāvarīm| palikāṁ māṇikāṁśāṁstu kulatthānbadarānyavān||43||

tulārdhaṁ cājamāṁsasya pādaśēṣēṇa tēna ca| ghṛtāḍhakaṁ samakṣīraṁ jīvanīyaiḥ palōnmitaiḥ||44||

siddhaṁ taddaśabhiḥ kalkairnasyapānānuvāsanaiḥ| samīkṣya vātarōgēṣu yathāvasthaṁ prayōjayēt||45||

pañcakāsān śiraḥkampaṁ śūlaṁ vaṅkṣaṇayōnijam| sarvāṅgaikāṅgarōgāṁśca saplīhōrdhvānilāñjayēt||46||

iti rāsnāghṛtam| droNe~apAM sAdhayedrAsnAM dashamUlIM shatAvarIm| palikAM mANikAMshAMstu kulatthAnbadarAnyavAn||43||

tulArdhaM cAjamAMsasya pAdasheSheNa tena ca| ghRutADhakaM samakShIraM jIvanIyaiH palonmitaiH||44||

siddhaM taddashabhiH kalkairnasyapAnAnuvAsanaiH| samIkShya vAtarogeShu yathAvasthaM prayojayet||45||

pa~jcakAsAn shiraHkampaM shUlaM va~gkShaNayonijam| sarvA_{ggaikA}ggarogAMshca saplIhordhvAnilA~jjayet||46||

iti rAsnAghRutam|

In one *drona* of water, one *pala* of each of *rasna, dashamoolas,* one *manika* of each of *kulattha, badara, yava* and half *tula* of *ajamamsa* should be added and boiled till one fourth of water remains. To this decoction, one *adhaka* of each of *ghrita, ksheera* and one *pala* of each of ten drugs belonging to *jivaneeya* (*dashemani*) should be added and cooked. This prepared *ghrita* should be used in the form of nasya, pana and

anuvasana, after proper assessment of the stages of vataroga. This cures five types of *kasa, shirahshoola, kamparoga, vankshna* and *yoni roga*, diseases afflicting whole body or only one limb of the body, pleeha roga, urdhwa vata.

Thus ends the description of *rasna- ghrita*.[43-46]

Various formulations

विडङ्गं नागरं रास्ना पिप्पली हिङ्गु सैन्धवम् | भार्गी क्षारश्च तच्चूर्णं पिबेद्वा घृतमात्रया ||४७||

सकफेऽनिलजे कासे श्वासहिक्काहताग्निषु | द्वौ क्षारौ पञ्चकोलानि पञ्चैव लवणानि च ||४८||

शटीनागरकोदीच्यकल्कं वा वस्त्रगालितम् | पाययेत घृतोन्मिश्रं वातकासनिबर्हणम् ||४९||

दुरालभां शटीं द्राक्षां शृङ्गवेरं सितोपलाम् | लिह्यात् कर्कटशृङ्गीं च कासे तैलेन वातजे ||५०||

दुःस्पर्शां पिप्पलीं मुस्तं भार्गीं कर्कटकीं शटीम् | पुराणगुडतैलाभ्यां चूर्णितं वाऽपि लेहयेत् ||५१||

विडङ्गं सैन्धवं कुष्ठं व्योषं हिङ्गु मनःशिलाम् | मधुसर्पिर्युतं कासहिक्काश्वासं जयेल्लिहन् ||५२||

viḍaṅgaṁ nāgaraṁ rāsnā pippalī hiṅgu saindhavam| bhārgī kṣāraśca taccūrṇaṁ pibēdvā ghṛtamātrayā||47||

sakaphē'nilajē kāsē śvāsahikkāhatāgniṣu| dvau kṣārau pañcakōlāni pañcaiva lavaṇāni ca||48||

śaṭīnāgarakōdīcyakalkaṁ vā vastragālitam| pāyayēta ghṛtōnmiśraṁ vātakāsanibarhaṇam||49||

durālabhāṁ śaṭīṁ drākṣāṁ śṛṅgavēraṁ sitōpalām| lihyāt karkaṭaśṛṅgīṁ ca kāsē tailēna vātajē||50||

duḥsparśāṁ pippalīṁ mustaṁ bhārgīṁ karkaṭakīṁ śaṭīm| purāṇaguḍatailābhyāṁ cūrṇitaṁ vā'pi lēhayēt||51||

viḍaṅgaṁ saindhavaṁ kuṣṭhaṁ vyōṣaṁ hiṅgu manaḥśilām| madhusarpiryutaṁ [1] kāsahikkāśvāsaṁ jayēllihan||52||

viDa~ggaM nAgaraM rAsnA pippalI hi~ggu saindhavam| bhArgI kShArashca taccUrNaM pibedvA ghRutamAtrayA||47||

sakaphe~anilaje kAse shvAsahikkAhatAgniShu| dvau kShArau pa~jcakolAni pa~jcaiva lavaNAni ca||48||

shaTInAgarakodIcyakalkaM vA vastragAlitam| pAyayeta ghRutonmishraM vAtakAsanibarhaNam||49||

durAlabhAM shaTIM drAkShAM shRu~ggaveraM sitopalAm| lihyAt karkaTashRu~ggIM ca kAse tailena vAtaje||50||

duHsparshAM pippalIM mustaM bhArgIM karkaTakIM shaTIm| purANaguDatailAbhyAM cUrNitaM vA~api lehayet||51||

viDa~ggaM saindhavaM kuShThaM vyoShaM hi~ggu manaHshilAm| madhusarpiryutaM [1] kAsahikkAshvAsaM jayellihan||52||

Intake of the powder prepared out of *vidanga, nagara, rasna, pippali, hingu, saindhava lavana, bharangi* and *kshara* along with appropriate quantity of *ghrita* is beneficial in vataja kasa, kaphaja kasa, shwasa, hikka and suppression of digestion power.

Fine *vastragalita* powder prepared out of *dwou kshara*(*yava kshara* & *sarja kshara*), *pancha kola, pancha lavana, shati, nagara* and *udichya* , taken along with appropriate quantity of *ghrita* cures *vatika* type of *kasa*.

Intake of the powder prepared out of *duralabha, shati, draksha, shringavera, sitopala, karkata shringi* along with mixed with *taila* and its licking will cure vataja kasa.

The powder of *dusparsha, pippali, musta, bharangi, karkataki,* and *shati* should be mixed with *purana guda* and *taila*.

Taken this powder in the form of *leha* is beneficial in *vatika* type of *kasa*.

Powder prepared out of *vidanga, saindhava lavana, kushtha, vyosha, hingu, manahshila* taken along with *madhua* and *sarpi* in the form of *leha* eradicates *kasa, hikka* and *shwasa*.[47-52]

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 तुगाक्षीर्याश्चूर्णितं तत्र दापयेत् | लेहयेत् कासहृद्रोगश्वासगुल्मनिवारणम् ||५६||

इति चित्रकादिलेहः |

citrakaṁ pippalīmūlaṁ vyōṣaṁ hiṅgu durālabhām| śaṭīṁ puṣkaramūlaṁ ca śrēyasīṁ surasāṁ vacām||53||

bhārgīṁ chinnaruhāṁ rāsnāṁ śṛṅgīṁ drākṣāṁ ca kārṣikān| kalkānardhatulākvāthē nidigdhyāḥ palaviṁśatim [1] ||54||

dattvā matsyaṇḍikāyāśca ghṛtācca kuḍavaṁ pacēt| siddhaṁ śītaṁ pṛthak kṣaudrapippalīkuḍavānvitam||55||

catuṣpalaṁ tugākṣīryāścūrṇitaṁ tatra dāpayēt| lēhayēt kāsahṛdrōgaśvāsagulmanivāraṇam||56||

iti citrakādilēhaḥ|

citrakaM pippalImUlaM vyoShaM hi~ggu durAlabhAm| shaTIM puShkaramUlaM ca shreyasIM surasAM vacAm||53||

bhArgIM chinnaruhAM rAsnAM shRu~ggIM drAkShAM ca kArShikAn|
kalkAnardhatulAkvAthe nidigdhyAH palaviMshatim [1] ||54||

dattvA matsyaNDikAyAshca ghRutAcca kuDavaM pacet| siddhaM shItaM pRuthak kShaudrapippalIkuDavAnvitam||55||

catuShpalaM tugAkShIryAshcUrNitaM tatra dApayet| lehayet kAsahRudrogashvAsagulmanivAraNam||56||

iti citrakAdilehaH|

In half *tula* of the decoction of *nidigdhika*(Solanum xanthocarpum), the powder or paste of one *karsha* of each of *chitraka, pippalimula, vyosha, hingu, duralabha, shati, pushkaramoola, shreyasi, surasa, vacha, bharangi, chinnaruha, rasna, shringi, draksha* should be added. To this twenty *palas* of *matsyandika* and one *kudava* of *ghrita* should be added and cooked, There after when it becomes cool, one *kudava* of each of *madhu, pippali* powder, four *palas* of the powder of *tugakshiri* should be added. This *leha* will cure *kasa, hridroga, shwasa, gulma*.

Thus ends the description of *chitrakadi leha*.[53-56]

Agastya haritaki

दशमूलीं स्वयङ्गुप्तां शङ्खपुष्पीं शटीं बलाम् | हस्तिपिप्पल्यपामार्गपिप्पलीमूलचित्रकान् ||५७||

भार्गीं पुष्करमूलं च द्विपलांशं यवाढकम् | हरीतकीशतं चैकं जले पञ्चाढके पचेत् ||५८||

यवैः स्विन्नैः कषायं तं पूतं तच्चाभयाशतम् | पचेद्गुडतुलां दत्त्वा कुडवं च पृथग्घृतात् ||५९||

तैलात् सपिप्पलीचूर्णात् सिद्धशीते च माक्षिकात् | लिह्याद्द्वे चाभये नित्यमतः खादेद्रसायनात् ||६०||

तद्वलीपलितं हन्ति वर्णायुर्बलवर्धनम् | पञ्चकासान् क्षयं श्वासं हिक्कां च विषमज्वरम् ||६१||

हन्यात्तथाऽर्शोग्रहणीहृद्रोगारुचिपीनसान् | अगस्त्यविहितं श्रेष्ठं रसायनमिदं शुभम् ||६२||

इत्यगस्त्यहरीतकी |

daśamūlīṁ svayaṅguptāṁ śaṅkhapuṣpīṁ śaṭīṁ balām|
hastipippalyapāmārgapippalīmūlacitrakān||57||

bhārgīṁ puṣkaramūlaṁ ca dvipalāṁśaṁ yavāḍhakam| harītakīśataṁ caikaṁ jalē pañcāḍhakē pacēt||58||

yavaiḥ svinnaiḥ kaṣāyaṁ taṁ pūtaṁ taccābhayāśatam| pacēdguḍatulāṁ dattvā kuḍavaṁ ca pṛthagghṛtāt||59||

tailāt sapippalīcūrṇāt siddhaśītē ca mākṣikāt| lihyāddvē cābhayē nityamataḥ khādēdrasāyanāt||60||

tadvalīpalitaṁ hanti varṇāyurbalavardhanam| pañcakāsān kṣayaṁ śvāsaṁ hikkāṁ ca viṣamajvaram||61||

hanyāttathā'rśōgrahaṇīhr̥drōgārucipīnasān| agastyavihitaṁ śrēṣṭhaṁ rasāyanamidaṁ śubham||62||

ityagastyaharītakī| dashamUlIM svaya~gguptAM sha~gkhapuShpIM shaTIM balAm| hastipippalyapAmArgapippalImUlacitrakAn||57||

bhArgIM puShkaramUlaM ca dvipalAMshaM yavADhakam| harItakIshataM caikaM jale pa~jcADhake pacet||58||

yavaiH svinnaiH kaShAyaM taM pUtaM taccAbhayAshatam| pacedguDatulAM dattvA kuDavaM ca pRuthagghRutAt||59||

tailAt sapippalIcUrNAt siddhashIte ca mAkShikAt| lihyAddve cAbhaye nityamataH khAdedrasAyanAt||60||

tadvalIpalitaM hanti varNAyurbalavardhanam| pa~jcakAsAn kShayaM shvAsaM hikkAM ca viShamajvaram||61||

hanyAttathA~arshograhaNIhRudrogArucipInasAn| agastyavihitaM shreShThaM rasAyanamidaM shubham||62|| ityagastyaharItakI|

Two palas of each among *dashamoola, swayamgupta, shankahpushpi, shati, bala, hasti pippali, apamarga, pippalimoola, chitraka, bharangi, pushkaramoola* should be added with one *adhaka* of water, these drugs should be cooked till the grains of *yava* becomes soft. And then decoction should be strained out. These hundred fruits of *abhaya* should be added with above mentioned decoction, one *tula* of *guda*, one *kudava* of *ghrita, taila* and powder of *pippali*. This is to be cooked and after attaining coldness one *kudava* of *makshika* is to be added.

Intake of two fruits of *haritaki* along with *leha* daily is considered as rasayana. It removes *vali, palita*; increases varna, ayu and bala. Beneficial in *panchakasa, kshaya, shwaasa, hikka, vishamajwara, arshas, grahani, hridroga, aruchi, pinasa*. This excellent formulation is propounded by Agastya and is auspicious.

Thus, ends the description of *Agastya-haritaki*.[57-62]

Other formulations

सैन्धवं पिप्पलीं भार्गीं शृङ्गवेरं दुरालभाम् | दाडिमाम्लेन कोष्णेन भार्गीनागरमम्बुना ||६३||

पिबेत् खदिरसारं वा मदिरादधिमस्तुभिः | अथवा पिप्पलीकल्कं घृतभृष्टं ससैन्धवम् ||६४||

saindhavaṁ pippalīṁ bhārgīṁ śr̥ṅgavēraṁ durālabhām| dāḍimāmlēna kōṣṇēna bhārgīnāgaramambunā||63||

pibēt khadirasāraṁ [1] vā madirādadhimastubhiḥ| athavā pippalīkalkaṁ ghr̥tabhr̥ṣṭaṁ sasaindhavam||64||

saindhavaM pippalIM bhArgIM shRu~ggaveraM durAlabhAm| dADimAmlena koShNena bhArgInAgaramambunA||63||

pibet khadirasAraM [1] vA madirAdadhimastubhiH| athavA pippalIkalkaM ghRutabhRuShTaM sasaindhavam||64||

Intake of the powder of *saindhava, pippali, bharangi, shringavera* and *duralabha* along with lukewarm juice of sour *dadima* or the decoction of *nagara* cures vataja kasa.

Intake of *khadira saara* along with *madira* or *takra*; intake of *pippali* fried with *ghrita* mixed with *saindhava* is beneficial in vataja kasa. [63-64]

Dhumapana (medicated smoke inhalation) formulations

शिरसः पीडने स्रावे नासाया हृदि ताम्यति | कासप्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत् ||६५||

दशाङ्गुलोन्मितां नाडीमथवाऽष्टाङ्गुलोन्मिताम् | शरावसम्पुटच्छिद्रे कृत्वा जिह्मां विचक्षणः ||६६||

वैरेचनं मुखेनैव कासवान् धूममापिबेत् | तमुरः केवलं प्राप्तं मुखेनैवोद्वमेत् पुनः ||६७||

स ह्यस्य तैक्ष्ण्याद्विच्छिद्य श्लेष्माणमुरसि स्थितम् | निष्कृष्य शमयेत् कासं वातश्लेष्मसमुद्भवम् ||६८||

śirasaḥ pīḍanē srāvē nāsāyā hr̥di tāmyati| kāsapratiśyāyavatāṁ dhūmaṁ vaidyaḥ prayōjayēt||65||

daśāṅgulōnmitāṁ nāḍīmathavā'ṣṭāṅgulōnmitām| śarāvasampuṭacchidrē kr̥tvā jihmāṁ vicakṣaṇaḥ||66||

vairēcanaṁ mukhēnaiva kāsavān dhūmamāpibēt| tamuraḥ kēvalaṁ prāptaṁ mukhēnaivōdvamēt punaḥ||67||

sa hyasya taikṣṇyādvicchidya ślēṣmāṇamurasi sthitam| niṣkr̥ṣya śamayēt kāsaṁ vātaślēṣmasamudbhavam||68||

shirasaH pIDane srAve nAsAyA hRudi tAmyati| kAsapratishyAyavatAM dhUmaM vaidyaH prayojayet||65||

dashA~ggulonmitAM nADImathavA$_{aShTA}$ggulonmitAm| sharAvasampuTacchidre kRutvA jihmAM vicakShaNaH||66||

vairecanaM mukhenaiva kAsavAn dhUmamApibet| tamuraH kevalaM prAptaM mukhenaivodvamet punaH||67||

sa hyasya taikShNyAdvicchidya shleShmANamurasi sthitam| niShkRuShya shamayet kAsaM vAtashleShmasamudbhavam||68||

If there is pain in the *shiras, nasa srava, arrhythmia* of *hridaya* and *pratishyaya* in *kasa* then the physician should administer *dhuma*. A wise physician should keep the ingredients of the recipe which cause elimination of dosha from the head inside two earthen plates with their brims sealed with mud-smeared cloth. In the upper plate there should be a hole to which a tube, ten or eight *angulas* in length, should be inserted in slightly curved form. The patient suffering from *kasa* should smoke the fume emanating from this tube through his mouth. After the smoke pervades the entire chest, it should

be 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* caused by vayu and kapha gets alleviated. [65-68]

मनःशिलालमधुकमांसीमुस्तेङ्गुदैः पिबेत् | धूमं तस्यानु च क्षीरं सुखोष्णं सगुडं पिबेत् ||६९||

एष कासान् पृथग्दोषसन्निपातसमुद्भवान् | धूमो हन्यादसंसिद्धानन्यैर्योगशतैरपि ||७०||

प्रपौण्डरीकं मधुकं शार्ङ्गेष्टां समनःशिलाम् | मरिचं पिप्पलीं द्राक्षामेलां सुरसमञ्जरीम् ||७१||

कृत्वा वर्तिं पिबेद्धूमं क्षौमचेलानुवर्तिताम् | घृताक्तामनु च क्षीरं गुडोदकमथापि वा ||७२||

मनःशिलैलामरिचक्षाराञ्जनकुटन्ननटैः | वंशलेखनसेव्यालक्षौमलक्तकरोहिषैः ||७३||

पूर्वकल्पेन धूमोऽयं सानुपानो विधीयते | मनःशिलाले तद्वच्च पिप्पलीनागरैः सह ||७४||

त्वगैङ्गुदी बृहत्यौ द्वे तालमूली मनःशिला | कार्पासास्थ्यश्वगन्धा च धूमः कासविनाशनः ||७५||

manaḥśilālamadhukamāṁsīmustēṅgudaiḥ pibēt| dhūmaṁ tasyānu ca kṣīraṁ sukhōṣṇaṁ saguḍaṁ pibēt||69||

ēṣa kāsān pr̥thagdōṣasannipātasamudbhavān| dhūmō hanyādasaṁsiddhānanyairyōgaśatairapi||70||

prapauṇḍarīkaṁ madhukaṁ śārṅgēṣṭāṁ samanaḥśilām| maricaṁ pippalīṁ drākṣāmēlāṁ surasamañjarīm||71||

kr̥tvā vartiṁ pibēddhūmaṁ kṣaumacēlānuvartitām| ghr̥tāktāmanu ca kṣīraṁ guḍōdakamathāpi vā||72||

manaḥśilailāmaricakṣārāñjanakuṭannaṭaiḥ|
vaṁśalēkhanasēvyālakṣaumalaktakarōhiṣaiḥ [1] ||73||

pūrvakalpēna dhūmō'yaṁ sānupānō vidhīyatē| manaḥśilālē tadvacca pippalīnāgaraiḥ saha||74||

tvagaiṅgudī br̥hatyau dvē tālamūlī manaḥśilā| kārpāsāsthyaśvagandhā ca dhūmaḥ kāsavināśanaḥ||75||

manaHshilAlamadhukamAMsImuste~ggudaiH pibet| dhUmaM tasyAnu ca kShIraM sukhoShNaM saguDaM pibet||69||

eSha kAsAn pRuthagdoShasannipAtasamudbhavAn| dhUmo hanyAdasaMsiddhAnanyairyogashatairapi||70||

prapauNDarIkaM madhukaM shAr~ggeShTAM samanaHshilAm| maricaM pippalIM drAkShAmelAM surasama~jjarIm||71||

kRutvA vartiM pibeddhUmaM kShaumacelAnuvartitAm| ghRutAktAmanu ca kShIraM guDodakamathApi vA||72||

manaHshilailAmaricakShArA~jjanakuTannaTaiH|
vaMshalekhanasevyAlakShaumalaktakarohiShaiH [1] ||73||

pUrvakalpena dhUmo~ayaM sAnupAno vidhIyate| manaHshilAle tadvacca pippalInAgaraiH saha||74||

tvagai~ggudI bRuhatyau dve tAlamUlI manaHshilA| kArpAsAsthyashvagandhA ca dhUmaH kAsavinAshanaH||75||

Intake of lukewarm milk along with guda after the *dhumapana* using *manahshila, ala*(*haritala*), *madhuka, jatamansi, ingudi* cures *kasa* of *prthakdosha* (three dosha individually) or *sannipatika*. This can cure such ailments which were not cured even after the treatment with hundred other recipes.

The paste prepared out of *prapoundarika, madhuka, sharangeshta, manhashila, maricha, pippali, draksha, ela* and *surasa manjari*(inflorescence of Ocimum sanctum), should be smeared on silk cloth and a *varti* should be prepared. This *varti* smeared with *ghrita* should be used for *dhumapana*, followed by intake of milk or jaggery mixed with water cures both *ekadoshaja* and *sannipatika kasa*.

Dhuma varti prepared out of *manahshila, ela, maricha, kshara, anjana, kutannata, vamshalekhana, sevya, ala, kshouma, alakthaka, rohisha* as per earlier mentioned procedure and should be administered along with prior said *anupana*, in *kasa*.

Similarly *dhumavarti* can be prepared out of *manahshila, ala, pippali* and *nagara*.

Dhuma therapy using bark of *ingudi, brihati, kantakari, talamuli, manahshila, karpasasthi* (Seeds of *karpasa*), *ashwagandha* cures *kasa*. [69-75]

Diet recipes

ग्राम्यानूपौदकैः शालियवगोधूमषष्टिकान् | रसैर्मांषात्मगुप्तानां यूषैर्वा भोजयेद्धितान् ||७६||

यवानीपिप्पलीबिल्वमध्यनागरचित्रकैः | रास्नाजाजीपृथक्पर्णीपलाशशटिपौष्करैः ||७७||

स्निग्धाम्ललवणां सिद्धां पेयामनिलजे पिबेत् | कटीहृत्पार्श्वकोष्ठार्तिश्वासहिक्काप्रणाशिनीम् ||७८||

दशमूलरसे तद्वत्पञ्चकोलगुडान्विताम् | सिद्धां समतिलां दद्यात्क्षीरे वाऽपि ससैन्धवाम् ||७९||

मात्स्यकौक्कुटवाराहैरामिषैर्वा 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 śāliyavagōdhūmaṣaṣṭikān| rasairmāṣātmaguptānāṁ yūṣairvā bhōjayēddhitān||76||

yavānīpippalībilvamadhyanāgaracitrakaiḥ|
rāsnājājīpr̥thakparṇīpalāśaśaṭipauṣkaraiḥ||77||

snigdhāmlalavaṇāṁ siddhāṁ pēyāmanilajē pibēt|
kaṭīhr̥tpārśvakōṣṭhārtiśvāsahikkāpraṇāśinīm||78||

daśamūlarasē tadvatpañcakōlaguḍānvitām| siddhāṁ samatilāṁ dadyātkṣīrē vā'pi sasaindhavām||79||

mātsyakaukkuṭavārāhairāmiṣairvā ghr̥tānvitām| siddhāṁ [1] sasaindhavāṁ pēyāṁ vātakāsī pibēnnaraḥ||80||

vāstukō vāyasīśākaṁ mūlakaṁ suniṣaṇṇakam| snēhāstailādayō bhakṣyāḥ kṣīrēkṣurasagauḍikāḥ||81||

dadhyāranālāmlaphalaprasannāpānamēva ca| śasyatē vātakāsē tu svādvamlalavaṇāni ca||82||

iti vātakāsacikitsā|

grAmyAnUpaudakaiH shAliyavagodhUmaShaShTikAn| rasairmAShAtmaguptAnAM yUShairvA bhojayeddhitAn||76||

yavAnIpippalIbilvamadhyanAgaracitrakaiH|
rAsnAjAjIpRuthakparNIpalAshashaTipauShkaraiH||77||

snigdhAmlalavaNAM siddhAM peyAmanilaje pibet|
kaTIhRutpArshvakoShThArtishvAsahikkApraNAshinIm||78||

dashamUlarase tadvatpa~jcakolaguDAnvitAm| siddhAM samatilAM dadyAtkShIre vA~api sasaindhavAm||79||

mAtsyakaukkuTavArAhairAmiShairvA ghRutAnvitAm| siddhAM [1] sasaindhavAM peyAM vAtakAsI pibennaraH||80||

vAstuko vAyasIshAkaM mUlakaM suniShaNNakam| snehAstailAdayo bhakShyAH kShIrekShurasagauDikAH||81||

dadhyAranAlAmlaphalaprasannApAnameva ca| shasyate vAtakAse tu svAdvamlalavaNAni ca||82||

iti vAtakAsacikitsA|

Intake of *shashtikashali, shali, yava, godhuma* along with the *mamsa rasa* or *yusha* prepared out of *masha* or *Atmagupta* is beneficial in *vataja kasa. Peya* prepared out of *yavani, pippali, bilwa, nagara, chitraka, rasna, ajaji, prithakparni, palasha, shati* and *pushkaramoola* by adding *snigdha, amla* and *lavana dravyas* is beneficial in *vataja kasa*. This particular *peya* is helpful in curing *vataja kasa* associated with *shoola* in *kati, parshwa, koshta, hikka* and *shwasa*.

Intake of *peya* prepared with *dashamoola kashaya* by adding the powder of *panchakola* and *gud* is specifically useful in vataja kasa. Similarly the *peya* prepared by adding equal quantity of *tila* and boiled by adding *ksheera* is also useful in this *kasa*.

Peya prepared out of *matsya, kukkuta, varaha mamsa* by adding *ghrita* and *saindhava lavana* should be taken by a person suffering from *vataja kasa*. Vegetables like *vastuka, vayasi, mulaka, sunishannaka* should be used in *vataja kasa* along with adequate quantity of *sneha, kshera, ikshurasa* and *gud*. *Aranala, amla phala, prasanna* etc foods and drinks which are *madhura, amla, lavana* in nature are useful in *vataja kasa*.[76-82]

Management of pitta dosha dominant kasa

पैत्तिके सकफे कासे वमनं सर्पिषा हितम् | तथा मदनकाश्मर्यमधुकक्वथितैर्जलैः ||८३||

यष्ट्याह्वफलकल्कैर्वा विदारीक्षुरसायुतैः | ह्रतदोषस्ततः शीतं मधुरं च क्रमं भजेत् ||८४||

पैत्ते तनुकफे कासे त्रिवृतां मधुरैर्युताम् | दद्याद्घनकफे तिक्तैर्विरेकार्थे युतां भिषक् ||८५||

स्निग्धशीतस्तनुकफे रूक्षशीतः कफे घने | क्रमः कार्यः परं भोज्यैः स्नेहैर्लेहैश्च शस्यते ||८६||

शृङ्गाटकं पद्मबीजं नीलीसाराणि पिप्पली | पिप्पलीमुस्तयष्ट्याह्वद्राक्षामूर्वामहौषधम् ||८७||

लाजाऽमृतफला द्राक्षा त्वक्क्षीरी पिप्पली सिता | पिप्पलीपद्मकद्राक्षा बृहत्याश्च फलाद्रसः ||८८||

खर्जूरं पिप्पली वांशी श्वदंष्ट्रा चेति पञ्च ते | घृतक्षौद्रयुता लेहाः श्लोकार्धैः पित्तकासिनाम् ||८९||

शर्कराचन्दनद्राक्षामधुधात्रीफलोत्पलैः | पैत्ते, समुस्तमरिचः सकफे, सघृतोऽनिले ||९०||

मृद्वीकार्धशतं त्रिंशत्पिप्पलीः शर्करापलम् | लेहयेन्मधुना गोर्वा क्षीरपं च शकृद्रसम् ||९१||

त्वगेलाव्योषमृद्वीकापिप्पलीमूलपौष्करैः | लाजामुस्तशटीरास्नाधात्रीफलबिभीतकैः ||९२||

शर्कराक्षौद्रसर्पिर्भिर्लेहः कासविनाशनः | श्वासं हिक्कां क्षयं चैव ह्रद्रोगं च प्रणाशयेत् ||९३||

पिप्पल्यामलकं द्राक्षां लाक्षां लाजां सितोपलाम् | क्षीरे पक्त्वा घनं शीतं लिहयात् क्षौद्राष्टभागिकम् ||९४||

विदारीक्षुमृणालानां रसान् क्षीरं सितोपलाम् | पिबेद्वा मधुसंयुक्तं पित्तकासहरं परम् ||९५||

मधुरैर्जाङ्गलरसैः श्यामाकयवकोद्रवाः | मुद्गादियूषैः शाकैश्च तिक्तकैर्मात्रया हिताः ||९६||

घनश्लेष्मणि लेहास्तु तिक्तका मधुसंयुताः | शालयः स्युस्तनुकफे षष्टिकाश्च रसादिभिः ||९७||

शर्कराम्भोऽनुपानार्थं द्राक्षेक्षूणां रसाः पयः | सर्वं च मधुरं शीतमविदाहि प्रशस्यते ||९८||

काकोलीबृहतीमेदायुग्मैः सवृषनागरैः | पित्तकासे रसान् क्षीरं यूषांश्चाप्युपकल्पयेत् ||९९||

शरादिपञ्चमूलस्य पिप्पलीद्राक्षयोस्तथा | कषायेण शृतं क्षीरं पिबेत् समधुशर्करम् ||१००||

स्थिरासितापृश्निपर्णीश्रावणीबृहतीयुगैः | जीवकर्षभकाकोलीतामलक्यृद्धिजीवकैः ||१०१||

शृतं पयः पिबेत् कासी ज्वरी दाही क्षतक्षयी | तज्जं वा साधयेत् सर्पिः सक्षीरेक्षुरसं भिषक् ||१०२||

जीवकाद्यैर्मधुरकैः फलैश्चाभिषुकादिभिः | कल्कैस्त्रिकार्षिकैः सिद्धे पूतशीते प्रदापयेत् ||१०३||

शर्करापिप्पलीचूर्णं त्वक्क्षीर्या मरिचस्य च | शृङ्गाटकस्य चावाप्य क्षौद्रगर्भान्पलोन्मितान् ||१०४||

गुडान् गोधूमचूर्णेन कृत्वा खादेद्धिताशनः | शुक्रासृग्दोषशोषेषु कासे क्षीणक्षतेषु च ||१०५||

शर्करानागरोदीच्यं कण्टकारीं शटीं समम् | पिष्ट्वा रसं पिबेत्पूतं वस्त्रेण घृतमूर्च्छितम् ||१०६||

महिष्यजाविगोक्षीरधात्रीफलरसैः समैः | सर्पिः सिद्धं पिबेद्युक्त्या पित्तकासनिबर्हणम् ||१०७||

इति पित्तकासचिकित्सा |

paittikē sakaphē kāsē vamanaṁ sarpiṣā hitam| tathā madanakāśmaryamadhukakvathitairjalaiḥ||83||

yaṣṭyāhvaphalakalkairvā vidārīkṣurasāyutaiḥ| hr̥tadōṣastataḥ śītaṁ madhuraṁ ca kramaṁ bhajēt||84||

paittē tanukaphē kāsē trivr̥tāṁ madhurairyutām| dadyādghanakaphē tiktairvirēkārthē yutāṁ bhiṣak||85||

snigdhaśītastanukaphē rūkṣaśītaḥ kaphē ghanē| kramaḥ kāryaḥ paraṁ bhōjyaiḥ snēhairlēhaiśca śasyatē||86||

śr̥ṅgāṭakaṁ padmabījaṁ nīlīsārāṇi pippalī| pippalīmustayaṣṭyāhvadrākṣāmūrvāmahauṣadham||87||

lājā'mr̥taphalā drākṣā tvakkṣīrī pippalī sitā| pippalīpadmakadrākṣā br̥hatyāśca phalādrasaḥ||88||

kharjūraṁ pippalī vāṁśī śvadaṁṣṭrā cēti pañca tē| ghr̥takṣaudrayutā lēhāḥ ślōkārdhaiḥ pittakāsinām||89||

śarkarācandanadrākṣāmadhudhātrīphalōtpalaiḥ| paittē, samustamaricaḥ sakaphē, saghr̥tō'nilē||90||

mr̥dvīkārdhaśataṁ triṁśatpippalīḥ śarkarāpalam| lēhayēnmadhunā gōrvā kṣīrapaṁ [1] ca śakr̥drasam||91||

tvagēlāvyōṣamr̥dvīkāpippalīmūlapauṣkaraiḥ| lājāmustaśaṭīrāsnādhātrīphalabibhītakaiḥ||92||

śarkarākṣaudrasarpirbhirlēhaḥ kāsavināśanaḥ| śvāsaṁ hikkāṁ kṣayaṁ caiva hr̥drōgaṁ ca praṇāśayēt||93||

pippalyāmalakaṁ drākṣāṁ lākṣāṁ lājāṁ sitōpalām| kṣīrē paktvā ghanaṁ śītaṁ lihyāt kṣaudrāṣṭabhāgikam||94||

vidārīkṣumr̥ṇālānāṁ rasān kṣīraṁ sitōpalām| pibēdvā madhusaṁyuktaṁ pittakāsaharaṁ param||95||

madhurairjāṅgalarasaiḥ śyāmākayavakōdravāḥ| mudgādiyūṣaiḥ śākaiśca tiktakairmātrayā hitāḥ||96||

ghanaślēṣmaṇi lēhāstu tiktakā madhusaṁyutāḥ| śālayaḥ syustanukaphē ṣaṣṭikāśca rasādibhiḥ||97||

śarkarāmbhō'nupānārthaṁ drākṣēkṣūṇāṁ rasāḥ payaḥ| sarvaṁ ca madhuraṁ śītamavidāhi praśasyatē||98||

kākōlībr̥hatīmēdāyugmaiḥ savr̥ṣanāgaraiḥ| pittakāsē rasān kṣīraṁ yūṣāṁścāpyupakalpayēt||99||

śarādipañcamūlasya pippalīdrākṣayōstathā| kaṣāyēṇa śr̥taṁ kṣīraṁ pibēt samadhuśarkaram||100||

sthirāsitāpr̥śniparṇīśrāvaṇībr̥hatīyugaiḥ| jīvakarṣabhakākōlītāmalakyr̥ddhijīvakaiḥ||101||

śr̥taṁ payaḥ pibēt kāsī jvarī dāhī kṣatakṣayī| tajjaṁ vā sādhayēt sarpiḥ sakṣīrēkṣurasaṁ bhiṣak||102||

jīvakādyairmadhurakaiḥ phalaiścābhiṣukādibhiḥ| kalkaistrikārṣikaiḥ siddhē pūtaśītē pradāpayēt||103||

śarkarāpippalīcūrṇaṁ tvakkṣīryā maricasya ca| śr̥ṅgāṭakasya cāvāpya kṣaudragarbhānpalōnmitān||104||

guḍān gōdhūmacūrṇēna kr̥tvā khādēddhitāśanaḥ| śukrāsr̥gdōṣaśōṣēṣu kāsē kṣīṇakṣatēṣu ca||105||

śarkarānāgarōdīcyaṁ kaṇṭakārīṁ śaṭīṁ samam| piṣṭvā rasaṁ pibētpūtaṁ vastrēṇa ghr̥tamūrcchitam||106||

mahiṣyajāvigōkṣīradhātrīphalarasaiḥ samaiḥ| sarpiḥ siddhaṁ pibēdyuktyā pittakāsanibarhaṇam||107||

iti pittakāsacikitsā|

paittike sakaphe kAse vamanaM sarpiShA hitam| tathA madanakAshmaryamadhukakvathitairjalaiH||83||

yaShTyAhvaphalakalkairvA vidArIkShurasAyutaiH| hRutadoShastataH shItaM madhuraM ca kramaM bhajet||84||

paitte tanukaphe kAse trivRutAM madhurairyutAm| dadyAdghanakaphe tiktairvirekArthe yutAM bhiShak||85||

snigdhashItastanukaphe rUkShashItaH kaphe ghane| kramaH kAryaH paraM bhojyaiH snehairlehaishca shasyate||86||

shRu~ggATakaM padmabIjaM nIlIsArANi pippalI| pippalImustayaShTyAhvadrAkShAmUrvAmahauShadham||87||

lAjA~amRutaphalA drAkShA tvakkShIrI pippalI sitA| pippalIpadmakadrAkShA bRuhatyAshca phalAdrasaH||88||

kharjUraM pippalI vAMshI shvadaMShTrA ceti pa~jca te| ghRutakShaudrayutA lehAH shlokArdhaiH pittakAsinAm||89||

sharkarAcandanadrAkShAmadhudhAtrIphalotpalaiH| paitte, samustamaricaH sakaphe, saghRuto~anile||90||

mRudvIkArdhashataM triMshatpippalIH sharkarApalam| lehayenmadhunA gorvA kShIrapaM [1] ca shakRudrasam||91||

tvagelAvyoShamRudvIkApippalImUlapauShkaraiH| lAjAmustashaTIrAsnAdhAtrIphalabibhItakaiH||92||

sharkarAkShaudrasarpirbhirlehaH kAsavinAshanaH| shvAsaM hikkAM kShayaM caiva hRudrogaM ca praNAshayet||93||

pippalyAmalakaM drAkShAM lAkShAM lAjAM sitopalAm| kShIre paktvA ghanaM shItaM lihyAt kShaudrAShTabhAgikam||94||

vidArIkShumRuNAlAnAM rasAn kShIraM sitopalAm| pibedvA madhusaMyuktaM pittakAsaharaM param||95||

madhurairjA~ggalarasaiH shyAmAkayavakodravAH| mudgAdiyUShaiH shAkaishca tiktakairmAtrayA hitAH||96||

ghanashleShmaNi lehAstu tiktakA madhusaMyutAH| shAlayaH syustanukaphe ShaShTikAshca rasAdibhiH||97||

sharkarAmbho~anupAnArthaM drAkShekShUNAM rasAH payaH| sarvaM ca madhuraM shItamavidAhi prashasyate||98||

kAkolIbRuhatImedAyugmaiH savRuShanAgaraiH| pittakAse rasAn kShIraM yUShAMshcApyupakalpayet||99||

sharAdipa~jcamUlasya pippalIdrAkShayostathA| kaShAyeNa shRutaM kShIraM pibet samadhusharkaram||100||

sthirAsitApRushniparNIshrAvaNIbRuhatIyugaiH| jIvakarShabhakAkolItAmalakyRuddhijIvakaiH||101||

shRutaM payaH pibet kAsI jvarI dAhI kShatakShayI| tajjaM vA sAdhayet sarpiH sakShIrekShurasaM bhiShak||102||

jIvakAdyairmadhurakaiH phalaishcAbhiShukAdibhiH| kalkaistrikArShikaiH siddhe pUtashIte pradApayet||103||

sharkarApippalIcUrNaM tvakkShIryA maricasya ca| shRu~ggATakasya cAvApya kShaudragarbhAnpalonmitAn||104||

guDAn godhUmacUrNena kRutvA khAdeddhitAshanaH| shukrAsRugdoShashoSheShu kAse kShINakShateShu ca||105||

sharkarAnAgarodIcyaM kaNTakArIM shaTIM samam| piShTvA rasaM pibetpUtaM vastreNa ghRutamUrcchitam||106||

mahiShyajAvigokShIradhAtrIphalarasaiH samaiH| sarpiH siddhaM pibedyuktyA pittakAsanibarhaNam||107|| iti pittakAsacikitsA|

If pittaja kasa is associated with the aggravation of kapha, then vamana karma is to be advised with *ghrita* or using the *kashaya* prepared out of *madana, kashmari, madhuka*. Vamana can also be induced by using the *klaka* of *madanaphal* and *madhuyashti* along with *vidari* and *ikshurasa*. Once after the elimination of aggravated *doshas* he should be treated with *sheeta* and *madhura aharas*.

If in pittaja kasa the phlegm is thin then virechana is to be advised using *trivrita* mixed with *madhura dravyas*, followed by *snigdha* and *sheeta ahara*. Whereas if the phlegm is thick then *trivrita* is to be mixed with *tiktha dravyas*, followed by *ruksha* and *sheeta dravyas*.

After proper *shodhana* therapy person should be treated with *snigdha leha kalpanas*.

Following five formulations have been advised for pittaja kasa along with *ghrita* and *kshoudra* and made into the form of *leha*:

1. *Shringataka, padma beeja, sara* of *nili,* and *pippali*
2. *Pippali, musta, yashtimadhu, draksha, murva, mahoushadha*
3. *Laja, amritapahala, draksha, tavaksheeri, pippali, sita*
4. *Pippali, padmaka, draksha, brihati phalarasa*
5. *Kharjuara, pippali, vamshalochana, shwadamshtra*

If *kasa* is exclusively of *pitta*, then the patient should be given the combination of *sharkara, chanadana, draksha, madhu, dhatriphala* and *utpala*. If there is association of kapha, then he should administer this along with *musta* and *maricha.* If however, it is associated with vata, then it should be used with *ghrita*.

Fifty fruits of *mridvika,* thirty fruits of *pippali* and one *pala* of sugar should be added with *madhu*, and given to the patient suffering from *pittaja kasa*.

Administration of *madhu* either with cows milk or urine is beneficial in pittaja kasa. But during this therapy patient should drink only milk. The *leha* prepared out of *twak, ela, shunthi, pippali, maricha, mridvika, pippalimula, pushkaramula, laja, musta, shati, rasna, dhatriphala* and *bibhitaka* along with *sharkara, madhu* and *ghrita* cures *kasa, shwasa, hikka, kshaya, hridroga. Pippali, amalaki, draksha, lakshai, laja* and *sitopala* should be cooked by adding milk. When it becomes cool , one eighth part of *madhu* should be added. This is indicated in *kasa*. Intake of the liquid prepared out *vidari, ikshu, mrinala, ksheera* and *sitopala* mixed with *madhu* cures pittaja kasa effectively. Intake of *yusha* prepared out of *shyamaka, yavaka, kodrava, mudga* along with sweet *jangal mamsa rasa* along with *tiktha shaka* is beneficial in *pittaja kasa*. If the phlegm is thick then the patient should be administered with *lehas* prepared out of *tiktha rasa dravyas* along with

madhu. If the phlegm is thin, then the patient should be given with *shali* and *shashtika shali* along with *mamsa rasa*.

In this pittaja kasa drink prepared out of *sharkara, draksha, ikshurasa* and milk are beneficial. All things which are *madhura, sheeta* and *avidahi* should be used.

Dishes like *mamsa rasa, ksheera, yusha* etc prepared out of *kakoli, brihati, meda, mahameda, vasa* and *nagara* are to be used in pittaja kasa. Similarly milk boiled with *sharadi panchamoola*(Trinapanchamoola), *pippali, draksha* along with *madhu* and *sharkara* should be taken in pittaja kasa.

Milk boiled with *sthira, sita, prashniparni, sharavani, brihati, kantakari, jivaka, rshabhaka, kakoli, tamalaki, rddhi* and *jivaka* is useful in the treatment of *kasa, jwara, daha, kshata* and *kshaya*.

The *ghrita* collected from the above mentioned should be added with milk, *ikshu rasa* and the paste of three *karsas* of each of the *madhura dravya* belonging to *jivaneeya* group, fruits of *abhishuka* etc and cooked. The *ghrita* should then be filtered out and made to cool. To this the powder of *sharkara, pippali, tvak-kshiri, maricha , shringatak* and *madhu* should be added. This paste should be added with wheat-flour and *gud* (*sarpi gud*) should be prepared out of it. Intake of this cures *shukra* and *asrig dosha, shosha, kasa , kshataksheena* etc.

Fine paste of *sharkara, nagara, udeechya, kantakari, shati* should be prepared and is to be filtered through a cloth. This liquid is to be used for the *ghrita murchana*. This *murchita ghrita* cures pittaja kasa.

Ghrita should be cooked with *mahisha, aja* and cows milk, along with *dhatri phala rasa*, all taken in equal quantity. Intake of this *ghrita* in appropriate quantity cures pittaja kasa.

Thus ends the description of pittaja kasa. [83-107]

Management of kapha dosha dominant kasa

बलिनं वमनैरादौ शोधितं कफकासिनम् | यवान्नैः कटूरूक्षोष्णैः कफघ्नैश्चाप्युपाचरेत् ||१०८||

पिप्पलीक्षारिकैर्युषैः 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||

balinaṁ vamanairādau śōdhitaṁ kaphakāsinam| yavānnaiḥ kaṭurūkṣōṣṇaiḥ kaphaghnaiścāpyupācarēt||108||

pippalīkṣārikairyūṣaiḥ kaulatthairmūlakasya ca| laghūnyannāni bhuñjīta rasairvā kaṭukānvitaiḥ||109||

dhānvabailarasaiḥ snēhaistilasarṣapabilvajaiḥ| madhvamlōṣṇāmbutakraṁ vā madyaṁ vā nigadaṁ pibēt||110||

pauṣkarāragvadhaṁ mūlaṁ paṭōlaṁ tairniśāsthitam| jalaṁ madhuyutaṁ pēyaṁ kālēṣvannasya vā triṣu||111||

balinaM vamanairAdau shodhitaM kaphakAsinam| yavAnnaiH kaTurUkShoShNaiH kaphaghnaishcApyupAcaret||108||

pippalIkShArikairyUShaiH kaulatthairmUlakasya ca| laghUnyannAni bhu~jjIta rasairvA kaTukAnvitaiH||109||

dhAnvabailarasaiH snehaistilasarShapabilvajaiH| madhvamloShNAmbutakraM vA madyaM vA nigadaM pibet||110||

pauShkarAragvadhaM mUlaM paTolaM tairnishAsthitam| jalaM madhuyutaM peyaM kAleShvannasya vA triShu||111||

If the person suffering from kaphaja kasa is strong, then he should follow *shodhana* procedure by means of vamana. There after he should be given with *yava* and such other kaphaghna food which are *katu, ruksha* and *ushna* in nature.

The person should take *laghu ahara* with the *yusha* prepared out of *kulattha, pippali, kshara, mulaka* or with the *mamsa rasa* of animals of arid zone/ *bilehsya* etc. mixed with *katu rasadravya, srashapataila* and *bilva*.

Drinks such as *madhu, amala rasa,* warm water, butter milk or harmless *madya* are preferred in kaphaja kasa. Roots of *pushkaramoola, argwadha, patola, tinisha* should be kept in water for whole night. Next morning water should be strained out and added with *madhu*. This should be taken before, during and after food. [108-111]

कट्फलं कत्तृणं भार्गीं मुस्तं धान्यं वचाभये | शुण्ठीं पर्पटकं शृङ्गीं सुराह्वं च शृतं जले ||११२||

मधुहिङ्गुयुतं पेयं कासे वातकफात्मके | कण्ठरोगे मुखे शूने श्वासहिक्काज्वरेषु च ||११३||

पाठां शुण्ठीं शटीं मूर्वां 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||

देवदारु शटी रास्ना कर्कटाख्या दुरालभा | पिप्पली नागरं मुस्तं पथ्याधात्रीसितोपलाः ||११८||

मधुतैलयुतावेतौ 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||

सौवर्चलाभयाधात्रीपिप्पलीक्षारनागरम् | चूर्णितं सर्पिषा वातकफकासहरं पिबेत् ||१२२||

दशमूलाढके प्रस्थं घृतस्याक्षसमैः पचेत् |

kaṭphalaṁ kattṛṇaṁ bhārgīṁ mustaṁ dhānyaṁ vacābhayē| śuṇṭhīṁ parpaṭakaṁ śṛṅgīṁ surāhvaṁ ca śṛtaṁ jalē||112||

madhuhiṅguyutaṁ pēyaṁ kāsē vātakaphātmakē| kaṇṭharōgē mukhē śūnē śvāsahikkājvarēṣu ca||113||

pāṭhāṁ śuṇṭhīṁ śaṭīṁ mūrvāṁ gavākṣīṁ mustapippalīm| piṣṭvā gharmāmbunā hiṅgusaindhavābhyāṁ yutāṁ pibēt||114||

nāgarātiviṣē mustaṁ śṛṅgīṁ karkaṭakasya ca| harītakīṁ śaṭīṁ caiva tēnaiva vidhinā pibēt||115||

tailabhṛṣṭaṁ ca pippalyāḥ kalkākṣaṁ sasitōpalam| pibēdvā ślēṣmakāsaghnaṁ kulattharasasaṁyutam||116||

kāsamardāśvaviṭbhṛṅgarājavārtākajō rasaḥ| sakṣaudraḥ kaphakāsaghnaḥ surasasyāsitasya ca||117||

dēvadāru śaṭī rāsnā karkaṭākhyā durālabhā| pippalī nāgaraṁ mustaṁ pathyādhātrīsitōpalāḥ||118||

madhutailayutāvētau lēhau vātānugē kaphē| pippalī pippalīmūlaṁ citrakō hastipippalī||119||

pathyā tāmalakī dhātrī bhadramustā ca pippalī| dēvadārvabhayā mustaṁ pippalī viśvabhēṣajam||120||

viśālā pippalī mustaṁ trivṛtā cēti lēhayēt| caturō madhunā lēhān kaphakāsaharān bhiṣak||121||

sauvarcalābhayādhātrīpippalīkṣāranāgaram| cūrṇitaṁ sarpiṣā vātakaphakāsaharaṁ pibēt||122||

kaTphalaM kattRuNaM bhArgIM mustaM dhAnyaM vacAbhaye| shuNThIM parpaTakaM shRu~ggIM surAhvaM ca shRutaM jale||112||

madhuhi~gguyutaM peyaM kAse vAtakaphAtmake| kaNTharoge mukhe shUne shvAsahikkAjvareShu ca||113||

pAThAM shuNThIM shaTIM mUrvAM gavAkShIM mustapippalIm| piShTvA gharmAmbunA hi~ggusaindhavAbhyAM yutAM pibet||114||

nAgarAtiviShe mustaM shRu~ggIM karkaTakasya ca| harItakIM shaTIM caiva tenaiva vidhinA pibet||115||

tailabhRuShTaM ca pippalyAH kalkAkShaM sasitopalam| pibedvA shleShmakAsaghnaM kulattharasasaMyutam||116||

kAsamardAshvaviTbhRu~ggarAjavArtAkajo rasaH| sakShaudraH kaphakAsaghnaH surasasyAsitasya ca||117||

devadAru shaTI rAsnA karkaTAkhyA durAlabhA| pippalI nAgaraM mustaM pathyAdhAtrIsitopalAH||118||

madhutailayutAvetau lehau vAtAnuge kaphe| pippalI pippalImUlaM citrako hastipippalI||119||

pathyA tAmalakI dhAtrI bhadramustA ca pippalI| devadArvabhayA mustaM pippalI vishvabheShajam||120||

vishAlA pippalI mustaM trivRutA ceti lehayet| caturo madhunA lehAn kaphakAsaharAn bhiShak||121||

sauvarcalAbhayAdhAtrIpippalIkShAranAgaram| cUrNitaM sarpiShA vAtakaphakAsaharaM pibet||122||

Decoction prepared by boiling drugs such as *katphala, kuttrana, bharangi, musta, dhanyaka, vacha, abhaya, shunthi, parpata, shrungi* and *surahva* is to be used in *kasa* associated with vata and kapha along with *madhu* and *hingu*. This is also beneficial in *kantharoga, mukha roga, shoola, shwasa, hikka* and *jwara*.

Patha, shunthi, shati, murva, gavakshi, musta and *pippali* paste taken along with hot water by adding *hingu* and *saindhava* cures *kasa*. Similarly administration of *nagara, ativisha, musta, karkatashringi, haritaki* and *shati* is also beneficial.

One *aksha* of the paste of *pippali*, fried with oil should be added with *sitopala*. Intake of this recipe along with *kulattha yusha* cures kaphaja kasa. The *swarasa* extracted out of *kasamarda*, stool of horse, *bhringaraja, vartaka* and black variety of *surasa* along with honey cures kaphaja kasa.

Powder prepared out of *devadaru, shati, rasna, karkatashringi, duralabha* taken along with *madhu* and *taila* is effective in vatanuga kaphaja kasa.

Pippali, nagara, musta, haritaki, amalaki and *sitopala* is to be taken along with *madhu* and *taila* is effective in vatanuga kaphaja kasa.

Pippali, pippalimula, chitraka and *gaja pippali* should be made into *leha* form by adding *madhu*. Intake of this cures kaphaja kasa.

Similarly *pathya, tamalaki, dhatri, bhadra-musta* and *pippali* combination taken along with *madhu* cures *kaphajakasa*. *Vishala, pippali, musta, trivrit* should be taken along with honey in kaphaja kasa.

Intake of the powder prepared out of *souvarchala, abhaya, dhatri, pipplai, kshara* and *nagara* taken along with *ghrita* cures *kasa* caused by vata and kapha. [112-122]

Dashamuladi ghritam

पुष्कराह्वशटीबिल्वसुरसव्योषहिङ्गुभिः ||१२३||

पेयानुपानं तत् पेयं कासे वातकफात्मके | श्वासरोगेषु सर्वेषु कफवातात्मकेषु च ||१२४||

इति दशमूलादिघृतम् |

daśamūlāḍhakē prasthaṁ ghṛtasyākṣasamaiḥ pacēt|
puṣkarāhvaśaṭībilvasurasavyōṣahiṅgubhiḥ||123||

pēyānupānaṁ tat pēyaṁ kāsē vātakaphātmakē| śvāsarōgēṣu sarvēṣu
kaphavātātmakēṣu ca||124||

iti daśamūlādighṛtam|

dashamUlADhake prasthaM ghRutasyAkShasamaiH pacet|
puShkarAhvashaTIbilvasurasavyoShahi~ggubhiH||123||

peyAnupAnaM tat peyaM kAse vAtakaphAtmake| shvAsarogeShu sarveShu
kaphavAtAtmakeShu ca||124||

iti dashamUlAdighRutam|

One *prastha* of *dashamoola* should be cooked by adding one *adhaka* of the decoction of *dashamoola* and the paste of one *aksha* each of *pushkar-moola, shati, bilva, surasa, shunthi, pippali, maricha* and *hingu*. Administration of this ghee followed by *peya* as *anupana* cure vata kaphaja kasa, shwasa roga.

Thus ends the description of *dashamooladi ghrita*. [123-124]

Kantakari ghritam

समूलफलपत्रायाः कण्टकार्या रसाढके | घृतप्रस्थं बलाव्योषविडङ्गशटिचित्रकैः ||१२५||

सौवर्चलयवक्षारपिप्पलीमूलपौष्करैः | वृश्चीरबृहतीपथ्यायवानीदाडिमर्धिभिः ||१२६||

द्राक्षापुनर्नवाचव्यदुरालम्भाम्लवेतसैः | शृङ्गीतामलकीभार्गीरास्नागोक्षुरकैः पचेत् ||१२७||

कल्कैस्तत् सर्वकासेषु हिक्काश्वासेषु शस्यते | कण्टकारीघृतं ह्येतत् कफव्याधिनिसूदनम् ||१२८||

इति कण्टकारीघृतम् |

samūlaphalapatrāyāḥ kaṇṭakāryā rasāḍhakē| ghṛtaprastharṁ
balāvyōṣaviḍaṅgaśaṭicitrakaiḥ||125||

sauvarcalayavakṣārapippalīmūlapauṣkaraiḥ|
vṛścīrabṛhatīpathyāyavānīdāḍimardhibhiḥ||126||

drākṣāpunarnavācavyadurālambhāmlavētasaiḥ| śṛṅgītāmalakībhārgīrāsnāgōkṣurakaiḥ
pacēt||127||

kalkaistat sarvakāsēṣu hikkāśvāsēṣu śasyatē| kaṇṭakārīghṛtaṁ hyētat
kaphavyādhinisūdanam||128||

iti kaṇṭakārīghṛtam|

samUlaphalapatrAyAH kaNTakAryA rasADhake| ghRutaprasthaM balAvyoShaviDa~ggashaTicitrakaiH||125||

sauvarcalayavakShArapippalImUlapauShkaraiH| vRushcIrabRuhatIpathyAyavAnIdADimardhibhiH||126||

drAkShApunarnavAcavyadurAlambhAmlavetasaiH| shRu~ggITAmalakIbhArgIrAsnAgokShurakaiH pacet||127||

kalkaistat sarvakAseShu hikkAshvAseShu shasyate| kaNTakArIghRutaM hyetat kaphavyAdhinisUdanam||128||

iti kaNTakArIghRutam|

One *adhaka* of *kantakari kashaya* should be prepared using its root, fruit and leaves. This is to be processed with one *prastha* of *ghrita* by adding the paste of *bala, shunthi, pippali, maricha, vidanga, shati, chitraka, sauvarchala, yavakshara, pippalimula, pushkarmoola, vrischira, brihati, pathya, yavani, dadima, riddhi, draksha, punaranava, chavya, duralabha, amlavetasa, shringi, tamalaki, bharangi, rasna* and *gokshuara*. This is beneficial in all types of *kasa, hikka* and *shwasa*. This is known as *kantakari ghrita* and it cures all types of kaphaja diseases.

Thus ends the description of *kantakari-ghrita*.

Kulatthadi ghritam

कुलत्थरसयुक्तं वा पञ्चकोलशृतं घृतम् | पाययेत् कफजे कासे हिक्काश्वासे च शस्यते ||१२९||

इति कुलत्थादिघृतम् |

kulattharasayuktaṁ vā pañcakōlaśr̥taṁ ghr̥tam| pāyayēt kaphajē kāsē hikkāśvāsē ca śasyatē||129||

iti kulatthādighr̥tam|

kulattharasayuktaM vA pa~jcakolashRutaM ghRutam| pAyayet kaphaje kAse hikkAshvAse ca shasyate||129||

iti kulatthAdighRutam|

Ghrita cooked with the decoction of *kulattha* or with that of *panchakola* is useful in kaphaja kasa, hikka and *shwasa*.

Thus ends the description of *kulatthadi- ghrita*. [125-129]

Dhuma (medicated smmoke) formulations

धूमांस्तानेव दद्याच्च ये प्रोक्ता वातकासिनाम् | कोशातकीफलान्मध्यं पिबेद्वा समनःशिलम् ||१३०||

dhūmāṁstānēva dadyācca yē prōktā vātakāsinām| kōśātakīphalānmadhyaṁ pibēdvā samanaḥśilam||130||

dhUmAMstAneva dadyAcca ye proktA vAtakAsinAm| koshAtakIphalAnmadhyaM pibedvA samanaHshilam||130||

Dhuma yogas which have been mentioned at the context of vataja kasa can also be administered in pittaja kasa. Specifically *manshilla* kept inside the *koshataki phala majja* is useful in the form of *dhupana* in kaphaja-kasa. [130]

Principles of treatment in various states of dosha

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 kaphakāsē tu syāccēt pittānubandhajaḥ| pittakāsakriyāṁ tatra yathāvasthaṁ prayōjayēt||131||

vātē kaphānubandhē tu kuryāt kaphaharīṁ kriyām| pittānubandhayōrvātakaphayōḥ pittanāśinīm||132||

ārdrē virūkṣaṇaṁ, śuṣkē snigdhaṁ, vātakaphātmakē| kāsē'nnapānaṁ kaphajē sapittē tiktasaṁyutam||133||

iti kaphajakāsacikitsā|

tamakaH kaphakAse tu syAccet pittAnubandhajaH| pittakAsakriyAM tatra yathAvasthaM prayojayet||131||

vAte kaphAnubandhe tu kuryAt kaphaharIM kriyAm| pittAnubandhayorvAtakaphayoH pittanAshinIm||132||

Ardre virUkShaNaM, shuShke snigdhaM, vAtakaphAtmake| kAse~annapAnaM kaphaje sapitte tiktasaMyutam||133||

iti kaphajakAsacikitsA|

If kaphaja kasa is associated with *tamaka*(a type of *shwasa*) then at this stage of *kasa*, therapies prescribed for pittaja kasa should be administered.

If there is association kapha in vataja kasa the kaphahara measures should be administered.

If pitta is associated with vataja and kaphaja kasa then pittahara measures should be followed.

If vataja and kaphaja kasa are associated with expectoration of phlegm, then *rukshana* therapy should be followed, whereas if not associated with phlegm then *snigdha* therapy should be administered.

If kaphaja kasa is associated with pitta, then the patient should be given food and drinks mixed with *tikta dravyas*.

Thus ends the description of kaphaja kasa.[131-134]

Management of kshataja kasa (due to injury)

कासमात्ययिकं मत्वा क्षतजं त्वरया जयेत् | मधुरैर्जीवनीयैश्च बलमांसविवर्धनैः ||१३४||

पिप्पली मधुकं पिष्टं कार्षिकं ससितोपलम् | प्रास्थिकं गव्यमाजं च क्षीरमिक्षुरसस्तथा ||१३५||

यवगोधूममृद्वीकाचूर्णमामलकाद्रसः | तैलं च प्रसृतांशानि तत् सर्वं मृदुनाऽग्निना ||१३६||

पचेल्लेहं घृतक्षौद्रयुक्तः स क्षतकासहा | श्वासहृद्रोगकाश्र्येषु हितो वृद्धेऽल्परेतसि ||१३७||

kāsamātyayikaṁ matvā kṣatajaṁ tvarayā jayēt| madhurairjīvanīyaiśca balamāṁsavivardhanaiḥ||134||

pippalī madhukaṁ piṣṭaṁ kārṣikaṁ sasitōpalam| prāsthikaṁ gavyamājaṁ ca kṣīramikṣurasastathā||135||

yavagōdhūmamṛdvīkācūrṇamāmalakādrasaḥ| tailaṁ ca prasṛtāṁśāni tat sarvaṁ mṛdunā'gninā||136||

pacēllēhaṁ ghṛtakṣaudrayuktaḥ sa kṣatakāsahā| śvāsahṛdrōgakāśyēṣu hitō vṛddhē'lparētasi||137||

kAsamAtyayikaM matvA kShatajaM tvarayA jayet| madhurairjIvanIyaishca balamAMsavivardhanaiH||134||

pippalI madhukaM piShTaM kArShikaM sasitopalam| prAsthikaM gavyamAjaM ca kShIramikShurasastathA||135||

yavagodhUmamRudvIkAcUrNamAmalakAdrasaH| tailaM ca prasRutAMshAni tat sarvaM mRudunA~agninA||136||

pacellehaM ghRutakShaudrayuktaH sa kShatakAsahA| shvAsahRudrogakArshyeShu hito vRuddhe~alparetasi||137||

Kshatajakasa is a serious ailment. Keeping this in view the treatment of the patient should be initiated instantaneously with *madhura* and *jivaniya dravyas*, which are promoters of *bala* and *mamsa*.

The paste of one *karsha* of each of *pippali, madhuka,* one *karsha* of *sitopala*, one *prastha* of each of cows milk, goats milk and *ikshurasa*, one *prastha* of the powder of *yava, godhuma, draksha* and one *prastha* of each of the juice of *amalaka* and *tilataila* should be cooked over mridu agni. Intake of this *leha* along with *ghrita* and *madhu* cures *kshataja kasa, shwasa, hridroga* and *kshata*. It is also useful for old persons and those who have less semen.[134-137]

क्षतकासाभिभूतानां वृत्तिः स्यात् पित्तकासिकी | क्षीरसर्पिर्मधुप्राया संसर्गे तु विशेषणम् ||१३८||

वातपित्तार्दितेऽभ्यङ्गो गात्रभेदे घृतैर्हितः | तैलैर्मारुतरोगघ्नैः पीड्यमाने च वायुना ||१३९||

हृत्पार्श्वार्तिषु पानं स्याज्जीवनीयस्य सर्पिषः | सदाहं कासिनो रक्तं ष्ठीवतः सबलेऽनले ||१४०||

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||

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||

मनःशिलापलाशाजगन्धात्वक्क्षीरिनागरैः | भावयित्वा पिबेत् क्षौममनु चेक्षुगुडोदकम् ||१४६||

पिष्ट्वा मनःशिलां तुल्यामार्द्रया वटशुङ्गया | ससर्पिष्कं पिबेद्धूमं तित्तिरिप्रतिभोजनम् ||१४७||

भावितं जीवनीयैर्वा कुलिङ्गाण्डरसायुतैः | क्षौमं धूमं पिबेत् क्षीरं शृतं चायोगुडैरनु ||१४८||

इति क्षतजकासचिकित्सा |

kṣatakāsābhibhūtānāṁ vṛttiḥ syāt pittakāsikī| kṣīrasarpirmadhuprāyā saṁsargē tu viśēṣaṇam||138||

vātapittārditē'bhyaṅgō gātrabhēdē ghṛtairhitaḥ| tailairmārutarōgaghnaiḥ pīḍyamānē ca vāyunā||139||

hṛtpārśvārtiṣu pānaṁ syājjīvanīyasya sarpiṣaḥ| sadāhaṁ kāsinō raktaṁ ṣṭhīvataḥ sabalē'nalē||140||

māṁsōcitēbhyaḥ kṣāmēbhyō lāvādīnāṁ rasā hitāḥ| tṛṣṇārtānāṁ payaśchāgaṁ śaramūlādibhiḥ śṛtam||141||

raktē srōtōbhya āsyādvā'pyāgatē kṣīrajaṁ ghṛtam| nasyaṁ pānaṁ yavāgūrvā śrāntē kṣāmē hatānalē||142||

stambhāyāmēṣu mahatīṁ mātrāṁ vā sarpiṣaḥ pibēt| kuryādvā vātarōgaghnaṁ pittaraktāvirōdhi yat||143||

nivṛttē kṣatadōṣē tu kaphē vṛddha uraḥ [1] kṣatē| dālyatē kāsinō yasya sa dhūmānnā pibēdimān||144||

dvē mēdē madhukaṁ dvē ca balē taiḥ kṣaumalaktakaiḥ| vartitairdhūmamāpīya jīvanīyaghṛtaṁ pibēt||145||

manaḥśilāpalāśājagandhātvakkṣīrināgaraiḥ| bhāvayitvā pibēt kṣaumamanu cēkṣuguḍōdakam||146||

piṣṭvā manaḥśilāṁ tulyāmārdrayā vaṭaśuṅgayā| sasarpiṣkaṁ pibēddhūmaṁ tittiripratibhōjanam||147||

bhāvitaṁ jīvanīyairvā kuliṅgāṇḍarasāyutaiḥ| kṣaumaṁ dhūmaṁ pibēt kṣīraṁ śr̥taṁ cāyōguḍairanu||148||

iti kṣatajakāsacikitsā| kShatakAsAbhibhUtAnAM vRuttiH syAt pittakAsikI| kShIrasarpirmadhuprAyA saMsarge tu visheShaNam||138||

vAtapittArdite$_{abhya}$ggo gAtrabhede ghRutairhitaH| tailairmArutarogaghnaiH pIDyamAne ca vAyunA||139||

hRutpArshvArtiShu pAnaM syAjjIvanIyasya sarpiShaH| sadAhaM kAsino raktaM ShThIvataH sabale~anale||140||

mAMsocitebhyaH kShAmebhyo lAvAdInAM rasA hitAH| tRuShNArtAnAM payashchAgaM sharamUlAdibhiH shRutam||141||

rakte srotobhya AsyAdvA~apyAgate kShIrajaM ghRutam| nasyaM pAnaM yavAgUrvA shrAnte kShAme hatAnale||142||

stambhAyAmeShu mahatIM mAtrAM vA sarpiShaH pibet| kuryAdvA vAtarogaghnaM pittaraktAvirodhi yat||143||

nivRutte kShatadoShe tu kaphe vRuddha uraH [1] kShate| dAlyate kAsino yasya sa dhUmAnnA pibedimAn||144||

dve mede madhukaM dve ca bale taiH kShaumalaktakaiH| vartitairdhUmamApIya jIvanIyaghRutaM pibet||145||

manaHshilApalAshAjagandhAtvakkShIrinAgaraiH| bhAvayitvA pibet kShaumamanu cekShuguDodakam||146||

piShTvA manaHshilAM tulyAmArdrayA vaTashu~ggayA| sasarpiShkaM pibeddhUmaM tittiripratibhojanam||147||

bhAvitaM jIvanIyairvA kuli~ggANDarasAyutaiH| kShaumaM dhUmaM pibet kShIraM shRutaM cAyoguDairanu||148||

iti kShatajakAsacikitsA|

The medicaments prescribed for the pittaja kasa are also useful for *kshatajakasa*. Generally milk, ghee and honey should be given to such patients. If two dosha are involved in the pathogenesis of this ailment then special therapies are required.

If this ailment is associated with vata and pitta and the person has pain all over the body then *abhyanga* should be given with ghee. If there is excessive vata aggravation, causing pain, then *abhyanga* should be given with *taila* prepared out of vatahara dravya.

The person suffering from *kasa* along with pain in *hridaya* and *parshwa* associated with burning sensation, hemoptysis and aggravation of vata should take jivaniya siddha ghrita.

If the person weak and habituated to take mamsa then the *mamsarasa* prepared out of lava is beneficial for him.

If he is suffering from *trishna* then he can take goats milk processed with *trinapanchamoola*.

If there is bleeding then he should take the ghee extracted out of this milk. Or this ghee can be administered in the form of nasya or as a drink.

If the patient of *kshata* is fatigued and weak, and if he has low power of digestion, then he should be given *yavagu* to eat.

If there is *stambha* and *ayama* then the patient should be given ghee in large quantity.

Thus all therapies which alleviate the vata, simultaneously which do not aggravate pitta and rakta should be followed in such persons.

After *khsataja kasa* treatment, after complete relief, still person is complaining of pain at the place of injury due to aggravation of kapha, should be given *dhumapana chikitsa* with following combination.

Meda, mahameda, madhuka, bala and *mahabala* should be made into paste and smeared over silk-cloth and *varti* is to be prepared. After the *pana* of this *dhumavarti* should be prepared by smearing a piece of silk cloth with the paste of *manahshila*, *palasha, ajagandha, tavksheeri,* and *nagara*. After *dhumapana* the person should drink *ikshurasa* and water mixed with jaggery.

Manhashila should be made into a paste by tritrating it with the vatashrunga. To this ghee should be added. After *dhuma* the person should be given *tittiri pakshi mamsa rasa*.

The silk cloth should be soaked with *jivaniya gana dravyas* or with egg yolk of *kulinga*. With this *varti* should be prepared and after *dhumapana*, the person should take the milk soaked with hot iron balls. This is beneficial in *kshataja kasa*.[138-148]

Management of kshayaja kasa (due to depletion)

सम्पूर्णरूपं क्षयजं दुर्बलस्य विवर्जयेत् | नवोत्थितं बलवतः प्रत्याख्यायाचरेत् क्रियाम् ||१४९||

तस्मै बृंहणमेवादौ कुर्यादग्नेश्च दीपनम् | बहुदोषाय सस्नेहं मृदु दद्याद्विरेचनम् ||१५०||

शम्पाकेन त्रिवृतया मृद्वीकारसयुक्तया | तिल्वकस्य कषायेण विदारीस्वरसेन च ||१५१||

सर्पिः सिद्धं पिबेद्युक्त्या क्षीणदेहो विशोधनम् | (हितं तद्देहबलयोरस्य संरक्षणं मतम्) ||१५२||

पित्ते कफे च सङ्क्षीणे परिक्षीणेषु धातुषु | घृतं कर्कटकीक्षीरद्विबलासाधितं पिबेत् ||१५३||

विदारीभिः कदम्बैर्वा तालसस्यैस्तथा शृतम् | घृतं पयश्च मूत्रस्य वैवर्ण्ये कृच्छ्रनिर्गमे ||१५४||

शूने सवेदने मेढ्रे पायौ सश्रोणिवङ्क्षणे | घृतमण्डेन मधुनाऽनुवास्यो मिश्रकेण वा ||१५५||

जाङ्गलैः प्रतिभुक्तस्य वर्तकाद्या बिलेशयाः | क्रमशः प्रसहाश्चैव प्रयोज्याः पिशिताशिनः ||१५६||

औष्ण्यात् प्रमाथिभावाच्च स्रोतोभ्यश्च्यावयन्ति ते | कफं, शुद्धैश्च तैः पुष्टिं कुर्यात्सम्यग्वहन्नसः ||१५७||

sampūrṇarūpaṁ kṣayajaṁ durbalasya vivarjayēt| navōtthitaṁ balavataḥ pratyākhyāyācarēt kriyām||149||

tasmai bṛṁhaṇamēvādau kuryādagnēśca dīpanam| bahudōṣāya sasnēhaṁ mṛdu dadyādvirēcanam||150||

śampākēna trivṛtayā mṛdvīkārasayuktayā| tilvakasya kaṣāyēṇa vidārīsvarasēna ca||151||

sarpiḥ siddhaṁ pibēdyuktyā kṣīṇadēhō viśōdhanam| (hitaṁ taddēhabalayōrasya saṁrakṣaṇaṁ matam [1])||152||

pittē kaphē ca saṅkṣīṇē parikṣīṇēṣu dhātuṣu| ghṛtaṁ karkaṭakīkṣīradvibalāsādhitaṁ pibēt||153||

vidārībhiḥ kadambairvā tālasasyaistathā śṛtam| ghṛtaṁ payaśca mūtrasya vaivarṇyē kṛcchranirgamē||154||

śūnē savēdanē mēḍhrē pāyau saśrōṇivaṅkṣaṇē| ghṛtamaṇḍēna madhunā'nuvāsyō [2] miśrakēṇa vā||155||

jāṅgalaiḥ pratibhuktasya vartakādyā bilēśayāḥ| kramaśaḥ prasahāścaiva prayōjyāḥ piśitāśinaḥ||156||

auṣṇyāt pramāthibhāvācca srōtōbhyaścyāvayanti tē| kapham, śuddhaiśca taiḥ puṣṭiṁ kuryātsamyagvahanrasaḥ||1 57||

sampUrNarUpaM kShayajaM durbalasya vivarjayet| navotthitaM balavataH pratyAkhyAyAcaret kriyAm||149||

tasmai bRuMhaNamevAdau kuryAdagneshca dIpanam| bahudoShAya sasnehaM mRudu dadyAdvirecanam||150||

shampAkena trivRutayA mRudvIkArasayuktayA| tilvakasya kaShAyeNa vidArIsvarasena ca||151||

sarpiH siddhaM pibedyuktyA kShINadeho vishodhanam| (hitaM taddehabalayorasya saMrakShaNaM matam [1])||152||

pitte kaphe ca sa~gkShINe parikShINeShu dhAtuShu| ghRutaM karkaTakIkShIradvibalAsAdhitaM pibet||153||

vidArIbhiH kadambairvA tAlasasyaistathA shRutam| ghRutaM payashca mUtrasya vaivarNye kRucchranirgame||154||

shUne savedane meDhre pAyau sashroNiva~gkShaNe| ghRutamaNDena madhunA~anuvAsyo [2] mishrakeNa vA||155||

jA~ggalaiH pratibhuktasya vartakAdyA bileshayAH| kramashaH prasahAshcaiva prayojyAH pishitAshinaH||156||

auShNyAt pramAthibhAvAcca srotobhyashcyAvayanti te| kaphaM, shuddhaishca taiH puShTiM kuryAtsamyagvahanrasaH||157||

If *kshayaja kasa* is manifested with all the signs and symptoms, and if the patient is weak, then he should not be treated. However if the disease has recently occurred and if the patient is strong enough, then he may be treated even though the disease is incurable. In the beginning the person should be given brihmana therapy along with agni deepana. If dosha aggravation is more, then he can be given mild purgation therapy along with *snigdha dravyas*.

Ghee cooked with the decoction of *shamapaka*(fruit pulp of *aragwadha*), *trivrit, mridvika rasa, tilvaka kashaya* and *vidari swarasa* should be given in appropriate dosage for the *shodhana* of *ksheena* person. It protects the body as well as gives strength for the *uras*.

When pitta and kapha are reduced in quantity, along emaciation of dhatu, then the person should take the *ghrita* prepared out of *karkatashringi*, milk, *bala* and *atibala*.

If there is association of *mutra vaivarnyata* or *krichchchrata*, then he should be given the milk boiled with *vidari, kadamba* or with tender fruits of *tala*.

If there is swelling and pain in the *medhra, payu, shroni* and *vankshana*, then the person should be given the *anuvasana* prepared out of *ghritamanda, madhu* or with *mishraka sneha*.

After *anuvasana* the person should be fed with *mamsa rasa* prepared out of *jangala, prasaha, bileshaya,* and *vartakas*. Because of their *ushnata, pramathi bhava* these move properly in all *srotas* and cause dryness of kapha and simultaneously they nourish the *srotas*.[149-157]

Dvi-panchamuladi ghritam

द्विपञ्चमूलीत्रिफलाचविकाभार्गिचित्रकैः | कुलत्थपिप्पलीमूलपाठाकोलयवैर्जले ||१५८||

शृतैर्नागरदुःस्पर्शापिप्पलीशटिपौष्करैः | कल्कैः कर्कटशृङ्ग्या च समैः सर्पिर्विपाचयेत् ||१५९||

सिद्धैऽस्मिंश्चूर्णितौ क्षारौ द्वौ पञ्च लवणानि च | दत्त्वा युक्त्या पिबेन्मात्रां क्षयकासनिपीडितः ||१६०||

इति द्विपञ्चमूलादिघृतम् |

dvipañcamūlītriphalācavikābhārgicitrakaiḥ| kulatthapippalīmūlapāṭhākōlayavairjalē||158||

śr̥tairnāgaraduḥsparśāpippalīśaṭipauṣkaraiḥ| kalkaiḥ karkaṭaśr̥ṅgyā ca samaiḥ sarpirvipācayēt||159||

siddhē'smiṁścūrṇitau kṣārau dvau pañca lavaṇāni ca| dattvā yuktyā pibēnmātrāṁ kṣayakāsanipīḍitaḥ||160||

iti dvipañcamūlādighṛtam|

dvipa~jcamUlItriphalAcavikAbhArgicitrakaiH|
kulatthapippalImUlapAThAkolayavairjale||158||

shRutairnAgaraduHsparshApippalIshaTipauShkaraiH| kalkaiH karkaTashRu~ggyA ca samaiH sarpirvipAcayet||159||

siddhe~asmiMshcUrNitau kShArau dvau pa~jca lavaNAni ca| dattvA yuktyA pibenmAtrAM kShayakAsanipIDitaH||160||

iti dvipa~jcamUlAdighRutam|

Decoction should be prepared out of *bilva, shyonaka, gambhari, patala, ganikarika, shalaparni, prashanaparni, brihati, kantakari, gokshuara, haritaki, bibhitaka, amalaki, chavika, bharangi, chitraka, kulattha, pippali moola, patha, kola* and *yava*. To this decoction ghee and the paste prepared out of *nagara, dusparsha, pippali, shati, karkatashringi* and *pushkara* should be added and *ghritapachana* should be done. After proper *paka* powder prepared out of *yavakshara, sarjakshara, saindhava-lavana, samudra-lavana, sauvarchala-lavana, vida-lavana* and *audbhida-lavana* is to be added. Intake of this cures *kshayajakasa*.

Thus ends the description of *dwi-pancha-mooladi-ghrita*.[158-160]

Guduchyadi ghritam

गुडूचीं पिप्पलीं मूर्वां हरिद्रां श्रेयसीं वचाम् | निदिग्धिकां कासमर्दं पाठां चित्रकनागरम् ||१६१||

जले चतुर्गुणे पक्त्वा पादशेषेण तत्समम् | सिद्धं सर्पिः पिबेद्गुल्मश्वासार्तिक्षयकासनुत् ||१६२||

इति गुडूच्यादिघृतम् |

guḍūcīṁ pippalīṁ mūrvāṁ haridrāṁ śrēyasīṁ vacām| nidigdhikāṁ kāsamardaṁ pāṭhāṁ citrakanāgaram||161||

jalē caturguṇē paktvā pādaśēṣēṇa tatsamam| siddhaṁ sarpiḥ pibēdgulmaśvāsārtikṣayakāsanut||162||

iti guḍūcyādighṛtam|

guDUclM pippalIM mUrvAM haridrAM shreyasIM vacAm| nidigdhikAM kAsamardaM pAThAM citrakanAgaram||161||

jale caturguNe paktvA pAdasheSheNa tatsamam| siddhaM sarpiH pibedgulmashvAsArtikShayakAsanut||162||

iti guDUcyAdighRutam|

Guduchi, pippali, murva, haridra, shreyasi, vacha, nidigdhika, kasmarda, patha, chitraka and *nagara* are to be boiled with four times of water, till the quantity of water reduces to

one-fourth. To this decoction equal quantity of *ghrita* should be added and cooked. Intake of this cures *gulma, shwasa* and *kshayajakasa*.

Thus ends the description of *guduchyaadi-ghrita*.[161-162]

कासमर्दाभयामुस्तपाठाकट्फलनागरैः | पिप्पलीकटुकाद्राक्षाकाश्मर्यसुरसैस्तथा ||१६३||

अक्षमात्रैर्घृतप्रस्थं क्षीरद्राक्षारसाढके | पचेच्छोषज्वरप्लीहसर्वकासहरं शिवम् ||१६४||

धात्रीफलैः क्षीरसिद्धैः सर्पिर्वाऽप्यवचूर्णितम् | द्विगुणे दाडिमरसे विपक्वं व्योषसंयुतम् ||१६५||

पिबेदुपरि भक्तस्य यवक्षारघृतं नरः | पिप्पलीगुडसिद्धं वा च्छागक्षीरयुतं घृतम् ||१६६||

एतान्यग्निविवृद्ध्यर्थं सर्पींषि क्षयकासिनाम् | स्युर्दोषबद्धकोष्ठोरःस्रोतसां च विशुद्धये ||१६७||

kāsamardābhayāmustapāṭhākaṭphalanāgaraiḥ|
pippalīkaṭukādrākṣākāśmaryasurasaistathā||163||

akṣamātrairghṛtaprasthaṁ kṣīradrākṣārasāḍhakē|
pacēcchōṣajvaraplīhasarvakāsaharaṁ śivam||164||

dhātrīphalaiḥ kṣīrasiddhaiḥ sarpirvā'pyavacūrṇitam| dviguṇē dāḍimarasē vipakvaṁ vyōṣasaṁyutam||165||

pibēdupari bhaktasya yavakṣāraghṛtaṁ naraḥ| pippalīguḍasiddhaṁ vā cchāgakṣīrayutaṁ ghṛtam||166||

ētānyagnivivṛddhyarthaṁ sarpīṁṣi kṣayakāsinām| syurdōṣabaddhakōṣṭhōraḥsrōtasāṁ ca viśuddhayē||167||

kAsamardAbhayAmustapAThAkaTphalanAgaraiH|
pippalIkaTukAdrAkShAkAshmaryasurasaistathA||163||

akShamAtrairghRutaprasthaM kShIradrAkShArasADhake|
pacecchoShajvaraplIhasarvakAsaharaM shivam||164||

dhAtrIphalaiH kShIrasiddhaiH sarpirvA~apyavacUrNitam| dviguNe dADimarase vipakvaM vyoShasaMyutam||165||

pibedupari bhaktasya yavakShAraghRutaM naraH| pippalIguDasiddhaM vA cchAgakShIrayutaM ghRutam||166||

etAnyagnivivRuddhyarthaM sarpIMShi kShayakAsinAm|
syurdoShabaddhakoShThoraHsrotasAM ca vishuddhaye||167||

One *prastha* of *ghrita* should be cooked by adding the paste of one *aksha* of each of *kasamarda, abhaya, musta, patha, katphala, nagara, pippali, katuka, draksha, kashmarya* and *surasa*; one *adhaka* of milk and one *adhaka* of grape juice. Thus prepared *ghrita* is considered as auspicious, and cures *shosha, jwara, pleeha* and *kasa*.

Dhatri phala or *dhatriphala* powder should be cooked with *ksheera* and *ghrita* for *ghritapaka, yava-kshara-ghrita* prepared by adding double the quantity of *dadima-rasa* and the powder of *vyosha*, and which should be taken at the end of a meal; *ghrita* cooked with the paste of *pippali, gud* and *chaga dugdha*;

All the above mentioned *ghrita* will promote agni of the patient suffering from *kshayajakasa*. These also cleanse the adhered *doshas* from the *srotas* of *koshtha* and *uras*.[163-167]

Haritaki leha

हरीतकीर्यवक्वाथद्व्याढके विंशतिं पचेत् | स्विन्ना मृदित्वा तास्तस्मिन् पुराणं गुडषट्पलम् ||१६८||

दद्यान्मनःशिलाकर्षं कर्षार्धं च रसाञ्जनात् | कुडवार्धं च पिप्पल्याः स लेहः श्वासकासनुत् ||१६९||

इति हरीतकीलेहः |

harītakīryavakvāthadvyāḍhakē viṁśatiṁ pacēt| svinnā mṛditvā tāstasmin purāṇaṁ guḍaṣaṭpalam||168||

dadyānmanaḥśilākarṣaṁ karṣārdhaṁ ca rasāñjanāt| kuḍavārdhaṁ ca pippalyāḥ sa lēhaḥ śvāsakāsanut||169||

iti harītakīlēhaḥ|

harItakIryavakvAthadvyADhake viMshatiM pacet| svinnA mRuditvA tAstasmin purANaM guDaShaTpalam||168||

dadyAnmanaHshilAkarShaM karShArdhaM ca rasA~jjanAt| kuDavArdhaM ca pippalyAH sa lehaH shvAsakAsanut||169||

iti harItakIlehaH|

Twenty fruits of *haritaki* should be boiled with one *adhaka* of *yava kashaya*. These boiled and soft fruits of *haritaki* are to be smashed. To this paste, six *palas* of *purana gud*, one *karsha* of *rasanjana*, half *kudava* of *pippali* should be added and cooked. This particular *leha* cures *shwasa* and *kasa*.

Thus ends the description of *haritaki-leha*. [168-169]

Padmakadi leha

श्वाविधः सूचयो दग्धाः सघृतक्षौद्रशर्कराः | श्वासकासहरा बर्हिपादौ वा क्षौद्रसर्पिषा ||१७०||

एरण्डपत्रक्षारं वा व्योषतैलगुडान्वितम् | लिह्यादेतेन विधिना सुरसैरण्डपत्रजम् ||१७१||

द्राक्षापद्मकवार्ताकपिप्पलीः क्षौद्रसर्पिषा | लिह्यात्त्र्यूषणचूर्णं वा पुराणगुडसर्पिषा ||१७२||

चित्रकं त्रिफलाजाजी कर्कटाख्या कटुत्रिकम् | द्राक्षां च क्षौद्रसर्पिर्भ्यां लिह्यादद्याद्गुडेन वा ||१७३||

पद्मकं त्रिफलां व्योषं विडङ्गं सुरदारु च | बलां रास्नां च तुल्यानि सूक्ष्मचूर्णानि कारयेत् ||१७४||

सर्वैरेभिः समं चूर्णैः पृथक् क्षौद्रं घृतं सिताम् | विमथ्य लेहयेल्लेहं सर्वकासहरं शिवम् ||१७५||

जीवन्तीं मधुकं पाठां त्वक्क्षीरीं त्रिफलां शटीम् | मुस्तैले पद्मकं द्राक्षां द्वे बृहत्यौ वितुन्नकम् ||१७६||

सारिवां पौष्करं मूलं कर्कटाख्यां रसाञ्जनम् | पुनर्नवां लोहरजस्त्रायमाणां यवानिकाम् ||१७७||

भार्गीं तामलकीमृद्धिं विडङ्गं धन्वयासकम् | क्षारचित्रकचव्याम्लवेतसव्योषदारु च ||१७८||

चूर्णीकृत्य समांशानि लेहयेत् क्षौद्रसर्पिषा | चूर्णात्पाणितलं पञ्च कासानेतद् व्यपोहति ||१७९||

इति पद्मकादिलेहः |

śvāvidhaḥ sūcayō dagdhāḥ saghṛtakṣaudraśarkarāḥ| śvāsakāsaharā barhipādau vā kṣaudrasarpiṣā||170||

ēraṇḍapatrakṣāraṁ vā vyōṣatailaguḍānvitam| lihyādētēna vidhinā surasairaṇḍapatrajam||171||

drākṣāpadmakavārtākapippalīḥ kṣaudrasarpiṣā| lihyāttryūṣaṇacūrṇaṁ vā purāṇaguḍasarpiṣā||172||

citrakaṁ triphalājājī karkaṭākhyā kaṭutrikam| drākṣāṁ ca kṣaudrasarpirbhyāṁ lihyādadyādguḍēna vā||173||

padmakaṁ triphalāṁ vyōṣaṁ viḍaṅgaṁ suradāru ca| balāṁ rāsnāṁ ca tulyāni sūkṣmacūrṇāni kārayēt||174||

sarvairēbhiḥ samaṁ cūrṇaiḥ pṛthak kṣaudraṁ ghṛtaṁ sitām| vimathya lēhayēllēhaṁ sarvakāsaharaṁ śivam||175||

jīvantīṁ madhukaṁ pāṭhāṁ tvakkṣīrīṁ triphalāṁ śaṭīm| mustailē padmakaṁ drākṣāṁ dvē bṛhatyau vitunnakam||176||

sārivāṁ pauṣkaraṁ mūlaṁ karkaṭākhyāṁ rasāñjanam| punarnavāṁ lōharajastrāyamāṇāṁ yavānikām||177||

bhārgīṁ tāmalakīmṛddhiṁ viḍaṅgaṁ dhanvayāsakam| kṣāracitrakacavyāmlavētasavyōṣadāru ca||178||

cūrṇīkṛtya samāṁśāni lēhayēt kṣaudrasarpiṣā| cūrṇātpāṇitalaṁ pañca kāsānētad vyapōhati||179||

iti padmakādilēhaḥ|

shvAvidhaH sUcayo dagdhAH saghRutakShaudrasharkarAH| shvAsakAsaharA barhipAdau vA kShaudrasarpiShA||170||

eraNDapatrakShAraM vA vyoShatailaguDAnvitam| lihyAdetena vidhinA surasairaNDapatrajam||171||

drAkShApadmakavArtAkapippalIH kShaudrasarpiShA| lihyAttryUShaNacUrNaM vA purANaguDasarpiShA||172||

citrakaM triphalAjAjI karkaTAkhyA kaTutrikam| drAkShAM ca kShaudrasarpirbhyAM lihyAdadyAdguDena vA||173||

padmakaM triphalAM vyoShaM viDa~ggaM suradAru ca| balAM rAsnAM ca tulyAni sUkShmacUrNAni kArayet||174||

sarvairebhiH samaM cUrNaiH pRuthak kShaudraM ghRutaM sitAm| vimathya lehayellehaM sarvakAsaharaM shivam||175||

jIvantIM madhukaM pAThAM tvakkShIrIM triphalAM shaTIm| mustaile padmakaM drAkShAM dve bRuhatyau vitunnakam||176||

sArivAM pauShkaraM mUlaM karkaTAkhyAM rasA~jjanam| punarnavAM loharajastrAyamANAM yavAnikAm||177||

bhArgIM tAmalakImRuddhiM viDa~ggaM dhanvayAsakam| kShAracitrakacavyAmlavetasavyoShadAru ca||178||

cUrNIkRutya samAMshAni lehayet kShaudrasarpiShA| cUrNAtpANitalaM pa~jca kAsAnetad vyapohati||179||

iti padmakAdilehaH|

Quills of *svavit* should be burnt. Intake of these ashes along with ghee, honey and *ikshurasa* cure *kasa* and *shwasa*. Intake of the ash prepared by burning the peacock leg, along with *madhu* and *ghrita* cures *kasa* and *shwasa*.

The *kshara* should be prepared out of *eranda* leaves. Intake of this along with *shunthi, maricha, taila* and *gud* cures *kasa* and *shwasa*.

Similarly *kshara* prepared out of *eranda* leaves and *surasa* can be used in above said manner.

The powder of *draksha, padmaka, vartaka* and *pippali* should be added with *madhu* and *ghrita*. Intake of this cures *shwasa* and *kasa*.

Intake of *tryushana* powder along with *purana gud* and *srapi* is also effective in *kasa* and *shwasa*.

The powder of *chitraka, haritaki, bibhitaka, amalaka, ajaji, karkatashringi, shunthi, pippali, maricha* and *draksha* should be mixed with *madhu, ghrita* and *purana gud*. Intake of these two cures *kasa* and *shwasa*.

Padmaka, triphala, vyosha, vidanga, suradaru, bala and *rasna* taken in equal quantity should be made into fine powder. To this powder equal quantity of *madhu, ghrita* and sugar should be added and mixed well. This cures all types of *kasa*.

Jivanti, madhuka, patha, tavaksheeri, triphala, shati, musta, ela, padmaka, draksha, brihati, kantakari, vitunnaka, sariva, pushkara, karkatashringi, rasanjana, punaranava, loha, rajatha, trayamana, yavanika, bharangi, tamalaki, riddhi, vidanga, dhanvayaasa,

kshara, chitraka, chavya, amlavetasa, vyosha, and *devadaru* should be taken in equal quantity and a fine powder should be prepared. Intake of this powder in one *panitala matra* along with *madhu* and *ghrita* cures all five types of *kasa*.[170-179]

लिह्यान्मरिचचूर्णं वा सघृतक्षौद्रशर्करम् | बदरीपत्रकल्कं वा घृतभृष्टं ससैन्धवम् ||१८०||

स्वरभेदे च कासे च लेहमेतं प्रयोजयेत् | पत्रकल्कं घृतैर्भृष्टं तिल्वकस्य सशर्करम् ||१८१||

पेया चोत्कारिका च्छर्दितृट्कासामातिसारनुत् | गौरसर्षपगण्डीरविडङ्गव्योषचित्रकान् | साभयान् साधयेत्तोये यवागूं तेन चाम्भसा ||१८२||

ससर्पिर्लवणां कासे हिक्काश्वासे सपीनसे | पाण्ड्वामये क्षये शोथे कर्णशूले च दापयेत् ||१८३||

कण्टकारीरसे सिद्धो मुद्गयूषः सुसंस्कृतः | सगौरामलकः साम्लः सर्वकासभिषग्जितम् ||१८४||

वातघ्नौषधनिष्क्वाथं क्षीरं यूषान् रसानपि | वैष्किरप्रतुदान् बैलान् दापयेत् क्षयकासिने ||१८५||

क्षतकासे च ये धूमाः सानुपाना निदर्शिताः | क्षयकासेऽपि तानेव यथावस्थं प्रयोजयेत् ||१८६||

lihyānmaricacūrṇaṁ vā saghṛtakṣaudraśarkaram| badarīpatrakalkaṁ vā ghṛtabhṛṣṭaṁ sasaindhavam||180||

svarabhēdē ca [1] kāsē ca lēhamētaṁ prayōjayēt| patrakalkaṁ ghṛtairbhṛṣṭaṁ tilvakasya saśarkaram||181||

pēyā cōtkārikā ccharditṛṭkāsāmātisāranut| gaurasarṣapagaṇḍīraviḍaṅgavyōṣacitrakān| sābhayān sādhayēttōyē yavāgūṁ tēna cāmbhasā||182||

sasarpirlavaṇāṁ kāsē hikkāśvāsē sapīnasē| pāṇḍvāmayē kṣayē śōthē [2] karṇaśūlē ca dāpayēt||183||

kaṇṭakārīrasē siddhō mudgayūṣaḥ susaṁskṛtaḥ| sagaurāmalakaḥ sāmlaḥ sarvakāsabhiṣagjitam||184||

vātaghnauṣadhaniṣkvāthaṁ kṣīraṁ yūṣān rasānapi| vaiṣkirapratudān bailān dāpayēt kṣayakāsinē||185||

kṣatakāsē ca yē dhūmāḥ sānupānā nidarśitāḥ| kṣayakāsē'pi tānēva yathāvasthaṁ prayōjayēt||186||

lihyAnmaricacUrNaM vA saghRutakShaudrasharkaram| badarIpatrakalkaM vA ghRutabhRuShTaM sasaindhavam||180||

svarabhede ca [1] kAse ca lehametaM prayojayet| patrakalkaM ghRutairbhRuShTaM tilvakasya sasharkaram||181||

peyA cotkArikA ccharditRuTkAsAmAtisAranut| gaurasarShapagaNDIraviDa~ggavyoShacitrakAn| sAbhayAn sAdhayettoye yavAgUM tena cAmbhasA||182||

sasarpirlavaNAM kAse hikkAshvAse sapInase| pANDvAmaye kShaye shothe [2] karNashUle ca dApayet||183||

kaNTakArIrase siddho mudgayUShaH susaMskRutaH| sagaurAmalakaH sAmlaH sarvakAsabhiShagjitam||184||

vAtaghnauShadhaniShkvAthaM kShIraM yUShAn rasAnapi| vaiShkirapratudAn bailAn dApayet kShayakAsine||185||

kShatakAse ca ye dhUmAH sAnupAnA nidarshitAH| kShayakAse~api tAneva yathAvasthaM prayojayet||186||

The powder of *maricha* should be given with *ghrita, madhu* and *sharkara*. *Badara* leaves should be fried with ghee and this given with *saindhava lavana*. Both these formulations are beneficial in *kasa* and *swarabheda*.

The paste of the leaves of *tilvaka* should be sizzled with *ghrita* and made in to *utkarika* by adding sugar. Intake of this cures *chhardi, trishna, kasa,*and *amatisaara*.

White variety of *sarshapa, gandira, vidanga, vyosha, chitraka* and *abhaya* should be boiled with water and the decoction is to be prepared. With this decoction *yavagu* should be prepared. This *yavagu* administered along with *ghrita* and *lavana* is beneficial in *kasa, hikka, shwasa, pinasa, pandu, kshaya, shotha* and *karnashoola*.

Mudga yusha should be prepared by using *kantakari* decoction. Intake of this *yusha* along with *goura amalaka* and other *amla dravyas* cure all types of *kasa*.

Ksheera, yusha, mamsa rasa are preferred in *kshayajakasa* persons. For the preparation of *mamasarasa vishkira, pratuda* and *bileshaya mamsa* should be added. Always these food preparations should be prepared by vataghna drugs.

Dhumapana formulations mentioned in reference to *kshatajakasa* can also be administered to the patients suffering from *kshayajakasa*.[180-186]

Principles of management

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||

भोज्यं पानानि सर्पींषि लेहाश्च सह पानकैः | क्षीरं सर्पिर्गुडा धूमाः कासभैषज्यसङ्ग्रहः ||१९०||

dīpanaṁ bṛṁhaṇaṁ caiva srōtasāṁ ca viśōdhanam| vyatyāsātkṣayakāsibhyō balyaṁ sarvaṁ hitaṁ bhavēt||187||

sannipātabhavō'pyēṣa kṣayakāsaḥ sudāruṇaḥ| sannipātahitaṁ tasmāt sadā kāryaṁ bhiṣagjitam||188||

dōṣānubalayōgācca harēdrōgabalābalam| kāsēṣvēṣu garīyāṁsaṁ jānīyāduttarōttaram||189||

bhōjyaṁ pānāni sarpīṁṣi lēhāśca [1] saha pānakaiḥ| kṣīraṁ sarpirguḍā dhūmāḥ kāsabhaiṣajyasaṅgrahaḥ||190||

dIpanaM bRuMhaNaM caiva srotasAM ca vishodhanam| vyatyAsAtkShayakAsibhyo balyaM sarvaM hitaM bhavet||187||

sannipAtabhavo~apyeSha kShayakAsaH sudAruNaH| sannipAtahitaM tasmAt sadA kAryaM bhiShagjitam||188||

doShAnubalayogAcca haredrogabalAbalam| kAseShveShu garIyAMsaM jAnIyAduttarottaram||189||

bhojyaM pAnAni sarpIMShi lehAshca [1] saha pAnakaiH| kShIraM sarpirguDA dhUmAH kAsabhaiShajyasa~ggrahaH||190||

Dipana, brihmana and *srotoshodhana* therapies should be followed alternatively in the patient suffering from *kshyajakaasa*. All such therapies which are *balya* are preferred in this condition.

Kshayajakasa is caused by *sannipata*. Therefore therapies which alleviate tridosha are to be administered for the treatment.

But still *bala* (strength) and *abalata* (weakness) of the disease is determined by the nature of aggravation of associated dosha. Keeping this in view, treatment should be administered.

The physician should know that among these five kasa, the succeeding ones are more serious than the preceding. Different formulations mentioned under Kasa Chikitsa *adhyaya* are as follows:

Bhojya, pana, sarpi, leha, panaka, ksheera, sarpiguda and *dhuma*.[187-190]

Summary

तत्र श्लोकः-

सङ्ख्या निमित्तं रूपाणि साध्यासाध्यत्वमेव च | कासानां भेषजं प्रोक्तं गरीयस्त्वं च कासिनः ||१९१||

tatra ślōkaḥ-

saṅkhyā nimittaṁ rūpāṇi sādhyāsādhyatvamēva ca| kāsānāṁ bhēṣajaṁ prōktaṁ garīyastvaṁ ca kāsinaḥ||191||

tatra shlokaH-

sa~gkhyA nimittaM rUpANi sAdhyAsAdhyatvameva ca| kAsAnAM bheShajaM proktaM garIyastvaM ca kAsinaH||191||

Sankhya (types of *kasa*), *nimitta* (etiological factors), *rupa* (signs and symptoms), *sadhya-asadhyata* (curability and incurability), *kasa bheshaja* (medicinal formulations), *gariyastva* (comparative seriousness of the disease) – have been discussed under this chapter. [191]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने कासचिकित्सितं नामाष्टादशोऽध्यायः ||१८||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē'prāptē dṛḍhabalasampūritē cikitsāsthānē kāsacikitsitaṁ nāmāṣṭādaśō'dhyāyaḥ||18||

cikitsAsthAne kAsacikitsitaM nAmAShTAdasho~adhyAyaH||18||

Thus ends the eighteenth chapter in Chikitsa Sthana dealing with treatment of *kasa* in the work of Agnivesha which was redacted by Charak and because of non-availability supplemented by Dridhabala.

Tattva Vimarsha (Fundamental Principles)

- Vata being obstructed in the lower region of the body, moves upwards, afflicts the channels of circulation in the upper part of the body, takes over the function of udana vayu and gets localized in the throat and chest, then enters and fills up all the cavities in the head.
- Udanavata plays key role in *kasa*. It is located in sinuses, throat and upper respiratory tract. Its main function is to exude out secretions from head and upper respiratory tract, effortlessly.
- Due to one group of etiological factors, sinuses and bronchial tree gets filled with secretions. Another group of factors like over exertion, weaken the functions of udanavata by over consuming it.
- Since udanavata is not available, the physiological mechanism of *kasa* (cough reflex) starts to work causing forceful, frictionful expectoration with sound.
- In order to prevent damage to delicate mucosa and avoid friction, treatment with good amount of ghee after meal is best.
- In contrast to *hikka* and shwasa, pitta is not involved *kasa* except *paittic kasa*.

Vidhi Vimarsha (Applied Inferences)

Diagnostic codes

National Ayurveda Morbidity Code: EA-3[78]

[78] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

ICD code: R05

Causes of kasa

Dietary:

- Excessive intake of dry, cold and astringent food
- Excess fasting
- Taking food in less quantity [Cha.Sa.Chikitsa Sthana 18/10]
- Excessive intake of hot, spicy, sour foods [Cha.Sa.Chikitsa Sthana 18/14]
- Intake of heavy to digest, slimy, sweet and oily foods [Cha.Sa.Chikitsa Sthana 18/17]

Lifestyle:

- Excessive indulgence in sex
- Excessive physical strain
- Suppression of natural urges [Cha.Sa.Chikitsa Sthana 18/10]
- Excessive exposure to heat [Cha.Sa.Chikitsa Sthana 18/14]
- Excessive sleep and inactivity [Cha.Sa.Chikitsa Sthana 18/17]
- Carrying a hefty load
- Walking excessively long distance
- Chest injury
- Indirect trauma due to excessive heavy exertional work like in bullfight, controlling mighty animals like horses and elephants as in occupational fieldworks [Cha.Sa.Chikitsa Sthana 18/20]

Psychological:

- Anger and grief [Cha.Sa.Chikitsa Sthana 18/14]

Acute exacerbating causes:

- Exposure to smoke and dust
- Entry of food into respiratory tract [Su.Sa.Uttara Sthana 52/4][79]

Classification

1. Vata dosha predominance
2. Pitta dosha predominance
3. Kapha dosha predominance
4. Traumatic injury (kshataja)

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[79] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

5. Depletion of body tissues (kshayaja) [Cha.Sa.Chikitsa Sthana 18/3-4]

Premonitory features

- Thorny feeling in mouth and throat
- Itching in throat
- Obstruction in deglutition [Cha.Sa.Chikitsa Sthana 18/4]
- Coating of mucous or sticky secretions in throat and palate
- Low raspy voice
- Anorexia
- Low digestive capacity [Su.Sa.Uttara Sthana 52/7][80]

Clinical features

General clinical features

The voice of patient resembles the sound that comes out of a broken bronze vessel. [Su.Sa.Uttara Sthana 52/5][81]

Dosha specific clinical features

Vata dominant kasa

- Excruciating pain in the epigastric region, flanks, chest, and head
- Excessive hoarseness of the voice
- Dryness in the chest, throat and mouth
- Horripilation and fainting
- Resonant sound during coughing, looks hopeless, hollow sound during coughing
- Weakness, agitated, illusive perceptions
- Dry cough
- Painful coughing with scanty expectoration
- Cough gets alleviated by the food and drinks that are unctuous, hot, salty and sour
- Increases after digestion of food [Cha.Sa.Chikitsa Sthana 18/10-13]

Pitta dominant kasa

- Yellowish sputum and eyes
- Bitter taste in mouth
- Abnormal voice or inflammation of vocal apparatus as in pharyngitis, laryngitis

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[80] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[81] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

- A feeling of smoke is being vomited out of the chest
- Morbid thirst, burning, illusive, anorexia and giddiness
- Appearance of twinkling stars in front of the eyes while coughing continuously
- Expectoration of sputum mixed with pitta [Cha.Sa.Chikitsa Sthana 15-16]

Kapha dominant kasa

- Poor digestion
- Anorexia, vomiting, nausea
- Nasal discharge
- Heaviness
- Horripilation, stickiness, and sweetness of the mouth
- Expectoration of thick, sweet, slimy phlegm in large quantity
- Painless coughing and smooth release of sputum is differentiating feature of kapha dominance
- Feeling of fullness in the chest [Cha.Sa.Chikitsa Sthana 18/18-19]

In a study, kaphakasa is compared with chronic bronchitis.[82]

Kasa as a result of trauma (kshataja)

- Initial dry cough followed by blood-tinged sputum
- Excessive pain in the throat
- Cracking pain in the chest
- Sharp pricking pain
- Excruciating pain and discomfort on touching the chest
- Miserable appearance.
- Pain in joints and fingers, fever, labored breath, thirst, and altered voice
- While coughing, sounds humming like a pigeon. [Cha.Sa.Chikitsa Sthana 18/20-23]

Kasa due to depletion of body tissues (kshayaja)

- Expectoration of greenish, reddish sputum, associated with pus and bad odor.
- While coughing, the person feels as if the heart is displaced.
- Feels suddenly afflicted with both hot and cold sensations
- Weakness and emaciation even after taking food in excessive quantity
- The clean and unctuous complexion of the face, associated with the gracious appearance of face and eyes.
- The soft silky touch of hands and foot
- The person always finds fault with others and develops an immensely hateful disposition

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[82] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

- The person suffers from diseases like jwara (having signs and symptoms of all dosha), nasal congestion, anorexia, painful flanks, and altered voice
- Frequent hard or loose stools without apparent cause [Cha.Sa.Chikitsa Sthana 18/25-28]

Pathogenesis

500px|Image 1: Samprapti of Kasa|thumb

- Dosha: Vata, Kapha
- Dushya: Rasa
- Srotasa: pranavaha, rasavaha
- Site of origin: amashaya (stomach)
- Site of manifestation/clinical presentation: Throat (kantha) and chest (uras)
- Type of pathogenesis: Obstruction (sanga), Movement of dosha in the wrong direction (vimargagamana)[Cha.Sa.Chikitsa Sthana 18/6-8]

Clinical examination

- Respiratory rate
- Pulse examination
- Chest examination by auscultation, palpation and percussion

Investigations

Radiological examinations:

- Chest X-Ray
- C.T.Scan of chest and thoracic region

Laboratory investigations:

- Sputum examination
- Absolute Eosinophil count

Prognosis

- Vata, pitta and kapha dominant kasa are curable.
- Cough due to trauma (kshataja) and cough due to depletion of body tissues (kshayaja) are curable initially and in strong individuals. In the chronic stage, they can be controlled and palliated with appropriate drugs and diet. [Cha.Sa.Chikitsa Sthana 18/29-31]

Poor prognostic features:

If the patient is weak, cough due to depletion of body tissues (kshayaja kasa) may cause death. All types are palliable in old patients.[Cha.Sa.Chikitsa Sthana 18/29-30]

Management

Principles of management

- Avoidance of etiological factors
- Purification therapy (shodhana) as per dominance of dosha
- Pacification therapy (shamana) as per dominance of dosha
- Disease-specific rejuvenation treatment (vyadhiahara rasayana)

Dosha specific treatment principles

Vata predominance

- Unctuous therapies (snehana)
- Dietary supplements like gruels, milk, meat etc. processed with vata alleviating medicines can be used. [Cha.Sa.Chikitsa Sthana 18/32-33]
- Therapeutic enema (basti) [Cha.Sa.Chikitsa Sthana 18/32]
- In association kapha or pitta, dosha-specific measures shall be used. [Cha.Sa.Chikitsa Sthana 18/132] When vata dominant kasa is associated with pitta, medicated ghee and milk after food is indicated. [A.Hr.Chikitsa Sthana 3/2][83]

Pitta predominance

- Therapeutic purgation (virechana) [Cha.Sa.Chikitsa Sthana 18/85]
- Other purification therapies as per quantity of dosha
- Unctuous electuaries [Cha.Sa.Chikitsa Sthana 18/86]

Kapha predominance

- Therapeutic emesis (vamana) [Cha.Sa.Chikitsa Sthana 18/108]
- Dry and light to digest foods
- The oil exuding out from burning log of Cedrus deodara (devadaru) is used in treatment. It is mixed with powders of Piper longum, Piper nigrum and Zingiber officinale (trikatu), and ash of Hordeum vulgare (yavakshara) as a first line of treatment. [A.Hr.Chikitsa Sthana 3/41][84]

Disease-specific treatment principles

Cough due to traumatic injury

- This acute condition should be treated immediately with drugs promoting strength and improving muscle tissues (mamsa dhatu). Sweet and life-promoting (jivaniya) drugs shall be used. [Cha.Sa.Chikitsa Sthana 18/134]

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[83] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[84] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

- Kerria lacca (laksha) mixed with honey with milk is advised. [A.Hr.Chikitsa Sthana 3/73][85]
- Medicines used for pitta dominant kasa are indicated.
- Milk, ghee, and honey are given in such patients. [Cha.Sa.Chikitsa Sthana 18/138]
- All therapies which alleviate vatadosha, and do not aggravate pitta and rakta should be followed in such persons.
- Ghee prepared with life-promoting (jivaniya) medicines.
- Meat, meat soup prepared out of common quail (lava)
- Goat's milk processed with trinapanchamoola (combination of Desmostachyabipinnata, Saccharum spontaneum, Phragmites karka, Imperata cylindrical, Saccharum officinarum etc.) in case of morbid thirst (trushna)
- Ghee in the form of nasal administration (nasya) or as a drink in case of bleeding.
- In case of stiffness of body, ghee in larger quantity should be given.[Cha.Sa.Chikitsa Sthana 18/139-143]

Cough due to depletion of body tissues or degenerative conditions

In the initial stage, nourishing therapy (brimhana) with deepana (therapies that increase digestive capacity) should be given. [Cha.Sa.Chikitsa Sthana 18/150] These therapies and purification therapies (srotoshodana) shall be done alternatively. As all three doshas are vitiated in this type of kasa, the therapies aim to pacify and balance all three doshas. [Cha.Sa.Chikitsa Sthana 18/187-88]

If the amount of pitta and kapha are less, and associated with emaciation, then ghee processed with Pistacia chinensis (karkatakasringi), Sida cordifolia (bala), Sidarhombifolia (atibala) and milk should be given.

If kasa is associated with discoloration or difficulty in urination, then milk processed with Pueraria tuberose (vidari), Neolamarckia cadamba (kadamba) or with tender fruits of Flacourita jangomas (tall) should be given. [Cha.Sa.Chikitsa Sthana 18/153-54]

Panchakarma procedures with safety precautions

- Internal administration of unctuous substances (snehapana): In vatakasa [Cha.Sa.Chikitsa Sthana 18/32-33]
- Oil massage (abhyanga): It is indicated in vata dominant kasa [Cha.Sa.Chikitsa Sthana 18/32-33] and cough due to chest injury associated with vata and pitta. [Cha.Sa.Chikitsa Sthana 18/139]
- Fomentation: Unctuous fomentation is indicated in vata dominant kasa [Cha.Sa.Chikitsa Sthana 18/32-33]

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[85] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

- Therapeutic enema (basti): It is indicated in vata dominant kasa associated with constipation and flatulence [Cha.Sa.Chikitsa Sthana 18/32-33]
- Therapeutic purgation (virechana): Purgation with unctuous substance (like castor oil) shall be given in case of dryness and aggravation of kapha. [[Cha.Sa.Chikitsa Sthana 18/34] In case of thin phlegm, then Operculina turpethum (trivrit) mixed with sweet substances is advised for purgation. In case of thick phlegm, Operculina turpethum (trivrit) mixed with bitter substances is advised for purgation. [Cha.Sa.Chikitsa Sthana 18/85] Mild purgation is advised to reduce aggravated dosha in kasa due to depletion of body tissues. [Cha.Sa.Chikitsa Sthana 18/150]
- Medicated smoke/fumigation (dhuma): It is indicated in case of headache and coryza associated with vata and kaphadosha. [Cha.Sa.Chikitsa Sthana 18/65-68]
- Therapeutic emesis (vamana): In pitta dominant kasa associated with kaphadosha, therapeutic emesis (vamana) is advised with decoction (kashaya) prepared out of Catunaregam spinosa (madana), Gmelina arborea (kashmari), Glycyrrhiza glabra (madhuka) etc. [Cha.Sa.Chikitsa Sthana 18/83] In kapha dominant kasa and strong person, therapeutic emesis shall be done first. [Cha.Sa.Chikitsa Sthana 18/108]
- Intra nasal drug administration (nasya): If bleeding is present in kasa (as a result of trauma), trinapanchamula ghee is used for nasya. It is prepared from milk processed with herbs of trinapanchamoola (combination of Desmostachyabi pinnata, Saccharum spontaneum, Phragmites karka, Imperata cylindrical, Saccharum officinarum etc.). [Cha.Sa.Chikitsa Sthana 18/142] In kapha dominant kasa, nasal instillation with medicines having purificatory properties (shirovirechana nasya) is advised. [Su.Sa.Uttara Sthana 52/28][86]
- Decoction enema (niruha basti): Therapeutic enema with decoction is indicated [Su.Sa.Uttara Sthana 52/27][87] in vata dominant kasa with constipation and flatulence. [A.Hr. Chikitsa Sthana 3/2][88]
- Medicated unctuous enema (anuvasana basti): Medicated unctuous enema (anuvasana) is advised if pain and swelling in loin, groin, anus or penile region are present in kasa (due to depletion of body tissue) patient. [Cha.Sa.Chikitsa

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[86] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[87] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 34. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[88] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 35 In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

Sthana 18/155]. It is indicated in vata dominant kasa. [Su.Sa.Uttara Sthana 52/27][89]

Medicines used in current practice

Herbs

Piper longam (pippali), Piper nigrum (maricha), Flacourtia jangomas (talisapatra), Solanum virginianum (kantakari), Inula racemosa (pushkaramula).[90]

Herbal formulations

Agastya Haritaki [Cha.Sa.Chikitsa Sthana 18/ 57-62], Kushmandarasayana [A.Hr.Chikitsa Sthana 3/114-117][91], Vyaghriharitaki [B.R.15/169-172][92], Talisadichurna [B.R 15/36-40][93], Vasa arishta[94], Vasa avaleha [B.R.15/179-181][95], Sitopaladi churna[96], Lavangadivati [B.R.15/35][97], Khadiradi vati[98], Kanakasava.[99]

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[89] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 7. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[90] Watanabe M, Ohnishi T, Araki E, Kanda T, Tomita A, Ozawa K, Goto K, Sugiyama K, Konuma H, Hara-Kudo Y., Characteristics of bacterial and fungal growth in plastic bottled beverages under a consuming condition model, J Environ Sci Health A Tox Hazard Subst Environ Eng. 2014;49(7):819-26.

[91]

[92] Govindadas. Bhaishajyaratnavali. Translated from Sanskrit by Kanjiv Lochan. Reprint. Varanasi: Chaukhambha Sanskrit sansthan;2008.

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[94]

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[99]

Herbo-mineral formulations

Laxmivilasa rasa [B.R 15/130-37][100], Kasakuthara rasa, Svachandabhairava rasa[101], Hema garbha potalirasa[102], Rudraparpati, Bhutankusha rasa[103], Amritarnava rasa[B.R 15/60-61][104]

Wholesome diet

Meat soup along with wheat, barley, rice etc. and sweet, sour and salty foods are wholesome in kasa with vata predominance.[Cha.Sa.Chikitsa Sthana 18/76-82]

Dysphania ambrosioides (vastuka), Solanum americanum (vayasi), Senna occidentalis (kasaghna), fruits and leaves of Solanum virginianum (kantakari), dried tender Raphanus raphanistrum (mulaka), Sesamum indicum (tila) oil, edibles prepared from milk, sugarcane juice and jaggery, whey of curds, juice prepared from sour fruits and fermented beverages are wholesome in vatakasa. [A.Hr.Chikitsa Sthana 3/23-24][105]

In kasa with pitta predominance, sweet and cold things are advised. Shyamaka, Hordeum vulgare (yava), Paspalum scrobiculatum (kodrava), bitter vegetables etc. are wholesome. [B.R 15/8][106] [Cha.Sa.Chikitsa Sthana 18/98]

Hot and spicy food materials are wholesome in kasa with kapha predominance. [Cha.Sa.Chikitsa Sthana 18/108]

Drinks such as honey (madhu), warm water, buttermilk etc. are preferred in kasa with kapha predominance. [Cha.Sa.Chikitsa Sthana 18/110]

Piper longum, Piper nigrum and Zingiber officinale (trikatu)[Su.Sa.Uttara Sthana 52/29][107], barley, green gram, horse gram etc. are wholesome in kaphakasa.[A.Hr.Chikitsa Sthana 3/43][108]

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Goat's milk is good in all types of kasa.[109]

Complications

If kasa is not appropriately treated, it leads to consumption (rajayakshma) due to aggravation of all three dosha and depletion of body tissues.[Su.Sa.Uttara Sthana 52/6][110]

Contemporary views

Case reports

Solanum xanthocarpum

The whole plant (panchanga) of Solanum xanthocarpum showed significant anti-tussive activity when compared to its roots. Administration of 10 gms of powder of drug for 10 days in 30 patients reported better action over kapha dominant kasa. The drug might be suppressing the central cough center by stimulating opioid receptors in the brain. It may be acting through protective ciliary activity in the respiratory tract. The action as demulcent can relieve cough.[111]

Tribulus terrestris

An experimental study reported anti-tussive activity of root powder of Tribulus terrestris (laghu gokshura) in sulphur dioxide induced cough models. The number of cough episodes was significantly less in Tribulus terrestris (laghu gokshura) root administered group. While root of Pedalium murex (brihat gokshura) showed insignificant decrease in number of cough episodes. In a clinical study, administration of powder of Tribulus terrestris (laghu gokshura) root and root of Pedalium murex (brihat gokshura), 3gm twice a day in 28 patients of kasa is observed. It reported better effect in group administered with Tribulus terrestris. The effect was better in reducing vatakasa. This study also suggested effect of drug on central nervous system and its anti-inflammatory activity.[112]

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[111] Mansukh S Parmar (2012): A comparative pharmacognostical, physicochemical and pharmacological study of moola and panchanga of Kantakari (Solanum xanthocarpum Schrad. & Wendl.) w.s.r. to its kasahara karma, Department of Dravyaguna Vigyan, IPGT&RA, Jamnagar

[112] Chandrika N Methekar (2012): A comparative pharmacognostical and phyto pharmacological assessment of moola, panchanga of laghu gokshura (Tribulus terrestris Linn.) and Brihat gokshura (Pedalium murex Linn.) w.s.r to its kasahara karma, Department of Dravyaguna Vigyan, IPGT&RA, Jamanagar

Combination of terminalia chebula and rock salt

In a study conducted on 19 patients, Terminalia chebula (haritaki) with Rock salt (saindava lavana) was found effective in reducing the symptoms of kaphakasa. There was 92.3% relief in cough with sputum and itching in throat. The action of haritaki on vata and kaphadosha due to its hot potency is observed as reason behind efficacy.[113]

Kantakari-maricha leha

In a study, kantakari-marichaleha (ayurvedic formulation) was administered for 7 days in 30 children with symptoms of kaphakasa. It was found effective in reducing the signs and symptoms.[114]

Samasharkara powder formulation

In another study on 60 patients with kaphakasa, 10gms of Samasarkarachurna for 15 days is found effective in reducing the signs and symptoms.[115]

Bhrigarajasava as adjunct to anti tubercular treatment

In another study conducted on 60 patients with pulmonary tuberculosis (TB), administration of Bhrigarajasava along with the standard treatment was found effective in reducing the cough. The cough progressively diminished and became occasional and non-productive within 15 days of treatment.[116]

Vyaghri-haritaki avaleha in chronic bronchitis

A study on 66 patients with chronic bronchitis reported that Vyaghri-haritaki avaleha effectively reduced the productive cough, which is the cardinal feature of chronic bronchitis.[117]

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[113] Rout AK, Dwivedi RR. A clinical study of Haritaki and Saindhava Lavana in Kaphaja Kasa with special reference to Samyoga Guna. Ayu. 2011 Jul;32(3):357-60. doi: 10.4103/0974-8520.93914. PMID: 22736910; PMCID: PMC3326882.

[114] Sawant S, Nandgaonkar J A, Gujarathi R H. Efficacy of kantakari maricha leha on kaphaja kasa in children of age group 1 to 5 years. WJPR. 2018 Mar;7(7):1250-55. doi: 10.20959/wjpr20187-11693

[115] Dighe P M. Efficacy of Samsharkara Churna in Kaphaj Kasa. Ijam. 2013, 4(1), 36-42

[116] Dornala SN, Dornala SS. Clinical efficacy of Bhringarajasava as Naimittika Rasayana in Rajayakshma with special reference to pulmonary tuberculosis. Ayu. 2012 Oct;33(4):523-9. doi: 10.4103/0974-8520.110536. PMID: 23723670; PMCID: PMC3665204.

[117] Ram J, Baghel MS. Clinical efficacy of Vyaghriharitaki Avaleha in the management of chronic bronchitis. Ayu. 2015 Jan-Mar;36(1):50-5. doi: 10.4103/0974-8520.169009. PMID: 26730139; PMCID: PMC4687240.

In another study conducted on 25 patients of kasa, administration of vyaghri-haritaki avaleha for four weeks showed highly significant results signs and symptoms.[118]

Unctuous enema in pertussis

Administration of unctuous enema (snehabasti) in pertussis patients of pediatric age group (n=2) was studied. It was found very effective in reducing dry cough. Sesame oil in a dose of 10 - 20ml is used in basti for 14 days along with antimicrobial therapy. Initially, the intensity of cough was reduced, followed by a reduction in the frequency of cough episodes. Unctuous enema acts directly over the colon to restore normal functions of vatadosha.[119]

Kasahara dashemani tablets

In 40 children with kasa, administration of Kasahara Dashemani vati for 60 days showed relief in all symptoms of kasa. Reduction in acute eosinophil count (AEC) and erythrocyte sedimentation rate (ESR) levels are noted. The decrease in IgE levels indicates the drug's action against allergy. It is found effective in vata and pitta predominant kasa.[120]

List of research works done

1. Mansukh S Parmar (2012): A comparative pharmacognostical, physicochemical and pharmacological study of moola and panchanga of Kantakari (Solanum xanthocarpum Schrad. & Wendl.) w.s.r. to its kasahara karma, Department of Dravyaguna Vigyan, IPGT&RA, Jamnagar
2. Chandrika N Methekar (2012): A comparative pharmacognostical and phyto pharmacological assessment of moola, panchanga of laghugokshura (Tribulus terrestris Linn.) and Brihatgokshura (Pedalium murex Linn.) w.s.r to its kasahara karma, Department of Dravyaguna Vigyan, IPGT&RA, Jamanagar

Abbreviations

Cha. = Charak, Su. = Sushruta, A. = Ashtanga, Hr. = Hridayam, Sa. = Samhita, B.R = Bhaishajya ratnavali

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[118] Suhas A. Chaudhary, Patel KS, Kori VK , Rajagopala S. Management of doshika kasa in subacute and chronic stage with Vyaghri haritaki avaleha in children. Ayurpharm Int J Ayur Alli Sci. 2014;3(4):97-111.

[119] Gujarathi RH, Gokhale VM, Tongaonkar JN. Effect of Basti (oil enema) therapy for the management of cough in pertussis. Ayu. 2013 Oct;34(4):397-400. doi: 10.4103/0974-8520.127722. PMID: 24696577; PMCID: PMC3968703.

[120] Subrahmanya NK, Patel KS, Kori VK, Shrikrishna R. Role of Kasahara Dashemani Vati in Kasa and Vyadhikshamatva in children with special reference to recurrent respiratory tract infections. Ayu. 2013 Jul;34(3):281-7. doi: 10.4103/0974-8520.123124. PMID: 24501524; PMCID: PMC3902595.

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Atisara Chikitsa

Chikitsa Sthana Chapter 19. Management of Atisara (diarrhea and associated disorders)

Abstract

The chapter on Atisara Chikitsa (management of diarrhea) traces the historical origin of the disorder since the Vedic period and attributes it to eating of heavy and hot foods specially meat products. There are six types of diarrhea, three of which are caused by single dosha (vataja, pittaja and kaphaja) while a fourth is caused by the combination of all the three dosha. The fifth and sixth types are caused due to psychological factors such as fear and grief. Some of these variants could be further classified based on their constituents, e.g., vataja atisara (diarrhea caused due to vata dosha) is further divided into *ama* and *nirama atisara* (with or without mucoid substances diarrhea) and it has been emphasized not to stop the lose motions in initial or *ama* stage. The etiology, pathology, signs and symptoms of each of these six types of diarrhea, along with their prognosis have been detailed here.The principles of treatment and complications associated with diarrhea, such as bleeding, suppuration, ulceration and prolapsed anus are also described along with various measures to tackle the problems effectively. *Sangrahi* (astringent or anti-diarrheals) therapies are not advisable in the initial stage of the disease because of presence of *ama* inside the body. Instead, mild laxative should be given to eliminate the accumulated dosha. Diarrhea should be allowed to continue and should not be stopped by constipating or bowel binding drugs. The patients shall be managed with light to digest, nutritive and liquid diet regimen which enhances the power of agni as well as it helps to stop diarrhea.

Keywords: atisara, diarrhea, ama, nirama, sangrahi treatment, pichcha basti.

Introduction

Grahani and *atisara* - both manifest due to the vitiation of agni and share common features of impairment of digestion resulting in indigestion and loose motions. Therefore, this chapter should logically precede or succeed the chapter on *grahani*. But it is described three chapters after that on *grahani*. The reason for this unusual sequencing of these topics is that since *pandu* is a common symptom and sequelae of the malabsorption syndrome (*grahani*), the chapter on *pandu* follows *grahani*. Now, dyspnea (*shwasa*) is a major symptom of *pandu,* and thus, follows the chapter on *pandu*. Similarly, chapter on *kasa* (cough) follows *shwasa* because of their relationship. That explains the sequencing of *grahani* and *atisara* in Charak Samhita.

Ayurveda considers *atisara* as a defense mechanism of the body to eject out any toxic material from it. Therefore, it is recommended that in *amaja* (or initial) state loose motions should not be checked. After evacuation of toxins from the body, fasting and digestive drugs are prescribed as a cure for milder forms of diarrhea. However, for other

types of diarrhea, various preparations, diet and basti are advised. Picchabasti (mucilegue type of medicated enema) is prescribed particularly if blood accompanies the stool. Appropriate treatments for ulcer, suppuration of anus and prolapse of anus are dealt with, since these accompany the more complex forms of diarrhea.

Atisara leads to the depletion of water and beneficial salts, causing dehydration in the body. This provokes vata, and therefore requires taking special care of vata, particularly if, the *atisara* is caused by all the three dosha. Hydration of the body by means of oral administration of milk, buttermilk and various liquid preparations is advised. Goat's milk is very useful in bloody diarrhea.The treatment of cholera and other dehydrating diarrheal diseases was revolutionized by the promotion of oral rehydration solution (ORS), the efficacy of which depends on the fact that glucose-facilitated absorption of sodium and water in the small intestine remains intact in the presence of cholera toxin. Where indicated, appropriate antimicrobial agents can shorten the duration of illness from 3–4 days to 24–36 h, hence it should be started depending on the course of illness. Adequate prophylaxis measures should be taken to prevent the infectious diarrhoea.

Sanskrit Text, Transliteration and English Translation

अथातोऽतीसारचिकित्सितं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō'tīsāracikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto~atIsAracikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter "Atisara chikitsa" (Management of diarrhea and associated disorders). Thus said Lord Atreya. [1-2]

Query by Agnivesha

भगवन्तंखल्वात्रेयंकृताह्निकंहुताग्निहोत्रमासीनमृषिगणपरिवृतमुत्तरेहिमवतःपार्श्वेविनयादुपेत्याभिवाद्य चाग्निवेशउवाच- भगवन्! अतीसारस्यप्रागुत्पत्तिर्निमित्तलक्षणोपशमनानिप्रजानुग्रहार्थमाख्यातुमर्हसीति ||३||

bhagavantaṁ khalvātrēyaṁ kṛtāhnikaṁ hutāgnihōtramāsīnamṛṣigaṇaparivṛtamuttarē himavataḥ pārśvēvinayādupētyābhivādya cāgnivēśa uvāca bhagavan! atīsārasya prāgutpattinimittalakṣaṇōpaśamanāniprajānugrahārthamākhyātumarhasīti||3||

bhagavantaM khalvAtreyaM kRutAhnikaM hutAgnihotramAsInamRuShigaNaparivRutamuttare himavataHpArshve vinayAdupetyAbhivAdya cAgnivesha uvAca- bhagavan!

atIsArasyaprAgutpattinimittalakShaNopashamanAni
prajAnugrahArthamAkhyAtumarhasIti||3||

On one occasion, when Lord Atreya was sitting on the northern slope of the Himalayas surrounded by the sages after completing his daily worship and oblations to the fire, Agnivesha approached him, offered his humble salutations to him, and requested him to expound the origin, etiology, signs and symptoms, and treatment of *atisara* (diarrhea) for the well-being of humanity [3]

Historical origins of *atisara*

अथभगवान्पुनर्वसुरात्रेयस्तदग्निवेशवचनमनुनिशम्योवाच- श्रूयतामग्निवेश!
सर्वमेतदखिलेनव्याख्यायमानम् | आदिकालेखलुयज्ञेषुपशवःसमालभनीयाबभूवुर्नालम्भायप्रक्रियन्तेस्म |
ततोदक्षयज्ञंप्रत्यवरकालंमनोःपुत्राणांनरिष्यन्नाभागेक्ष्वाकुनृगशर्यात्यादीनांक्रतुषुपशूनामेवाभ्यनुज्ञानात्प
शवःप्रोक्षणमवापुः | अतश्चप्रत्यवरकालंपृषध्रेणदीर्घसत्रेणयजतापशूनामलाभाद्गवामालम्भःप्रवर्तितः |
तंदृष्ट्वाप्रव्यथिताभूतगणाः,
तेषांचोपयोगादुपाकृतानांगवांगौरवादौष्ण्यादसात्म्यत्वादशस्तोपयोगाच्चोपहताग्नीनामुपहतमनसां[१]चा
तीसारःपूर्वमुत्पन्नःपृषध्रयज्ञे ||४||

atha bhagavān punarvasurātrēyastadagnivēśavacanamanuniśamyōvāca-śrūyatāmagnivēśa!sarvamētadakhilēna vyākhyāyamānam| ādikālē khalu yajñēṣu paśavaḥ samālabhanīyā babhūvurnālambhāya prakriyantē sma| tatō dakṣayajñaṁ pratyavarakālaṁ manōḥ putrāṇāṁ nariṣyannābhāgēkṣvākunṛgaśaryātyādīnāṁ kratuṣupaśūnāmēvābhyanujñānāt paśavaḥ prōkṣaṇamavāpuḥ| ataśca pratyavarakālaṁ pṛṣadhrēṇa dīrghasatrēṇa yajatā paśūnāmalābhādgavāmālambhaḥ pravartitaḥ| taṁ dṛṣṭvā pravyathitā bhūtagaṇāḥ, tēṣāṁ cōpayōgādupākṛtānāṁ gavāṁgauravādauṣṇyādasātmyatvādaśastōpayōgāccōpahatāgnīnāmupahatamanasāṁ [1] cātīsāraḥpūrvamutpannaḥ pṛṣadhrayajñē||4|| atha bhagavAn punarvasurAtreyastadagniveshavacanamanunishamyovAca-shrUyatAmagnivesha!sarvametadakhilena vyAkhyAyamAnam| AdikAle khalu yaj~jeShu pashavaH samAlabhanIyA babhUvurnAlambhAya prakriyante sma| tato dakShayaj~jaM pratyavarakAlaM manoH putrANAMnariShyannAbhAgekShvAkunRugasharyAtyAdInAM kratuShu pashUnAmevAbhyanuj~jAnAt pashavaHprokShaNamavApuH| atashca pratyavarakAlaM pRuShadhreNa dIrghasatreNa yajatA pashUnAmalAbhAdgavAmAlambhaHpravartitaH| taM dRuShTvA pravyathitA bhUtagaNAH, teShAM copayogAdupAkRutAnAM gavAMgauravAdauShNyAdasAtmyatvAdashastopayogAccopahatAgnInAmupahatamanasAM [1] cAtIsAraHpUrvamutpannaH pRuShadhrayaj~je||4||

After consideration of the above submission of Agnivesha, Lord Punarvasu said, “O Agnivesha, listen to me. I shall give a detailed response to your question.

In the Vedic age/ancient times, sacrificial animals used to get released in the wild soon after the recitation of the sacrificial mantras, and these animals were not killed during the course of the sacrifice (*yajna*). However, in the subsequent periods following the reign of Daksha Prajapati, the sons of Manu named Narishyana, Nabhag, Ikshvaku, Nriga, and Sharyati, sacrifice of these animals became a part of the *yajna* (sacrificial

ritual) at their instinctive acquiescence. After that, during the sacrifice over a long course of time performed by Prushadra (name of a king), as goats were not obtainable, even the sacred cows were also offered up for sacrifice. This deviation bewildered (or disturbed) all of humanity leading to grief. When the flesh of these sanctified cows were eaten, by the heavy, hot and incompatible to human nature properties of their flesh, as well as the use of what was not prescribed by the scriptures, the people started suffering from the loss of their ability to digest and losing their mental equilibrium, resulting in *atisara* (diarrhea). Thus, diarrhea originated from the *yajna* performed by Prushadhra [4]

Vataja atisara

अथावरकालंवातलस्यवातातपव्यायामात्रनिषेविणोरूक्षाल्पप्रमिताशिनस्तीक्ष्णमद्यव्यवायनित्यस्योदाव र्तयतश्चवेगान्वायुःप्रकोपमापद्यते, पक्ताचोपहन्यते;
सवायुःकुपितोऽग्नावुपहतेमूत्रस्वेदौपुरीषाशयमुपहृत्य, ताभ्यांपुरीषंद्रवीकृत्य, अतीसारायप्रकल्पते |
तस्यरूपाणि-
विज्जलमामंविप्लुतमवसादिरूक्षंद्रवंसशूलमामगन्धमीषच्छब्दमशब्दंवाविबद्धमूत्रवातमतिसार्यतेपुरीषं, वायुश्चान्तःकोष्ठेसशब्दशूलस्तिर्यक्चरतिविबद्धइत्यामातिसारोवातात् |
पक्वंवाविबद्धमल्पाल्पंसशब्दंसशूलफेनपिच्छापरिकर्तिकंहृष्टरोमाविनिःश्वसञ्शुष्कमुखःकट्यूरुत्रिकजा नुपृष्ठपार्श्वशूलीभ्रष्टगुदोमुहुर्मुहुर्विग्रथितमुपवेश्यतेपुरीषंवातात्; तमाहुरनुग्रथितमित्येके, वातानुग्रथितवर्चस्त्वात् ||५||

athāvarakālaṁ vātalasya
vātātapavyāyāmātimātraniṣēviṇōrūkṣālpapramitāśinastīkṣṇamadyavyavāyanityasyōdāv artayataśca vēgān vāyuḥ prakōpamāpadyatē, paktācōpahanyatē; sa vāyuḥ kupitō'gnāvupahatē mūtrasvēdau purīṣāśayamupahṛtya, tābhyāṁ purīṣaṁdravīkṛtya, atīsārāya prakalpatē| tasya rūpāṇivijjalamāmaṁ viplutamavasādi rūkṣaṁ dravaṁ saśūlamāmagandhamīṣacchabdamaśabdaṁvā vibaddhamūtravātamatisāryatē purīṣaṁ, vāyuścāntaḥkōṣṭhē saśabdaśūlastiryak carati vibaddhaityāmātisārō vātāt| pakvaṁ vā vibaddhamalpālpaṁ saśabdaṁ saśūlaphēnapicchāparikartikaṁ hṛṣṭarōmā viniḥśvasañśuṣkamukhaḥ kaṭyūrutrikajānupṛṣṭhapārśvaśūlī bhraṣṭagudō muhurmuhurvigrathitamupavēśyatē purīṣaṁvātāt; tamāhuranugrathitamityēkē, vātānugrathitavarcastvāt||5|| athAvarakAlaM vAtalasya vAtAtapavyAyAmAtimAtraniSheviNorUkShAlpapramitAshinastIkShNamadyavyavAyanityasyodAvartayatashca vegAn vAyuHprakopamApadyate, paktA copahanyate; sa vAyuH kupito~agnAvupahate mUtrasvedaupurIShAshayamupahRutya, tAbhyAM purIShaM dravIkRutya, atIsArAya prakalpate| tasya rUpANi- vijjalamAmaM viplutamavasAdi rUkShaM dravaMsashUlamAmagandhamIShacchabdamashabdaM vA vibaddhamUtravAtamatisAryate purIShaM,vAyushcAntaHkoShThe sashabdashUlastiryak carati vibaddha ityAmAtisAro vAtAt| pakvaM vA vibaddhamalpAlpaM sashabdaM sashUlaphenapicchAparikartikaM hRuShTaromA viniHshvasa~jshuShkamukhaH kaTyUrutrikajAnupRuShThapArshvashUlI bhraShTagudomuhurmuhurvigrathitamupaveshyate purIShaM vAtAt; tamAhuranugrathitamityeke,vAtAnugrathitavarcastvAt||5||

- Vata dominant *atisara* occurs if a person with vata dominant constitution indulges in following: Exposure to strong wind, excess sunlight, and physical exercise;
- Indulgence in dry and rough or less quantities of food (*pramitashana*) or irregular meals or strong alcoholic drinks or excessive sexual intercourse; and
- Suppression of natural urges.

The above factors aggravate vata, afflicting the power of digestion (or, reducing the agni). With the depletion of agni, the aggravated vata forces urine and sweat to the colon (*purishashaya*), liquefying the stool and manifesting vataja atisara.

Vataja amaja atisara (early stages of vataja atisara):

The early signs and symptoms of vataja amaja atisara are as follows:

- The stool is slimy and has mucus (*ama*);
- The stool floats on water;
- The stool, when placed over the earth, gets soaked;
- The stool is rough (i.e., not oily) and liquid;
- Evacuation of stool is accompanied with colic pain;
- The stool smells like undigested food;
- Evacuation of stool is associated with little or no sound;
- Evacuation of the stool is not accompanied with flatus and urine; and
- The aggravated *vata* (flatus) moves in the *koshtha* (gastrointestinal tract) obliquely along with gurgling sound, causing colic pain.

The above mentioned signs and symptoms pertain to the *ama* stage (primary or immature stage) of the vataja atisara.

Vataja niramaja atisara (advanced stage of vataja atisara):

In the *pakva* stage (advanced or mature stage) of vataja atisara, the signs and symptoms manifested are as follows:

- The patient evacuates hard stool in small quantities;
- The evacuation of stool is associated with sound and colic pain;
- The stool is frothy and slimy;
- The patient suffers from griping pain, horripilation, groaning, dryness of the mouth, pain in the lumbar region, thighs, sacral region, knees, back and sides of the chest, and prolapse of the rectum; and
- Evacuates scybalous stool frequently.

According to some physicians, this type of diarrhea is also called *anugrathita-atisara* because of evacuation the scybalous stool. [5]

Pittaja atisara

पित्तलस्यपुनरम्ललवणकटुकक्षारोष्णतीक्ष्णातिमात्रनिषेविणःप्रतताग्निसूर्यसन्तापोष्णमारुतोपहतगात्र स्यक्रोधेष्योबहुलस्यपित्तंप्रकोपमापद्यते |
तत्प्रकुपितंद्रवत्वादूष्माणमुपहत्यपुरीषाशयविसृतमौष्ण्याद्द्रवत्वात्सरत्वाच्चभित्त्वापुरीषमतिसारायप्रक ल्पते | तस्यरूपाणि- हारिद्रंहरितंनीलंकृष्णंरक्तंपित्तोपहितमतिदुर्गन्धमतिसार्यते[१]पुरीषं, तृष्णादाह स्वेद मूर्च्छाशूलब्रध्नसन्तापपाकपरीतइतिपित्तातिसारः ||६||

pittalasya punaramlalavaṇakaṭukakṣārōṣṇatīkṣṇātimātraniṣēviṇaḥpratatāgnisūryasantāpōṣṇamāru tōpahatagātrasya krōdhērṣyābahulasya pittaṁ prakōpamāpadyatē| tat prakupitaṁ dravatvādūṣmāṇamupahatya purīṣāśayavisṛtamauṣṇyād dravatvāt saratvācca bhittvāpurīṣamatisārāya prakalpatē| tasya rūpāṇi- hāridraṁ haritaṁ nīlaṁ kṛṣṇaṁ raktapittōpahitamatidurgandhamatisāryatē [1]
purīṣaṁ,tṛṣṇādāhasvēdamūrcchāśūlabradhnasantāpapākaparīta iti pittātisāraḥ||6||
pittalasya punaramlalavaNakaTukakShAroShNatIkShNAtimAtraniSheviNaHpratatAgnisUryasantA poShNamArutopahatagAtrasya krodherShyAbahulasya pittaM prakopamApadyate| tat prakupitaM dravatvAdUShmANamupahatya purIShAshayavisRutamauShNyAd dravatvAt saratvAccabhittvA purIShamatisArAya prakalpate| tasya rUpANi- hAridraM haritaM nIlaM kRuShNaM raktapittopahitamatidurgandhamatisAryate [1]
purIShaM,tRuShNAdAhasvedamUrcchAshUlabradhnasantApapAkaparIta iti pittAtisAraH||6||

A person of pittaja constitution, by indulging in the following etiological factors, gets afflicted by pittaja atisara:

- Excessive intake of sour, saline, pungent, alkaline (*kshara*), hot and sharp (*teekshna*) ingredients;
- Affliction of the body by excessive exposure to the heat of strong fire, hot rays of the sun and hot wind; and
- Excessive disposition to negative emotions such as anger, jealousy, etc.

Due to the above mentioned factors, pitta gets aggravated, in turn suppressing the power of agni (digestion) on account of its liquidity and reaches the colon, disintegrates the stool because of its heat, liquidity and mobility leading to the manifestation of pittaja atisara.

The signs and symptoms of pittaja atisara are as follows:

- The patient experiences frequent loose motions which are either yellow, green, blue or black in color;
- The stool is mixed with blood and bile, and is excessively foul smelling;
- The patient suffers from morbid thirst, burning sensation, excessive sweating, fainting, colic pain and hot sensation; and
- There is suppuration of the anus [6]

Kaphaja atisara

श्लेष्मलस्यतुगुरुमधुरशीतस्निग्धोपसेविनःसम्पूरकस्याचिन्तयतोदिवास्वप्नपरस्यालसस्यश्लेष्माप्रकोपमापद्यते | सस्वभावाद्गुरुमधुरशीतस्निग्धःस्रस्तोऽग्निमुपहत्य सौम्यस्वभावात्पुरीषाशयमुपहत्योपक्लेद्यपुरीषमतिसारायकल्पते | तस्यरूपाणि-
स्निग्धंश्वेतंपिच्छिलंतन्तुमदामंगुरुदुर्गन्धंश्लेष्मोपहितमनुबद्धशूलमल्पाल्पमभीक्ष्णमतिसार्यतेसप्रवाहिकं,
गुरूदरगुदबस्तिवङ्क्षणदेशःकृतेऽप्यकृतसञ्ज्ञःसलोमहर्षःसोत्क्लेशोनिद्रालस्यपरीतःसदनोऽन्नद्वेषीचेतिश्लेष्मातिसारः ||७||

ślēṣmalasya tu gurumadhuraśītasnigdhōpasēvinaḥ sampūrakasyācintayatō divāsvapnaparasyālasasyaślēṣmā prakōpamāpadyatē| sa svabhāvād gurumadhuraśītasnigdhaḥ srastō'gnimupahatya saumyasvabhāvātpurīṣāśayamupahatyōpaklēdya purīṣamatisārāya kalpatē| tasya rūpāṇi- snigdhaṁ śvētaṁ picchilaṁ tantumadāmaṁ guru durgandhaṁślēṣmōpahitamanubaddhaśūlamalpālpamabhīkṣṇamatisāryatē sapravāhikaṁ,gurūdaragudabastivaṅkṣaṇadēśaḥ kr̥tē'pyakr̥tasañjñaḥ salōmaharṣaḥ sōtklēśō nidrālasyaparītaḥsadanō'nnadvēṣī cēti ślēṣmātisāraḥ||7|| shleShmalasya tu gurumadhurashItasnigdhopasevinaH sampUrakasyAcintayatodivAsvapnaparasyAlasasya shleShmA prakopamApadyate| sa svabhAvAd gurumadhurashItasnigdhaH srasto~agnimupahatya saumyasvabhAvAtpurIShAshayamupahatyopakledya purIShamatisArAya kalpate| tasya rUpANi- snigdhaM shvetaM picchilaM tantumadAmaM guru durgandhaMshleShmopahitamanubaddhashUlamalpAlpamabhIkShNamatisAryate sapravAhikaM,gurUdaragudabastiva~gkShaNadeshaH kRute$_{apyakRutasa}$jj~jaH salomaharShaH sotkleshonidrAlasyaparItaH sadano~annadveShI ceti shleShmAtisAraH||7||

A person of kaphaja type of constitution indulging in the following factors experiences the manifestation of kaphaja atisara:

- Consumption of heavy, sweet, cold and unctuous ingredients in excess;
- Inactivity of the mind and indolence; and
- Habitually sleeping during the day time.

Because of the above mentioned factors, kapha gets aggravated. It moves downwards due to its nature (i.e heavy, sweet, cold and unctuous) and afflicts the agni (power of digestion) on account of its natural cooling property (which is contradictory to the heating effect of agni). Thereafter, having arrived at the colon, it liquefies the stool to cause kaphaja atisara.

The signs and symptoms of kaphaja atisara (diarrhea) are as follows:

- The stool is unctuous, white, slimy, fibrous, mixed with mucus as well as undigested food particles, heavy, foul-smelling and mixed with phlegm;
- The patient suffers from continuous, griping, colic pain

- The patient evacuates stool frequently in small quantities;
- The patient suffers from heaviness in the abdomen, in the region of urinary bladder and in the pelvic region;
- The patient feels the urge for passing stool even after having evacuated; and
- Suffers from horripilation, nausea, excessive sleep, indolence, prostration and dislike for food.

These are the specific features of kaphaja atisara. [7]

Sannipataja atisara

अतिशीतस्निग्धरूक्षोष्णगुरुखरकठिनविषमविरुद्धासात्म्यभोजनादभोजनात्कालातीतभोजनाद्यत्किञ्चिदभ्यवहरणात्प्रदुष्टमद्यपानीयपानादतिमद्यपानादसंशोधनात्प्रतिकर्मणांविषमगमनादनुपचाराज्ज्वलनादित्यपवनसलिलातिसेवनादस्वप्ना-
दतिस्वप्नाद्वेगविधारणाद्दृतुविपर्ययादयथाबलमारम्भाद्भयशोकचित्तोद्वेगातियोगात्कृमिशोषज्वरार्शोविकारातिकर्षणाद्वाव्यापन्नाग्नेस्त्रयोदोषाःप्रकुपिताभूयएवाग्निमुपहत्यपक्वाशयमनुप्रविश्यातीसारंसर्वदोषलिङ्गंजनयन्ति ||८||

atiśītasnigdharūkṣōṣṇagurukharakaṭhinaviṣamaviruddhāsātmyabhōjanādabhōjanāt kālātītabhōjanādyatkiñcidabhyavaharaṇāt
praduṣṭamadyapānīyapānādatimadyapānādasaṁśōdhanāt
pratikarmaṇāṁviṣamagamanādanupacārājjvalanādityapavanasalilātisēvanādasvapnā-datisvapnādvēgavidhāraṇādṛtuviparyayādayathābalamārambhādbhayaśōkacittōdvēgātiyōgātkṛmiśōṣajvarārśōvikārātikarṣaṇādvā vyāpannāgnēstrayō dōṣāḥ prakupitā bhūyaēvāgnimupahatyapakvāśayamanupraviśyātīsāraṁ sarvadōṣaliṅgaṁ janayanti||8||

atishItasnigdharUkShoShNagurukharakaThinaviShamaviruddhAsAtmyabhojanAdabhojanAtkAlAtItabhojanAd
yatki~jcidabhyavaharaNAtpraduShTamadyapAnIyapAnAdatimadyapAnAdasaMshodhanAt
pratikarmaNAMviShamagamanAdanupacArAjjvalanAdityapavanasalilAtisevanAdasvapnA-datisvapnAdvegavidhAraNAdRutuviparyayAdayathAbalamArambhAdbhayashokacittodvegAtiyogAtkRumishoShajvarArshovikArAtikarShaNAdvA vyApannAgnestrayo doShAH prakupitA bhUyaevAgnimupahatya pakvAshayamanupravishyAtIsAraM sarvadoShali~ggaM janayanti||8||

The causative factors of *sannipataja atisara* (diarrhea caused by the simultaneous vitiation of all the three dosha) are as follows:

- Intake of excessively cold, unctuous, ununctuous, hot, heavy, coarse and hard ingredients;
- Intake of irregular meals, ingredients of food having mutually contradictory properties and unwholesome food;
- Intake of food long after the scheduled time;
- Intake of food without caring for its wholesomeness or otherwise;
- Drinking of alcohol and other drinks which are “polluted”, toxic or harmful;

- Drinking of alcohol in excess;
- Not resorting to elimination therapies (in appropriate seasons);
- Inappropriate administration or non-administration of therapeutics;
- Excessive exposure to fire, hot rays of the sun, strong wind and bath etc., in strong current of water;
- Not sleeping or sleeping in excess;
- Suppression of natural urges;
- Not resorting to appropriate regimens during different seasons,
- Over courageous attitude;
- Excessive exposure to fear, grief and anxiety; and
- Excessive emaciation due to worm-infection, consumption, fever and piles (bleeding).

Because of the above mentioned causative factors, agni (power of digestion) gets vitiated as a result of which all the three dosha get aggravated. These aggravated dosha in turn further afflict the agni, and having entered into *pakvashaya* (colon) cause *sannipataja atisara*. [8]

Signs and symptoms of *sannipataja atisara*

अपिचशोणितादीन्धातूनतिप्रकृष्टं[१]दूषयन्तोधातुदोषस्वभावकृतानतीसारवर्णानुपदर्शयन्ति |
तत्रशोणितादिषुधातुष्वतिप्रदुष्टेषुहारिद्रहरितनीलमाञ्जिष्ठमांसधावनसन्निकाशंरक्तंकृष्णंश्वेतंवराहभेदः
सदृशमनुबद्धवेदनमवेदनंवासमांसव्यत्यासादुपवेश्यतेशकृद्ग्रथितमामंसकृत्,
सकृदपिपक्वमनतिक्षीणमांसशोणितबलोमन्दाग्निर्विहतमुखरसश्च; तादृशमातुरंकृच्छ्रसाध्यंविद्यात् |
एभिर्वर्णैरतिसार्यमाणंसोपद्रवमातुरमसाध्योऽयमितिप्रत्याचक्षीत; तद्यथा-
पक्वशोणिताभं[२]यकृत्खण्डोपमंमेदोमांसोदकसन्निकाशंदधिघृतमज्जतैलवसाक्षीरवेसवाराभमतिनीलम
तिरक्तमतिकृष्णमुदकमिवाच्छंपुनर्मेचकाभमतिस्निग्धं
हरितनीलकषायवर्णंकर्बुरमाविलंपिच्छिलंतन्तुमदामंचन्द्रकोपगतमतिकुणपपूतिपूयगन्ध्यामाममत्स्यग
न्धिमक्षिकाकान्तं[३]कुथितबहुधातुस्रावमल्पपुरीषमपुरीषंवाऽतिसार्यमाणं
तृष्णादाहज्वरभ्रमतमकहिक्काश्वासानुबन्धमतिवेदनमवेदनंवास्रस्तपक्वगुदंपतितगुदवलिंमुक्तनालमति
क्षीणबलमांसशोणितं
सर्वपर्वास्थिशूलिनमरोचकारतिप्रलापसम्मोहपरीतंसहसोपरतविकारमतिसारिणमचिकित्स्यंविद्यात्;
इतिसन्निपातातिसारः ||९||

api ca śōṇitādīn dhātūnatiprakr̥ṣṭaṁ [1] dūṣayantō dhātudōṣasvabhāvakr̥tānatīsāravarṇānupadarśayanti| tatra śōṇitādiṣu dhātuṣvatipraduṣṭēṣu hāridraharitanīlamāñjiṣṭhamāṁsadhāvanasannikāśaṁ raktaṁkr̥ṣṇaṁ śvētaṁ varāhabhēdaḥsadr̥śamanubaddhavēdanamavēdanaṁ vā samāsavyatyāsādupavēśyatēśakr̥d grathitamāmaṁ sakr̥t, sakr̥dapi pakvamanatikṣīṇamāṁsaśōṇitabalō mandāgnirvihatamukharasaśca;tādr̥śamāturaṁ kr̥cchrasādhyaṁ vidyāt| ēbhirvarṇairatisāryamāṇaṁ sōpadravamāturamasādhyō’yamiti pratyācakṣīta; tadyathā- pakvaśōṇitābhaṁ[2] yakr̥tkhaṇḍōpamaṁ mēdōmāṁsōdakasannikāśaṁdadhighr̥tamajjatailavasākṣīravēsavārābhamatinīlamatira ktamatikr̥ṣṇamudakamivācchaṁpunarmēcakābhamatisnigdhaṁ haritanīlakaṣāyavarṇaṁ karburamāvilaṁ picchilaṁ

tantumadāmaṁcandrakōpagatamatikuṇapapūtipūyagandhyāmāmamatsyagandhi makṣikākāntaṁ [3]kuthitabahudhātusrāvamalpapurīṣamapurīṣaṁ vā'tisāryamāṇaṁtṛṣṇādāhajvarabhramatamakahikkāśvāsānubandhamativēdanamavēdanaṁ vā srastapakvagudaṁpatitagudavaliṁ muktanālamatikṣīṇabalamāṁsaśōṇitaṁsarvaparvāsthiśūlinamarōcakāratipralāpasammōhaparītaṁ sahasōparatavikāramatisāriṇamacikitsyaṁvidyāt; iti sannipātātisāraḥ||9||

api ca shoNitAdIn dhAtUnatiprakRuShTaM [1] dUShayantodhAtudoShasvabhAvakRutAnatIsAravarNAnupadarshayanti| tatra shoNitAdiShu dhAtuShvatipraduShTeShu hAridraharitanIlamA~jjiShThamAMsadhAvanasannikAshaMraktaM kRuShNaM shvetaM varAhabhedaHsadRushamanubaddhavedanamavedanaM vAsamAsavyatyAsAdupaveshyate shakRud grathitamAmaM sakRut, sakRudapipakvamanatikShINamAMsashoNitabalo mandAgnirvihatamukharasashca; tAdRushamAturaMkRucchrasAdhyaM vidyAt| ebhirvarNairatisAryamANaM sopadravamAturamasAdhyo~ayamiti pratyAcakShIta; tadyathA-pakvashoNitAbhaM [2] yakRutkhaNDopamaM medomAMsodakasannikAshaMdadhighRutamajjatailavasAkShIravesavArAbhamatinIla matiraktamatikRuShNamudakamivAcchaMpunarmecakAbhamatisnigdhaM haritanIlakaShAyavarNaM karburamAvilaM picchilaM tantumadAmaMcandrakopagatamatikuNapapUtipUyagandhyAmAmamatsyagandhi makShikAkAntaM [3]kuthitabahudhAtusrAvamalpapurIShamapurIShaM vA~atisAryamANaMtRuShNAdAhajvarabhramatamakahikkAshvAsAnubandhamativeda namavedanaM vA srastapakvagudaMpatitagudavaliM muktanAlamatikShINabalamAMsashoNitaMsarvaparvAsthishUlinamarocakAratipralApa sammohaparItaM sahasoparatavikAramatisAriNamacikitsyaMvidyAt; iti sannipAtAtisAraH||9||

The three aggravated dosha cause excessive vitiation of dhatu (tissue elements, e.g., rakta (blood)), resulting in the appearance of different colors (in the stool). The nature of these colors depends upon the nature of the vitiated dhatu and dosha.

If the dhatu like rakta] are excessively vitiated then the following signs and symptoms are manifested:

- The patient passes stool having yellow (like the color of turmeric), green, blue, reddish (like the color of *manjistha*), pink (like the color of water in which meat is washed), red, black, white and yellowish (like the color of pig-fat) in color;
- The patient suffers from continuous pain or may be free from any pain (in the abdomen). The above mentioned signs and symptoms may be manifested in their entirety or only some of these may be manifested.
- Sometimes, the patient may pass scybalous stool, sometimes it may be mixed with mucus (*ama*) and sometimes, the stool may be free from mucus (*pakva*);
- There is depletion of the muscle tissue, blood and strength;
- The power of digestion (agni) of the patient is suppressed; and

- There is impairment of the taste in the mouth of the patient.

Such a patient is difficult to cure (*krichchra-sadhya*).

The patient becomes incurable (*asadhya*), if the diarrhea is associated with the colors and complications as follows:

- The color of stool is like dark blood (melena), piece of liver, appearance like washing of fat or flesh, curd,ghee, marrow, fat, milk and *vesavara*(minced meat); or dark blue, dark red, dark black, or clear like water.
- The stool is exceedingly greasy; or green, blue, saffron color;
- Certain patients passes the stool with turbidity, slimy, fibrous, mixed with mucus and spotted with *chandraka* (colored patches circular in shape and shining like moon);
- 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;
- The stool attracts flies in excess;
- The stool contains slough and tissue elements in excess;
- The stool contains less or no fecal matter;
- The patient continuously suffers from morbid thirst, burning sensation, fever, giddiness, fainting, hiccup, asthma, excessive pain or no pain;
- There is prolapse and inflammation of the anal canal or the anal sphincters come out of their sites or the whole of the rectum comes out (*mukta-nala*);
- There is excessive loss of strength, muscle tissue and blood;
- There is pain in all the joints and bones; and
- There is sudden cessation of the signs and symptoms of the disease.

Such a patient should be rejected for the treatment (as it is incurable). [9]

Guidelines for starting treatment

तमसाध्यतामसम्प्राप्तंचिकित्सेद्यथाप्रधानोपक्रमेणहेतूपशयदोषविशेषपरीक्षयाचेति ||१०||

tamasādhyatāmasamprāptaṁ cikitsēd yathāpradhānōpakramēṇa hētūpaśayadōṣaviśēṣaparīkṣayācēti||10||

tamasAdhyatAmasamprAptaM cikitsed yathApradhAnopakrameNa hetUpashayadoShavisheShaparIkShayAceti||10||

The patient who has not yet reached the stage of absolute incurability should be properly treated after the examination of causative factors, *upashaya* (pacifying factors) and nature of the aggravation of specific dosha. In this condition, the most aggravated dosha should be treated in the beginning followed by the treatment of the other less aggravated dosha. [10]

Exogenous (psychological) diarrhea

आगन्तूद्वावतीसारौमानसौभयशोकजौ | तत्तयोर्लक्षणंवायोर्यदतीसारलक्षणम् ||११||

āgantū dvāvatīsārau mānasau bhayaśōkajau| tattayōrlakṣaṇaṁ vāyōryadatīsāralakṣaṇam||11|| AgantU dvAvatIsArau mAnasau bhayashokajau| tattayorlakShaNaM vAyoryadatIsAralakShaNam||11||

The exogenous type of *atisara* (diarrhea) is of mental origin and is of two types. One of these is caused by fear and the other is caused by grief. Their signs and symptoms are similar to those of the *vatika* type of *atisara*. Thus *atisara* or diarrhea is of two types, viz., *nija* or endogenous (like vataja, pittaja, kaphaja and *sannipataja atisara* and *agantuja/manasa* or exogenous [11]

Management of exogenous (psychological) diarrhea

मारुतोभयशोकाभ्यांशीघ्रंहिपरिकुप्यति | तयोःक्रियावातहरीहर्षणाश्वासनानिच ||१२||
इत्युक्ताःषडतीसाराः, साध्यानांसाधनंत्वतः | प्रवक्ष्याम्यनुपूर्वेणयथावत्तन्निबोधत ||१३||

mārutō bhayaśōkābhyāṁ śīghraṁ hi parikupyati| tayōḥ kriyā vātaharī harṣaṇāśvāsanāni ca||12|| ityuktāḥ ṣaḍatīsārāḥ, sādhyānāṁ sādhanaṁ tvataḥ| pravakṣyāmyanupūrvēṇa yathāvattannibōdhata||13|| mAruto bhayashokAbhyAM shIghraM hi parikupyati| tayoH kriyA vAtaharI harShaNAshvAsanAni ca||12|| ityuktAH ShaDatIsArAH, sAdhyAnAM sAdhanaM tvataH| pravakShyAmyanupUrveNa yathAvattannibodhata||13||

The following therapies help to cure *agantuja/manasa* or exogenous:

Both fear and grief causes aggravation of vata instantaneously. Vata alleviating drugs and therapies should be administered for the treatment of exogenous *atisara*. The patient suffering from diarrhea caused by fear (*bhayaja*) should be exhilarated. The patient suffering from diarrhea caused by *shoka* (grief) should be consoled [12-13]

Principles of treatment

दोषाःसन्निचितायस्यविदग्धाहारमूर्च्छिताः | अतीसारायकल्पन्तेभूयस्तान्सम्प्रवर्तयेत् ||१४||
नतुसङ्ग्रहणंदेयंपूर्वमामातिसारिणे | विबध्यमानाःप्राग्दोषाजनयन्त्यामयान्बहून् ||१५||
दण्डकालसकाध्मानग्रहण्यर्शोगदांस्तथा | शोथपाण्ड्वामयप्लीहकुष्ठगुल्मोदरज्वरान् ||१६||
तस्मादुपेक्षेतोत्क्लिष्टान्वर्तमानान्स्वयंमलान् | कृच्छ्रंवावहतांदद्यादभयांसम्प्रवर्तिनीम् ||१७||
तयाप्रवाहितेदोषेप्रशाम्यत्युदरामयः | जायतेदेहलघुताजठराग्निश्चवर्धते ||१८||
प्रमथ्यांमध्यदोषाणांदद्यादीपनपाचनीम् | लङ्घनंचाल्पदोषाणांप्रशस्तमतिसारिणाम् ||१९||

dōṣāḥ sannicitā yasya vidagdhāhāramūrcchitāḥ| atīsārāya kalpantē bhūyastān sampravartayēt||14|| na tu saṅgrahaṇaṁ dēyaṁ pūrvamāmātisāriṇē| vibadhyamānāḥ prāgdōṣā janayantyāmayān bahūn||15|| daṇḍakālasakādhmānagrahaṇyarśōgadāṁstathā| śōthapāṇḍvāmayaplīhakuṣṭhagulmōdarajvarān||16|| tasmādupēkṣētōtkliṣṭān vartamānān svayaṁ malān| kṛcchraṁ vā vahatāṁ dadyādabhayāṁ sampravartinīm||17|| tayā pravāhitē dōṣē praśāmyatyudarāmayaḥ| jāyatē dēhalaghutā

jaṭharāgniśca vardhatē||18|| pramathyāṁ madhyadōṣāṇāṁ dadyāddīpanapācanīm| laṅghanaṁ cālpadōṣāṇāṁ praśastamatisāriṇām||19|| doShAH sannicitA yasya vidagdhAhAramUrcchitAH| atIsArAya kalpante bhUyastAn sampravartayet||14|| na tu sa~ggrahaNaM deyaM pUrvamAmAtisAriNe| vibadhyamAnAH prAgdoShA janayantyAmayAn bahUn||15|| daNDakAlasakAdhmAnagrahaNyarshogadAMstathA| shothapANDvAmayapIlhakuShThagulmodarajvarAn||16|| tasmAdupekShetotkliShTAn vartamAnAn svayaM malAn| kRucchraM vA vahatAM dadyAdabhayAM sampravartinIm||17|| tayA pravAhite doShe prashAmyatyudarAmayaH| jAyate dehalaghutA jaTharAgnishcha vardhate||18|| pramathyAM madhyadoShANAM dadyAddIpanapAcanIm| la~gghanaM cAlpadoShANAM prashastamatisAriNAm||19||

The following principles of treatment are used in management of *atisara*:

- When the diarrhea is caused by the accumulated (aggravated) dosha impelled by *vidagdha* (fermentation of undigested) food, the patient should be given laxative to eliminate the dosha.
- In the initial state i.e. *ama* (primary or immature) of diarrhea, stopping or binding therapies are never indicated.
- Administration of such bowel-binding therapies in the initial stage obstructs the movement and elimination of the already aggravated dosha leading to complications like *dandakalasaka* (obstruction to intestinal peristalsis), *adhmana* (flatulence), *grahani roga* (digestive disorders like sprue syndrome), piles, fistula-in-ano, edema, anemia, splenic disorders, *kushtha* (obstinate skin diseases including leprosy), *gulma* (abdominal lumps), *udara roga* (obstinate abdominal diseases including ascites) and fever.
- Hence, the physician should ignore the downward movement of the detached (*utklishta*) morbid matter, which is moving downwards on its own.
- Diarrhea should be allowed to continue and should not be stopped by constipating medicines.
- If the diarrhea is associated with griping pain (difficulty in evacuating), then *haritaki* should be given as a mild laxative.
- Once the morbid matter is eliminated through downward movement then this abdominal disease (diarrhea) gets cured, the body becomes light and the power of agni becomes strong.
- Moderately aggravated dosha should be managed by *pramathya* (a type of decoction of drugs) which stimulates the power of digestion (dipana) and which is carminative (pachana) should be administered. Slightly aggravated dosha should be managed by langhana (fasting therapy) [14-19].

Recipes of *pramathya*

पिप्पलीनागरंधान्यंभूतीकमभयावचा | ह्रीवेरंभद्रमुस्तानिबिल्वंनागरधान्यकम् ||२०||
पृश्निपर्णीश्वदंष्ट्राचसमङ्गाकण्टकारिका | तिस्रःप्रमथ्याविहिताःश्लोकार्धैरतिसारिणाम् ||२१||
वचाप्रतिविषाभ्यांवामुस्तपर्पटकेनवा | ह्रीवेरशृङ्गवेराभ्यांपक्वंवापाययेज्जलम् ||२२||

pippalī nāgaraṁ dhānyaṁ bhūtīkamabhayā vacā| hrīvēraṁ bhadramustāni bilvaṁ nāgaradhānyakam||20|| pṛśniparṇī śvadaṁṣṭrā ca samaṅgā kaṇṭakārikā| tisraḥ pramathyā vihitāḥ ślōkārdhairatisāriṇām||21|| vacāprativiṣābhyāṁ vā mustaparpaṭakēna vā| hrīvēraśṛṅgavērābhyāṁ pakvaṁ vā pāyayējjalam||22|| pippalI nAgaraM dhAnyaM bhUtIkamabhayA vacA| hrIveraM bhadramustAni bilvaM nAgaradhAnyakam||20|| pRushniparNI shvadaMShTrA ca sama~ggA kaNTakArikA| tisraH pramathyA vihitAH shlokArdhairatisAriNAm||21|| vacAprativiShAbhyAM vA mustaparpaTakena vA| hrIverashRu~ggaverAbhyAM pakvaM vA pAyayejjalam||22||

Three recipes of *pramathya* which are useful in the treatment of diarrhea are as follow:

- Decoction of *pippali, nagara, dhanyaka, bhutika, abhaya* and *vacha* for vataja atisara''
- Decoction of *hrivera, bhadra-musta, bilva, nagara* and *dhanyaka* for pittaja atisara'')
- Decoction of *prashniparni, svadamstra, samanga* and *kantakarika* for kaphaja atisara''
- Decoction of *vacha* and *prativisha* for vataja atisara''
- Decoction of *musta* and *parpataka* for pittaja atisara''
- Decoction of *hrivera* and *sringavera* for kaphaja atisara''

[Note: Decoction should be prepared as per the procedure described for *sandanga-paniya* in C.S.Ci.3-145.] [20-22]

Diet and drinks for *atisara* patient

युक्तेऽन्नकालेक्षुत्क्षामंलघून्यन्नानिभोजयेत् | तथासशीघ्रमाप्नोतिरुचिमग्निबलंबलम् ||२३||
तक्रेणावन्तिसोमेनयवाग्वातर्पणेनवा | सुरयामधुनाचादौयथासात्म्यमुपाचरेत् ||२४||
यवागूभिर्विलेपीभिःखडैर्यूषैरसौदनैः | दीपनग्राहिसंयुक्तैःक्रमश्चस्यादतःपरम् ||२५||

yuktē'nnakālē kṣutkṣāmaṁ laghūnyannāni bhōjayēt| tathā sa śīghramāpnōti rucimagnibalaṁ balam||23|| takrēṇāvantisōmēna yavāgvā tarpaṇēna vā| surayā madhunā cādau yathāsātmyamupācarēt||24|| yavāgūbhirvilēpībhiḥ khaḍairyūṣai rasaudanaiḥ| dīpanagrāhisaṁyuktaiḥ kramaśca syādataḥ param||25|| yukte~annakAle kShutkShAmaM laghUnyannAni bhojayet| tathA sa shIghramApnoti rucimagnibalaM balam||23|| takreNAvantisomena yavAgvA tarpaNena vA| surayA madhunA cAdau yathAsAtmyamupAcaret||24|| yavAgUbhirvilepIbhiH khaDairyUShai rasaudanaiH| dIpanagrAhisaMyuktaiH kramashca syAdataH param||25||

- At appropriate meal time, if the patient feels hungry, light food should be given to eat. It enhances the appetite and stimulates agni and as a result the strength is promoted immediately.
- Depending upon the wholesomeness (satmya) of the patient, light food along with buttermilk or *kanji* (a sour drink), *yavagu* (thick gruel), *tarpana* (roasted flour of serials mixed with water), or alcoholic drink or honey should be given. Then gradually *yavagu* (thick gruel), *vilepi* (a sticky gruel), *khanda* (a sour appetiser),

yusha (vegetable soup) and boiled rice mixed with meat soup which are prepared by adding digestive, stimulants and astringent (constipative) drugs should be given.

Ingredients which are dipana (digestive stimulant) and *grahi* (constipating) are described in [Cha. Sa. Sutra Sthana 4/9] should be administered [23-25]

Treatment of vataja atisara

शालपर्णीपृश्निपर्णीबृहतींकण्टकारिकाम् | बलांश्वदंष्ट्रांबिल्वानिपाठांनागरधान्यकम् ||२६||
शटींपलाशंहपुषांवचांजीरकपिप्पलीम् | यवानींपिप्पलीमूलंचित्रकंहस्तिपिप्पलीम् ||२७||
वृक्षाम्लंदाडिमाम्लंचसहिङ्गुबिडसैन्धवम् | प्रयोजयेदन्नपानेविधिनासूपकल्पितम् ||२८||
वातश्लेष्महरोहृयेषगणोदीपनपाचनः | ग्राहीबल्योरोचनश्चतस्माच्छस्तोऽतिसारिणाम् ||२९||

śālaparṇīṁ pṛśniparṇīṁ bṛhatīṁ kaṇṭakārikām| balāṁ śvadaṁṣṭrāṁ bilvāni pāṭhāṁ nāgaradhānyakam||26|| śaṭīṁ palāśaṁ hapuṣāṁ vacāṁ jīrakapippalīm| yavānīṁ pippalīmūlaṁ citrakaṁ hastipippalīm||27|| vṛkṣāmlaṁ dāḍimāmlaṁ ca sahiṅgu biḍasaindhavam| prayōjayēdannapānē vidhinā sūpakalpitam||28|| vātaślēṣmaharō hyēṣa gaṇō dīpanapācanaḥ| grāhī balyō rōcanaśca tasmācchastō'tisāriṇām||29||
shAlaparNIM pRushniparNIM bRuhatIM kaNTakArikAm| balAM shvadaMShTrAM bilvAni pAThAM nAgaradhAnyakam||26|| shaTIM palAshaM hapuShAM vacAM jIrakapippalIm| yavAnIM pippalImUlaM citrakaM hastipippalIm||27|| vRukShAmlaM dADimAmlaM ca sahi~ggu biDasaindhavam| prayojayedannapAne vidhinA sUpakalpitam||28|| vAtashleShmaharo hyeSha gaNo dIpanapAcanaH| grAhI balyo rocanashca tasmAcchasto~atisAriNAm||29||

The following drugs are useful for the cure of vataja atisara(diarrhea):

- *Shalaparni, prashniparni, brhati, kantakarika, bala, svadamstra, bilva, patha, nagara, dhanyaka, shati, palasha, hapusha, vacha, jiraka, pippali, yavani, pippali-mula, chitraka, hastipippali, vrikshamla, sour pomegranate, hingu, vida* and *saindhava*-these ingredients should be appropriately used in processing food preparations.
- Drugs belonging to the vata and kapha' alleviative group and those drugs which are dipana (digestive stimulant), pachana (carminative), *grahi* (constipating), *balya* (promoter of strength) and *rochana* (appetizer) should be prescribed. [26-29]

Management of diarrhea associated with pain

आमेपरिणतेयस्तुविबद्धमतिसार्यते | सशूलपिच्छमल्पाल्पंबहुशःसप्रवाहिकम् ||३०||
यूषेणमूलकानांतंबदराणामथापिवा | उपोदिकायाःक्षीरिण्यायवान्यावास्तुकस्यवा ||३१||
सुवर्चलायाश्चञ्चोर्वाशाकेनावल्गुजस्यवा | शट्याःकर्कारुकाणांवाजीवन्त्याश्चिर्भटस्यवा ||३२||
लोणिकायाःसपाठायाःशुष्कशाकेनवापुनः | दधिदाडिमसिद्धेनबहुस्नेहेनभोजयेत् ||३३||

āmē pariṇatē yastu vibaddhamatisāryatē| saśūlapicchamalpālpaṁ bahuśaḥ sapravāhikam||30|| yūṣēṇa mūlakānāṁ taṁ badarāṇāmathāpi vā| upōdikāyāḥ kṣīriṇyā

yavānyā vāstukasya vā||31|| suvarcalāyāścañcōrvā śākēnāvalgujasya vā| śaṭyāḥ karkārukāṇāṁ vā jīvantyāścirbhaṭasya vā||32|| lōṇikāyāḥ sapāṭhāyāḥ śuṣkaśākēna vā punaḥ| dadhidāḍimasiddhēna bahusnēhēna bhōjayēt||33|| Ame pariNate yastu vibaddhamatisAryate| sashUlapicchamalpAlpaM bahushaH sapravAhikam||30|| yUSheNa mUlakAnAM taM badarANAmathApi vA| upodikAyAH kShIriNyA yavAnyA vAstukasya vA||31|| suvarcalAyAshca~jcorvA shAkenAvalgujasya vA| shaTyAH karkArukANAM vA jIvantyAshcirbhaTasya vA||32|| loNikAyAH sapAThAyAH shuShkashAkena vA punaH| dadhidADimasiddhena bahusnehena bhojayet||33||

After the maturity of *ama* (product of indigestion), if the patient experiences loose motions along with scybalous feces associated with colic pain and mucus very frequently in small quantities, and if there is griping pain, then he should be given food along with the soup of *mulaka, badara, upodikā, kshirini, yavāni, vāstuka, suvarchala, chanchu* (*nadika*), leaves of *avalguja, shati, karkaruka, jivanti, chirbhata* (karkati), *lonika, patha* or *shushka-shaka* (*kasamarda* according to Chakrapani). These soups should be cooked along with curd (yogurt) and *dadima*, and added with ghee in copious quantities [30-33]

Treatment of *pravahika* (dysentery)

कल्कःस्याद्बालबिल्वानांतिलकल्कश्चतत्समः | दध्नःसरोऽम्लस्नेहाद्यःखडोहन्यात्प्रवाहिकाम् ||३४||

kalkaḥ syādbālabilvānāṁ tilakalkaśca tatsamaḥ| dadhnaḥ sarō'mlasnēhādyaḥ khaḍō hanyāt pravāhikām||34|| kalkaH syAdbAlabilvAnAM tilakalkashca tatsamaH| dadhnaH saro~amlasnehAdyaH khaDo hanyAt pravAhikAm||34||

The following *khada* (a sour appetizer) cures *pravahika* (dysentery):

- It is prepared by adding the paste of tender fruits of *bilva*, equal quantities of the paste of sesame, cream of sour curd and copious quantities of ghee [34].

Treatment of *varcha-kshaya* (scanty formation of stool)

यवानांमुद्गमाषाणांशालीनांचतिलस्यच | कोलानांबालबिल्वानांधान्ययूषंप्रकल्पयेत् ||३५||
ऐकध्यंयमकेभृष्टंदधिदाडिमसारिकम् | वर्चःक्षयेशुष्कमुखंशाल्यन्नंतेनभोजयेत् ||३६||
दध्नःसरंवायमकेभृष्टंसगुडनागरम् | सुरांवायमकेभृष्टांव्यञ्जनार्थेप्रदापयेत् ||३७||
फलाम्लंयमकेभृष्टंयूषंगृञ्जनकस्यवा | लोपाकरसमम्लंवास्निग्धाम्लंकच्छपस्यवा ||३८||
बर्हितित्तिरिदक्षाणांवर्तकानांतथारसाः | स्निग्धाम्लाःशालयश्चाग्र्यावर्चःक्षयरुजापहाः ||३९||
अन्तराधिरसंपूत्वारक्तंमेषस्यचोभयम् | पचेद्दाडिमसाराम्लंसधान्यस्नेहनागरम् ||४०||
ओदनं[१]रक्तशालीनांतेनाद्यात्प्रपिबेच्चतत् | तथावर्चःक्षयकृतैर्व्याधिभिर्विप्रमुच्यते ||४१||

yavānāṁ mudgamāṣāṇāṁ śālīnāṁ ca tilasya ca| kōlānāṁ bālabilvānāṁ dhānyayūṣaṁ prakalpayēt||35|| aikadhyaṁ yamakē bhṛṣṭaṁ dadhidāḍimasārikam| varcaḥkṣayē śuṣkamukhaṁ śālyannaṁ tēna bhōjayēt||36|| dadhnaḥ saraṁ vā yamakē bhṛṣṭaṁ saguḍanāgaram| surāṁ vā yamakē bhṛṣṭāṁ vyañjanārthē pradāpayēt||37|| phalāmlaṁ yamakē bhṛṣṭaṁ yūṣaṁ gṛñjanakasya vā| lōpākarasamamlaṁ vā snigdhāmlaṁ kacchapasya vā||38|| barhititтiridakṣāṇāṁ vartakānāṁ tathā rasāḥ| snigdhāmlāḥ śālayaścāgryā varcaḥkṣayarujāpahāḥ||39|| antarādhirasaṁ pūtvā raktaṁ mēṣasya

cōbhayam| pacēddāḍimasārāmlaṁ sadhānyasnēhanāgaram||40|| ōdanaṁ [1] raktaśālīnāṁ tēnādyāt prapibēcca tat| tathā varcaḥkṣayakṛtairvyādhibhirvipramucyatē||41|| yavAnAM mudgamAShANAM shAlInAM ca tilasya ca| kolAnAM bAlabilvAnAM dhAnyayUShaM prakalpayet||35|| aikadhyaM yamake bhRuShTaM dadhidADimasArikam| varcaHkShaye shuShkamukhaM shAlyannaM tena bhojayet||36|| dadhnaH saraM vA yamake bhRuShTaM saguDanAgaram| surAM vA yamake bhRuShTAM vya~jjanArthe pradApayet||37|| phalAmlaM yamake bhRuShTaM yUShaM gRu~jjanakasya vA| lopAkarasamamlaM vA snigdhAmlaM kacchapasya vA||38|| barhititTiridakShANAM vartakAnAM tathA rasAH| snigdhAmlAH shAlayashcAgryA varcaHkShayarujApahAH||39|| antarAdhirasaM pUtvA raktaM meShasya cobhayam| paceddADimasArAmlaM sadhAnyasnehanAgaram||40|| odanaM [1] raktashAlInAM tenAdyAt prapibecca tat| tathA varcaHkShayakRutairvyAdhibhirvipramucyate||41||

If there is *varcha-kshaya* (scanty stool), then the patient should be given the following recipes:

- If there is *varcha-kshaya* (scanty stool) and dryness of the mouth, then the patient should be given *dhanya-yusha* (a type of soup prepared of cereals and pulses) made of *yava, mudga, masha*, and *shali* type of rice, sesame seeds, *kola* and tender fruits of *bilva*, sizzled with *yamaka* (ghee and oil) taken together with curd and the extract of *dadima*. One should take boiled shāli rice along with this soup.
- Cream of curd sizzled with ghee and oil, and mixed with jaggery and *shunthi*, alcohol sizzled with ghee and oil, sour fruits sizzled with ghee and oil, soup of *granjanaka*, meat soup of *lopaka* added with sour ingredients, meat soup of *kachchapa* added with ghee and sour ingredients, or the soup of the meat of *barhi, tittiri, daksha* or *vartaka*. These soups should be used as *vyanjana* (side-dish).
- The red variety of *shali* rice boiled by adding ghee and sour ingredients.
- The meat soup of the trunk of sheep should be added with its blood and sizzled by adding the extract of *dadima, dhanya*, ghee and *nagara*. This soup should be 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 *varcha-kshaya* (scanty stool) [35-41]

Treatment of prolapse of rectum

गुदनिःसरणेशूलेपानमम्लस्यसर्पिषः | प्रशस्यतेनिरामाणामथवाऽप्यनुवासनम् ||४२||

gudaniḥsaraṇē śūlē pānamamlasya sarpiṣaḥ| praśasyatē nirāmāṇāmathavā'pyanuvāsanam||42|| gudaniHsaraNe shUle pAnamamlasya sarpiShaH| prashasyate nirAmANAmathavA~apyanuvAsanam||42||

If there is prolapse of rectum and colic pain, and if the diarrhea is free from *ama*, then the patient should be given medicated ghee prepared with sour drugs or *anuvasana* (unctuous enema). [42]

Changeri ghritam

चाङ्गेरीकोलदध्यम्लनागरक्षारसंयुतम् | घृतमुत्क्वथितंपेयंगुदभ्रंशरुजापहम् ||४३|| इतिचाङ्गेरीघृतम् |

cāṅgērīkōladadhyamlanāgarakṣārasaṁyutam| ghṛtamutkvathitaṁ pēyaṁ gudabhraṁśarujāpaham||43|| iti cāṅgērīghṛtam|
cA~ggerIkoladadhyamlanAgarakShArasaMyutam| ghRutamutkvathitaM peyaM gudabhraMsharujApaham||43|| iti cA~ggerIghRutam|

Ghee should be cooked with the juice of *changeri*, decoction of *kola* and sour curd, and the paste of *nagara* and *kshara* (alkali preparation). Intake of this medicated ghee cures ailments caused by prolapse of rectum. Thus, ends the description of *changeri-ghrita* [43].

Chavyadi ghritam

सचव्यपिप्पलीमूलंसव्योषविडदाडिमम् | पेयमम्लंघृतंयुक्त्यासधान्याजाजिचित्रकम् ||४४|| इतिगुदभ्रंशेचव्यादिघृतम् |

sacavyapippalīmūlaṁ savyōṣaviḍadāḍimam| pēyamamlaṁ ghṛtaṁ yuktyā sadhānyājājicitrakam||44|| iti gudabhraṁśē cavyādighṛtam| sacavyapippalImUlaM savyoShaviDadADimam| peyamamlaM ghRutaM yuktyA sadhAnyAjAjicitrakam||44|| iti gudabhraMshe cavyAdighRutam|

Ghee should be cooked with the sour ingredients (juice of *changeri*, decoction of *kola* and sour curd), and the pastes of *chavya*, *pippali-mula, shunthi, pippali, maricha, vida* and *dadima*. Intake of this medicated ghee should be done along with *dhanya, ajaji* and *chitraka* in appropriate quantities (for curing prolapse of rectum)

Thus, ends the description of *chavyadi -ghrita* for prolapsed rectum [44].

Anuvasana basti in prolapse of rectum

दशमूलोपसिद्धंवासबिल्वमनुवासनम् | शटीशताह्वाबिल्वैर्वावचयाचित्रकेणवा ||४५|| इतिगुदभ्रंशेऽनुवासनम्

daśamūlōpasiddhaṁ vā sabilvamanuvāsanam| śaṭīśatāhvābilvairvā vacayā citrakēṇa vā||45|| iti gudabhraṁśē'nuvāsanam| dashamUlopasiddhaM vA sabilvamanuvAsanam| shaTIshatAhvAbilvairvA vacayA citrakeNa vA||45|| iti gudabhraMshe~anuvAsanam|

For the cure of prolapse rectum, anuvasana basti (oil-based enema therapy) should be administered with the following recipes:

- *Dashamoola* cooked with fat;
- *Bilva* cooked with fat:

- *Shati, shatahva* or *bilva* cooked in fat;
- Vacha cooked with fat; and
- Chitraka cooked with fat [45].

Management of strangulated prolapsed rectum

स्तब्धभ्रष्टगुदेपूर्वंस्नेहस्वेदौप्रयोजयेत् | सुस्विन्नंतंमृदूभूतंपिचुनासम्प्रवेशयेत् ||४६||

stabdhabhraṣṭagudē pūrvaṁ snēhasvēdau prayōjayēt| susvinnaṁ taṁ mṛdūbhūtaṁ picunā sampravēśayēt||46|| stabdhabhraShTagude pUrvaM snehasvedau prayojayet| susvinnaM taM mRudUbhUtaM picunA sampraveshayet||46||

If the prolapsed rectum becomes stiff or strangulated, and does not go inside of its own, then oil should be applied over it and fomentation should be given. Thereafter, when the prolapsed rectum is well fomented and has become soft, then with the help of a cotton pad (or pad made of thick cloth) it should be pushed inside and restored to its original place [46].

Use of medicated milk

विबद्धवातवर्चास्तुबहुशूलप्रवाहिकः | सरक्तपिच्छस्तृष्णार्तःक्षीरसौहित्यमर्हति ||४७||
यमकस्योपरिक्षीरंधारोष्णंवापिबेन्नरः | शृतमेरण्डमूलेनबालबिल्वेनवापयः[१] ||४८||
एवंक्षीरप्रयोगेणरक्तंपिच्छाचशाम्यति | शूलंप्रवाहिकाचैवविबन्धश्चोपशाम्यति ||४९||

vibaddhavātavarcāstu bahuśūlapravāhikaḥ| saraktapicchastṛṣṇārtaḥ kṣīrasauhityamarhati||47|| yamakasyōpari kṣīraṁ dhārōṣṇaṁ vā pibēnnaraḥ| śṛtamēraṇḍamūlēna bālabilvēna vā payaḥ [1] ||48|| ēvaṁ kṣīraprayōgēṇa raktaṁ picchā ca śāmyati| śūlaṁ pravāhikā caiva vibandhaścōpaśāmyati||49|| vibaddhavAtavarcAstu bahushUlapravAhikaH| saraktapicchastRuShNArtaH kShIrasauhityamarhati||47|| yamakasyopari kShIraM dhAroShNaM vA pibennaraH| shRutameraNDamUlena bAlabilvena vA payaH [1] ||48|| evaM kShIraprayogeNa raktaM picchA ca shAmyati| shUlaM pravAhikA caiva vibandhashcopashAmyati||49||

If the movement of flatus and stool is blocked(constipated), if the patient suffers from various kinds of pain, if the patient passes blood and mucus, and if the patient is thirsty, then adequate quantity of milk should be administered. Such a patient should be given *yamaka* (ghee and oil mixed together), and thereafter, lukewarm milk collected directly from the udder (*dharoshna*).

Milk boiled with the root of castor or tender fruit of *bilva* may also be given in the above mentioned condition. By the intake of the recipes of medicated ghee mentioned above, bleeding and mucus discharge from the anus stops. These recipes also cure colic pain, dysentery and constipation [47-49]

Treatment of pittaja atisara

पित्तातिसारंपुनर्निदानोपशयाकृतिभिरामान्वयमुपलभ्ययथाबलंलङ्घनपाचनाभ्यामुपाचरेत् |
तृष्यतस्तुमुस्तपर्पटकोशीरसारिवाचन्दनकिरातेतिक्तकोदीच्यवारिभिरुपचारः |

लङ्घितस्यचाहारकालेबलातिबलासूर्पपर्णीशालपर्णीपृश्निपर्णीबृहतीकण्टकारिकाशतावरीश्वदंष्ट्रानिर्यूहसंयुक्तेनयथासात्म्यंयवागूमण्डादिनातर्पणादिनावाक्रमेणोपचारः |
मुद्गमसूरहरेणुमकुष्ठकाढकीयूषैर्वालावकपिञ्जलशशहरिणैणकालपुच्छकरसैरीषदम्लैरनम्लैर्वाक्रमशोऽग्निंसन्धुक्षयेत् | अनुबन्धेत्वस्यदीपनीयपाचनीयोपशमनीयसङ्ग्रहणीयान्योगान्सम्प्रयोजयेदिति ||५०||

pittātisāraṁ punarnidānōpaśayākr̥tibhirāmānvayamupalabhya yathābalaṁlaṅghanapācanābhyāmupācarēt| tr̥ṣyatastu mustaparpaṭakōśīrasārivācandanakirātatiktakōdīcyavāribhirupacāraḥ| laṅghitasya cāhārakālēbalātibalāsūrpaparṇīśālaparṇīpr̥śniparṇībr̥hatīkaṇṭakārikāśatāvarīśvadaṁṣṭrā niryūhasaṁyuktēnayathāsātmyaṁ yavāgūmaṇḍādinā tarpaṇādinā vā kramēṇōpacāraḥ| mudgamasūraharēṇumakuṣṭhakāḍhakīyūṣairvālāvakapiñjalaśaśahariṇaiṇakālapucchak arasairīṣadamlairanamlairvā kramaśō’gniṁ sandhukṣayēt| anubandhē tvasya dīpanīyapācanīyōpaśamanīyasaṅgrahaṇīyān yōgān samprayōjayēditi||50|| pittAtisAraM punarnidAnopashayAkRutibhirAmAnvayamupalabhya yathAbalaMla~gghanapAcanAbhyAmupAcaret| tRuShyatastu mustaparpaTakoshIrasArivAcandanakirAtatiktakodIcyavAribhirupacAraH| la~gghitasya cAhArakAlebalAtibalAsUrpaparNIshAlaparNIpRushniparNIbRuhatIkaNTakArikAshatAvarIshvadaMShTrAniryUhasaMyuktenayathAsAtmyaM yavAgUmaNDAdinA tarpaNAdinA vA krameNopacAraH|
mudgamasUrahareNumakuShThakADhakIyUShairvAlAvakapi~jjalashashahariNaiNakAlapucchakarasairIShadamlairanamlairvA kramasho~agniM sandhukShayet| anubandhetvasya dIpanIyapAcanIyopashamanIyasa~ggrahaNIyAn yogAn samprayojayeditI||50||

For the cure of pittaja atisara, the following therapy should be administered:

- If pittaja atisara (diarrhea) patient is also afflicted with *ama* which can be determined by causative factors, *upachaya* (habituation), and signs and symptoms, then the patient should be given langhana (fasting therapy) and pachana (carminative therapy) appropriate to the strength of the patient.
- If the patient is thirsty, then the decoction of *musta, parpataka, ushira, sariva, chandana, kiratatiktaka* and *udichya* should be given to drink.
- After the proper fasting therapy, during meal time, the patient should be gradually given *yavagu* (thick gruel), *manda* (a type of thin gruel) and *tarpana* (roasted flour of cereals added with water) or decoction prepared (according to the procedure suggested for *shadanga-paniya*[Cha.Sa. Chikitsa Sthana 3/ 145-146] of *bala, atibala, surpa-parni* (*mudga-parni* and *mansa-parni*), *shala-parni, prashni-parni, brahati, kantakari, shatavari* and *shvadanshtra*.
- Agni (power of digestion) should be stimulated gradually with the vegetable soup of *mudga, masura, harenu, makustha* and *adhaki* or with the soup of the meat of *lava, kapinjala, shasha, harina, ena* and *kalapuchcha*. These vegetable soups and meat soups may or may not be sour.
- If the pittaja atisara persists even after the administration of the above mentioned measures, then the patient should be treated with recipes which are *dipaniya* (digestive stimulant), *pachaniya* (carminative), *upashamaniya* (dosha-alleviator) and *sangrahaniya* (constipating). [50]

Recipes for pittaja atisara

सक्षौद्रातिविषंपिष्ट्वावत्सकस्यफलत्वचम् | पिबेत्पित्तातिसारघ्नंतण्डुलोदकसंयुतम् ||५१||
किराततिक्तकोमुस्तंवत्सकःसरसाञ्जनः | बिल्वंदारुहरिद्रात्वक्ह्रीबेरंसदुरालभम् ||५२||
चन्दनंचमृणालंचनागरंलोध्रमुत्पलम् | तिलामोचरसोलोध्रंसमङ्गाकमलोत्पलम् ||५३||
उत्पलंधातकीपुष्पंदाडिमत्वङ्महौषधम् | कट्फलंनागरंपाठाजम्ब्वाम्रास्थिदुरालभाः ||५४||
योगाःषडेतेसक्षौद्रास्तण्डुलोदकसंयुताः | पेयाःपित्तातिसारघ्नाःश्लोकार्धेननिदर्शिताः ||५५||
जीर्णौषधानांशस्यन्तेयथायोगंप्रकल्पितैः | रसैःसाङ्ग्राहिकैर्युक्ताःपुराणारक्तशालयः ||५६||

sakṣaudrātiviṣaṁ piṣṭvā vatsakasya phalatvacam| pibēt pittātisāraghnaṁ taṇḍulōdakasaṁyutam||51|| kirātatiktakō mustaṁ vatsakaḥ sarasāñjanaḥ| bilvaṁ dāruharidrā tvak hrībēraṁ sadurālabham||52|| candanaṁ ca mr̥ṇālaṁ ca nāgaraṁ lōdhramutpalam| tilā mōcarasō lōdhraṁ samaṅgā kamalōtpalam||53|| utpalaṁ dhātakīpuṣpaṁ dāḍimatvaṅmahauṣadham| kaṭphalaṁ nāgaraṁ pāṭhā jambvāmrāsthidurālabhāḥ||54|| yōgāḥ ṣaḍētē sakṣaudrāstaṇḍulōdakasaṁyutāḥ| pēyāḥ pittātisāraghnāḥ ślōkārdhēna nidarśitāḥ||55|| jīrṇōṣadhānāṁ śasyantē yathāyōgaṁ prakalpitaiḥ| rasaiḥ sāṅgrāhikairyuktāḥ purāṇā raktaśālayaḥ||56|| sakShaudrAtiviShaM piShTvA vatsakasya phalatvacam| pibet pittAtisAraghnaM taNDulodakasaMyutam||51|| kirAtatiktako mustaM vatsakaH sarasA~jjanaH| bilvaM dAruharidrA tvak hrIberaM sadurAlabham||52|| candanaM ca mRuNAlaM ca nAgaraM lodhramutpalam| tilA mocaraso lodhraM sama~ggA kamalotpalam||53|| utpalaM dhAtakIpuShpaM dADimatva~gmahauShadham| kaTphalaM nAgaraM pAThA jambvAmrAsthidurAlabhAH||54|| yogAH ShaDete sakShaudrAstaNDulodakasaMyutAH| peyAH pittAtisAraghnAH shlokArdhena nidarshitAH||55|| jIrNoShadhAnAM shasyante yathAyogaM prakalpitaiH| rasaiH sA~ggrAhikairyuktAH purANA raktashAlayaH||56||

The following recipes are useful in curing pittaja atisara:

- The fruit and bark of *vatsaka* should be added with *ativisha* and honey. It should be taken along with rice-water (*tandulodaka*).

The following recipes should be taken along with honey and rice-water (*tandulodaka*).

- Powder of *kiratatiktaka, musta, vatsaka* and *rasanjana*.
- Powder of *bilva, dāruharidra, tvak, hribera* and *duralabha*
- Powder of *chandana, mranāla, nagara, lodhra* and *utpala*
- Powder of *tila, mocha-rasa, lodhra, samanga, kamala* and *utpala*
- Powder of *utpala, dhataki*(flower), *dadima,tvak* and *mahaushadha*
- *Katphala, nagara, patha,* seed-pulp of *jambu* and *amra*, and *duralabha*. Once the above mentioned recipes are digested, the patient should be given to eat red variety of rice harvested in earlier seasons, along with appropriately cooked meat-soup added with constipating drugs [51-56]

Administration of milk

पित्तातिसारोदीपाग्नेःक्षिप्रंसमुपशाम्यति | अजाक्षीरप्रयोगेणबलंवर्णश्चवर्धते ||५७||
बहुदोषस्यदीप्ताग्नेःसप्राणस्यनतिष्ठति | पैत्तिकोयद्यतीसारःपयसातंविरेचयेत् ||५८||

पलाशफलनिर्यूहंपयसासहपाययेत् | ततोऽनुपाययेत्कोष्णंक्षीरमेवयथाबलम् ||५९||
प्रवाहितेतेनमलेप्रशाम्यत्युदरामयः | पलाशवत्प्रयोज्यावात्रायमाणाविशोधिनी ||६०||
सांसर्ग्यांक्रियमाणायांशूलंयदनुवर्तते | सुतदोषस्यतंशीघ्रंयथावदनुवासयेत् ||६१||
शतपुष्पावरीभ्यांचपयसामधुकेनच | तैलपादंघृतंसिद्धंसबिल्वमनुवासनम् ||६२||

pittātisārō dīpāgnēḥ kṣipraṁ samupaśāmyati| ajākṣīraprayōgēṇa balaṁ varṇaśca vardhatē||57|| bahudōṣasya dīptāgnēḥ saprāṇasya na tiṣṭhati| paittikō yadyatīsāraḥ payasā taṁ virēcayēt||58|| palāśaphalaniryūhaṁ payasā saha pāyayēt| tatō'nupāyayēt kōṣṇaṁ kṣīramēva yathābalam||59|| pravāhitē tēna malē praśāmyatyudarāmayaḥ| palāśavat prayōjyā vā trāyamāṇā viśōdhinī||60|| sāṁsargyāṁ kriyamāṇāyāṁ śūlaṁ yadyanuvartatē| srutadōṣasya taṁ śīghraṁ yathāvadanuvāsayēt||61|| śatapuṣpāvarībhyāṁ ca payasā madhukēna ca| tailapādaṁ ghṛtaṁ siddhaṁ sabilvamanuvāsanam||62|| pittAtisAro dIpAgneH kShipraM samupashAmyati| ajAkShIraprayogeNa balaM varNashca vardhate||57|| bahudoShasya dIptAgneH saprANasya na tiShThati| paittiko yadyatIsAraH payasA taM virecayet||58|| palAshaphalaniryUhaM payasA saha pAyayet| tato~anupAyayet koShNaM kShIrameva yathAbalam||59|| pravAhite tena male prashAmyatyudarAmayaH| palAshavat prayojyA vA trAyamANA vishodhinI||60|| sAMsargyAM kriyamANAyAM shUlaM yadyanuvartate| srutadoShasya taM shIghraM yathAvadanuvAsayet||61|| shatapuShpAvarIbhyAM ca payasA madhukena ca| tailapAdaM ghRutaM siddhaM sabilvamanuvAsanam||62||

- Goat-milk administered to a patient having strong power of digestion cures pittaja atisara and promotes strength as well as complexion.
- Due to excessive aggravation of dosha, if the pittaja atisara is not cured and if the patient has strong power of digestion and vitality, then laxative therapy with milk should be given.
- Decoction of the fruit of *palasha* along with milk should be given. Later, depending upon the strength of the patient, lukewarm milk should be given. This will restore bowel movement and control the *atisara*. Decoction of *trayamana* along with milk should be given. Later, depending upon the strength of the patient lukewarm milk should be given. This will restore bowel movement and control the *atisara*.

Anuvasana basti (medicated untuous enema):

- During the course of *sansarjana-krama* (gradual administration of light food) after purification therapy if the colic pain persists, then anuvasana basti therapy should be administered immediately because morbid matter is already eliminated.

Satapushpadi ghee is advised for anuvasana basti [57-62].

Piccha basti (slimy medicated enema)

कृतानुवासनस्यास्यकृतसंसर्जनस्यच | वर्ततेयदयतीसारःपिच्छाबस्तिरतःपरम् ||६३||
परिवेष्ट्यकुशैरार्द्रैरार्द्रवृन्तानिशाल्मलेः | कृष्णमृत्तिकयाऽऽलिप्यस्वेदयेद्गोमयाग्निना ||६४||
सुशुष्कांमृत्तिकांज्ञात्वातानिवृन्तानिशाल्मलेः | शृतेपयसिमृद्नीयादापोथ्योलूखलेततः ||६५||
पिण्डंमुष्टिसमंप्रस्थेतत्पूतंतैलसर्पिषोः | स्नेहितं[१]मात्रयायुक्तंकल्केनमधुकस्यच ||६६||

बस्तिमभ्यक्तगात्रायदद्यात्प्रत्यागतेततः | स्नात्वाभुञ्जीतपयसाजाङ्गलानांरसेनवा ||६७||
पित्तातिसारज्वरशोथगुल्मजीर्णातिसारग्रहणीप्रदोषान् |
जयत्ययंशीघ्रमतिप्रवृद्धान्विरेचनास्थापनयोश्चबस्तिः[२] ||६८||

kṛtānuvāsanasyāsya kṛtasaṁsarjanasya ca| vartatē yadyatīsāraḥ picchābastirataḥ param||63|| parivēṣṭya kuśairārdrairārdravṛntāni śālmalēḥ| kṛṣṇamṛttikayā''lipya svēdayēdgōmayāgninā||64|| suśuṣkāṁ mṛttikāṁ jñātvā tāni vṛntāni śālmalēḥ| śṛtē payasi mṛdnīyādāpōthyōlūkhalē tataḥ||65|| piṇḍaṁ muṣṭisamaṁ prasthē tat pūtaṁ tailasarpiṣōḥ| snēhitaṁ [1] mātrayā yuktaṁ kalkēna madhukasya ca||66|| bastimabhyaktagātrāya dadyāt pratyāgatē tataḥ| snātvā bhuñjīta payasā jāṅgalānāṁ rasēna vā||67|| pittātisārajvaraśōthagulmajīrṇātisāragrahaṇīpradōṣān| jayatyayaṁ śīghramatipravṛddhān virēcanāsthāpanayōśca bastiḥ [2] ||68|| kRutAnuvAsanasyAsya kRutasaMsarjanasya ca| vartate yadyatIsAraH picchAbastirataH param||63|| pariveShTya kushairArdrairArdravRuntAni shAlmaleH| kRuShNamRuttikayA$_a$lipya svedayedgomayAgninA||64|| sushuShkAM mRuttikAM j~jAtvA tAni vRuntAni shAlmaleH| shRute payasi mRudnIyAdApothyolUkhale tataH||65|| piNDaM muShTisamaM prasthe tat pUtaM tailasarpiShoH| snehitaM [1] mAtrayA yuktaM kalkena madhukasya ca||66|| bastimabhyaktagAtrAya dadyAt pratyAgate tataH| snAtvA bhu~jjIta payasA jA~ggalAnAM rasena vA||67|| pittAtisArajvarashothagulmajIrNAtisAragrahaNIpradoShAn| jayatyayaM shIghramatipravRuddhAn virecanAsthApanayoshca bastiH [2] ||68||

If diarrhea persists in spite of the administration of anuvasana basti and observing the *samsarjana-krama* (gradual administration of lighter to heavier food) then piccha basti (mucilaginous type of medicated enema) should be given.

Green stalks of *shalmali* should be covered with green *kusha* and tied. This bundle is then smeared with the mud of black soil and placed over cow-dung fire. After the mud is dried up, the stalks of *shalmali* is removed. These stalks are then triturated in a pestle and mortar. One *mushti* (*pala* or handful) of this paste should be mixed with one *prastha* of boiled milk and filtered. In this milk, oil, ghee and paste of *madhuka* are added in adequate quantity. This recipe is used for the medicated enema to be given to the patient after massaging the body with oil. When the nasty material comes out, the patient should take bath and thereafter take food along with either milk or the meat soup of the wild animals. This piccha-basti (mucilaginous enema) cures *paittika* type of diarrhea, fever, edema, *gulma* (abdominal lumps), chronic diarrhea, *grahani* (digestive disorders) and the acute complications of purgation as well as of asthapana basti [63-68]

Raktatisara (bloody diarrhoea)

पित्तातिसारीयस्त्वेतांक्रियांमुक्त्वानिषेवते | पित्तलान्यन्नपानानितस्यपित्तंमहाबलम् ||६९||
कुर्याद्रक्तातिसारंतुरक्तमाशुप्रदूषयेत् | तृष्णांशूलंविदाहंचगुदपाकंचदारुणम् ||७०||

pittātisārī yastvētāṁ kriyāṁ muktvā niṣēvatē| pittalānyannapānāni tasya pittaṁ mahābalam||69|| kuryādraktātisāraṁ tu raktamāśu pradūṣayēt| tṛṣṇāṁ śūlaṁ vidāhaṁ ca gudapākaṁ ca dāruṇam||70|| pittAtisArI yastvetAM kriyAM muktvA niShevate|

pittalAnyannapAnAni tasya pittaM mahAbalam||69|| kuryAdraktAtisAraM tu raktamAshu pradUShayet| tRuShNAM shUlaM vidAhaM ca gudapAkaM ca dAruNam||70||

If a pittaja atisara patient does not follow the therapeutic measures and resorts to such foods and drinks which cause aggravation of pitta, then the excessively provoked pitta causes *raktatisara* and instantaneous vitiation of rakta (blood). This leads to serious complications like morbid thirst, colic pain, burning sensation and suppuration of the anus. It can also manifest itself directly on account of excessive aggravation of pitta and vitiation of blood [69-70]

Treatment of *raktatisara*

तत्रच्छागंपयःशस्तंशीतंसमधुशर्करम् | पानार्थंभोजनार्थंचगुदप्रक्षालनेतथा ||७१||
ओदनंरक्तशालीनांपयसातेनभोजयेत् | रसैःपारावतादीनांघृतभृष्टैःसशर्करैः ||७२||
शशपक्षिमृगाणांचशीतानांधन्वचारिणाम् | रसैरनम्लैःसघृतैर्भोजयेत्तंसशर्करैः ||७३||
रुधिरंमार्गमाजंवाघृतभृष्टंप्रशस्यते | काश्मर्यफलयूषोवाकिञ्चिदम्लःसशर्करः ||७४||
नीलोत्पलंमोचरसंसमङ्गापद्मकेशरम् | अजाक्षीरयुतंदद्याज्जीर्णेचपयसौदनम् ||७५||
दुर्बलंपाययित्वावातस्यैवोपरिभोजयेत् | प्राग्भक्तंनवनीतंवाददद्यात्समधुशर्करम् ||७६||

tatra cchāgaṁ payaḥ śastaṁ śītaṁ samadhuśarkaram| pānārthaṁ bhōjanārthaṁ ca gudaprakṣālanē tathā||71|| ōdanaṁ raktaśālīnāṁ payasā tēna bhōjayēt| rasaiḥ pārāvatādīnāṁ ghṛtabhṛṣṭaiḥ saśarkaraiḥ||72|| śaśapakṣimṛgāṇāṁ ca śītānāṁ dhanvacāriṇām| rasairanamlaiḥ saghṛtairbhōjayēttaṁ saśarkaraiḥ||73|| rudhiraṁ mārgamājaṁ vā ghṛtabhṛṣṭaṁ praśasyatē| kāśmaryaphalayūṣō vā kiñcidamlaḥ saśarkaraḥ||74|| nīlōtpalaṁ mōcarasaṁ samaṅgā padmakēśaram| ajākṣīrayutaṁ dadyājjīrṇē ca payasaudanam||75|| durbalaṁ pāyayitvā vā tasyaivōpari bhōjayēt| prāgbhaktaṁ navanītaṁ vā dadyāt samadhuśarkaram||76|| tatra cchAgaM payaH shastaM shItaM samadhusharkaram| pAnArthaM bhojanArthaM ca gudaprakShAlane tathA||71|| odanaM raktashAlInAM payasA tena bhojayet| rasaiH pArAvatAdInAM ghRutabhRuShTaiH sasharkaraiH||72|| shashapakShimRugANAM ca shItAnAM dhanvacAriNAm| rasairanamlaiH saghRutairbhojayettaM sasharkaraiH||73|| rudhiraM mArgamAjaM vA ghRutabhRuShTaM prashasyate| kAshmaryaphalayUSho vA ki~jcidamlaH sasharkaraH||74|| nIlotpalaM mocarasaM sama~ggA padmakesharam| ajAkShIrayutaM dadyAjjIrNe ca payasaudanam||75|| durbalaM pAyayitvA vA tasyaivopari bhojayet| prAgbhaktaM navanItaM vA dadyAt samadhusharkaram||76||

For the treatment of *raktatisara*, the following therapy should be administered:

- Goat's milk is very useful. It should be used, when cooled, with honey and sugar for drink, along with food, and for washing the anal region.
- Goat's milk along with the boiled rice of red variety of *shali* should be given.
- 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 should be sizzled with ghee, mixed with sugar should be given. It may be ensured that these soups are free from any sour ingredients.

- 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 should be given.
- The powder of *nilotpala, mocharasa, samanga* and *padmakeshara* should be administered along with the goat's milk. After the digestion of this potion, the patient should be given rice with milk. If the patient is weak, then food can be given to him even before the above mentioned potion is digested.
- Butter along with honey and sugar may be given before meals [71-76].

Measures to alleviate bleeding in *raktatisara*

प्राश्यक्षीरोत्थितंसर्पिःकपिञ्जलरसाशनः | त्र्यहादारोग्यमाप्नोतिपयसाक्षीरभुक्तथा ||७७||
पीत्वाशतावरीकल्कंपयसाक्षीरभुग्जयेत् | रक्तातिसारंपीत्वावातयासिद्धंघृतंनरः ||७८||
घृतंयवागूमण्डेनकुटजस्यफलैःशृतम् | पेयंतस्यानुपातव्यापेयारक्तोपशान्तये ||७९||

prāśya kṣīrōtthitaṁ sarpiḥ kapiñjalarasāśanaḥ| tryahādārōgyamāpnōti payasā kṣīrabhuk tathā||77|| pītvā śatāvarīkalkaṁ payasā kṣīrabhugjayēt| raktātisāraṁ pītvā vā tayā siddhaṁ ghṛtaṁ naraḥ||78|| ghṛtaṁ yavāgūmaṇḍēna kuṭajasya phalaiḥ śṛtam| pēyaṁ tasyānu pātavyā pēyā raktōpaśāntayē||79|| prAshya kShIrotthitaM sarpiH kapi~jjalarasAshanaH| tryahAdArogyamApnoti payasA kShIrabhuk tathA||77|| pItvA shatAvarIkalkaM payasA kShIrabhugjayet| raktAtisAraM pItvA vA tayA siddhaM ghRutaM naraH||78|| ghRutaM yavAgUmaNDena kuTajasya phalaiH shRutam| peyaM tasyAnu pAtavyA peyA raktopashAntaye||79||

- After taking ghee collected from the cream of milk along with milk, the patient should take the meat soup of *kapinjala*. During this therapy, he should take milk in adequate quantity. It cures *raktatisara* in three days.
- While consuming milk as food (drink), the patient should take the paste of *shatavari* mixed with milk. He may also take ghee boiled with the paste of *shatavari*.
- Consumption of ghee cooked by adding the paste of fruits of *kutaja*, along with the scum (upper part) of *yavagu*, and followed by intake of *peya* (thin gruel) is advised [77-79].

Treatment of *sannipataja atisara*

त्वक्चदारुहरिद्रायाःकुटजस्यफलानिच | पिप्पलीशृङ्गवेरंचद्राक्षाकटुकरोहिणी ||८०||
षड्भिरेतैर्घृतंसिद्धंपेयामण्डावचारितम् | अतीसारंजयेच्छीघ्रंत्रिदोषमपिदारुणम् ||८१||

tvak ca dāruharidrāyāḥ kuṭajasya phalāni ca| pippalī śṛṅgavēraṁ ca drākṣā kaṭukarōhiṇī||80|| ṣaḍbhirētairghṛtaṁ siddhaṁ pēyāmaṇḍāvacāritam| atīsāraṁ jayēcchīghraṁ tridōṣamapi dāruṇam||81|| tvak ca dAruharidrAyAH kuTajasya phalAni ca| pippalI shRu~ggaveraM ca drAkShA kaTukarohiNI||80|| ShaDbhiretairghRutaM siddhaM peyAmaNDAvacAritam| atIsAraM jayecchIghraM tridoShamapi dAruNam||81||

Ghee should be cooked by adding the six drugs, viz., the bark of *daru-haridra*, fruits of *kutaja, pippali, shringavera, draksa* and *katukarohini*. Intake of *peya* (thin gruel) and

manda (very thin gruel) along with this medicated ghee cures a serious type of diarrhea even if caused by *sannipata* (simultaneous aggravation of all the three dosha).[80-81]

Hemostatic recipes

कृष्णमृन्मधुकंशङ्खंरुधिरंतण्डुलोदकम् | पीतमेकत्रसक्षौद्रंरक्तसङ्ग्रहणंपरम् ||८२||
पीतःप्रियङ्गुकाकल्कःसक्षौद्रस्तण्डुलाम्भसा | रक्तस्रावंजयेच्छीघ्रंधन्वमांसरसाशिनः ||८३||
कल्कस्तिलानांकृष्णानांशर्करापञ्चभागिकः | आजेनपयसापीतःसद्योरक्तंनियच्छति ||८४||
पलंवत्सकबीजस्यश्रपयित्वारसंपिबेत् | योरसाशीजयेच्छीघ्रंसपैत्तंजठरामयम् ||८५||
पीत्वासशर्कराक्षौद्रंचन्दनंतण्डुलाम्भसा | दाहतृष्णाप्रमेहेभ्योरक्तस्रावाच्चमुच्यते ||८६||

kṛṣṇamṛnmadhukaṁ śaṅkhaṁ rudhiraṁ taṇḍulōdakam| pītamēkatra sakṣaudraṁ raktasaṅgrahaṇaṁ param||82|| pītaḥ priyaṅgukākalkaḥ sakṣaudrastaṇḍulāmbhasā| raktasrāvaṁ jayēcchīghraṁ dhanvamāṁsarasāśinaḥ||83|| kalkastilānāṁ kṛṣṇānāṁ śarkarāpañcabhāgikaḥ| ājēna payasā pītaḥ sadyō raktaṁ niyacchati||84|| palaṁ vatsakabījasya śrapayitvā rasaṁ pibēt| yō rasāśī jayēcchīghraṁ sa paittaṁ jaṭharāmayam||85|| pītvā saśarkarākṣaudraṁ candanaṁ taṇḍulāmbhasā| dāhatṛṣṇāpramēhēbhyō raktasrāvācca mucyatē||86|| kRuShNamRunmadhukaM sha~gkhaM rudhiraM taNDulodakam| pItamekatra sakShaudraM raktasa~ggrahaNaM param||82|| pItaH priya~ggukAkalkaH sakShaudrastaNDulAmbhasA| raktasrAvaM jayecchIghraM dhanvamAMsarasAshinaH||83|| kalkastilAnAM kRuShNAnAM sharkarApa~jcabhAgikaH| Ajena payasA pItaH sadyo raktaM niyacchati||84|| palaM vatsakabIjasya shrapayitvA rasaM pibet| yo rasAshI jayecchIghraM sa paittaM jaTharAmayam||85|| pItvA sasharkarAkShaudraM candanaM taNDulAmbhasA| dAhatRuShNApramehebhyo raktasrAvAcca mucyate||86||

- Intake of *krishnamrita* (black earth), *madhuka, shankha, rudhira* (blood or *kesara*) and rice-water, mixed with honey controls bleeding instantaneously.
- The paste of *priyangu* should be added with rice-water (*tandulambu*). Intake of this, while taking the soup of the meat of animals inhabiting arid zone, in food, controls bleeding instantaneously.
- One part of the paste of the black variety of *tila* should be added with four parts of sugar. Intake of this potion along with the goat's milk checks bleeding instantaneously.
- Intake of the decoction of the seeds of *vatsaka*, while taking meat-soup as food, cures pittaja disorders of abdomen (*jathara*).
- Intake of *chandana* along with rice-water, mixed with sugar and honey cures burning sensation, morbid thirst, *prameha* and bleeding [82-86].

Treatment of anal suppuration

गुदोबहुभिरुत्थानैर्यस्यपित्तेनपच्यते | सेचयेत्तंसुशीतेनपटोलमधुकाम्बुना ||८७||
पञ्चवल्कमधूकानांरसैरिक्षुरसैर्घृतैः | छागैर्गव्यैःपयोभिर्वाशर्करासक्षौद्रसंयुतैः ||८८||
प्रक्षालनानांकल्कैर्वासर्पिष्कैःप्रलेपयेत् | एषांवासुकृतैश्चूर्णैस्तंगुदंप्रतिसारयेत् ||८९||
धातकीलोध्रचूर्णैर्वासमांशैःप्रतिसारयेत् | तथास्रवतिनोरक्तंगुदंतैःप्रतिसारितम् ||९०||
पक्वताप्रशमंयातिवेदनाचोपशाम्यति | यथोक्तैःसेचनैःशीतैःशोणितेऽतिस्रवत्यपि ||९१||

गुदवङ्क्षणकट्यूरुसेचयेद्घृतभावितम् | चन्दनाद्येनतैलेनशतधौतेनसर्पिषा ||९२||
कार्पाससङ्गृहीतेनसेचयेद्गुदवङ्क्षणम् |९३|

gudō bahubhirutthānairyasya pittēna pacyatē| sēcayēttaṁ suśītēna paṭōlamadhukāmbunā||87|| pañcavalkamadhūkānāṁ rasairikṣurasairghṛtaiḥ| chāgairgavyaiḥ payōbhirvā śarkarākṣaudrasaṁyutaiḥ||88|| prakṣālanānāṁ kalkairvā sasarpiṣkaiḥ pralēpayēt| ēṣāṁ vā sukṛtaiścūrṇaistaṁ gudaṁ prAtisārayēt||89|| dhātakīlōdhracūrṇairvā samāṁśaiḥ prAtisārayēt| tathā sravati nō raktaṁ gudaṁ taiḥ pratisāritam||90|| pakvatā praśamaṁ yāti vēdanā cōpaśāmyati| yathōktaiḥ sēcanaiḥ śītaiḥ śōṇitē'tisravatyapi||91|| gudavaṅkṣaṇakaṭyūru sēcayēdghṛtabhāvitam| candanādyēna tailēna śatadhautēna sarpiṣā||92|| kārpāsasaṅgṛhītēna sēcayēdgudavaṅkṣaṇam|93| gudo bahubhirutthAnairyasya pittena pacyate| secayettaM sushItena paTolamadhukAmbunA||87|| pa~jcavalkamadhUkAnAM rasairikShurasairghRutaiH| chAgairgavyaiH payobhirvA sharkarAkShaudrasaMyutaiH||88|| prakShAlanAnAM kalkairvA sasarpiShkaiH pralepayet| eShAM vA sukRutaishcUrNaistaM gudaM pratisArayet||89|| dhAtakIlodhracUrNairvA samAMshaiH pratisArayet| tathA sravati no raktaM gudaM taiH pratisAritam||90|| pakvatA prashamaM yAti vedanA copashAmyati| yathoktaiH secanaiH shItaiH shoNite~atisravatyapi||91|| gudava~gkShaNakaTyUru secayedghRutabhAvitam| candanAdyena tailena shatadhautena sarpiShA||92|| kArpAsasa~ggRuhItena secayedgudava~gkShaNam|93|

Aggravated pitta suppurates the anus due to frequent evacuation of stool. The anus of such a patient should be sprinkled and applied with the following recipes which stops bleeding and pacifies suppuration and pain.

- Exceedingly cold decoction of *patola* and *madhuka*
- Decoction of *pancha-valkala* (barks of *nyagrodha, udumbara, ashvattha, parisa* and *plaksha*) or sugar-cane juice. Milk or ghee of goat or cow mixed with sugar and honey. The paste of drugs 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 drugs may also be used for *pratisarana* (dusting) over the suppurated anus.
- The powder of *dhataki* and *lodhra*, taken in equal quantities, may be used for dusting over the suppurated anus.
- If there is excessive bleeding (from the anus), the cold decoction of the above mentioned drugs should be impregnated with ghee, and sprinkled over the anal region, pelvic region, lumbar region and thighs.
- Excessive bleeding should be controlled with a cotton pad soaked with *chandanadya-taila*[Cha.Sa. Chikitsa Sthana 3-258] or *satadhauta-ghrita* (ghee washed with cold water for one hundred times), and the oil or ghee; squeeze this pad over the anal and pelvic regions [87-92 ½]

Pichcha-basti(mucilaginous enema) for dysentery

अल्पाल्पंबहुशोरक्तंसशूलमुपवेश्यते ||९३|| यदावायुर्विबद्धश्चकृच्छ्रंचरतिवानवा |
पिञ्छाबस्तिंतदातस्ययथोक्तमुपकल्पयेत् ||९४|| प्रपौण्डरीकसिद्धेनसर्पिषाचानुवासयेत् |
प्रायशोदुर्बलगुदाश्चिरकालातिसारिणः ||९५|| तस्मादभीक्ष्णशस्तेषांगुदेस्नेहंप्रयोजयेत् |९६|

alpālpaṁ bahuśō raktaṁ saśūlamupavēśyatē||93|| yadā vāyurvibaddhaśca kṛcchraṁ carati vā na vā| picchābastiṁ tadā tasya yathōktamupakalpayēt||94|| prapauṇḍarīkasiddhēna sarpiṣā cānuvāsayēt| prāyaśō durbalagudāścirakālātisāriṇaḥ||95|| tasmādabhīkṣṇaśastēṣāṁ gudē snēhaṁ prayōjayēt|96| alpAlpaM bahusho raktaM sashUlamupaveshyate||93|| yadA vAyurvibaddhashca kRucchraM carati vA na vA| picchAbastiM tadA tasya yathoktamupakalpayet||94|| prapauNDarIkasiddhena sarpiShA cAnuvAsayet| prAyasho durbalagudAshcirakAlAtisAriNaH||95|| tasmAdabhIkShNashasteShAM gude snehaM prayojayet|96|

When the movement of the aggravated vata (flatus) gets obstructed or moves with difficulty or seizing of vata inside the abdomen, then the patient voids blood frequently in small quantities which is associated with pain. Piccha-basti should be administered to such patients. This type of patient may also be managed by anuvasana basti given with medicated ghee prepared with *prapaundarika*. Because of chronic diarrhea, the anus of the patient generally becomes weak. Therefore cotton soaked in medicated ghee should be inserted into the anus frequently or anuvasana basti with medicated ghee is given [93-95½].

Medicated enema and recipes of linctus

पवनोऽतिप्रवृत्तोहिस्वेस्थानेलभतेऽधिकम् ||९६|| बलंतस्यसपित्तस्यजयार्थेबस्तिरुत्तमः |
रक्तंविट्सहितंपूर्वंपश्चाद्वायोऽतिसार्यते ||९७|| शतावरीघृतंतस्यलेहार्थमुपकल्पयेत् |
शर्करार्धांशिकंलीढंनवनीतंनवोद्धृतम् ||९८|| क्षौद्रपादंजयेच्छीघ्रंतंविकारंहिताशिनः |
न्यग्रोधोदुम्बराश्वत्थशुङ्गानापोथ्यवासयेत् ||९९|| अहोरात्रंजलेतप्तेघृतंतेनाम्भसापचेत् |
तदर्धशर्करायुक्तंलिह्यात्सक्षौद्रपादिकम् ||१००|| अधोवायदिवाऽप्यूर्ध्वंयस्यरक्तंप्रवर्तते |१०१|

pavanō'tipravṛttō hi svē sthānē labhatē'dhikam||96|| balaṁ tasya sapittasya jayārthē bastiruttamaḥ| raktaṁ viṭsahitaṁ pūrvaṁ paścādvā yō'tisāryatē||97|| śatāvarīghṛtaṁ tasya lēhārthamupakalpayēt| śarkarārdhāṁśikaṁ līḍhaṁ navanītaṁ navōddhṛtam||98|| kṣaudrapādaṁ jayēcchīghraṁ taṁ vikāraṁ hitāśinaḥ| nyagrōdhōdumbarāśvatthaśuṅgānāpōthya vāsayēt||99|| ahōrātraṁ jalē taptē ghṛtaṁ tēnāmbhasā pacēt| tadardhaśarkarāyuktaṁ lihyāt sakṣaudrapādikam||100|| adhō vā yadi vā'pyūrdhvaṁ yasya raktaṁ pravartatē|101| pavano~atipravRutto hi sve sthAne labhate~adhikam||96|| balaM tasya sapittasya jayArthe bastiruttamaH| raktaM viTsahitaM pUrvaM pashcAdvA yo~atisAryate||97|| shatAvarIghRutaM tasya lehArthamupakalpayet| sharkarArdhAMshikaM lIDhaM navanItaM navoddhRutam||98|| kShaudrapAdaM jayecchIghraM taM vikAraM hitAshinaH| nyagrodhodumbarAshvatthashu~ggAnApothya vAsayet||99|| ahorAtraM jale tapte

ghRutaM tenAmbhasA pacet| tadardhasharkarAyuktaM lihyAt sakShaudrapAdikam||100|| adho vA yadi vA~apyUrdhvaM yasya raktaM pravartate|101|

- The aggravated vata becomes stronger in its own site in *atisara* patients. For the pacification of aggravated vata associated with pitta (which takes place in bloody diarrhea), basti (both the *anuvasana* and *niruha* types) is the best therapy.
- If bleeding takes place before evacuating the stool or after evacuation of stool (i.e., a case of *raktatisara*), then *shatavari-ghrita* [Cha.Sa. Chikitsa Sthana 30/64-69] in the form of linctus should be given.
- Intake of freshly collected butter along with half the quantity of sugar and one fourth quantity of honey cures the above mentioned ailments. While taking this potion, the patient should take wholesome food. Adventitious roots of *nyagrodha, udumbara* and *ashvattha* should be crushed and kept soaked in hot water for twenty four hours. Ghee should be cooked along with this water. This medicated ghee should be added with half the quantity of sugar and one fourth in quantity of honey, and taken in the form of linctus. It cures *raktatisara*, associated with bleeding either before or after the passing of stool [96-100½]

Suppuration of anal sphincters

यस्त्वेवंदुर्बलोमोहात्पित्तलान्येवसेवते ||१०१|| दारुणंसवलीपाकंप्राप्यशीघ्रंविपद्यते |१०२|

yastvēvaṁ durbalō mōhāt pittalānyēva sēvatē||101|| dāruṇaṁ sa valīpākaṁ prāpya śīghraṁ vipadyatē|102| yastvevaM durbalo mohAt pittalAnyeva sevate||101|| dAruNaM sa valIpAkaM prApya shIghraM vipadyate|102|

A patient who has become weak because of *raktatisara*, if indulges in pitta-aggravating ingredients out of ignorance, then the anal sphincters gets suppurated. This is a serious condition leading to instantaneous death [101½].

Treatment of kaphaja atisara

श्लेष्मातिसारेप्रथमंहितंलङ्घनपाचनम् ||१०२|| योज्यश्चामातिसारघ्नोयथोक्तोदीपनोगणः |
लङ्घितस्यानुपूर्व्यांचकृतायांननिवर्तते ||१०३|| कफजोयद्यतीसारःकफघ्नैस्तमुपाचरेत् |
बिल्वंकर्कटिकांमुस्तमभयाविश्वभेषजम् ||१०४|| वचाविडङ्गंभूतीकंधान्यकंदेवदारुच |
कुष्ठंसातिविषापाठाचव्यंकटुकरोहिणी ||१०५|| पिप्पलीपिप्पलीमूलंचित्रकंहस्तिपिप्पली |
योगाञ्छ्लोकार्धविहितांश्चतुरस्तान्प्रयोजयेत् ||१०६|| शृताञ्छ्लेष्मातिसारेषुकायाग्निबलवर्धनान् |
अजाजीमसितांपाठांनागरंमरिचानिच ||१०७|| धातकीद्विगुणंदद्यान्मातुलुङ्गरसाप्लुतम् |
रसाञ्जनंसातिविषंकुटजस्यफलानिच ||१०८|| धातकीद्विगुणंदद्यात्पातुसक्षौद्रनागरम् |
धातकीनागरंबिल्वंलोध्रंपद्मस्यकेशरम् ||१०९|| जम्बूत्वङ्नागरंधान्यंपाठामोचरसोबला |
समङ्गाधातकीबिल्वमध्यंजम्ब्वाम्रयोस्त्वचः ||११०|| कपित्थानिविडङ्गानिनागरंमरिचानिच |
चाङ्गेरीकोलतक्राम्लांश्चतुरस्तान्कफोत्तरे ||१११|| श्लोकार्धविहितान्ददयात्सस्नेहलवणान्खडान् |
कपित्थमध्यंलीढ्वातुसव्योषक्षौद्रशर्करम् ||११२|| कट्फलंमधुयुक्तंवामुच्यतेजठरामयात् |११३|

ślēṣmātisārē prathamaṁ hitaṁ laṅghanapācanam||102|| yōjyaścāmātisāraghnō yathōktō dīpanō gaṇaḥ| laṅghitasyānupūrvyāṁ ca kṛtāyāṁ na nivartatē||103|| kaphajō yadyatīsāraḥ kaphaghnaistamupācarēt bilvaṁ karkaṭikā mustamabhayā

viśvabhēṣajam||104|| vacā viḍaṅgaṁ bhūtīkaṁ dhānyakaṁ dēvadāru ca| kuṣṭhaṁ sātiviṣā pāṭhā cavyaṁ kaṭukarōhiṇī||105|| pippalī pippalīmūlaṁ citrakaṁ hastipippalī| yōgāñchlōkārdhavihitāṁścaturastān prayōjayēt||106|| śr̥tāñchlēṣmātisārēṣu kāyāgnibalavardhanān| ajājīmasitāṁ pāṭhāṁ nāgaraṁ maricāni ca||107|| dhātakīdviguṇaṁ dadyānmātuluṅgarasāplutam| rasāñjanaṁ sātiviṣaṁ kuṭajasya phalāni ca||108|| dhātakīdviguṇaṁ dadyāt pātuṁ sakṣaudranāgaram| dhātakī nāgaraṁ bilvaṁ lōdhraṁ padmasya kēśaram||109|| jambūtvaṅnāgaraṁ dhānyaṁ pāṭhā mōcarasō balā| samaṅgā dhātakī bilvamadhyaṁ jambvāmrayōstvacaḥ||110|| kapitthāni viḍaṅgāni nāgaraṁ maricāni ca| cāṅgērīkōlatakrāmlāṁścaturastān kaphōttarē||111|| ślōkārdhavihitān dadyāt sasnēhalavaṇān khaḍān| kapitthamadhyaṁ līḍhvā tu savyōṣakṣaudraśarkaram||112|| kaṭphalaṁ madhuyuktaṁ vā mucyatē jaṭharāmayāt|113| shleShmAtisAre prathamaM hitaM la~gghanapAcanam||102|| yojyashcAmAtisAraghno yathokto dIpano gaNaH| la~gghitasyAnupUrvyAM ca kRutAyAM na nivartate||103|| kaphajo yadyatIsAraH kaphaghnaistamupAcaret|104| bilvaM karkaTikA mustamabhayA vishvabheShajam||104|| vacA viDa~ggaM bhUtIkaM dhAnyakaM devadAru ca| kuShThaM sAtiviShA pAThA cavyaM kaTukarohiNI||105|| pippalI pippalImUlaM citrakaM hastipippalI| yogA~jchlokArdhavihitAMshcaturastAn prayojayet||106|| shRutA~jchleShmAtisAreShu kAyAgnibalavardhanAn| ajAjImasitAM pAThAM nAgaraM maricAni ca||107|| dhAtakIdviguNaM dadyAnmAtulu~ggarasAplutam| rasA~jjanaM sAtiviShaM kuTajasya phalAni ca||108|| dhAtakIdviguNaM dadyAt pAtuM sakShaudrAgaram| dhAtakI nAgaraM bilvaM lodhraM padmasya kesharam||109|| jambUtva~gnAgaraM dhAnyaM pAThA mocaraso balA| sama~ggA dhAtakI bilvamadhyaM jambvAmrayostvacaH||110|| kapitthAni viDa~ggAni nAgaraM maricAni ca| cA~ggerIkolatakrAmlAMshcaturastAn kaphottare||111|| shlokArdhavihitAn dadyAt sasnehalavaNAn khaDAn| kapitthamadhyaM lIDhvA tu savyoShakShaudrasharkaram||112|| kaTphalaM madhuyuktaM vA mucyate jaTharAmayAt|113|

For the cure of kaphaja atisara, following therapy and recipes should be administered:

- Fasting (langhana) and carminative (pachana) therapies should be administered in the beginning.
- The group of drugs which stimulates the power of digestion (dipana-gana) which is prescribed for the treatment of *ama-atisara* should be given.
- If the kaphaja atisara persists even after the administration of the above mentioned measures, then the patient should be given kapha alleviating therapies.
- The following four decoctions cure kaphaja atisara as well as promotes *kayagni* (power of digestion and metabolism)
    - Decoction of *bilva, karkatika, musta, abhaya* and *vishva-bheshaja*(*shunthi*)
    - Decoction of *vacha, vidanga, bhutika, dhanyaka* and *devadaru*
    - Decoction of *kushtha, ativisha, pātha, chavya* and *katukarohini*
    - Decoction of *pippali, pippali-mula, chitraka* and *gajapippali*

- Administration of the recipe containing one part each of black variety of *ajaji, pachana, nagara* and *maricha* and two parts of *dhataki* along with profuse quantity of lime juice.
- One part each of *rasanjana, ativisha* and fruits of *kutaja*, and two parts of *dhataki* should be added with honey and ginger. This potion should be given to drink.
- For the treatment of kaphaja atisara, the following four recipes should be given in the form of *khada* (a type of sour drink which stimulates the power of digestion). *Dhataki, nagara, bilva, lodhra* and *padmakesara*; bark of *jambu, nagara, dhanya, patha, mocha-rasa* and *bala*; *samanga, dhataki,* pulp of *bilva* and the bark of *jambu* and *amra*; and *kapittha, vidanga, nagara* and *maricha*.

The above mentioned recipes should be added with the sour juice of *changeri* and *kola* and butter-milk and given to the patient after adding ghee and salt.

- Intake of the pulp of *kapittha* along with *shunthi, pippali, maricha,* honey and sugar, or *katphala* along with honey cures diseases of digestive system (*jathara*).
- Intake of *pippali* along with honey, or butter-milk added with the powder of *chitraka* or the powder of the tender fruits of *bilva* cures diseases of digestive system [102-112½].

Management of complications of *atisara*

कणांमधुयुतांपीत्वातक्रंपीत्वासचित्रकम् ||११३|| जग्ध्वावाबालबिल्वानिमुच्यतेजठरामयात् |
बालबिल्वंगुडंतैलंपिप्पलींविश्वभेषजम् | लिह्याद्वातेप्रतिहतेसशूलःसप्रवाहिकः ||११४||
भोज्यंमूलकषायेणवातघ्नैश्चोपसेवनैः | वातातिसारविहितैर्यूषैर्मांसरसैःखडैः ||११५||
पूर्वोक्तमम्लसर्पिर्वाषट्पलंवायथाबलम् | पुराणंवाघृतंदद्याद्यवागूमण्डमिश्रितम् ||११६||

kaṇāṁ madhuyutāṁ pītvā takraṁ pītvā sacitrakam||113|| jagdhvā vā bālabilvāni mucyatē jaṭharāmayāt| bālabilvaṁ guḍaṁ tailaṁ pippalīṁ viśvabhēṣajam| lihyādvātē pratihatē saśūlaḥ sapravāhikaḥ||114|| bhōjyaṁ mūlakaṣāyēṇa vātaghnaiścōpasēvanaiḥ| vātātisāravihitairyūṣairmāṁsarasaiḥ khaḍaiḥ||115|| pūrvōktamamlasarpirvā ṣaṭpalaṁ vā yathābalam| purāṇaṁ vā ghṛtaṁ dadyādyavāgūmaṇḍamiśritam||116|| kaNAM madhuyutAM pItvA takraM pItvA sacitrakam||113|| jagdhvA vA bAlabilvAni mucyate jaTharAmayAt| bAlabilvaM guDaM tailaM pippalIM vishvabheShajam| lihyAdvAte pratihate sashUlaH sapravAhikaH||114|| bhojyaM mUlakaShAyeNa vAtaghnaishcopasevanaiH| vAtAtisAravihitairyUShairmAMsarasaiH khaDaiH||115|| pUrvoktamamlasarpirvA ShaTpalaM vA yathAbalam| purANaM vA ghRutaM dadyAdyavAgUmaNDamishritam||116||

- If the movement of vata (flatus) is obstructed resulting in colic pain and dysentery, then the patient should be given tender fruits of *bilva*, jaggery, oil, *pippali* and *shunthi*.
- Diet prepared with vata alleviating ingredients along with the vegetable soup, meat soup and *khada* (a type of sour drink) described under vataja atisara should be given.

- Sour medicated ghee like *changeri ghrita* or *shatpala ghrita* [Cha.Sa. Chikitsa Sthana 5/ 147-148] or (ten years) old ghee mixed with *yavagu* (thick gruel) and *manda* (thin gruel) should be given [113-116].

Piccha-basti and anuvasana-basti

वातश्लेष्मविबन्धेवाकफेवाऽतिस्रवत्यपि | शूलेप्रवाहिकायांवापिच्छाबस्तिंप्रयोजयेत् ||११७||
पिप्पलीबिल्वकुष्ठानांशताह्वावचयोरपि | कल्कैःसलवणैर्युक्तंपूर्वोक्तंसन्निधापयेत् ||११८||
प्रत्यागतेसुखंस्नातंकृताहारंदिनात्यये | बिल्वतैलेनमतिमान्सुखोष्णेनानुवासयेत् ||११९||
वचान्तैरथवाकल्कैस्तैलंपक्त्वाऽनुवासयेत् | बहुशःकफवातार्तस्तथासलभतेसुखम् ||१२०||

vātaślēṣmavibandhē vā kaphē vā'tisravatyapi| śūlē pravāhikāyāṁ vā picchābastiṁ prayōjayēt||117|| pippalībilvakuṣṭhānāṁ śatāhvāvacayōrapi| kalkaiḥ salavaṇairyuktaṁ pūrvōktaṁ sannidhāpayēt||118|| pratyāgatē sukhaṁ snātaṁ kṛtāhāraṁ dinātyayē| bilvatailēna matimānsukhōṣṇēnānuvāsayēt||119|| vacāntairathavā kalkaistailaṁ paktvā'nuvāsayēt| bahuśaḥ kaphavātārtastathā sa labhatē sukham||120||
vAtashleShmavibandhe vA kaphe vA~atisravatyapi| shUle pravAhikAyAM vA picchAbastiM prayojayet||117|| pippalIbilvakuShThAnAM shatAhvAvacayorapi| kalkaiH salavaNairyuktaM pUrvoktaM sannidhApayet||118|| pratyAgate sukhaM snAtaM kRutAhAraM dinAtyaye| bilvatailena matimAnsukhoShNenAnuvAsayet||119|| vacAntairathavA kalkaistailaM paktvA~anuvAsayet| bahushaH kaphavAtArtastathA sa labhate sukham||120||

For the cure of kaphaja and vataja-predominant *atisara*, the following therapy and recipes should be administered:

- If vata and kapha are obstructed in the *mahasrotas*, if there is excessive evacuation of kapha (mucus) and if there is colic pain as well as dysentery, then piccha-basti (mucilaginous enema) should be administered.
- Piccha-basti should be prepared of the paste of *pippali, bilva, kustha, shatahva* and *vacha* by adding salt.
- Patient feels comfortable after the ingredients of pichcha-basti come out of the rectum and then patient should be advised to take bath followed by intake of food. Anuvasana basti with lukewarm oil of *bilva* [Cha.Sa.Siddhi Sthana 4/ 4-7] should be given in the afternoon.The anuvasana basti can also be given frequently with the oil cooked with the paste of *pippali, bilva, kushtha, shatahva* and *vacha* [117-120].

Need for immediate control of vata

स्वेस्थानेमारुतोऽवश्यंवर्धतेकफसङ्क्षये | सवृद्धःसहसाहन्यात्तस्मात्तंत्वरयाजयेत् ||१२१||

svē sthānē mārutō'vaśyaṁ vardhatē kaphasaṅkṣayē| sa vṛddhaḥ sahasā hanyāttasmāttaṁ tvarayā jayēt||121|| sve sthAne mAruto~avashyaM vardhate kaphasa~gkShaye| sa vRuddhaH sahasA hanyAttasmAttaM tvarayA jayet||121||

When kapha gets reduced because of the above mentioned therapeutic measures, the vata undoubtedly gets aggravated in its own location (colon). This aggravated vata may cause instantaneous death and hence should be controlled without delay [121]

Principle of treatment of *sannipataja atisara*

वातस्यानुजयेत्पित्तं, पित्तस्यानुजयेत्कफम् | त्रयाणांवाजयेत्पूर्वयोभवेद्बलवत्तमः ||१२२||

vātasyānu jayēt pittaṁ, pittasyānu jayēt kapham| trayāṇāṁ vā jayēt pūrvaṁ yō bhavēdbalavattamaḥ||122|| vAtasyAnu jayet pittaM, pittasyAnu jayet kapham| trayANAM vA jayet pUrvaM yo bhavedbalavattamaH||122||

For the cure of *sannipataja atisara,* following therapy and recipes should be administered:

- The aggravated vata should be pacified first followed by the alleviation of the aggravated pitta followed by alleviation of kapha.
- Alternatively, the most aggravated one should be controlled first followed by the treatment of the remaining two dosha [122].

Summary

तत्रश्लोकः-

प्रागुत्पत्तिनिमित्तानिलक्षणंसाध्यतानच | क्रियाचावस्थिकीसिद्धानिर्दिष्टाहयतिसारिणाम् ||१२३||

tatra ślōkaḥ-

prāgutpattinimittāni lakṣaṇaṁ sādhyatā na ca| kriyā cāvasthikī siddhā nirdiṣṭā hyatisāriṇām||123|| tatra shlokaH-

prAgutpattinimittAni lakShaNaM sAdhyatA na ca| kriyA cAvasthikI siddhA nirdiShTA hyatisAriNAm||123||

In this chapter, the following topics in respect of the patient suffering from *atisara* (diarrhea) are described:

- Historical origin of *atisara*
- Etiology of different types of *atisara*
- Signs and symptoms of *atisara*
- Curability and incurability of *atisara*
- Effective treatment for different stages of *atisara* [123].

इत्यग्निवेशकृतेतन्त्रेचरकप्रतिसंस्कृतेचिकित्सास्थानेऽतिसारचिकित्सितंनामैकोनविंशोऽध्यायः ||१९||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē cikitsāsthānē'tisāracikitsitaṁ nāmaikōnaviṁśō'dhyāyaḥ||19||

Thus, ends the nineteenth chapter of Chikitsa Sthana (section on the treatment of diseases) dealing with the treatment of *atisara* (diarrhea) in the work of Agnivesha as redacted by Charak [19]

Tattva Vimarsha (Fundamental Principles)

- *Atisara* is caused by intake of heavy to digest, excessively hot and food that is incompatible to the body, impairment of agni and mind. The body reacts to expel out the incompatible material out of gut in the form of *atisara*.
- There are five categories of etio-pathological factors for *atisara*:

1. Reduced agni,
2. Vitiated vata and its sub types *samana* and *apana*.
3. Vitiated body fluids.
4. Vitiated *purishavaha srotas* (lower gastro-intestinal tract) and organs of excretion.
5. Fear and grief (mental).

- Interaction of Prakriti (basic constitution) and the diet and lifestyle of similar properties (as that of dosha Prakriti) makes the person susceptible for *atisara*.
- The exogenous factors like consumption of intoxicating beverages, exposure to **krimi** (bacteria and parasites), other diseases like *shosha, jwara, arsha* influence all the above factors and three dosha to cause *sannipatik atisara* (diarrhea) which includes bloody diarrhea.
- If spicy, hot, dry food in large quantity is ingested when agni is low, undigested food becomes waste product and samana vata sends it to excretory channels where *apana vayu* increases the motility of *purishavaha srotas* to excretes these large waste products, frequently.
- To fill this vacuum created by expulsion of wastes, the body fluids shift to the gut and get expelled out as *atisara*/diarrhea causing dehydration.Thus after involvement of *purishavaha srotasa* (lower GIT), *udakavaha srotasa* (body fluids) is also predominantly involved in pathogenesis of *atisara*.
- Fear and grief are two important mental factors leading to *atisara*. The presentation and treatment of this *atisara* is similar to vata dominant *atisara*. The fear shall be treated with *harshana*(exhilaration) treatment and grief shall be treated with *ashwasana* (consolation) therapy.
- The endogenous *atisara* shall be treated after proper assessment of dominant dosha, causative factors and pacifying factors,
- At the initial stage of *atisara* when undigested food is being expelled, *stambhan* (anti diarrheal treatment) is strictly contraindicated. If *stambhana* is given, it leads to various complications. Mild laxatives like *haritaki* shall be administered for evacuating the mala (accumulated undigested wastes). Deepana and pachana (stimulation of agni for digestion and metabolism) should be given with light nutritive liquid foods. After restoration of agni, stambhana is given and care should taken to keep vata balanced.
- In case of prolapse of rectum, medicated ghee processed with sour herbs or *anuvasana* (unctuous enema) is prescribed.

- Various states of *atisara* like that mixed with mucous, blood, associated with colic pain shall be treated with pichcha basti (mucilaginous enema).
- When kapha gets reduced because of the above mentioned therapeutic measures, the vata is aggravated in its own location (colon). This aggravated vata must be immediately treated as it may cause instantaneous death.
- In case of *sannipataja atisara*, at first the aggravated vata shall be pacified followed by pitta and kapha. Alternatively, the most aggravated one should be controlled first followed by the treatment of the remaining two dosha.

Vidhi Vimarsha (Applied Inferences)

The disease *atisara* resembles the clinical condition of diarrhea and is defined as the passage of frequent, liquid stools (usually of more than 200 g of stool) daily. In the most severe instances of *atisara*, incontinence is a commonly observed symptom. Diarrhea, among adults, could broadly be categorized as sudden onset(acute), or chronic diarrhea that could last for 14 days or more.

Acute (sudden onset) diarrhea

This is most common variant and in over 90% of cases is infectious, caused due to ingestion of contaminated food or water. Other causes may include drug induced especially antibiotics, diverticulitis, ischemia, radiation enterocholitis, food allergies or initial presentation of various gastrointestinal diseases.

Chronic (or relapsing) diarrhea [121]

Defined as loose stools (occurring three or more times a day) that last for weeks. A most common variant is the Irritable Bowel Syndrome (IBS). Chronic diarrhea could be a symptom of an inflammatory bowel disease like Crohn's Disease, ulcerative colitis, malabsorption syndrome, metabolic or endocrine disorders, food allergies, laxative abuse, neoplasm, or reaction to certain medications.

Careful assessment of the patient's medical history, physical examination, CBC, electrolytes, stool and urine examination are initial tests advised to help assess the underlying causes. Further specialised investigations may be needed depending upon the condition of patient.

Pathophysiological factors of endogenous diarrhea

- Dosha: Vata dominant three dosha
- Dhatu (vitiated factors): Udaka (body fluid), Rasa dhatu
- Mala kriya affected: Purisha (defecation)

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[121] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

- Status of agni: Manda (poor)
- Origin of disease: Pakwashaya (large intestine)
- Sites of vitiation: large intestine
- Sites of clinical presentation: rectum and anus
- Srotasa involved: Purishavaha srotasa and udakavaha srotasa
- Type of samprapti: atipravritti (excess discharge)

Management protocol of endogenous diarrhea

Assessment of strength of patient

Excess dehydration in case of diarrhea can lead to serious complications. Hence the strength of the patient should be assessed first for severity of dehydration. This helps to design treatment protocol. Vital parameters including pulse rate, its volume, blood pressure, heart rate shall be examined.

Subjective and objective parameters

Frequency of bowel more than three times a day with stool weight less than 200 grams with more watery content are considered as diarrhea. The quantity is less in vata dominance, medium in pitta dominance and more in kapha dominant. Frequency is more in vata dominance, medium in pitta dominance and less in kapha dominance. The consistency of stool also differs according to dosha dominance as described in the text.Purisha pariksha (stool examination) is researched further in view of frequency, consistency, smell, its specific gravity in water to determine the *ama* and *nirama* status of purisha. File:Atisara.png

Prevention of *atisara*

Atisara can be prevented by following measures

1. Avoiding causative factors
2. Strengthening agni (digestive processes) by following dietary rules
3. Observing body purification treatments as per Prakriti and season

Current clinical management in Ayurveda practice

- **Principles of treatment**: deepana, grahi, pachana, buttermilk
- **Main drugs**: *kutaja, ahiphena, bhanga, bhallataka, bilva*

Type	Formulation	Dose	Time	*Anupana*
Vata and kapha dominant	*Jatiphaladi–bhallataka guti*	60-120 mg	Before meals, two times	Buttermilk
	Sanjivani vati	60-250 mg	Before meals	Buttermilk
Pitta and kapha dominant	*Kutaja kalpa*	60-120 mg	Before meals, two times	Ricewater with Buttermilk

Type	Formulation	Dose	Time	*Anupana*
Raktaja	*Shatavaryadi kwatha*	25-40 ml	Empty stomach	-
Pravahika(dysentry)	*Isabgola* seeds (cold effusion with sugar)	5-10 ml	Morning and night, two times	-
	Ahiphena kalpa	125-250 mg	Morning and night, two times	*kutajavaleha*
	Kutaja parpati	250-1000 mg	Empty stomach	Honey
Chronic	*Dhanya panchaka churna*	10-25 mg	Between meals	*Bilvavaleha*
	Shatpala ghee	10-25 ml	Before meals	Buttermilk or hot water
	Bilwadi tailam	10-25 grams	Before meals	Buttermilk

Researches on atisara and medicines

A combination of *musta* (cyperus rotundus), *ativisha* (aconitum heterophyllum), *kutaja* (holarrhena antidysenterica), *chitraka* (plumbago zeylanica) and *bilva* (Aegle marmelos) was found effective in management of *atisara*.[122]

Kutaja is widely used and first preferred drug in management of *atisara*. It is mainly indicated in conditions of vitiated kapha-pitta and as a *sangrahi* (styptic) and *shoshana* (absorbent)(Charak sutra 25/40). In an in-vitro study, sterile double dilution aqueous extract of *kutaja* was found effective to inhibit growth of E. coli, staphylococcus aureus, salmonella Typhi.[123] Thus *kutaja* can be used for all purpose in management of *atisara*.

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[122] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[123] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

Nitin Salve and Debendranath Mishra studied the botanical identification of plants described in text Madhava chikitsa for the treatment of diarrhea.[124]

The conditions like ulcerative colitis, irritable bowel syndrome, acute diarrhea are considered under the umbrella of *atisara*.

In a study on 43 patients of ulcerative colitis, Patel M.V.et.al observed 80% reduction in signs and symptoms of ulcerative colitis by Ayurvedic treatment. The treatment included *udumbara kwatha* combination of *lodhra, musta, nagakeshara,mukta panchamrita rasa, kutaja ghana vati* and udumbara kwatha basti. It also highlighted disease modifying effect and reduction in use of steroidal drugs in the patients. [125]

A study found that a combination of *nagarmotha* (Cyperus rotundus L.), *indrayava* (Holarrhena antidysenterica (L.) Wall.), *nagakeshara* (Mesua ferrea L.), *madhuyashti* (Glycyrrhiza glabra L.), and *amalaki* (Emblica officinalis Gaertn.) powders, along with *dadimashtaka choorna, shankha bhasma, mustarista* and *dhanyapanchaka kvatha* showed significant response in case of *pravahika* (irritable bowel syndrome). [126]

In another study, *bilwadileha* showed significant relief in management of irritable bowel syndrome. [127]

In a study, *vatasakadi* syrup was observed 70 % effective in treatment of *atisara* in children as compared to *bala-chaturbhadra* syrup.[128]

Management of exogenous diarrhea/*atisara*

1. Diarrhea due to mental factors: These patients need counseling along with therapeutic management of diarrhea as discussed above.

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[124] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[125] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[126] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[127] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

[128] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

2. Infectious diarrhea or bacterial food poisoning: The practitioner/physician should proceed with the treatment of the disease with information obtained from the history, stool examination, and evaluation of dehydration severity.
3. Watery diarrhea usually indicates a defect in water absorption. However, there are other categories of watery diarrhea caused due to the dysregulation of intestinal function, endocrine dysfunction (including hypothyroidism), tumors (by obstructing bowel). Another category of watery diarrhea is idiopathic secretory diarrhea. These categories largely are termed chronic inflammatory diarrhea. Based on the result of examining the patient's history thoroughly, the physician should prescribe a course of treatment as well as dietary regimen.[129]
4. Fatty diarrhea, like watery diarrhea, indicates poor absorption of fat and other nutrients
5. Dysentery (passage of bloody stools) or fever (>37.8°C) should be treated with antibacterial drugs
6. Vomiting, minimal diarrhea should be treated with Bismuth subsalicylate.
7. Diarrhea in infants (<2 years old) should be treated with fluids and electrolytes (oral rehydration solution, pedialyte, lytren); continue feeding, especially with breast milk; seek medical attention for moderate dehydration, fever lasting >24 h, bloody stools, or diarrhea lasting more than several days.

Note

Loperamide should not be used by patients with fever or dysentery because its use may prolong diarrhea in patients with infection due to Shigella or other invasive organisms.

Important guidelines and precautions for diarrhea management

The World Health Organization , beginning 2002, recommended a "reduced osmolarity/reduced-salt" Oral Rehydration Solution (ORS) to adequately rehydrate the patient, which is key to treating any case of diarrhea.[130] The Centers for Disease Control and Prevention (CDC) considers rehydration as "the cornerstone of treatment of cholera".[131] CDC also recommends other treatment alternatives, based on recent

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[129] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[130] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 34. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[131] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 35 In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

studies in Bangladesh and other areas affected by cholera, such as zinc treatment.[132] Severe cases need to take a recourse of antibiotics, though there are instances of resistance to tetracycline and other antimicrobial agents .[133]

List of research on review of *atisara*

1. Uikey R, Kar AC. A review on Purisha Pariksha in Ayurveda. AYU [serial online] 2015 [cited 2018 Jun 12];36:125-9. Available from: http://www.ayujournal.org/text.asp?2015/36/2/125/175536
2. Patil Dhiraj, Babel Sadhana, Chitte Sanjay. Atisaar (Diarrhea): A Review based on Ayurveda and modern perspective. WJPMR, 2017,3(7), 227-229 available from http://www.wjpmr.com/ downloaded on 12/06/2018
3. S Durgalakshmi, Pious Uthara Anu, Ajantha. An Overview on Nidana Panchaka of Atisara (Diarrhea). IAMJ: Volume 3(8); August. 2015 available from http://www.iamj.in/current_issue/images/upload/2419_2425.pdf downloaded on 12/06/2018

Research Areas

- Though there are many anti-diarrheal and ant-dysentery medicines are available in conventional systems of medicine, the immediate stoppage of diarrhoea may lead to complications as mentioned in the text. Therefore a survey study is needed to examine the prevalence of such complications caused by stoppage of diarrhea.
- The rehydrating effect of *pramathya* (decoctions), *peya* (liquid gruel), sour processing media like *dadima, changeri,* buttermilk used in the treatment of *atisara* need to be investigated further.
- More researches are needed to study effect of Ayurveda medicines in chronic diarrhea and psycho somatic disease like irritable bowel syndrome.

Further reading

1. Charak Samhita (700 BC) with English Translation and Critical exposition (Volume IV). Sharma R.K. and Dash B., Chaukhambha Sanskrit Series Office, Varanasi.pages-202-242
2. Valiathan, M.S. (2009): Legacy of Charak, Sushruta, Vagbhata, Orient Longman, Chennai.

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[132] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 7. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[133] Watanabe M, Ohnishi T, Araki E, Kanda T, Tomita A, Ozawa K, Goto K, Sugiyama K, Konuma H, Hara-Kudo Y., Characteristics of bacterial and fungal growth in plastic bottled beverages under a consuming condition model, J Environ Sci Health A Tox Hazard Subst Environ Eng. 2014;49(7):819-26.

3. Sushruta. Sushruta Samhita. Volume III, Uttarasthana, translated by Prof. K.R. Srikatha Murthy, Varanasi, Chaukhambha Orientalia; 2005.p.223-250.
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5. Davidson's Principles of practice of medicine, 21th Ed. (2007) Ed. by Nicholas A. Boon., Nicki R. College, Brain R. Walker, Pub. Churchill Livingstone Elsevier, London Elsevier. Pages-302-304
6. Harrison's principles of internal medicine 17th Ed. (2008) Ed. by Fauci Kasper D.L., A.S., Longo D.L., Braunwal Eugene, Hauser S.J., Jameson J.L.. Joseph Loscalzo., Pub. MacGraw-Hill USA, Chapter 128. Acute Infectious Diarrheal Diseases and Bacterial Food Poisoning
7. Harrison's principles of internal medicine 17th Ed. (2008) Ed. by Fauci Kasper D.L., A.S., Longo D.L., Braunwal Eugene, Hauser S.J., Jameson J.L.. Joseph Loscalzo., Pub. MacGraw-Hill USA, Vol.-2, Chapter 338.

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Chhardi Chikitsa

Chikitsa Sthana Chapter 20. Management of Chhardi (vomiting)

Abstract

Chhardi (vomiting), is a common gastrointestinal disorder characterized by bouts of vomiting, nausea, pain and black outs. The causative factors of *chhardi* can be categorized under dietary, lifestyle and psychological factors. Dietary factors include excessive *upavasa* (starvation), over intake of *vidahi* or *snigdha-guru dravya* (drugs which are very acrid, unctuous and heavy to digest), etc. Lifestyle aspects include excessive exercise, *divasvapna* (day sleep), etc. whereas the psychological stressors like excess worries, grief, anger, fear can precipitate it. *Amashaya* (stomach) and *rasayani* (channels) are the sites of origin of *chhardi*. Vitiated dosha accumulate in *amashaya* and *rasayani* and are thrown out forcefully from the upper part of body causing *pida* (pain) to *urdhva avayavas* (organs situated above supraclavicular region). Comprehensive management includes avoidance of etiological factors with pharmacological treatment through medicament as well as non-pharmacological methods.

Keywords: *Chhardi chikitsa, chhardi,* vomiting, emesis

Introduction

After explaining the Atisara Chikitsa (treatment of diarrhea), there is a description of Chhardi Chikitsa. The word *chhardi* is derived from the root *chhard vamane*. The word *chhad* means gripping (*avritta* or *achhadana*) and *ard* means pain (*peedha*)[134]. The other words like *chhardah, chhardana, chhardi, chhardika,* etc. are considered as the synonyms of *chhardi*.[135] The words *chhardi* and vamana, both are used in the sense of vomiting but have basic differences. *Chhardi* is a pathological condition where the sufferer is exposed to particular predisposing factors for vomiting and as a result, suffers from the particular condition called *chhardi*. On the other hand vamana is one of the purification therapies of Panchakarma (five purification procedures in Ayurveda) where the physician intends to induce vomiting to expel out vitiated kapha and pitta. In general, the vitiated dosha accumulate in stomach and are thrown out from the body through various channels. There are two major channels from which the body generally does

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[134] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[135] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

such excretory mechanism.[136] The one is adhomārga (excretion through downward channel) for which the description of *atisara* is given in previous chapter and the other one is *urdhvabhaga* (excretion through the upward channel) where the description of *chhardi* is discussed here. *Chhardi* comes under the category of *koshtha rasayani shrita vyadhi* (diseases of GI tract) whose roots are in *mahasrotas* (GI tract) and *manovaha* (mind) *srotasa*. The *amashaya* and *rasayani* are the involved *avayavas* (organs) in this disease.[137] The management of this disease is by the pharmacological treatment through various herbs/combinations, dietary modifications and psychological counseling. The preventive aspect includes avoidance of causative factors and enhancement in psychological strength to specific items/factors.[138] The curative treatment focuses on pharmacotherapy depending upon dosha dominance and mild *samshodhana* (expelling out the vitiated dosha).

Sanskrit Text, Transliteration and English Translation

अथातश्छर्दिचिकित्सितं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātaśchardicikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtashchardicikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Chhardi chikitsa” (Management of vomiting). Thus said Lord Atreya. [1-2]

यशस्विनं ब्रह्मतपोद्युतिभ्यां ज्वलन्तमग्न्यर्कसमप्रभावम्|

पुनर्वसुं भूतहिते निविष्टं पप्रच्छ शिष्योऽत्रिजमग्निवेशः||३||

yaśasvinaṁ brahmatapōdyutibhyāṁ jvalantamagnyarkasamaprabhāvam|

punarvasuṁ bhūtahitē niviṣṭaṁ papraccha śiṣyō’trijamagnivēśaḥ||3||

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[136] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[137] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[138] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

yashasvinaM brahmatapodyutibhyAM jvalantamagnyarkasamaprabhAvam|

punarvasuM bhUtahite niviShTaM papraccha shiShyo~atrijamagniveshaH||3||

Agnivesha the disciple asked Punarvasu, the illustratious son of Atri, who was engrossed in the thinking of the well-being of humanity and who was 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 [3]

Queries by Agnivesha

याश्छर्दयः पञ्च पुरा त्वयोक्ता रोगाधिकारे भिषजां वरिष्ठ!|

तासां चिकित्सां सनिदानलिङ्गां यथावदाचक्ष्व नृणां हितार्थम्||४||

तदग्निवेशस्य वचो निशम्य प्रीतो भिषक्श्रेष्ठ इदं जगाद|

याश्छर्दयः पञ्च पुरा मयोक्तास्ता विस्तरेण ब्रुवतो निबोध||५||

yāśchardayaḥ pañca purā tvayōktā rōgādhikārē bhiṣajāṁ variṣṭha!|

tāsāṁ cikitsāṁ sanidānaliṅgāṁ yathāvadācakṣva nr̥ṇāṁ hitārtham||4||

tadagnivēśasya vacō niśamya prītō bhiṣakśrēṣṭha idaṁ jagāda|

yāśchardayaḥ pañca purā mayōktāstā vistarēṇa bruvatō nibōdha||5||

yAshchardayaH pa~jca purA tvayoktA rogAdhikAre bhiShajAM variShTha!|

tAsAM cikitsAM sanidAnali~ggAM yathAvadAcakShva nRuNAM hitArtham||4||

tadagniveshasya vaco nishamya prIto bhiShakshreShTha idaM jagAda|

yAshchardayaH pa~jca purA mayoktAstA vistareNa bruvato nibodha||5||

Oh! Revered Physician, please describe the treatment of the five types of *chhardi* (vomiting) mentioned by you earlier in the context of the enumeration of diseases (in Sutra 19:3-4) along with their etiology, signs and symptoms comprehensively, for the sake of well-being of humanity.

Having heard Agnivesha and being pleased the best among physicians Punarvasu Atreya said “I shall now expound all the five types of vomiting (briefly) stated earlier, in greater details. Listen to me.” [4-5]

Classification and premonitory symptoms

दोषैः पृथक्त्रिप्रभवाश्चतस्रो [१] द्बिष्टार्थयोगादपि पञ्चमी स्यात्|

तासां ह्रदुत्क्लेशकफप्रसेकौ द्वेषोऽशने चैव हि पूर्वरूपम्||६|

dōṣaiḥ pr̥thaktriprabhavāścatasrō dbiṣṭārthayōgādapi pañcamī syāt|

tāsāṁ hṛdutklēśakaphaprasēkau dvēṣō’śanē caiva hi pūrvarūpam||6||

doShaiH pRuthaktriprabhavAshcatasro [1] dbiShTArthayogAdapi pa~jcamI syAt|6|

tAsAM hRudutkleshakaphaprasekau dveSho~ashane caiva hi pUrvarUpam||6||

Chhardi (vomiting) is of five types; three types of vomiting caused by a dosha each i.e. vatika, paittika, kaphaja, fourth is *sannipatika* and fifth is *dvistartha-yogaja-chhardi* (that results from contact with unpleasant sense objects). The premonitory signs and symptoms of *chhardi* (vomiting) are nausea, excessive salivation and aversion to food [6]

Vataja chhardi

व्यायामतीक्ष्णौषधशोकरोगभयोपवासाद्यतिकर्शितस्य|

वायुर्महास्रोतसि सम्प्रवृद्ध उत्क्लेश्य दोषांस्तत ऊर्ध्वमस्यन्॥७॥

आमाशयोत्क्लेशकृतां च मर्म प्रपीडयंश्छर्दिमुदीरयेत्तु|

हृत्पार्श्वपीडामुखशोषमूर्धनाभ्यर्तिकासस्वरभेदतोदैः||८||

उद्गारशब्दप्रबलं सफेनं विच्छिन्नकृष्णं तनुकं कषायम्|

कृच्छ्रेण चाल्पं महता च वेगेनार्तोऽनिलाच्छर्दयतीह दुःखम्॥९॥

vyāyāmatīkṣṇauṣadhaśōkarōgabhayōpavāsādyatikarśitasya|

vāyurmahāsrōtasi sampravṛddha utklēśya dōṣāṁstata ūrdhvamasyan||7||

āmāśayōtklēśakṛtāṁ ca marma prapīḍayaṁśchardimudīrayēttu|

hṛtpārśvapīḍāmukhaśōṣamūrdhanābhyartikāsasvarabhēdatōdaiḥ||8||

udgāraśabdaprabalaṁ saphēnaṁ vicchinnakṛṣṇaṁ tanukaṁ kaṣāyam|

kṛcchrēṇa cālpaṁ mahatā ca vēgēnārtō’nilācchardayatīha duḥkham||9||

vyAyAmatIkShNauShadhashokarogabhayopavAsAdyatikarshitasya|

vAyurmahAsrotasi [1] sampravRuddha utkleshya doShAMstata Urdhvamasyan||7||

AmAshayotkleshakRutAM ca marma prapIDayaMshchardimudIrayettu|

hRutpArshvapIDAmukhashoShamUrdhanAbhyartikAsasvarabhedatodaiH||8||

udgArashabdaprabalaM saphenaM vicchinnakRuShNaM tanukaM kaShAyam|

kRucchreNa cAlpaM mahatA ca vegenArto~anilAcchardayatIha duHkham||9||

In a person extremely emaciated because of disease, excessive intake of medicines having *tikshna* (sharply acting) attributes and indulging in grief, fear, fasting, etc. vata gets excessively aggravated in the *maha-srotas* (gastrointestinal tract), vitiates the local

dosha and pushes them upwards. These dosha cause agitation in the *amashaya* (stomach), and after afflicting the *marma* (vital organs-heart) gives rise to *chhardi* (vomiting). This vataja type of vomiting is characterized by the following signs and symptoms:

1. Pain in the cardiac region and flanks;
2. Dryness of the mouth;
3. Pain in the head and umbilical region;
4. Cough, hoarseness of voice and pricking pain;
5. Eructation with loud noise;
6. Vomiting of material which is frothy, scattered, black in color, thin and astringent;
7. The urge for vomiting is forceful, but patient vomits only in small quantities with pain;
8. The patient feels miserable [7-9]

Pittaja chhardi

अजीर्णकट्वम्लविदाह्यशीतैरामाशये पित्तमुदीर्णवेगम्|

रसायनीभिर्विसृतं प्रपीड्य मर्मोर्ध्वमागम्य वमिं करोति||१०||

मूर्च्छापिपासामुखशोषमूर्धताल्वक्षिसन्तापतमोभ्रमार्तः|

पीतं भृशोष्णं हरितं सतिक्तं धूम्रं च पित्तेन वमेत् सदाहम्||११||

ajīrṇakaṭvamlavidāhyaśītairāmāśayē pittamudīrṇavēgam|

rasāyanībhirvisr̥taṁ prapīḍya marmōrdhvamāgamya vamiṁ karōti||10||

mūrcchāpipāsāmukhaśōṣamūrdhatālvakṣisantāpatamōbhramārtaḥ|

pītaṁ bhr̥śōṣṇaṁ haritaṁ satiktaṁ dhūmraṁ ca pittēna vamēt sadāham||11||

ajIrNakaTvamlavidAhyashItairAmAshaye pittamudIrNavegam|

rasAyanIbhirvisRutaM prapIDya marmordhvamAgamya vamiM karoti||10||

mUrcchApipAsAmukhashoShamUrdhatAlvakShisantApatamobhramArtaH|

pItaM bhRushoShNaM haritaM satiktaM dhUmraM ca pittena vamet sadAham||11||

As a result of intake of food before the previous meal is digested, or taking pungent, sour, *vidahi* (which cause burning sensation) and cold diet, the pitta in the stomach gets aggravated. This aggravated pitta spreads through the *rasayani* (channels) and stresses the vital organs located in the upper part of the body which results in vomiting:

The signs and symptoms of this pittaja type of *chhardi* (vomiting) are:

1. Fainting, morbid thirst and parching of mouth;
2. Burning (or heating) sensation in the head, palate and eyes;

3. A feeling as if the patient is entering into darkness:
4. Giddiness;
5. Vomitus is yellow, excessively hot, green, bitter and smoky in appearance with burning sensation [10-11]

Kaphaja chhardi

स्निग्धातिगुर्वामविदाहिभोज्यैः स्वप्नादिभिश्चैव कफोऽतिवृद्धः|

उरः शिरो मर्म रसायनीश्च सर्वाः समावृत्य वमिं करोति||१२||

तन्द्रास्यमाधुर्यकफप्रसेकसन्तोषनिद्रारुचिगौरवार्तः|

स्निग्धं घनं स्वादु कफाद्विशुद्धं सलोमहर्षोऽल्परुजं वमेत्तु||१३||

snigdhātigurvāmavidāhibhōjyaiḥ svapnādibhiścaiva kaphō'tivr̥ddhaḥ|

uraḥ śirō marma rasāyanīśca sarvāḥ samāvr̥tya vamiṁ karōti||12||

tandrāsyamādhuryakaphaprasēkasantōṣanidrārucigauravārtaḥ|

snigdhaṁ ghanaṁ svādu kaphādviśuddhaṁ salōmaharṣō'lparujaṁ vamēttu||13||

snigdhAtigurvAmavidAhibhojyaiH svapnAdibhishcaiva kapho~ativRuddhaH|

uraH shiro marma rasAyanIshca sarvAH samAvRutya vamiM karoti||12||

tandrAsyamAdhuryakaphaprasekasantoShanidrArucigauravArtaH|

snigdhaM ghanaM svAdu kaphAdvishuddhaM salomaharSho~alparujaM vamettu||13||

As a result of the intake of unctuous, excessively heavy, *ama* (raw/uncooked) and *vidahi* (causing burning sensation) food and because of excessive sleep and similar other factors, kapha gets excessively aggravated. This kapha occludes the chest, head, vital organs and all the (concerned) channels to cause *chhardi* (vomiting). The signs and symptoms of this kaphaja type of *chhardi* are as follows:

1. Drowsiness, sweetness in the mouth and salivation;
2. Sense of satiety, sleep, anorexia and heaviness;
3. Vomitus is unctuous, dense, sweet and devoid of any undesirable smell; and is associated with horripilation and slight pain [12-13]

Tridoshaja chhardi

समश्नतः सर्वरसान् प्रसक्तमामप्रदोषर्तुविपर्ययैश्च|

सर्वे प्रकोपं युगपत् प्रपन्नाश्छर्दिं त्रिदोषां जनयन्ति दोषाः||१४||

शूलाविपाकारुचिदाहतृष्णाश्वासप्रमोहप्रबला प्रसक्तम्|

छर्दिस्त्रिदोषाल्लवणाम्लनीलसान्द्रोष्णरक्तं वमतां नृणां स्यात्||१५||

samaśnataḥ sarvarasān prasaktamāmapradōṣartuviparyayaiśca|

sarvē prakōpaṁ yugapat prapannāśchardiṁ tridōṣāṁ janayanti dōṣāḥ||14||

śūlāvipākārucidāhatr̥ṣṇāśvāsapramōhaprabalā prasaktam|

chardistridōṣāllavaṇāmlanīlasāndrōṣṇaraktaṁ vamatāṁ nr̥ṇāṁ syāt||15||

samashnataH sarvarasAn prasaktamAmapradoShartuviparyayaishca|

sarve prakopaM yugapat prapannAshchardiM tridoShAM janayanti doShAH||14||

shUlAvipAkArucidAhatRuShNAshvAsapramohaprabalA prasaktam|

chardistridoShAllavaNAmlanIlasAndroShNaraktaM vamatAM nRuNAM syAt||15||

Because of constant indulgence in diet consisting of wholesome and unwholesome diet together, having all categories of taste together because of *ama-dosha* (ailments caused by improper digestion) and because of seasonal perversions, all the three dosha get simultaneously aggravated and cause *sannipatika chhardi*.

The signs and symptoms of this type of vomiting are as follows:

1. Colic pain, indigestion, anorexia, burning sensation, morbid thirst, dyspnea and fainting spells that are severe and persistent;
2. Vomitus is salty, sour, blue, dense, hot and reddish [14-15]

Bad prognostic symptoms

विट्स्वेदमूत्राम्बुवहानि वायुः स्रोतांसि संरुध्य यदोर्ध्वमेति|

उत्सन्नदोषस्य समाचितं तं दोषं समुद्धूय नरस्य कोष्ठात्||१६||

विण्मूत्रयोस्तत् समवर्णगन्धं तृट्श्वासहिक्कार्तियुतं प्रसक्तम्|

प्रच्छर्दयेद्दुष्टमिहातिवेगात्तयाऽर्दितश्चाशु विनाशमेति||१७||

viṭsvēdamūtrāmbuvahāni vāyuḥ srōtāṁsi saṁrudhya yadōrdhvamēti|

utsannadōṣasya samācitaṁ taṁ dōṣaṁ samuddhūya narasya kōṣṭhāt||16||

viṇmūtrayōstat samavarṇagandhaṁ tr̥ṭśvāsahikkārtiyutaṁ prasaktam|

pracchardayēdduṣṭamihātivēgāttayā'rditaścāśu vināśamēti||17||

viTsvedamUtrAmbuvahAni vAyuH srotAMsi saMrudhya yadordhvameti|

utsannadoShasya samAcitaM taM doShaM samuddhUya narasya koShThAt||16||

viNmUtrayostat samavarNagandhaM tRuTshvAsahikkArtiyutaM prasaktam|

pracchardayedduShTamihAtivegAttayA~arditashcAshu vinAshameti||17||

When the morbid vata occludes the channels carrying faeces, sweat, urine and body fluids and moves upwards, then the morbid matter from the *koshtha* (gastrointestinal tract), gets incited to cause vomiting, that has the following characteristics:

1. Vomitus having color and odor of the feces and urine;
2. Persistent thirst, dyspnea hiccup and pain
3. Vomiting of foul smelling or *dusta* (putrid material); and
4. Bouts of vomiting ejected with great force.

Such a patient succumbs to death quickly [16-17]

Dvishtharthasamyogaja chhardi

द्विष्टप्रतीपाशुचिपूत्यमेध्यबीभत्सगन्धाशनदर्शनैश्च|

यच्छर्दयेत्तप्तमना मनोध्नैर्द्विष्टार्थसंयोगभवा मता सा||१८||

dviṣṭapratīpāśucipūtyamēdhyabībhatsagandhāśanadarśanaiśca|

yacchardayēttaptamanā manōdhnairdviṣṭārthasaṁyōgabhavā matā sā||18||

dviShTapratIpAshucipUtyamedhyabIbhatsagandhAshanadarshanaishca|

yacchardayettaptamanA manodhnairdviShTArthasaMyogabhavA matA sA||18||

As a result of mental disgust occasioned by senses contact with despicable, antagonistic, unclean, putrid, unholy and loathsome odors, diet or sights, the *chhardi*(vomiting) is known as vomiting induced by contact with hateful things [18]

Symptoms of incurable *chhardi*

क्षीणस्य या छर्दिरतिप्रवृद्धा सोपद्रवा शोणितपूययुक्ता|

सचन्द्रिकां तां प्रवदन्त्यसाध्यां साध्यां चिकित्सेदनुपद्रवां च||१९||

kṣīṇasya yā chardiratipravṛddhā sōpadravā śōṇitapūyayuktā|

sacandrikāṁ tāṁ pravadantyasādhyāṁ sādhyāṁ cikitsēdanupadravāṁ ca||19||

kShINasya yA chardiratipravRuddhA sopadravA shoNitapUyayuktA|

sacandrikAM tAM pravadantyasAdhyAM sAdhyAM cikitsedanupadravAM ca||19||

Vomiting that occurs in an emaciated person, that continues incessantly, that is associated with complications, and vomitus that contains blood, pus and *chandrika* (circular shiny patches with variegated color) is incurable. The physician should treat only curable types that are not associated with complications [19]

Principles of treatment

आमाशयोत्क्लेशभवा हि सर्वाश्छर्द्यो मता लङ्घनमेव तस्मात्|

प्राक्कारयेन्मारुतजां विमुच्य संशोधनं वा कफपित्तहारि||२०||

āmāśayōtklēśabhavā hi sarvāśchardyō matā laṅghanamēva tasmāt|

prākkārayēnmārutajāṁ vimucya saṁśōdhanaṁ vā kaphapittahāri||20||

AmAshayotkleshabhavA hi sarvAshchardyo matA la~gghanameva tasmAt|

prAkkArayenmArutajAM vimucya saMshodhanaM vA kaphapittahAri||20||

As all the types of vomiting are considered originating from the agitations of the dosha in the stomach, fasting therapy should first be prescribed or purificatory procedure curative of kapha and pitta should be administered except in cases of vata dominance. [20]

चूर्णानि लिह्यान्मधुनाऽभयानां ह्रद्यानि वा यानि विरेचनानि|

मद्यैः पयोभिश्च युतानि युक्त्या नयन्त्यधो दोषमुदीर्णमूर्ध्वम्||२१||

वल्लीफलाद्यैर्वमनं पिबेद्वा यो दुर्बलस्तं शमनैश्चिकित्सेत्|

रसैर्मनोज्ञैर्लघुभिर्विशुष्कैर्भक्ष्यैः सभोज्यैर्विविधैश्च पानैः||२२||

cūrṇāni lihyānmadhunā'bhayānāṁ hṛdyāni vā yāni virēcanāni|

madyaiḥ payōbhiśca yutāni yuktyā nayantyadhō dōṣamudīrṇamūrdhvam||21||

vallīphalādyairvamanaṁ pibēdvā yō durbalastaṁ śamanaiścikitsēt|

rasairmanōjñairlaghubhirviśuṣkairbhakṣyaiḥ sabhōjyairvividhaiśca pānaiḥ||22||

cUrNAni lihyAnmadhunA~abhayAnAM hRudyAni vA yAni virecanAni|

madyaiH payobhishca yutAni yuktyA nayantyadho doShamudIrNamUrdhvam||21||

vallIphalAdyairvamanaM pibedvA yo durbalastaM shamanaishcikitset|

rasairmanoj~jairlaghubhirvishuShkairbhakShyaiH sabhojyairvividhaishca pAnaiH||22||

The patient shall take powder of *abhaya* (chebulic myrobalans) with honey or such other palatable purgatives skillfully combined with *madya* (alcohol) or *dugdha* (milk). These recipes cause downward movement of the aggravated *doshas* that are impelled to move upwards.

Patient may also be given emetic therapy prepared of the drugs of the *valliphala* (group of cucurbitaceous fruits), etc. or if the patient is weak, then he should be treated with pacification therapy through delicious soups and light as well as dry food articles for diet along with various kinds of drinks [21-22]

Treatment of vataja chhardi

सुसंस्कृतास्तित्तिरिबर्हिलावरसा व्यपोहन्त्यनिलप्रवृत्ताम्|

छर्दिं तथा कोलकुलत्थधान्यबिल्वादिमूलाम्लयवैश्च यूषः||२३||

वातात्मिकायां हृदयद्रवार्तो नरः पिबेत् सैन्धववद्धृतं तु|

सिद्धं तथा धान्यकनागराभ्यां दध्ना च तोयेन च दाडिमस्य||२४||

व्योषेण युक्तां लवणैस्त्रिभिश्च घृतस्य मात्रामथवा विदध्यात्|

स्निग्धानि हृद्यानि च भोजनानि रसैः सयूषैर्दधिदाडिमाम्लैः||२५||

susaṁskṛtāstittiribarhilāvarasā vyapōhantyanilapravṛttām|

chardiṁ tathā kōlakulatthadhānyabilvādimūlāmlayavaiśca yūṣaḥ||23||

vātātmikāyāṁ [1] hṛdayadravārtō naraḥ pibēt saindhavavaddhṛtaṁ tu|

siddhaṁ tathā dhānyakanāgarābhyāṁ dadhnā ca tōyēna ca dāḍimasya||24||

vyōṣēṇa yuktāṁ lavaṇaistribhiśca ghṛtasya mātrāmathavā vidadhyāt|

snigdhāni hṛdyāni ca bhōjanāni rasaiḥ sayūṣairdadhidāḍimāmlaiḥ||25||

SusamskrutAstittiribrhilAvrasA vyapohantyanilapravRuttAm|

chardiM tathA kolakulatthadhAnyabilvAdimUlAmlayavaishca yUShaH||23||

vAtAtmikAyAM hRudayadravArto naraH pibet saindhavavaddhRutaM tu|

siddhaM tathA dhAnyakanAgarAbhyAM dadhnA ca toyena ca dADimasya||24||

vyoSheNa yuktAM lavaNaistribhishca ghRutasya mAtrAmathavA vidadhyAt|

snigdhAni hRudyAni ca bhojanAni rasaiH sayUShairdadhidADimAmlaiH||25||

The following recipes are useful in vataja type of vomiting (*chhardi*):

1. The meat juice of *tittiri* (partridge), *barhi* and *lava* (common quail);
2. Vegetable soup prepared out of *kola* (Zyziphus jujuba), *kulattha* (horse gram/Dolichos biflorus), *dhanya* (coriander fruit/coriandrum sativum), group of roots of *bilva* (Bilva-Bengal quince/*bael* fruit/Aegle marmelos), etc. (*syonaka* (Oroxylem indicum) , *gambhari* (Gmelina arborea), *patala* (Trumpet/Stereospermum chelonoides), *ganikarika* (Premna integrifolia)), *amla* (sour substances) and *yava* (barley/Hordeum vulgare);
3. If the patient is suffering from vomiting of *vata* type of *chhardi* that is associated with *hriddrava* (palpitation), then may take ghee with rock salt.
4. Ghee cooked with *dhanyaka* (coriander), *nagara* (dry zingiber/ginger/Zingiber officinale), *dadhi*(curd) and the juice of *dadima* (pomegranate/Punica granatum);
5. Ghee mixed with the powder of *trikatu* (*shunthi, pippali* and *maricha*) and three salts viz. *saindhava* (rock salt), *sauvarchala* (black salt) and *vida* (*pakyam*));
6. The diet consisting of unctuous and palatable food, meat soups, vegetable-soup, curd sour *dadima* (pomegranate/Punica granatum) [23-25]

Treatment of pittaja chhardi

पित्तात्मिकायामनुलोमनार्थं द्राक्षाविदारीक्षुरसैस्त्रिवृत् स्यात्|
कफाशयस्थं त्वतिमात्रवृद्धं पित्तं हरेत् स्वादुभिरूर्ध्वमेव||२६||
शुद्धाय काले मधुशर्कराभ्यां लाजैश्च मन्थं यदि वाऽपि पेयाम्|
प्रदापयेन्मुद्गरसेन वाऽपि शाल्योदनं जाङ्गलजै रसैर्वा||२७||
सितोपलामाक्षिकपिप्पलीभिः कुल्माषलाजायवसक्तुगृञ्जान्|
खर्जूरमांसान्यथ नारिकेलं द्राक्षामथो वा बदराणि लिह्यात्||२८||
स्रोतोजलाजोत्पलकोलमज्जचूर्णानि लिह्यान्मधुनाऽभयां च|
कोलास्थिमज्जाञ्जनमक्षिकाविड्लाजासितामागधिकाकणान् वा||२९||
द्राक्षारसं वाऽपि पिबेत् सुशीतं मृद्भृष्टलोष्टप्रभवं जलं वा|
जम्ब्वाम्रयोः पल्लवजं कषायं पिबेत् सुशीतं मधुसंयुतं वा||३०||
निशि स्थितं वारि समुद्गकृष्णं सोशीरधान्यं चणकोदकं वा|
गवेधुकामूलजलं गुडूच्या जलं पिबेदिक्षुरसं पयो वा||३१||
सेव्यं पिबेत् काञ्चनगैरिकं वा सबालकं तण्डुलधावनेन|
धात्रीरसेनोत्तमचन्दनं वा तृष्णावमिघ्नानि समाक्षिकाणि||३२||
कल्कं तथा चन्दनचव्यमांसीद्राक्षोत्तमाबालकगैरिकाणाम्|
शीताम्बुना गैरिकशालिचूर्णं मूर्वां तथा तण्डुलधावनेन||३३||

pittātmikāyāmanulōmanārtharṁ drākṣāvidārīkṣurasaistrivr̥t syāt|
kaphāśayastharṁ tvatimātravr̥ddharṁ pittaṁ harēt svādubhirūrdhvamēva||26||
śuddhāya kālē madhuśarkarābhyāṁ lājaiśca mantharṁ yadi vā'pi pēyām|
pradāpayēnmudgarasēna vā'pi śālyōdanaṁ jāṅgalajai rasairvā||27||
sitōpalāmākṣikapippalībhiḥ kulmāṣalājāyavasaktugr̥ñjān|
kharjūramāṁsānyatha nārikēlaṁ drākṣāmathō vā badarāṇi lihyāt||28||
srōtōjalājōtpalakōlamajjacūrṇāni lihyānmadhunā'bhayāṁ ca|
kōlāsthimajjāñjanamakṣikāviḍlājāsitāmāgadhikākaṇān vā||29||
drākṣārasaṁ vā'pi pibēt suśītaṁ mr̥dbhr̥ṣṭalōṣṭaprabhavaṁ jalaṁ vā|
jambvāmrayōḥ pallavajaṁ kaṣāyaṁ pibēt suśītaṁ madhusaṁyutaṁ vā||30||

niśi sthitaṁ vāri samudgakṛṣṇaṁ sōśīradhānyaṁ caṇakōdakaṁ vā|

gavēdhukāmūlajalaṁ guḍūcyā jalaṁ pibēdikṣurasaṁ payō vā||31||

sēvyaṁ pibēt kāñcanagairikaṁ vā sabālakaṁ taṇḍuladhāvanēna|

dhātrīrasēnōttamacandanaṁ vā tṛṣṇāvamighnāni samākṣikāṇi||32||

kalkaṁ tathā candanacavyamāṁsīdrākṣōttamābālakagairikāṇām|

śītāmbunā gairikaśālicūrṇaṁ mūrvāṁ tathā taṇḍuladhāvanēna||33||

pittAtmikAyAmanulomanArthaM drAkShAvidArIkShurasaistrivRut syAt|

kaphAshayasthaM tvatimAtravRuddhaM pittaM haret svAdubhirUrdhvameva||26||

shuddhAya kAle madhusharkarAbhyAM lAjaishca manthaM yadi vA~api peyAm|

pradApayenmudgarasena vA~api shAlyodanaM jA~ggalajai rasairvA||27||

sitopalAmAkShikapippalIbhiH kulmAShalAjAyavasaktugRu~jjAn|

kharjUramAMsAnyatha nArikelaM drAkShAmatho vA badarANi lihyAt||28||

srotojalAjotpalakolamajjacUrNAni lihyAnmadhunA~abhayAM ca|

kolAsthimajjA~jjanamakShikAviDlAjAsitAmAgadhikAkaNAn vA||29||

drAkShArasaM vA~api pibet sushItaM mRudbhRuShTaloShTaprabhavaM jalaM vA|

jambvAmrayoH pallavajaM kaShAyaM pibet sushItaM madhusaMyutaM vA||30||

nishi sthitaM vAri samudgakRuShNaM soshIradhAnyaM caNakodakaM vA|

gavedhukAmUlajalaM guDUcyA jalaM pibedikShurasaM payo vA||31||

sevyaM pibet kA~jcanagairikaM vA sabAlakaM taNDuladhAvanena|

dhAtrIrasenottamacandanaM vA tRuShNAvamighnAni samAkShikANi||32||

kalkaM tathA candanacavyamAMsIdrAkShottamAbAlakagairikANAm|

shItAmbunA gairikashAlicUrNaM mUrvAM tathA taNDuladhAvanena||33||

The patient of pittaja type of *chhardi* should be given *trivrit* (Operculina turpethum) along with the juice of *draksha* (grapes/Vitis vinifera), *vidari* (Purera tuberosa) and *ikshu* (sugar-cane/Saccharaum officinarum) for causing downward movement of the morbid matter (laxation). When aggravated pitta is located in site of kapha (chest/stomach), then drugs having sweet taste should be administered for elimination of pitta (through emetic therapy).

After this purificatory therapy patient should be given at proper time *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 shāli type of rice along with the soup of *mudga* (green gram/Phaseolus aureus) or the meat juice of *jangala* creatures (animals inhabiting in arid zone).

The following recipes are also advocated in this context:

1. *Kulmasha*, the paste of boiled *mudga* (green gram/Phaseolus aureus), *masura* (lentil/ Ervum lens), etc., *laja* (popped paddy), *yava-saktu* (flour of roasted barley), *grunja* (boiled barley along with its supernatant segment), or the pulp of *kharjura* (date/Phoenix sylvestris), *narikela* (coconut/Cocos nucifera), *draksha* (grapes/Vitis vinifera) or *badara* (Zyziphus jujuba) should be made to a linctus by adding *sitopala* (sugar having big crystals), honey and *pippali* (long pepper/Piper longum).
2. The water of fountain, *laja* (popped paddy), *utpala* (Nymphaea stellata) and the pulp of *kola* (Zyziphus jujuba) be made into linctus by adding honey, and given.
3. *Abhaya* (chebulic myrobalan) with honey may also be taken.
4. The seed-pulp of *kola* (Zyziphus jujuba), *anjana* (*srotonjana*), *makshika vit* (excreta of house- fly), *laja* (popped paddy), sugar and grains of *pippali* mixed with honey.
5. The patient may drink cooled grape juice or cooled water prepared with baked clay or earth.
6. The patient may be given the cooled decoction of the tender leaves of *jambu* (Syzygium cumini) and *amra* (mango/Mangifera indica) by adding honey.
7. The following things kept overnight should be taken:
    1. Water with *mudga* (green gram/Phaseolus aureus) and *pippali* (long pepper/ Piper longum),
    2. Water with *usheera* (cuscus grass/Viteveria zizanioides) and *dhanyaka* (coriander/Coriandrum sativum),
    3. Water with *chanaka* (bengal gram/gram/chick pea/Cicer arietinum),
    4. Water with root of *gavedhuka* (Adlay/Jobs tears/Coix lachryma),
    5. Water with *guduchi* (Tinospora cordifolia),
        1. The patient may be given sugar-cane-juice or milk to drink.
8. The following recipes are useful in morbid thirst and vomiting:
    1. The powder of *sevya* (Cuscus grass/Viteveria zizanioides) and *kanchana-gairika* (Hematite, Fe2O3) along with *tandulodaka* (rice-water);
    2. The powder of *sevya* and *balaka* (Coleus vettiveroides) along with *tandulodaka* (rice-water);
    3. The paste of white variety of *chandana* (sandal wood) mixed with the juice of *amalaki* (emblic myrobalan/Emblica officinale) along with honey.
9. The following recipes also useful in *paittika* type of vomiting:
    1. The paste of *chandana* (sandal wood/Santalum album), *chavya* (Piper chaba/Piper officinarum), *mamsi* (Indian nard/nardus root/Nardostachys

jatamansi), *draksha* (grapes/Vitis vinifera) of good quality, *balaka* (Coleus vettiveroides) and *gairika* (Hematite, Fe2O3);

2. Powder of *gairika* (Hematite, Fe2O3) and *shali* rice along with cold water;
3. Powder of *murva* (Marsdenia tenacissima / sansevieria roxburghiana) along with *tandulodaka* (rice-water)[26-33]

Treatment of kaphaja chhardi

कफात्मिकायां वमनं प्रशस्तं सपिप्पलीसर्षपनिम्बतोयैः|

पिण्डीतकैः सैन्धवसम्प्रयुक्तैर्वम्यां कफामाशयशोधनार्थम्||३४||

गोधूमशालीन् सयवान् पुराणान् यूषैः पटोलामृतचित्रकाणाम्|

व्योषस्य निम्बस्य च तक्रसिद्धैर्यूषैः फलाम्लैः कटुभिस्तथाऽद्यात्||३५||

रसांश्च शूल्यानि च जाङ्गलानां मांसानि जीर्णान्मधुसीध्वरिष्टान्|

रागांस्तथा षाडवपानकानि द्राक्षाकपित्थैः फलपूरकैश्च||३६||

मुद्गान्मसूरांश्चणकान् कलायान् भृष्टान् युतान्नागरमाक्षिकाभ्याम्|

लिह्यात्तथैव त्रिफलाविडङ्गचूर्णं विडङ्गप्लवयोरथो [१] वा||३७||

सजाम्बवं वा बदराम्लचूर्णं [२] मुस्तायुतां कर्कटकस्य शृङ्गीम्|

दुरालभां वा मधुसम्प्रयुक्तां लिह्यात् कफच्छर्दिविनिग्रहार्थम्||३८||

मनःशिलायाः फलपूरकस्य रसैः कपित्थस्य च पिप्पलीनाम्|

क्षौद्रेण चूर्णं मरिचैश्च युक्तं लिहञ्जयेच्छर्दिमुदीर्णवेगाम्||३९||

kaphātmikāyāṁ vamanaṁ praśastaṁ sapippalīsarṣapanimbatōyaiḥ|

piṇḍītakaiḥ saindhavasamprayuktairvamyāṁ kaphāmāśayaśōdhanārtham||34||

gōdhūmaśālīn sayavān purāṇān yūṣaiḥ paṭōlāmṛtacitrakāṇām|

vyōṣasya nimbasya ca takrasiddhairyūṣaiḥ phalāmlaiḥ kaṭubhistathā’dyāt||35||

rasāṁśca śūlyāni ca jāṅgalānāṁ māṁsāni jīrṇānmadhusīdhvariṣṭān|

rāgāṁstathā ṣāḍavapānakāni drākṣākapitthaiḥ phalapūrakaiśca||36||

mudgānmasūrāṁścaṇakān kalāyān bhṛṣṭān yutānnāgaramākṣikābhyām|

lihyāttathaiva triphalāviḍaṅgacūrṇaṁ viḍaṅgaplavayōrathō vā||37||

sajāmbavaṁ vā badarāmlacūrṇaṁ mustāyutāṁ karkaṭakasya śṛṅgīm|

durālabhāṁ vā madhusamprayuktāṁ lihyāt kaphacchardivinigrahārtham||38||

manaḥśilāyāḥ phalapūrakasya rasaiḥ kapitthasya ca pippalīnām|

kṣaudrēṇa cūrṇaṁ maricaiśca yuktaṁ lihañjayēcchardimudīrṇavēgām||39||

kaphAtmikAyAM vamanaM prashastaM sapippalIsarShapanimbatoyaiH|

piNDItakaiH saindhavasamprayuktairvamyAM kaphAmAshayashodhanArtham||34||

godhUmashAlIn sayavAn purANAn yUShaiH paTolAmRutacitrakANAm|

vyoShasya nimbasya ca takrasiddhairyUShaiH phalAmlaiH kaTubhistathA~adyAt||35||

rasAMshca shUlyAni ca jA~ggalAnAM mAMsAni jIrNAnmadhusIdhvariShTAn|

rAgAMstathA ShADavapAnakAni drAkShAkapitthaiH phalapUrakaishca||36||

mudgAnmasUrAMshcaNakAn kalAyAn bhRuShTAn yutAnnAgaramAkShikAbhyAm|

lihyAttathaiva triphalAviDa~ggacUrNaM viDa~ggaplavayoratho [1] vA||37||

sajAmbavaM vA badarAmlacUrNaM [2] mustAyutAM karkaTakasya shRu~ggIm|

durAlabhAM vA madhusamprayuktAM lihyAt kaphacchardivinigrahArtham||38||

manaHshilAyAH phalapUrakasya rasaiH kapitthasya ca pippalInAm|

kShaudreNa cUrNaM maricaishca yuktaM liha~jjayecchardimudIrNavegAm||39||

Vamana (therapeutic emesis) is supposed to be the most suitable therapy in kaphaja type of *chhardi* (vomiting). In order to clean the seat of kapha and *amashaya*, the patient should be given the decoction of *pippali, sarsapa* (yellow sarson/Indian colza/Brassica campestris) and *nimba* (neem tree/Margosa/Indian lilac/Azadirachta indica) added with powder of *pinditaka* (madanaphala/emetic nut/bushy gardenia/Randia dumetorum) and *saindhava* (rock-salt).

The patient should be given old wheat, rice and barley along with

1. Vegetable soup of *patola* (Trichosanthes dioica),
2. *Amrita* (Tinospora cordifolia) and
3. *Chitraka* (Ceylon leadwort/ white leadwort/Plumbago zeylanica) or
4. with the soup of *trikatu* (three spices) and neem prepared with butter milk, or
5. Soup of sour fruits along with pungent drugs.

The patient should also take the meat juices and roasted flesh of *jangala* creature (animals inhabiting arid zone), old honey, *sidhu* (alcohol prepared of sugar-cane-juice) and *arishta* (a type of alcoholic drink); and *raga* (condiments), shādava (pickles) and *panaka* (syrup) prepared of *draksha* (grapes) and *phala-puraka* (citrion/Citrus medica).

The patient should take following three recipes mixed with *shunthi* (dry zingiber) and honey:

1. Roasted *mudga* (green gram), *masura* (lentil/Ervum lens), *chanaka* (bengal gram/Gram/ chick pea/Cicer arietinum) and *kalaya* (peas/Pisum sativum)

2. *Triphala* (*haritaki, bibhitaka* and *amalaka*), and *vidanga* (babreng fruits/embelia ribes)
3. *Vidanga* (babreng fruits/embelia ribes) and *plava* (nut grass/Cyperys rotundus)

The following recipes should be taken mixed with the honey

1. *Jambu* (Syzygium cumini) and sour fruits of *badara* (Zizyphus jujuba)
2. *Musta* (nut grass/Cyperus rotundus)and *karkata-shringi* (Pistacia integerrima)
3. *Duralabha* (Fegonia cretica).

The forcefully generated urge of vomiting can be controlled with the following regims

1. Purified *manahsila* (red arsenic) with the juice of *bijapuraka* (citrion/Citrus medica),
2. *Pippali* (long piper/Piper longum) mixed with the juice of *kapittha* (Feronia limonia)
3. *Maricha* (black pepper/Piper nigrum) with honey [34-39]

Treatment of *sannipatika chhardi*

यैषा पृथक्त्वेन मया क्रियोक्ता तां सन्निपातेऽपि समस्य [१] बुद्ध्या|

दोषर्तुरोगाग्निबलान्यवेक्ष्य प्रयोजयेच्छास्त्रविदप्रमत्तः||४०||

yaiṣā pṛthaktvēna mayā kriyōktā tāṁ sannipātē'pi samasya buddhyā|

dōṣarturōgāgnibalānyavēkṣya prayōjayēcchāstravidapramattaḥ||40||

yaiShA pRuthaktvena mayA kriyoktA tAM sannipAte~api samasya [1] buddhyA|

doSharturogAgnibalAnyavekShya prayojayecchAstravidapramattaH||40||

Judicious synthesis of the separate lines of treatment indicated by me for the derangement of individual humors should be employed by the learned physician for the patient suffering from *sannipatika chhardi* after carefully examining the relative preponderance of the dosha involved, the season when the disease has occurred, the stage of the disease and the power of digestion of the patient [40]

Treatment of *dvishtarathasamyogaja (manobhighataja) chhardi*

मनोभिघाते तु मनोनुकूला वाचः समाश्वासनहर्षणानि|

लोकप्रसिद्धाः श्रुतयो वयस्याः शृङ्गारिकाश्चैव हिता विहाराः||४१||

गन्धा विचित्रा मनसोऽनुकूला मृत्पुष्पशुक्ताम्लफलादिकानाम्|

शाकानि भोज्यान्यथ पानकानि सुसंस्कृताः षाडवरागलेहाः||४२||

यूषा रसाः काम्बलिका खडाश्च मांसानि धाना विविधाश्च भक्ष्याः|

फलानि मूलानि च गन्धवर्णरसैरुपेतानि वमिं जयन्ति||४३||

गन्धं रसं स्पर्शमथापि शब्दं रूपं च यद्यत् प्रियमप्यसात्म्यम्|

तदेव दद्यात् प्रशमाय तस्यास्तज्ज्ञो हि रोगः सुख एव जेतुम्||४४||

manōbhighātē tu manōnukūlā vācaḥ samāśvāsanaharṣaṇāni|

lōkaprasiddhāḥ śrutayō vayasyāḥ śr̥ṅgārikāścaiva hitā vihārāḥ||41||

gandhā vicitrā manasō'nukūlā mr̥tpuṣpaśuktāmlaphalādikānām|

śākāni bhōjyānyatha pānakāni susaṁskr̥tāḥ ṣāḍavarāgalēhāḥ||42||

yūṣā rasāḥ kāmbalikā khaḍāśca māṁsāni dhānā vividhāśca bhakṣyāḥ|

phalāni mūlāni ca gandhavarṇarasairupētāni vamiṁ jayanti||43||

gandhaṁ rasaṁ sparśamathāpi śabdaṁ rūpaṁ ca yadyat priyamapyasātmyam|

tadēva dadyāt praśamāya tasyāstajjō hi rōgaḥ sukha ēva jētum||44||

manobhighAte tu manonukUlA vAcaH samAshvAsanaharShaNAni|

lokaprasiddhAH shrutayo vayasyAH shRu~ggArikAshcaiva hitA vihArAH||41||

gandhA vicitrA manaso~anukUlA mRutpuShpashuktAmlaphalAdikAnAm|

shAkAni bhojyAnyatha pAnakAni susaMskRutAH ShADavarAgalehAH||42||

yUShA rasAH kAmbalikA khaDAshca mAMsAni dhAnA vividhAshca bhakShyAH|

phalAni mUlAni ca gandhavarNarasairupetAni vamiM jayanti||43||

gandhaM rasaM sparshamathApi shabdaM rUpaM ca yadyat priyamapyasAtmyam|

tadeva dadyAt prashamAya tasyAstajjo hi rogaH sukha eva jetum||44||

In case of vomiting caused by mental disgust the following measures should be resorted to:

1. Words which are pleasing and comforting, counseling and encouraging
2. Popular legends and stories, congenial companions and pleasant wholesome diversions, amorous and wholesome regimens (games);
3. Odor of various types of pleasing perfumes emanating from the earth, flowers, vinegar (*sukta*) and sour fruits
4. Well prepared vegetables, articles of food drinks, *sadavas* (pickles), *raga* (condiments) and *lehas* (preparations in the form of linctus or jam), *yusha* (Vegetable-soups), *rasa* (meat-soups), *kambalika* (sour curry of fish and meat), *khada* (sour drinks prepared of fruits), *mamsa dhana* (meat preparations), *bhakshya* (popped cereals), different eatables, fruits and roots having pleasant odor, color and taste will win over the vomiting caused by mental disgust.

5. In general, whatever odor, taste, contact, sound or sights those are pleasing to such patients should be given though otherwise unsuitable and unwholesome because in this way disease can be treated easily [41-44]

Treatment of complications

छर्द्युत्थितानां च चिकित्सितात् स्वाच्चिकित्सितं कार्यमुपद्रवाणाम्।

अतिप्रवृत्तासु विरेचनस्य कर्मातियोगे विहितं विधेयम्॥४५॥

chardyutthitānāṁ ca cikitsitāt svāccikitsitaṁ kāryamupadravāṇām|

atipravṛttāsu virēcanasya karmātiyōgē vihitaṁ vidhēyam||45||

chardyutthitAnAM ca cikitsitAt svAccikitsitaM kAryamupadravANAm|

atipravRuttAsu virecanasya karmAtiyoge vihitaM vidheyam||45||

The treatment of complications arising from vomiting should be done according to the lines suggested in respect of each of those ailments. In case of excessive vomiting; treatment that is suggested in [Cha. Sa.Siddhi Sthana 6/52-56] for excessive purgation should be carried out [45]

Treatment of chronic *chhardi*

वमिप्रसङ्गात् पवनोऽप्यवश्यं धातुक्षयाद्धृद्धिमुपैति तस्मात्।

चिरप्रवृत्तास्वनिलापहानि कार्याण्युपस्तम्भनबृंहणानि॥४६॥

सर्पिर्गुडाः क्षीरविधिर्घृतानि कल्याणकत्र्यूषणजीवनानि।

वृष्यास्तथा मांसरसाः सलेहाश्चिरप्रसक्तां च वमिं जयन्ति॥४७॥

vamiprasaṅgāt pavanō'pyavaśyaṁ dhātukṣayāddhṛddhimupaiti tasmāt|

cirapravṛttāsvanilāpahāni kāryāṇyupastambhanabṛṁhaṇāni||46||

sarpirguḍāḥ kṣīravidhirghṛtāni kalyāṇakatryūṣaṇajīvanāni|

vṛṣyāstathā māṁsarasāḥ salēhāścirapraasaktāṁ ca vamiṁ jayanti||47||

vamiprasa~ggAt pavano~apyavashyaM dhAtukShayAddhRuddhimupaiti tasmAt|

cirapravRuttAsvanilApahAni kAryANyupastambhanabRuMhaNAni||46||

sarpirguDAH kShIravidhirghRutAni kalyANakatryUShaNajIvanAni|

vRuShyAstathA mAMsarasAH salehAshciraprasaktAM ca vamiM jayanti||47||

In persistent vomiting vāta invariably gets aggravated because of loss of tissue elements. Therefore, in case of chronic vomiting medications that are bulk promoting,

vata pacifying, *upastambhana* (astringents) and brimhana (nutritive) should be administered.

The following recipes are useful in chronic type of vomiting.

Sarpirguda [Cha. Sa. Chikitsa Sthana 11/50-77], *kshira-vidhi* (milk boiled by adding vata-alleviating drugs), *kalyanaka-ghrita* [Cha. Sa. Chikitsa Sthana 9/33-42], *tryushana-ghrita* [Cha. Sa. Chikitsa Sthana 18/39-42], *jivaniya-ghrita* [Cha. Sa. Chikitsa Sthana 29/55-57], *vrishya* (virilific) recipes, *mamsarasa* (meat soup) and *lehya* like *chyavanprasha* (linctuses) [46-47]

Summary

तत्र श्लोकः-

हेतुं सङ्ख्यां लक्षणमुपद्रवान् साध्यतां न योगांश्च|

छर्दीनां प्रशमार्थं प्राह चिकित्सितं मुनिवर्यः||४८||

tatra ślōkaḥ-

hētuṁ saṅkhyāṁ lakṣaṇamupadravān sādhyatāṁ na yōgāṁśca|

chardīnāṁ praśamārthaṁ prāha cikitsitaṁ munivaryaḥ||48||

tatra shlokaH-

hetuM sa~gkhyAM lakShaNamupadravAn sAdhyatAM na yogAMshca|

chardInAM prashamArthaM prAha cikitsitaM munivaryaH||48||

To sum up, in this chapter the predisposing factors, numerals of the vomiting, symptoms, complications, prognosis, formulations and other measures of management for the relief of vomiting are described by the foremost of the sages [48]

Thus the section on therapeutics in the treatise compiled by Agnivesha redacted by Charaka and reconstructed by Dridhabala as it was not available.

Tattva Vimarsha (Fundamental Principles)

- *Chhardi* (vomiting) can be either caused by vitiation of endogenous dosha or by exogenous factors like in *dvistartha-yogaja-chhardi* (that results from contact with unpleasant sense objects).
- The dosha vitiation due to their own specific causative factors lead to irritation of stomach, spread through *rasayani* (channels carrying rasa) resulting in *chhardi*. Different types of *chhardi* shall be diagnosed based on the specific etio-pathogenesis and clinical presentation.
- Mind and sense objects play significant role in pathogenesis of *chhardi* due to exposure to unwholesome objects.

- The prognosis of *chhardi* depends upon strength of patient, bouts, presence of associated disorders and complications, contents of vomitus.
- All the types of vomiting are considered originating from the agitations of the dosha in the stomach. Therefore, fasting therapy is first principle of treatment. Purification therapies of kapha and pitta are administered to expel out vitiated dosha. These therapies are contraindicated in cases of vata dominance. The choice of therapy depends upon strength of patient and type of vitiated dosha.
- The drugs having nutritive properties, carminative, dosha pacifying actions are prescribed in the treatment of *chhardi*.
- Sublingual, pleasant tasting linctus, mild purgative to open the channel to lower G I tract.
- During initial stage of *chhardi*, because of irritated stomach, anti-emetic treatment is not advised. Soothing, taste enhancing and nutritive liquid substances should be given. Mind diverting and entertaining activities are also advised.
- The treatment of complications arising from vomiting should be done according to the lines suggested in respect of each of those ailments.
- In persistent vomiting vata invariably gets aggravated because of loss of tissue elements. Therefore, in case of chronic vomiting medications that are bulk promoting, vata pacifying, *upastambhana* (astringents) and brimhana (nutritive) should be administered.

Vidhi Vimarsha (Applied Inferences)

Pathogenesis

Mahasrotus (gastrointestinal tract) has two parts, upper part is *annavaha srotus* and lower part is purishavaha srotus. *Atisara* is related to purishavaha srotus and *chhardi* is to *annavaha srotus*. Etiological factors of *chhardi* are irritating food and practices to *amashaya* (stomach). They are vata vitiating, impairing *annavaha srotus*. Even before the digestion process starts the food comes out because of action of *urdhvavata* or *udanavata*, therefore, there is no involvement of agni. *Chhardi* is a defense mechanism to expel the toxins out of the stomach. There is vacuum created by repeated expulsion of stomach contents and *rasayinis*(villi) instead of their normal function of absorption, they start secreting body fluids into to the stomach.

Types of *chhardi*

Diseases are classified according to the dominance of dosha-involved and their mutual amalgamation, which are of four types. The 5th type of *chhardi* (*dwishtarthayoga*) is due to aversive food related to the involvement of *panchagyanendriyas* (five sense organs) and their *vishaya upalabdhi* [Cha. Sa. Sutra Sthana 1/54] (perceivance of senses). The contact through *rupa* (visible) or *rasa* (taste) or *gandha* (smell) or *sparsha* (touch) or *shabda* (hear) or in combination with each other, stimulates body mechanism which results in *dwistarthayoga chhardi* (vomiting due to aversion). One cannot exclude the role of *manah* (mind) as predisposing factor in causing *dwistarthayoga chhardi*.

Douhruda janita (pregnancy induced vomitting), *satmya prakopaja* (vomiting due to inadequacy of substances) and *krimija* (vomiting due to microbial infection) type of *chhardi* are other causes of *chhardi*.[139]

Vataja chhardi

There are many factors that increase vata in the *sharira* .[140] Particular *ahara* (food), *vihara* (lifestyle) and mental factors increase vata and its *gunas* (properties). This aggravation of vata gunas like *rukshata* (dryness), *laghuta* (lightness), etc. plays a role in causing vataja chhardi. [Cha. Sa. Sutra Sthana 1/59] dosha conjugate (*sammurchhana* [Cha. Sa.Sutra Sthana 18/46] with a particular organ (*mahasrotas, amashaya, marma* (vital organ), *urdhwabhaga* (upper trunk, etc) as *dushyas* (affected dhatu) to cause vataja chhardi (as *utkshepana* (upward movement), *adhahkshepana* (downward movement), etc are the *karmas* (actions) of vayu)-(7-9).

Pittaja chhardi

Nidanas of pittaprakopaka increase pitta in nature [141]and cause provocation of *gunas* like *ushna* (hot), *tikshna* (sharp), *snigdha* (unctous), etc. [Cha. Sa. Sutra Sthana 1/60] in the body. This aggravated *pitta* joins (*sammurchhana*) with a particular organ (*rasayani, amashaya, marma, urdhwabhaga,* etc) as *dushyas*. The conjugation of dosha and *dushya* has affinity towards *urdhwabhaga* which results in pittaja chhardi (10-11).

Kaphaja chhardi

Nidanas of kaphaprakopaka increase kapha in nature which causes provocation of guna like *guru* (heavyness), *sheeta* (coldness), *manda* (slowness), etc. [Cha. Sa.Sutra Sthana 1/60] in the body. This aggravated kapha joins (*sammurchhana*) with a particular organ (*urah* (chest), *shirah* (head), *rasayani marma, urdhwabhaga,* etc.) as *dushyas*. This amalgamation of dosha and *dushya* has affinity towards *urdhwabhaga* which results in kaphaja chhardi(12-13).

Sannipataja chhardi

Intake of diet containing all *rasas* or tastes ideal but the intake of food with imbalances in *rasas* leads to the vitiation of *tridoshas*[Cha.Sa.Sutra Sthana 26/90-101]and causes

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[139] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[140] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

[141] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

sannipataja chhardi which has varied manifestations covering broad signs of *tridosha* involvement (verses 14-15).

The *sama-varna-gandha* (color & smell similar to) of vomitus is due to conjugation with purisha (stool) and mutra (urine). This conjugation indicates involvement of multiple *srotasas* and have tendency towards *asadhyata* (incurable)[Cha. Sa. Vimana Sthana 5/3] (verses 16-17).

Excessive loss of any dhatu (rasa dhatu-rakta-vasa, etc) due to physical exercise or vamana vega*(bouts) or arising out of any complications in the form of diseases like*kasa*(cough),*shwasa*(asthama),*jwara" (fever)[142], etc. are considered to be life threatening.

Treatment

- Langhana becomes the first line of treatment in *chhardi* as *shamana chikitsa* (pacificatory treatment). *Samshodha* can be preferred where dosha are in *utklishtha* stage and ready to be expelled out. Vamana is recommended when dosha are accumulated in *amashaya* or *amashayottha* (originating from stomach or upper gastro-intestinal tract). Whereas virechana is recommended in case of post-*amashayottha* (in lower gastro-intestinal tract) accumulated dosha, considering nearest route of *samshodhana*. The choice of drugs should be done as per the doshanashakatva(capacity to subside the vitiated dosha) (verse 20).
- *Haritaki* is known for its laxative action (*anulomaneeya*). It not only *tridoshahara* but also possesses many more qualities [Cha. Sa. Chikitsa Sthana 1/1/29-34] which can be helpful for *samprapti vighanatana* (breaking pathogenesis) in *chhardi*. The choice of *hridaya dravya* (liking to mind) is recommended in *chhardi* which should be given with *madya* (alcohol) and *dugdha* (cow milk) as an *anupana*. *Madya* due to its specific guna[Cha.Sa. Sutra Sthana 27/ 193-195] results in quick absorption of the *dravya* and hastens the mode of action. *Dugdha* (cow milk) along with many other qualities [Cha. Sa.Sutra Sthana 27/217-18] is naturally *saraka* (purgative) in nature which makes *anulomana gati* (natural movements) of vayu.
- As the dosha are already in *utklishta avastha*(stage of aggravation or ready to come out), the choice of *valliphala* for vamana is considered as a *mridu* (mild). On the other hand if the patient is weak and cannot tolerate the vamana effort, *shamana chikitsa* should be considered. The treatment planning should be done keeping *manah* as center point. The diet or *pathya* should be a *manah prasannakara* (mind pleasing) [Cha. Sa.Chikitsa Sthana 20/ 41-42] . It should be preferably *mamsarasa*, dry food or liquid diet which is easily digestible (verses 21-22).

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[142] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

- In vataja chhardi, *laghu susanskrita mamsarasa* (processed meat soup) is helpful in easy digestion and gives strength due to vata pacifying property. The *yusha* prepared from *amlarasatmaka* (sour taste) is not only vata pacifying but also stimulates the heart and leads to *anulomana gati* of vayu. *Ghrita* as *sanskaranuvartana* (synergistically increases the properties of associated drugs) [Cha. Sa.Sutra Sthana 27/231-32] and [Cha. Sa. Sutra Sthana 13/13] can be beneficial in vataja hridroga.
- If the aggravated dosha are in distal part of *amashaya* (post- *amashaya*) the nearest route to remove pitta is through virechana procedure. If the aggravated pitta is in *amashaya* then the nearest route to remove pitta is through vamana. Both these procedures should be adopted in *balavana rogi* (physically strong patient) judiciously clubbing with proper *samsarjana krama* (protocol after purification procedure) to prevent aggravation of vata dosha.
- For *shamana* treatment the selection of drugs should be pitta pacifying, *manapralhadakara* (mind pleasing) and *balya* (strength of patient) criteria. The mechanism of action of these drugs can be through *hetu viparita* (anti-etiology), *vyadhi viparita* (anti-disease) or *hetu-vyadhi veeparita chikitsa* (anti-cause & disease treatment).
- For kaphaja chhardi chikitsa, as the dosha are situated in *kaphashaya* (*amashaya / ura*) the nearest and ideal route is vamana. The choice of *dravyas* for vamana should be kaphahara*like*pippali, sarshapa, nimbatoya, madanaphala,*etc. The choice of treatment is based on aggravated*dosha, sanchayasthana*(place of accumulation),*sannikrishtha marga*(nearest route),*dosha-shamaka guna*of*dravyas'', etc.
- Various types of *yusha, ragashadava, panaka* [Cha. Sa. Sutra Sthana 27/279-281] are *kaphahara, madhura-amlarasatmaka* (sweet & sour), *deepaneeya-pachaneeya* (appetizer & digestant) in nature.
- For *chhardinigrahana* (anti-emetic group), the drugs should be *kashaya rasatmaka* (astringent taste), *sheetaveerya* (cool potency) and kaphaghna (kapha alleviators) in nature. The *manahshiladi yoga* (a formulation) is considered to be *vyadhiviparitarthakari* (anti-disease) measures.
- In case of *dwistarthayoga chhardi* (vomiting due to hate/ aversion), the treatment includes *ashvasana* (assurance), *vartalapa* (conversation), *mitramandali* (friend circle), *mananusarena ahara-vihara* (preferable food & lifestyle). By doing so one can easily overcome the disease for the time being and once the *vegavastha* (vomiting bouts) is overcome, actual conceptual treatment can be adopted.
- The *vegakalina* or chronic *chhardi*, whether mild or severe, involves constant irritation of involved body parts/systems which leads to poor nourishment of dhatu resulting in dhatuksheenata. Such a long term dhatukshaya (loss of dhatu) increases vata in the body. The management should be purely vatashamaka treatment especially stambhana (which restricts the vamana vega) in combination with brimhana (nourishment to dhatu).

The selection of drugs plays very important role here. Most of the dravyas mentioned here are *vichitrapratyarabhadha* (extraordinary) in nature which achieve stambhana but would not increase vata. The description about *sarpiguda* (a formulation), *kalyanaka ghrita* (a formulation), *vrishya yoga* (a formulation), *avalehas* (a formulation) etc. are the desired formulations for the management may have synergistic action.

Current clinical practice for management of chhardi (referred from Chikitsa Pradeep page 25)

Type	Medicine	Dosage	Time	*Anupana*
Vata dominant and vata-pitta dominant	*Shankha bhasma*	60-120 mg	Frequently	*Nimbu Panaka* (lemon water)
Pitta dominant	*Sutashekhara kalpa*	500-1000 mg	Frequently	*Dadimavaleha*
Kapha dominant	*Mayu piccha mashi*	1 - 3 gms	Frequently	*Ardrakavaleha*
Tridoshaja	*Brihad vata chintamani*	50 - 100 mg	Frequently	*Ardraka swarasa* + sugar + honey
Dauhridaja (in pregnancy)	*Swarnashekhara* mixture	250-500 mg	After meals	*Ardraka swarasa* + *Nimbu swarasa* + rock salt
Krimija	*Vidanga-yavani phanta*	20-40 ml	Empty stomach, two times	-

Further researches

Many parenteral and oral medicines are available in conventional medical systems for management of dehydration and emergency conditions. The ayurveada drugs listed in this chaper need to be researched further for evaluating their efficacy specifically in conditions where the parenteral administration is contra-indicated and in case of drug intorerance.

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Visarpa Chikitsa

Chikitsa Sthana Chapter 21. Management of Visarpa (acute spreading erysepalas)

Abstract

This chapter deals with detailed description of etiopathogenesis, classification and management principles of *visarpa*. This is acute disease with a quick spread involving mainly skin, blood, lymph and muscle tissue due to vitiation of all three dosha. Disease is clinically presented in three pathways viz. external, internal and both. Based on the involvement of dominant dosha, it is classified into seven types. Prognosis and treatment duration of disease is proportionate to degree of involvement of dosha and affected internal organs. As the basic nature of disease is rakta and pitta dominant, management is focused on body purification treatments especially therapeutic purgation, blood letting, fasting therapy, medicated ghee, use of bitter drugs and various external applications having soothing and cooling effect. Guidelines for external application in the form of *pralepa, pradeha* and *alepa* are enlisted in the chapter. Blood letting is emphasized as most important treatment in *visarpa*.

Keywords: *Visarpa, Parisarpa,* Erysepalas, Gangrene, Septicaemia, Sepsis, Fulminant spreading skin infections.

Introduction

The twenty first chapter is named Visarpa Chikitsa. The term *visarpa* has two parts viz., *vi* and *sarpa*- *vi* stands for *vividha* meaning ‘various’ (ways) and *sarpa* stands for *sarpan* means ‘spreading’. Erythematous, pustular, glandular etc. lesions which spread rapidly in localized or generalized pattern are known as *visarpa* [Cha.Sa. Chikitsa Sthana 21/11, Chakrapani]. This aliment is also called *parisarpa*. The prefix *pari* stands for *paritah* or *sarvatah* meaning all over. The disease which spreads all over the body is called *visarpa*. [Cha. Sa. Chikitsa Sthana 21/11, Chakrapani]. This indicates that *visarpa* is an umbrella term used for acute spreading disorders caused due to vitiation of rakta.

In this chapter Atreya answers the queries about *visarpa* derivation, synonyms, classification, dosha, dushya,*etiology, habitat, gradation, symptoms, complications, prognosis and treatment of curable ones. The chapter follows that of[Cha. Sa. Chhardi Chikitsa] because suppression of*chhardi*(vomiting) causes rakta dushti(vitiation of blood) leading to*visarpa*indicating that rakta (blood) vitiating factors and vitiation of rakta is an important basic underlying phenomenon prior to the*visarpa”.

Visarpa is acute, spreading and fatal in nature leading to death if not treated promptly. On location basis this is classified into *bahih-shrita* (externally situated), *antah-shrita* (internally situated) and *ubhayasam shrita* (all over situated). *Bahih-shrita visarpa* is fulminant, spreading skin and flesh infection with symptoms and signs of inflammatory edema, blisters, ulcers, fever, pain etc. and is curable. *Antah-shrita visarpa* involves

internal vital organs with mild septicaemia and is curable before complications. *Ubhayasamshrita visarpa* has advanced manifestations of both types spreading all over body with severe septicaemia and is fatal.

Visarpa never occurs without association of rakta and pitta, hence general treatment of *visarpa* is described by considering rakta and pitta vitiation. Specific treatments are described by considering particular dosha involvement. Various etiological factors of *visarpa* are diet, life style, injury, poison, toxin, burn etc. vitiates rakta as well as dosha (vata, pitta and kapha) and other dhatu (body elements) leading to fulminant disease requiring urgent medical care.

Seven components are involved in the pathogenesis of *visarpa* viz., rakta (blood), *lasika* (lymph), *tvak* (skin), mamsa dhatu (flesh), vata, [[/pitta*and*kapha._*Same_components_are_associated_with_*kushtha*(various_skin_disorders)but_clinical_presentation_of_both_the_diseases_is_different_because_etiological_factors_act_different._Askushtha_is_chronic_in_nature_and*visarpa*is_acute_in_nature[Cha._Sa.[[Chikitsa_Sthana|pitta* and *kapha*. Same components are associated with *kushtha* (various skin disorders) but clinical presentation of both the diseases is different because etiological factors act different. As *kushtha* is chronic in nature and *visarpa* is acute in nature[Cha. Sa. Chikitsa Sthana 21/15,Chakrapani] therefore spreading *kushtha* should not be interpreted as *visarpa*.

It is also classified into *vatika, paittika, slaishmika, agni visarpa, kardam visarpa, granthi visarpa* and *sannipatik* on dosha basis. *Bahih-shrita visarpa* involves exterior part i.e. Skin, flesh, etc. of the body having symptoms like inflammatory oedema, blisters, ulcers, fever, pain etc. and is curable. *Agni visarpa* and *kardam visarpa* may be cured with appropriate timely management otherwise negligence leads to death of the patient. *Granthi visarpa* should be treated before complications otherwise it becomes incurable. *Sannipatika visarpa* is a severe manifestation of the disease leading to death.[Cha. Sa. Chikitsa Sthana 21/42]

In *visarpa, shodhana* therapy has given prime importance because *rakta kleda* (putrificatory ingredient) and dosha vitiation is at higher level hence *samana* (pacification) therapy is not very effective. *Visarpa* never occurs without association of rakta and pitta. Hence general treatment of *visarpa* is described by considering rakta and pitta vitiation. Specific treatments are described as per the involvement of dosha. Single *raktamokshana* (blood letting) treatment is equal to all of other treatments described for *visarpa*. [Cha. Sa. Chikitsa Sthana 21/141-143].

Kshataja visarpa is another variety mentioned additionally in Sushruta Samhita. The later texts followed the same description with addition of some medications.

Sanskrit Text, Transliteration and English Translation

अथातो विसर्पचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātō visarpacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto visarpacikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Visarpa Chikitsa” (Management of acute spreading erysepalas). Thus said Lord Atreya. [1-2]

Agnivesha’s queries on *visarpa*

कैलासे किन्नराकीर्णे बहुप्रस्रवणौषधे |

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||

kailāsē kinnarākīrṇē bahuprasravaṇauṣadhē|

pādapairvividhaiḥ snigdhairnityaṁ kusumasampadā||3||

vamadbhirmadhurān gandhān sarvātaḥ svabhyalaṅkr̥tē|

viharantaṁ jitātmānamātrēyamr̥ṣivanditam||4||

maharṣibhiḥ parivr̥taṁ sarvabhūtahitē ratam|

agnivēśō guruṁ kālē vinayādidamuktavān||5||

bhagavan! dāruṇaṁ rōgamāśīviṣaviṣōpamam|

visarpantaṁ śarīrēṣu dēhināmupalakṣayē||6||

sahasaiva narāstēna parītāḥ śīghrakāriṇā|

vinaśyantyanupakrāntāstatra naḥ saṁśayō mahān||7||

sa nāmnā kēna vijñēyaḥ sañjñitaḥ kēna hētunā|

katibhēdaḥ kiyaddhātuḥ kinnidānaḥ kimāśrayaḥ||8||

sukhasādhyaḥ kṛcchrasādhyō jñēyō yaścānupakramaḥ|

kathaṁ kairlakṣaṇaiḥ kiṁ ca bhagavan! tasya bhēṣajam||9||

tadagnivēśasya vacaḥ śrutvā''trēyaḥ punarvasuḥ|

yathāvadakhilaṁ sarvaṁ prōvāca munisattamaḥ||10||

kailAse kinnarAkIrNe bahuprasravaNauShadhe|

pAdapairvividhaiH snigdhairnityaM kusumasampadA||3||

vamadbhirmadhurAn gandhAn sarvātaH svabhyala~gkRute|

viharantaM jitAtmAnamAtreyamRuShivanditam||4||

maharShibhiH parivRutaM sarvabhUtahite ratam|

agnivesho guruM kAle vinayAdidamuktavAn||5||

bhagavan! dAruNaM rōgamAshIviShaviShopamam|

visarpantaM sharIreShu dehinAmupalakShaye||6||

sahasaiva narAstena parItAH shIghrakAriNA|

vinashyantyanupakrAntAstatra naH saMshayo mahAn||7||

sa nAmnA kena vij~jeyaH sa$_{jj}$itaH kena hetunA|

katibhedaH kiyaddhātuH kinnidAnaH kimAshrayaH||8||

sukhasAdhyaH kRucchrasAdhyo j~jeyo yashcAnupakramaH|

kathaM kairlakShaNaiH kiM ca bhagavan! tasya bheShajam||9||

tadagniveshasya vacaH shrutvA$_{a}$atreyaH punarvasuH|

yathAvadakhilaM sarvaM provAca munisattamaH||10||

In the Kailas region inhabited by *kinnaras*, having numerous water streams and medicinal plants with ever emitting sweet pleasant (*ishat gandha*) aroma by their wealth of flowers, Atreya who had great self-control, was surrounded by great sages and engaged in welfare of all creatures. Then Agnivesha choosing the appropriate time asked politely to his enlightened teacher, “Oh Lord, I observe the acute emergency disease in the body of human being which spreads with the virulence of snake-venom. Those human who are afflicted by this acute fulminating disease succumb to death quickly, unless treated promptly. We are in great need of enlightenment concerning this disease.

By which name should it be known? Why does it derive its name? What are its varieties? Which body elements are involved in its pathogenesis? What is its etiology? Where is its location? How to understand its prognosis i.e. easy curable, difficult to cure and incurable? What are the signs and symptoms of this disease? And O worshipful one! What is the method of its treatment?” Having heard the queries of Agnivesha, Atreya Punarvasu, the foremost among the sages, explained all the relevant details of the disease *visarpa*. [3-10]

Definition of *visarpa*

विविधं सर्पति यतो विसर्पस्तेन स स्मृतः |

परिसर्पोऽथवा नाम्ना सर्वतः परिसर्पणात् ||११||

vividhaṁ sarpati yatō visarpastēna sa smr̥taḥ|

parisarpō’thavā nāmnā sarvātaḥ parisarpaṇāt||11||

vividhaM sarpati yato visarpastena sa smRutaH|

parisarpo~athavA nAmnA sarvātaH parisarpaNAt||11||

It spreads in various ways hence known as *visarpa*. It is also called *parisarpa* due to its extensive spreading.[11]

Classification

स च सप्तविधो दोषैर्विज्ञेयः सप्तधातुकः |

पृथक् त्रयस्त्रिभिश्चैको विसर्पो द्वन्द्वजास्त्रयः ||१२||

वातिकः पैत्तिकश्चैव कफजः सान्निपातिकः |

चत्वार एते विसर्पा वक्ष्यन्ते द्वन्द्वजास्त्रयः ||१३||

आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफवातजः |

यस्तु कर्दमको घोरः स पित्तकफसम्भवः ||१४||

sa ca saptavidhō dōṣairvijñēyaḥ saptadhātukaḥ|

pṛthak trayastribhiścaikō visarpō dvandvajāstrayaḥ||12||

vātikaḥ paittikaścaiva kaphajaḥ sānnipātikaḥ|

catvāra ētē visarpā vakṣyantē dvandvajāstrayaḥ||13||

āgnēyō vātapittābhyāṁ granthyākhyaḥ kaphavātajaḥ|

yastu kardamakō ghōraḥ sa pittakaphasambhavaḥ||14||

sa ca saptavidho dōṣairvij~jeyaH saptadhātukaH|

pRuthak trayastribhishcaiko visarpo dvandvajAstrayaH||12||

vAtikaH paittikashcaiva kaphajaH sAnnipAtikaH|

catvAra ete visarpA vakShyante dvandvajAstrayaH||13||

Agneyo vātapittAbhyAM granthyAkhyaH kaphavātajaH|

yastu kardamako ghoraH sa pittakaphasambhavaH||14||

Visarpa is of seven types as per dosha basis and it involves seven body elements.

Three types of *visarpa* are due to the morbidity of individual dosha; one variety is due to the morbidity of all the three dosha and three varieties are due to the morbidity of any of the two dosha.

Vatika, paittika, kaphaja and *sannipatik* these are the four varieties of *visarpa* and the remaining three varieties viz., vata-pittaja, kapha-vataja and pitta-kaphaja type will now be described.

The variety due to morbid vata-pitta is agnivisarpa, kapha-vata cause *granthi visarpa* and pitta-kapha leads to serious condition known as *kardamaka visarpa*. [12-14]

Vitiated factors

रक्तं लसीकात्वङ्मांसं दूष्यं दोषास्त्रयो मलाः |

विसर्पाणां समुत्पत्तौ विज्ञेयाः सप्त धातवः ||१५||

raktaṁ lasīkā tvaṅmāṁsaṁ dūṣyaṁ dōṣāstrayō malāḥ|

visarpāṇāṁ samutpattau vijñēyāḥ sapta dhātavaḥ||15||

raktaM lasIkA tva~gmAMsaM dUShyaM dōṣastrayo malAH|

visarpANAM samutpattau vij~jeyAH sapta dhAtavaH||15||

Blood, lymph, skin, flesh and three dosha, these seven elements are involved in the pathogenesis of *visarpa* of all kinds. [15]

Etiology

लवणाम्लकटष्णानां रसानामतिसेवनात् |

दध्यम्लमस्तुशुक्तानां सुरासौवीरकस्य च ||१६||

व्यापन्नबहुमद्योष्णरागषाडवसेवनात् |

शाकानां हरितानां च सेवनाच्च विदाहिनाम् ||१७||

कूर्चिकानां किलाटानां सेवनान्मन्दकस्य च |

दध्नः शाण्डाकिपूर्वाणामासुतानां च सेवनात् ||१८||

तिलमाषकुलत्थानां तैलानां पैष्टिकस्य च |

ग्राम्यानूपौदकानां च मांसानां लशुनस्य च ||१९||

प्रक्लिन्नानामसात्म्यानां विरुद्धानां च सेवनात् |

अत्यादानाद्दिवास्वप्नादजीर्णाध्यशनात् क्षतात् ||२०||

क्षतबन्धप्रपतनाद्धर्मकर्मातिसेवनात् [१] |

विषवाताग्निदोषाच्च विसर्पाणां समुद्भवः ||२१||

एतैर्निदानैर्व्यामिश्रैः कुपिता मारुतादयः |

दूष्यान् सन्दूष्य रक्तादीन् विसर्पन्त्यहिताशिनाम् ||२२||

lavaṇāmlakaṭūṣṇānāṁ rasānāmatisēvanāt|

dadhyamlamastuśuktānāṁ surāsauvīrakasya ca||16||

vyāpannabahumadyōṣṇarāgaṣāḍavasēvanāt|

śākānāṁ haritānāṁ ca sēvanācca vidāhinām||17||

kūrcikānāṁ kilāṭānāṁ sēvanānmandakasya ca|

dadhnaḥ śāṇḍākipūrvāṇāmāsutānāṁ ca sēvanāt||18||

tilamāṣakulatthānāṁ tailānāṁ paiṣṭikasya ca|

grāmyānūpaudakānāṁ ca māṁsānāṁ laśunasya ca||19||

praklinnānāmasātmyānāṁ viruddhānāṁ ca sēvanāt|

atyādānāddivāsvapnādajīrṇādhyaśanāt kṣatāt||20||

kṣatabandhaprapatanāddharmakarmātisēvanāt [1] |

viṣavātāgnidōṣācca visarpāṇāṁ samudbhavaḥ||21||

ētairnidānairvyāmiśraiḥ kupitā mārutādayaḥ|

dūṣyān sandūṣya raktādīn visarpantyahitāśinām||22||

lavaNAmlakaTUShNAnAM rasAnAmatisevanAt|

dadhyamlamastushuktAnAM surAsauvIrakasya ca||16||

vyApannabahumadyoShNarAgaShADavasevanAt|

shAkAnAM haritAnAM ca sevanAcca vidAhinAm||17||

kUrcikAnAM kilATAnAM sevanAnmandakasya ca|

dadhnaH shANDAkipUrvANAmAsutAnAM ca sevanAt||18||

tilamAShakulatthAnAM tailAnAM paiShTikasya ca|

grAmyAnUpaudakAnAM ca mAMsAnAM lashunasya ca||19||

praklinnAnAmasAtmyAnAM viruddhAnAM ca sevanAt|

atyAdAnAddivAsvapnAdajIrNAdhyashanAt kShatAt||20||

kShatabandhaprapatanAddharmakarmAtisevanAt [1] |

viShavātagnidōṣacca visarpāNAM samudbhavaH||21||

etairnidAnairvyAmishraiH kupitA mArutAdayaH|

dUShyAn sandUShya raktAdIn visarpantyahitAshinAm||22||

The following are the causative factors of the *visarpa*:

Excessive indulgence in *lavana* (salt), *amla* (sour), *katu* (pungent) and *ushna* (hot ingredients); as also in *amla dadhi* (sour curd), *dadhi mastu* (whey), *shukta* (vinegars), *sura* (type of liquor) and *sauviraka* (type of wine); the use of *vyapanna madya* (contaminated wine) or excessive liquor or heat inducing *raga* (condiments) and *sadava* (confectionery), the use of *vidahi* (causes burning), *shaka* (vegetables) and *harita* (*lashunadi harita* group *dravya*), *kilata* (cheese), *kurchika* (inspissated milk) and *mandaka* (immature curd), the use of *sandaki* (fermented wine), as also of *paistika* (one made up of *pistamai padarth* or pastries) and oils made of sesame, black gram and horse gram, the use of flesh of domesticated, wet land and aquatic animals and garlic, the use of the *praklinna* (putrified food), *asatmya* (unwholesome) and *viruddha* (mutually contradictory ingredients), over eating, sleeping during day time, *ajirnashana* (eating during indigestion), *adhyashana* (eating food immediately after the meal); *kshatat* (traumatic injury), *kshata* (wounds), *bandha* (ligatures), *prapatana* (trauma due to falls) over exposure to sun, strainful work, poisons, poisonous air,burns etc.

By combination of above mentioned etiological factors, the provoked vatadi dosha affect the susceptible body elements such as rakta, lasika etc. and spread in the body in those indulged in unwholesome diet. [16-22]

Pathways of spreading the disease

बहिःश्रितः श्रितश्चान्तस्तथा चोभयसंश्रितः |

विसर्पो बलमेतेषां ज्ञेयं गुरु यथोत्तरम् ||२३||

बहिर्मार्गाश्रितं साध्यमसाध्यमुभयाश्रितम् |

विसर्पं दारुणं विद्यात् सुकृच्छ्रं त्वन्तराश्रयम् ||२४||

अन्तःप्रकुपिता दोषा विसर्पन्त्यन्तराश्रये |

बहिर्बहिःप्रकुपिताः सर्वत्रोभयसंश्रिताः ||२५||

bahiḥśritaḥ śritaścāntastathā cōbhayasaṁśritaḥ|

visarpō balamētēṣāṁ jñēyaṁ guru yathōttaram||23||

bahirmārgāśritaṁ sādhyamasādhyamubhayāśritam|

visarpaṁ dāruṇaṁ vidyāt sukṛcchraṁ tvantarāśrayam||24||

antaḥprakupitā dōṣā visarpantyantarāśrayē|

bahirbahiḥprakupitāḥ sarvatrōbhayasaṁśritāḥ||25||

bahiHshritaH shritashcAntastathA cobhayasaMshritaH|

visarpo balameteShAM j~jeyaM guru yathottaram||23||

bahirmArgAshritaM sAdhyamasAdhyamubhayAshritam|

visarpaM dAruNaM vidyAt sukRucchraM tvantarAshrayam||24||

antaHprakupitA dōṣa visarpantyantarAshraye|

bahirbahiHprakupitAH sarvatrobhayasaMshritAH||25||

Externally situated (pathogenesis in shakha, rasa dhatuand rakta dhatu), internally situated (pathogenesis in internal organs and other dhatu) and situated in both (externally as well as internally) pathways *visarpa* is to be known more and more serious consecutively.

Externally situated *visarpa* is curable, internally situated *visarpa* is very serious and difficult to cure whereas externally as well as internally situated type is incurable.

The humors provoked in internal regions spreads internally, if provoked in external regions spreads externally and if provoked in both regions spreads all over the body.[23-25]

Causes and features of internal and external *visarpa*

मर्मोपघातात् सम्मोहादयनानां विघट्टनात् |

तृष्णातियोगाद्वेगानां विषमाणां प्रवर्तनात् ||२६||

विद्याद्विसर्पमन्तर्जमाशु चाग्निबलक्षयात् |

अतो विपर्ययाद्बाह्यमन्यैर्विद्यात् स्वलक्षणैः ||२७||

marmōpaghātāt sammōhādayanānāṁ vighaṭṭanāt|

tr̥ṣṇātiyōgādvēgānāṁ viṣamāṇāṁ pravartanāt||26||

vidyādvisarpamantarjamāśu cāgnibalakṣayāt|

atō viparyayādbāhyamanyairvidyāt svalakṣaṇaiḥ||27||

marmopaghAtAt sammohAdayanAnAM vighaTTanAt|

tRuShNAtiyōgadvegAnAM viShamANAM pravartanAt||26||

vidyAdvisarpamantarjamAshu cAgnibalakShayAt|

ato viparyayAdbAhyamanyairvidyAt svalakShaNaiH||27||

Affliction of vital organs, impaired consciousness, impaired circulation, morbid thirst and impaired natural urges and sudden reduction in digestive as well as immune power of body is known as *antah-visarpa*. *Bahih-visarpa* should be understood by the external manifestations appearing on skin flesh etc. and by their own specific symptoms. [26-27]

Bad prognostic features

यस्य सर्वाणि लिङ्गानि बलवद्यस्यकारणम् |

यस्य चोपद्रवाः कष्टा मर्मगो यश्च हन्ति सः ||२८||

yasya sarvāṇi liṅgāni balavadyasya kāraṇam|

yasya cōpadravāḥ kaṣṭā marmagō yaśca hanti saḥ||28||

yasya sarvANi li~ggAni balavadyasya kAraNam|

yasya copadravAH kaShTA marmago yashca hanti saH||28||

Visarpa manifesting with all signs and symptoms, having strong etiological factors, which is associated with formidable complications and that situates as well as affects vital parts, proves fatal.[28]

Etio-pathogeneis and clinical features of vata dominant *visarpa*

रूक्षोष्णैः केवलो वायुः पूरणैर्वा समावृतः |

प्रदुष्टो दूषयन् दूष्यान् विसर्पति यथाबलम् ||२९||

तस्य रूपाणि-
भ्रमदवथुपिपासानिस्तोदशूलाङ्गमर्दोद्वेष्टनकम्पज्वरतमककासास्थिसन्धिभेदविश्लेषणवेपनारोचकावि
पाकाश्चक्षुषोराकुलत्वमस्रागमनं पिपीलिकासञ्चार इव चाङ्गेषु, यस्मिंश्चावकाशे विसर्पो विसर्पति [१]
सोऽवकाशः श्यावारुणाभासः श्वयथुमान् निस्तोदभेदशूलायामसङ्कोचहर्षस्फुरणैरतिमात्रं प्रपीड्यते,
अनुपक्रान्तश्चोपचीयते शीघ्रभेदैः स्फोटकैस्तनुभिररुणाभैः श्यावैर्वा तनुविशदारुणाल्पास्रावैः,
विबद्धवातमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति वातविसर्पः
||३०||

rūkṣōṣṇaiḥ kēvalō vāyuḥ pūraṇairvā samāvṛtaḥ|

praduṣṭō dūṣayan dūṣyān visarpati yathābalam||29||

tasya rūpāṇi-
bhramadavathupipāsānistōdaśūlāṅgamardōdvēṣṭanakampajvaratamaka-kāsāsthisandhi
bhēdaviślēṣaṇavēpanārōcakāvipākāścakṣuṣōrākulatvamasrāgamanaṁ pipīlikāsañcāra
ivacāṅgēṣu, yasmiṁścāvakāśē visarpō visarpati [1] sō'vakāśaḥ śyāvāruṇābhāsaḥ
śvayathumānnistōdabhēdaśūlāyāmasaṅkōcaharṣasphuraṇairatimātraṁ prapīḍyatē,
anupakrāntaścōpacīyatēśīghrabhēdaiḥ sphōṭakaistanubhiraruṇābhaiḥ śyāvairvā
tanuviśadāruṇālpāsrāvaiḥ,vibaddhavātamūtrapurīṣaśca bhavati, nidānōktāni cāsya
nōpaśēratē viparītāni cōpaśērata itivātavisarpaḥ||30||

rUkShoShNaiH kevalo vAyuH pUraNairvA samAvRutaH|

praduShTo dUShayan dUShyAn visarpati yathAbalam||29||

tasya rUpANi-
bhramadavathupipAsAnistodashUlA<sub>ggamardodveShTanakampajvaratamaka-kAsAsthisandhibhedavishleShaNavepanAroc
akAvipAkAshcakShuShorAkulatvamasrAgamanaMpipIlikAsa</sub>jcAra iva cA~ggeShu, yasmiMshcAvakAshe visarpo
visarpati [1] so~avakAshaHshyAvAruNAbhAsaH shvayathumAn
nistodabhedashUlAyAmasa~gkocaharShasphuraNairatimAtraMprapIDyate,
anupakrAntashcopacIyate shIghrabhedaiH sphoTakaistanubhiraruNAbhaiH
shyAvairvātanuvishadAruNAlpAsrAvaiH, vibaddhavātamUtrapurIShashca bhavati,
nidAnoktAni cAsya nopasherateviparItAni copasherata iti vātavisarpaH||30||

Vayu aggravated by ununctuous and hot ingredients or by the obstruction due to vitiated dosha, impairs the body elements and spreads in proportion to its strength.

Its signs and symptoms are giddiness, burning sensation, excessive thirst, pricking sensation, severe pain, body ache, cramps, shivering, fever, feeling of entering in darkness, cough, breaking and splitting pains in the bones and joints, looseness in joints, trembling, anorexia, indigestion, congestion of the eyes, lacrimation and paresthesia; the region where the inflammation is spreading becomes blackish and reddish in color and edematous. The patient suffers from severe pricking, splitting or aching pain in the part affected as also extension and contractions of the parts, horripilation and quivering. If not treated it gives rise to quick bursting small blackish or reddish blisters with thin clear reddish and scanty discharge. The patient also suffers

from the retention of flatus, urine and feces. Etiological factors do not suit and the contrary ones suit the patient, this is vata dominant *visarpa*. [29-30]

Etio-pathogeneis and clinical features of pitta dominant *visarpa*

पित्तमुष्णोपचारेण विदाहयम्लाशनैश्चितम् |

दूष्यान् सन्दूष्य धमनीः [१] पूरयन् वै विसर्पति ||३१||

तस्य रूपाणि- ज्वरस्तृष्णा मूर्च्छा मोहश्छर्दिररोचकोऽङ्गभेदः स्वेदोऽतिमात्रमन्तर्दाहः प्रलापः शिरोरुक् चक्षुषोराकुलत्वमस्वप्नमरतिर्भ्रमः शीतवातवारितर्षोऽतिमात्रं हरितहारिद्रनेत्रमूत्रवर्चस्त्वं हरितहारिद्ररूपदर्शनं च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशस्ताम्रहरितहारिद्रनीलकृष्णरक्तानां वर्णानामन्यतमं पुष्यति, सोत्सेधैश्चातिमात्रं दाहसम्भेदनपरीतैः स्फोटकैरुपचीयते तुल्यवर्णास्रावैश्चिरपाकैश्च, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति पित्तविसर्पः ||३२||

pittamuṣṇōpacārēṇa vidāhyamlāśanaiścitam|

dūṣyān sandūṣya dhamanīḥ [1] pūrayan vai visarpati||31||

tasya rūpāṇi- jvarastr̥ṣṇā mūrcchā mōhaśchardirarōcakō’ṅgabhēdaḥ svēdō’timātramantardāhaḥ pralāpaḥśirōruk cakṣuṣōrākulatvamasvapnamaratirbhramaḥ śītavātavāritarṣō’timātraṁharitahāridranētramūtravarcastvaṁ haritahāridrarūpadarśanaṁ ca, yasmiṁścāvakāśē visarpō’nusarpatisō’vakāśastāmraharitahāridranīlakr̥ṣṇaraktānāṁ varṇānāmanyatamaṁ puṣyati, sōtsēdhaiścātimātraṁdāhasambhēdanaparītaiḥ sphōṭakairupacīyatē tulyavarṇāsrāvaiścirapākaiśca, nidānōktāni cāsyanōpaśēratē viparītāni cōpaśērata iti pittavisarpaḥ||32||

pittamuShNopacAreNa vidAhyamlAshanaishcitam|

dUShyAn sandUShya dhamanIH [1] pUrayan vai visarpati||31||

tasya rUpANi- jvarastRuShNA mUrcchA mohashchardirarocako$_a$ggabhedaHsvedo~atimAtramantardAhaH pralApaH shiroruk cakShuShorAkulatvamasvapnamaratirbhramaHshItavātavAritarSho~atimAtraM haritahAridranetramUtravarcastvaM haritahAridrarUpadarshanaM ca,yasmiMshcAvakAshe visarpo~anusarpati so~avakAshastAmraharitahAridranIlakRuShNaraktAnAMvarNAnAmanyatamaM puShyati, sotsedhaishcAtimAtraM dAhasambhedanaparItaiH sphoTakairupacIyatetulyavarNAsrAvaishcirapAkaishca, nidAnoktAni cAsya nopasherate viparItAni copasherata itipittavisarpaH||32||

The pitta aggravated by the use of hot regimen, by eating irritant and sour foods vitiates the susceptible body elements and by feeling the vessels, begins to spread.

Its signs and symptoms are fever, morbid thirst, fainting, disturbed consciousness, vomiting, anorexia, breaking body ache, excessive perspiration, burning, delirium, headache, congestion of the eyes, insomnia, restlessness, giddiness, excessive desire for cold air and water. Greenish or yellowish coloration of eyes, urine and feces, objects

visualizes green and yellow. In the region where the *visarpa* spreads, becomes coppery, greenish, yellowish, bluish, blackish, reddish color. Affected part becomes excessively edematous and full of pustules, having intense burning and tearing pain, suppurating quickly and discharging fluid of similar color.

The etiological factors do no suit and the contrary ones suit the patient. This is pitta dominant *visarpa*. [31-32]

Etio-pathogeneis and clinical features of kapha dominant *visarpa*

स्वाद्वम्ललवणस्निग्धगुर्वन्नस्वप्नसञ्चितः |

कफः सन्दूषयन् दूष्यान् कृच्छ्रमङ्गे विसर्पति ||३३||

तस्य रूपाणि- शीतकः शीतज्वरो गौरवं निद्रा तन्द्राऽरोचको मधुरास्यत्वमास्योपलेपो निष्ठीविका छर्दिरालस्यं स्तैमित्यमग्निनाशो दौर्बल्यं च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशः श्वयथुमान् पाण्डुर्नातिरक्तः स्नेहसुप्तिस्तम्भगौरवैरन्वितोऽल्पवेदनः कृच्छ्रपाकैश्चिरकारिभिर्बहुलत्वगुपलेपैः स्फोटः श्वेतपाण्डुभिरनुबध्यते, प्रभिन्नस्तु श्वेतं पिच्छिलं तन्तुमद्घनमनुबद्धं स्निग्धमास्रावं स्रवति, ऊर्ध्वं च गुरुभिः स्थिरैर्जालावततैः स्निग्धैर्बहुलत्वगुपलेपैर्व्रणैरनुबध्यतेऽनुषङ्गी च भवति, श्वेतनखनयनवदनत्वङ्मूत्रवर्चस्त्वं, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति श्लेष्मविसर्पः ||३४||

svādvamlalavaṇasnigdhagurvannasvapnasañcitaḥ|

kaphaḥ sandūṣayan dūṣyān kṛcchramaṅgē visarpati||33||

tasya rūpāṇi- śītakaḥ śītajvarō gauravaṁ nidrā tandrā'rōcakō madhurāsyatvamāsyōpalēpō niṣṭhīvikāchardirālasyaṁ staimityamagnināśō daurbalyaṁ ca, yasmiṁścāvakāśē visarpō'nusarpati sō'vakāśaḥśvayathumān pāṇḍurnātiraktaḥ snēhasuptistambhagauravairanvitō'lpavēdanaḥkṛcchrapākaiścirakāribhirbahulatvagupalēpaiḥ sphōṭaḥ śvētapāṇḍubhiranubadhyatē, prabhinnastu śvētaṁpicchilaṁ tantumaddhanamanubaddhaṁ snigdhamāsrāvaṁ sravati, ūrdhvaṁ ca gurubhiḥsthirairjālāvātataiḥ snigdhairbahulatvagupalēpairvraṇairanubadhyatē'nuṣaṅgī ca bhavati,śvētanakhanayanavadanatvaṁmūtravarcastvaṁ, nidānōktāni cāsya nōpaśēratē viparītāni cōpaśērata itiślēṣmavisarpaḥ||34||

Kapha excessively accumulated due to intake of sweet, sour, salt, unctuous and heavy foods, and also by excessive sleep, vitiates the susceptible body elements and spreads with slow speed in the body.

Its signs and symptoms are chills, fever with chills, heaviness, excess sleep, drowsiness, adherence of sticky material in the mouth, excess spitting, vomiting, lassitude, timidity, loss of appetite and prostration. The region where the disease spreads becomes edematous, pallor or slight red, unctuous, numbness, rigidness, heaviness and slight pain. It suppurates hardly and chronic in nature. It is studded with eruptions which are covered with a thick skin and having white pale color. When burst, they discharge white, slimy, fibrinous, dense, sticky and viscid discharge from it. Thereafter it is followed by the ulcers which are heavy, deep seated, surrounded by

capillary network, unctuous and covered with many skin scabs. These ulcers are chronic in nature. The nails, eyes, face, skin, urine and faces of the patient appear pale. The etiological factors do no suit and the contrary ones suit the patient. This is kaphaja visarpa''. [33-34]

Etio-pathogenesis and clinical features of vata-pitta dominant *agni visarpa*

वातपित्तं प्रकुपितमतिमात्रं स्वहेतुभिः |

परस्परं लब्धबलं दहद्गात्रं विसर्पति ||३५||

तदुपतापादातुरः सर्वशरीरमङ्गारैरिवाकीर्यमाणं मन्यते, छर्दयतीसारमूर्च्छादाहमोहज्वरतमकारोचकास्थिसन्धिभेदतृष्णाविपाकाङ्गभेदादिभिश्चाभिभूयते, यं यं चावकाशं विसर्पोऽनुसर्पति सोऽवकाशः शान्ताङ्गारप्रकाशोऽतिरक्तो वा भवति, अग्निदग्धप्रकारैश्च स्फोटैरुपचीयते, स शीघ्रगत्वादाश्वेव मर्मानुसारी भवति, मर्मणि चोपतप्ते पवनोऽतिबलो भिनत्त्यङ्गान्यतिमात्रं प्रमोहयति सञ्ज्ञां, हिक्काश्वासौ जनयति, नाशयति निद्रां, स नष्टनिद्रः प्रमूढसञ्ज्ञो व्यथितचेता न क्वचन सुखमुपलभते, अरतिपरीतः स्थानादासनाच्छय्यां क्रान्तुमिच्छति, क्लिष्टभूयिष्ठश्चाशु निद्रां भजति, दुर्बलो दुःखप्रबोधश्च भवति; तमेवंविधमग्निविसर्पपरीतमचिकित्स्यं विद्यात् ||३६||

vātapittaṁ prakupitamatimātraṁ svahētubhiḥ|

parasparaṁ labdhabalaṁ dahadgātraṁ visarpati||35||

tadupatāpādāturaḥ sarvaśarīramaṅgārairivākīryamāṇaṁ manyatē,chardyatīsāramūrcchādāhamōhajvaratamakārōcakāsthisandhibhēdatr̥ṣṇāvipākāṅgabhēdādibhiścābhibhūyatē,yaṁ yaṁ cāvakāśaṁ visarpō'nusarpati sō'vakāśaḥ śāntāṅgāraprakāśō'tiraktō vā bhavati,agnidagdhaprakāraiśca sphōṭairupacīyatē, sa śīghragatvādāśvēva marmānusārī bhavati, marmaṇi cōpataptēpavanō'tibalō bhinattyaṅgānyatimātraṁ pramōhayati sañjñāṁ, hikkāśvāsau janayati, nāśayati nidrāṁ, sanaṣṭanidraḥ pramūḍhasañjñō vyathitacētā na kvacana sukhamupalabhatē, aratiparītaḥsthānādāsanācchayyāṁ krāntumicchati, kliṣṭabhūyiṣṭhaścāśu nidrāṁ bhajati, durbalō duḥkhaprabōdhaścabhavati; tamēvaṁvidhamagnivisarpaparītamacikitsyaṁ vidyāt||36||

vātapittaM prakupitamatimAtraM svahetubhiH|

parasparaM labdhabalaM dahadgAtraM visarpati||35||

tadupatApAdAturaH sarvasharIrama~ggArairivAkIryamANaM manyate,chardyatIsAramUrcchAdAhamohajvaratamakArocakAsthisandhibhedatRuShNAvipAkA~ggabhedAdibhishcAbhibhUyate,yaM yaM cAvakAshaM visarpo~anusarpati so~avakAshaH shAntA$_{ggAraprakAsho}$atirakto vA bhavati,agnidagdhaprakAraishca sphoTairupacIyate, sa shIghragatvAdAshveva marmAnusArI bhavati, marmaNi copataptepavano~atibalo bhinattya~ggAnyatimAtraM pramohayati sa$_{jj}$jAM, hikkAshvAsau janayati, nAshayati nidrAM, sanaShTanidraH pramUDhasa$_{jj}$jo vyathitacetA na kvacana sukhamupalabhate, aratiparItaH sthAnAdAsanAcchayyAMkrAntumicchati, kliShTabhUyiShThashcAshu nidrAM bhajati,

durbalo duHkhaprabodhashca bhavati;tamevaMvidhamagnivisarpaparItamacikitsyaM vidyAt||36||

When *vata-pitta* vitiated severely due to their respective etiological factors and strengthened mutually, spreads producing severe burning pain in the body.

The patient affected with this type of *visarpa* feels as if his body is sprinkled with flaming coals. He suffers from vomiting, diarrhea, fainting, burning sensation, disturbed consciousness, fever, feeling of darkness, anorexia, breaking pain in bones and joints, morbid thirst, indigestion, breaking body pain etc. The part where the disease spreads looks like extinguished charcoal or blood like red, affected region gets covered with blisters like those caused by burns. Due to its rapid progress, it soon spreads to vital regions. When the vital parts gets affected, the vata which is excessively aggravated causes extensive disintegration of the tissues and leads to disturbed consciousness, produces hiccup, dyspnea and insomnia. That sleepless patient with disturbed consciousness and miserable mind does not get relief anywhere. He becomes restless in standing, seating and desires to lie on bed, thus exceedingly exhausted due to pain soon falls into deep sleep. Being debilitated, he is aroused from this state with difficulty. One suffering from *agni-visarpa* is to be regarded as incurable.[35-36]

Etio-pathogenesis and clinical features of kapha-pitta dominant *kardam visarpa*

कफपित्तं प्रकुपित्तं बलवत् स्वेन हेतुना |

विसर्पत्येकदेशे तु प्रक्लेदयति देहिनम् ||३७||

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 रक्तपीतपाण्डुपिडकावकीर्ण इव मेचकाभः कालो मलिनः स्निग्धो बहूष्मा गुरुः स्तिमितवेदनः श्वयथुमान् गम्भीरपाको निरास्रावः शीघ्रक्लेदः स्विन्नक्लिन्नपूतिमांसत्वक् क्रमेणाल्परुक् परामृष्टोऽवदीर्यते कर्दम इवावपीडितोऽन्तरं प्रयच्छत्युपक्लिन्नपूतिमांसत्यागी सिरास्नायुसन्दर्शी कुणपगन्धी च भवति सञ्ज्ञास्मृतिहन्ता च; तं कर्दमविसर्पपरीतमचिकित्स्यं विद्यात् ||३८||

kaphapittaṁ prakupittaṁ balavat svēna hētunā|

visarpatyēkadēśē tu praklēdayati dēhinam||37||

tadvikārāḥ- śītajvaraḥ śirōgurutvaṁ dāhaḥ staimityamaṅgāvasadanaṁ nidrā tandrā mōhō’nnadvēṣaḥpralāpō’gnināśō daurbalyamasthibhēdō mūrcchā pipāsā srōtasāṁ pralēpō jāḍyamindriyāṇāṁprāyōpavēśanamaṅgavikṣēpō’ṅgamardō’ratirautsukyaṁ cōpajāyatē, prāyaścāmāśayē visarpatyalasakaēkadēśagrāhī ca, yasmiṁścāvakāśē visarpō visarpati sō’vakāśō raktapītapāṇḍupiḍakāvakīrṇa ivamēcakābhaḥ kālō malinaḥ snigdhō bahūṣmā guruḥ stimitavēdanaḥ śvayathumān gambhīrapākō nirāsrāvaḥśīghraklēdaḥ svinnaklinnapūtimāṁsatvak kramēṇālparuk parāmṛṣṭō’vadīryatē kardama ivāvapīḍitō’ntaraṁprayacchatyupaklinnapūtimāṁsatyāgī sirāsnāyusandarśī

kuṇapagandhī ca bhavati sañjñāsmr̥tihantā ca;taṁ kardamavisarpaparītamacikitsyaṁ vidyāt||38||

kaphapittaM prakupittaM balavat svena hetunA|

visarpatyekadeshe tu prakledayati dehinam||37||

tadvikArAH- shItajvaraH shirogurutvaM dAhaH staimityama~ggAvasadanaM nidrA tandrAmoho~annadveShaH pralApo~agninAsho daurbalyamasthibhedo mUrcchA pipAsA srotasAM pralepojADyamindriyANAM prAyopaveshanama$_{ggavikShepo}$a$_{ggamardo}$aratirautsukyaM copajAyate,prAyashcAmAshaye visarpatyalasaka ekadeshagrAhI ca, yasmiMshcAvakAshe visarpo visarpatiso~avakAsho raktapItapANDupiDakAvakIrNa iva mecakAbhaH kAlo malinaH snigdho bahUShmA guruHstimitavedanaH shvayathumAn gambhIrapAko nirAsrAvaH shIghrakledaH svinnaklinnapUtimAMsatvakkrameNAlparuk parAmRuShTo~avadIryate kardama ivAvapIDito~antaraMprayacchatyupaklinnapUtimAMsatyAgI sirAsnAyusandarshI kuNapagandhI ca bhavati sa$_{jj}$jAsmRutihantAca; taM kardamavisarpaparItamacikitsyaM vidyAt||38||

Excessively aggravated kapha pitta due to their respective etiological factors, spreads in the body causing suppuration of the tissues in particular part.

Its signs and symptoms are fever with chills, heaviness of the head, burning sensation, timidity, prostration, excessive sleep, drowsiness, disturbed consciousness, food dislike, delirium, loss of appetite, weakness, breaking pain in bones, fainting, morbid thirst, adhesions of sticky material in channels, dullness of the senses, mostly seating, abnormal movements of limbs, body pain, restlessness, anxiety, often it spreads to *amashaya*. It is localized and spreads with slow speed.

The part where the disease spreads looks as if filled with reddish, yellowish, pale eruptions. The affected part becomes muddy, black, dirty, unctuous, excess hot, heavy, dull aching, edematous, with deep seated suppuration, having no discharge, rapidly become sloughy, sweated suppurated, having putrid flesh and skin, gradual little pain, when touched bursts and gives space on pressing, throws out decomposed and putrefied flesh, shows blood vessels, ligaments and has cadaverous smell and causes disturbed consciousness as well as memory. This is called *kardam visarpa* and is incurable. [37-38]

Etio-pathogenesis and clinical features of kapha vata dominant *granthi visarpa*

स्थिरगुरुकठिनमधुरशीतस्निग्धान्नपानाभिष्यन्दिसेविनामव्यायामादिसेविनामप्रतिक र्मशीलानां श्लेष्मा वायुश्च प्रकोपमापद्यते, तावुभौ दुष्टप्रवृद्धावतिबलौ 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,
तदुपतापाज्ज्वरातिसारकासहिक्काश्वासशोषप्रमोहवैवर्ण्यारोचकाविपाकप्रसेकच्छ

र्दिर्मूर्च्छाङ्गभङ्गनिद्रारतिसदनाद्याः प्रादुर्भवन्त्युपद्रवाः; स एतैरुपद्रुतः सर्वकर्मणां विषयमतिपतितो विवर्जनीयो भवतीति ग्रन्थिविसर्पः ||३९||

sthiragurukaṭhinamadhuraśītasnigdhānnapānābhiṣyandisēvināmavyāyāmādisēvināmap ratikarmaśīlānāṁślēṣmā vāyuśca prakōpamāpadyatē, tāvubhau duṣṭapravṛddhāvatibalau pradūṣya dūṣyān visarpāyakalpētē; tatra vāyuḥ ślēṣmaṇā vibaddhamārgastamēva ślēṣmāṇamanēkadhā bhindan kramēṇagranthimālāṁ kṛcchrapākasādhyāṁ kaphāśayē sañjanayati, utsannaraktasya vā pradūṣya raktaṁsirāsnāyumāṁsatvagāśritaṁ granthīnāṁ mālāṁ kurutē tīvrarujānāṁ sthūlānāmaṇūnāṁ vādīrghavṛttaraktānāṁ, tadupatāpājjvarātisārakāsahikkāśvāsaśōṣapramōhavaivarṇyārōcakāvipākaprasēkaccha rdirmūrcchāṅgabhaṅganidrāratisadanādyāḥprādurbhavantyupadravāḥ; sa ētairupadrutaḥ sarvakarmaṇāṁ viṣayamatipatitō vivarjanīyō bhavatītigranthivisarpaḥ||39||

sthiragurukaThinamadhurashItasnigdhAnnapAnAbhiShyandisevinAmavyAyAmAdisevin AmapratikarmashIlAnAMshleShmA vAyushca prakopamApadyate, tAvubhau duShTapravRuddhAvatibalau pradUShya dUShyAnvisarpAya kalpete; tatra vAyuH shleShmaNA vibaddhamArgastameva shleShmANamanekadhA bhindankrameNa granthimAlAM kRucchrapAkasAdhyAMkaphAshaye sa~jjanayati, utsannaraktasya vA pradUShyaraktaM sirAsnAyumAMsatvagAshritaM granthInAM mAlAM kurute tIvrarujAnAM sthUlAnAmaNUnAM vAdIrghavRttaraktAnAM, tadupatApAjjvarAtisArakAsahikkAshvAsashoSha-pramohavaivarNyArocakAvipAkapras ekacchardirmUrchA$_{ggabha}$gganidrAratisadanAdyAHprAdurbhavantyupadravAH; sa etairupadrutaH sarvakarmaNAM viShayamatipatito vivarjanIyo bhavatItigranthivisarpaH||39||

Kapha and vata gets vitiated due to the use of firm, heavy, hard, sweet, cold, unctuous, and *abhishyandi* (which increase discharges and cause obstruction) ingredients of diet, lack of physical exercise etc. not following preventive seasonal Panchakarma purification. Deranged excessively, aggravated, powerful both kapha and vata vitiates the susceptible body elements giving rise to *granthi visarpa*. Thereafter the vata being occluded by kapha in its progress and disintegrates kapha in many ways and gradually giving rise to chain of glands, hardly suppurating and difficult to cure, in the habitats of kapha.

In a person having aggravated blood, vitiated kapha-pitta provoke blood giving rise to a series of glandular enlargements which are exceedingly painful, large or small or elongated or round and of red color, located in blood vessels, ligaments, flesh and skin. Being afflicted, complications arise like fever, diarrhea, cough, hiccup, dyspnea, emaciation disturbed consciousness, abnormal complexion, anorexia, indigestion, excess salivation, vomiting, fainting, breaking pain in body , excessive sleep, restlessness, malaise, the patient associated with these complications goes beyond the reach of all remedial measures and as such is rejectable. This is *granthi visarpa*.[39]

Upadrava (complications)

उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा, रोगात् पश्चाज्जायत इत्युपद्रवसञ्ज्ञः| तत्र प्रधानो व्याधिः, व्याधेर्गुणभूत [१] उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो भवति | स तु पीडाकरतरो भवति पश्चादुत्पद्यमानो व्याधिपरिक्लिष्टशरीरत्वात्; तस्मादुपद्रवं त्वरमाणोऽभिबाधेत ||४०||

upadravastu khalu rōgōttarakālajō rōgāśrayō rōga ēva sthūlō'ṇurvā, rōgāt paścājjāyatairityupadravasañjñaḥ| tatra pradhānō vyādhiḥ, vyādhērguṇabhūta [1] upadravaḥ, tasya prāyaḥ pradhānapraśamē praśamōbhavati| sa tu pīḍākaratarō bhavati paścādutpadyamānō vyādhiparikliṣṭaśarīratvāt; tasmādupadravaṁtvaramāṇō'bhibādhēta||40||

upadravastu khalu rogottarakAlajo rōgashrayo rōga eva sthUlo~aNurvA, rōgat pashcAjjAyataityupadravasa$_{jj}$jaH| tatra pradhAno vyAdhiH, vyAdherguNabhUta [1] upadravaH, tasya prAyaH pradhAnaprashame prashamobhavati| sa tu pIDAkarataro bhavati pashcAdutpadyamAno vyAdhiparikliShTasharIratvAt; tasmAdupadravaMtvaramANo~abhibAdheta||40||

Upadrava (complication) is disorder itself, outsized or undersized manifesting in the later period of a disease and rooted in the same (disease). *Upadrava* is so named because it manifests after the disease. Hence the main disease is primary and complication is secondary, it is generally pacified when the main disease gets pacified. It is more troublesome than the main disease itself, because it appears in the later stages of disease when the body is already weakened. Hence, one should treat the complications very promptly.[40]

Severity of *visarpa*

सर्वायतनसमुत्थं सर्वलिङ्गव्यापिनं सर्वधात्वनुसारिणमाशुकारिणं महात्ययिकमिति सन्निपातविसर्पमचिकित्स्यं विद्यात् ||४१||

sarvāyatanasamutthaṁ sarvaliṅgavyāpinaṁ sarvadhātvanusāriṇamāśukāriṇaṁ mahātyayikamitisannipātavisarpamacikitsyaṁ vidyāt||41||

sarvAyatanasamutthaM sarvali~ggavyApinaM sarvadhAtvanusAriNamAshukAriNaM mahAtyayikamitisannipAtavisarpamacikitsyaM vidyAt||41||

The *visarpa* which is caused by all etiological factors, manifesting with all signs and symptoms, spreads in all body elements very rapidly and great disastrous is known as *sannipataja visarpa* and is not treatable. [41]

Prognosis of *visarpa*

तत्र वातपित्तश्लेष्मनिमित्ता विसर्पास्त्रयः साध्या भवन्ति; अग्निकर्दमाख्यौ पुनरनुपसृष्टे मर्मणि अनुपगते वा सिरास्नायुमांसक्लेदे साधारणक्रियाभिरुभावेवाभ्यस्यमानौ प्रशान्तिमापद्येयाताम्, अनादरोपक्रान्तः पुनस्तयोरन्यतरो हन्याद्देहमाश्वेवाशीविषवत्; तथा ग्रन्थिविसर्पमजातोपद्रवमारभेत चिकित्सितुम्, उपद्रवोपद्रुतं त्वेनं परिहरेत्; सन्निपातजं तु सर्वधात्वनुसारित्वादाशुकारित्वाद्विरुद्धोपक्रमत्वाच्चासाध्यं विद्यात् ||४२||

tatra vātapittaślēṣmanimittā visarpāstrayaḥ sādhyā bhavanti; agnikardamākhyau punaranupasṛṣṭēmarmaṇi anupagatē vā sirāsnāyumāṁsaklēdē sādhāraṇakriyābhirubhāvēvābhyasyamānaupraśāntimāpadyēyātām, anādarōpakrāntaḥ punastayōranyatarō hanyāddēhamāśvēvāśīviṣavat; tathāgranthivisarpamajātōpadravamārabhēta cikitsitum, upadravōpadrutaṁ tvēnaṁ pariharēt; sannipātajaṁ tusarvadhātvanusāritvādāśukāritvādviruddhōpakramatvāccāsādhyaṁ vidyāt||42||

tatra vātapittashleShmanimittA visarpAstrayaH sAdhyA bhavanti; agnikardamAkhyau punaranupasRuShTemarmaNi anupagate vA sirAsnAyumAMsaklede sAdhAraNakriyAbhirubhAvevAbhyasyamAnauprashAntimApadyeyAtAm, anAdaropakrAntaH punastayoranyataro hanyAddehamAshvevAshIviShavat;tathA granthivisarpamajAtopadravamArabheta cikitsitum, upadravopadrutaM tvenaM pariharet;sannipAtajaM tu sarvadhAtvanusAritvAdAshukAritvAdviruddhopakramatvAccAsAdhyaM vidyAt||42||

Among all types of *visarpa vatik*, *paittik* and kaphaja these three are curable. *Agni* and *kardam visarpa* not spreading to vital organs and causing no suppuration of the vessels, ligaments and muscles can be pacified by the general treatment of *visarpa*. When managed with negligence both may cause death of patients like snake venom. *Granthi visarpa* should be treated before complications has arisen, otherwise should be rejected. *Sannipataja visarpa* should be taken as incurable because of it is spreading to all dhatu, very fulminant and refractory to treatment.[42]

Principles 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 पैत्तिके च प्रशस्यते |

लघुदोषे, महादोषे पैत्तिके स्याद्विरेचनम् ||४७||

न घृतं बहुदोषाय देयं यन्न [१] विरेचयेत् |

तेन दोषो ह्युपष्टब्धस्त्वङ्मांसरुधिरं पचेत् ||४८||

तस्माद्विरेकमेवादौ शस्तं विद्याद्विसर्पिणः |

रुधिरस्यावसेकं च तद्ध्यस्याश्रयसञ्ज्ञितम् ||४९||

tatra sādhyānāṁ sādhanamanuvyākhyāsyāmaḥ||43||

laṅghanōllēkhanē śastē tiktakānāṁ ca sēvanam|

kaphasthānagatē sāmē rūkṣaśītaiḥ pralēpayēt||44||

pittasthānagatē'pyētat sāmē kuryāccikitsitam|

śōṇitasyāvasēkaṁ ca virēkaṁ ca viśēṣataḥ||45||

mārutāśayasambhūtē'pyāditaḥ syādvirūkṣaṇam|

raktapittānvayē'pyādau snēhanaṁ na hitaṁ matam||46||

vātōlbaṇē tiktaghṛtaṁ paittikē ca praśasyatē|

laghudōṣē, mahādōṣē paittikē syādvirēcanam||47||

na ghṛtaṁ bahudōṣāya dēyaṁ yanna [1] virēcayēt|

tēna dōṣō hyupaṣṭabdhastvaṅmāṁsarudhiraṁ pacēt||48||

tasmādvirēkamēvādau śastaṁ vidyādvisarpiṇaḥ|

rudhirasyāvasēkaṁ ca taddhyasyāśrayasañjñitam||49||

tatra sAdhyAnAM sAdhanamanuvyAkhyAsyAmaH||43||

la~gghanollekhane shaste tiktakAnAM ca sevanam|

kaphasthAnagate sAme rūkṣashItaiH pralepayet||44||

pittasthAnagate~apyetat sAme kuryAccikitsitam|

shoNitasyAvasekaM ca virekaM ca visheShataH||45||

mArutAshayasambhUte~apyAditaH syAdvirūkṣaNam|

raktapittAnvaye~apyAdau snehanaM na hitaM matam||46||

vAtolbaNe tiktaghRutaM paittike ca prashasyate|

laghudoShe, mahAdoShe paittike syAdvirecanam||47||

na ghRutaM bahudōṣaya deyaM yanna [1] virecayet|

tena doSho hyupaShTabdhastva~gmAMsarudhiraM pacet||48||

tasmAdvirekamevAdau shastaM vidyAdvisarpiNaH|

rudhirasyAvasekaM ca taddhyasyAshrayasa[illegible]jitam||49||

Now the treatment of the curable varieties of *visarpa* will be described.

If the *visarpa* is caused with ama dosha(dosha in the state of incomplete transformation) and is located in kaphasthana (in thorax and upper body parts), then langhana (fasting therapy), vamana (emesis) therapy, *tikta* (bitter) drugs internally and application of paste of drugs with dry and cold properties externally is beneficial.

The same treatment should be adopted in case of association of *ama* and location in pitta sthana (abdomen and middle parts of body).

In addition, raktamokshana (blood letting) and virechana (purgation therapy) are specially indicated.

If *sama* (with ama dosha) *visarpa* is arouse from *vatashaya* (pelvis and lower part of body) ununctuous measures are indicated in the beginning. Even in association with rakta-pitta uncting measure is not regarded as beneficial in the beginning.

In vataja visarpa and paittika visarpa of mild aggravated dosha tiktaka ghritam is beneficial. But if the pitta dosha is excessively aggravated then virechana should be given.

In the condition of excessively aggravated dosha, ghee should not be given at first which does not cause virechana. Because non purgating ghee occlude the dosha resulting in decomposed skin, flesh and blood. Hence in visarpa, virechana followed by raktamokshana is recommended because the disorder is located in blood.[43-49]

Formulations used in *visarpa*

इति वीसर्पनुत् प्रोक्तं समासेन चिकित्सितम् |

एतदेव पुनः सर्वं व्यासतः सम्प्रवक्ष्यते ||५०||

मदनं मधुकं निम्बं वत्सकस्य फलानि च |

वमनं सम्प्रदातव्यं विसर्पे कफपित्तजे ||५१||

पटोलपिचुमर्दाभ्यां पिप्पल्या मदनेन च |

विसर्पे वमनं शस्तं तथा चेन्द्रयवैः सह ||५२||

यांश्च योगान् प्रवक्ष्याभि कल्पेषु कफपित्तिनाम् |

विसर्पिणां प्रयोज्यास्ते दोषनिर्हरणाः शिवाः ||५३||

iti vīsarpanut prōktaṁ samāsēna cikitsitam|

ētadēva punaḥ sarvaṁ vyāsataḥ sampravakṣyatē||50||

madanaṁ madhukaṁ nimbaṁ vatsakasya phalāni ca|

vamanaṁ sampradātavyaṁ visarpē kaphapittajē||51||

paṭōlapicumardābhyāṁ pippalyā madanēna ca|

visarpē vamanaṁ śastaṁ tathā cēndrayavaiḥ saha||52||

yāṁśca yōgān pravakṣyābhi kalpēṣu kaphapittinām|

visarpiṇāṁ prayōjyāstē dōṣanirharaṇāḥ śivāḥ||53||

iti vIsarpanut proktaM samAsena cikitsitam|

etadeva punaH sarvaM vyAsataH sampravakShyate||50||

madanaM madhukaM nimbaM vatsakasya phalAni ca|

vamanaM sampradAtavyaM visarpe kaphapittaje||51||

patōlapicumardAbhyAM pippalyA madanena ca|

visarpe vamanaM shastaM tathA cendrayavaiH saha||52||

yAMshca yōgan pravakShyAbhi kalpeShu kaphapittinAm|

visarpiNAM prayojyAste dōṣanirharaNAH shivAH||53||

Thus the treatment principles of *visarpa* have been described in brief. The same is being detailed further.

In kapha pittaja visarpa, vamana should be given with the *madana* (Randia spinosa), *madhuka* (Glycyrrhiza glabra Linn), *nimba* (Azadirachta indica), and fruits of *vatsaka* (Holarrhena antidysenterica Linn).

In visarpa vamana is beneficial with *patola* (Trichosanthes dioica Roxb), *pichumarda* (Azadirachta indica), *pippali* (Piper longum linn), *madana* (Randia spinosa) and *indrayava* (Holarrhena antidysenterica Linn).

Further, all those formulations which will be described in *kalpasthana* in connection with the disorders of kapha pitta should be used for the patients of *visarpa* as well because they are eliminative of morbid dosha and are beneficial.[50-53]

मुस्तनिम्बपटोलानां चन्दनोत्पलयोरपि |

सारिवामलकोशीरमुस्तानां वा विचक्षणः ||५४||

कषायान् पाययेद्वैद्यः सिद्धान् वीसर्पनाशनान् |

किराततिक्तकं लोध्रं चन्दनं सदुरालभम् ||५५||

नागरं पद्मकिञ्जल्कमुत्पलं सबिभीतकम् |

मधुकं नागपुष्पं च दद्याद्वीसर्पशान्तये ||५६||

प्रपौण्डरीकं मधुकं पद्मकिञ्जल्कमुत्पलम् |

नागपुष्पं च लोध्रं च तेनैव विधिना पिबेत् ||५७||

द्राक्षां पर्पटकं शुण्ठीं गुडूचीं धन्वयासकम् |
निशापर्युषितं दद्यात्तृष्णावीसर्पशान्तये ||५८||
पटोलं पिचुमर्दं च दार्वीं कटुकरोहिणीम् |
यष्ट्याह्वां त्रायमाणां च दद्याद्वीसर्पशान्तये ||५९||
पटोलादिकषायं वा पिबेत्त्रिफलया सह |
मसूरविदलैर्युक्तं घृतमिश्रं प्रदापयेत् ||६०||
पटोलपत्रमुद्गानां रसमामलकस्य च |
पाययेत घृतोन्मिश्रं नरं वीसर्पपीडितम् ||६१||
mustānimbapaṭōlānāṁ candanōtpalayōrapi|
sārivāmalakōśīramustānāṁ vā vicakṣaṇaḥ||54||
kaṣāyān pāyayēdvaidyaḥ siddhān vīsarpanāśanān|
kirātatiktakaṁ lōdhraṁ candanaṁ sadurālabham||55||
nāgaraṁ padmakiñjalkamutpalaṁ sabibhītakam|
madhukaṁ nāgapuṣpaṁ ca dadyādvīsarpaśāntayē||56||
prapauṇḍarīkaṁ madhukaṁ padmakiñjalkamutpalam|
nāgapuṣpaṁ ca lōdhraṁ ca tēnaiva vidhinā pibēt||57||
drākṣāṁ parpaṭakaṁ śuṇṭhīṁ guḍūcīṁ dhanvayāsakam|
niśāparyuṣitaṁ dadyāttr̥ṣṇāvīsarpaśāntayē||58||
paṭōlaṁ picumardaṁ ca dārvīṁ kaṭukarōhiṇīm|
yaṣṭyāhvāṁ trāyamāṇāṁ ca dadyādvīsarpaśāntayē||59||
paṭōlādikaṣāyaṁ vā pibēttriphalayā saha|
masūravidalairyuktaṁ ghr̥tamiśraṁ pradāpayēt||60||
paṭōlapatramudgānāṁ rasamāmalakasya ca|
pāyayēta ghr̥tōnmiśraṁ naraṁ vīsarpapīḍitam||61||
mustānimbapatōlanAM candanotpalayorapi|
sArivAmalakoshIramustānAM vA vicakShaNaH||54||
kaShAyAn pAyayedvaidyaH siddhAn vIsarpanAshanAn|
kirAtatiktakaM lōdhraM candanaM sadurAlabham||55||

nAgaraM padmaki~jjalkamutpalaM sabibhItakam|

madhukaM nAgapuShpaM ca dadyAdvIsarpashAntaye||56||

prapauNDarIkaM madhukaM padmaki~jjalkamutpalam|

nAgapuShpaM ca lōdhraM ca tenaiva vidhinA pibet||57||

drAkShAM parpaTakaM shuNThIM guDUcIM dhanvayAsakam|

nishAparyuShitaM dadyAttRuShNAvIsarpashAntaye||58||

patōlaM picumardaM ca dArvIM kaTukarōhinim|

yaShTyAhvAM trAyamANAM ca dadyAdvIsarpashAntaye||59||

patōladikaShAyaM vA pibettriphalayA saha|

masUravidalairyuktaM ghRutamishraM pradApayet||60||

patōlapatramudgAnAM rasamAmalakasya ca|

pAyayeta ghRutonmishraM naraM vIsarpapIDitam||61||

The skillful physician should administer the decoctions of tested efficacy for the cure of *visarpa* made up of *musta* (Cyperus rotundus linn), *nimba* (Azadirachta indica) and *patola* (Trichosanthes dioica Roxb) or *chandana* (Santalum album linn) and utpal (Nymphaea nouchali) or *sariva* (Hemidesmus indicus), *amalaki* (Emblica officinalis), *ushira* (Vetiveria zizanioidis Linn) and *musta* (Cyperus rotundus linn).

Kiratatikta (Swertia chirayita), *lodhra* (Symplocos racemosa), *chandana* (Santalum album linn), *duralabha* (Fagonia cretica), *shunthi* (Zingiber officinale), *padmakinjalka* (Prunus cerasoides), *utpala* (Nymphaea nouchali), *bibhitaka* (Terminalia bellirica), *madhuka* (Glycyrrhiza glabra Linn) and *nagapushpa* (Mesua ferrea Linn), this formulation physician may administer for the alleviation of *visarpa*.

Prapaundrika (Nelumbo nucifera), *madhuka* (Glycyrrhiza glabra Linn), *padmakinjalka* (Prunus cerasoides), *utpala* (Nymphaea nouchali), *nagapuspa* (Mesua ferrea Linn), and *lodhra* (Symplocos racemosa), should be taken by the above method.

Draksha (Vitis vinifera Linn), *parpataka* (Carthmus tinctorius), *shunthi* (Zingiber officinale), *guduchi* (Tinospora cordifolia) and *dhanvayasa* (fagonia cretica) kept for the whole night in the water (*shitakashaya*), should be administered to alleviate morbid thirst and *visarpa*.

Patola (Trichosanthes dioica Roxb.), *pichumarda* (Azadirachta indica), *darvi* (Berberis aristata), *katuki* (Picrorhiza kurroa), *rohini* (Terminalia chebula), *yasti* (Glycyrrhiza glabra Linn.), and *trayamana* (Gentiana kurroo) should be administered to alleviate *visarpa*.

Physician should administer *patoladi kashaya* with *triphala* (*Haritaki* -Terminalia chebula, *Bibhitaki*-Terminalia bellirica, and *amalaki*- Emblica officinalis) and *masur* (lentil pulse) mixed with ghee.

Physician should administer *patola patra* (Trichosanthes dioica Roxb.), *mudga* (green gram) and *amalaki* juice (Emblica officinalis) mixed with ghee. [54-61]

Formulations for dosha situated in koshtha, pitta dominant *visarpa* and virechana

यच्च सर्पिर्महातिक्तं पित्तकुष्ठनिबर्हणम् |

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||

त्रिफलारससंयुक्तं सर्पिस्त्रिवृतया सह |

प्रयोक्तव्यं विरेकार्थं विसर्पज्वरनाशनम् ||६६||

रसमामलकानां वा घृतमिश्रं प्रदापयेत् |

स एव गुरुकोष्ठाय त्रिवृच्चूर्णयुतो हितः ||६७||

दोषे कोष्ठगते भूय एतत् कुर्याच्चिकित्सितम् |68|

yacca sarpirmahātiktaṁ pittakuṣṭhanibarhaṇam|

nirdiṣṭaṁ tadapi prājñō dadyādvīsarpaśāntayē||62||

trāyamāṇāghr̥taṁ siddhaṁ gaulmikē yadudāhr̥tam|

visarpāṇāṁ praśāntyarthaṁ dadyāttadapi buddhimān||63||

trivr̥ccūrṇaṁ samālōḍya sarpiṣā payasā'pi vā|

gharmāmbunā vā saṁyōjya mr̥dvīkānāṁ rasēna vā||64||

virēkārthaṁ prayōktavyaṁ siddhaṁ vīsarpanāśanam|

trāyamāṇāśr̥taṁ vā'pi payō dadyādvirēcanam||65||

triphalārasasaṁyuktaṁ sarpistrivr̥tayā saha|

prayōktavyaṁ virēkārthaṁ visarpajvaranāśanam||66||

rasamāmalakānāṁ vā ghṛtamiśraṁ pradāpayēt|

sa ēva gurukōṣṭhāya trivṛccūrṇayutō hitaḥ||67||

dōṣē kōṣṭhagatē bhūya ētat kuryāccikitsitam|68|

yacca sarpirmahAtiktaM pittakuShThanibarhaNam|

nirdiShTaM tadapi prAj~jo dadyAdvIsarpashAntaye||62||

trAyamANAghRutaM siddhaM gaulmike yadudAhRutam|

visarpANAM prashAntyarthaM dadyAttadapi buddhimAn||63||

trivRuccUrNaM samAloDya sarpiShA payasA~api vA|

gharmAmbunA vA saMyojya mRudvIkAnAM rasena vA||64||

virekArthaM prayoktavyaM siddhaM vIsarpanAshanam|

trAyamANAshRutaM vA~api payo dadyAdvirecanam||65||

triphalArasasaMyuktaM sarpistrivRutayA saha|

prayoktavyaM virekArthaM visarpajvaranAshanam||66||

rasamAmalakAnAM vA ghRutamishraM pradApayet|

sa eva gurukoShThAya trivRuccUrNayuto hitaH||67||

doShe koShThagate bhUya etat kuryAccikitsitam|68|

The *mahatikta ghritam* indicated in *paittika kustha* should also be given by the intelligent physician for the alleviation of *visarpa*.

Trayamana ghritam of tested efficacy mentioned in the treatment of *gulma* should be administered by the brilliant physician to alleviate *visarpa*.

The powder of *trivritta* (Operculina turpethum Linn) mixed with ghee or milk or hot water or *mridvika* (Vitis vinifera Linn) juice should be administered for virechana and is tested to alleviate *visarpa* or *trayamana* (Gentiana kurroo) decocted with milk should be given for virechana.

The decoction of *triphala* (*Haritaki, Bibhitaki* and *Amalaki*) mixed with ghee and *trivritta* (Operculina turpethum Linn) and used for virechana to alleviate *visarpa* and *jwara*.

The juice of *amalaki* (Emblica officinalis) mixed with ghee should be administered in *visarpa* patient of heavy bowel the same preparation mixed with *trivritta* (Operculina turpethum Linn) powder is beneficial.

When the morbid dosha are situated in *kostha* (internally), these measures should be administered.[62-67]

Formulations for dosha situated in *shakha* and modes of blood letting

शाखादुष्टे तु रुधिरे रक्तमेवादितो हरेत् ||६८||

भिषग्वातान्वितं रक्तं विषाणेन विनिर्हरेत् |

पित्तान्वितं जलौकोभिः, कफान्वितमलाबुभिः ||६९||

यथासन्नं विकारस्य व्यधयेदाशु वा सिराम् |

त्वङ्मांसस्नायुसङ्क्लेदो रक्तक्लेदाद्धि जायते ||७०||

śākhāduṣṭē tu rudhirē raktamēvāditō harēt||68||

bhiṣagvātānvitaṁ raktaṁ viṣāṇēna vinirharēt|

pittānvitaṁ jalaukōbhiḥ, kaphānvitamalābubhiḥ||69||

yathāsannaṁ vikārasya vyadhayēdāśu vā sirām|

tvaṅmāṁsasnāyusaṅklēdō raktaklēdāddhi jāyatē||70||

shAkhAduShTe tu rudhire raktamevAdito haret||68||

bhiShagvātanvitaM raktaM viShANena vinirharet|

pittAnvitaM jalaukobhiH, kaphAnvitamalAbubhiH||69||

yathAsannaM vikArasya vyadhayedAshu vA sirAm|

tva$_{gmAMsasnAyusa}$gkledo raktakledAddhi jAyate||70||

If dosha in *shakha* (body elements) vitiate the blood then *raktamokshana* should be administered at first. The physician should use *vishana* (deer horn) in vata dominance, *jalauka* (Hirudinea medicinalis) in pitta dominance and *alabu* (lagenaria siceraria) in kapha dominance for blood letting or physician should perform *siravyadha* (blood letting through vein) promptly from the adjacent vein to the affected part, without which *rakta kleda* (putrifying blood content) gives rise to decomposed skin, flesh and ligaments. [68-70]

External applications

अन्तःशरीरे [१] संशुद्धे दोषे त्वङ्मांससंश्रिते |

आदितो वाऽल्पदोषाणां क्रिया बाह्या प्रवक्ष्यते ||७१||

उदुम्बरत्वङ्मधुकं पद्मकिञ्जल्कमुत्पलम् |

नागपुष्पं प्रियङ्गुश्च प्रदेहः सघृतो हितः ||७२||

न्यग्रोधपादास्तरुणाः कदलीगर्भसंयुताः |
बिसग्रन्थिश्च लेपः स्याच्छतधौतघृताप्लुतः ||७३||
कालीयं मधुकं हेम वन्यं चन्दनपद्मकौ |
एला मृणालं फलिनी प्रलेपः स्याद्धृताप्लुतः ||७४||
शाद्वलं च मृणालं च शङ्खं चन्दनमुत्पलम् |
वेतसस्य च मूलानि प्रदेहः स्यात् सतण्डुलः ||७५||
सारिवा पद्मकिञ्जल्कमुशीरं नीलमुत्पलम् |
मञ्जिष्ठा चन्दनं लोध्रमभया च प्रलेपनम् ||७६||
नलदं च हरेणुश्च लोध्रं मधुकपद्मकौ [२] |
दूर्वा सर्जरसश्चैव सघृतं स्यात् प्रलेपनम् ||७७||
यावकाः सक्तवश्चैव सर्पिषा सह योजिताः |
प्रदेहो मधुकं वीरा सघृता यवसक्तवः ||७८||
बलामुत्पलशालूकं वीरामगुरुचन्दनम् |
कुर्यादालेपनं वैद्यो मृणालं च बिसान्वितम् ||७९||
यवचूर्णं समधुकं सघृतं च प्रलेपनम् |
हरेणवो मसुराश्च समुद्गाः श्वेतशालयः ||८०||
पृथक् पृथक् प्रदेहाः स्युः सर्वे वा सर्पिषा सह |
पद्मिनीकर्दमः शीतो मौक्तिकं पिष्टमेव वा ||८१||
शङ्खः प्रवालः शुक्तिर्वा गैरिकं वा घृताप्लुतम् |
(पृथगेते प्रदेहाश्च हिता ज्ञेया विसर्पिणाम् [३]) |
प्रपौण्डरीकं मधुकं बला शालूकमुत्पलम् ||८२||
न्यग्रोधपत्रदुग्धीके सघृतं स्यात् प्रलेपनम् |
बिसानि च मृणालं च सघृताश्च कशेरुकाः ||८३||
शतावरीविदार्यौश्च कन्दौ धौतघृताप्लुतौ |
शैवालं नलमूलानि गोजिह्वा वृषकर्णिका ||८४||
इन्द्राणिशाकं सघृतं शिरीषत्वग्बलाघृतम् [४] |
न्यग्रोधोदुम्बरप्लक्षवेतसाश्वत्थपल्लवैः ||८५||
त्वक्कल्कैर्बहुसर्पिर्भिः शीतैरालेपनं हितम् |

प्रदेहाः सर्व एवैते वातपित्तोल्बणे [५] शुभाः ||८६||
सकफे [६] तु प्रवक्ष्यामि प्रदेहानपरान् हितान् |
त्रिफलां पद्मकोशीरं समङ्गां करवीरकम् ||८७||
नलमूलान्यनन्तां च प्रदेहमुपकल्पयेत् |
खदिरं सप्तपर्णं च मुस्तमारग्वधं धवम् ||८८||
कुरण्टकं देवदारु दद्यादालेपनं भिषक् |
आरग्वधस्य पत्राणि त्वचं श्लेष्मातकस्य च ||८९||
इन्द्राणिशाकं काकाह्वां शिरीषकुसुमानि च |
शैवालं नलमूलानि वीरां गन्धप्रियङ्गुकाम् ||९०||
त्रिफलां मधुकं वीरां शिरीषकुसुमानि च |
प्रपौण्डरीकं ह्रीबेरं दार्वीत्वङ्मधुकं बलाम् ||९१||
पृथगालेपनं कुर्याद्द्वन्द्वशः सर्वशोऽपि वा |
प्रदेहाः सर्व एवैते देयाः स्वल्पघृताप्लुताः ||९२||
वातपित्तोल्बणे ये तु प्रदेहास्ते घृताधिकाः |
घृतेन शतधौतेन प्रदिह्यात् केवलेन वा ||९३||
घृतमण्डेन शीतेन पयसा मधुकाम्बुना |
पञ्चवल्ककषायेण सेचयेच्छीतलेन वा ||९४||
वातासृक्पित्तबहुलं विसर्पं बहुशो भिषक् |
सेचनास्ते प्रदेहा ये त एव घृतसाधनाः ||९५||
ते चूर्णयोगा वीसर्पव्रणानामवचूर्णनाः |
दूर्वास्वरससिद्धं च घृतं स्याद्व्रणरोपणम् ||९६||
दार्वीत्वङ्मधुकं लोध्रं केशरं चावचूर्णनम् |
पटोलः पिचुमर्दश्च त्रिफला मधुकोत्पले ||९७||
एतत् प्रक्षालनं सर्पिर्व्रणचूर्णं प्रलेपनम् |
प्रदेहाः सर्व एवैते कर्तव्याः सम्प्रसादनाः [१] ||९८||
antaḥśarīrē [1] saṁśuddhē dōṣē tvaṅmāṁsasaṁśritē|
āditō vā'lpadōṣāṇāṁ kriyā bāhyā pravakṣyatē||71||
udumbaratvaṅmadhukaṁ padmakiñjalkamutpalam|

nāgapuṣpaṁ priyaṅguśca pradēhaḥ saghṛtō hitaḥ||72||
nyagrōdhapādāstaruṇāḥ kadalīgarbhasaṁyutāḥ|
bisagranthiśca lēpaḥ syācchatadhautaghṛtāplutaḥ||73||
kālīyaṁ madhukaṁ hēma vanyaṁ candanapadmakau|
ēlā mṛṇālaṁ phalinī pralēpaḥ syāddhṛtāplutaḥ||74||
śādvalaṁ ca mṛṇālaṁ ca śaṅkhaṁ candanamutpalam|
vētasasya ca mūlāni pradēhaḥ syāt sataṇḍulaḥ||75||
sārivā padmakiñjalkamuśīraṁ nīlamutpalam|
mañjiṣṭhā candanaṁ lōdhramabhayā ca pralēpanam||76||
naladaṁ ca harēṇuśca lōdhraṁ madhukapadmakau [2] |
dūrvā sarjarasaścaiva saghṛtaṁ syāt pralēpanam||77||
yāvakāḥ saktavaścaiva sarpiṣā saha yōjitāḥ|
pradēhō madhukaṁ vīrā saghṛtā yavasaktavaḥ||78||
balāmutpalaśālūkaṁ vīrāmagurucandanam|
kuryādālēpanaṁ vaidyō mṛṇālaṁ ca bisānvitam||79||
yavacūrṇaṁ samadhukaṁ saghṛtaṁ ca pralēpanam|
harēṇavō masurāśca samudgāḥ śvētaśālayaḥ||80||
pṛthak pṛthak pradēhāḥ syuḥ sarvē vā sarpiṣā saha|
padminīkardamaḥ śītō mauktikaṁ piṣṭamēva vā||81||
śaṅkhaḥ pravālaḥ śuktirvā gairikaṁ vā ghṛtāplutam|
(pṛthagētē pradēhāśca hitā jñēyā visarpiṇām [3])|
prapauṇḍarīkaṁ madhukaṁ balā śālūkamutpalam||82||
nyagrōdhapatradugdhīkē saghṛtaṁ syāt pralēpanam|
bisāni ca mṛṇālaṁ ca saghṛtāśca kaśērukāḥ||83||
śatāvarīvidāryōśca kandau dhautaghṛtāplutau|
śaivālaṁ nalamūlāni gōjihvā vṛṣakarṇikā||84||
indrāṇiśākaṁ saghṛtaṁ śirīṣatvagbalāghṛtam [4] |
nyagrōdhōdumbaraplakṣavētasāśvatthapallavaiḥ||85||

tvakkalkairbahusarpirbhiḥ śītairālēpanaṁ hitam|
pradēhāḥ sarva ēvaitē vātapittōlbaṇē [5] śubhāḥ||86||
sakaphē [6] tu pravakṣyāmi pradēhānaparān hitān|
triphalāṁ padmakōśīraṁ samaṅgāṁ karavīrakam||87||
nalamūlānyanantāṁ ca pradēhamupakalpayēt|
khadiraṁ saptaparṇaṁ ca mustāmāragvadhaṁ dhavam||88||
kuraṇṭakaṁ dēvadāru dadyādālēpanaṁ bhiṣak|
āragvadhasya patrāṇi tvacaṁ ślēṣmātakasya ca||89||
indrāṇiśākaṁ kākāhvāṁ śirīṣakusumāni ca|
śaivālaṁ nalamūlāni vīrāṁ gandhapriyaṅgukām||90||
triphalāṁ madhukaṁ vīrāṁ śirīṣakusumāni ca|
prapauṇḍarīkaṁ hrībēraṁ dārvītvaṁmadhukaṁ balām||91||
pr̥thagālēpanaṁ kuryāddvandvaśaḥ sarvaśō'pi vā|
pradēhāḥ sarva ēvaitē dēyāḥ svalpaghr̥tāplutāḥ||92||
vātapittōlbaṇē yē tu pradēhāstē ghr̥tādhikāḥ|
ghr̥tēna śatadhautēna pradihyāt kēvalēna vā||93||
ghr̥tamaṇḍēna śītēna payasā madhukāmbunā|
pañcavalkakaṣāyēṇa sēcayēcchītalēna vā||94||
vātāsr̥kpittabahulaṁ visarpaṁ bahuśō bhiṣak|
sēcanāstē pradēhā yē ta ēva ghr̥tasādhanāḥ||95||
tē cūrṇayōgā vīsarpavraṇānāmavacūrṇanāḥ|
dūrvāsvarasasiddhaṁ ca ghr̥taṁ syādvraṇarōpaṇam||96||
dārvītvaṁmadhukaṁ lōdhraṁ kēśaraṁ cāvacūrṇanam|
paṭōlaḥ picumardaśca triphalā madhukōtpalē||97||
ētat prakṣālanaṁ sarpirvraṇacūrṇaṁ pralēpanam|98|
antaHsharIre [1] saMshuddhe doShe tva~gmAMsasaMshrite|
Adito vA~alpadōṣaNAM kriyA bAhyA pravakShyate||71||
udumbaratva~gmadhukaM padmaki~jjalkamutpalam|

nAgapuShpaM priya~ggushca pradehaH saghRuto hitaH||72||
nyagrodhapAdAstaruNAH kadalIgarbhasaMyutAH|
bisagranthishca lepaH syAcchatadhautaghRutAplutaH||73||
kAlIyaM madhukaM hema vanyaM candanapadmakau|
elA mRuNAlaM phalinI pralepaH syAddhRutAplutaH||74||
shAdvalaM ca mRuNAlaM ca sha~gkhaM candanamutpalam|
vetasasya ca mUlAni pradehaH syAt sataNDulaH||75||
sArivA padmaki~jjalkamushIraM nIlamutpalam|
ma~jjiShThA candanaM lōdhramabhayA ca pralepanam||76||
naladaM ca hareNushca lōdhraM madhukapadmakau [2] |
dUrvA sarjarasashcaiva saghRutaM syAt pralepanam||77||
yAvakAH saktavashcaiva sarpiShA saha yojitAH|
pradeho madhukaM vIrA saghRutA yavasaktavaH||78||
balAmutpalashAlUkaM vIrAmagurucandanam|
kuryAdAlepanaM vaidyo mRuNAlaM ca bisAnvitam||79||
yavacUrNaM samadhukaM saghRutaM ca pralepanam|
hareNavo masurAshca samudgAH shvetashAlayaH||80||
pRuthak pRuthak pradehAH syuH sarve vA sarpiShA saha|
padminIkardamaH shIto mauktikaM piShTameva vA||81||
sha~gkhaH pravAlaH shuktirvA gairikaM vA ghRutAplutam|
(pRuthagete pradehAshca hitA j~jeyA visarpiNAm [3])|
prapauNDarIkaM madhukaM balA shAlUkamutpalam||82||
nyagrodhapatradugdhIke saghRutaM syAt pralepanam|
bisAni ca mRuNAlaM ca saghRutAshca kasherukAH||83||
shatAvarIvidAryoshca kandau dhautaghRutAplutau|
shaivAlaM nalamUlAni gojihvA vRuShakarNikA||84||
indrANishAkaM saghRutaM shirIShatvagbalAghRutam [4] |
nyagrodhodumbaraplakShavetasAshvatthapallavaiH||85||

tvakkalkairbahusarpirbhiH shItairAlepanaM hitam|

pradehAH sarva evaite vātapittolbaNe [5] shubhAH||86||

sakaphe [6] tu pravakShyAmi pradehAnaparAn hitAn|

triphalAM padmakoshIraM sama~ggAM karavIrakam||87||

nalamUlAnyanantAM ca pradehamupakalpayet|

khadiraM saptaparNaM ca mustāmAragvadhaM dhavam||88||

kuraNTakaM devadAru dadyAdAlepanaM bhiShak|

Aragvadhasya patrANi tvacaM shleShmAtakasya ca||89||

indrANishAkaM kAkAhvAM shirIShakusumAni ca|

shaivAlaM nalamUlAni vIrAM gandhapriya~ggukAm||90||

triphalAM madhukaM vIrAM shirIShakusumAni ca|

prapauNDarIkaM hrIberaM dArvItva~gmadhukaM balAm||91||

pRuthagAlepanaM kuryAddvandvashaH sarvasho~api vA|

pradehAH sarva evaite deyAH svalpaghRutAplutAH||92||

vātapittolbaNe ye tu pradehAste ghRutAdhikAH|

ghRutena shatadhautena pradihyAt kevalena vA||93||

ghRutamaNDena shItena payasA madhukAmbunA|

pa~jcavalkakaShAyeNa secayecchItalena vA||94||

vātasRukpittabahulaM visarpaM bahusho bhiShak|

secanAste pradehA ye ta eva ghRutasAdhanAH||95||

te cUrNayōga vIsarpavraNAnAmavacUrNanAH|

dUrvAsvarasasiddhaM ca ghRutaM syAdvraNaropaNam||96||

dArvItva~gmadhukaM lōdhraM kesharaM cAvacUrNanam|

patōlaH picumardashca triphalA madhukotpale||97||

etat prakShAlanaM sarpirvraNacUrNaM pralepanam|98|

After the body is cleansed internally (systemic) and morbid dosha remains in the skin and flesh (external tissues), or dosha morbidity is little, the external treatment to be carried out will now be described.

The bark of *udumbara* (Ficus glomerata), *madhuka* (Glycyrrhiza glabra Linn), *padmakinjalka* (Prunas cerasoides), *utpala* (Nymphaea nouchali), *nagapuspa* (Mesua ferrea Linn) and *priyangu* (Callicarpa macrophylla) mixed with ghee and applied externally as *pradeha* and is beneficial.

The tender adventitious roots of *nyagrodha* (Ficus bengalensis Linn), pith of *kadali* (Musa paradisiaca Linn.) and rhizome of lotus should be mixed with ghee washed hundred times and is applied externally as a *lepa*.

The *kaliyaka* (Santalum album Linn), *madhuka* (Glycyrrhiza glabra Linn), *hema* (calophyllum inophyllum), *vanya* (cyperus esculentus), *chandana* (Santalum album Linn), *padmaka* (Prunas cerasoides), *ela* (Elettaria cardamomum), *mrnala* (Nelumbo nucifera) and *phalini* (Callicarpa macrophylla) should be mixed with ghee and is applied externally as a *pralepa*.

The roots *shadvala* (Elymus repens), *mrnala* (Nelumbo nucifera), *shankha* (conch shells), *chandana* (Santalum album Linn), *utpala* (Nymphaea nouchali), *vetas* (Salix caprea Linn) and *tandula* (rice) should be applied externally as a *pradeha*. *Sariva* (Hemidesmus indicus), *padmakinjalka* (Prunas cerasoides), *ushira* (Vetiveria zizanioidis), *nila utpala* (Nymphaea caerulea), *manjistha* (Rubia cordifolia), *chandana* (Santalum album Linn), *lodhra* (symplocos racemosa) and *abhaya* (Terminalia chebula) should be applied externally as *pralepa*.

Nalada (Vetiveria zizanioidis), *harenu* (Vitex negundo Linn), *lodhra* (Symplocos racemosa), *madhuka* (Glycyrrhiza glabra Linn), *padmaka* (Prunas cerasoides), *durva* (Cynodon dactylon) and *sarjarasa* (Shorea robusta) should be mixed with ghee and used externally as a *pralepa*.

The gruel prepared of barley or roasted flour of cereals should be mixed with ghee and also *madhuka* (Glycyrrhiza glabra Linn), *vira* (Pueraria tuberose) and *yavasaktu* mixed with ghee should be used externally as a *pradeha*.

The physician should use mixture of *bala* (Sida cordifolia Linn), *utpala* (Nymphaea nouchali), *shaluka* (Asparagus racemosus), *vira* (Pueraria tuberose), *aguru* (Aquilaria agallocha), *chandana* (Santalum album Linn), *mrnala* (stalk) and *bisa* (tubers of Nelumbo nucifera) externally as *alepan* (local application as a smear or thick paste or coating).

The powder of barley mixed with honey and ghee should be used externally as a *pralepa* (application as thin paste).

Harenu (Pisum sativum), *masura* (Lens culinaris), *mudga* (Vigna radiata) and white *shali* rice should be mixed with ghee individually or in combination and used externally as a *pradeha* (application as a poultice).

The cooling mud at the root of lotus, pearls or rice flour or conch shells, coral, oyster shell and ochre should be mixed with ghee separately and beneficial externally as a *pradeha* in *visarpa*.

Prapaundarika (Nelumbo nucifera), *madhuka* (Glycyrrhiza glabra Linn), *bala* (Sida cordifolia), *shaluka* (Asparagus racemosus), *utpala* (Nymphaea nouchali), *nyagrodha* (Ficus bengalensis Linn) and *dugdhika* (Euphorbia hirta Linn.) mixed with ghee should be used externally as a *pralepan*.

The *bisa* (lotus fibres), *mrnala* (lotus stalks) and *kasheruka* (Cyperus esculentus) mixed with ghee. The *shatavari* (Asparagus racemosus) and *vidarikand* (Pueraria tuberose) mixed with washed ghee.

The *shaival* (moss), root of *nala* (phragmites australis), *gojihva* (Amorphophallus paeoniifolius), *vrsa karnika* (Calystegia soldanella) and *indranishaka* (Vitex agnus-castus) mixed with ghee.

The bark of *sirisa* (Albizzia lebbeck) and *bala* (Sida cordifolia Linn) mixed with ghee. *Nyagrodha* (Ficus bengalensis Linn), *udumbar* (Ficus glomerata), *plaksha* (Ficus sycomorus), *vetas* (Salix caprea Linn), *asvattha* (Ficus religiosa) leaves and bark mixed with ample ghee used as a cold *alepan* is beneficial.

All these external applications are beneficial in vata pitta predominant *visarpa*.

Other external applications useful in kapha predominant *visarpa* will be described here after. *Triphala* (*haritaki, bibhitaki* and *amalaki*), *padmaka* (Prunas cerasoides), *usir* (Vetiveria zizanioidis Linn), *samanga* (Mimosa pudica), *karviraka* (Nerium indicum), root of *nala* (Phragmites australis) and *ananta* (hemidesmus indicus) should be used externally as a *pradeha*.

Khadira (Acacia catechu), *saptaparna* (Alstonia scholaris), *musta* (Cyperus rotundus linn), *aragvadha* (Cassia fistula Linn), *dhava* (Anogeissus latifolia, Wall). *Kurantaka* (Lawsonia inermis) and *devdaru* (Cedrus deodar) should be applied externally as a *pradeha*.

Aragvadha leaves (Cassia fistula Linn.) and *sleshmantak* bark (Cordia dichotoma), *indrani shak* (Vitex negundo Linn), *kakahva* (Canvalia gladiata) and *sirisa* flowers (Albizia lebbeck Linn.), *saivala* (Spirogyra maxima) root of *nala* (Phragmites australis), *veera* (Pueraria tuberose) and *gandpriyangu* (Callicarpa macrophylla), *triphala* (*Haritaki, Bibhitaki* and *Amalaki*), *madhuka* (Glycyrrhiza glabra Linn), *prapaundrika* (nelumbo nucifera), *hribera* (Pavonia odorata), bark of *darvi* (Berberis aristata), and *bala* (Sida cordifolia Linn.) - these should be applied singly, dually or collectively as a *pradeha*. All these external applications should be mixed with small quantity of ghee. In vata pitta predominant condition these preparations should be mixed with profuse quantity of ghee.

The applications of *shatdhaut ghrita* as *pradeha* or effuse with cold ghee scum, or cold milk or cold decoction of *madhuka* (Glycyrrhiza glabra Linn), or *panchavalka* (bark of *nygrodha, udumbara, asvattha, plaksa* and *vetasa*), the physician should use frequently in vata, rakta and pitta predominant *visarpa*.

The external application mentioned as *pradeha* may also be used for sprinkling or for preparation *ghrita yoga* or *churna yoga* used for dusting in wounds of *visarpa*, ghee cooked with *durva* juice promotes wound healing.

Bark of *daruharidra* (Berberis aristata), *madhuka* (Glycyrrhiza glabra Linn), *lodhra* (Symplocos racemosa) and *keshara* (Crocus sativus Linn), powder may be used for dusting the ulcers. *Patola* (Trichosanthes dioica Roxb), *pichumarda* (Azadirachta indica), *triphala* (*haritaki, bibhitaki* and *amalaki*), *madhuka* (Glycyrrhiza glabra Linn) and *utpala* (Nymphaea nouchali), these ingredients may be used to prepare decoction for cleansing the ulcers or to prepare *ghrita* or to prepare powder for dusting the ulcers or to prepare *pralepa*.

All these external applications as *pradeha* should be used for *samprasadana* (cleansing and pacifying the blood). [71-98]

Guidelines for local application and its types

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||

तन्वालिप्तं न कुर्वीत संशुष्को ह्यापुटायते |

न चौषधिरसो व्याधिं प्राप्नोत्यपि च शुष्यति ||१०६||

तन्वालिप्तेन ये दोषास्तानेव जनयेद्भृशम् |

संशुष्कः पीडयेद्व्याधिं निःस्नेहो ह्यवचारितः ||१०७||

pradēhāḥ sarva ēvaitē kartavyāḥ samprasādanāḥ [1] ||98||

kṣaṇē kṣaṇē prayōktavyāḥ pūrvamuddhṛtya lēpanam|

adhāvanōddhṛtē pūrvē pradēhā bahuśō'ghanāḥ||99||

dēyāḥ pradēhāḥ kaphajē paryādhānōddhṛtē ghanāḥ|

tribhāgāṅguṣṭhamātraḥ syāt pralēpaḥ kalkapēṣitaḥ||100||

nātisnigdhō na rūkṣaśca na piṇḍō na dravaḥ samaḥ|

na ca paryuṣitaṁ lēpaṁ kadācidavacārayēt||101||

na ca tēnaiva lēpēna punarjātu pralēpayēt|

klēdavīsarpaśūlāni sōṣṇābhāvāt pravartayēt||102||

lēpō hyupari paṭṭasya kṛtaḥ svēdayati vraṇam|

svēdajāḥ piḍakāstasya kaṇḍūścaivōpajāyatē||103||

uparyupari lēpasya lēpō yadyavacāryatē|

tānēva dōṣāñjanayēt paṭṭasyōpari yān kṛtaḥ||104||

atisnigdhō'tidravaśca lēpō yadyavacāryatē|

tvaci na śliṣyatē samyaṅna dōṣaṁ śamayatyapi||105||

tanvāliptaṁ na kurvīta saṁśuṣkō hyāpuṭāyatē|

na cauṣadhirasō vyādhiṁ prāpnōtyapi ca śuṣyati||106||

tanvāliptēna yē dōṣāstānēva janayēdbhṛśam|

saṁśuṣkaḥ pīḍayēdvyādhiṁ niḥsnēhō hyavacāritaḥ||107||

pradehAH sarva evaite kartavyAH samprasAdanAH [1] ||98||

kShaNe kShaNe prayoktavyAH pUrvamuddhRutya lepanam|

adhAvanoddhRute pUrve pradehA bahusho~aghanAH||99||

deyAH pradehAH kaphaje paryAdhAnoddhRute ghanAH|

tribhAgA~gguShThamAtraH syAt pralepaH kalkapeShitaH||100||

nAtisnigdho na rūkṣashca na piNDo na dravaH samaH|

na ca paryuShitaM lepaM kadAcidavacArayet||101||

na ca tenaiva lepena punarjAtu pralepayet|

kledavIsarpashUlAni soShNAbhAvAt pravartayet||102||

lepo hyupari paTTasya kRutaH svedayati vraNam|

svedajAH piDakAstasya kaNDUshcaivopajAyate||103||

uparyupari lepasya lepo yadyavacAryate|

tAneva dōṣa~jjanayet paTTasyopari yAn kRutaH||104||

atisnigdho~atidravashca lepo yadyavacAryate|

tvaci na shliShyate samya~gna dōṣaM shamayatyapi||105||

tanvAliptaM na kurvIta saMshuShko hyApuTAyate|

na cauShadhiraso vyAdhiM prApnotyapi ca shuShyati||106||

tanvAliptena ye dōṣastAneva janayedbhRusham|

saMshuShkaH pIDayedvyAdhiM niHsneho hyavacAritaH||107||

These *lepa* (local applications of pastes) are to be used repeatedly after removing the previous applied *lepa*.

Thin *predeha* should be applied as thick paste repeatedly after removing the previous one, but without washing it.

In kaphaja visarpa, pradeha should be repeatedly applied as thick paste after removing the previous dried paste.

The *pralepa* should be prepared as *kalka* (micronized paste) and applied of thickness equal to one third of the thumb.

A *pralepa* should be neither too unctuous nor too dry, neither too solid nor too liquid, but of the right consistency.

The stale *lepa* should never be used for application; the previously used *lepa* should not be used again for application, because it causes accumulation of heat leading to *kleda* (putrification), *visarpa* (spread of disease) and pain.

The *pralepa* smeared over a piece of cloth, and that cloth is used for application on wound, it sudates the wound and consequently *swedaja pidaka* (boils) and itching are induced.

If the *pralepa* is applied without removing the previous *pralepa*, it produces same adverse effects as those mentioned above in the case of applications over the bandage.

The *pralepa* applied externally that is either too unctuous or too fluid does not adhere properly and therefore cannot alleviate the diseased condition.

Thin *lepa* should not be applied because while drying develops cracks and medicinal property of *lepa* does not penetrates properly in the affected part as it dries up quickly.

If the *pralepa* is applied without mixing ghee, it produces same but in excess adverse effects as described for thin *pralepa*. While getting dried up this *pralepa* leads to aggravation of disease manifestation. [99-107]

Diet recipes for treatment of *visarpa*

अन्नपानानि वक्ष्यामि विसर्पाणां निवृत्तये |

लङ्घितेभ्यो हितो मन्थो रूक्षः सक्षौद्रशर्करः ||१०८||

मधुरः किञ्चिदम्लो वा दाडिमामलकान्वितः |

सपरूषकमृद्वीकः सखर्जूरः शृताम्बुना ||१०९||

तर्पणैर्यवशालीनां सस्नेहा चावलेहिका |

जीर्णे पुराणशालीनां यूषैर्भुञ्जीत भोजनम् ||११०||

मुद्गान्मसूरांश्चणकान् यूषार्थमुपकल्पयेत् |

अनम्लान् दाडिमाम्लान् वा पटोलामलकैः सह ||१११||

जाङ्गलानां च मांसानां रसांस्तस्योपकल्पयेत् |

रूक्षान् परूषकद्राक्षादाडिमामलकान्वितान् ||११२||

रक्ताः श्वेता महाह्वाश्च शालयः षष्टिकैः सह |

भोजनार्थे प्रशस्यन्ते पुराणाः सुपरिस्रुताः ||११३||

यवगोधूमशालीनां सात्म्यान्येव प्रदापयेत् |

येषां नात्युचितः शालिर्नरा ये च कफाधिकाः ||११४||

annapānāni vakṣyāmi visarpāṇāṁ nivṛttayē|

laṅghitēbhyō hitō manthō rūkṣaḥ sakṣaudraśarkaraḥ||108||

madhuraḥ kiñcidamlō vā dāḍimāmalakānvitaḥ|

saparūṣakamṛdvīkaḥ sakharjūraḥ śṛtāmbunā||109||

tarpaṇairyavaśālīnāṁ sasnēhā cāvalēhikā|

jīrṇē purāṇaśālīnāṁ yūṣairbhuñjīta bhōjanam||110||

mudgānmasūrāṁścaṇakān yūṣārthamupakalpayēt|

anamlān dāḍimāmlān vā paṭōlāmalakaiḥ saha||111||

jāṅgalānāṁ ca māṁsānāṁ rasāṁstasyōpakalpayēt|

rūkṣān parūṣakadrākṣādāḍimāmalakānvitān||112||

raktāḥ śvētā mahāhvāśca śālayaḥ ṣaṣṭikaiḥ saha|

bhōjanārthē praśasyantē purāṇāḥ suparisrutāḥ||113||

yavagōdhūmaśālīnāṁ sātmyānyēva pradāpayēt|

yēṣāṁ nātyucitaḥ śālirnarā yē ca kaphādhikāḥ||114||

annapAnAni vakShyAmi visarpANAM nivRuttaye|

la~gghitebhyo hito mantho rūkṣaH sakShaudrasharkaraH||108||

madhuraH ki~jcidamlo vA dADimAmalakAnvitaH|

saparUShakamRudvIkaH sakharjUraH shRutAmbunA||109||

tarpaNairyavashAlInAM sasnehA cAvalehikA|

jIrNe purANashAlInAM yUShairbhu~jjIta bhojanam||110||

mudgAnmasUrAMshcaNakAn yUShArthamupakalpayet|

anamlAn dADimAmlAn vA patōlamalakaiH saha||111||

jA~ggalAnAM ca mAMsAnAM rasAMstasyopakalpayet|

rūkṣan parUShakadrAkShAdADimAmalakAnvitAn||112||

raktAH shvetA mahAhvAshca shAlayaH ShaShTikaiH saha|

bhojanArthe prashasyante purANAH suparisrutAH||113||

yavagodhUmashAlInAM sAtmyAnyeva pradApayet|

yeShAM nAtyucitaH shAlirnarA ye ca kaphAdhikAH||114||

The diet regimen helps to alleviate *visarpa* is described here after.

In the beginning langhana (fasting therapy) should be given. There after use of *mantha* (roasted flour mixed with water in specific proportion and kept for specific time) is beneficial. The *mantha* should be without unctus ingredients and added with honey and sugar. It becomes sweet sour in taste due to mixing of *dadima* (Punica granatum Linn.) or *amalaki* (Emblica officinalis) and *parushaka* or *mrdvika* (Vitis vinifera Linn) or *kharjura* (Phoenix sylvestris) and boiled water should be used to prepare *mantha*.

Thereafter linctus made of the flour of roasted barley and *shali* rice and mixed with ghee should be given in the form of *avalehika*. After digestion of *avalehika*, one should take old *shali* rice with soup of green gram or lentils or Bengal gram, soured or not soured with pomegranates and added with *patola* (Trichosanthes dioica Roxb) and *amalaki*. He may also take meat soup of wild animals without ghee and added with *parushaka* or *draksha* or *dadima* or *amalaki*. Red or white or extra long variety of *shastika* rice, which

are old, well boiled and residual water should be completely drained, it is beneficial food.

The persons who have predominance of kapha and not suited to rice should be given the preparation of barley or wheat or *purana shali* which is suitable.[108-114]

Contra-indications in *visarpa*

विदाहीन्यन्नपानानि विरुद्धं स्वपनं दिवा |

क्रोधव्यायामसूर्याग्निप्रवातांश्च विवर्जयेत् ||११५||

vidāhīnyannapānāni viruddhaṁ svapanaṁ divā|

krōdhavyāyāmasūryāgnipravātāṁśca vivarjayēt||115||

vidAhInyannapAnAni viruddhaM svapanaM divA|

krodhavyAyAmasUryAgnipravātaMshca vivarjayet||115||

The patient should avoid the *vidahi* (that causes burning) and *viruddha* (mutually contradictory or incompatible) diet, day sleep, anger, exercise, exposure to sun heat, fire and fast winds.[115]

General guidelines of treatment

कुर्याच्चिकित्सितादस्माच्छीतप्रायाणि पैत्तिके |

रूक्षप्रायाणि कफजे स्नैहिकान्यनिलात्मके ||११६||

वातपित्तप्रशमनमग्निवीसर्पणे हितम् |

कफपित्तप्रशमनं प्रायः कर्दमसञ्ज्ञिते ||११७||

kuryāccikitsitādasmācchītaprāyāṇi paittikē|

rūkṣaprāyāṇi kaphajē snaihikānyanilātmakē||116||

vātapittapraśamanamagnivīsarpaṇē hitam|

kaphapittapraśamanaṁ prāyaḥ kardamasañjñitē||117||

kuryAccikitsitAdasmAcchItaprAyANi paittike|

rūkṣaprAyANi kaphaje snaihikAnyanilAtmake||116||

vātapittaprashamanamagnivIsarpaNe hitam|

kaphapittaprashamanaM prAyaH kardamasa$_{jj}$ite||117||

Of these measures, predominantly *sheeta* (cool) measures are prescribed in pitta dominant condition, *ruksha* in kapha dominant condition and *snigdha* in vata dominant condition of *visarpa*.

In agni visarpa, vata-pitta pacifying measures are beneficial and in *kardama visarpa* mostly kapha pitta alleviating measures should be administered.[116-117]

Treatment of *granthi visarpa*

रक्तपित्तोत्तरं दृष्ट्वा ग्रन्थिवीसर्पमादितः |

रूक्षणैर्लङ्घनैः सेकैः प्रदेहैः पाञ्चवल्कलैः ||११८||

सिरामोक्षैर्जलौकोभिर्वमनैः सविरेचनैः |

घृतैः कषायतिक्तैश्च कालज्ञः समुपाचरेत् ||११९||

ऊर्ध्वं चाधश्च शुद्धाय रक्ते चाप्यवसेचिते |

वातश्लेष्महरं कर्म ग्रन्थिवीसर्पिणे हितम् ||१२०||

उत्कारिकाभिरुष्णाभिरुपनाहःप्रशस्यते|

स्निग्धाभिर्वेशवारैर्वा ग्रन्थिवीसर्पशूलिनाम् ||१२१||

दशमूलोपसिद्धेन तैलेनोष्णेन सेचयेत् |

कुष्ठतैलेन चोष्णेन पाक्यक्षारयुतेन च ||१२२||

गोमूत्रैः पत्रनिर्यूहैरुष्णैर्वा परिषेचयेत् |

सुखोष्णया प्रदिहयाद्वा पिष्टया चाश्वगन्धया ||१२३||

शुष्कमूलककल्केन नक्तमालत्वचाऽपि वा |

बिभीतकत्वचां वाऽपि कल्केनोष्णेन लेपयेत् ||१२४||

बलां नागबलां पथ्यां भूर्जग्रन्थिं बिभीतकम् |

वंशपत्राण्यग्निमन्थं कुर्याद्ग्रन्थिप्रलेपनम् ||१२५||

दन्ती चित्रकमूलत्वक् सुधार्कपयसी गुडः |

भल्लातकास्थि कासीसं लेपो भिन्द्याच्छिलामपि ||१२६||

बहिर्मार्गास्थितं ग्रन्थिं किं पुनः कफसम्भवम् |

दीर्घकालस्थितं ग्रन्थिं भिन्द्याद्वा भेषजैरिमैः ||१२७||

मूलकानां कुलत्थानां यूषैः सक्षारदाडिमैः |

गोधूमान्नैर्यवान्नैर्वा ससीधुमधुशर्करैः ||१२८||

सक्षौद्रैर्वारुणीमण्डैर्मातुलुङ्गरसान्वितैः |

त्रिफलायाः प्रयोगैश्च पिप्पलीक्षौद्रसंयुतैः ||१२९||

मुस्तभल्लातशक्तूनां प्रयोगैर्माक्षिकस्य च |

देवदारुगुडूच्योश्च प्रयोगैर्गिरिजस्य च ||१३०||

धूमैर्विरेकैः शिरसः पूर्वोक्तैर्गुल्मभेदनैः |

अयोलवणपाषाणहेमताम्रप्रपीडनैः ||१३१||

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 वातश्लेष्मजिदौषधम् ||१३४||

धूमो विरेकः शिरसः स्वेदनं परिमर्दनम् |

अप्रशाम्यति दोषे च पाचनं वा प्रशस्यते ||१३५||

प्रक्लिन्नं दाहपाकाभ्यां भिषक् शोधनरोपणैः |

बाह्यैश्चाभ्यन्तरैश्चैव व्रणवत् समुपाचरेत् ||१३६||

कम्पिल्लकं विडङ्गानि दार्वी कारञ्जकं फलम् |

पिष्ट्वा तैलं विपक्तव्यं ग्रन्थिव्रणचिकित्सितम् ||१३७||

द्विव्रणीयोपदिष्टेन कर्मणा चाप्युपाचरेत् |

देशकालविभागज्ञो व्रणान् वीसर्पजान् बुधः ||१३८||

इति ग्रन्थिविसर्पचिकित्सा |

raktapittōttaraṁ dṛṣṭvā granthivīsarpamāditaḥ|

rūkṣaṇairlaṅghanaiḥ sēkaiḥ pradēhaiḥ pāñcavalkalaiḥ||118||

sirāmōkṣairjalaukōbhirvamanaiḥ savirēcanaiḥ|

ghṛtaiḥ [1] kaṣāyatiktaiśca kālajñaḥ samupācarēt||119||

ūrdhvaṁ cādhaśca śuddhāya raktē cāpyavasēcitē|

vātaślēṣmaharaṁ karma granthivīsarpiṇē hitam||120||

utkārikābhiruṣṇābhirupanāhaḥ praśasyatē|

snigdhābhirvēśavārairvā granthivīsarpaśūlinām||121||

daśamūlōpasiddhēna tailēnōṣṇēna sēcayēt|

kuṣṭhatailēna cōṣṇēna pākyakṣārayutēna ca||122||

gōmūtraiḥ patraniryūhairuṣṇairvā pariṣēcayēt|
sukhōṣṇayā pradihyādvā piṣṭayā cāśvagandhayā||123||
śuṣkamūlakakalkēna naktamālatvacā'pi vā|
bibhītakatvacāṁ vā'pi [2] kalkēnōṣṇēna lēpayēt||124||
balāṁ nāgabalāṁ pathyāṁ bhūrjagranthiṁ bibhītakam|
vaṁśapatrāṇyagnimanthaṁ kuryādgranthipralēpanam||125||
dantī citrakamūlatvak sudhārkapayasī guḍaḥ|
bhallātakāsthi kāsīsaṁ lēpō bhindyācchilāmapi||126||
bahirmārgāsthitaṁ granthiṁ kiṁ punaḥ kaphasambhavam|
dīrghakālasthitaṁ granthiṁ bhindyādvā bhēṣajairimaiḥ||127||
mūlakānāṁ kulatthānāṁ yūṣaiḥ sakṣāradāḍimaiḥ|
gōdhūmānnairyavānnairvā sasīdhumadhuśarkaraiḥ||128||
sakṣaudrairvāruṇīmaṇḍairmātuluṅgarasānvitaiḥ|
triphalāyāḥ prayōgaiśca pippalīkṣaudrasaṁyutaiḥ||129||
mustābhallātaśaktūnāṁ prayōgairmākṣikasya ca|
dēvadāruguḍūcyōśca prayōgairgirijasya ca||130||
dhūmairvirēkaiḥ śirasaḥ pūrvōktairgulmabhēdanaiḥ|
ayōlavaṇapāṣāṇahēmatāmraprapīḍanaiḥ||131||
ābhiḥ kriyābhiḥ siddhābhirvividhābhirbalī sthiraḥ|
granthiḥ pāṣāṇakaṭhinō yadā naivōpaśāmyati||132||
athāsya dāhaḥ kṣārēṇa śarairhēmnā'tha [3] vā hitaḥ|
pākibhiḥ pācayitvā vā pāṭayitvā samuddharēt||133||
mōkṣayēdbahuśaścāsya raktamutklēśamāgatam|
punaścāpahṛtē [4] raktē vātaślēṣmajidauṣadham||134||
dhūmō virēkaḥ śirasaḥ svēdanaṁ parimardanam|
apraśāmyati dōṣē ca pācanaṁ [5] vā praśasyatē||135||
praklinnaṁ dāhapākābhyāṁ bhiṣak śōdhanarōpaṇaiḥ|
bāhyaiścābhyantaraiścaiva vraṇavat samupācarēt||136||

kampillakaṁ viḍaṅgāni dārvīṁ kārañjakaṁ phalam|
piṣṭvā tailaṁ vipaktavyaṁ granthivraṇacikitsitam||137||
dvivraṇīyōpadiṣṭēna karmaṇā cāpyupācarēt|
dēśakālavibhāgajñō vraṇān vīsarpajān budhaḥ||138||
iti granthivisarpacikitsā|
raktapittottaraM dRuShTvA granthivIsarpamAditaH|
rūkṣaNairla~gghanaiH sekaiH pradehaiH pA~jcavalkalaiH||118||
sirAmokShairjalaukobhirvamanaiH savirecanaiH|
ghRutaiH [1] kaShAyatiktaishca kAlaj~jaH samupAcaret||119||
UrdhvaM cAdhashca shuddhAya rakte cApyavasecite|
vātashleShmaharaM karma granthivIsarpiNe hitam||120||
utkArikAbhiruShNAbhirupanAhaH prashasyate|
snigdhAbhirveshavArairvA granthivIsarpashUlinAm||121||
dashamUlopasiddhena tailenoShNena secayet|
kuShThatailena coShNena pAkyakShArayutena ca||122||
gomUtraiH patraniryUhairuShNairvA pariShecayet|
sukhoShNayA pradihyAdvA piShTayA cAshvagandhayA||123||
shuShkamUlakakalkena naktamAlatvacA~api vA|
bibhItakatvacAM vA~api [2] kalkenoShNena lepayet||124||
balAM nAgabalAM pathyAM bhUrjagranthiM bibhItakam|
vaMshapatrANyagnimanthaM kuryAdgranthipralepanam||125||
dantI citrakamUlatvak sudhArkapayasI guDaH|
bhallAtakAsthi kAsIsaM lepo bhindyAcchilAmapi||126||
bahirmArgAsthitaM granthiM kiM punaH kaphasambhavam|
dIrghakAlasthitaM granthiM bhindyAdvA bheShajairimaiH||127||
mUlakAnAM kulatthAnAM yUShaiH sakShAradADimaiH|
godhUmAnnairyavAnnairvA sasIdhumadhusharkaraiH||128||
sakShaudrairvAruNImaNDairmAtulu~ggarasAnvitaiH|

triphalAyAH prayōgaishca pippalIkShaudrasaMyutaiH||129||

mustābhallAtashaktUnAM prayōgairmAkShikasya ca|

devadAruguDUcyoshca prayōgairgirijasya ca||130||

dhUmairvirekaiH shirasaH pUrvoktairgulmabhedanaiH|

ayolavaNapAShANahematAmraprapIDanaiH||131||

AbhiH kriyAbhiH siddhAbhirvividhAbhirbalI sthiraH|

granthiH pAShANakaThino yadA naivopashAmyati||132||

athAsya dAhaH kShAreNa sharairhemnA~atha [3] vA hitaH|

pAkibhiH pAcayitvA vA pATayitvA samuddharet||133||

mokShayedbahushashcAsya raktamutkleshamAgatam|

punashcApahRute [4] rakte vātashleShmajidauShadham||134||

dhUmo virekaH shirasaH svedanaM parimardanam|

aprashAmyati doShe ca pAcanaM [5] vA prashasyate||135||

praklinnaM dAhapAkAbhyAM bhiShak sōdhanaropaNaiH|

bAhyaishcAbhyantaraishcaiva vraNavat samupAcaret||136||

kampillakaM viDa~ggAni dArvIM kAra~jjakaM phalam|

piShTvA tailaM vipaktavyaM granthivraNacikitsitam||137||

dvivraNIyopadiShTena karmaNA cApyupAcaret|

deshakAlavibhAgaj~jo vraNAn vIsarpajAn budhaH||138||

iti granthivisarpacikitsA|

The *granthi visarpa*, on inspection is predominant in rakta pitta; the physician experienced in timely management should treat the case with rukshana (de-oleation), langhana (lightening therapy), *seka* (affusion), and *pradeha* (external application) of *panchavalka, siramoksha* (blood letting), *jalauka* (leech therapy), vamana (emesis therapy), virechana (purgation therapy) and *kashaya- tikta* (astringent and bitter) ghee preparations.

After cleansing of body by vamana and virechana, rakta mokshana should be administered and the measures alleviating vata-kapha are beneficial.

When there is pain in *granthi visarpa, upanaha* (hot poultice) of warm and unctuous *utkarika* (medicinal pancake) or *vesavara* (medicated meat) application on the affected part is beneficial.

The warm oil prepared from *dashamoola* (roots of ten plants) should be sprinkled on the affected part. Warm *kustha* (costus) oil added with *pakya kshara* (prepared medicinal alkali) or warm cow's urine or decoction of vata kaphahara leaves should be used as affusion on the affected part.

The warm paste of *ashvagandha* (Withania somnifera) should be applied as *pradeha* on the affected part.

The warm paste of dried *mulaka* (Raphanus sativus) or bark of *naktamala* (Pongamia pinnata) or bark of *bibhitaka* (Terminalia bellirica) should be applied externally as a *lepa* on the affected part. *Bala* (Sida cordifolia Linn), *nagabala* (Grewia hirsuta), *pathya* (Terminalia chebula), *bhurjagranthi* (betula bhojpatra), *bibhitaka* (Terminalia bellirica), *vamsha* leaves (bambusa vulgaris) and *agnimantha* (Premna mucronata) should be applied as *pralepa* on *granthi*.

Danti (Baliospermum montanum), bark of *chitraka* root (Plumbago zeylanica Linn), latex of *snuhi* (Euphoria nerrifolia) and *arka* (Calatropis gigantean), jaggery, seed of *bhallataka* (Semecarpus anacardium linn) and *kasisa* (green vitriol) application as a *lepa* breaks even a stone, then what to speak of the nodules caused by kapha and situated in external regions of body. Long standing *granthi* should be broken by the use of the internal medications such as *Yusha* of *mulaka* (Raphanus sativus) and *kullatha* (Macrotyloma uniflorum.) added with *kshara* (prepared alkali) and *dadima* (Punica granatum), food prepared from *godhum* and *yava* with *sidhu*, honey and sugar, *varuni* scum with honey and *matulung* juice (Citrus medica), use of *triphala* with *pippali* (Piper longum linn) and honey, *musta* (Cyperus rotundus linn) or *bhallataka saktu* (Semecarpus anacardium linn) and honey, *devadaru* (Cedrus deodara), *guduchi* (Tinospora cordifolia) and *girija* (Asphaltum punjabianum).

Dhuma, shirovirechana, measures described to break the *gulma* in Gulma Chikitsa chapter, as well as iron, salt, stone, gold and copper should be used for *prapidana* (compression) of *granthi*.

If *granthi* is strong, firm and stony hard and not responding to all these proven methods of treatment then it is better to be cauterized with *kshara* (medicinal alkali) or hot metal arrow or hot gold or after making it suppurate by applying suitable suppurative medications one should open and extract.

Besides, vitiated blood should be eliminated, frequently followed administration of vata and kapha pacifying medicines, *dhuma* (fumigation therapy), *shirovechana* (errhine therapy), swedana(sudation) and *parimardana* (pressure method). If dosha do not pacify, pachana (suppuration) treatment is beneficial. When the *granthi* is decomposed with *agni* and suppuration then physician should treat it with external and internal *shodhana* (cleansing) and *ropana* (healing) as described in *Vrana Chikitsa*.

Kampillaka (Mallotus philippinensis), *vidanga* (Embelia ribes Burm), *daruharidra* (Berberis aristata) and *karanja* fruit (Pongamia pinnata), the paste of all these drugs should be used to prepare oil which is indicated in the treatment of *granthi vrina*.

The intelligent physician may also treat the *visarpa* as per the guidelines described in Dwivraniya Chikitsa chapter.

Thus ends the description of the treatment of *granthi visarpa*.[118-138]

Treatment of *galaganda*

य एव विधिरुद्दिष्टो ग्रन्थीनां विनिवृत्तये |

स एव गलगण्डानां कफजानां निवृत्तये ||१३९||

गलगण्डास्तु वातोत्था ये कफानुगता नृणाम् |

घृतक्षीरकषायाणामभ्यासान्न भवन्ति ते ||१४०||

ya ēva vidhiruddiṣṭō granthīnāṁ vinivṛttayē|

sa ēva galagaṇḍānāṁ kaphajānāṁ nivṛttayē||139||

galagaṇḍāstu vātōtthā yē kaphānugatā [1] nṛṇām|

ghṛtakṣīrakaṣāyāṇāmabhyāsānna bhavanti tē||140||

ya eva vidhiruddiShTo granthInAM vinivRuttaye|

sa eva galagaNDAnAM kaphajAnAM nivRuttaye||139||

galagaNDAstu vAtotthA ye kaphAnugatA [1] nRuNAm|

ghRutakShIrakaShAyANAmabhyAsAnna bhavanti te||140||

The line of treatment of *granthi* should be applied for the treatment of kaphaja galganda''.

The *vatika galaganda* associated with kapha may be cured by regular use of ghee, milk and decoction preparations.[139-140]

Importance of *raktamokshana* in *visarpa*

यानीहोक्तानि कर्माणि विसर्पाणां निवृत्तये |

एकतस्तानि सर्वाणि रक्तमोक्षणमेकतः ||१४१||

विसर्पो न ह्यसंसृष्टो रक्तपित्तेन जायते |

तस्मात् साधारणं सर्वमुक्तमेतच्चिकित्सितम् ||१४२||

विशेषो दोषवैषम्यान्न च नोक्तः समासतः |

समासव्यासनिर्दिष्टां क्रियां विद्वानुपाचरेत् ||१४३||

yānīhōktāni karmāṇi visarpāṇāṁ nivṛttayē|

ēkatastāni sarvāṇi raktamōkṣaṇamēkataḥ||141||

visarpō na hyasaṁsr̥ṣṭō raktapittēna jāyatē|

tasmāt sādhāraṇaṁ sarvamuktamētaccikitsitam||142||

viśēṣō dōṣavaiṣamyānna ca nōktaḥ samāsataḥ|

samāsavyāsanirdiṣṭāṁ [1] kriyāṁ vidvānupācarēt||143||

yAnIhoktAni karmANi visarpANAM nivRuttaye|

ekatastAni sarvANi raktamokShaNamekataH||141||

visarpo na hyasaMsRuShTo raktapittena jAyate|

tasmAt sAdhAraNaM sarvamuktametaccikitsitam||142||

visheSho dōṣavaiShamyAnna ca noktaH samAsataH|

samAsavyAsanirdiShTAM [1] kriyAM vidvAnupAcaret||143||

If all the therapeutic measures described here as curative of *visarpa* be put on one side and *raktamokshana* on other, they will be found equal.

Visarpa never occurs without the association of the rakta and pitta hence entirely general treatment has been described. It does not mean that line of treatment as per other dosha predominance is not explained here. Thus, the therapeutic measures both in general and specific cases are described both in brief and in detail. The expert physician should administer these therapies appropriately.[141-143]

Summary

तत्र श्लोकाः-

निरुक्तं नामभेदाश्च दोषा दूष्याणि हेतवः |

आश्रयो मार्गतश्चैव विसर्पगुरुलाघवम् ||१४४||

लिङ्गान्युपद्रवा ये च यल्लक्षण उपद्रवः |

साध्यत्वं, न च, साध्यानां साधनं च यथाक्रमम् ||१४५||

इति पिप्रक्षवे सिद्धिमग्निवेशाय धीमते |

पुनर्वसुरुवाचेदं विसर्पाणां चिकित्सितम् ||१४६||

tatra ślōkāḥ-

niruktaṁ nāmabhēdāśca dōṣā dūṣyāṇi hētavaḥ|

āśrayō mārgataścaiva visarpagurulāghavam||144||

liṅgānyupadravā yē ca yallakṣaṇa upadravaḥ|

sādhyatvaṁ, na ca, sādhyānāṁ sādhanaṁ ca yathākramam||145||

iti piprakṣavē siddhimagnivēśāya dhīmatē|

punarvasuruvācēdaṁ visarpāṇāṁ cikitsitam||146||

tatra shlokAH-

niruktaM nAmabhedAshca dōṣa dUShyANi hetavaH|

Ashrayo mArgatashcaiva visarpagurulAghavam||144||

li~ggAnyupadravA ye ca yallakShaNa upadravaH|

sAdhyatvaM, na ca, sAdhyAnAM sAdhanaM ca yathAkramam||145||

iti piprakShave siddhimagniveshAya dhImate|

punarvasuruvAcedaM visarpANAM cikitsitam||146||

Now the summing up verses –

Derivation,synonyms, classification, dosha, dushya, etiology, the habitat, the severe and mild gradation, symptoms and signs, complications, the nature of complications, prognosis and treatment of curable ones. All these aspects has been explained by Punarvasu Atreya for the inquisitive and intelligent Agnivesha under the treatment of *visarpa*. [144-146]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने

विसर्पचिकित्सितं नामैकविंशोऽध्यायः ||२१||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē cikitsāsthānē

visarpacikitsitaṁ nāmaikaviṁśō’dhyāyaḥ||21||

ityagniveshakRute tantre carakapratisaMskRute cikitsAsthAne

visarpacikitsitaM nAmaikaviMsho~adhyAyaH||21||

Thus ends the twenty first chapter on treatment of *visarpa* in Chikitsa Sthana in the treatise composed by Agnivesha and redacted by Charak.[21]

Tattva Vimarsha (Fundamental Principles)

- Seven elements are involved in the pathogenesis of *visarpa* viz., rakta, lasika, tvak, mamsa dhatu, vata, pitta and kapha.
- *Visarpa* is acute spreading disease and fatal in nature. General etiological factors of *visarpa* are diet and life style related, injury, poisons, toxins, burns etc., some of these cause vitiation of dosha and *khavaigunya* (disease prone condition) in dhatu and some cause direct vitiation of dosha and dhatu leading to *visarpa*.

Hence favorable condition for infection or disease phenomenon occurs at first therefore, diet and lifestyle related factors are important preventive measures.

- Excess intake of salt, sour, pungent, hot articles lead to vitiation of rakta first and then lead to *visarpa*.
- *Visarpa* is manifested externally, internally or in both pathways. Severity of disease increases respectively in these cases.
- Classification and pathogenesis of *visarpa* is based upon involvement of dosha as per their severity. Treatment protocol is designed for primarily involved predominant dosha. If the *visarpa* is caused with ama dosha (the state of incomplete transformation) and is located in *kaphasthana* (in thorax and upper body parts), then langhana (fasting therapy), vamana (emesis) therapy, *tikta* (bitter) drugs internally and application of paste of drugs with dry and cold properties externally is beneficial.
- The same treatment should be adopted in case of association of *ama* and location in pitta sthana (abdomen and middle parts of body). In addition, *raktamokshana* (blood letting) and virechana (therapeutic purgation therapy) are specially indicated.
- If *sama* (with *ama dosha*) *visarpa* occurs from *vatashaya* (pelvis and lower part of body) dry measures are indicated in the beginning. Even in association with rakta-pitta, unction measure is not regarded as beneficial in the beginning.
- In vataja visarpa and *paittika visarpa* of mild aggravated dosha, tiktaka ghritam'' is beneficial. But if the pitta dosha is excessively aggravated then virechana should be given.
- In the condition of excessively aggravated dosha, ghee should not be given at first, which does not cause virechana. Because non purgating ghee occlude the dosha resulting in decomposed skin, flesh and blood. Hence in *visarpa, virechana* followed by *raktamokshana* is recommended because the disorder is located in blood.
- If dosha in *shakha* (body elements) vitiate the blood, then raktamokshana should be administered first. The physician should use *vishana* (deer horn) in vata dominance, *jalauka* (Hirudinea medicinalis) in pitta dominance and *alabu* (lagenaria siceraria) in kapha dominance for blood letting or physician should perform *siravyadha* (blood letting through vein) promptly from the adjacent vein to the affected part, without which *rakta kleda* (putrifying blood content) gives rise to decomposed skin, flesh and ligaments.
- External application in the form of *pralepa, pradeha* and *alepana* (local applications of pastes) are to be used repeatedly for treatment of external lesions in *visarpa*. The guidelines shall be followed for local applications.
- Diet articles with sweet, bitter, cooling and blood pacifying properties is prescribed in the treatment of *visarpa*.
- *Vidahi* (that causes burning) and *viruddha* (mutually contradictory or incompatible) diet, day sleep, anger, exercise, exposure to sun heat, fire and fast winds are contraindicated in *visarpa*.

- Predominantly *shita* (cool) measures are prescribed in pitta dominant condition, *ruksha* in kapha dominant condition and *snigdha* in vata dominant condition of *visarpa*. In *agni visarpa, vata-pitta pacifying measures are beneficial and in*kardama visarpa'' mostly kapha pitta alleviating measures should be administered.
- The *granthi visarpa*, on inspection is predominant in rakta pitta, the physician experienced in timely management should treat the case with rukshana (de-oleation), langhana (lightening therapy), *seka* (affusion), and *pradeha* (external application) of *panchavalka, siramoksha* (blood letting), *jalauka* (leech therapy), vamana (emesis therapy), virechana (purgation therapy) and *kashaya-tikta* (astringent and bitter) ghee preparations. After cleansing of body by vamana and virechana, rakta mokshana should be administered and the measures alleviating vata-kapha are beneficial.
- The same line of treatment of *granthi* should be applied for the treatment of kaphaja galganda. *The*vatika galaganda'' associated with kapha may be cured by regular use of ghee, milk and decoction preparations.

Vidhi Vimarsha (Applied Inferences)

Causative factors of *visarpa* in contemporary era

Modern point of view *visarpa* is generally caused by a variety of infections. As per Punarvasu Atreya, the general etiological factors of *visarpa* are diet and lifestyle, injury, poisons, toxins, burns etc; some of these cause vitiation of dosha and *khavaigunya* (disease prone condition) in dhatu and some cause direct vitiation of dosha and dhatu leading to *visarpa*. This is confusing to the new scholars. Atreya's understanding of etiology is more specific because favorable condition for infection occurs at first then infection therefore diet and lifestyle related factors are described in detail and in the beginning. In treatment plan this concept of favorable environment should be considered. Change in internal body environment is possible by *shodhana* therapy and *aushadha* along with treatment of infection.

Pathophysiology of *Visarpa* [flow chart]

File:Visarpa1.png

Common clinical conditions considered under *visarpa*

Visarpa is acute and extensive spreading in nature. As *kushtha* is chronic in nature and *visarpa* is acute therefore spreading *kushtha* should not be interpreted as visarpa. It is observed that *visarpa* interpretation to allopath disorders is very confusing to the scholars. It is difficult to label *visarpa* as a single entity. For proper interpretation, experienced intelligent expert in emergency treatments is required and diagnostic research in this direction is challenge to the researchers.

Clinical manifestation of *vatika visarpa* suggests *bahih-srita visarpa* and generally observed in acute skin infections (erysipelas etc.) and is curable with prompt management.

Paittika visarpa symptoms are suggestive of severe skin disease (erysipelas, extensive herpes, burns etc.) and are curable with appropriate management.

Kaphaja visarpa appears as progressively but gradually spreading ailment, suggestive of acute skin infection (erysipelas etc.) and is curable.

Agni visarpa is a serious infection of skin and lead to septicemia like condition. *Agnivisarpa* with the signs and symptoms described here is a serious ailment and is incurable. This ailment may be cured if vitals are not involved.

The name *kardam visarpa* is because the affected part appears like *kardam* (mud). The clinical picture of *kardam* described here is serious skin infection, necrotizing the adjacent structures (Necrotizing Fasciitis, gangrene etc.) and is incurable. The curable variant should be considered *agnivisarpa*.

Granthi visarpa is a serious ailment (B cell lymphoma etc.) and associated with complications is incurable.

Sannipatik visarpa is a very serious manifestation of *visarpa* and is *ubhaya-samsrita*. This is like a very serious manifestation of sepsis and is not treatable.

Current clinical practices in management of *visarpa*

Experience based

Prognostic assessment of disease is very important while treating acute disorders. Majority of *visarpa* cases are having bad prognosis as per experience of Punarvasu Atreya. Even though some cases of curable *bahihsrita visarpa* may become incurable and fatal if not treated early and promptly. Quick diagnosis of life threatening conditions and prompt life saving management in intensive care unit is required in *visarpa* disorder.

It is already stated that there are serious diseases which are curable but they cause death if not treated. *Agni* and kardam *visarpa* are curable only by the most effective therapeutic measures. *Antahsrita* and *ubhaysamsrita visarpa* are incurable or sometimes may be cured by most experienced, intelligent physician with most appropriate timely approach in intensive care unit. *Bahihsrita* curable *visarpa* may convert into *ubhayasamsrita* if not treated appropriately.

Shodhana and *shamana* therapy is described for curable *visarpa* and maximum *visarpa* cases are incurable. This is challenge to the researchers to apply *shodhana* and *shamana* therapy in incurable emergency cases along with life saving management to cure the incurable ones.

Evidence based studies

Visarpa is acute and fatal in nature and maximum Ayurveda hospitals have limited facilities for emergency managements. Some of clinicians are treating self limiting minor cases of herpes as a *visarpa* following the treatment of pittaja visarpa. A case study on effect of Ayurvedic management in oro-facial herpes was conducted. The diagnosed case of oro-facial herpes in 72-year-old male patient was treated with medicines of bitter taste (tikta rasa) internally, diet regimen, anulomana variety of therapeutic purgation (virechana) and topical application of cold (sheeta)-dry(ruksha) medicines(lepa). The case is observed symptom free after a total period of 164 days.[143]

Researches done on *visarpa*

Considerable research work is not carried out on *visarpa* by Ayurveda researchers. This is due to acute and fatal nature of this disease and Ayurveda research centers are not well equipped for emergency managements. Hence it is necessary to work in the direction to treat such incurable fatal condition. Initially research work on this disease may be carried out in collaboration with well equipped intensive care unit and experts in emergency managements. Researchers may work by combining algorithmic Ayurveda treatment with allopath. Incurable and fatal cases of *visarpa* experienced by Punarvasu Atreya may be cured with early appropriate management in intensive care unit due to advances in drug research and technology.

Further reading

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[143] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

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10. Vagbhata, Ashtanga Sangraha, Nidana Sthana, 13, Pandurogakamalasophavisarpa Nidanam Adhyaya. translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

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Trishna Chikitsa

Chikitsa Sthana Chapter 22. Management of Trishna (Morbid thirst)

Abstract

Trishna and *pipasa* are two commonly used words denoting desire for water, the difference between the two is, *trishna* is pathological and *pipasa* is physiological. Generally, desire for water is physiological process to maintain fluid balance but if *dosha* are vitiated then they can lead to excessive thirst and can produce *trishna*, a disease in which person constantly craves for the water. Beside independent disease, *trishna* or thirst is also seen as prodromal symptom, clinical feature, complication, poor prognostic sign etc. in various clinical conditions. In this chapter, etiological factors, premonitory symptoms, pathogenesis, clinical features and complications of trishna as a disease are discussed. **Keywords**: trishna, vata, pitta, mukha shosha, jala, thirst, polydipsia, water and fluid balance, osmosis, ion balance.

Introduction

'Water is not necessary to life but rather life itself' – This quotation describes importance of water in our life. Water is the most abundant constituent in the body, comprising approximately 50% of body weight in women and 60% in men.[144] It is crucial for survival as it performs various functions. It transports nutrients to the tissues, removes metabolic waste products, detoxifies body elements, regulates body temperature, maintains pH, electrolyte balance etc. and homeostasis of body. In normal physiological process, certain amount of fluid is lost continuously. If this fluid balance is not maintained then, both acute and chronic fluid deficits may lead to number of adverse health outcomes. Even modest fluid deficits may precipitate adverse events, especially in young children, in the frail elderly and in those with poor health.[145] Fluid balance in body is maintained via thirst, a feedback-controlled variable, regulated acutely by central and peripheral mechanisms.[146] Thirst is physiological but when it exceeds its threshold it becomes pathological and is common in many diseases. Modern science accepts it as symptom

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[144] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[145] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[146] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

only and have not given it as an entity of ‘disease’. Ayurveda is more comprehensive and broader in its approach. Fluid imbalance is a major cause of morbidity and mortality and considering this fact ‘thirst’ which is an indicator of fluid imbalance has been described as separate disease and not merely a symptom.

The other meaning of *trishna* is greed or insatiable desire for something. It can be referred that word *trishna* not only denotes physical craving but includes psychological desires also. In morbid thirst both body and mind crave and there are conditions like psychogenic polydypsia in which thirst is only due to mental involvement. As mind plays an important role in thirst as a disease this chapter has been named as *trishna chikitsitam* (or Trishna Chikitsa) not *pipasa chikitsitam*.

Trishna word in Ayurveda is interchangeably used for physiological as well as pathological thirst. Normally, vata and pitta are the two dosha inseparably involved in causing *trishna* as they have *shoshana guna* (property to absorb the water element) but the difference is vata absorbs the moisture by its dry property, whereas pitta does it by its hot property. Thirst is function of unvitiated pitta and clinically presents as *mukha shosha* (dry mouth) which occurs due to vata. So, it can be said that both dosha are inseparably involved in thirst production. When they are ‘unvitiated’, physiological thirst is produced and when ‘vitiated’ they can cause *trishna*. Based on etiological factor and pathogenesis involved, *trishna* is classified into five types – vataja, pittaja, amaja, kshayaja and *upasargaja*. These dosha absorb water from the saumya dhatu like rasa dhatu, udaka and kapha (tissues in which water content is more). Three more types – kaphaja, bhaktodhabhavaja*(after excess eating) and*kshataja’’ (thirst produced due to external injury).

Presently we rely only on fluid and electrolyte supplementation to treat thirst. Treatment of *trishna* by ayurvedic principles may open newer vistas in the cases where thirst is difficult to treat. Increased mortality due to dehydration, especially in vulnerable populations, it is commonly observed during periods of abnormally warm weather.[147] Mortality rate is high in remote areas where health care facilities are not good enough. Ayurvedic preparations mentioned in this chapter are easy to make, can be life saving where sophisticated medical care is not available. Based on Ayurvedic principles, rules regarding use of water in various diseases have been also given in this chapter.

Sanskrit Text, Transliteration and English Translation

अथातस्तृष्णाचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātastrishnacikitsitaṁ vyākhyāsyāmaḥ||1||

[147] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

iti ha smāha bhagavānātrēyaḥ||2||

athAtastRuṣṇacikitsitaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

Now we shall expound the chapter “Trishna Chikitsa” (Management of morbid thirst).Thus said the Lord atreya. [1-2]

ज्ञानप्रशमतपोभिः ख्यातोऽत्रिसुतो जगद्धितेऽभिरतः |

तृष्णानां प्रशमार्थं चिकित्सितं प्राह पञ्चानाम् ||३||

jñānapraśamatapōbhiḥ khyātō’trisutō jagaddhitē’bhirataḥ|

trishnanāṁ praśamārthaṁ cikitsitaṁ prāha pañcānām||3||

j~jAnaprashamatapobhiH khyAto~atrisuto jagaddhite~abhirataH |

tRuṣṇAnAM prashamArthaM cikitsitaM prAha pa~jcAnAm ||3||

The son of Atri, famed for his sagaciousness, tranquility, austerity and devoted to the wellness of the world, expounded the chapter therapeutics of morbid thirst. [3]

Etio-pathogenesis

क्षोभाद्भयाच्छ्रमादपि शोकात्क्रोधाद्विलङ्घनान्मद्यात् |

क्षाराम्ललवणकटुकोष्णरूक्षशुष्कान्नसेवाभिः ||४||

धातुक्षयगदकर्षणवमनाद्यतियोगसूर्यसन्तापैः |

पित्तानिलौ प्रवृद्धौ सौम्यान्धातूंश्च शोषयतः ||५||

रसवाहिनीश्च नालीर्जिह्वामूलगलतालुकक्लोम्नः |

संशोष्य नृणां देहे कुरुतस्तृष्णां महाबलावेतौ ||६||

पीतं पीतं हि जलं शोषयतस्तावतो न याति शमम् |

घोरव्याधिकृशानां प्रभवत्युपसर्गभूता सा ||७||

kṣōbhādbhayācchramādapi śōkātkrōdhādvilaṅghanānmadyāt|

kṣārāmlalavaṇakaṭukōṣṇarūkṣaśuṣkānnasēvābhiḥ||4||

dhātukṣayagadakarṣaṇavamanādyatiyōgasūryasantāpaiḥ|

pittānilau pravṛddhau saumyāndhātūṁśca śōṣayataḥ||5||

rasavāhinīśca nālīrjihvāmūlagalatālukaklōmnaḥ [1] |

saṁśōṣya nṛṇāṁ dēhē kurutastrishnaṁ mahābalāvētau||6||

pītaṁ pītaṁ hi jalaṁ śōṣayatastāvatō na yāti śamam|

ghōravyādhikr̥śānāṁ prabhavatyupasargabhūtā [2] sā||7||

kShobhAdbhayAcchramAdapi shokAtkrodhAdvila~gghanAnmadyAt |

kShArAmlalavaNakaTukoShNarūkṣashuShkAnnasevAbhiH ||4||

dhātukShayagadakarShaNavamanAdyatiyogasUryasantApaiH |

pittAnilau pravRuddhau saumyAndhātuMshca śōṣayataH ||5||

rasavAhinIshca nAlIrjihvAmUlagalatAlukaklomnaH |

saMshoShya nRuNAM dehe kurutastRuṣṇaM mahAbalAvetau ||6||

pItaM pItaM hi jalaM śōṣayatastAvato na yAti shamam |

ghoravyAdhikRushAnAM prabhavatyupasargabhUtA sA ||7||

As a result of shock/excess distress, fear, fatigue, grief, anger, extreme starvation, alcoholism, regular use of alkaline and sour substances, use of excessive salt, pungent, salty, dry and dehydrated food, emaciation due to excessive loss of basic body forming elements and emaciation due to disease, excessive use of purifactory procedures, excessive exposure to sunlight, pitta and vata get severely vitiated and dry up the watery contents of the body. These two dosha vigorously dehydrate the fluid carrying ducts and channels situated at the base of the tongue, throat, palate and *kloma* which causes morbid thirst in a man. Though the patient perpetually drinks water yet his thirst is not quenched. Such morbid thirst arises as a complication in the persons suffering from emaciation due to grave diseases. [4-8]

Premonitory and cardinal symptoms and signs

प्राग्रूपं मुखशोषः, स्वलक्षणं सर्वदाऽम्बुकामित्वम् |

तृष्णानां सर्वासां लिङ्गानां लाघवमपायः ||८||

prāgrūpaṁ mukhaśōṣaḥ, svalakṣaṇaṁ sarvadā’mbukāmitvam|

trishnanāṁ sarvāsāṁ liṅgānāṁ lāghavamapāyaḥ||8||

prAgrUpaM mukhaśōṣaH, svalakShaNaM sarvadA~ambukAmitvam |

tRuṣṇAnAM sarvAsAM li~ggAnAM lAghavamapAyaH ||8||

The premonitory symptoms of morbid thirst are dryness of mouth along with constant craving for water as a cardinal symptom. All the clinical features of morbid thirst may occur in mild form or some of the features may be seen in premonitory stage of morbid thirst. [8]

General clinical signs and symptoms

मुखशोषस्वरभेदभ्रमसन्तापप्रलापसंस्तम्भान् |

ताल्वोष्ठकण्ठजिह्वाकर्कशतां चित्तनाशं च ||९||

जिह्वानिर्गममरुचिं बाधिर्यं मर्मदूयनं सादम् |

तृष्णोद्भूता कुरुते, पञ्चविधां लिङ्गतः शृणु ताम् ||१०||

mukhaśōṣasvarabhēdabhramasantāpapralāpasaṁstambhān|

tālvōṣṭhakaṇṭhajihvākarkaśatāṁ cittanāśaṁ ca||9||

jihvānirgamamaruciṁ bādhiryaṁ marmadūyanaṁ sādam|

tr̥ṣṇōdbhūtā kurutē, pañcavidhāṁ liṅgataḥ śr̥ṇu tām||10||

mukhaśōṣasvarabhedabhramasantApapralApasaMstambhAn |

tAlvoShThakaNThajihvAkarkashatAM cittanAshaM ca ||9||

jihvAnirgamamaruciM bAdhiryaM marmadUyanaM sAdam |

tRuShNodbhUtA kurute, pa~jcavidhAM li~ggataH shRuNu tAm ||10||

Dryness of mouth, hoarseness of voice, giddiness, burning sensation all over body, delirium, rigidity, dryness and roughness of palate, lip, throat and tongue, stupefaction, loss of concentration, protrusion of the tongue, anorexia, auditory impairment, burning sensation in vital organs and exhaustion are the symptoms of morbid thirst. Now listen carefully the symptoms of each of the five varieties of morbid thirst separately.[9-10]

Vata dominant *trishna*

अब्धातुं देहस्थं कुपितः पवनो यदा विशोषयति |

तस्मिञ्शुष्के शुष्यत्यबलस्तृष्यत्यथ विशुष्यन् ||११||

abdhātuṁ dēhasthaṁ kupitaḥ pavanō yadā viśōṣayati|

tasmiñśuṣkē śuṣyatyabalastr̥ṣyatyatha viśuṣyan||11||

abdhātuM dehasthaM kupitaH pavano yadA viśōṣayati |

tasmi~jshuShke shuShyatyabalastRuShyatyatha vishuShyan ||11||

Vitiated vata absorbs the watery elements in the body. As a result of absorption of these fluids, the weak person gets dehydrated and consequently suffers from morbid thirst. [11]

निद्रानाशः शिरसो भ्रमस्तथा शुष्कविरसमुखता च स्रोतोऽवरोध इति च स्याल्लिङ्गं वाततृष्णायाः ||१२||

nidrānāśaḥ śirasō bhramastathā śuṣkavirasamukhatā ca

srōtō'varōdha iti ca syālliṅgaṁ vātatrishnayāḥ||12||

nidrAnAshaH shiraso bhramastathA shuShkavirasamukhatA ca sroto~avarodha iti ca syAlli~ggaM VātatRuṣṇayAH ||12||

Lack of sleep, giddiness, dry mouth, distaste, and occlusion of the channels are the symptoms of the vataja morbid thirst. [12]

Pitta dominant *trishna*

पित्तं मतमाग्नेयं कुपितं चेत्तापयत्यपां धातुम् |

सन्तप्तः स हि जनयेत्तृष्णां दाहोल्बणां नृणाम् ||१३||

तिक्तास्यत्वं शिरसो दाहः शीताभिनन्दता मूर्च्छा |

पीताक्षिमूत्रवर्चस्त्वमाकृतिः पित्ततृष्णायाः ||१४||

pittaṁ matamāgnēyaṁ kupitaṁ cēttāpayatyapāṁ dhātum|

santaptaḥ sa hi janayēttrishnaṁ dāhōlbaṇāṁ nr̥ṇām||13||

tiktāsyatvaṁ śirasō dāhaḥ śītābhinandatā mūrcchā|

pītākṣimūtravarcastvamākr̥tiḥ pittatrishnayāḥ||14||

pittaM matamAgneyaM kupitaM cettApayatyapAM dhātum |

santaptaH sa hi janayettRuṣṇaM dAholbaNAM nRUNAm ||13||

tiktAsyatvaM shiraso dAhaH shItAbhinandatA mUrcchA |

pItAkShimUtravarcastvamAkRutiH pittatRuṣṇayAH ||14||

The pitta is regarded as the thermal elements in the body which on vitiation, heats the watery elements to cause morbid thirst and person suffers from excessive burning sensation.

Bitter taste in the mouth, burning sensation in the head, cravings for cold things, fainting and yellowish discoloration of eyes, urine and feces, are the clinical features of pittaja morbid thirst.[13-14]

Trishna due to *ama* vitiation

तृष्णा याऽऽमप्रभवा साऽप्याग्नेयाऽऽमपित्तजनितत्वात् |

लिङ्गं तस्याश्चारुचिराध्मानकफप्रसेकौ च ||१५||

trishna yā*maprabhavā sā'pyāgnēyā*mapittajanitatvāt [1] |

liṅgaṁ tasyāścārucirādhmānakaphaprasēkau ca||15||

tRuṣṇa yA$_{a}$amaprabhavA sA$_{apyAgneyA}$a~amapittajanitatvAt |

li~ggaM tasyAshcArucirAdhmAnakaphaprasekau ca ||15||

Morbid thirst, which originates from incomplete transformation or metabolism of food, is also a pittaja type as it originates from *ama* and pitta (pitta obstructed due to vitiated *ama*). Its clinical features are anorexia, flatulence and excessive salivation. [15]

Trishna due to depletion of body elements

देहो रसजोऽम्बुभवो रसश्च तस्य क्षयाच्च तृष्येद्धि |

दीनस्वरः प्रताम्यन् संशुष्कहृदयगलतालुः ||१६||

dēhō rasajō'mbubhavō rasaśca tasya kṣayācca tṛṣyēddhi|

dīnasvaraḥ pratāmyan saṁśuṣkahṛdayagalatāluḥ [1] ||16||

deho rasajo~ambubhavo rasashca tasya kShayAcca tRuShyeddhi |

dInasvaraH pratAmyan saMshuShkahRudayagalatAluH ||16||

The body is composed of watery elements and the colloidal fluids of the body are in turn composed of the aqueous elements. The loss of these watery elements induces thirst, low voice (altered voice), fainting, dryness of throat and palate. [16]

Trishna due to complications of other diseases

भवति खलु योपसर्गात्तृष्णा सा शोषिणी कष्टा |

ज्वरमेहक्षयशोषश्वासाद्युपसृष्टदेहानाम् ||१७||

bhavati khalu yōpasargāttrishna sā śōṣiṇī kaṣṭā|

jvaramēhakṣayaśōṣaśvāsādyupasṛṣṭadēhānām [1] ||17||

bhavati khalu yopasargAttRuShNa sA shoShiNI kaShTA |

jvaramehakShayaśōṣashvAsAdyupasRuShTadehAnAm ||17||

Morbid thirst which occurs in a person as a complication of fever, urinary disorders in which abnormal and increased quantity of urine is passed, emaciation, consumption, dyspnea and similar other disorders, cause severe dehydration and such type of *trishna* is very difficult to treat.[17]

Serious consequence of *trishna*

सर्वास्त्वतिप्रसक्ता रोगकृशानां वमिप्रसक्तानाम् |

घोरोपद्रवयुक्तास्तृणा मरणाय विज्ञेयाः ||१८||

sarvāstvatiprasaktā rōgakṛśānāṁ vamiprasaktānām|

ghōrōpadravayuktāstṛṇā maraṇāya vijñēyāḥ||18||

sarvAstvatiprasaktA rogakRushAnAM vamiprasaktAnAm |

ghoropadravayuktAstRuNA maraNAya vij~jeyAH ||18||

All varieties of diseases which are chronic in nature, which occur in the patients emaciated by diseases and afflicted with perpetual vomiting which occurs along with grave complications to be known as being indicative of approaching death. [18]

Role of vata and pitta in *trishna*

नाग्निं विना हि तर्षः पवनाद्वा तौ हि शोषणे हेतू |

अब्धातोरतिवृद्धावपां क्षये तृष्यते नरो हि ||१९||

गुर्वन्नपयःस्नेहैः सम्मूर्च्छद्भिर्विदाहकाले च |

यस्तृष्येद्वृतमार्गे तत्राप्यनिलानलौ हेतू ||२०||

तीक्ष्णोष्णरूक्षभावान्मद्यं पित्तानिलौ प्रकोपयति |

शोषयतोऽपां धातुं तावेव हि मद्यशीलानाम् ||२१||

तप्तास्विव सिकतासु हि तोयमाशु शुष्यति क्षिप्तम् |

तेषां सन्तप्तानां हिमजलपानाद्भवति शर्म ||२२||

nāgniṁ vinā hi tarṣaḥ pavanādvā tau hi śōṣaṇē hētū|

abdhātōrativṛddhāvapāṁ kṣayē tṛṣyatē narō hi||19||

gurvannapayaḥsnēhaiḥ sammūrcchadbhirvidāhakālē ca|

yastṛṣyēdvṛtamārgē tatrāpyanilānalau hētū||20||

tīkṣṇōṣṇarūkṣabhāvānmadyaṁ pittānilau prakōpayati|

śōṣayatō’pāṁ dhātuṁ tāvēva hi madyaśīlānām||21||

taptāsviva sikatāsu hi tōyamāśu śuṣyati kṣiptam|

tēṣāṁ santaptānāṁ himajalapānādbhavati śarma||22||

nAgniM vinA hi tarShaH pavanAdvA tau hi śōṣane hetU |

abdhAtorativRuddhAvapAM kShaye tRuShyate naro hi ||19||

gurvannapayaHsnehaiH sammUrcchadbhirvidAhakAle ca |

yastRuShyedvRutamArge tatrApyanilAnalau hetU ||20||

tIkShNoShNarūkṣabhAvAnmadyaM pittAnilau prakopayati |

śōṣayato~apAM dhātuM tAveva hi madyashIlAnAm ||21||

taptAsviva sikatAsu hi toyamAshu shuShyati kShiptam |

teShAM santaptAnAM himajalapAnAdbhavati sharma ||22||

Thirst can't occur without pitta (heat) and vata; the excessive increase in these two elements results in absorption of the watery element, and loss of water in body leads to thirst.

In a condition where person after indulging in heavy food, milk and unctuous articles, which during the digestive process cause thirst by obstructing the channels, in such condition vata and the thermal elements act as the causative factors.

Alcohol by its quality being *tikshna* (the property which causes sharp action and quick penetration), salty, sultry and dry, provokes pitta and vata. These two factors (pitta and vata) dry up the watery elements of the body in alcohol addicts. Just as hot sand absorbs and dries up the water poured on it, similarly relief is obtained by pouring of the cold water.[19-22]

शिशिरस्नातस्योष्मा रुद्धः कोष्ठं प्रपद्य तर्षयति |

तस्मान्नोष्णक्लान्तो भजेत सहसा जलं शीतम् ||२३||

śiśirasnātasyōṣmā ruddhaḥ kōṣṭhaṁ prapadya tarṣayati|

tasmānnōṣṇaklāntō bhajēta sahasā jalaṁ śītam [1] ||23||

shishirasnAtasyoShmA ruddhaH koShThaM prapadya tarShayati |

tasmAnnoShNaklAnto bhajeta sahasA jalaM shItam ||23||

The body heat of the person is obstructed in the peripheral region by a cold bath and it passes to the internal organs and produces thirst. Therefore, the person who is fatigued by excessive heat should not take cold water immediately. [23]

Management of *trishna*

लिङ्गं सर्वास्वेतास्वनिलक्षयपित्तजं भवत्यथ तु |

पृथगागमाच्चिकित्सितमतः प्रवक्ष्यामि तृष्णानाम् ||२४||

liṅgaṁ sarvāsvētāsvanilakṣayapittajaṁ bhavatyatha tu|

pṛthagāgamāccikitsitamataḥ pravakṣyāmi trishnanām||24||

li~ggaM sarvAsvetAsvanilakShayapittajaM bhavatyatha tu |

pRuthagAgamAccikitsitamataH pravakShyAmi tRuṣṇAnAm ||24||

In all these types of the morbid thirst, symptoms arising from the vitiation of vata, pitta and loss of watery elements of the body are manifested. Now, I shall describe the

treatment of morbid thirst of various types one by one according to the authoritative tradition. [24]

Properties of pure rain water and its benefits

अपां क्षयाद्धि तृष्णा संशोष्य नरं प्रणाशयेदाशु |

तस्मादैन्द्रं तोयं समधु पिबेत्तद्गुणं वाऽन्यत् ||२५||

किञ्चित्तुवरानुरसं तनु लघु शीतलं सुगन्धि सुरसं च |

अनभिष्यन्दि च यत्तत्क्षितिगतमप्यैन्द्रवज्ज्ञेयम् ||२६||

apāṁ kṣayāddhi trishna saṁśōṣya naraṁ praṇāśayēdāśu|

tasmādaindraṁ tōyaṁ samadhu pibēttadguṇaṁ vā'nyat||25||

kiñcittuvarānurasaṁ tanu laghu śītalaṁ sugandhi surasaṁ ca|

anabhiṣyandi ca yattatkṣitigatamapyaindravajjñēyam||26||

apAM kShayAddhi tRuṣṇa saMshoShya naraM praNAshayedAshu |

tasmAdaindraM toyaM samadhu pibettadguNaM vA~anyat ||25||

ki~jcittuvarAnurasaM tanu laghu shItalaM sugandhi surasaM ca |

anabhiShyandi ca yattatkShitigatamapyaindravajj~jeyam ||26||

Due to the loss of watery elements, man becomes dehydrated and dies soon due to thirst; the patients should therefore drink pure rain water mixed with honey, or any other water having similar properties that of rain water.

The water, that has slight astringent, secondary taste, which is light to digest, cool, possess good smell and taste and devoid of channel blocking quality, should be considered equal to rain water in effect though it may be terrestrial.[25-26]

Various diet recipes in management of *trishna*

शृतशीतं ससितोपलमथवा शरपूर्वपञ्चमूलेन |

लाजासक्तुसिताह्वामधुयुतमैन्द्रेण वा मन्थम् ||२७||

वाट्यं वाऽऽमयवानां शीतं मधुशर्करायुतं दद्यात् |

पेयां वा शालीनां दद्याद्वा कोरदूषाणाम् ||२८||

पयसा शृतेन भोजनमथवा मधुशर्करायुतं योज्यम् |

पारावतादिकरसैर्घृतभृष्टैर्वाऽप्यलवणाम्लैः ||२९||

तृणपञ्चमूलमुञ्जातकैः प्रियालैश्च जाङ्गलाः सुकृताः |

शस्ता रसाः पयो वा तैः सिद्धं शर्करामधुमत् ||३०||

शतधौतघृतेनाक्तः पयः पिबेच्छीततोयमवगाह्य |

मुद्गमसूरचणकजा रसास्तु भृष्टा घृते देयाः ||३१||

मधुरैः सजीवनीयैः शीतैश्च सतिक्तकैः शृतं क्षीरम् |

पानाभ्यञ्जनसेकेष्विष्टं मधुशर्करायुक्तम् ||३२||

तज्जं वा घृतमिष्टं पानाभ्यङ्गेषु नस्यमपि च स्यात् |

नारीपयः सशर्करमुष्ट्रया अपि नस्यमिक्षुरसः ||३३||

śṛtaśītaṁ sasitōpalamathavā śarapūrvapañcamūlēna|

lājāsaktusitāhvāmadhuyutamaindrēṇa [4] vā mantham||27||

vāṭyaṁ vā''mayavānāṁ śītaṁ madhuśarkarāyutaṁ dadyāt|

pēyāṁ vā śālīnāṁ dadyādvā kōradūṣāṇām||28||

payasā śṛtēna bhōjanamathavā madhuśarkarāyutaṁ yōjyam|

pārāvatādikarasairghṛtabhṛṣṭairvā'pyalavaṇāmlaiḥ||29||

tṛṇapañcamūlamuñjātakaiḥ priyālaiśca jāṅgalāḥ sukṛtāḥ|

śastā rasāḥ payō vā taiḥ siddhaṁ śarkarāmadhumat||30||

śatadhautaghṛtēnāktaḥ payaḥ pibēcchītatōyamavagāhya|

mudgamasūracaṇakajā rasāstu bhṛṣṭā ghṛtē [5] dēyāḥ||31||

madhuraiḥ sajīvanīyaiḥ śītaiśca satiktakaiḥ śṛtaṁ kṣīram|

pānābhyañjanasēkēṣviṣṭaṁ madhuśarkarāyuktam||32||

tajjaṁ vā ghṛtamiṣṭaṁ pānābhyaṅgēṣu nasyamapi ca syāt|

nārīpayaḥ saśarkaramuṣṭryā api nasyamikṣurasaḥ||33||

shRutashItaM sasitopalamathavA sharapUrvapa~jcamUlena |

lAjAsaktusitAhvAmadhuyutamaindreNa vA mantham ||27||

vATyaM vA$_a$amayavAnAM shItaM madhusharkarAyutaM dadyAt |

pēyāM vA shAlInAM dadyAdvA koradUShANAm ||28||

payasA shRutena bhojanamathavA madhusharkarAyutaM yojyam |

pArAVātadikarasairghRutabhRuShTairvA~apyalavaNAmlaiH ||29||

tRuNapa$_{jcamUlamu}$jjAtakaiH priyAlaishca jA~ggalAH sukRutAH |

shastA rasAH payo vA taiH siddhaM sharkarAmadhumat ||30||

shatadhautaghRutenAktaH payaH pibecchItatoyamavagAhya |

mudgamasUracaNakajA rasAstu bhRuShTA ghRute deyAH ||31||

madhuraiH sajIvanIyaiH shItaishca satiktakaiH shRutaM kShIram |

pAnAbhya~jjanasekeShviShTaM madhusharkarAyuktam ||32||

tajjaM vA ghRutamiShTaM pAnAbhya~ggeShu nasyamapi ca syAt |

nArIpayaH sasharkaramuShTryA api nasyamikShurasaH ||33||

The physician may give the decoction of roots of the *shara panchamula* after cooling and mixing with sugar or the demulcent drink prepared of roasted paddy powder, sugar, honey and rain water; or he may give the top part of half cooked barley gruels cooled and mixed with sugar or he may give the thin gruel of *shali* rice or of common millets.

Food mixed with boiled milk or with honey and sugar, or with meat juice of the pigeon and other similar birds of its group may be given after seasoning it with ghee. Sour or salty substances should not be added as mentioned in classical procedure.

The meat of *jangala* animals well prepared with the roots of the *trina panchamula, munjataka* and *priyala* must be recommended; or the milk prepared with the above drugs mixed with sugar and honey should be given.

The patients anointing himself with the *shatadhauta* ghee (ghee processed for hundred times) and taking cold bath, should drink milk or soups of green gram, lentils and chicken peas, seasoned with ghee.

The milk boiled with drugs of sweet groups of medicine, or life promoter group of medicine, cool and bitter group of medicine mixed with honey and sugar may be utilized as potion for inunction and affusion.

Or, the ghee prepared out of this medicated milk is propitious as potion and inunction as well as nasal medication. Breast milk or camel's milk with sugar or sugarcane juice is good as nasal medication. [27-33]

Various therapeutics modalities

क्षीरेक्षुरसगुडोदकसितोपलाक्षौद्रसीधुमार्द्वीकैः |

वृक्षाम्लमातुलुङ्गैर्गण्डूषास्तालुशोषघ्नाः ||३४||

जम्ब्वाम्रातकबदरीवेतसपञ्चवल्कपञ्चाम्लैः |

हृन्मुखशिरःप्रदेहाःसघृता मूर्च्छाभ्रमतृष्णाघ्नाः स्युः ||३५||

दाडिमदधित्थलोध्रैः सविदारीबीजपूरकैः शिरसः |

लेपो गौरामलकैर्घृतारनालायुतैश्च हितः ||३६||

शैवलपङ्काम्बुरुहैः साम्लैः सघृतैश्च शक्तुभिर्लेपः |

मस्त्वारनालार्द्रवसनकमलमणिहारसंस्पर्शाः ||३७||

शिशिराम्बुचन्दनार्द्रस्तनतटपाणितलगात्रसंस्पर्शाः |

क्षौमार्द्रनिवसनानां वराङ्गनानां प्रियाणां च ||३८||

हिमवद्दरीवनसरित्सरोऽम्बुजपवनेन्दुपादशिशिराणाम् |

रम्यशिशिरोदकानां स्मरणं कथाश्च तृष्णाघ्नाः ||३९||

kShIrekShurasaguDodakasitopalAkShaudrasIdhumArdvIkaiH |

vRūkṣamlamAtulu~ggairgaNDUShAstAlushoShaghnAH ||34||

jambvAmrAtakabadarIvetasapa$_{jcavalkapa}$jcAmlaiH |

hRunmukhashiraHpradehAHsaghRutA mUrcchAbhramatRuṣṇaghnAH syuH ||35||

dADimadadhitthalodhraiH savidArIbIjapUrakaiH shirasaH |

lepo gaurAmalakairghRutAranAlAyutaishca hitaH ||36||

shaivalapa~gkAmburuhaiH sAmlaiH saghRutaishca shaktubhirlepaH |

mastvAranAlArdravasanakamalamaNihArasaMsparshAH ||37||

shishirAmbucandanArdrastanataTapANitalagAtrasaMsparshAH |

kShaumArdranivasanAnAM varA~gganAnAM priyANAM ca ||38||

himavaddarIvanasaritsaro~ambujapavanendupAdashishirANAm |

ramyashishirodakAnAM smaraNaM kathAshca tRuṣṇaghnAH ||39||

kShIrekShurasaguDodakasitopalAkShaudrasIdhumArdvIkaiH |

vRūkṣamlamAtulu~ggairgaNDUShAstAluśōṣaghnAH ||34||

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himavaddarIvanasaritsaro~ambujapavanendupAdashishirANAm |

ramyashishirodakAnAM smaraNaM kathAshca tRuṣṇaghnAH ||39||

The gargles of milk, sugarcane juice, jaggery water, sugar, honey, and wine prepared from sugarcane, grape wine, *kokam* (Garcinia cambogia) and citron fruit are beneficial in curing dryness of the palate.

The application of *jambu* (Syzgium cumini), Indian hog plum jujube, country willow, barks of five herbs (*panchavalkal*) and the herbs of *panchamla* group mixed with ghee over pericardial region, face are curative of fainting, giddiness and thirst.

When external application of paste prepared from pomegranate, wood apple, *lodhra* (Symplocos racemosa), white yam and citron or of whitish emblica myrobalans mixed with ghee and sour wheat porridge is done over head area it proves useful.

Paste prepared from moss, mud, and lotuses or with roasted paddy powder mixed with sour articles and ghee or application of wet cloth soaked in whey or sour wheat *conjee* or application of lotuses or of garlands of precious stones should be done. The contact of the breast and hands of resplendent and beloved women clad in wet silken garments and besmeared with cool and fragrant waters or sandal paste, proves beneficial.

The thinking of or listening to the description of Himalayan caves, woods, streams, lakes, lotuses, breezes, moonlight, and other cool things as well as of lovely cool waters- these have an allaying effect on morbid thirst.[34-39]

Guidelines for management of vata dominant *trishna*

वातघ्नमन्नपानं मृदु लघु शीतं च वाततृष्णायाम् |

क्षयकासनुच्छृतं क्षीरघृतमूर्ध्ववाततृष्णाघ्नम् ||४०||

vātaghnamannapānaṁ mṛdu laghu śītaṁ ca vātatrishnayām|

kṣayakāsanucchṛtaṁ kṣīraghṛtamūrdhvavātatrishnaghnam ||40||

VātaghnamannapAnaM mRudu laghu shItaM ca VātatRuṣṇayAm |

kShayakAsanucchRutaM kShIraghRutamUrdhvaVātatRuṣṇaghnam ||40||

If the morbid thirst is due tovata dominance, then soft, light to digest food and drink with cooling property, curative of vata are recommended. Also ghee which is churned directly from milk is indicated which has been mentioned for the treatment of *kshayaja kasa* (cough due to wasting) and is curative of thirst and dyspnea. [40]

Guidelines for management of pitta dominant *trishna*

स्याज्जीवनीयसिद्धं क्षीरघृतं वातपित्तजे तर्ष |४१|

पैत्ते द्राक्षाचन्दनखर्जूरोशीरमधुयुतं तोयम् ||४१||

लोहितशालितण्डुलखर्जूरपरूषकोत्पलद्राक्षाः |

मधु पक्वलोष्टमेव च जले स्थितं शीतलं पेयम् ||४२||

लोहितशालिप्रस्थः सलोध्रमधुकाञ्जनोत्पलः क्षुण्णः |

पक्वामलोष्टजलमधुसमायुतो मृन्मये पेयः ||४३||

वटमातुलुङ्गवेतसपल्लवकुशकाशमूलयष्ट्याह्वैः |

सिद्धेऽम्भस्यग्निनिभां कृष्णमृदं कृष्णसिकतां वा ||४४||

तत्पानि नवकपालान्यथवा निर्वाप्य पाययेताच्छम् |

आपाकशर्करं वाऽमृतवल्ल्युदकं तृषां हन्ति ||४५||

क्षीरवतां मधुराणां शीतानां शर्करामधुविमिश्राः |

शीतकषाया मृद्भृष्टसंयुताः पित्ततृष्णाघ्नाः ||४६||

syājjīvanīyasiddhaṁ kṣīraghṛtaṁ vātapittajē tarṣa|41|

paittē drākṣācandanakharjūrōśīramadhuyutaṁ tōyam||41||

lōhitaśālitaṇḍulakharjūraparūṣakōtpaladrākṣāḥ|

madhu pakvalōṣṭamēva ca jalē sthitaṁ śītalaṁ pēyam||42||

lōhitaśāliprasthaḥ salōdhramadhukāñjanōtpalaḥ kṣuṇṇaḥ|

pakvāmalōṣṭajalamadhusamāyutō [9] mṛnmayē pēyaḥ||43||

vaṭamātuluṅgavētasapallavakuśakāśamūlayaṣṭyāhvaiḥ|

siddhē'mbhasyagninibhāṁ kṛṣṇamṛdaṁ kṛṣṇasikatāṁ vā||44||

taptāni navakapālānyathavā nirvāpya pāyayētāccham|

āpākaśarkaraṁ vā'mṛtavallyudakaṁ tṛṣāṁ hanti||45||

kṣīravatāṁ madhurāṇāṁ śītānāṁ śarkarāmadhuvimiśrāḥ|

śītakaṣāyā mṛdbhṛṣṭasaṁyutāḥ pittatrishnaghnāḥ||46||

syAjjIvanIyasiddhaM kShIraghRutaM Vātapittaje tarSha |41|

paitte drAkShAcandanakharjUroshIramadhuyutaM toyam ||41||

lohitashAlitaNDulakharjUraparUShakotpaladrAkShAH |

madhu pakvaloShTameva ca jale sthitaM shItalaM pēyām ||42||

lohitashAliprasthaH salodhramadhukA~jjanotpalaH kShuNNaH |

pakvAmaloShTajalamadhusamAyuto mRunmaye pēyāH ||43||

VātamAtulu~ggavetasapallavakushakAshamUlayaShTyAhvaiH |

siddhe~ambhasyagninibhAM kRuṣṇamRudaM kRuṣṇasikatAM vA ||44||

tatpAni navakapAlAnyathavA nirvApya pAyayetAccham |

ApAkasharkaraM vA~amRutavallyudakaM tRuShAM hanti ||45||

kShIraVātaM madhurANAM shItAnAM sharkarAmadhuvimishrAH |

shItakaShAyA mRudbhRuShTasaMyutAH pittatRuṣṇaghnAH ||46||

In morbid thirst due to vata and pitta, the ghee taken out of milk prepared with drugs of life promoter group, is recommended.

In pittaja morbid thirst, water mixed with grapes, sandalwood, dates, vetiveria zizanioidis, honey and cold water in which red *shali* rice, dates, *parushaka*, blue water lily, grapes, honey and a baked lump of earth have been kept, may be given or water kept in earthen pot in which 64 tola of red *shali* rice, pounded with *lodhra*, liquorice, antimony and blue water lily are put and in which a baked clod of clay, water and honey have been integrated. This is a curative drink in morbid thirst.

In the water prepared with sprouts of banyan, citrus medica, country willow, roots of sacrificial and thatch grass and liquorice and quench black earthen or black sand or pieces of new earthen vessel which have been heated up to red hot. Use supernatant part of this mixture and give it to the patient.

Quench red hot stones in decoction of *guduchi* and use it after cooling it.

The cold infusions prepared from *kshiri* and *madhur, shita* group of plants should be given after adding sugar and honey quenching of baked clay should be done as described earlier. It is useful in pittaja trishna. [41-46]

Guidelines for management of *amaja trishna*

व्योषवचाभल्लातकतिक्तकषायास्तथाऽऽमतृष्णाघ्नाः |

यच्चोक्तं कफजायां वम्यां तच्चैव कार्यं स्यात् ||४७||

स्तम्भारुच्यविपाकालस्यच्छर्दिषु कफानुगां तृष्णाम् |

ज्ञात्वा दधिमधुतर्पणलवणोष्णजलैर्वमनमिष्टम् ||४८||

दाडिममम्लफलं वाऽप्यन्यत् सकषायमथ लेहम् |

पेयमथवा प्रदद्याद्रजनीशर्करायुक्तम् ||४९||

vyōṣavacābhallātakatiktakaṣāyāstathā''matrishnaghnāḥ|

yaccōktaṁ kaphajāyāṁ vamyāṁ taccaiva kāryaṁ syāt||47||

stambhārucyavipākālasyacchardiṣu kaphānugāṁ trishnam|

jñātvā dadhimadhutarpaṇalavaṇōṣṇajalairvamanamiṣṭam||48||

dāḍimamamlaphalaṁ vā'pyanyat sakaṣāyamatha lēham|

pēyamathavā pradadyādrajanīśarkarāyuktam [12] ||49||

vyoShavacAbhallAtakatiktakaShAyAstathA$_a$amatRuṣṇaghnAH |

yaccoktaM kaphajAyAM vamyAM taccaiva kAryaM syAt ||47||

stambhArucyavipAkAlasyacchardiShu kaphAnugAM tRuṣṇam |

j~jAtvA dadhimadhutarpaNalavaNoShNajalairvamanamiShTam ||48||

dADimamamlaphalaM vA~apyanyat sakaShAyamatha leham |

pēyāmathavA pradadyAdrajanIsharkarAyuktam ||49||

In *amaja trishna*, decoctions prepared form *trikatu*, sweet flag, marking nut and drugs of bitter groups are useful; or treatment principles of kaphaja chhardi can be used.

Rigidity, anorexia, indigestion, lethargy and regurgitation are suggestive of kaphaja type of thirst. In such condition, a dose of prepared curds, honey demulcent drink, salt and warm water should be used to induce vomiting.

The physician may also give pomegranate or other sour fruits or the linctus mixed with astringent substances or he may give a potion containing turmeric and sugar.[47-49]

Guidelines for management of *kshayaja trishna*

क्षयकासेन तु तुल्या क्षयतृष्णा सा गरीयसी नृणाम् |

क्षीणक्षतशोषहितैस्तस्मात्तां भेषजैः शमयेत् ||५०||

पानतृषार्तः पानं त्वर्धोदकमम्ललवणगन्धाढ्यम् |

शिशिरस्नातः पानं मद्याम्बु गुडाम्बु वा तृषितः ||५१||

भक्तोपरोधतृषितः स्नेहतृषार्तोऽथवा तनुयवागूम् |

प्रपिबेद्गुरुणा तृषितो भुक्तेन तदुद्धरेद्भुक्तम् ||५२||

मद्याम्बु वाऽम्बु कोष्णं बलवांस्तृषितः समुल्लिखेत् पीत्वा |

मागधिकाविशदमुखः सशर्करं वा पिबेन्मन्थम् ||५३||

बलवांस्तु तालुशोषे पिबेद्धृतं तृष्यमद्याच्च |

सर्पिर्भृष्टं क्षीरं मांसरसांश्चाबलः स्निग्धान् ||५४||

अतिरूक्षदुर्बलानां तर्षं शमयेन्नृणामिहाशु पयः |

छागो वा घृतभृष्टः शीतो मधुरो रसो हृद्यः ||५५||

स्निग्धेऽन्ने भुक्ते या तृष्णा स्यात्तां गुडाम्बुना शमयेत् |

तर्षं मूर्च्छाभिहतस्य रक्तपित्तापहैर्हन्यात् ||५६||

kṣayakāsēna tu tulyā kṣayatrishna sā garīyasī nr̥ṇām|

kṣīṇakṣataśōṣahitaistasmāttāṁ bhēṣajaiḥ śamayēt||50||

pānatr̥ṣārtaḥ pānaṁ tvardhōdakamamlalavaṇagandhāḍhyam|

śiśirasnātaḥ pānaṁ madyāmbu guḍāmbu vā tr̥ṣitaḥ||51||

bhaktōparōdhatr̥ṣitaḥ snēhatr̥ṣārtō'thavā tanuyavāgūm|

prapibēdguruṇā tr̥ṣitō bhuktēna taduddharēdbhuktam||52||

madyāmbu vā'mbu kōṣṇaṁ balavāṁstr̥ṣitaḥ samullikhēt pītvā|

māgadhikāviśadamukhaḥ saśarkaraṁ vā pibēnmantham||53||

balavāṁstu tāluśōṣē pibēddhr̥taṁ tr̥ṣyamadyācca|

sarpirbhr̥ṣṭaṁ kṣīraṁ māṁsarasāṁścābalaḥ snigdhān||54||

atirūkṣadurbalānāṁ tarṣaṁ śamayēnnr̥ṇāmihāśu payaḥ|

chāgō vā ghr̥tabhr̥ṣṭaḥ śītō madhurō rasō hr̥dyaḥ||55||

snigdhē'nnē bhuktē yā trishna syāttāṁ guḍāmbunā śamayēt|

tarṣaṁ mūrcchābhihatasya raktapittāpahairhanyāt||56||

kShayakAsena tu tulyA kShayatRuṣṇa sA garIyasI nRUNAm |

kShINakShataśōṣahitaistasmAttAM bheShajaiH shamayet ||50||

pAnatRuShArtaH pAnaM tvardhodakamamlalavaNagandhADhyam |

shishirasnAtaH pAnaM madyAmbu guDAmbu vA tRuShitaH ||51||

bhaktoparodhatRuShitaH snehatRuShArto~athavA tanuyavAgUm |

prapibedguruNA tRuShito bhuktena taduddharedbhuktam ||52||

madyAmbu vA~ambu koShNaM balavAMstRuShitaH samullikhet pItvA |

mAgadhikAvishadamukhaH sasharkaraM vA pibenmantham ||53||

balavAMstu tAlushoShe pibeddhRutaM tRuShyamadyAcca |

sarpirbhRuShTaM kShIraM māṁsarasAMshcAbalaH snigdhAn ||54||

atirūkṣadurbalAnAM tarShaM shamayennRuNAmihAshu payaH |

chAgo vA ghRutabhRuShTaH shIto madhuro raso hRudyaH ||55||

snigdhe~anne bhukte yA tRuṣṇa syAttAM guDAmbunA shamayet |

tarShaM mUrcchAbhihatasya raktapittApahairhanyAt ||56||

Kshayaja trishna is serious in nature as like *kshayaja kasa* (cough due to wasting), therefore this type of thirst should be treated with medications mentioned in cough due to wasting. Medications mentioned in *kshatakshina* and *shosha* are helpful.

In polydipsia due to alcoholism, a potion of wine diluted with equal amount of water mixed with sour, salt and liberal quantity of fragrant substances are advised. In thirst immediately after a cold bath, a drink of diluted wine or jaggery water is recommended. If thirst is due to abstinence from food or due to indigestion of unctuous diet, the patient may take thin medicated gruel; if the thirst is due to ingestion of heavy meal, the patient should vomit out the food.

If patient is strong enough, he may drink a dose of wine and water or warm water before vomiting and after cleaning mouth with long pepper, he may take a demulcent drink with sugar.

If the thirsty patient has good strength and he suffers from dry palate, he may drink ghee or use it in his food; if the patient is weak, he may take milk seasoned with ghee or unctuous meat juice.

The people who are extremely dehydrated and are weak can pacify their thirst immediately by milk or the cool and sweet meat juice of goat seasoned with ghee.

The thirst resulting from eating unctuous food should be quenched with jaggery water; and the thirst in a person who has fainted should be remedied by medication mentioned in *murchha* (fainting).[50-56]

Indications of cold and hot water

तृट्दाहमूर्च्छाभ्रमक्लममदात्ययास्रविषपित्ते |

शस्तं स्वभावशीतं, शृतशीतं सन्निपातेऽम्भः ||५७||

हिक्काश्वासनवज्वरपीनसघृतपीतपार्श्वगलरोगे |

कफवातकृते स्त्याने सद्यःशुद्धे च हितमुष्णम् ||५८||

पाण्डूदरपीनसमेहगुल्ममन्दानलातिसारेषु |

प्लीहिन च तोयं न हितं काममसहये पिबेदल्पम् ||५९||

पूर्वामयातुरः सन् दीनस्तृष्णार्दितो जलं काङ्क्षन् |

न लभेत स चेन्मरणमाश्वेवाप्नुयाद्दीर्घरोगं वा ||६०||

तस्माद्धान्याम्बु पिबेत्तृष्यन् रोगी सशर्कराक्षौद्रम् |

यद्वा तस्यान्यत्स्यात् सात्म्यं रोगस्य तच्चेष्टम् ||६१||

तस्यां विनिवृत्तायां तज्जन्य उपद्रवः सुखं जेतुम् |

तस्मात्तृष्णां पूर्वं जयेद्बहुभ्योऽपि रोगेभ्यः ||६२||

tr̥ṭdāhamūrcchābhramaklamamadātyayāsraviṣapittē |

śastaṁ svabhāvaśītaṁ, śr̥taśītaṁ sannipātē'mbhaḥ||57||

hikkāśvāsanavajvarapīnasaghr̥tapītapārśvagalarōgē|

kaphavātakr̥tē styānē sadyaḥśuddhē ca hitamuṣṇam||58||

pāṇḍūdarapīnasamēhagulmamandānalātisārēṣu|

plīhni ca tōyaṁ na hitaṁ kāmamasahyē pibēdalpam||59||

pūrvāmayāturaḥ san dīnastrishnarditō jalaṁ kāṅkṣan|

na labhēta sa cēnmaraṇamāśvēvāpnuyāddīrgharōgaṁ vā||60||

tasmāddhānyāmbu pibēttr̥ṣyan rōgī saśarkarākṣaudram|

yadvā tasyānyatsyāt sātmyaṁ rōgasya taccēṣṭam||61||

tasyāṁ vinivr̥ttāyāṁ tajjanya upadravaḥ sukhaṁ jētum|

tasmāttrishnaṁ pūrvaṁ jayēdbahubhyō'pi rōgēbhyaḥ||62||

tRuTdAhamUrcchAbhramaklamamadAtyayAsraviShapitte |

shastaM svabhAvashItaM, shRutashItaM sannipAte~ambhaH ||57||

hikkAshvAsanavajvarapInasaghRutapItapArshvagalaroge |

kaphaVātakRute styAne sadyaHshuddhe ca hitamuṣṇam ||58||

pANDUdarapInasamehagulmamandAnalAtisAreShu |

plIhni ca toyaM na hitaM kAmamasahye pibedalpam ||59||

pUrvAmayAturaH san dInastRuṣṇardito jalaM kA~gkShan |

na labheta sa cenmaraNamAshvevApnuyAddIrgharogaM vA ||60||

tasmAddhAnyAmbu pibettRuShyan rogI sasharkarAkShaudram |

yadvA tasyAnyatsyAt sAtmyaM rogasya tacceShTam ||61||

tasyAM vinivRuttAyAM tajjanya upadravaH sukhaM jetum |

tasmAttRuṣṇaM pUrvaM jayedbahubhyo~api rogebhyaH ||62||

Fresh cold water is beneficial in thirst associated with fainting, giddiness, exhaustion, alcoholism, poisoning and disorder of rakta and pitta.

In thirst caused by *sannipata* (vitiation of all dosha) *tridoshaja*, water cooled after boiling is beneficial.

Warm water is useful in condition like hiccough, dyspnea, acute fever, coryza, after consumption of ghee, disorders of flanks and throat, diseases caused by kapha and vata, or when the dosha are still not moving properly in the body and just after the purificatory treatment.

In anemia, abdominal disease, *gulma, meha,* depleted digestive power, diarrhea and splenic disorders water intake is not beneficial; but if the thirst is unbearable, the patient may drink water in less quantity.

If the patient is suffering from the above mentioned diseases and has become miserably afflicted with thirst and craving for water and if he does not get water, he may soon die or be afflicted with chronic illness then such thirsty patient may drink coriander water mixed with honey and sugar, or other medicated water which is wholesome in this condition.

If the thirst is remedied, it is facile to subdue the complication arising from it; therefore thirst should be treated first in all diseases. [57-62]

Summary

तत्र श्लोकः-

हेतू यथाऽग्निपवनौ कुरुतः सोपद्रवां च पञ्चानाम् |

तृष्णानां पृथगाकृतिरसाध्यता साधनं चोक्तम् ||६३||

tatra ślōkaḥ-

hētū yathā'gnipavanau kurutaḥ sōpadravāṁ ca pañcānām|

trishnanāṁ pr̥thagākr̥tirasādhyatā sādhanaṁ cōktam||63||

tatra shlokaH-

hetU yathA~agnipavanau kurutaH sopadravAM ca pa~jcAnAm |

tRuṣṇanAM pRuthagAkRutirasAdhyatA sAdhanaM coktam ||63||

Here is the recapitulatory verse-

How the thermal factors and vata are the two causative factors for five kinds of *trishna*, their separate characteristics, the incurable condition and the method of remedy have all been described.[63]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने तृष्णारोगचिकित्सितं नाम द्वाविंशोऽध्यायः ||२२||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē'prāptē dr̥ḍhabalasampūritē cikitsāsthānē trishnarōgacikitsitaṁnāma dvāviṁśō'dhyāyaḥ||22||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite cikitsāsthAne tRuṣṇarogacikitsitaM nAma dvAviMsho~adhyAyaH ||22||

Thus, in the section of therapeutics in the treatise complied by Agnivesha and revised by Charak, the twenty second chapter entitled Trishna Chikitsa not being available, annotated by Charak and redacted by Dridhabala, is completed.[22]

Tattva Vimarsha (Fundamental Principles)

- Morbid thirst is caused by severe vitiation of pitta and vata dosha.
- Etiological factors for *trishna* are vitiated vata and pitta as both dosha have absorbent (*shoshaka*) property which damage the *rasavaha* and *udakavaha srotas* and manifest the symptom of constant craving for water.
- Severely vitiated dosha vigorously dehydrate the fluid carrying ducts and channels situated at the base of the tongue, throat, palate and *kloma* leading to morbid thirst in a person.
- Constant craving for water is the cardinal symptom of pathological thirst.
- The morbid thirst is classified into vata dominant, pitta dominant, that due to vitiation of *ama*, due to excess depletion of body elements and as a complication of other diseases.
- Rain water is the best remedy to pacify thirst. The water, that has slight astringent taste, light to digest, cool properties, possess good smell and taste and is devoid of channel blocking quality, should be considered equal to rain water in effect though it may be terrestrial. Various recipes having same properties are used in management of thirst.
- The management principle of *trishna* includes rehydration with pure rain water, medicated water, external application of medicinal pastes.
- The temperature of water plays key role in the management of *trishna*. Hot water, normal water and cold water shall be used after proper assessment of dosha dominant condition.
- Nourishment of all body elements (dhatu) depends on *ahara rasa*. *Rasa* is predominantly *apya* (dominated by water element) in nature. So, diminution of rasa dhatu ultimately leads to loss of water content in body and production of *trishna*.

Vidhi Vimarsha (Applied Inferences)

Differentiation between *trishna* and *pipasa*

Trishna and *pipasa* are two commonly used terms. *Trishna* is pathological thirst while *pipasa* is physiological. Physiological thirst is relieved after adequate water intake, whereas, pathological thirst is not relieved even after repeated water intake. Both of them are due to vata and pitta dosha. In *pipasa* they are in balanced state while in *trishna* they are vitiated. *Trishna* is manifestation of decrease in saumya dhatu (body elements composed of predominantly water) in body rasa dhatu, rakta dhatu, lasika, kleda, meda dhatu, and urine. One common channel, *udakavaha srotas* regulates all the water content of the body. It is situated between palate, tongue and throat.

Udakavaha srotasa

The root of transport channels of water are *talu* and *kloma* which have more than anatomical importance. They include the area of brain where thirst center is located and also throughout the body where the osmo-regulators are situated. They signal to higher integrative centers, where ultimately the conscious craving arises. As described in context of *udara chikitsa, kloma* should be understood as a physiological entity and may be compared with interstitial fluid which has definite role in pathogenesis of thirst as described in the chapter.

Fluid balance, normal quantity of water and other elements

The regulation of the volume and composition of body fluids (*udaka*), their distribution throughout the body, and balancing the pH of body fluids is crucial to maintaining overall homeostasis and health. The water and dissolved solutes throughout the body constitute the body fluids. Regulatory mechanisms involving the kidneys and other organs normally maintain homeostasis of the body fluids. Malfunction in any or all of them may seriously endanger the functioning of organs throughout the body.

Body fluids are present in two main “compartments”—inside cells and outside cells. About two-thirds of body fluid is intracellular fluid (ICF) or cytosol, the fluid within cells. The other third, called extracellular fluid (ECF) includes all other body fluids.

About 80% of the ECF is interstitial fluid, which occupies the microscopic spaces between tissue cells, and 20% of the ECF is plasma, the liquid portion of the blood. Other extracellular fluids that are grouped with interstitial fluid include lymph in lymphatic vessels; cerebrospinal fluid in the nervous system; synovial fluid in joints; aqueous humor and vitreous body in the eyes; endolymph and perilymph in the ears; and pleural, pericardial, and peritoneal fluids between serous membranes. The body is in fluid balance when the required amounts of water and solutes are present and are correctly proportioned among the various compartments. Water is by far the largest single component of the body, making up 45–75% of total body mass, depending on age and gender.

It may be noted that *udaka* has been mentioned to be present in quantity of ten *anjali* and this quantity is irrespective of *rasa* which is nine *anjali* in quantity and *rakta* is eight *anjali* in quantity. But this *udaka* acts as a replacement for rakta and rasa dhatu as and when necessary. *Sweda, lasika, kapha, etc. are also*jaliya*(watery) entity which are closely related with*udaka''.

Mechanisms of fluid balance

- Osmosis is the primary means of water movement between intracellular fluid and interstitial fluid, the concentration of solutes in these fluids determines the direction of water movement. Because most solutes in body fluids are electrolytes, inorganic compounds that dissociate into ions, fluid balance is closely related to electrolyte balance. Because intake of water and electrolytes rarely occurs in exactly the same proportions as their presence in body fluids, the ability of the kidneys to excrete excess water by producing dilute urine, or to excrete excess electrolytes by producing concentrated urine, is of utmost importance in the maintenance of homeostasis. *Sama anayati iti samanam* is the definition of samana vayu. *Samana* has a seat in *sweda, dosha and*ambhuvaha srotas*. As discussed above maintaining the pH (*sami karoti'') is brought about by specific ionic movement and this particular force is provided by samana vayu. It maintains the pH by maintaining a specific ratio of solutes and solvents and if this specific ratio is disturbed it leads to various diseases for e.g. a decrease in blood volume causes blood pressure to fall. This change stimulates the kidneys to release renin, which promotes the formation of angiotensin II. Increased nerve impulses from osmo-receptors in the hypothalamus, triggered by increased blood osmolarity, and increased angiotensin II in the blood both stimulate the thirst center in the hypothalamus. Other signals that stimulate thirst come from (1) neurons in the mouth that detect dryness due to a decreased flow of saliva and (2) baroreceptors that detect lowered blood pressure in the heart and blood vessels. As a result, the sensation of thirst increases, which usually leads to increased fluid intake (if fluids are available) and restoration of normal fluid volume. Overall, fluid gain balances fluid loss. Sometimes, however, the sensation of thirst does not occur quickly enough or access to fluids is restricted, and significant dehydration ensues. This happens most often in elderly people, in infants, and in those who are in a confused mental state. Even though the loss of water and solutes through sweating and exhalation increases during exercise, elimination of excess body water or solutes occurs mainly by control of their loss in urine.
- The extent of urinary salt (NaCl) loss is the main factor that determines body fluid volume. The reason for this is that “water follows solutes” in osmosis, and the two main solutes in extracellular fluid (and in urine) are sodium ions (Na) and chloride ions (Cl). In a similar way, the main factor that determines body fluid osmolarity is the extent of urinary water loss. Because our daily diet contains a highly variable amount of NaCl, urinary excretion of Na and Cl must also vary to maintain homeostasis. Hormonal changes regulate the urinary loss of these ions, which in

turn affects blood volume. The increased intake of NaCl produces an increase in plasma levels of Na and Cl (the major contributors to osmolarity of extracellular fluid). As a result, the osmolarity of interstitial fluid increases, which causes movement of water from intracellular fluid into interstitial fluid and then into plasma. Such water movement increases blood volume.

- Water balance and electrolyte balance are closely linked. The body works to keep the total amount of water and the levels of electrolytes in the blood constant. For example, when the sodium level becomes too high, thirst develops, leading to an increased intake of fluids. In addition, vasopressin (also called antidiuretic hormone), a hormone secreted by the brain in response to dehydration, causes the kidneys to excrete less water. The combined effect is an increased amount of water in the blood. As a result, sodium is diluted and the balance of sodium and water is restored. When the sodium level becomes too low, the kidneys excrete more water, which decreases the amount of water in the blood, again restoring the balance. Water flows passively (by osmosis) from one area or compartment of the body to another. This passive flow allows the larger volumes of fluid in the cells and the area around the cells to act as reservoirs to protect the more critical but smaller volume of fluid in the blood vessels from dehydration.
- Function of samana vayu needs to be understood. Sweda dosha ambuvaha srotas is the seat for *samana vayu*. Maintaining the balance is the function of samana vayu and it is brought about by *grahanati* (to retain food until digested), *pachati* (to digest) , *vivechayati* (differentiating between waste and useful product) and *munchati* (to release waste to *apana*) action. Samana vayu is vital for organisms to be able to maintain their fluid levels in very narrow ranges. One set of receptors responsible for thirst detects the concentration of interstitial fluid. The other set of receptors detects blood volume. Arterial baroreceptors sense a decreased arterial pressure, and signal to the central nervous system in the area postrema and nucleus tractus solitarii. Cardiopulmonary receptors sense a decreased blood volume, and signal to area postrema and nucleus tractus solitarii as well. This explains the function of *srotas sthita maruta* (vyana vayu) and manas due to its *satva guna* helps in getting knowledge about the surrounding.
- Osmometric thirst occurs when the solute concentration of the interstitial fluid increases. This increase draws water out of the cells, and they shrink in volume. The solute concentration of the interstitial fluid increases by high intake of sodium in diet or by the drop in volume of extracellular fluids (such as blood plasma and cerebrospinal fluid) due to loss of water through perspiration, respiration, urination and defecation. The increase in interstitial fluid solute concentration causes water to migrate from the cells of the body, through their membranes, to the extracellular compartment, by osmosis, thus causing cellular dehydration.

The above mechanisms are disturbed in *trishna*.

Etiopathogenesis of *trishna*

In morbid thirst, vata and pitta dosha are predominately involved. Etiological factors aggravate either vata, pitta or both and manifest *trishna*. Both dosha have absorbent (*soshaka*) property, vata dosha by its drying property and pitta by its heating property. Therefore excess exposure to various factors in diet and lifestyles leading to dryness and heat inside the body are considered as causative factors for *trishna*. Some of the commonly observed factors are enlisted below:

- **Dietary causes**: Regular use of alkaline & sour substances, use of excessive salt, pungent, salty, dry and dehydrated food, extreme starvation, alcoholism
- **Lifestyle causes**: Excess exercise [Cha.Sa. Sutra Sthana 7/33], excess distress, excessive exposure to sunlight, fatigue.
- **Psychological causes**: Fear, grief, anger
- **Iatrogenic causes**: Excessive use of purification procedures, improper *snehapana* (administration of therapeutic medicated ghee or similar unctuous substance) [Cha. Sa.Sutra Sthana 13/71]
- Due to chronic diseases leading to emaciation and excessive loss of basic body forming elements
- Associated symptom of diseases like *shotha* [Cha. Sa. Sutra Sthana 18/18], pitta dominant *gulma* [Cha.Sa. Chikitsa Sthana 5/36], *vrana* [Cha. Sa. Chikitsa Sthana 25/30], *udavarta* [Cha.Sa. Chikitsa Sthana 26/9], *prameha* [Cha.Sa. Nidana Sthana 4/48], *kushtha* [Cha. Sa.Nidana Sthana 5/11], *antarvega jwara* [Cha.Sa.Chikitsa Sthana 3/39], *bahirvegi jwara* [Cha. Sa. Chikitsa Sthana 3/41],rakta dhatugata jwara[Cha. Sa. Chikitsa Sthana 3/77] , vata pitta jwara[Cha.Sa.Chikitsa Sthana 3/85], *shleshma-paittika jwara* [Cha.Sa. Chikitsa Sthana 3/88], pitta kapholvana hina vata sannipata jwara*[Cha.Sa.Chikitsa Sthana 3/93]* ,vatolvana kapha pitta hina sannipata jwara*[Cha.Sa.Chikitsa Sthana 3/94],*pittolvana madhya kapha hina vata jwara*[Cha.Sa. Chikitsa Sthana 3/98],*sama sannipata jwara*[Cha.Sa.Chikitsa Sthana 3/102],*pittolvana vata madhya kapha hina jwara*[Cha.Sa. Chikitsa Sthana 3/106],*pachyamana jwara*[Cha.Sa.Chikitsa Sthana 3/136],*romantika*[Cha.Sa.Chikitsa Sthana 12/92],*pittodara*[Cha.Sa.Chikitsa Sthana 13/28],*badhagudodara*[Cha.Sa.Chikitsa Sthana 13/41],*chhidrodara*[Cha. Sa. Chikitsa Sthana 13/44],*sahaja arsha*[Cha. Sa. Chikitsa Sthana 14/8],*paittika ajirna*[Cha. Sa.Chikitsa Sthana 15/46],*grahani*[Cha. Sa. Chikitsa Sthana 15/53] ,vataja grahani [Cha.Sa.Chikitsa Sthana 15/61],*paittika pandu*[Cha. Sa. Chikitsa Sthana 16 /20],*halimaka*[Cha.Sa. Chikitsa Sthana 16/133],*vyapeta hikka*[Cha.Sa. Chikitsa Sthana 17/32],*paittika kasa*[Cha.Sa.Chikitsa Sthana 18/15],*kshataja kasa*[Cha.Sa.Chikitsa Sthana 18/23],*paittika atisara*[Cha. Sa.Chikitsa Sthana 19/6],*raktatisara*[Cha.Sa. Chikitsa Sthana 19/70],*sannitpatika chhardi*[Cha. Sa. Chikitsa Sthana 20/15],*abhyantara visarpa*[Cha. Sa. Chikitsa Sthana 21/16],*paittika visarpa*[Cha.Sa. Chikitsa Sthana 21/32],*vata-paittika visarpa*[Cha.Sa.Chikitsa Sthana 21/36],*paittika madatyaya*[Cha.Sa.Chikitsa Sthana 24/94],*madatyaya*general symptom

*[Cha.Sa.Chikitsa Sthana 24/101],*tikshna madatyaya*[Cha.Sa.Chikitsa Sthana 24/113],*vikshaya*[Cha.Sa. Chikitsa Sthana 24/ 102],*paittika vrana*[Cha.Sa.Chikitsa Sthana 25/13],*paittika mukharoga*[Cha.Sa.Chikitsa Sthana 26/120],*pittavrita vayu*[Cha.Sa.Chikitsa Sthana 28 /61],*paittika vatarakta*[Cha.Sa. Chikitsa Sthana 29/ 28],*dhvaja bhanga*[Cha. Sa.Chikitsa Sthana 30/171],*paittika shiroroga*[Cha.Sa.Sutra Sthana 17/23],*paittika hridroga*[Cha.Sa.Sutra Sthana 17 /33], vata-kapha kshaya pitta vriddhi[Cha.Sa.Sutra Sthana 17 /60],*alaji*[Cha.Sa.Sutra Sthana.17/88],vata-pittajanya vidradhi [Cha.Sa.Sutra Sthana 17/ 96], pitta nanatmaja vikara* [Cha.Sa.Sutra Sthana 20 /14], *ambuvaha sroto dushti* [Cha.Sa. Vimana Sthana 5 /11],*paittika jwara* [Cha.Sa. Nidana Sthana 1/24].

- Complication (*upasarga*) of diseases like *jwara, meha, kshaya, shosha, shwasa* [Cha.Sa. Chikitsa Sthana 22/17]

General pathogenesis

Due to above mentioned factors, vata and pitta dosha are vitiated and further affect channels carrying fluids like *rasavaha* and *udakavaha srotasa*.

Etio-pathological factors in thirst

Acute fall in blood pressure and/or blood volume will also stimulate thirst. 15% or more reduction in circulating blood volume is required for this effect. However, the effects are short-lived and the effect of osmolality changes on thirst is more significant.

Thus classification may be done as follows:

A. Causes of excessive thirst without excessive urination

1. Dehydration due to:

- Excessive sweating (diaphoresis)
- Diarrhea
- Large loose stools after eating foods high in fiber
- Hyperventilation due to anxiousness, certain diseases, such as pneumonia, or at high altitudes.

2. Other causes of dry mouth

Acute (sudden) causes of dry mouth:

- Eating dry or spicy or salty foods
- Breathing dry air, breathing through the mouth, snoring, smoking, chewing tobacco
- Anxiety, depression, stress
- Hangover
- Disorder of salivary glands (mumps, side effect of irradiation)
- Stroke

- Shock (hypovolemic, septic, anaphylactic)

Chronic causes of dry mouth (xerostomia):

- Anemia
- Hypertension
- Oral thrush caused by fungal [candida] infection
- Disorders of salivary glands (sialadenitis, stones)
- Autoimmune diseases: Sjögren's syndrome, systemic lupus erythematosus (SLE), systemic sclerosis, sarcoidosis (neurosarcoidosis), rheumatoid arthritis
- Parkinson's disease
- HIV/AIDS
- Alzheimer's disease
- Mouth or throat cancer
- Cystic fibrosis

Dry mouth as a side effect of medications or supplements:

- Anti-acne drugs: tretinoin
- Anticholinergics (spasmolytics): atropine
- Antidepressants: fluoxetine
- Antidiarrheals: bismuth subsalicylate, loperamide
- Antiemetics (drugs to treat nausea/vomiting): chlorpromazine, metoclopramide, ondansetron, promethazine, scopolamine
- Antihistamines
- Antiepileptics: valproate, topiramate
- Antiparkinsonians
- Antipsoriatics: acitretin
- Antipsychotics: modafinil, phenothiazines, risperidone, indapamide
- Antivirals: ritonavir, indinavir; antiretrovirals (to treat AIDS)
- Aspirin overdose
- Beta-blockers (for heart disease, hypertension): atenolol, propranolol
- Bronchodilators (to treat asthma): theophylline, salbutamol
- Chemotherapeutics: bortezomib, cisplatin
- Muscle relaxants
- Nasal decongestants (sprays)
- Non-steroidal anti-inflammatory drugs (NSAIDs): aspirin, diclofenac, ibuprofen, naproxen
- Opiates: morphine
- Sedatives (sleeping pills: diazepam)
- Steroids
- Stimulants: armodafinil

Illegal Drugs:

- Marijuana (cannabis)
- Ecstasy (MDMA)
- Cocaine
- Heroin
- Amphetamine

B. Causes of excessive thirst with excessive urination

Psychogenic Polydipsia

In most cases of polydipsia, people drink water to replace water they have lost due to excessive urination caused by certain organic disorders. Individuals with primary or psychogenic polydipsia (often associated with schizophrenia) have no organic disorder, but they believe or feel they should drink a lot of fluid. This can lead to water intoxication (hyponatremia), which can be life threatening.

Brain Disorders Resulting in Central Diabetes Insipidus

- Head injury, tumor, stroke

Impaired Kidney Function Resulting in Nephrogenic Diabetes Insipidus

- Salt-wasting nephropathy (in a polycystic kidney disease) , post-obstructive diuresis (after resolution of urinary tract blockage), medullary kidney cystic disease, proximal renal tubular acidosis

Heart Disorders

- Supraventricular tachycardia (a type of heart arrhythmia), postural hypotension, systemic capillary leak syndrome

Hormonal Disorders

- Gestational diabetes insipidus; in the 3rd trimester of pregnancy
- Adrenal hyperactivity
- Epinephrine (adrenaline)-secreting tumor (pheochromocytoma) in the adrenal medulla
- Pituitary disorders:
    - Cushing's syndrome
    - Sheehan's syndrome (pituitary infarct)
    - Hyperthyroidism, especially acute severe thyrotoxicosis (thyroid storm) (hyperglycemia, excessive sweating and diarrhea lead to polydipsia)
    - Hyperparathyroidism

Metabolic Disorders

- Hypokalemia
- Hypercalcemia
- Hypernatremia

Genetic and Congenital Disorders

- Aceruloplasminemia
- Alsing syndrome
- Bartter's syndrome
- Boichis syndrome
- Cystinosis
- DEND syndrome
- EAST syndrome
- Fanconi syndrome
- Froelich's syndrome
- Gitelman syndrome
- Liddle's syndrome
- Nephronophthisis
- Schroeder syndrome
- Sickle cell anemia
- Wolfram (DIDMOAD) syndrome
- Apparent Mineralocorticoid Excess Syndrome

Other Disorders

- Adiposogenital dystrophy
- Langerhans cell histiocytosis
- Omega-3 FFA deficiency syndrome
- Sarcoidosis (neurosarcoidosis)
- Tumors/cancers:
    - Adrenal adenoma
    - Ganglioblastoma
    - Glucagonoma — glucagon secreting tumor (gluconeogenesis > hyperglycemia > polydipsia)
    - Multiple myeloma
    - Pheochromocytoma

Drugs

- Amphotericin B
- Antiobesity drugs: lorcaserin, orlistat, phentermine, sibutramine
- Caffeine intoxication (excessive coffee or tea drinking)
- Demeclocycline
- Diuretics
- Lithium
- Vitamin D overdose (hypervitaminosis D)

Poisons

- Acid ingestion

- Amanita muscaria (fly agaric) and other toxic mushrooms
- Arsine gas
- Belladonna-like plant
- Bloodroot
- Death camas
- Horse nettle intake
- Jimsonweed/Jamestown weed ingestion
- Meadow Saffron plant
- Mercury poisoning in children (acrodynia, pink disease)
- Yellow jessamine (jasmine poisoning)
- Snake bites

Table 1: Condition with morbid thirst and diagnostic tests

CONDITION	SYMPTOMS AND SIGNS (besides excessive urination and thirst)	LAB TESTS
Dehydration	Sudden weight loss, dark urine (decreased, not increased urination)	Decreased 24-hour urine; in mild and moderate dehydration: normal blood sodium; in severe dehydration: increased blood sodium
Heat exhaustion or heat stroke	Exhaustion, cool, clammy skin, increased body temperature (in heat stroke: warm skin, body T > 105.8 °F or 41 °C)	Decreased 24-hour urine
Diabetes mellitus	Hunger or poor appetite, weight loss, extreme fatigue, blurred vision, jock itch, diabetes in family	Increased glucose levels in the blood and urine
Diabetes insipidus (central and nephrogenic)	History of brain trauma, surgery or tumor, or a kidney disease	Decreased urine specific gravity and osmolality, increased blood sodium
Diuretics	Dry mouth	Decreased urine specific gravity

CONDITION	SYMPTOMS AND SIGNS (besides excessive urination and thirst)	LAB TESTS
Psychogenic polydipsia	Usually in individuals with schizophrenia treated with antipsychotics	Increased 24-hour urine, decreased urine specific gravity and osmolality, sometimes: decreased blood sodium
Adrenal hyperactivity (hyperaldosteronism)	Increased blood pressure	Decreased blood potassium, increased urine potassium, increased blood aldosterone after sodium challenge
Anorexia nervosa	Severely decreased body weight	Mineral and vitamin deficiencies (hypokalemia, low iron, etc.)
Postural (orthostatic) hypotension	Dizziness after raising up, Drop of blood pressure > 30 mm Hg upon standing	Nothing typical
Hypertension	Increased blood pressure	Possible increase of blood aldosterone, renin
Anemia	Paleness, fatigue, hyperventilation	Decreased RBC or abnormal erythrocytes
Congestive heart failure	Chest pain, swollen legs	ECG abnormalities
Liver cirrhosis	History of alcoholism, poor appetite, loss of weight, spider nevuses	Decreased serum proteins (albumin), increased liver enzymes and bilirubin
Chronic dry mouth (xerostomia) in Sjögren's syndrome and SLE	Rash, joint pain	Specific antibodies in the blood
Shock (hypovolemic, septic, anaphylactic)	Cool, clammy skin, increased heart rate;	Septic shock: increased or decreased white blood

CONDITION	SYMPTOMS AND SIGNS (besides excessive urination and thirst)	LAB TESTS
	in late shock: lethargy, low blood pressure	cells (WBC), increased blood glucose
Ecstasy (MDMA), cocaine, marijuana	Euphoria	Positive urine drug test
Opiates (morphine, heroin)	Sleepiness	Positive urine drug test

Laboratory Tests

Blood Tests

Glucose Elevated

- Diabetes mellitus
- Cushing's syndrome
- Early phase of hypovolemic shock (bleeding)
- Pheochromocytoma

Sodium

- Normal levels (135-145 meq/L):
    - In most cases of dehydration (diarrhea, vomiting, excessive sweating)
    - Within 8 hours of onset of acute bleeding
- Hyponatremia (<135 meq/L):
    - >8 hours after onset of bleeding, when interstitial fluid moves into the intravascular space
    - Sometimes after repeated vomiting or severe diarrhea
    - Water intoxication
    - Diabetic ketoacidosis (usually)
    - Cerebral salt wasting (head injury, tumor)
    - Hypernatremia (>145 meq/L)
    - Dehydration (sometimes)
    - Diabetes insipidus

Potassium

- Hypokalemia:
    - Hyperaldosteronism
    - Anorexia nervosa
    - Hyperthyroidism
- Hyperkalemia:

    - Diabetic ketoacidosis (usually)

Calcium

- Hypercalcemia:
    - Hyperparathyroidism
    - Hypervitaminosis D
- Hypocalcemia:
    - Diabetic ketoacidosis (usually)

CBC

- White blood cells increased or decreased in sepsis

Hematocrit (HCT)

- Decreased in water intoxication

Blood Urea Nitrogen (BUN)

- Increased in kidney failure
- Decreased in water intoxication

pH

- <7.3 (diabetic ketoacidosis)

Proteins

- Hypoalbuminemia in liver cirrhosis, nephrotic syndrome, severe malnutrition

Hormone levels

- ADH
- Decreased in central diabetes insipidus
- Increased in nephrogenic diabetes insipidus
- ACTH may be increased in pituitary adenoma or adrenal hyperplasia
- Cortisol may be increased in adrenal adenoma
- Aldosterone may be increased in adrenal adenoma or primary hyperaldosteronism

Urine Tests

- Osmolality
- <200 mOsm/kg in psychogenic polydipsia, diabetes insipidus
- Specific gravity
- <1.005 in diabetes insipidus
- Glucose
- Untreated diabetes mellitus 1 or 2
- Pheochromocytoma; rare
- Proteins
- In nephrotic syndrome
- Sodium >20 meq/L: cerebral salt wasting

Principles of management

The treatment modalities intended to pacify vata and pitta dosha are applied for management of *trishna*. Specifically rain water, water processed with drugs having *manda* (mild) and *sheeta* (cool) properties, various medicated ghee mentioned in the text are used to manage *trishna*.

Various preparations used in management

Food and beverages

- *Trina panchamula* medicated water

Trina Panchamula contains five drugs namely *kusha, kasha, nala, darbha* and *kandekshu*. It pacifies pitta and it is indicated in *trishna*[148]. In *Bhaisajya Ratnavali, Shara* is given in place of *Nala*. (*Bhaisajya Ratnavali, Mutrakricharogadhikar* 10)

Kusha – Desmostachya bipinnata

Kasha – Saccharum spontaneum

Shara – Saccharum munja

Darbha –Imperata cylindrical

Ikshu – Sugarcane – Saccharum officinarum

The above drugs should be taken along with water in ratio of 1:64 and then it should be reduced to half by boiling and later on filtered and used after cooling similar to Shadangapaniya vidhi as explained in Jwara Chikitsa.

- *Laja sattu*: *Laja sattu* is a thin gruel prepared from *laja* (parched rice) or roasted rice. It should be prepared with rain water and should be given to patient after mixing honey and sugar to it [Cha. Sa. Sutra Sthana 27/256].
- *Yava* medicated gruel: *Yava* (barley) is used in *yava vatya* (a gruel prepared out of one part of coarse powder of roasted *yava* (barley) and 14 parts of water).
- *Peya* is thin gruel of rice along with its solid portion (*sikta*). To prepare *peya*, 14 parts of water and one part of broken rice are taken and boiled well till all the rice particles become soft. *Peya* prepared with *shali* and *koradusha* (type of cereal) pacifies thirst.

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[148] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

- Food boiled with milk and *mamsa rasa* mixed with honey and *sita* (kind of sugar) should be given. *Sita* pacifies vata and pitta dosha so it is useful in patient of thirst [149].
- *Trina panchamula, munjataka, priyala* drugs should be mixed with *mamsa rasa* or *kshira paka* prepared from these should be given after mixing honey and sugar to it. All above drugs pacify pitta hence quench the thirst.

External applications

External application of *shatadhauta ghrita* is pitta shamaka so it should be used. *Yusha* is a soup prepared from pulses. Drugs which are *madhura, tikta, sheeta* and having *jeevaniya* properties, pacify pitta. They should be given to the patient for drinking as well as for external application.

Medicated ghee

Ghrita processed with drugs of *madhuradi gana* mentioned in Vimana Sthana 8th chapter should be used for drinking, massage and sprinkling purpose. *Ghrita* is best for pacifying pitta and vata.[Cha.Sa. Sutra Sthana 25/40] When processed with *madhura gana* drugs its property increases as it is *yogavahi* in nature (the one that accelerates the properties of others).

Nasal administration

Various milk or juice of sugarcane when administered through nasal route decreases thirst. [Cha.Sa. Sutra Sthana 27/224] Following table enlists various diet recipes and medicinal formulations used in the management of *trishna* referred at various places.

Table 2: Diet and formulations for management of trishna

Name of Formulations	References
Peya	[Cha. Sa. Chikitsa Sthana 3/187]
General property of milk pacifying *trishna*	[Cha. Sa. Sutra Sthana 1/109]
Use of *panchatikta kwatha*	[Cha. Sa. Chikitsa Sthana 3/200]
Use of *Vidarigandhadi, Bilva, Utpala* etc.	[Cha. Sa. Chikitsa Sthana 4/51]
Rohityada Ghrita	[Cha. Sa. Chikitsa Sthana 5/117]
Duralabhadya Ghrita	[Cha. Sa. Chikitsa Sthana 8/110]
Eladi Gutika	[Cha. Sa. Chikitsa Sthana 11/23]

[149] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

Name of Formulations	References
Amritaprasha Ghrita	[Cha.Sa. Chikitsa Sthana 11 /43]
Tritiya Sarpi Guda	[Cha. Sa. Chikitsa Sthana 11/65]
Patolamuladi Kwatha	[Cha. Sa. Chikitsa Sthana 12/54]
Water Siddha with *Trina panchamula Kwatha*	[Cha. Sa. Chikitsa Sthana 18/141]
Chandana,sugar, honey with *Tandulodaka*	[Cha. Sa. Chikitsa Sthana 19/86]
Use of *Gairika, Sugandhabala* with *Tandulodaka*	[Cha. Sa. Chikitsa Sthana 20/32]
Drakshadi sita Kwatha/ Prapoundarika Kwatha	[Cha. Sa. Chikitsa Sthana 21/58]
*Water processed with*Parushaka*and*Pilu; Chatuparni; Musta, Dadima, Laja''	[Cha. Sa. Chikitsa Sthana 24/149]
Cold water	[Cha. Sa. Chikitsa Sthana 24/163]
Madhura rasa	[Cha. Sa. Chikitsa Sthana 26/43]
Tikta rasa	[Cha. Sa. Chikitsa Sthana 26/43]
Rakta Shali	[Cha. Sa. Chikitsa Sthana 27/11]
Ervaruka	[Cha. Sa. Chikitsa Sthana 27/111]
Mridvika	[Cha. Sa. Chikitsa Sthana 27/125]
Sarkara	[Cha. Sa. Chikitsa Sthana 27/242]
Laja peya	[Cha. Sa. Chikitsa Sthana 27/250]
Saktu	[Cha. Sa. Chikitsa Sthana 27/264]

- *Gandusha*:

Gandusha (filling the mouth to its full capacity with liquid without allowing its movement in oral cavity) with various sweet and sour drugs is useful in thirst. *Madhura rasa* pacify *pitta* whereas *amla rasa* is cold on external application and increases salivation so both have soothing effect in dry mouth.[150] Use of *amla* drugs in the form of external application has also been advocated as they have cooling effect on touch. Thinking about cold things and environment is a part of psychotherapy which helps patient to combat desire of water.

[150] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

Management of vata dominant trishna

All dietary formulations and drugs used in vataja trishna must have property to pacify vata. Milk and *ghrita* mentioned in *kshayaja kasa* (like *dwipanchamuladi ghrita, guduchyadi ghrita, kasmardadi ghrita* etc.) pacify vata dosha effectively and thus these preparations can also be used in vataja trishna.

Management of pitta dominant trishna

Various pitta pacifying drugs mixed with water are mentioned in treatment of pittaja trishna". These drugs pacify pitta as well as they are useful in maintaining water homeostasis.

Water obtained after quenching of baked earth is said to be best for pacifying excessive thirst in *agrya prakarana*. This simple method can be clinically evaluated in patients of morbid thirst. [Cha. Sa. Sutra Sthana 25/40].

Management of amaja trishna

To treat *amaja trishna*, it is necessary that first *ama* is removed. For *ama pachana* drugs which increase agni can be used as well. Treatment of kaphaja chhardi can be followed as kapha nasaka*treatment helps to remove*ama*. If symptoms pertaining to*ama*are seen than*ama*should be removed by inducing emesis and warm water should be used to increase agni to remove*ama*. As discussed earlier*kshaya*refers to emaciation of tissues. So, treatment which helps in revitalizing the tissue can be used as mentioned in*kshatakshina, shosha" can also be used.

Management of trishna due to madatyaya

Use of alcohol for treating thirst induced due to alcohol is example of *Hetu Vipritarthakari* (treatment with a substance similar to the cause).

Effect of cold water and hot water on body fluid balance

In conditions of dehydration and where pitta is dominant (*Dhaha, bhrama, madatyaya* etc) cold water should be given as it restores water content in body as well as pacify pitta by its sheeta guna. After boiling, water becomes free from various micro-organisms. Boiled water should be used in *sannipatika* diseases after cooling, such diseases are difficult to treat. In a study it was found that temperature range from 55 to 65 degree C is critical for effective elimination of enteric/pathogenic bacterial components.[151] As all three dosha are involved we can't use hot or cold water as they will aggravate at least one of the dosha (hot will increase pitta, cold water will increase vata/kapha) so normal water should be used.

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[151] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

In conditions with vata/kapha/vata-kapha dominance like *hikka-shwasa* (kapha vata tamako*), fever of recent origin (*nutana jwara*in*samavastha*) etc. Warm water should be given. After*ghrita*consumption, warm water should be used as it increases absorption of*ghrita*. Warm water increases agni in*nutan jwara''.[Cha. Sa. Chikitsa Sthana 3/144], [Cha. Sa. Vimana Sthana 3/40]

In a study it was concluded that drinking hot fluids transiently increases nasal mucus velocity and so hot liquid is superior to cold liquids in the management of fluids in upper respiratory tract infections.[152]

Water is major constituent and is needed for normal physiological process of the body. Any disturbance in its homeostasis will lead to production of many diseases. Some diseases occur due to water deficit whereas in many diseases water retention in the body is their main cause. According to Ayurvedic principles in such conditions water use should be minimal. Due to same reason it is contraindicated in *udara*. In *jalodara* (ascites) excessive intake of water is one of the causes.[Cha. Sa. Chikitsa Sthana 13/45]

In *pandu* there is presence of hemodilution and edema so water intake should be restricted to minimal. In *gulma, mandagni* is main causative factor. [Cha. Sa.Chikitsa Sthana 5/112]

Excessive intake of water causes *mandagni* and if, water is taken in *mandagni* stage excessively, strength of agni decreases further [153]. So, water is contraindicated in *mandagni* stage. If needed, water can be given in less quantity. Nowadays we are using bottled water frequently. So, it is necessary that we analyze properties of bottled water also. Studies have shown that chemicals called phthalates, which are known to disrupt testosterone and other hormones, can leach into bottled water over time. One study found that water that had been stored for 10 weeks in plastic and in glass bottles contained phthalates, suggesting that the chemicals could be coming from the plastic cap or liner.[154] The bacterial count in bottled water increased dramatically, from less than 1 colony per milliliter (col/mL) to 38,000 col/mL over 48 hours of storage at 37 degrees C. Bacterial growth was markedly reduced at cold temperatures (refrigeration) compared with room temperature, with 50% fewer bacterial colonies in 24 hours and

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[152] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[153] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 34. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[154] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 35 In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

84% fewer colonies in 48 hours. Interestingly, tap water resulted in only minimal growth, especially at cold temperatures (< 100 col/mL at 48 hours). These findings may be useful to increase public awareness and development of guidelines on storage temperature and expiration time for bottled water once it is opened and used.[155] In a study it was suggested that various types of unfinished beverages have microorganism growth and can include food borne pathogens and bacterial toxins.[156] This suggests that proper and judicious use of water should be done in healthy as well as diseases condition.

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[155] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 7. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[156] Watanabe M, Ohnishi T, Araki E, Kanda T, Tomita A, Ozawa K, Goto K, Sugiyama K, Konuma H, Hara-Kudo Y., Characteristics of bacterial and fungal growth in plastic bottled beverages under a consuming condition model, J Environ Sci Health A Tox Hazard Subst Environ Eng. 2014;49(7):819-26.

Visha Chikitsa

Chikitsa Sthana Chapter 23. Management of Visha (various types of poisoning)

Abstract

Among the Ashtangas, *agada tantra* (toxicology) stands separate in its concept, clinical approach, management and result. This is the only chapter which guides us in the management of poison and the conditions of poisoning. As we all know *visha* and *visha chikitsa* requires a special mention in any medical system. It is rightly justified by the following facts: Treatment of poisoning is an emergency and should be managed as a house on fire, earlier its extinguished, lesser the damage, and the result for the effort of *vaidya* is immediate when compared to the other disorders. This chapter deals with study of the poison, its origin and criterion of classification. The group of *sthavara* (poisons of plant origin, minerals and metal, poison of immobile origin or vegetable poison) and *jangama* (poisons of animal origin) are described. A special category called *kritrima visha* (artificial poison) with a significant role for a good physician in treating severe cases. *Dushivisha* (slow poisons) is explained in a sentence but, has lot of hidden meaning and is a treasure in innovating the treatment skills of a physician. Various treatment methods for the poisons and *chaturvimshati upakrama* (24 fold treatments) is a special contribution of Charak. Medicines as a single drug and as a combination are told as remedial measures and also as symptomatic treatments as per the requirement of condition are described. Together with this, *jangama vishas* (poison of animal origin) and specific approach for their management are very systematically mentioned. **Keywords**: *Agada, visha,* toxins, poisons, *dushi visha,* slow poisons, snake bite, snake venoms, mosquito bite, antidotes, *shanka visha* (pseudo poison), *gara visha* (slow poisons), poisoning.

Introduction

Agada is enlisted in one of the eight branches of ayurveda. Management of poisoning is an important aspect of medical system. *Visha* is a substance that leads to decline of overall functions of the person. The *vaidya* should have knowledge and training in *visha gara vairodhika prashamana* (anti-toxin treatment). In India especially in Kerala, the role of traditional practitioners in this field is significant. Their simple, but effective treatments, has really been astonishing. They are also well versed in the details regarding the good and bad omen based on *doota* (messenger), the happenings the *vaidya* sees when he is going to make house call for treating such cases and also what he observes in the house and in the patient. He is also well versed in astrology.

The Visha Chikitsa chapter follows Trishna Chikitsa because both have same line of treatment i.e., *sheetala kriya* (cooling therapy). The same logic can be attributed to Madatyaya Chikitsa which follows this chapter. *Visha* and *madya* have same qualities and effects on body, however *madya* is comparatively mild with gradual effects, whereas visha has severe and acute effects. The present chapter deals with detailed

study of various types of acute and slow poisons. Animal bites, their clinical features and treatment are described in detail. The stages of poisoning and their clinical features are detailed. The chapter also explains the stages, features and treatment of poisoning in animals and birds. Various fumigation medicines are enlisted to detoxify the home environment, things of daily use like beds, seats, clothes etc. The treatments of insect bite, rat bite, dog bite, scorpion bite are also described. This chapter opens a window to treat adverse drug reactions and allergic reaction to anti toxic formulations described. A condition of pseudo poisoning is mentioned which needs psychological counselling without any anti toxic medicines.

With the advancement in medical technology, the new methods of treatments of poisoning have evolved with time. However the basic treatments like applying tourniquet at the site of bite to prevent spread of poison, therapeutic emesis in the form of gastric lavage in case of ingested poison, or purgation are the same as in contemporary medicine. However with the development of forensic medicine, the investigations of types of poisons, their identification and their blood levels are newer additions. The chapter describes ancient methods of management of poisoning cases that need to be highlighted and blended with todays modern techniques.

Sanskrit Text, Transliteration and English Translation

अथातो विषचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

प्रागुत्पत्तिं गुणान् योनिं वेगाँल्लिङ्गान्युपक्रमान् |

विषस्य ब्रुवतः सम्यगग्निवेश निबोध मे ||३||

athātō viṣacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

prāgutpattiṁ guṇān yōniṁ vēgāmॅlliṅgānyupakramān|

viṣasya bruvataḥ samyagagnivēśa nibōdha mē||3||

athAto viShacikitsitaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

prAgutpattiM guNAn yoniM vegAmlli~ggAnyupakramAn |

viShasya bruvataH samyagagnivesha nibodha me ||3||

Now we shall expound the chapter “Visha chikitsa”(Management of different types of poisoning). Thus said Lord Atreya.

Agnivesha, hear me carefully. Next I will explain about *visha* with the following aspects. *Utpatti* (origin), guna (properties), *yoni* (source), *vegas* (stages), *lakshana* (signs and symptoms) and *chikitsa* (therapeutic measures).[1-3]

History of origin of *visha*

अमृतार्थं समुद्रे तु मथ्यमाने सुरासुरैः |

जज्ञे प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः ||४||

दीप्ततेजाश्चतुर्दंष्ट्रो हरिकेशोऽनलेक्षणः |

जगद्विषण्णं तं दृष्ट्वा तेनासौ विषसञ्ज्ञितः ||५||

amṛtārthaṁ samudrē tu mathyamānē surāsuraiḥ|

jajñē prāgamṛtōtpattēḥ puruṣō ghōradarśanaḥ||4||

dīptatējāścaturdaṁṣṭrō harikēśō'nalēkṣaṇaḥ|

jagadviṣaṇṇaṁ taṁ dṛṣṭvā tēnāsau [1] viṣasañjñitaḥ||5||

amRutArthaM samudre tu mathyamAne surAsuraiH |

jaj~je prAgamRutotpatteH puruSho ghoradarshanaH ||4||

dIptatejAshcaturdaMShTro harikesho~analekShaNaH |

jagadviShaNNaM taM dRuShTvA tenAsau viShasa$_{jj}$itaH ||5||

While the ocean was being churned by *devas* and *asuras* for obtaining *amrita* (nectar of life), before the formation of *amrita* a ferocious looking person with fiery eyes, four fangs and greenish locks emerged. After seeing him the whole world became desperate and from that desperation, *visha* originated. [4-5]

Sources of poison

जङ्गमस्थावरायां तद्योनौ ब्रह्मा न्ययोजयत् |

तदम्बुसम्भवं तस्माद्द्विविधं पावकोपमम् ||६||

अष्टवेगं दशगुणं चतुर्विंशत्युपक्रमम् |७|

jaṅgamasthāvarāyāṁ tadyōnau brahmā nyayōjayat|

tadambusambhavaṁ tasmāddvidhaṁ pāvakōpamam||6||

aṣṭavēgaṁ daśaguṇaṁ caturviṁśatyupakramam|7|

ja~ggamasthAvarAyAM tadyonau brahmA nyayojayat |

tadambusambhavaM tasmAddvidhaM pAvakopamam ||6||

aShTavegaM dashaguNaM caturviMshatyupakramam |7|

Lord Brahma deposited these *visha* in *jangama*(animal origin) and *sthavara* (earthen and plant origin) categories. Hence in general *visha*, originated from water; it is (hot) like fire and is of two types. Its action is manifested in 8 stages; it has 10 properties and can be treated with 24 therapeutic measures.[6-7]

Aggravation and pacification of potency

तद्वर्षास्वम्बुयोनित्वात् सङ्क्लेदं गुडवद्गतम् ||७||

सर्पत्यम्बुधरापाये तदगस्त्यो हिनस्ति च |

प्रयाति मन्दवीर्यत्वं विषं तस्माद्धनात्यये ||८|

tadvarṣāsvambuyōnitvāt saṅklēdaṁ guḍavadgatam||7||

sarpatyambudharāpāyē tadagastyō hinasti ca|

prayāti mandavīryatvaṁ viṣaṁ tasmāddhanātyayē||8||

|tadvarShAsvambuyonitvAt sa~gkledaM guDavadgatam ||7||

sarpatyambudharApAye tadagastyo hinasti ca |

prayAti mandavIryatvaM viShaM tasmAddhanAtyaye ||8||

During rainy season, due to its origin from water, when it comes in contact; it becomes moist similar to *gud* (jaggery) due to its *kleda guna* and after that it spreads. However the star Agastya at the end of rainy season, counteracts the effects of *visha* thereby getting milder in potency.[7-8]

Animal origin

सर्पाः कीटोन्दुरा लूता वृश्चिका गृहगोधिकाः |

जलौकामत्स्यमण्डूकाः कणभाः सकृकण्टकाः ||९||

श्वसिंहव्याघ्रगोमायुतरक्षुनकुलादयः |

दंष्ट्रिणो ये विषं तेषां दंष्ट्रोत्थं जङ्गमं मतम् ||१०||

sarpāḥ kīṭōndurā lūtā vr̥ścikā gr̥hagōdhikāḥ|

jalaukāmatsyamaṇḍūkāḥ kaṇabhāḥ [1] sakr̥kaṇṭakāḥ||9||

śvasiṁhavyāghragōmāyutarakṣunakulādayaḥ|

daṁṣṭriṇō [2] yē viṣaṁ tēṣāṁ daṁṣṭrōtthaṁ jaṅgamaṁ matam||10||

sarpAH kITondurA lUtA vRushcikA gRuhagodhikAH |

jalaukAmatsyamaNDUkAH kaNabhAH sakRukaNTakAH ||9||

shvasiMhavyAghragomAyutarakShunakulAdayaH |

daMShTriNo ye viShaM teShAM daMShTrotthaM ja~ggamaM matam ||10||

Sarpa (snakes), *kita* (insects), *loota* (spiders), *vrishchika* (scorpions), *griha godhika* (house lizards), *jalauka* (leeches), *matsya* (fish), *manduka* (frogs), *kanabha* or *salabha* (locusts), *krkantaka* (chameleon), *shwa* (dogs), *simha* (lion), *vyaghra* (tiger), *gomayu* (jackal), *taraksu* (hyena), *nakula* (mongoose), etc., are the fanged animals through whose fangs the poison is transmitted. The poisons of these creatures constitute animal poisons (poisons of mobile origin).[9-10]

Earthen and plant origin

मुस्तकं पौष्करं क्रौञ्चं वत्सनाभं बलाहकम् |

कर्कटं कालकूटं च करवीरकसञ्ज्ञकम् ||११||

पालकेन्द्रायुधं तैलं मेघकं कुशपुष्पकम् |

रोहिषं पुण्डरीकं च लाङ्गलक्यञ्जनाभकम् ||१२||

सङ्कोचं मर्कटं शृङ्गीविषं हालाहलं तथा |

एवमादीनि चान्यानि मूलजानि स्थिराणि च ||१३||

mustakaṁ pauṣkaraṁ krauñcaṁ vatsanābhaṁ balāhakam|

karkaṭaṁ kālakūṭaṁ ca karavīrakasañjñakam||11||

pālakēndrāyudhaṁ tailaṁ mēghakaṁ kuśapuṣpakam|

rōhiṣaṁ puṇḍarīkaṁ ca lāṅgalakyañjanābhakam||12||

saṅkōcaṁ markaṭaṁ śṛṅgīviṣaṁ hālāhalaṁ tathā|

ēvamādīni cānyāni mūlajāni sthirāṇi ca||13||

mustakaM pauShkaraM krau~jcaM vatsanAbhaM balAhakam |

karkaTaM kAlakUTaM ca karavIrakasa$_{jj}$jakam ||11||

pAlakendrAyudhaM tailaM meghakaM kushapuShpakam |

rohiShaM puNDarIkaM ca lA$_{ggalakya}$jjanAbhakam ||12||

sa~gkocaM markaTaM shRu~ggIviShaM hAlAhalaM tathA |

evamAdIni cAnyAni mUlajAni sthirANi ca ||13||

The poisons of the immobile (earthen and plant) origin are: the roots (including rhizomes) of *mustaka, puskara, kraunca, vatsanabha* (Aconitum ferox), *balahaka, karkata, kalakuta, karavira* (Nerium indicum / Cerbera thevetia), *palaka, indrayudha taila, meghaka, kusa-puspaka, rohisa, pundarika, langalaki* (Gloriosa superb),

anjanabhaka, sankoca, markata, sringi-visa, halahala, and such other poisonous roots.[11-13]

Gara visha (artificial poison)

गरसंयोगजं चान्यद्गरसञ्ज्ञं गदप्रदम् |

कालान्तरविपाकित्वान्न तदाशु हरत्यसून् ||१४||

garasaṁyōgajaṁ [1] cānyadgarasañjñaṁ gadapradam|

kālāntaravipākitvānna tadāśu haratyasūn||14||

garasaMyogajaM cAnyadgarasa$_{jj}$jaM gadapradam |

kAlAntaravipAkitvAnna tadAshu haratyasUn ||14||

There is another variety of poison called *gara-visha* which is prepared artificially by the combination of various substances. It produces various diseases. Since it takes time to get metabolized and to produce its toxic effects, it does not cause instantaneous death of a person.[14]

Clinical features of poisoning

निद्रां तन्द्रां क्लमं दाहं सपाकं लोमहर्षणम् |

शोफं चैवातिसारं च जनयेज्जङ्गमं विषम् ||१५||

स्थावरं तु ज्वरं हिक्कां दन्तहर्षं गलग्रहम् |

फेनवम्यरुचिश्वासमूर्च्छाश्च जनयेद्विषम् ||१६||

जङ्गमं स्यादधोभागमूर्ध्वभागं तु मूलजम् |

तस्माद्दंष्ट्राविषं मौलं हन्ति मौलं च दंष्ट्रजम् ||१७||

nidrāṁ tandrāṁ klamaṁ dāhaṁ sapākaṁ [1] lōmaharṣaṇam|

śōphaṁ caivātisāraṁ ca janayējjaṅgamaṁ viṣam||15||

sthāvaraṁ tu jvaraṁ hikkāṁ dantaharṣaṁ galagraham|

phēnavamyaruciśvāsamūrcchāśca janayēdviṣam [2] ||16||

jaṅgamaṁ [3] syādadhōbhāgamūrdhvabhāgaṁ tu mūlajam|

tasmāddaṁṣṭrāviṣaṁ [4] maulaṁ hanti maulaṁ ca daṁṣṭrajam [5] ||17||

nidrAM tandrAM klamaM dAhaM sapAkaM lomaharShaNam |

shophaM caivAtisAraM ca janayejja~ggamaM viSham ||15||

sthAvaraM tu jvaraM hikkAM dantaharShaM galagraham |

phenavamyarucishvAsamUrcchAshca janayedviSham ||16||

ja~ggamaM syAdadhobhAgamUrdhvabhAgaM tu mUlajam |

tasmAddaMShTrAviShaM maulaM hanti maulaM ca daMShTrajam ||17||

Jangama-visha (poison of mobile origin or animal poison) produces *nidra* (excessive sleep), *tandra* (drowsiness), *klama* (mental fatigue), *daha* (burning sensation), *sapakam* (suppuration), *lomaharshanam* (excessive horripilation), *shopha* (inflammation), *atisaram* (diarrhoea).

Sthavara-visha (poison of immobile origin or plant/earthen poison) produces *jwara* (fever), *hidhma* (hiccup), *danthaharsha* (tingling sensation in the teeth), *galagraha* (obstruction in the throat), *phena vamana* (vomiting of frothy material), *aruchi* (anorexia), *shvasa* (dyspnea), *moorchha* (fainting) like signs and symptoms.

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]

Stage wise clinical features in humans

तृण्मोहदन्तहर्षप्रसेकवमथक्लमा भवन्त्याद्ये |

वेगे रसप्रदोषादसृक्प्रदोषाद्द्वितीये तु ||१८||

वैवर्ण्यभ्रमवेपथुमूर्च्छाजृम्भाङ्गचिमिचिमातमकाः |

दुष्टपिशितात्तृतीये मण्डलकण्डूश्वयथुकोठाः ||१९||

वातादिजाश्चतुर्थे दाहच्छर्द्यङ्गशूलमूर्च्छाद्याः |

नीलादीनां तमसश्च दर्शनं पञ्चमे वेगे ||२०||

षष्ठे हिक्का, भङ्गः स्कन्धस्य तु सप्तमेऽष्टमे मरणम् | नॄणां,

tr̥ṇmōhadantaharṣaprasēkavamathaklamā bhavantyādyē|

vēgē rasapradōṣādasr̥kpradōṣāddvitīyē tu||18||

vaivarṇyabhramavēpathumūrcchājr̥mbhāṅgacimicimātamakāḥ [1] |

duṣṭapiśitāttr̥tīyē maṇḍalakaṇḍūśvayathukōṭhāḥ||19||

vātādijāścaturthē dāhacchardyaṅgaśūlamūrcchādyāḥ|

nīlādīnāṁ tamasaśca darśanaṁ pañcamē vēgē||20||

ṣaṣṭhē hikkā, bhaṅgaḥ skandhasya tu saptamē'ṣṭamē maraṇam| nr̥ṇāṁ,

tRuNmohadantaharShaprasekavamathaklamA bhavantyAdye |

vege rasapradoShAdasRukpradoShAddvitIye tu ||18||

vaivarNyabhramavepathumUrcchAjRumbhA~ggacimicimAtamakAH |

duShTapishitAttRutIye maNDalakaNDUshvayathukoThAH ||19||

vAtAdijAshcaturthe dAhacchardya~ggashUlamUrcchAdyAH |

nIlAdInAM tamasashca darshanaM pa~jcame vege ||20||

ShaShThe hikkA, bha~ggaH skandhasya tu saptame~aShTame maraNam | nRUNAM,

In human beings, the effects of poisons are manifested in eight different stages as follows:

- In the first stage, because of the vitiation of rasa dhatu, the patient suffers from morbid thirst, unconsciousness, tingling sensation in teeth, salivation, vomiting and mental fatigue;
- In the second stage, because of the vitiation of rakta dhatu the patient suffers from discoloration of the skin, giddiness, trembling; fainting, yawning, tingling sensation in the limbs and dyspnea.
- In the third stage, because of the vitiation of mamsa dhatu, the patient suffers from *mandala* (skin rash), pruritus, edema and urticaria;
- In the fourth stage, because of the vitiation of vayu, etc., the patient suffers from vomiting, burning sensation, pain in the limbs, fainting, etc.;
- In the fifth stage, the patient suffers from blue-vision, or dark- vision, etc.;
- In the sixth stage, the patient suffers from hiccup.;
- In the seventh stage, the patient suffers from *skandha-bhanga* (paralysis of the muscles in the shoulder girdle); and
- In the eighth stage, the patient succumbs to death.

The above mentioned eight stages of poisoning are manifested in human beings.[18-23]

Stage wise features in animals and birds

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||

catuṣpadāṁ syāccaturvidhaḥ, pakṣiṇāṁ trividhaḥ||21||

sīdatyādyē bhramati ca, catuṣpadō vēpatē, tataḥ śūnyaḥ [2] |

mandāhārō mriyatē śvāsēna hi caturthavēgē tu||22||

dhyāyati [3] vihagaḥ prathamē vēgē, prabhrāmyati dvitīyē tu|

srastāṅgaśca tṛtīyē viṣavēgē yāti pañcatvam||23||

catuShpadAM syAccaturvidhaH, pakShiNAM trividhaH ||21||

sIdatyAdye bhramati ca, catuShpado vepate, tataH shUnyaH |

mandAhAro mriyate shvAsena hi caturthavege tu ||22||

dhyAyati vihagaH prathame vege, prabhrAmyati dvitIye tu |

srastA~ggashca tRutIye viShavege yAti pa~jcatvam ||23||

In quadruped animals, the effects of poisoning are manifested in four different stages; and in birds, it is manifested in three stages.

Four stages of poisoning in animals:

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 and it stops eating; and
4. In the fourth stage, the animal dies because of the obstruction to respiration.

Three stages of poisoning in 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 looseness of the limbs resulting in death.[21-23]

Properties of *visha* and its effect on body

लघु रूक्षमाशु विशदं व्यवायि तीक्ष्णं विकासि सूक्ष्मं च |

उष्णमनिर्देश्यरसं दशगुणमुक्तं विषं तज्ज्ञैः ||२४||

रौक्ष्याद्वातमशैत्यात्पित्तं सौक्ष्म्यादसृक् प्रकोपयति |

कफमव्यक्तरसत्वादन्नरसांश्चानुवर्तते शीघ्रम् ||२५||

शीघ्रं व्यवायिभावादाशु व्याप्नोति केवलं देहम् |

तीक्ष्णत्वान्मर्मघ्नं प्राणघ्नं तद्विकासित्वात् ||२६||

दुरुपक्रमं लघुत्वाद्वैशद्यात् स्यादसक्तगतिदोषम् |

दोषस्थानप्रकृतीः प्राप्यान्यतमं हृयुदीरयति ||२७||

laghu rūkṣamāśu viśadaṁ vyavāyi tīkṣṇaṁ vikāsi sūkṣmaṁ ca|

uṣṇamanirdēśyarasaṁ daśaguṇamuktaṁ viṣaṁ tajjñaiḥ||24||

raukṣyādvātamaśaityātpittaṁ saukṣmyādasṛk prakōpayati|

kaphamavyaktarasatvādannarasāṁścānuvartatē [1] śīghram||25||

śīghraṁ vyavāyibhāvādāśu vyāpnōti kēvalaṁ dēham|

tīkṣṇatvānmarmaghnaṁ prāṇaghnaṁ tadvikāsitvāt||26||

durupakramaṁ laghutvādvaiśadyāt syādasaktagatidōṣam|

dōṣasthānaprakṛtīḥ prāpyānyatamaṁ hyudīrayati||27||

laghu rUkShamAshu vishadaM vyavAyi tIkShNaM vikAsi sUkShmaM ca |

uShNamanirdeshyarasaM dashaguNamuktaM viShaM tajj~jaiH ||24||

raukShyAdvAtamashaityAtpittaM saukShmyAdasRuk prakopayati |

kaphamavyaktarasatvAdannarasAMshcAnuvartate shIghram ||25||

shIghraM vyavAyibhAvAdAshu vyApnoti kevalaM deham |

tIkShNatvAnmarmaghnaM prANaghnaM tadvikAsitvAt ||26||

durupakramaM laghutvAdvaishadyAt syAdasaktagatidoSham |

doShasthAnaprakRutIH prApyAnyatamaM hyudIrayati ||27||

Laghu (lightness for digestion), *ruksha* (dryness), *ashu* (rapid), *vishada* (non sliminess), *vyavayi* (which pervades whole body before getting digested), *tikshna* (sharply acting), *vikashi* (causing looseness of joints by diminution of dhatu)*, sukshma* (subtleness), *ushna* (hot), and *anirdeshya rasa* (indistinct taste)- these are the ten properties of poison according to the expert *vaidyas*.

Because of dryness property, vayu gets aggravated; due to hot property, pitta gets vitiated; subtleness leads to vitiation of rakta; Due to *avyakta rasa* (indistinct taste), kapha is vitiated; due to rapidly acting, it quickly permeates through the nutrient fluid; vyavayi guna spreads it throughout the body instantaneously. Tikshna guna (sharply acting) property causes injury to marmas, vikashi guna results in death of the patient. Due to laghu guna it becomes difficult to manage therapeutically; because of vaishadya guna, it pervades all over the body with dosha without any obstruction in circulation. Depending upon the location of dosha and prakriti of patient, *visha* produces several other complications. [24-27]

Clinical features as per site of dosha

स्याद्वातिकस्य वातस्थाने कफपित्तलिङ्गमीषत्तु |

तृण्मोहारतिमूर्च्छागलग्रहच्छर्दिफेनादि ||२८||

पित्ताशयस्थितं पैत्तिकस्य कफवातयोर्विषं तद्वत् |

तृट्कासज्वरवमथुक्लमदाहतमोतिसारादि ||२९||

कफदेशगं कफस्य च दर्शयेद्वातपित्तयोश्चेषत् |

लिङ्गं श्वासगलग्रहकण्डूलालावमथ्वादि ||३०||

syādvātikasya vātasthānē kaphapittaliṅgamīṣattu|

tr̥ṇmōhāratimūrcchāgalagrahacchardiphēnādi [1] ||28||

pittāśayasthitaṁ paittikasya kaphavātayōrviṣaṁ [2] tadvat|

tr̥ṭkāsajvaravamathuklamadāhatamōtisārādi [3] ||29||

kaphadēśagaṁ kaphasya [4] ca darśayēdvātapittayōścēṣat|

liṅgaṁ śvāsagalagrahakaṇḍūlālāvamathvādi||30||

syAdvAtikasya vAtasthAne kaphapittali~ggamIShattu |

tRuNmohAratimUrcchAgalagrahacchardiphenAdi ||28||

pittAshayasthitaM paittikasya kaphavAtayorviShaM tadvat |

tRuTkAsajvaravamathuklamadAhatamotisArAdi ||29||

kaphadeshagaM kaphasya ca darshayedvAtapittayoshceShat |

li~ggaM shvAsagalagrahakaNDUlAlAvamathvAdi ||30||

If *visha* is situated at vata sthana in a person having vatika prakriti, then he suffers from *trit* (excessive thirst), *moha* (loss of consciousness), *arati* (dislikness for everything), *moorchha* (fainting), *galagraha* (obstruction in the throat), *phena chhardi* (vomitus containing froth). There will be less manifestation of signs and symptoms of *kapha* and *pitta*.

If the poison gets lodged in pitta sthana in a person having paittiika prakriti he will suffer from *trit* (excessive thirst), *kasa* (cough), *jwara* (fever), *vamadhu* (vomiting sensation), *klama* (mental fatigue), *daha* (burning sensation), *tama* (appearance of darkness), *atisara* (diarrhea). There will be less manifestation of signs and symptoms of kapha and vayu.

If the poison gets lodged in kapha sthana in a person having kapha prakriri then he will be suffering from *shwasa* (dyspnea), *galagraha* (obstruction of throat), *kandu* (itching), *laala vamana* (excessive salivation). There will be less manifestation of signs and symptoms of vayu and pitta.[28-30]

दूषीविषं तु शोणितदुष्ट्यारुःकिटिमकोठलिङ्गं च |

विषमेकैकं दोषं सन्दूष्य हरत्यसूनेवम् ||३१||

dūṣīviṣaṁ tu śōṇitaduṣṭyāruḥkiṭimakōṭhaliṅgaṁ ca|

viṣamēkaikaṁ dōṣaṁ sandūṣya haratyasūnēvam||31||

dUShIviShaM tu shoNitaduShTyAruHkiTimakoThali~ggaM ca |

viShamekaikaM doShaM sandUShya haratyasUnevam ||31||

Dushi-visha (a type of artificial poison) vitiates blood and produces symptoms like *aru* (eczema in the head), *kitibha* (psoriasis) and *kotha* (urticaria). This type of poison afflicts each one of the dosha and causes death of the patient.[31]

क्षरति विषतेजसाऽसृक् तत् खानि निरुध्य मारयति जन्तुम् |

पीतं मृतस्य हृदि तिष्ठति दष्टविद्धयोर्दंशदेशे स्यात् ||३२||

kṣarati viṣatējasā'sṛk tat khāni nirudhya mārayati jantum|

pītaṁ mṛtasya hṛdi tiṣṭhati daṣṭaviddhayōrdaṁśadēśē syāt||32||

kSharati viShatejasA~asRuk tat khAni nirudhya mArayati jantum |

pItaM mRutasya hRudi tiShThati daShTaviddhayordaMshadeshe syAt ||32||

Due to *visha tejus* (power of poison) vitiated blood transudes to obstruct *srotas* (channels) leading to death of the patient.

If the poison is taken orally it stays in heart and if the poison is transmitted by bite or from poisoned arrow, it gets lodged in the place of bite.[32]

Fatal signs

नीलौष्ठदन्तशैथिल्यकेशपतनाङ्गभङ्गविक्षेपाः |

शिशिरैर्न लोमहर्षो नाभिहते दण्डराजी स्यात् ||३३||

क्षतजं क्षताच्च नायात्येतानि भवन्ति मरणलिङ्गानि |

एभ्योऽन्यथा चिकित्स्यास्तेषां चोपक्रमाञ्छृणु मे ||३४||

nīlauṣṭhadantaśaithilyakēśapatanāṅgabhaṅgavikṣēpāḥ|

śiśirairna lōmaharṣō nābhihatē daṇḍarājī syāt||33||

kṣatajaṁ kṣatācca nāyātyētāni bhavanti maraṇaliṅgāni|

ēbhyō'nyathā cikitsyāstēṣāṁ cōpakramāñchṛṇu mē||34||

nIlauShThadantashaithilyakeshapatanA$_{ggabha}$ggavikShepAH |

shishirairna lomaharSho nAbhihate daNDarAjI syAt ||33||

kShatajaM kShatAcca nAyAtyetAni bhavanti maraNali~ggAni |

ebhyo~anyathA cikitsyAsteShAM copakramA~jchRuNu me ||34||

Bluish lips, loose teeth, *kesha pathana* (hair fall), *anga bhanga* (cutting type of pain in all over body), *vikshepa* (convulsions), absence of horripilation even if touched by cold things, non-formation of contusion marks when hit by stick, absence of bleeding from ulcers- these are the signs of imminent death of a poisoned patient. Patients without such signs should be treated with the following therapeutic measures.[33-34]

Twenty four treatment modalities

मन्त्रारिष्टोत्कर्तननिष्पीडनचूषणाग्निपरिषेकाः |

अवगाहरक्तमोक्षणवमनविरेकोपधानानि ||३५||

हृदयावरणाञ्जननस्यधूमलेहौषधप्रशमनानि |

प्रतिसारणं प्रतिविषं सञ्ज्ञासंस्थानपनं लेपः ||३६||

मृतसञ्जीवनमेव च विंशतिरेते चतुर्भिरधिकाः |

स्युरुपक्रमा यथा ये यत्र योज्याः शृणु तथा तान् ||३७||

mantrāriṣṭōtkartananiṣpīḍanacūṣaṇāgnipariṣēkāḥ|

avagāharaktamōkṣaṇavamanavirēkōpadhānāni||35||

hṛdayāvaraṇāñjananasyadhūmalēhauṣadhapraśamanāni [1] |

pratisāraṇaṁ prativiṣaṁ sañjñāsaṁsthānapanaṁ lēpaḥ||36||

mṛtasañjīvanamēva ca viṁśatirētē caturbhiradhikāḥ|

syurupakramā yathā yē yatra yōjyāḥ śṛṇu tathā tān||37||

mantrAriShTotkartananiShpIDanacUShaNAgnipariShekAH |

avagAharaktamokShaNavamanavirekopadhAnAni ||35||

hRudayAvaraNA~jjananasyadhUmalehauShadhaprashamanAni |

pratisAraNaM prativiShaM sa$_{jj}$jAsaMsthAnapanaM lepaH ||36||

mRutasa~jjIvanameva ca viMshatirete caturbhiradhikAH |

syurupakramA yathA ye yatra yojyAH shRuNu tathA tAn ||37||

In order to cure the patient afflicted with poison, the twenty four therapeutic measures to be adopted are as follows:

1. Recitation of *mantras*;
2. *Arishta* (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. *Nishpidana* (squeezing out blood from the place of the bite);

5. *Chushana* (sucking out the poison from the place of the bite);
6. *Agni* (cauterization);
7. *Parisheka* (affusion);
8. *Avagaha* (bath with medicated water);
9. Raktamokshana (blood-letting);
10. Vamana (therapeutic emesis);
11. Virechana (therapeutic purgation);
12. *Upadhana* (application of medicine after making an incision over the scalp);
13. *Hridayavaram* (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. *Aushadha* (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. *Mrita-sanjivana* (measures for the revival of life of an apparently dead person).[35-37]

First aid treatment

दंशात्तु विषं दष्टस्याविसृतं वेणिकां भिषग्बद्ध्वा |

निष्पीडयेद्भृशं दंशमुद्धरेन्मर्मवर्जं वा ||३८||

तं दंशं वा चूषेन्मुखेन यवचूर्णपांशुपूर्णेन |३९|

daṁśāttu viṣaṁ daṣṭasyāvisr̥taṁ vēṇikāṁ bhiṣagbaddhvā|

niṣpīḍayēdbhr̥śaṁ daṁśamuddharēnmarmavarjaṁ vā||38||

taṁ daṁśaṁ vā cūṣēnmukhēna yavacūrṇapāṁśupūrṇēna|39|

daMshAttu viShaM daShTasyAvisRutaM veNikAM bhiShagbaddhvA |

niShpIDayedbhRushaM daMshamuddharenmarmavarjaM vA ||38||

taM daMshaM vA cUShenmukhena yavacUrNapAMshupUrNena |39|

Immediately after bite, before the spreading of the poison from the place of the bite, the *venika* (string or rope or torniquet) should be tied (at the proximal part of the bite), the

site of the bite should be squeezed frequently and forcefully; the place of bite should be excised unless it is a vital part (*arma*); and the poison should be sucked out with the help of mouth filled with the flour of barley or dust.[38-39]

Blood letting

प्रच्छनशृङ्गजलौकाव्यधनैः स्राव्यं ततो रक्तम् ||३९||

रक्ते विषप्रदुष्टे दुष्येत् प्रकृतिस्ततस्त्यजेत् प्राणान् |

तस्मात् प्रघर्षणैरसृगवर्तमानं प्रवर्त्यं स्यात् ||४०||

त्रिकटुगृहधूमरजनीपञ्चलवणरोचनाः सवार्ताकाः |

घर्षणमतिप्रवृत्ते वटादिभिः शीतलैर्लेपः ||४१||

रक्तं हि विषाधानं वायुरिवाग्नेः प्रदेहसेकैस्तत् |

शीतैः स्कन्दति तस्मिन् स्कन्ने व्यपयाति विषवेगः ||४२||

विषवेगान्मदमूर्च्छाविषादहृदयद्रवाः प्रवर्तन्ते |

शीतैर्निवर्तयेत्तान् वीज्यश्चालोमहर्षात् स्यात् ||४३||

pracchanaśṛṅgajalaukāvyadhanaiḥ srāvyaṁ tatō raktam||39||

raktē viṣapraduṣṭē duṣyēt prakṛtistatastyajēt prāṇān|

tasmāt pragharṣaṇairasṛgavartamānaṁ pravartyaṁ syāt||40||

trikaṭugṛhadhūmarajanīpañcalavaṇarōcanāḥ [1] savārtākāḥ|

gharṣaṇamatipravṛttē vaṭādibhiḥ śītalairlēpaḥ||41||

raktaṁ hi viṣādhānaṁ [2] vāyurivāgnēḥ pradēhasēkaistat|

śītaiḥ skandati tasmin skannē vyapayāti viṣavēgaḥ||42||

viṣavēgānmadamūrcchāviṣādahṛdayadravāḥ pravartantē|

śītairnivartayēttān vījyaścālōmaharṣāt [3] syāt||43||

pracchanashRu~ggajalaukAvyadhanaiH srAvyaM tato raktam ||39||

rakte viShapraduShTe duShyet prakRutistatastyajet prANAn |

tasmAt pragharShaNairasRugavartamAnaM pravartyaM syAt ||40||

trikaTugRuhadhUmarajanIpa~jcalavaNarocanAH savArtAkAH |

gharShaNamatipravRutte vaTAdibhiH shItalairlepaH ||41||

raktaM hi viShAdhAnaM vAyurivAgneH pradehasekaistat |

shItaiH skandati tasmin skanne vyapayAti viShavegaH ||42||

viShavegAnmadamUrcchAviShAdahRudayadravAH pravartante |

shItairnivartayettAn vIjyashcAlomaharShAt syAt ||43||

Thereafter bloodletting should be done with *prachhana* (scratching with the help of rough instruments), *shringa* (horn), *jalauka* (leech), or *siravyadhana* (venesection).

The blood vitiated by *visha* can cause vitiation of other dhatu there by resulting in death. Therefore blood does not come out of site of bite, then *pragharshana* (rubbing therapy) should be employed to cause the blood to flow out.

Pragharshana done with the help of powdered *trikatu* (Zingiber officinale, Piper nigrum, Piper longum), *grihadhooma, haridra* (Curcuma longa), *panchalavana* (five varieties of salts) and *varthaka*. Excessive bleeding can be treated with *sheetalepa* with the paste of vata (Ficus bengalensis), etc.

Rakta dhatu is abode of *visha* (circulates *visha* all over the body) just like wind spreads the fire. With the help of *pradeha* (external application) and *seka* which are cooling in effect, blood gets coagulated thereby arresting the spread of poison. Due to the *vega avastha* of *visha* (different stages), patient suffers from *mada* (intoxication), *murchha* (fainting), *vishada* (depression), *hridaya drava* (palpitation) etc. Application of cooling therapies alleviates such complication. The patient should sufficiently ventilated till the occurrence of horripilation.[39-43]

Benefits of first aid treatments

तरुरिव मूलच्छेदाद्दंशच्छेदान्न वृद्धिमेति विषम् |

आचूषणमानयनं जलस्य सेतुर्यथा तथाऽरिष्टाः ||४४||

taruriva mūlacchēdāddaṁśacchēdānna vr̥ddhimēti viṣam|

ācūṣaṇamānayanaṁ jalasya sēturyathā tathā'riṣṭāḥ||44||

taruriva mUlacchedAddaMshacchedAnna vRuddhimeti viSham |

AcUShaNamAnayanaM jalasya seturyathA tathA~ariShTAH ||44||

As a tree stops growing up as soon as the root is cut, similarly the action of poison does not spread further when the bite site is excised.

The process of *achooshana* (suction) induces the poison mixed with blood to flow out. As the flow of water is arrested by a dam so also the flow and spread of poison can be arrested by tying *arishtas* (tourniquet).[44]

Treatment of first stage

त्वङ्मांसगतं दाहो दहति विषं स्रावणं हरति रक्तात् |

पीतं वमनैः सद्यो हरेद्विरेकैर्द्वितीये तु ||४५||

tvaṅmāṁsagataṁ dāhō dahati viṣaṁ srāvaṇaṁ harati raktāt|

pītaṁ vamanaiḥ sadyō harēdvirēkairdvitīyē tu||45||

tva~gmAMsagataM dAho dahati viShaM srAvaNaM harati raktAt |

pItaM vamanaiH sadyo haredvirekairdvitIye tu ||45||

Agnikarma (cauterization) causes burning of poison located in skin and flesh. *Sravana* (drugs used to cause exudation of liquid) helps in flowing out of poison from the blood.

Vamana (emesis) helps in eliminating poison which has been taken orally. The second stage of poisoning virechana (purgation) places a definite role in eliminating the *visha* from the body. [45]

Treatment of second stage

आदौ हृदयं रक्ष्यं तस्यावरणं पिबेद्यथालाभम् |

मधुसर्पिर्मज्जपयोगैरिकमथ गोमयरसं वा ||४६||

इक्षुं सुपक्वमथवा काकं निष्पीड्य तद्रसं वरणम् |

छागादीनां वाऽसृग्भस्म मृदं वा पिबेदाशु ||४७||

ādau hṛdayaṁ rakṣyaṁ tasyāvaraṇaṁ pibēdyathālābham|

madhusarpirmajjapayōgairikamatha [1] gōmayarasaṁ vā||46||

ikṣuṁ supakvamathavā [2] kākaṁ niṣpīḍya tadrasaṁ varaṇam|

chāgādīnāṁ vā'sṛgbhasma mṛdaṁ vā pibēdāśu||47||

Adau hRudayaM rakShyaM tasyAvaraNaM pibedyathAlAbham |

madhusarpirmajjapayogairikamatha gomayarasaM vA ||46||

ikShuM supakvamathavA kAkaM niShpIDya tadrasaM varaNam |

chAgAdInAM vA~gasRugbhasma mRudaM vA pibedAshu ||47||

In the second stage, *hridaya* (heart) should be protected and an *avarana* (covering) should be made according to the availability of drugs. *Madhu* (honey), ghee (clarified butter), *majja* (bone marrow), *payas* (milk), *gairikam* (red ochre), *gomaya rasa* (juice of cow dung), well boiled sugar cane juice or the juice squeezed out of meat of crow should be given to the patient for protecting the heart. Patient can be treated immediately with blood of goat etc, ashes or mud diluted with water to drink. [46-47]

Treatment of third to eighth stage

क्षारागदस्तृतीये शोफहरैर्लेखनं समध्वम्बु |

गोमयरसश्चतुर्थे वेगे सकपित्थमधुसर्पिः ||४८||

काकाण्डशिरीषाभ्यां स्वरसेनाश्च्योतनाञ्जने नस्यम् |

स्यात्पञ्चमेऽथ षष्ठे सञ्ज्ञायाः स्थापनं कार्यम् ||४९||

गोपित्तयुता रजनी मञ्जिष्ठामरिचपिप्पलीपानम् |

विषपानं दष्टानां विषपीते दंशनं चान्ते ||५०||

kṣārāgadastr̥tīyē śōphaharairlēkhanaṁ [3] samadhvambu|

gōmayarasaścaturthē vēgē sakapitthamadhusarpiḥ||48||

kākāṇḍaśirīṣābhyāṁ svarasēnāścyōtanāñjanē nasyam|

syātpañcamē'tha ṣaṣṭhē sañjñāyāḥ sthāpanaṁ kāryam||49||

gōpittayutā rajanī mañjiṣṭhāmaricapippalīpānam|

viṣapānaṁ daṣṭānāṁ viṣapītē daṁśanaṁ cāntē||50||

kShArAgadastRutIye shophaharairlekhanaM samadhvambu |

gomayarasashcaturthe vege sakapitthamadhusarpiH ||48||

kAkANDashirIShAbhyAM svarasenAshcyotanA~jjane nasyam |

syAtpa$_{jcame}$atha ShaShThe sa$_{jj}$jAyAH sthApanaM kAryam ||49||

gopittayutA rajanI ma~jjiShThAmaricapippalIpAnam |

viShapAnaM daShTAnAM viShapIte daMshanaM cAnte ||50||

In the 3rd stage, patient can be treated with *ksharagada* along with honey and water which can reduces *shopha* (edema) and is having the property of *lekhana* (which scrapes out unwanted waste products from the body).

During the 4th stage, patient should be administered with juice of cow dung along with *kapita rasa*, honey and ghee.

During the 5th stage, patient administered with *aschothana, anjana* and nasya with the juice of *kakanda* (Diospyros Montana or Strychnos nuxvomica) and *shireesha* (Albizzia procera).

During the 6th stage, patient should be administered with *samjnasthapana* drugs (drugs for regaining the consciousness). For that patient should be given to drink *gopitta* (cows bile) mixed with *rajani* (Curcuma longa), *manjishta* (Rubia cordifolia), *maricha* (Piper nigrum) and *pippali* (Piper longum).

At the end, patient should be given poison to drink if he is afflicted with the poison caused by bite, if he is afflicted by oral poison then he should be made to be bitten by a poisonous animal.[48-50]

Treatment in eighth stage

शिखिपित्तार्धयुतं स्यात् पलाशबीजमगदो मृतेषु वरः |

वार्ताकुफाणितागारधूमगोपित्तनिम्बं वा ||५१||

गोपित्तयुतैर्गुटिकाः सुरसाग्रन्थिद्विरजनीमधुककुष्ठैः |

शस्ताऽमृतेन तुल्या शिरीषपुष्पकाकाण्डकरसैर्वा ||५२||

śikhipittārdhayutaṁ syāt palāśabījamagadō mr̥tēṣu varaḥ|

vārtākuphāṇitāgāradhūmagōpittanimbaṁ vā||51||

gōpittayutairguṭikāḥ surasāgranthidvirajanīmadhukakuṣṭhaiḥ [1] | śastā'mr̥tēna tulyā śirīṣapuṣpakākāṇḍakarasairvā||52||

shikhipittArdhayutaM syAt palAshabIjamagado mRuteShu varaH |
vArtAkuphANitAgAradhUmagopittanimbaM vA ||51||

gopittayutairguTikAH surasAgranthidvirajanImadhukakuShThaiH | shastA~amRutena tulyA shirIShapuShpakAkANDakarasairvA ||52||

If the patient appears to be dead due to poisoning, then he should be given the powder of the seed of *palasha* (Butea monosperma) mixed with half the quantity of the bile of peacock.

Alternatively, he may be given *vartaku* seeds (Solanum melongena), *phanita* (a preparation of jaggery), *agara-dhuma* (kitchen-shoot), cow's bile and powder of *nimba* (Azadirchta indica).

The pill made of *surasa* (Ocimum sanctum, Granthi (pippalimula variety of Piper longum), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata), *madhuka* (Glycerrhiza glabra) and *kushtha* (Saussurea lappa) mixed with cow's bile is useful like *amrita* (ambrosia), and it should be given to the patient for his revival.

Alternatively, this pill should be prepared of *surasa* (Ocimum sanctum), *granthi* (pippalimula), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata), *madhuka* (Glycerrhiza glabra) and *kushta* (Saussurea lappa) by triturating with the juice of the flower of *shirisha* (Albizzia lebbeck) and the juice of *kakandaka* (Canavalia ensiformis).[51-52]

Treatment in case of hanging and drowning

काकाण्डसुरसगवाक्षीपुनर्नवावायसीशिरीषफलैः |

उद्बन्धविषजलमृते लेपौपधिनस्यपानानि ||५३||

kākāṇḍasurasagavākṣīpunarnavāvāyasīśirīṣaphalaiḥ|

udbandhaviṣajalamṛtē lēpaupadhinasyapānāni [2] ||53||

kAkANDasurasagavAkShIpunarnavAvAyasIshirIShaphalaiH |

udbandhaviShajalamRute lepaupadhinasyapAnAni ||53||

If the patient appears to be dead because of *udbandhana* (hanging), poisoning or drowning in water (*jalamrita*), then the potion comprising *kakanda* (Canavalia ensiformis), *surasa* (Ocimum sanctum), *gavakshi* (Citrullus colocynthis), *punarnava* (Boerhavia diffusa), *vayasi* (Solanum nigrum) and fruits of *shirisha* (Albizzia lebbeck) should be administered in the form of *lepa* (ointment) along with *aupadhi* (application of the paste over the head after making incisions in the form of *kaakapaada* or the paw of a crow, *nasya* and *pana* for his revival. [53]

Mritasanjivana agada

स्पृक्काप्लवस्थौणेयकाङ्क्षीशैलेयरोचनातगरम् |

ध्यामककुङ्कुममांसीसुरसाग्रैलालकुष्ठघ्नम् ||५४||

बृहती शिरीषपुष्पं श्रीवेष्टकपद्मचारटिविशालाः |

सुरदारुपद्मकेशरसावरकमनःशिलाकौन्त्यः ||५५||

जात्यर्कपुष्परसरजनीद्वयहिङ्गुपिप्पलीलाक्षाः |

जलमुद्गपर्णिचन्दनमधुकमदनसिन्धुवाराश्च ||५६||

शम्पाकलोध्रमयूरकगन्धफलानाकुलीविडङ्गाश्च |

पुष्ये संहृत्य समं पिष्ट्वा गुटिका विधेयाः स्युः ||५७||

सर्वविषघ्नो जयकृद्विषमृतसञ्जीवनो ज्वरनिहन्ता |

घ्रेयविलेपनधारणधूमग्रहणैर्गृहस्थश्च ||५८||

भूतविषजन्त्वलक्ष्मीकार्मणमन्त्राग्न्यशन्यरीन् हन्यात् |

दुःस्वप्नस्त्रीदोषानकालमरणाम्बुचौरभयम् ||५९||

धनधान्यकार्यसिद्धिः श्रीपुष्ट्यायुर्विवर्धनो धन्यः |

मृतसञ्जीवन एष प्रागमृताद्ब्रह्मणा विहितः ||६०||

इति मृतसञ्जीवनोऽगदः |

spṛkkāplavasthauṇēyakāṅkṣīśailēyarōcanātagaram|

dhyāmakakuṅkumamāṁsīsurasāgrailālakuṣṭhaghnam||54||

bṛhatī śirīṣapuṣpaṁ śrīvēṣṭakapadmacāraṭiviśālāḥ|

suradārupadmakēśarasāvarakamanaḥśilākauntyaḥ||55||
jātyarkapuṣparasarajanīdvayahiṅgupippalīlākṣāḥ|
jalamudgaparṇicandanamadhukamadanasindhuvārāśca||56||
śampākalōdhramayūrakagandhaphalānākulīviḍaṅgāśca|
puṣyē saṁhṛtya samaṁ piṣṭvā guṭikā vidhēyāḥ syuḥ||57||
sarvaviṣaghnō jayakṛdviṣamṛtasañjīvanō jvaranihantā|
ghrēyavilēpanadhāraṇadhūmagrahaṇairgṛhasthaśca||58||
bhūtaviṣajantvalakṣmīkārmaṇamantrāgnyaśanyarīn hanyāt|
duḥsvapnastrīdōṣānakālamaraṇāmbucaurabhayam||59||
dhanadhānyakāryasiddhiḥ śrīpuṣṭyāyurvivardhanō dhanyaḥ|
mṛtasañjīvana ēṣa prāgamṛtādbrahmaṇā vihitaḥ||60||
iti mṛtasañjīvanō'gadaḥ|

spRukkAplavasthauNeyakA~gkShIshaileyarocanAtagaram |
dhyAmakaku~gkumamAMsIsurasAgrailAlakuShThaghnam ||54||
bRuhatI shirIShapuShpaM shrIveShTakapadmacAraTivishAlAH |
suradArupadmakesharasAvarakamanaHshilAkauntyaH ||55||
jAtyarkapuShparasarajanIdvayahi~ggupippalIlAkShAH |
jalamudgaparNicandanamadhukamadanasindhuvArAshca ||56||
shampAkalodhramayUrakagandhaphalAnAkulIviDa~ggAshca |
puShye saMhRutya samaM piShTvA guTikA vidheyAH syuH ||57||
sarvaviShaghno jayakRudviShamRutasa~jjIvano jvaranihantA |
ghreyavilepanadhAraNadhUmagrahaNairgRuhasthashca ||58||
bhUtaviShajantvalakShmIkArmaNamantrAgnyashanyarIn hanyAt |
duHsvapnastrIdoShAnakAlamaraNAmbucaurabhayam ||59||
dhanadhAnyakAryasiddhiH shrIpuShTyAyurvivardhano dhanyaH |
mRutasa~jjIvana eSha prAgamRutAdbrahmaNA vihitaH ||60||
iti mRutasa$_{jjIvano}$agadaH |

Sprikka (Delphinium zalil), *plava* (Cyperus rotundus), *sthauneyaka* (Taxus baccata), *kanksi* (Saurashtrika), *shaileya* (Parmelia perlata), *rochana* (bile of cow), *tagara* (Valeriana wallichii), *dhyamaka* (Cymbopogon martini), *kunkuma* (Crocus sativua), *mamsi* (Nardostachys jatamansi), *agra* (inflorescence) of *surasa* (Ocimum sanctum), *ela* (Elettaria cardamomum), *ala* (*Haritala* – Purified Arsenic trisulphide), *kushtaghna* (*Khadira* – Acacia catechu)), *brhati* (Solanum indicum), flower of *sirisha* (Albizzia lebbeck), *sriveshtaka* (resinous exudation obtained from the trunk of Pinus roxburghii), *padmacharati* (Clerodendrum indicum), *visala* (Trichosanthes bracteata), *suradaru* (Cedrus deodara), *padmakesara* (Prunus cerasoides), *savaraka* (a type of *Lodhra* –Symplocos racemosa), *manahshila* (Arsenic disulphide), *kaunti* (*Renuka* – Vitex negundo), juice of the flowers of *jati* (Jasminum grandiglorum) and *arka* (Calotropis procera), (Curcuma longa), *daruharidra* (Berberis aristata), *hingu* (Ferula foetida), *pippati* (Piper lingum), *laksha* (Laccifer lacca) , *jala* (*Hribera* – Valeriana wallichii), *mudgaparni* (Phaseolus trilobus), *chandana* (Santalum album), *madhuka* (Glycyrrhiza glabra), *madana* (Randia dumentorum), *sindhuvara* (Vitex negundo), *shampaka* (Cassia fistula), *lodhra* (Symplocos racemosa), *mayuraka* (*apamarga* – Achyranthes aspera), *gandha-phala* (*privahgu* – Setaria italic), *nakuli* (*Rasna* – Pluchea lanceolata) and *vidanga* (Embelia ribes) should be collected in *pusya nakshatra*. Taken in equal quantities, these drugs are to be triturated, made to a paste, and pills should be made out of this paste.

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 by women). It prevents untimely death, fear of water and fear of thieves. It endows a person with wealth, food-grains and success in undertakings. It promotes auspiciousness, nourishment and longevity. This excellent recipe is called *mrtasanjivana* (recipe that helps in the revival of a dead person). Lord Brahma propounded this recipe prior to the discovery of *amrita*(ambrosia).[54-60]

Principle of treatment as per site of dosha

मन्त्रैर्धमनीबन्धोऽवमार्जनं कार्यमात्मरक्षा च |

दोषस्य विषं यस्य स्थाने स्यात्तं जयेत्पूर्वम् ||६१||

वातस्थाने स्वेदो दध्ना नतकुष्ठकल्कपानं च |

घृतमधुपयोऽम्बुपानावगाहसेकाश्च पित्तस्थे ||६२||

क्षारागदः कफस्थानगते स्वेदस्तथा सिराव्यधनम् |

दूषीविषेऽथ रक्तस्थिते सिराकर्म पञ्चविधम् ||६३||

भेषजमेवं कल्प्यं भिषग्विदाऽऽलक्ष्य सर्वदा सर्वम् |

स्थानं जयेद्धि पूर्वं स्थानस्थस्याविरुद्धं च ||६४||

mantrairdhamanībandhō'vamārjanaṁ kāryamātmarakṣā ca|

dōṣasya viṣaṁ yasya sthānē syāttaṁ jayētpūrvam||61||

vātasthānē svēdō dadhnā natakuṣṭhakalkapānaṁ ca|

ghṛtamadhupayō'mbupānāvagāhasēkāśca pittasthē||62||

kṣārāgadaḥ kaphasthānagatē svēdastathā sirāvyadhanam|

dūṣīviṣē'tha raktasthitē sirākarma pañcavidham||63||

bhēṣajamēvaṁ kalpyaṁ bhiṣagvidā''lakṣya sarvadā sarvam|

sthānaṁ jayēddhi pūrvaṁ sthānasthasyāviruddhaṁ ca||64||

mantrairdhamanIbandho~avamArjanaM kAryamAtmarakShA ca |

doShasya viShaM yasya sthAne syAttaM jayetpUrvam ||61||

vAtasthAne svedo dadhnA natakuShThakalkapAnaM ca |

ghRutamadhupayo~ambupAnAvagAhasekAshca pittasthe ||62||

kShArAgadaH kaphasthAnagate svedastathA sirAvyadhanam |

dUShIviShe~atha raktasthite sirAkarma pa~jcavidham ||63||

bheShajamevaM kalpyaM bhiShagvidA$_a$alakShya sarvadA sarvam |

sthAnaM jayeddhi pUrvaM sthAnasthasyAviruddhaM ca ||64||

Dhamani bandha (application of tourniquet), *avamarjana* (eliminating the poison), and *atmaraksha* (protecting ourselves from the attack of evil spirits) should be done with the help of *mantras*.

The predominant site of dosha in whose place where *visha* lodged should be treated first.

If the *visha* is located in vata sthana (site of vata),then the patient should be administered with swedana (fomentation therapy) and should be given to drink the paste of *nata* (Valeriana wallichii) and *kushta* (Saussurea lappa) mixed with curd.

If the *visha* is located in pitta sthana (site of pitta),then the patient should be administered with ghee, honey, milk and water to drink. He should also be given *avagaha* and *parisheka* (types of fomentation therapies).

If the *visha* is located in kapha sthana(site of kapha), then the patient should be administered with *ksharagada, swedana (fomentation therapy) and*siravydhana" (bloodletting).

If the *visha* is located in *rakta sthana* (site of rakta dhatu), or if the patient is afflicted with *dooshivisha* then the patient should be administered with *siravyadhana* (bloodletting) and Panchakarma (five types of elimination therapies).

Treatment of obstruction by kapha and *kakapada* (incision in the shape of paw of crow)

विषदूषितकफमार्गः स्रोतःसंरोधरुद्धवायुस्तु |

मृत इव श्वसेन्मर्त्यः स्यादसाध्यलिङ्गैर्विहीनश्च ||६५||

चर्मकषायाः कल्कं बिल्वसमं मूर्ध्नि काकपदमस्य |

कृत्वा दद्यात्कटभीकटुकट्फलप्रधमनं च ||६६||

छागं गव्यं माहिषं वा मांसं कौक्कुटमेव वा |

दद्यात् काकपदे तस्मिंस्ततः सङ्क्रमते विषम् ||६७||

viṣadūṣitakaphamārgaḥ srōtaḥsaṁrōdharuddhavāyustu|

mṛta iva śvasēnmartyaḥ syādasādhyaliṅgairvihīnaśca||65||

carmakaṣāyāḥ kalkaṁ bilvasamaṁ mūrdhni kākapadamasya|

kṛtvā dadyātkaṭabhīkaṭukaṭphalapradhamanaṁ ca||66||

chāgaṁ [1] gavyaṁ māhiṣaṁ vā māṁsaṁ kaukkuṭamēva vā|

dadyāt kākapadē tasmiṁstataḥ saṅkramatē viṣam||67||

viShadUShitakaphamArgaH srotaHsaMrodharuddhavAyustu |

mRuta iva shvasenmartyaH syAdasAdhyali~ggairvihInashca ||65||

carmakaShAyAH kalkaM bilvasamaM mUrdhni kAkapadamasya |

kRutvA dadyAtkaTabhIkaTukaTphalapradhamanaM ca ||66||

chAgaM gavyaM mAhiShaM vA mAMsaM kaukkuTameva vA |

dadyAt kAkapade tasmiMstataH sa~gkramate viSham ||67||

When the channel of circulation of kapha gets vitiated by poison, then this causes obstruction in the channel because of which the movement of vayu 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 should be made on his scalp resembling the paw of the crow (*kakapada*), and one bilva (nearly 40 grams) of the

paste of *charmakasha* (*saptala* – Acacia concinna) should be applied over it. He may also be given *pradhamana* (a type of inhalation therapy in which the recipe in powder form is blown into the nostrils) with *katabhi* (Albizzia procera), *katu* (*shunti* – Zingiber officinale, *pippali* – Piper longum and *maricha* – Piper nigrum) and *katphala* (Luffa cylindrica).

Over the *kakapada* (incisions in the scalp), the meat of goat, cow, buffalo or cock should be applied which will absorb the poison from the body.[65-67]

Nasya and *anjana* administration

नासाक्षिकर्णजिह्वाकण्ठनिरोधेषु कर्म नस्तः स्यात् |

वार्ताकुबीजपूरज्योतिष्मत्यादिभिः पिष्टैः ||६८||

अञ्जनमक्ष्युपरोधे कर्तव्यं बस्तमूत्रपिष्टैस्तु |

दारुव्योषहरिद्राकरवीरकरञ्जनिम्बसुरसैस्तु ||६९||

nāsākṣikarṇajihvākaṇṭhanirōdhēṣu karma nastaḥ syāt|

vārtākubījapūrajyōtiṣmatyādibhiḥ piṣṭaiḥ||68||

añjanamakṣyuparōdhē kartavyaṁ bastamūtrapiṣṭaistu|

dāruvyōṣaharidrākaravīrakarañjanimbasurasaistu||69||

nAsAkShikarNajihvAkaNThanirodheShu karma nastaH syAt |

vArtAkubIjapUrajyotiShmatyAdibhiH piShTaiH ||68||

a~jjanamakShyuparodhe kartavyaM bastamUtrapiShTaistu |

dAruvyoShaharidrAkaravIrakara~jjanimbasurasaistu ||69||

If there is obstruction to the nose, eyes (vision), ears, tongue and throat, then the patient should be given nasya (inhalation therapy) with the help of the paste of *vartaku* (Solanum melongena), *bijapura* (Citrus medica), *jyotishmati* (Celastrus paniculatus), etc.

If there is obstruction to the eyes (vision), then the collyrium prepared of *devadaru* (Cedrus deodara), *shunthi* (Zingiber officinale), *pippali* (Piper longum) and *maricha* (Piper nigrum), *haridra* (Curcuma longa), *karavira* (Nerium indicum), *karanja* (Pongamia pinnata), *nimba* (Azadirechta indica) and *surasa* (Ocimum sanctum) by triturating with goat's urine should be applied over the eyes.[68-69]

Gandhahasti agada

श्वेता वचाऽश्वगन्धा हिङ्ग्वमृता कुष्ठसैन्धवे लशुनम् |

सर्षपकपित्थमध्यं टुण्टुककरञ्जबीजानि ||७०||

व्योषं शिरीषपुष्पं द्विरजन्यौ वंशलोचनं च समम् |

पिष्ट्वाऽजस्य मूत्रेण गोश्वपित्तेन सप्ताहम् ||७१||

व्यत्यासभावितोऽयं निहन्ति शिरसि स्थितं विषं क्षिप्रम् |

सर्वज्वरभूतग्रहविसूचिकाजीर्णमूर्च्छार्तीः ||७२||

उन्मादापस्मारौ काचपटलनीलिकाशिरोदोषान् |

शुष्काक्षिपाकपिल्लार्बुदार्मकण्डूतमोदोषान् ||७३||

क्षयदौर्बल्यमदात्ययपाण्डुगदांश्चाञ्जनात्तथा मोहान् |

लेपाद्विषदिग्धक्षतलीढदष्टपीतविषघाती ||७४||

अर्शःस्वानद्धेषु च गुदलेपो योनिलेपनं स्त्रीणाम् |

मूढे गर्भे दुष्टे ललाटलेपः प्रतिश्याये ||७५||

वृद्धौ किटिमे कुष्ठे श्वित्रविचर्चिकादिषु लेपः |

गज इव तरून् विषगदान्निहन्त्यगदगन्धहस्त्येषः ||७६||

इति गन्धहस्तीनामाऽगदः |

śvētā vacā'śvagandhā [2] hiṅgvamṛtā kuṣṭhasaindhavē laśunam|

sarṣapakapitthamadhyaṁ ṭuṇṭukakarañjabījāni [3] ||70||

vyōṣaṁ [4] śirīṣapuṣpaṁ dvirajanyau vaṁśalōcanaṁ [5] ca samam|

piṣṭvā'jasya mūtrēṇa gōśvapittēna [6] saptāham||71||

vyatyāsabhāvitō'yaṁ nihanti śirasi sthitaṁ viṣaṁ kṣipram|

sarvajvarabhūtagrahavisūcikājīrṇamūrcchārtīḥ||72||

unmādāpasmārau kācapaṭalanīlikāśirōdōṣān|

śuṣkākṣipākapillārbudārmakaṇḍūtamōdōṣān||73||

kṣayadaurbalyamadātyayapāṇḍugadāṁścāñjanāttathā mōhān|

lēpādviṣadigdhakṣatalīḍhadaṣṭapītaviṣaghātī||74||

arśaḥsvānaddhēṣu ca gudalēpō yōnilēpanaṁ strīṇām|

mūḍhē garbhē duṣṭē lalāṭalēpaḥ pratiśyāyē||75||

vṛddhau [7] kiṭimē kuṣṭhē śvitravicarcikādiṣu lēpaḥ|

gaja iva tarūn viṣagadānnihantyagadagandhahastyēṣaḥ||76||

iti gandhahastīnāmā'gadaḥ|

shvetA vacA~ashvagandhA hi~ggvamRutA kuShThasaindhave lashunam |

sarShapakapitthamadhyaM TuNTukakara~jjabIjAni ||70||

vyoShaM shirIShapuShpaM dvirajanyau vaMshalocanaM ca samam |

piShTvA~ajasya mUtreNa goshvapittena saptAham ||71||

vyatyAsabhAvito~ayaM nihanti shirasi sthitaM viShaM kShipram |

sarvajvarabhUtagrahavisUcikAjIrNamUrcchArtIH ||72||

unmAdApasmArau kAcapaTalanIlikAshirodoShAn |

shuShkAkShipAkapillArbudArmakaNDUtamodoShAn ||73||

kShayadaurbalyamadAtyayapANDugadAMshcA~jjanAttathA mohAn |

lepAdviShadigdhakShatalIDhadaShTapItaviShaghAtI ||74||

arshaHsvAnaddheShu ca gudalepo yonilepanaM strINAm |

mUDhe garbhe duShTe lalATalepaH pratishyAye ||75||

vRuddhau kiTime kuShThe shvitravicarcikAdiShu lepaH |

gaja iva tarUn viShagadAnnihantyagadagandhahastyeShaH ||76||

iti gandhahastInAmA~agadaH |

Shveta (*Katabhi* -Albizzia procera), *vacha* (Acorus calamus), *ashvagandha* (Withania somnifera), *hingu* (Ferula foetida), *amrita* (Tinospora cordifolia), *kushtha* (Saussurea lappa), *saindhava* (rock salt), *lashuna* (Allium sativum), *sarshapa* (Brassica campestris), pulp of *kapittha* (Feronia limonia), *tuntuka* (Oroxylum indicum), seeds of *karanja* (Pongamia pinnata), *shunti* (Zingiber officinale), *pippali* (Piper longum), *maricha* (Piper nigrum), flower of *shirisha* (Albizzia labbec), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata) and *vamshalochana* (Bambusa arundinacea) should be taken in equal quantities, and impregnated as well as triturated with goat's urine, cow's bile and horse bile alternatively for seven 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), choleric diarrhea, indigestion, fainting, *unmada* (insanity), *apasmara* (epilepsy), different eye-diseases like *kacha, patala* and *nilika*, diseases of the head, other eye-diseases like *shushkakshipaka, pilla, arbuda, arma, kandu* and *tamas, kshaya* (consumption), *asthenia*, alcoholism, anemia and unconsciousness.

External application of this recipe cures ulcers caused by a poisonous arrow and ailments caused by poisons transmitted through licking and bite or by poisons taken orally.

To cure swollen piles, its paste should be applied over the anus. If there is obstructed labor or if the fetus is dead, its paste should be applied in the vagina of women. To cure coryza, its paste should be applied over the forehead. Application of its paste cures *vriddhi* (enlargement of scrotum), *kitibha* (a type of skin disease), *kushtha* (obstinate skin diseases including leprosy), *shvitra* (leucoderma), *vicharchika* (eczema), etc.

This recipe which is an antidote of poisons is called *gandhahasti*. As trees are destroyed by an elephant, so also all the ailments caused by poisoning are cured by this recipe.[70-76]

Mahagandhahastinama agada

पत्रागुरुमुस्तैला निर्यासाः पञ्च चन्दनं स्पृक्का |

त्वङ्नलदोत्पलबालकहरेणुकोशीरवन्यनखाः ||७७||

सुरदारुकनककुङ्कुमध्यामककुष्ठप्रियङ्गवस्तगरम् |

पञ्चाङ्गानि शिरीषाद्व्योषालमनःशिलाजाज्यः ||७८||

श्वेतकटभीकरञ्जौ रक्षोघ्नी सिन्धुवारिका रजनी |

सुरसाञ्जनगैरिकमञ्जिष्ठानिम्बनिर्यासाः ||७९||

वंशत्वगश्वगन्धाहिङ्गुदधित्थाम्लवेतसं लाक्षा |

मधुमधुकसोमराजीवचारुहारोचनातगरम् ||८०||

अगदोऽयं वैश्रवणायाख्यातस्त्र्यम्बकेण षष्ट्यङ्गः |

अप्रतिहतप्रभावः ख्यातो महागन्धहस्तीति ||८१||

पित्तेन गवां पेष्यो गुटिकाः कार्यास्तु पुष्ययोगेन |

पानाञ्जनप्रलेपैः प्रसाधयेत् सर्वकर्माणि ||८२||

पिल्लं कण्डूं तिमिरं रात्र्यान्ध्यं काचमर्बुदं पटलम् |

हन्ति सततप्रयोगाद्धितमितपथ्याशिनां पुंसाम् ||८३||

विषमज्वरानजीर्णान्दद्रुं कण्डूं विसूचिकां पामाम् |

विषमूषिकलूतानां 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||

भेरीमृदङ्गपटहाञ्छत्राण्यमुना तथा ध्वजपताकाः |

लिप्त्वाऽहिविषनिरस्त्यै 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 जयजयापुत्रो विजयोऽथ जयामि च |

नमः पुरुषसिंहाय विष्णवे विश्वकर्मणे ||९१||

सनातनाय कृष्णाय भवाय विभवाय च |

तेजो वृषाकपेः साक्षात्तेजो ब्रह्मेन्द्रयोर्यमे ||९२||

यथाऽहं नाभिजानामि वासुदेवपराजयम् |

मातुश्च पाणिग्रहणं समुद्रस्य च शोषणम् ||९३||

अनेन सत्यवाक्येन सिध्यतामगदो हययम् |

हिलिमिलिसंस्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा ||९४||

इति महागन्धहस्तीनामाऽगदः |

patrāgurumustailā niryāsāḥ pañca candanaṁ spr̥kkā|

tvaṅnaladōtpalabālakaharēṇukōśīravanyanakhāḥ||77||

suradārukanakakuṅkumadhyāmakakuṣṭhapriyaṅgavastagaram|

pañcāṅgāni śirīṣādvyōṣālamanaḥśilājājyaḥ||78||

śvētakaṭabhīkarañjau [1] rakṣōghnī sindhuvārikā rajanī|

surasāñjanagairikamañjiṣṭhānimbaniryāsāḥ||79||

vaṁśatvagaśvagandhāhiṅgudadhitthāmlavētasaṁ lākṣā|

madhumadhukasōmarājīvacāruhārōcanātagaram||80||

agadō'yaṁ vaiśravaṇāyākhyātastryambakēṇa ṣaṣṭyaṅgaḥ|

apratihataprabhāvaḥ khyātō mahāgandhahastīti||81||

pittēna gavāṁ pēṣyō guṭikāḥ kāryāstu puṣyayōgēna|

pānāñjanapralēpaiḥ prasādhayēt sarvakarmāṇi||82||
pillaṁ kaṇḍūṁ timiraṁ rātryāndhyaṁ kācamarbudaṁ paṭalam|
hanti satataprayōgāddhitamitapathyāśināṁ puṁsām||83||
viṣamajvarānajīrṇāndadruṁ kaṇḍūṁ visūcikāṁ pāmām|
viṣamūṣikalūtānāṁ sarvēṣāṁ pannagānāṁ ca|
āśu viṣaṁ nāśayati samūlajamatha kandajaṁ sarvam||84||
ētēna liptagātraḥ sarpān gṛhṇāti bhakṣayēcca viṣam|
kālaparītō'pi [2] narō jīvati nityaṁ nirātaṅkaḥ||85||
ānaddhē gudalēpō yōnau lēpaśca mūḍhagarbhāṇām|
mūrcchārtiṣu ca lalāṭē pralēpanamāhuḥ pradhānatamam||86||
bhērīmṛdaṅgapaṭahāñchatrāṇyamunā tathā dhvajapatākāḥ|
liptvā'hiviṣanirastyai pradhvanayēddarśayēnmatimān||87||
yatra ca sannihitō'yaṁ na tatra bālagrahā na rakṣāṁsi|
na ca kārmaṇavētālā vahanti [3] nātharvaṇā mantrāḥ||88||
sarvagrahā na tatra prabhavanti na cāgniśastranṛpacaurāḥ|
lakṣmīśca tatra bhajatē yatra mahāgandhahastyasti||89||
piṣyamāṇa imaṁ cātra siddhaṁ mantramudīrayēt|
'mama mātā jayā nāma jayō [4] nāmēti mē pitā||90||
sō'haṁ jayajayāputrō vijayō'tha jayāmi ca|
namaḥ puruṣasiṁhāya viṣṇavē viśvakarmaṇē||91||
sanātanāya kṛṣṇāya bhavāya vibhavāya ca|
tējō vṛṣākapēḥ sākṣāttējō brahmēndrayōryamē||92||
yathā'haṁ nābhijānāmi vāsudēvaparājayam|
mātuśca pāṇigrahaṇaṁ samudrasya ca śōṣaṇam||93||
anēna satyavākyēna sidhyatāmagadō hyayam|
hilimilisaṁspṛṣṭē rakṣa sarvabhēṣajōttamē svāhā [5] ||94||
iti mahāgandhahastīnāmā'gadaḥ|
patrAgurumustailA niryAsAH pa~jca candanaM spRukkA |

tva~gnaladotpalabAlakahareNukoshIravanyanakhAH ||77||

suradArukanakaku$_{gkumadhyAmakakuShThapriya}$ggavastagaram |

pa$_{jcA}$ggAni shirIShAdvyoShAlamanaHshilAjAjyaH ||78||

shvetakaTabhIkara~jjau rakShoghnI sindhuvArikA rajanI |

surasA$_{jjanagairikama}$jjiShThAnimbaniryAsAH ||79||

vaMshatvagashvagandhAhi~ggudadhitthAmlavetasaM lAkShA |

madhumadhukasomarAjIvacAruhArocanAtagaram ||80||

agado~ayaM vaishravaNAyAkhyAtastryambakeNa ShaShTya~ggaH |

apratihataprabhAvaH khyAto mahAgandhahastIti ||81||

pittena gavAM peShyo guTikAH kAryAstu puShyayogena |

pAnA~jjanapralepaiH prasAdhayet sarvakarmANi ||82||

pillaM kaNDUM timiraM rAtryAndhyaM kAcamarbudaM paTalam |

hanti satataprayogAddhitamitapathyAshinAM puMsAm ||83||

viShamajvarAnajIrNAndadruM kaNDUM visUcikAM pAmAm |

viShamUShikalUtAnAM sarveShAM pannagAnAM ca |

Ashu viShaM nAshayati samUlajamatha kandajaM sarvam ||84||

etena liptagAtraH sarpAn gRuhNAti bhakShayecca viSham |

kAlaparIto~api naro jIvati nityaM nirAta~gkaH ||85||

Anaddhe gudalepo yonau lepashca mUDhagarbhANAm |

mUrcchArtiShu ca lalATe pralepanamAhuH pradhAnatamam ||86||

bherImRuda$_{ggapaTahA}$jchatrANyamunA tathA dhvajapatAkAH |

liptvA~ahiviShanirastyai pradhvanayeddarshayenmatimAn ||87||

yatra ca sannihito~ayaM na tatra bAlagrahA na rakShAMsi |

na ca kArmaNavetAlA vahanti nAtharvaNA mantrAH ||88||

sarvagrahA na tatra prabhavanti na cAgnishastranRupacaurAH |

lakShmIshca tatra bhajate yatra mahAgandhahastyasti ||89||

piShyamANa imaM cAtra siddhaM mantramudIrayet |

'mama mAtA jayA nAma jayo nAmeti me pitA ||90||

so~ahaM jayajayAputro vijayo~atha jayAmi ca |

namaH puruShasiMhAya viShNave vishvakarmaNe ||91||

sanAtanAya kRuShNAya bhavAya vibhavAya ca |

tejo vRuShAkapeH sAkShAttejo brahmendrayoryame ||92||

yathA~ahaM nAbhijAnAmi vAsudevaparAjayam |

mAtushca pANigrahaNaM samudrasya ca shoShaNam ||93||

anena satyavAkyena sidhyatAmagado hyayam |

hilimilisaMspRuShTe rakSha sarvabheShajottame svAhA ||94||

iti mahAgandhahastInAmA~agadaH |

The recipe called *mahagandhahasti* comprises sixty ingredients, viz.,

1. *patra* (Cinnamomum tamala)
2. **aguru** (Aquilaria agallocha),
3. *musta* (Cyperus rotundus)
4. *ela* (Elettaria cardamomum)
5. Five types of exudates
6. *chandana* (Santalam album),
7. *sprikka* (Delphinium zalil)
8. *tvak* (Cinnamomum zeylanicum)
9. *nalada* (Vetiveria zinzanioides)
10. *utpala* (Nymphaea stellata)
11. *balaka* (Valeriana wallichii)
12. *harenuka* (Vitex negundo),
13. *usheera* (Vetiveria zizanoides)
14. *vanya* (Cyperus rotundus)
15. *nakha* (Nails of tiger)
16. *devadaru* (Cedrus deodara)
17. *kanaka* (Mesua ferrea)
18. *kunkuma* (Crocus sativus)
19. *dhyamaka* (Cymbopogon martini)
20. *kushtha* (Saussurea lappa)
21. *priyangu* (Setaria italic)
22. *tagara* (Valeriana wallichii),
23. five parts of *shirisha* (Albizzia lebbeck),
24. *shunthi* (Zingiber officinale)
25. *pippali* (Piper longum)

26. *maricha* (Piper nigrum)
27. *haritala* (Arsenic trisulphide)
28. *manahshila* (Arsenic disulphide)
29. *ajaji* (Cuminum cyminum)
30. *shveta* (Clitoria ternatea)
31. *katabhi* (Achyranthes aspera)
32. *karanja* (Pongamia pinnata)
33. *latakaranja* (Caesalpinia crista)
34. *rakshoghni* (Brassica campestris)
35. *sindhuvarika* (Vitex nigundo)
36. *rajani* (Curcuma longa)
37. *surasa* (Ocimum sanctum)
38. *anjana* (rasanjana)
39. *gairika* (red ochre),
40. *manjishtha* (Rubia cordifolia)
41. resin of *nimba* (Azadirechta indica),
42. *vamshatvak* (Bambusa arundinacea),
43. *ashvagandha* (Withania somnifera),
44. *hingu* (Ferula foetida),
45. *dadhittha* (Feronia limonia),
46. *amlavetasa* (Garcinia pedunculata)
47. *laksha* (Schleichera oleosa)
48. *madhu* (honey),
49. *madhuka* (Glycerrhiza glabra)
50. *somaraji* (Psoralea corylifolia)
51. *vacha* (Acorus calamous)
52. *ruha* (Cynodon dactylon),
53. *rochana* (bile of cow)
54. *tagara* (variety of Valeriana wallichii)

This recipe having infallible effect was taught to Vaishravana (Kubera) by the diety Lord Trayambaka. During *pushya* constellation, these ingredients are to be triturated by adding cow's bile and pills should be made out of this paste.

This recipe can be taken internally in the form of a drink (by diluting with liquids) or applied in the form of 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, kandu, timira, ratri andha, kacha, arbuda* and *patala*. It cures *vishama jwara,* indigestion, *dadru, kandu,* choleric diarrhea

and *pama*. 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 potion can catch a snake and drink its venom with immunity. With the help of this recipe even a person facing death regains life and lives still the end of his span of life free from any disease. In anaddha (obstruction/constipation) the paste of this recipe should be applied over the anus. In *mudhagarbha* (obstructed labor due to mal-presentation) this paste should be applied over the vagina. Application of this paste over the forehead of a patient with poisonous fainting brings about quick results.

For curing ailments caused by poisoning a wise physician should smear musical instruments like *bheri, mridanga* 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.

A place where these recipe is kept becomes absolutely inaccessible to *balagrahas rakshas karmana vetala* (an *atharvana mantra*).

The person with this recipe cannot be adversely affected by any of the planets, fire, weapons, kings and thieves.

The place where this recipe called *mahagandhahasti agada* is kept becomes the abode of Goddess Lakshmi.

While triturating the ingredients of this recipe, the following mantra should be recited:

“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 Vishvakarma, Sanatana, Krishna, Bhava and Vibhava. I am glory of Vrishakapi (Agni) and I am the direct glory of Brahma, Indra and Yama. I never know the defeat of Vasudeva, or marriage of my mother or the drying up of the ocean. By these statements of truth, let this recipe of antidote achieve its success. Hilimili is the *beejamantra* 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 *mahagandhahasti*.[77-94]

Rushabhakadi agada

ऋषभकजीवकभार्गीमधुकोत्पलधान्यकेशराजाज्यः |

ससितगिरिकोलमध्याः पेयाः श्वासज्वरादिहराः ||९५||

ṛṣabhakajīvakabhārgīmadhukōtpaladhānyakēśarājājyaḥ|

sasitagirikōlamadhyāḥ pēyāḥ śvāsajvarādiharāḥ||95||

RuShabhakajIvakabhArgImadhukotpaladhAnyakesharAjAjyaH |

sasitagirikolamadhyAH peyAH shvAsajvarAdiharAH ||95||

Intake of *rishabhaka* (Microstylis wallichii), *jeevaka* (Microstylis musifera), *bharngi* (Clerodendrum serratum), *madhuka* (Glycerrhiza glabra), *utpala* (Nymphaea stellata), *dhanya* (Coriandrum sativum), *kesara*(Mesua ferrea), *ajaji* (Cuminum cyminum), *sitagiri* (Clitoria ternatea) and the pulp of *kola* (Zizyphus jujube) in the form of a *peya* (thin gruel made up of rice) cures *shwasa*, fever etc., caused by poisoning.[95]

Hingvadi yoga

हिङ्गु च कृष्णायुक्तं कपित्थरसयुक्तमग्र्यलवणं च |

समधुसितौ पातव्यौ ज्वरहिक्काश्वासकासघ्नौ ||९६||

hiṅgu ca kṛṣṇāyuktaṁ kapittharasayuktamagryalavaṇaṁ ca|

samadhusitau pātavyau jvarahikkāśvāsakāsaghnau||96||

hi~ggu ca kRuShNAyuktaM kapittharasayuktamagryalavaNaM ca |

samadhusitau pAtavyau jvarahikkAshvAsakAsaghnau ||96||

Intake of *hingu* (Ferula foetida) and *krishna* (Piper longum) along with honey and sugar, or the juice of *kapittha* (Feronia limonia) and *saindhava* (rock salt) along with honey and sugar cures fever, hiccup, dyspnea and cough caused by poisoning. [96]

Treatment of vomiting and hiccups

लेहः कोलास्थ्यञ्जनलाजोत्पलमधुघृतैर्वम्याम् |

बृहतीद्वयाढकीपत्रधूमवर्तिस्तु हिक्काघ्नी ||९७||

lēhaḥ kōlāsthyañjanalājōtpalamadhughṛtairvamyām|

bṛhatīdvayāḍhakīpatradhūmavartistu hikkāghnī||97||

lehaH kolAsthya~jjanalAjotpalamadhughRutairvamyAm |

bRuhatIdvayADhakIpatradhUmavartistu hikkAghnI ||97||

Intake of the seed-pulp of *kola* (Zizyphus jujube), *anjana* (rasanjana), *laja* (roasted rice grain), *utpala* (Nymphaea stellata), honey and ghee (clarified butter) in the form of a linctus cures vomiting caused by poisoning.

Dhumavarti (inhalation of the fume from an incense stick) of *brihati* (Solanum indicum), *kantakari* and leaves of *adhaki* cures hiccups caused by poisoning.[97]

Fumigation

शिखिबर्हिबलाकास्थीनि सर्षपाश्चन्दनं च घृतयुक्तम् |

धूमो गृहशयनासनवस्त्रादिषु शस्यते विषनुत् ||९८||

śikhibarhibalākāsthīni sarṣapāścandanaṁ ca ghṛtayuktam|

dhūmō gṛhaśayanāsanavastrādiṣu śasyatē viṣanut||98||

shikhibarhibalAkAsthIni sarShapAshcandanaM ca ghRutayuktam |

dhUmo gRuhashayanAsanavastrAdiShu shasyate viShanut ||98||

The fumigation with peacock's feather, crane's bone, *sarshapa* (Brassica campestris) and *chandana* (Santalam album) added with ghee (clarified butter) removes the toxicities in the home, beds, seats and clothes. [98]

Medicated fumigation for swelling

घृतयुक्ते नतकुष्ठे भुजगपतिशिरः शिरीषपुष्पं च |

धूमागदः स्मृतोऽयं सर्वविषघ्नः श्वयथुहृच्च ||९९||

ghṛtayuktē natakuṣṭhē bhujagapatiśiraḥ śirīṣapuṣpaṁ ca|

dhūmāgadaḥ smṛtō'yaṁ sarvaviṣaghnaḥ śvayathuhṛcca||99||

ghRutayukte natakuShThe bhujagapatishiraH shirIShapuShpaM ca |

dhUmAgadaH smRuto~ayaM sarvaviShaghnaH shvayathuhRucca ||99||

Fumigation with *nata* (Valeriana wallichii), *kushta* (Saussurea lappa), head of *bhujagapati* (snake having two heads or fangs) and flower of *shirisha* (Albizzia labbec) by adding ghee is called *dhumagada*, and it cures all types of poison and edema.[99]

Jatwadi medicated fumigation

जतुसेव्यपत्रगुग्गुलुभल्लातककुभपुष्पसर्जरसाः |

श्वेता च धूम उरगाखुकीटवस्त्रक्रिमिनुदग्र्यः ||१००||

jatusēvyapatraguggulubhallātakakakubhapuṣpasarjarasāḥ|

śvētā ca dhūma uragākhukīṭavastrakriminudagryaḥ||100||

jatusevyapatraguggulubhallAtakakakubhapuShpasarjarasAH |

shvetA ca dhUma uragAkhukITavastrakriminudagryaH ||100||

The fumigation with *jatu* (lac), *sevya* (Vetiveria zizanoides), *patra* (Cinnamomum tamala), *guggulu* (Commiphora mukul), *bhallataka* (Semecarpus anacardium), flower of *kakubha* (Terminalia arjuna), *sarjarasa* (Vateria indica) and *shveta* (Clitoria ternatea) is an excellent remedy for curing poisoning by snake and rat bite. It also helps in destroying the insects (counteracting their poison) and *vastrakrimi* (*yuka* or lice). [100]

Ksharagada

तरुणपलाशक्षारं स्रुतं पचेच्चूर्णितैः सह समांशैः |

लोहितमृद्रजनीद्वयशुक्लसुरसमञ्जरीमधुकैः ||१०१||

लाक्षासैन्धवमांसीहरेणुहिङ्गुद्विसारिवाकुष्ठैः |

सव्योषैर्बाह्लीकैर्दर्वीविलेपनं घट्टयेद्यावत् ||१०२||

सर्वविषशोथगुल्मत्वग्दोषार्शोभिगन्दरप्लीहनः |

शोथापस्मारक्रिमिभूतस्वरभेदपाण्डुगदान् ||१०३||

मन्दाग्नित्वं कासं सोन्मादं नाशयेयुरथ पुंसाम् |

गुटिकाश्छायाशुष्काः कोलसमास्ताः समुपयुक्ताः ||१०४||

इति क्षारागदः |

taruṇapalāśakṣāraṁ srutaṁ pacēccūrṇitaiḥ saha samāṁśaiḥ|

lōhitamṛdrajanīdvayaśuklasurasamañjarīmadhukaiḥ||101||

lākṣāsaindhavamāṁsīharēṇuhiṅgudvisārivākuṣṭhaiḥ|

savyōṣairbāhlīkairdarvīvilēpanaṁ ghaṭṭayēdyāvat||102||

sarvaviṣaśōthagulmatvagdōṣārśōbhagandaraplīhnaḥ|

śōthāpasmārakrimibhūtasvarabhēdapāṇḍugadān||103||

mandāgnitvaṁ kāsaṁ sōnmādaṁ nāśayēyuratha puṁsām|

guṭikāśchāyāśuṣkāḥ kōlasamāstāḥ samupayuktāḥ||104||

iti kṣārāgadaḥ|

taruNapalAshakShAraM srutaM paceccUrNitaiH saha samAMshaiH |

lohitamRudrajanIdvayashuklasurasama~jjarImadhukaiH ||101||

lAkShAsaindhavamAMsIhareNuhi~ggudvisArivAkuShThaiH |

savyoShairbAhlIkairdarvIvilepanaM ghaTTayedyAvat ||102||

sarvaviShashothagulmatvagdoShArshobhagandaraplIhnaH |

shothApasmArakrimibhUtasvarabhedapANDugadAn ||103||

mandAgnitvaM kAsaM sonmAdaM nAshayeyuratha puMsAm |

guTikAshchAyAshuShkAH kolasamAstAH samupayuktAH ||104||

iti kShArAgadaH |

Kshara derived by decanting the ashes of a tender tree, of *palasha* (Butea monosperma) should be added with equal quantities of *lohitamrita* (*Gairika* – red ocre), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata), *manjari* (inflorescence) of the white variety of *surasa* (Ocimum sanctum), *madhuka* (Glycerrhiza glabra), *laksha*), *saindhava* (rock salt), *jatamamsi* (Nordostachys jatamansi), *harenu* (Vitex negundo), *hingu* (Ferula foetida), *sariva* (Hemidesmus indicus), *kushta* (Saussurea lappa), *shunti* (Zingiber officinale), *pippali* (Piper longum), *maricha* (Piper nigrum) and *bahlika* (*kunkuma-kesara*-Crocus sativua). This recipe should then be stirred while being cooked till the paste sticks to the spoon. Then pills of the size of *kola* (Zizyphus jujube) should be made out of this paste and dried in shade. Intake of this cures inflammation caused by all types of poisoning, *gulma* (abdominal lumps), skin diseases, piles, fistula-in-ano, splenic disorders, edema, epilepsy, parasitic infestation, affliction by evil spirits, hoarseness of voice, anemia, suppression of the power of digestion, cough and insanity. The combination is known as *kshara agada*.[101-104]

विषपीतदष्टविद्धेष्वेतद्दिग्धे च वाच्यमुद्दिष्टम् |

सामान्यतः, पृथक्त्वान्निर्देशमतः शृणु यथावत् ||१०५||

रिपुयुक्तेभ्यो नृभ्यः स्वेभ्यः स्त्रीभ्योऽथवा भयं नृपतेः |

आहारविहारगतं तस्मात् प्रेष्यान् परीक्षेत ||१०६||

viṣapītadaṣṭaviddhēṣvētaddigdhē ca vācyamuddiṣṭam|

sāmānyataḥ, pr̥thaktvānnirdēśamataḥ śr̥ṇu yathāvat||105||

ripuyuktēbhyō nr̥bhyaḥ svēbhyaḥ strībhyō'thavā bhayaṁ nr̥patēḥ|

āhāravihāragataṁ tasmāt prēṣyān parīkṣēta||106||

viShapItadaShTaviddheShvetaddigdhe ca vAcyamuddiShTam |

sAmAnyataH, pRuthaktvAnnirdeshamataH shRuNu yathAvat ||105||

ripuyuktebhyo nRubhyaH svebhyaH strIbhyo~athavA bhayaM nRupateH |

AhAravihAragataM tasmAt preShyAn parIkSheta ||106||

The details regarding the *lakshanas* and *chikitsa* of those who has consumed *sthavara visha* or who has been bitten by poisonous animals or who has been injured by the weapons smeared in poisons or whose cloths have been afflicted by poisons are explained so far in this chapter. Now, hear carefully about the treatment of different types of poison which are to be elaborated separately.[105-106]

Characteristics of poison giver and intoxicated poisonous food

अत्यर्थशङ्कितः स्याद्बहुवागथवाऽल्पवाग्विगतलक्ष्मीः |

प्राप्तः प्रकृतिविकारं विषप्रदाता नरो ज्ञेयः ||१०७||

दृष्ट्वैवं न तु सहसा भोज्यं कुर्यात्तदन्नमग्नौ तु |

सविषं हि प्राप्यान्नं बहून्विकारान् भजत्यग्निः ||१०८||

शिखिबर्हविचित्रार्चिस्तीक्ष्णाक्षमरूक्षकुणपधूमश्च |

स्फुटति च सशब्दमेकावर्तो विहतार्चिरपि च स्यात् ||१०९||

atyarthaśaṅkitaḥ syādbahuvāgathavā'lpavāgvigatalakṣmīḥ|

prāptaḥ prakṛtivikāraṁ viṣapradātā narō jñēyaḥ||107||

dṛṣṭvaivaṁ na tu sahasā bhōjyaṁ kuryāttadannamagnau [1] tu|

saviṣaṁ hi prāpyānnaṁ bahūnvikārān bhajatyagniḥ||108||

śikhibarhavicitrārcistīkṣṇākṣamarūkṣakuṇapadhūmaśca [2] |

sphuṭati ca saśabdamēkāvartō vihatārcirapi ca syāt||109||

atyarthasha~gkitaH syAdbahuvAgathavA~alpavAgvigatalakShmIH |

prAptaH prakRutivikAraM viShapradAtA naro j~jeyaH ||107||

dRuShTvaivaM na tu sahasA bhojyaM kuryAttadannamagnau tu |

saviShaM hi prApyannaM bahUnvikArAn bhajatyagniH ||108||

shikhibarhavicitrArcistIkShNAkShamarUkShakuNapadhUmashca |

sphuTati ca sashabdamekAvarto vihatArcirapi ca syAt ||109||

A person who behaves in an extremely suspicious manner, who is garrulous or who speaks very little, who has lost luster of his face and who exhibits changes in his characteristic features should be considered as a poison-giver.

When a person shows the characteristic features of a poison-giver, then the food, etc., served by him should not be taken. A part of it should be thrown over fire. If the food is poisoned, then the flame of the fire appears like color of peacock feather. The smoke which comes out of such fire is sharp, intolerable and dry, and it smells like a corpse. The flame which comes out makes a cracking noise; it moves spirally or it gets extinguished.[107-109]

पात्रस्थं च विवर्णं भोज्यं स्यान्मक्षिकांश्च मारयति |

क्षामस्वरांश्च काकान् कुर्याद्विरजेच्चकोराक्षि ||११०||

पाने नीला राजी वैवर्ण्यं स्वां च नेक्षते छायाम् |

पश्यति विकृतामथवा लवणाक्ते फेनमाला स्यात् ||१११||

pātrastham̐ ca vivarṇam̐ bhōjyam̐ syānmakṣikām̐śca mārayati|

kṣāmasvarām̐śca kākān kuryādvirajēccakōrākṣi||110||

pānē nīlā rājī vaivarṇyam̐ svām̐ ca nēkṣatē chāyām|

paśyati vikr̥tāmathavā lavaṇāktē phēnamālā syāt||111||

pAtrasthaM ca vivarNaM bhojyaM syAnmakShikAMshca mArayati |

kShAmasvarAMshca kAkAn kuryAdvirajeccakorAkShi ||110||

pAne nIlA rAjI vaivarNyaM svAM ca nekShate chAyAm |

pashyati vikRutAmathavA lavaNAkte phenamAlA syAt ||111||

The poisoned food when kept in a pot gets discolored, and flies sitting on it die. When this poisoned food is seen by crows, their voice becomes feeble, and when the *chakor* bird sees it, its eyes become discolored from the normal red colored.

If the poison is added to drinks like water, milk or alcohol, 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 froth.[110-111]

Effects of food poisoning

पानान्नयोःसविषयोर्गन्धेन शिरोरुग्घृति च मूर्च्छा च |

स्पर्शेन पाणिशोथः सुप्त्यङ्गुलिदाहतोदनखभेदाः ||११२||

मुखगे त्वोष्ठचिमिचिमा जिह्वा शूना जडा विवर्णा च |

द्विजहर्षहनुस्तम्भास्यदाहलालागलविकाराः ||११३||

आमाशयं प्रविष्टे वैवर्ण्यं स्वेदसदनमुत्क्लेदः |

दृष्टिहृदयोपरोधो बिन्दुशतैश्चीयते चाङ्गम् ||११४||

पक्वाशयं तु याते मूर्च्छामदमोहदाहबलनाशाः |

तन्द्रा काश्र्यं च विषे पाण्डुत्वं चोदरस्थे स्यात् ||११५||

दन्तपवनस्य कूर्चो विशीर्यते दन्तौष्ठमांसशोफश्च |

केशच्युतिः शिरोरुग्ग्रन्थयश्च सविषेऽथ शिरोभ्यङ्गे ||११६||

pānānnayōḥsaviṣayōrgandhēna śirōrugghr̥di ca mūrcchā ca|

sparśēna pāṇiśōthaḥ suptyaṅgulidāhatōdanakhabhēdāḥ||112||

mukhagē [3] tvōṣṭhacimicimā jihvā śūnā jaḍā vivarṇā ca|

dvijaharṣahanustambhāsyadāhalālāgalavikārāḥ||113||

āmāśayaṁ praviṣṭē vaivarṇyaṁ svēdasadanamutklēdaḥ|

dṛṣṭihṛdayōparōdhō binduśataiścīyatē cāṅgam||114||

pakvāśayaṁ tu yātē mūrcchāmadamōhadāhabalanāśāḥ|

tandrā kārśyaṁ ca viṣē pāṇḍutvaṁ cōdarasthē syāt||115||

dantapavanasya kūrcō viśīryatē dantauṣṭhamāṁsaśōphaśca|

kēśacyutiḥ śirōruggranthayaśca saviṣē'tha śirōbhyaṅgē||116||

pAnAnnayoHsaviShayorgandhena shirorugghRuti ca mUrcchA ca |

sparshena pANishothaH suptya~ggulidAhatodanakhabhedAH ||112||

mukhage tvoShThacimicimA jihvA shUnA jaDA vivarNA ca |

dvijaharShahanustambhAsyadAhalAlAgalavikArAH ||113||

AmAshayaM praviShTe vaivarNyaM svedasadanamutkledaH |

dRuShTihRudayoparodho bindushataishchIyate cA~ggam ||114||

pakvAshayaM tu yAte mUrcchAmadamohadAhabalanAshAH |

tandrA kArshyaM ca viShe pANDutvaM codarasthe syAt ||115||

dantapavanasya kUrco vishIryate dantauShThamAMsashophashca |

keshacyutiH shiroruggranthayashca saviShe~atha shirobhya~gge ||116||

The smell of poisoned food and drinks causes headache, pain in the cardiac region and unconsciousness. If they are touched, cause edema and numbness in the hands, burning sensation and pricking pain in the fingers, and cracking of the nails. When ingested, these poisoned food and drinks cause tingling sensation in the lips, swelling, numbness and discoloration of the tongue, tingling sensation in the teeth, stiffness of the jaw-bones (mandibular joints), burning sensation in the face, salivation and morbidity in the throat.

If the poisoned food and drinks have entered into the stomach, then the patient suffers from discoloration, sweating, asthenia, nausea, impairment of the vision, arrest of cardiac functions and appearance of drop like pimples all over the limbs.

If the poisoned food and drinks enter into the colon, then the patient suffers from fainting, intoxication, unconsciousness, burning sensation, weakness, drowsiness and emaciation. The patient suffers from 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 it gets withered, and the patient suffers from edema of the teeth, lips and muscles of the mouth.

If the oil for application over the head is poisoned, then the patient suffers from hair-fall, headache and tumors in the head.[112-116]

Clinical features of poison through various routes of consumption/exposure

दुष्टेऽञ्जनेऽक्षिदाहस्रावात्युपदेहशोथरागाश्च |

खाद्यैरादौ कोष्ठः स्पृश्यैस्त्वग्दूष्यते दुष्टैः ||११७||

स्नानाभ्यङ्गोत्सादनवस्त्रालङ्कारवर्णकैर्दुष्टैः |

कण्ड्वर्तिकोठपिडकारोमोद्गमचिमिचिमा शोथाः ||११८||

एते करचरणदाहतोदक्लमाविपाकाश्च |

भूपादुकाश्वगजवर्मकेतुशयनासनैर्दुष्टैः ||११९||

माल्यमगन्धं म्लायति शिरोरुजालोमहर्षकरम् |

स्तम्भयति खानि नासामुपहन्ति दर्शनं च धूमः ||१२०||

कूपतडागादिजलं दुर्गन्धं सकलुषं विवर्णं च |

पीतं श्वयथुं कोठान् पिडकाश्च करोति मरणं च ||१२१||

आदावामाशयगे वमनं त्वक्स्थे प्रदेहसेकादि |

कुर्याद्भिषक् चिकित्सां दोषबलं चैव हि समीक्ष्य ||१२२||

इति मूलविषविशेषाः प्रोक्ताः |१२३|

duṣṭē'ñjanē'kṣidāhasrāvātyupadēhaśōtharāgāśca|

khādyairādau kōṣṭhaḥ spr̥śyaistvagdūṣyatē duṣṭaiḥ||117||

snānābhyaṅgōtsādanavastrālaṅkāravarṇakairduṣṭaiḥ|

kaṇḍvartikōṭhapiḍakārōmōdgamacimicimā śōthāḥ||118||

ētē karacaraṇadāhatōdaklamāvipākāśca|

bhūpādukāśvagajavarmakētuśayanāsanairduṣṭaiḥ||119||

mālyamagandhaṁ mlāyati śirōrujālōmaharṣakaram [4] |

stambhayati khāni nāsāmupahanti darśanaṁ ca dhūmaḥ||120||

kūpataḍāgādijalaṁ durgandhaṁ sakaluṣaṁ vivarṇaṁ ca|

pītaṁ śvayathuṁ kōṭhān piḍakāśca karōti maraṇaṁ ca||121||

ādāvāmāśayagē vamanaṁ tvaksthē pradēhasēkādi|

kuryādbhiṣak cikitsāṁ dōṣabalaṁ caiva hi samīkṣya||122||

iti mūlaviṣaviśēṣāḥ prōktāḥ |123|

duShTe$_a$jjane~akShidAhasrAvAtyupadehashotharAgAshca |

khAdyairAdau koShThaH spRushyaistvagdUShyate duShTaiH ||117||

snAnAbhya$_{ggotsAdanavastrAla}$gkAravarNakairduShTaiH |

kaNDvartikoThapiDakAromodgamacimicimA shothAH ||118||

ete karacaraNadAhatodaklamAvipAkAshca |

bhUpAdukAshvagajavarmaketushayanAsanairduShTaiH ||119||

mAlyamagandhaM mlAyati shirorujAlomaharShakaram |

stambhayati khAni nAsAmupahanti darshanaM ca dhUmaH ||120||

kUpataDAgAdijalaM durgandhaM sakaluShaM vivarNaM ca |

pItaM shvayathuM koThAn piDakAshca karoti maraNaM ca ||121||

AdAvAmAshayage vamanaM tvaksthe pradehasekAdi |

kuryAdbhiShak cikitsAM doShabalaM caiva hi samIkShya ||122||

iti mUlaviShavisheShAH proktAH |123|

If the collyrium is poisoned, then the patient suffers from burning sensation, lacrimation and excess production of sticky material, edema and redness of the eyes.

Intake of poisoned food vitiates the *koshtha*(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 pruritus, pain, urticaria, pimples, horripilation, tingling sensation and edema.

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 horripilation. 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 edema, 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. should be administered. These therapeutic measures should be administered, keeping in view the nature of the dosha and the strength of the patient. [117-123]

Description of snakes and poisoning

शृणु जङ्गमस्यातः |

सविशेषचिकित्सितमेवादौ तत्रोच्यते तु सर्पाणाम् ||१२३||

shRuNu ja~ggamasyAtaH |

savisheShacikitsitamevAdau tatrocyate tu sarpANAm ||123||

śr̥ṇu jaṅgamasyātaḥ|

saviśēṣacikitsitamēvādau tatrōcyatē tu sarpāṇām||123||

Let us now discuss on the various aspects of animal poisoning. At first, let us discuss on the various aspects of snakes and the special treatment of ailments caused by the snake-bite. [123]

Types of snakes and their effect on dosha

इह दर्वीकरः सर्पो मण्डली राजिमानिति |

त्रयो यथाक्रमं वातपित्तश्लेष्मप्रकोपणाः ||१२४||

iha darvIkaraH sarpo maNDalI rAjimAniti |

trayo yathAkramaM vAtapittashleShmaprakopaNAH ||124||

iha [1] darvīkaraḥ sarpō maṇḍalī rājimāniti|

trayō yathākramaṁ vātapittaślēṣmaprakōpaṇāḥ||124||

Snakes are classified into three categories- *darvikara, mandali* and *rajiman* and they cause aggravation of vayu, pitta and kapha respectively.[124]

Identification of snakes

दर्वीकरः फणी ज्ञेयो मण्डली मण्डलाफणः |

बिन्दुलेखविचित्राङ्गः पन्नगः स्यात्तु राजिमान् ||१२५||

darvIkaraH phaNI j~jeyo maNDalI maNDalAphaNaH |

bindulekhavicitrA~ggaH pannagaH syAttu rAjimAn ||125||

darvīkaraḥ phaṇī jñēyō maṇḍalī maṇḍalāphaṇaḥ|

bindulēkhavicitrāṅgaḥ pannagaḥ syāttu rājimān||125||

The *darvikara* snake has a hood; the *mandali* snakes are hoodless but possess rounded marks on their body whereas the *rajiman* type of snakes possess variegated spots and streaks on its body.[125]

Properties of snake poisons

विशेषाद्रूक्षकटुकमम्लोष्णं स्वादु शीतलम् |

विषं यथाक्रमं तेषां तस्माद्वातादिकोपनम् ||१२६||

visheShAdrUkShakaTukamamloShNaM svAdu shItalam |

viShaM yathAkramaM teShAM tasmAdvAtAdikopanam ||126||

viśēṣādrūkṣakaṭukamamlōṣṇaṁ svādu śītalam|

viṣaṁ yathākramaṁ tēṣāṁ tasmādvātādikōpanam||126||

The poison of *darvikara* snake is ununctuous and pungent and due to this it vitiates the *vata dosha*.

The poison of *mandali* snake is sour and hot due to which it aggravates pitta ,whereas that of *rajiman* snake is sweet and cold due to which it aggravates *kapha*.[126]

Characteristics of *darvikara* snake bite

दर्वीकरकृतो दंशः सूक्ष्मदंष्ट्रापदोऽसितः |

निरुद्धरक्तः कूर्माभो वातव्याधिकरो मतः ||१२७||

darvīkarakṛtō daṁśaḥ sūkṣmadaṁṣṭrāpadō’sitaḥ|

niruddharaktaḥ kūrmābhō vātavyādhikarō mataḥ||127||

darvIkarakRuto daMshaH sUkShmadaMShTrApado~asitaH |

niruddharaktaH kUrmAbho vAtavyAdhikaro mataH ||127||

The bite by the *darvikara sarpa* is characterized by minute fang marks, is black, there is absence of bleeding, swelling having the shape of back of a tortoise and it produces several disorders due to aggravation of vata.[127]

Characteristics of *mandali* snake bite

पृथ्वर्पितः सशोथश्च दंशो मण्डलिना कृतः |

पीताभः पीतरक्तश्च सर्वपित्तविकारकृत् ||१२८||

pṛthvarpitaḥ saśōthaśca daṁśō maṇḍalinā kṛtaḥ|

pītābhaḥ pītaraktaśca sarvapittavikārakṛt||128||

pRuthvarpitaH sashothashca daMsho maNDalinA kRutaH |

pItAbhaH pItaraktashca sarvapittavikArakRut ||128||

The fang marks due to the bite by *mandali sarpa* is deep, the wound is spread over a large surface area, associated with edema. There is yellowish discoloration at the site of bite and the exudates at the bite site are yellowish and bloody. They cause several other disorders due to aggravation of pitta.[128]

Characteristics of *rajimana* snake bite

कृतो राजिमता दंशः पिच्छिलः स्थिरशोफकृत् |

स्निग्धः पाण्डुश्च सान्द्रासृक् श्लेष्मव्याधिसमीरणः ||१२९||

kṛtō rājimatā daṁśaḥ picchilaḥ sthiraśōphakṛt|

snigdhaḥ pāṇḍuśca sāndrāsṛk ślēṣmavyādhisamīraṇaḥ||129||

kRuto rAjimatA daMshaH picchilaH sthirashophakRut |

snigdhaH pANDushca sAndrAsRuk shleShmavyAdhisamIraNaH ||129||

The bite by the *rajimana sarpa* is characterized by a soft and stable edema.The bite site is unctuous and pale. The bloody exudates coming from the bite site is thick and several disorders due to aggravation of kapha are produced. [129]

Gender wise characteristics of snakes

वृत्तभोगो महाकायः श्वसन्नूर्ध्वेक्षणः पुमान् |

स्थूलमूर्धा समाङ्गश्च स्त्री त्वतः स्याद्विपर्ययात् ||१३०||

क्लीबस्त्रसत्यधोदृष्टिः स्वरहीनः प्रकम्पते |

vṛttabhōgō mahākāyaḥ śvasannūrdhvēkṣaṇaḥ pumān|

sthūlamūrdhā samāṅgaśca strī tvataḥ syādviparyayāt||130||

klībastrasatyadhōdṛṣṭiḥ [1] svarahīnaḥ prakampatē|

vRuttabhogo mahAkAyaH shvasannUrdhvekShaNaH pumAn |

sthUlamUrdhA samA~ggashca strI tvataH syAdviparyayAt ||130||

klIbastrasatyadhodRuShTiH svarahInaH prakampate |

The snake which is round coiled has a large body, that hisses loudly, that which looks upward, has a large head and an even body is a male. The ones with an opposite characteristics is a female. The eunuch snake is timid in nature.[130]

Differentiation in features in snake bite of different genders

स्त्रिया दष्टो विपर्यस्तैरेतैः पुंसा नरो मतः ||१३१||

व्यामिश्रलिङ्गैरेतैस्तु क्लीबदष्टं नरं वदेत् |

इत्येतदुक्तं सर्पाणां स्त्रीपुङ्क्लीबनिदर्शनम् ||१३२||

striyā daṣṭō viparyastairētaiḥ puṁsā narō mataḥ||131||

vyāmiśraliṅgairētaistu klībadaṣṭaṁ naraṁ vadēt|

ityētaduktaṁ sarpāṇāṁ strīpuṁklībanidarśanam||132||

striyA daShTo viparyastairetaiH puMsA naro mataH ||131||

vyAmishrali~ggairetaistu klIbadaShTaM naraM vadet |

ityetaduktaM sarpANAM strIpu~gklIbanidarshanam ||132||

The patient bitten by a female snake looks downwards, has feeble voice and trembles. In a patient bitten by a male snake, the features contrary to the above are found.if mixed characters is found, one should be known as bitten by an eunuch snake.Thus characters of female, male and eunuch snakes are said.[131-132]

Bite of a pregnant snake

पाण्डुवक्त्रस्तु गर्भिण्या शूनौष्ठोऽप्यसितेक्षणः |

जृम्भाक्रोधोपजिह्वार्तः सूतया रक्तमूत्रवान् ||१३३||

pāṇḍuvaktrastu garbhiṇyā śūnauṣṭhō’pyasitēkṣaṇaḥ|

jṛmbhākrōdhōpajihvārtaḥ sūtayā raktamūtravān||133||

pANDuvaktrastu garbhiNyA shUnauShTho~apyasitekShaNaH |

jRumbhAkrodhopajihvArtaH sUtayA raktamUtravAn ||133||

If one is bitten by a pregnant snake, he suffers from paleness of face, swelling in the lips and blackness of eyes. If one is bitten by a puerperant snake, he suffers from yawning, anger, *upajivhika* and hematuria. [133]

सर्पो गौधेर(य)को नाम गोधायां स्याच्चतुष्पदः |

कृष्णसर्पेण तुल्यः स्यान्नाना स्युर्मिश्रजातयः ||१३४||

sarpō gaudhēra(ya)kō nāma gōdhāyāṁ syāccatuṣpadaḥ|

kṛṣṇasarpēṇa tulyaḥ syānnānā syurmiśrajātayaḥ||134||

sarpo gaudhera(ya)ko nAma godhAyAM syAccatuShpadaH |

kRuShNasarpeNa tulyaH syAnnAnA syurmishrajAtayaH ||134||

Quadruped serpent borne by a *godha* (type of reptile) is known as *gaudheyaka*. This is similar to the *darveekara sarpa*. Besides there are several other cross breeds seen in this variety. [134]

गूढसम्पादितं वृत्तं पीडितं लम्बितार्पितम् |

सर्पितं च भृशाबाधं, दंशा योऽन्ये न ते भृशाः ||१३५||

gūḍhasampāditaṁ vṛttaṁ pīḍitaṁ lambitārpitam|

sarpitaṁ ca bhṛśābādhaṁ, daṁśā yē'nyē na tē bhṛśāḥ||135||

gUDhasampAditaM vRuttaM pIDitaM lambitArpitam |

sarpitaM ca bhRushAbAdhaM, daMshA yo~anye na te bhRushAH ||135||

The bite which is deeply performed, elevated, painful, placed lengthwise and having marks of fangs and inflammation is very troublesome, while the other bites are not so much distressing.[135]

Characters of snakes of different ages

तरुणाः कृष्णसर्पास्तु गोनसाः स्थविरास्तथा |

राजिमन्तो वयोमध्ये भवन्त्याशीविषोपमाः ||१३६||

taruṇāḥ kṛṣṇasarpāstu gōnasāḥ sthavirāstathā|

rājimantō vayōmadhyē bhavantyāśīviṣōpamāḥ||136||

taruNAH kRuShNasarpAstu gonasAH sthavirAstathA |

rAjimanto vayomadhye bhavantyAshIviShopamAH ||136||

Black snakes in young age, *gonasa* in old age, *rajimana* in middle age are like a *sivisha* (dreadful snakes with poisoned vision and breadth).[136]

Fangs of snakes

सर्पदंष्ट्राश्चतस्रस्तु तासां वामाधरा सिता |

पीता वामोत्तरा दंष्ट्रा रक्तश्यावाऽधरोत्तरा ||१३७||

sarpadaṁṣṭrāścatasrastu tāsāṁ vāmādharā sitā|

pītā vāmōttarā daṁṣṭrā raktaśyāvā'dharōttarā [1] ||137||

sarpadaMShTrAshcatasrastu tAsAM vAmAdharA sitA |

pItA vAmottarA daMShTrA raktashyAvA~adharottarA ||137||

The fangs of snakes are four in number. Out of them left upper is white, left lower is yellow, right lower is red and right upper is blackish.[137]

यन्मात्रः पतते बिन्दुर्गोबालात् सलिलोद्धृतात् |

वामाधरायां दंष्ट्रायां तन्मात्रं स्यादहेर्विषम् ||१३८||

yanmātraḥ patatē bindurgōbālāt salilōddhr̥tāt|

vāmādharāyāṁ daṁṣṭrāyāṁ tanmātraṁ syādahērviṣam||138||

yanmAtraH patate bindurgobAlAt saliloddhRutAt |

vAmAdharAyAM daMShTrAyAM tanmAtraM syAdaherviSham ||138||

The snake venom is equal in quantity with a drop falls from a cow's hair taken out of water. It is located in the left lower fang of snake. [138]

एकद्वित्रिचतुर्वृद्धविषभागोत्तरोत्तराः |

सवर्णास्तत्कृता दंशा बहूत्तरविषा भृशाः ||१३९||

ēkadvitricaturvr̥ddhaviṣabhāgōttarōttarāḥ|

savarṇāstatkr̥tā daṁśā bahūttaraviṣā bhr̥śāḥ||139||

ekadvitricaturvRuddhaviShabhAgottarottarAH |

savarNAstatkRutA daMshA bahUttaraviShA bhRushAH ||139||

The bites caused by fangs have the quantity of poison increased in progressive order and are similar (to fangs) in color. The later ones have profuse poison and are very troublesome.[139]

Dooshi visha (slowly acting poison)

सर्पाणामेव विण्मूत्रात् कीटाः स्युः कीटसम्मताः |

दूषीविषाः प्राणहरा इति सङ्क्षेपतो मताः ||१४०||

sarpāṇāmēva viṇmūtrāt kīṭāḥ syuḥ kīṭasammatāḥ|

dūṣīviṣāḥ prāṇaharā iti saṅkṣēpatō matāḥ||140||

sarpANAmeva viNmUtrAt kITAH syuH kITasammatAH |

dUShIviShAH prANaharA iti sa~gkShepato matAH ||140||

From the feces and urine of snakes themselves, insects arise which are of two kinds- *dooshivisha* (slowly acting poison) and *pranahara* (acutely acting deadly poison).[140]

गात्रं रक्तं सितं कृष्णं श्यावं वा पिडकान्वितम् |

सकण्डूदाहवीसर्पपाकि स्यात् कुथितं तथा ||१४१||

कीटैर्दूषीविषैर्दष्टं

gātraṁ raktaṁ sitaṁ kṛṣṇaṁ śyāvaṁ vā piḍakānvitam|

sakaṇḍūdāhavīsarpapāki syāt kuthitaṁ tathā||141||

kīṭairdūṣīviṣairdaṣṭaṁ

gAtraM raktaM sitaM kRuShNaM shyAvaM vA piDakAnvitam |

sakaNDUdAhavIsarpapAki syAt kuthitaM tathA ||141||

kITairdUShIviShairdaShTaM

The bites of *dooshivisha* insects shows the signs and symptoms as the part become red, white, black or blackish, covered with boils, associated with itching, burning, spreading and inflammation and gets *necrosed*.[141]

Bad prognostic fatal signs

लिङ्गं प्राणहरं शृणु |

सर्पदष्टे यथा शोथो वर्धते सोग्रगन्ध्यसृक् ||१४२||

दंशोऽक्षिगौरवं मूर्च्छा स रुगार्तः श्वसित्यपि |

तृष्णारुचिपरीतश्च भवेद्दूषीविषार्दितः ||१४३||

liṅgaṁ prāṇaharaṁ śṛṇu|

sarpadaṣṭē yathā śōthō vardhatē sōgragandhyasṛk||142||

daṁśō'kṣigauravaṁ mūrcchā sa rugārtaḥ śvasityapi|

tṛṣṇāruciparītaśca bhavēddūṣīviṣārditaḥ||143||

li~ggaM prANaharaM shRuNu |

sarpadaShTe yathA shotho vardhate sogragandhyasRuk ||142||

daMsho~akShigauravaM mUrcchA sa rugArtaH shvasityapi |

tRuShNAruciparItashca bhaveddUShIviShArditaH ||143||

Now listen to the symptoms of deadly poison. The swelling increases as in snake bite, the bitten spot contains blood with intense odor, there is heaviness in eyes, fainting, pain, dyspnea, thirst and anorexia. [142-143]

Characteristics of insect bite with *dooshi visha*

दंशस्य मध्ये यत् कृष्णं श्यावं वा जालकावृतम् |

दग्धाकृति भृशं पाकि क्लेदशोथज्वरान्वितम् ||१४४||

दूषीविषाभिर्लूताभिस्तं दष्टमिति निर्दिशेत् |

daṁśasya madhyē yat kṛṣṇaṁ śyāvaṁ vā jālakāvṛtam|

dagdhākṛti [1] bhṛśaṁ pāki klēdaśōthajvarānvitam||144||

dūṣīviṣābhirlūtābhistaṁ daṣṭamiti nirdiśēt|

daMshasya madhye yat kRuShNaM shyAvaM vA jAlakAvRutam |

dagdhAkRuti bhRushaM pAki kledashothajvarAnvitam ||144||

dUShIviShAbhirlUtAbhistaM daShTamiti nirdishet |

The bite is black or blackish in center, covered with membrane, burn like, exceedingly inflaming and associated with moistening, swelling and fever. These are the signs and symptoms of bite by *Dooshivisha Lootha* (spider).[144]

General features

सर्वासामेव तासां च दंशे लक्षणमुच्यते ||१४५||

शोफः श्वेतासिता रक्ताः पीता वा पिडका ज्वरः |

प्राणान्तिको भवेच्छ्वासो दाहहिक्काशिरोग्रहाः ||१४६||

sarvāsāmēva tāsāṁ ca daṁśē lakṣaṇamucyatē||145||

śōphaḥ śvētāsitā raktāḥ pītā vā piḍakā jvaraḥ|

prāṇāntikō bhavēcchvāsō dāhahikkāśirōgrahāḥ||146||

sarvAsAmeva tAsAM ca daMshe lakShaNamucyate ||145||

shophaH shvetAsitA raktAH pItA vA piDakA jvaraH |

prANAntiko bhavecchvAso dAhahikkAshirograhAH ||146||

In general the following are the signs and symptoms of spider bite-swelling, boils, white-black-red or yellow, fever, terrible dyspnea, burning sensation, hiccups and stiffness in head.[146]

Characteristics of rat bite

आदंशाच्छोणितं पाण्डु मण्डलानि ज्वरोऽरुचिः |

लोमहर्षश्च दाहश्चाप्याखुदूषीविषार्दिते ||१४७||

ādaṁśācchōṇitaṁ pāṇḍu maṇḍalāni jvarō’ruciḥ|

lōmaharṣaśca dāhaścāpyākhudūṣīviṣārditē||147||

AdaMshAcchoNitaM pANDu maNDalAni jvaro~aruciH |

lomaharShashca dAhashcApyAkhudUShIviShArdite ||147||

Pale blood coming out in the region of bite, rashes, fever, anorexia, horripilation and burning sensation- these are the signs and symptoms in the bite by the *dooshi visha* rats. [147]

Features of rat bite

मूर्च्छाङ्गशोथवैवर्ण्यक्लेदशब्दाश्रुतिज्वराः |

शिरोगुरुत्वं लालासृक्छर्दिश्चासाध्यमूषिकैः ||१४८||

mūrcchāṅgaśōthavaivarṇyaklēdaśabdāśrutijvarāḥ|

śirōgurutvaṁ lālāsṛkchardiścāsādhyamūṣikaiḥ||148||

mUrcchA~ggashothavaivarNyakledashabdAshrutijvarAH |

shirogurutvaM lAlAsRukchardishcAsAdhyamUShikaiH ||148||

In incurable rat poisoning there is fainting, swelling in the part, discoloration, moistening, deafness, fever, heaviness in head, salivation and hematemesis.[148]

Characteristics of chameleon bite

श्यावत्वमथ काष्ण्यं वा नानावर्णत्वमेव वा |

मोहः पुरीषभेदश्च दष्टे स्यात् कृकलासकैः ||१४९||

śyāvatvamatha kārṣṇyaṁ vā nānāvarṇatvamēva vā|

mōhaḥ purīṣabhēdaśca daṣṭē syāt kṛkalāsakaiḥ||149||

shyAvatvamatha kArShNyaM vA nAnAvarNatvameva vA |

mohaH purIShabhedashca daShTe syAt kRukalAsakaiH ||149||

In bite by chameleon, there is blackish discoloration or other discoloration, mental confusion and diarrhea. [149]

Characteristics of scorpion bite

दहत्यग्निरिवादौ तु भिनत्तीवोर्ध्वमाशु च |

वृश्चिकस्य विषं याति दंशे पश्चात्तु तिष्ठति ||१५०||

dahatyagnirivādau tu bhinattīvōrdhvamāśu ca|

vṛścikasya viṣaṁ yāti daṁśē paścāttu tiṣṭhati||150||

dahatyagnirivAdau tu bhinattIvordhvamAshu ca |

vRushcikasya viShaM yAti daMshe pashcAttu tiShThati ||150||

In scorpion bite, at first the part as if burns like fire and the poison moves upwards very quickly with tearing pain and later on becomes stationed in the bitten part.[150]

दष्टोऽसाध्यस्तु दृग्घ्राणरसनोपहतो नरः |

मांसैः पतद्भिरत्यर्थं वेदनार्तो जहात्यसून् ||१५१||

daṣṭō'sādhyastu dṛgghrāṇarasanōpahatō [1] naraḥ|

māṁsaiḥ patadbhiratyarthaṁ vēdanārtō jahātyasūn||151||

daShTo~asAdhyastu dRugghrANarasanopahato naraH |

mAMsaiH patadbhiratyarthaM vedanArto jahAtyasUn ||151||

If bitten by scorpion with incurable poison the patient loses the senses of vision, smell and taste, has flesh falling down excessively, suffers from intense pain and finally dies.[151]

Characteristics of hornet bite

विसर्पः श्वयथुः शूलं ज्वरश्छर्दिरथापि च |

लक्षणं कणभैर्दष्टे दंशश्चैव विशीर्यते ||१५२||

visarpaḥ śvayathuḥ śūlaṁ jvaraśchardirathāpi ca|

lakṣaṇaṁ kaṇabhairdaṣṭē daṁśaścaiva viśīryatē||152||

visarpaH shvayathuH shUlaM jvarashchardirathApi ca |

lakShaNaM kaNabhairdaShTe daMshashcaiva vishIryate ||152||

Spreading affliction, swelling, pain, fever, vomiting and decomposition of the bitten part- these are the symptoms of hornet bite.[152]

Characteristics of crab bite

हृष्टरोमोच्चिटिङ्गेन स्तब्धलिङ्गो भृशार्तिमान् |

दष्टः शीतोदकेनेव सिक्तान्यङ्गानि मन्यते ||१५३||

hṛṣṭarōmōcciṭiṅgēna stabdhaliṅgō bhṛśārtimān|

daṣṭaḥ śītōdakēnēva siktānyaṅgāni manyatē||153||

hRuShTaromocciTi~ggena stabdhali~ggo bhRushArtimAn |

daShTaH shItodakeneva siktAnya~ggAni manyate ||153||

If bitten by *uchittinga* (crab), the patient suffers from horripilation, stiffness of penis, intense pain, and feels as if the body parts are sprinkled over by cold water. [153]

Characteristics of frog bite

एकदंष्ट्रार्दितः शूनः सरुक् स्यात् पीतकः सतृट् |

छर्दिर्निद्रा च मण्डूकैः सविषैर्दष्टलक्षणम् ||१५४||

ēkadaṁṣṭrārditaḥ śūnaḥ saruk syāt pītakaḥ satr̥ṭ|

chardirnidrā ca maṇḍūkaiḥ saviṣairdaṣṭalakṣaṇam||154||

ekadaMShTrArditaH shUnaH saruk syAt pItakaH satRuT |

chardirnidrA ca maNDUkaiH saviShairdaShTalakShaNam ||154||

If bitten by poisonous frogs, the part is pierced with single fang, is swollen, painful and yellow associated with general symptoms like thirst, vomiting and sleep.[154]

Effects of poisonous fish

मत्स्यास्तु सविषाः कुर्युर्दाहशोफरुजस्तथा |

matsyāstu saviṣāḥ kuryurdāhaśōpharujastathā|

matsyAstu saviShAH kuryurdAhashopharujastathA |

The poisonous fish produce burning, swelling and pain.[155]

Effects of poisonous leech

कण्डूं शोथं ज्वरं मूर्च्छां सविषास्तु जलौकसः ||१५५||

Kaṇḍūṁ śōthaṁ jvaraṁ mūrcchāṁ saviṣāstu jalaukasaḥ||155||

kaNDUM shothaM jvaraM mUrcchAM saviShAstu jalaukasaH ||155||

The poisonous leech causes itching, swelling, fever and fainting.[155]

Effects of poisonous lizards

दाहतोदस्वेदशोथकरी तु गृहगोधिका |

dāhatōdasvēdaśōthakarī tu gr̥hagōdhikā [2] |

dAhatodasvedashothakarI tu gRuhagodhikA |

The house lizard produces burning piercing pain, sweating and swelling. [156]

Effects of poisonous centipede

दंशे स्वेदं रुजं दाहं कुर्याच्छतपदीविषम् ||१५६||

daṁśē svēdaṁ rujaṁ dāhaṁ kuryācchatapadīviṣam||156||

daMshe svedaM rujaM dAhaM kuryAcchatapadIviSham ||156||

The poison of *shatapadi* (centipede) causes sweating pain and burning in the site of sting.[156]

Effects of mosquito bite

कण्डूमान्मशकैरीषच्छोथः स्यान्मन्दवेदनः |

असाध्यकीटसदृशमसाध्यमशकक्षतम् ||१५७||

kaṇḍūmānmaśakairīṣacchōthaḥ syānmandavēdanaḥ|

asādhyakīṭasadṛśamasādhyamaśakakṣatam||157||

kaNDUmAnmashakairIShacchothaH syAnmandavedanaH |

asAdhyakITasadRushamasAdhyamashakakShatam ||157||

By the sting of *mashaka* (mosquito) the site is affected with itching, slight swelling and mild pain. The sting of incurable mosquito poison causes symptoms similar to those in incurable insect bites.[157]

Effects of bee sting

सद्यःप्रस्राविणी श्यावा दाहमूर्च्छाज्वरान्विता |

पीडका मक्षिकादंशे तासां तु स्थगिकाऽसृहृत् ||१५८||

sadyaḥprasrāviṇī śyāvā dāhamūrcchājvarānvitā|

pīḍakā makṣikādaṁśē tāsāṁ tu sthagikā'suhṛt||158||

sadyaHprasrAviNI shyAvA dAhamUrcchAjvarAnvitA |

pIDakA makShikAdaMshe tAsAM tu sthagikA~asuhRut ||158||

In *makshika* (bee) stings, there is pimple oozing quickly and blackish associated with general symptoms such as burning, fainting and fever. Of them *sthagika* bee is fatal.[158]

Prognosis as per place and time of bite

श्मशानचैत्यवल्मीकयज्ञाश्रमसुरालये |

पक्षसन्धिषु मध्याह्ने सार्धरात्रेऽष्टमीषु च ||१५९||

न सिद्ध्यन्ति नरा दष्टाः पाषण्डायतनेषु च |

दृष्टिश्वासमलस्पर्शविषैराशीविषैस्तथा ||१६०||

विनश्यन्त्याशु सम्प्राप्ता दष्टाः सर्वेषु मर्मसु |१६१|

śmaśānacaityavalmīkayajñāśramasurālayē|

pakṣasandhiṣu madhyāhnē sārdharātrē'ṣṭamīṣu ca||159||

na siddhyanti narā daṣṭāḥ pāṣaṇḍāyatanēṣu ca|

dṛṣṭiśvāsamalasparśaviṣairāśīviṣaistathā||160||

vinaśyantyāśu samprāptā daṣṭāḥ sarvēṣu marmasu|161|

shmashAnacaityavalmIkayaj~jAshramasurAlaye |

pakShasandhiShu madhyAhne sArdharAtre~aShTamIShu ca ||159||

na siddhyanti narA daShTAH pAShaNDAyataneShu ca |

dRuShTishvAsamalasparshaviShairAshIviShaistathA ||160||

vinashyantyAshu samprAptA daShTAH sarveShu marmasu |161|

The persons bitten in cremation grounds, religious tree, anthill, sacrifices, hermitage, temple, on the last day of fortnight, in noon and on eighth day of the fortnight, in midnight and also in places of *tantrika* practices do not recover. Those inflicted by a *sivisha* serpents with poisons through vision, breath, excrement and touch and also those bitten in vital parts die soon.[159-161]

(येन केनापि सर्पेण सम्भवः सर्व एव च) ||१६१||

(yēna kēnāpi sarpēṇa sambhavaḥ sarva ēva ca)||161||

(yena kenApi sarpeNa sambhavaH sarva eva ca) ||161||

The above said is observed in bites by snakes as well as the insects born by them.[161]

Aggravating factors of effects of poison

भीतमत्ताबलोष्णक्षुत्तृषार्ते वर्धते विषम् |

विषं प्रकृतिकालौ च तुल्यौ प्राप्याल्पमन्यथा ||१६२||

bhītamattābalōṣṇakṣuttṛṣārtē vardhatē viṣam|

viṣaṁ prakṛtikālau ca tulyau prāpyālpamanyathā [1] ||162||

bhItamattAbaloShNakShuttRuShArte vardhate viSham |

viShaM prakRutikAlau ca tulyau prApyAlpamanyathA ||162||

Effect of poison aggravates in persons who are afraid, drunken, weak and afflicted with heat, hunger and thirst and also if the body constitution and time are similar. Otherwise it has mild effect.[162]

Snakes with mild poisonous effect

वारिविप्रहताः क्षीणा भीता नकुलनिर्जिताः |

वृद्धा बालास्त्वचो मुक्ताः सर्पा मन्दविषाः स्मृताः ||१६३||

vāriviprahatāḥ kṣīṇā bhītā nakulanirjitāḥ|

vṛddhā bālāstvacō muktāḥ sarpā mandaviṣāḥ smṛtāḥ||163||

vAriviprahatAH kShINA bhItA nakulanirjitAH |

vRuddhA bAlAstvaco muktAH sarpA mandaviShAH smRutAH ||163||

The snakes which are affected with water, are weak, terrorized, defeated by mongoose, old, of tender age, sloughed are known as having mild poison.[163]

Effect of anger, hunger and fear on releasing snake poison

सर्वदेहाश्रितं क्रोधाद्विषं सर्पो विमुञ्चति |

तदेवाहारहेतोर्वा भयाद्वा न प्रमुञ्चति ||१६४||

sarvadēhāśritaṁ krōdhādviṣaṁ sarpō vimuñcati|

tadēvāhārahētōrvā bhayādvā na pramuñcati||164||

sarvadehAshritaM krodhAdviShaM sarpo vimu~jcati |

tadevAhArahetorvA bhayAdvA na pramu~jcati ||164||

The poison though situated in whole body is released by the snake when angry, but the same is not released due to hunger or fear.[164]

Dosha dominance in insects poison

वातोल्बणविषाः प्राय उच्चिटिङ्गाः सवृश्चिकाः |

वातपित्तोल्बणाः कीटाः श्लैष्मिकाः कणभादयः ||१६५||

vātōlbaṇaviṣāḥ prāya ucciṭiṅgāḥ savṛścikāḥ|

vātapittōlbaṇāḥ kīṭāḥ ślaiṣmikāḥ kaṇabhādayaḥ||165||

vAtolbaNaviShAH prAya ucciTi~ggAH savRushcikAH |

vAtapittolbaNAH kITAH shlaiShmikAH kaNabhAdayaH ||165||

Poisons of crab and scorpion are predominant in vata, those of *keeta* (insects) are predominant in vata and pitta and *kanabha* (hornets) etc. are predominant in kapha.[165]

Treatment as per dosha dominance

यस्य यस्य हि दोषस्य लिङ्गाधिक्यानि लक्षयेत् |

तस्य तस्यौषधैः कुर्याद्विपरीतगुणैः क्रियाम् ||१६६||

yasya yasya hi dōṣasya liṅgādhikyāni lakṣayēt|

tasya tasyauṣadhaiḥ kuryādviparītaguṇaiḥ kriyām||166||

yasya yasya hi doShasya li~ggAdhikyAni lakShayet |

tasya tasyauShadhaiH kuryAdviparItaguNaiH kriyAm ||166||

Treatment is given with the measures having qualities contrary to those of the dosha exhibiting predominant symptoms.[166]

Clinical effects of vata dominant *visha*

हृत्पीडोर्ध्वानिलः स्तम्भः सिरायामोऽस्थिपर्वरुक् |

घूर्णनोद्वेष्टनं गात्रश्यावता वातिके विषे ||१६७||

hr̥tpīḍōrdhvānilaḥ stambhaḥ sirāyāmō’sthiparvaruk|

ghūrṇanōdvēṣṭanaṁ gātraśyāvatā vātikē viṣē||167||

hRutpIDordhvAnilaH stambhaH sirAyAmo~asthiparvaruk |

ghUrNanodveShTanaM gAtrashyAvatA vAtike viShe ||167||

In *vatika* poisoning the symptoms are – cardiac pain, upward movement of vayu, stiffness, dilatation of blood vessels, pain in the bone joints, giddiness, twisting and blackishness in the body.[167]

Clinical effects of *pitta* dominant *visha*

सञ्ज्ञानाशोष्णनिश्वासौ हृद्दाहः कटुकास्यता |

दंशावदरणं शोथो रक्तपीतश्च पैत्तिके ||१६८||

sañjñānāśōṣṇaniśvāsau hr̥ddāhaḥ kaṭukāsyatā|

daṁśāvadaraṇaṁ śōthō raktapītaśca paittikē||168||

sa~jjAnAshoShNanishvAsau hRuddAhaH kaTukAsyatA |

daMshAvadaraNaM shotho raktapItashca paittike ||168||

In *paittika* poisoning, the symptoms are loss of consciousness, hot expiration (feeling heat while long exhalation), heart burning, pungent taste in mouth, tearing down of flesh, swelling red or yellow.[168]

Clinical effects of *kapha* dominant *visha*

वम्यरोचकहृल्लासप्रसेकोत्क्लेशगौरवैः |

सशैत्यमुखमाधुर्यैर्विद्याच्छ्लेष्माधिकं विषम् ||१६९||

vamyarōcakahṛllāsaprasēkōtklēśagauravaiḥ|

saśaityamukhamādhuryairvidyācchlēṣmādhikaṁ viṣam||169||

vamyarocakahRullAsaprasekotkleshagauravaiH |

sashaityamukhamAdhuryairvidyAcchleShmAdhikaM viSham ||169||

Poison predominant in *kapha* should be known by vomiting, anorexia, nausea, salivation, excitement, heaviness, feeling of cold and sweetness of mouth.[169]

Treatment of *vata* dominant *visha*

खण्डेन च व्रणालेपस्तैलाभ्यङ्गश्च वातिके |

स्वेदो नाडीपुलाकाद्यैर्बृंहणश्च विधिर्हितः ||१७०||

khaṇḍēna ca vraṇālēpastailābhyaṅgaśca vātikē|

svēdō nāḍīpulākādyairbṛṁhaṇaśca vidhirhitaḥ||170||

khaNDena ca vraNAlepastailAbhya~ggashca vAtike |

svedo nADIpulAkAdyairbRuMhaNashca vidhirhitaH ||170||

The case of *vatika* poisoning should be treated with local application of *khanda*, oil massage, fomentation with tubular method or *pulaka* (flesh) and bulk promoting regimens.[170]

Treatment of *pitta* dominant *visha*

सुशीतैः स्तम्भयेत् सेकैः प्रदेहैश्चापि पैत्तिकम् |

suśītaiḥ stambhayēt sēkaiḥ pradēhaiścāpi paittikam|

sushItaiH stambhayet sekaiH pradehaishcApi paittikam |

Paittika poisoning should be treated with very cold sprinkling and anointment.[171]

लेखनच्छेदनस्वेदवमनैः श्लैष्मिकं जयेत् ||१७१||

lēkhanacchēdanasvēdavamanaiḥ ślaiṣmikaṁ jayēt||171||

lekhanacchedanasvedavamanaiH shlaiShmikaM jayet ||171||

Kaphaja poisoning should be overcome with scraping, excision, fomentation and vomiting. [171]

विषेष्वपि च सर्वेषु सर्वस्थानगतेषु च |

अवृश्चिकोच्चिटिङ्गेषु प्रायः शीतो विधिर्हितः ||१७२||

viṣēṣvapi ca sarvēṣu sarvasthānagatēṣu ca|

avṛścikōcciṭiṅgēṣu prāyaḥ śītō vidhirhitaḥ||172||

In all poisons and those located in all parts mostly the cold measures are adopted except in cases of *vrishchika* (scorpion) and *ucchitinga* (crab).[172]

Treatment of scorpion bite

वृश्चिके स्वेदमभ्यङ्गं घृतेन लवणेन च |

सेकांश्चोष्णान् प्रयुञ्जीत भोज्यं पानं च सर्पिषः ||१७३||

vṛścikē svēdamabhyaṅgaṁ ghṛtēna lavaṇēna ca|

sēkāṁścōṣṇān prayuñjīta bhōjyaṁ pānaṁ ca sarpiṣaḥ||173||

vRushcike svedamabhya~ggaM ghRutena lavaNena ca |

sekAMshcoShNAn prayu~jjIta bhojyaM pAnaM ca sarpiShaH ||173||

In *vrishchika* (scorpion) sting fomentation, massage with ghee and salt, hot sprinklings and food and beverages with ghee shall be used. [173]

Treatment of crab bite

एतदेवोच्चिटिङ्गेऽपि प्रतिलोमं च पांशुभिः |

उद्वर्तनं सुखाम्बूष्णैस्तथाऽवच्छादनं घनैः ||१७४||

ētadēvōcciṭiṅgē'pi pratilōmaṁ ca pāṁśubhiḥ|

udvartanaṁ sukhāmbūṣṇaistathā'vacchādanaṁ ghanaiḥ||174||

etadevocciTi$_{gge}$api pratilomaM ca pAMshubhiH |

udvartanaM sukhAmbUShNaistathA~avacchAdanaM ghanaiH ||174||

The same should be adopted in case of *uchhitinga*. In addition, rubbing with dust in direction reverse to that of skin hair, intake of tepid water and covering the part with hot and thick layer of dust are prescribed.[174]

Features of dog bite

श्वा त्रिदोषप्रकोपात्तु तथा धातुविपर्ययात् |

शिरोऽभितापी लालास्राव्यधोवक्त्रस्तथा भवेत् ||१७५||

śvā tridōṣaprakōpāttu tathā dhātuviparyayāt|

śirō'bhitāpī lālāsrāvyadhōvaktrastathā bhavēt||175||

shvA tridoShaprakopAttu tathA dhAtuviparyayAt |

shiro~abhitApI lAlAsrAvyadhovaktrastathA bhavet ||175||

Rabid dog bite: due to the vitiation of tridosha and aggravation of dhatu suffers from headache, salivation and drooped face. [175]

अन्येऽप्येवंविधा व्यालाः कफवातप्रकोपणाः |

हृच्छिरोरुग्ज्वरस्तम्भतृषामूर्च्छाकरा मताः ||१७६||

anyē'pyēvaṁvidhā vyālāḥ kaphavātaprakōpaṇāḥ|

hṛcchirōrugjvarastambhatṛṣāmūrcchākarā matāḥ||176||

anye~apyevaMvidhA vyAlAH kaphavAtaprakopaNAH |

hRucchirorugjvarastambhatRuShAmUrcchAkarA matAH ||176||

Other such fierce animals too vitiate kapha and vata and cause cardiac pain, headache, fever, stiffness, thirst and fainting.[176]

कण्डूनिस्तोदवैवर्ण्यसुप्तिक्लेदोपशोषणम् |

विदाहरागरुक्पाकाः शोफो ग्रन्थिनिकुञ्चनम् ||१७७||

दंशावदरणं स्फोटाः कर्णिका मण्डलानि च |

ज्वरश्च सविषे लिङ्गं विपरीतं तु निर्विषे ||१७८||

kaṇḍūnistōdavaivarṇyasuptiklēdōpaśōṣaṇam|

vidāharāgarukpākāḥ śōphō granthinikuñcanam||177||

daṁśāvadaraṇaṁ [1] sphōṭāḥ karṇikā maṇḍalāni ca|

jvaraśca saviṣē liṅgaṁ viparītaṁ tu nirviṣē||178||

kaNDUnistodavaivarNyasuptikledopashoShaNam |

vidAharAgarukpAkAH shopho granthiniku~jcanam ||177||

daMshAvadaraNaM sphoTAH karNikA maNDalAni ca |

jvarashca saviShe li~ggaM viparItaM tu nirviShe ||178||

Itching, piercing pain, discoloration, numbness, moistening, drying heat, redness, pain, suppuration, swelling, formation of cysts, shriveling, tearing down of flesh, boils, growths, rashes and fever- these are the signs and symptoms of the poisonous bites. The contrary ones are found in the non poisonous one.[178-179]

Treatment of dog bite

तत्र सर्वे यथावस्थं प्रयोज्याः स्युरुपक्रमाः |

पूर्वोक्ता विधिमन्यं च यथावद्ब्रुवतः शृणु ||१७९||

tatra sarvē yathāvastham [2] prayōjyāḥ syurupakramāḥ|

pūrvōktā vidhimanyaṁ ca yathāvadbruvataḥ śr̥ṇu||179||

tatra sarve yathAvasthaM prayojyAH syurupakramAH |

pUrvoktA vidhimanyaM ca yathAvadbruvataH shRuNu ||179||

In these cases, the above measures as well as other useful remedies should be applied according to condition. I shall describe it now. Listen! [179]

हृद्विदाहे प्रसेके वा विरेकवमनं भृशम् |

यथावस्थं प्रयोक्तव्यं शुद्धे संसर्जनक्रमः ||१८०||

hr̥dvidāhē prasēkē vā virēkavamanaṁ bhr̥śam|

yathāvastham prayōktavyaṁ śuddhē saṁsarjanakramaḥ||180||

hRudvidAhe praseke vA virekavamanaM bhRusham |

yathAvasthaM prayoktavyaM shuddhe saMsarjanakramaH ||180||

In heart burning or salivation, purgation or emesis should be administered frequently according to condition. After purification, the dietetic order should be followed.[180]

Treatment of poisonous effects in head region

शिरोगते विषे नस्तः कुर्यान्मूलानि बुद्धिमान् |

बन्धुजीवस्य भार्ग्याश्च सुरसस्यासितस्य च ||१८१||

śirōgatē viṣē nastaḥ kuryānmūlāni buddhimān|

bandhujīvasya bhārgyāśca surasasyāsitasya ca||181||

shirogate viShe nastaH kuryAnmUlAni buddhimAn |

bandhujIvasya bhArgyAshca surasasyAsitasya ca ||181||

If the poison is situated in the head, the wise should use the snuff of the roots of:

bandhujiva (Pentopetes phoenicea), *bharangi*(Clerodendrum serratum) and *surasa*(Ocimum sanctum).[181]

Treatment of poisonous effects in upper and lower parts of body

दक्षकाकमयूराणां मांसासृङ्मस्तके क्षते |

उपधेयमधोदष्टस्योर्ध्वदष्टस्य पादयोः ||१८२||

dakṣakākamayūrāṇāṁ māṁsāsṛṅmastakē kṣatē|

upadhēyamadhōdaṣṭasyōrdhvadaṣṭasya [3] pādayōḥ||182||

dakShakAkamayUrANAM mAMsAsRu~gmastake kShate |

upadheyamadhodaShTasyordhvadaShTasya pAdayoH ||182||

Moreover flesh with blood of chicken, crow and peacock should be applied on the incised scalp if the bite is below and feet if the bite is above.[182]

Treatment of poisonous effects in eye region

पिप्पलीमरिचक्षारवचासैन्धवशिग्रुकाः |

पिष्टा रोहितपित्तेन घ्नन्त्यक्षिगतमञ्जनात् ||१८३||

pippalīmaricakṣāravacāsaindhavaśigrukāḥ|

piṣṭā rōhitapittēna ghnantyakṣigatamañjanāt||183||

pippalImaricakShAravacAsaindhavashigrukAH |

piShTA rohitapittena ghnantyakShigatama~jjanAt ||183||

Pippali (Piper longum), *maricha* (Piper nigrum), *yavakshara* (obtained by incinerating Hordeum vulgare), *vacha* (Acorus calamus) , *saindhava* (rock salt) and *shigru* (Moringa oleifera) pounded with bile of *rohita* fish and applied to the eyes as collyrium destroys the poison in the eyes.[183]

Treatment of poisonous effects in throat region

कपित्थमामं ससिताक्षौद्रं कण्ठगते विषे |

kapitthamāmaṁ sasitākṣaudraṁ kaṇṭhagatē viṣē|

kapitthamAmaM sasitAkShaudraM kaNThagate viShe |

If the poison is in the throat, unripe fruit of *kapittha* (Feronia limonia) should be taken mixed with sugar and honey.[184]

Treatment of poisonous effects in stomach region

लिह्यादामाशयगते ताभ्यां चूर्णपलं नतात् ||१८४||

lihyādāmāśayagatē tābhyāṁ cūrṇapalaṁ natāt||184||

lihyAdAmAshayagate tAbhyAM cUrNapalaM natAt ||184||

In case of poison located in the stomach, 40gms of powder of *tagara* (Valeriana wallichii) mixed with sugar and honey should be taken.[184]

Treatment of poisonous effects in colon region

विषे पक्वाशयगते पिप्पलीं रजनीद्वयम् |

मञ्जिष्ठां च समं पिष्ट्वा गोपित्तेन नरः पिबेत् ||१८५||

viṣē pakvāśayagatē pippalīṁ rajanīdvayam|

mañjiṣṭhāṁ ca samaṁ piṣṭvā gōpittēna naraḥ pibēt||185||

viShe pakvAshayagate pippalIM rajanIdvayam |

ma~jjiShThAM ca samaM piShTvA gopittena naraH pibet ||185||

If the poison is located in the *pakwashaya* (colon), one should take *pippali* (Piper longum), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata) and *manjishta* (Rubia cordifolia) each in equal quantity pounded with cow bile.[185]

Treatment of poisonous effects in *rasa dhatu*

रक्तं मांसं च गोधायाः शुष्कं चूर्णीकृतं हितम् |

विषे रसगते पानं कपित्थरससंयुतम् ||१८६||

raktaṁ māṁsaṁ ca gōdhāyāḥ śuṣkaṁ cūrṇīkr̥taṁ hitam|

viṣē rasagatē pānaṁ kapittharasasaṁyutam||186||

raktaM mAMsaM ca godhAyAH shuShkaM cUrNIkRutaM hitam |

viShe rasagate pAnaM kapittharasasaMyutam ||186||

In poisoning of the *rasa dhatu*, one should take blood and flesh of *godha* (giant lizard or alligator), dried and powdered mixed with the juice of *kapittha* (Feronia limonia).[186]

Treatment of poisonous effects in *rakta dhatu*

शेलोर्मूलत्वगग्राणि बादरौदुम्बराणि च |

कटभ्याश्च पिबेद्रक्तगते,

śēlōrmūlatvagagrāṇi bādaraudumbarāṇi ca|

kaṭabhyāśca pibēdraktagatē,

shelormUlatvagagrANi bAdaraudumbarANi ca |

kaTabhyAshca pibedraktagate,

In poisoning of the *rakta dhatu*, root bark of *shleshmataka* (Cordia dichotoma), shoots of *badara* (Ziziphus mauritiana), *udumbara* (Ficus racemosa) and *katabhi* (Albizzia procera) should be taken.[187]

Treatment of poisonous effects in *mamsa dhatu*

मांसगते पिबेत् ||१८७||

सक्षौद्रं खदिरारिष्टं कौटजं मूलमम्भसा |

māṁsagatē pibēt||187||

sakṣaudraṁ khadirāriṣṭaṁ kauṭajaṁ mūlamambhasā|

mAMsagate pibet ||187||

sakShaudraM khadirAriShTaM kauTajaM mUlamambhasA |

In poisoning of the *mamsa dhatu*, roots of *khadira* (Acacia catechu), *nimba* (Azadiracta indica) and *kutaja* (Holarrhena antidysentrica) should be taken mixed with honey and along with water.[187]

Treatment of poisonous effects in all dhatu

सर्वेषु च बले द्वे तु मधूकं मधुकं नतम् ||१८८||

sarvēṣu ca balē dvē tu madhūkaṁ madhukaṁ natam||188||

sarveShu ca bale dve tu madhUkaM madhukaM natam ||188||

In all types of poisoning, two types of *bala* (Sida cordifolia and Abutilon indicum), *madhuka* (Glycyrrhiza glabra), *madhooka* (Madhuca longifolia), and *tagara* (Valeneria wallichii) should be taken.[188]

Treatment of poisonous effects in kapha dominance

पिप्पलीं नागरं क्षारं नवनीतेन मूर्च्छितम् |

कफे भिषगुदीर्णे तु विदध्यात्प्रतिसारणम् ||१८९||

pippalīṁ nāgaraṁ [1] kṣāraṁ navanītēna mūrcchitam|

kaphē bhiṣagudīrṇē tu vidadhyātpratisāraṇam||189||

pippalIM nAgaraM kShAraM navanItena mUrcchitam |

kaphe bhiShagudIrNe tu vidadhyAtpratisAraNam ||189||

Pippali (Piper longum), *shunthi* (Zingiber officinale), *yavakshara* (Yavakshara (obtained by incinerating Hordeum vulgare) mixed with fresh *navaneeta* (butter) should be painted on the site if there is aggravation of kapha dosha. [189]

Various formulations

Mamsyadi formulation

मांसीकुङ्कुमपत्रत्वग्रजनीनतचन्दनैः |

मनःशिलाव्याघ्रनखसुरसैरम्बुपेषितैः ||१९०||

पाननस्याञ्जनालेपाः सर्वशोथविषापहाः |

māṁsīkuṅkumapatratvagrajanīnatacandanaiḥ|

manaḥśilāvyāghranakhasurasairambupēṣitaiḥ||190||

pānanasyāñjanālēpāḥ sarvaśōthaviṣāpahāḥ|

mAMsIku~gkumapatratvagrajanInatacandanaiH |

manaHshilAvyAghranakhasurasairambupeShitaiH ||190||

pAnanasyA~jjanAlepAH sarvashothaviShApahAH |

Mamsi (Nordostachys jatamansi), *kumkuma* (Crocus sativus), *patra* (Abies webbiana), *twak* (Cinnamomnm zeylanicum), *haridra* (Curcuma longa), *tagara*, (Valeneria wallichii), *chandana* (Pterocarpus santalinus), *manashila* (Arsenic disulphide), *vyagranakha* (tiger nails), *surasa* (Ocimum sanctum) pounded with water and used for internal administration (*pana*), in snuff, collyrium and paste counteracts all poisonous edema.[190]

Chandanadi formulation

चन्दनं तगरं कुष्ठं हरिद्रे द्वे त्वगेव च ||१९१||

मनःशिला तमालश्च रसः कैशर एव च |

शार्दूलस्य नखश्चैव सुपिष्टं तण्डुलाम्बुना ||१९२||

हन्ति सर्वविषाण्येव वज्रिवज्रमिवासुरान् |

candanaṁ tagaraṁ kuṣṭhaṁ haridrē dvē tvagēva ca||191||

manaḥśilā tamālaśca rasaḥ kaiśara ēva ca|

śārdūlasya nakhaścaiva supiṣṭaṁ taṇḍulāmbunā||192||

hanti sarvaviṣāṇyēva vajrivajramivāsurān|

candanaM tagaraM kuShThaM haridre dve tvageva ca ||191||

manaHshilA tamAlashca rasaH kaishara eva ca |

shArdUlasya nakhashcaiva supiShTaM taNDulAmbunA ||192||

hanti sarvaviShANyeva vajrivajramivAsurAn |

Chandana (Santalum album), *tagara* (Valeriana wallichii), *kushta* (Saussurea lappa), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata), *twak* (Cinnamomnm zeylanicum), *manashila* (realgar (Arsenic disulphide), *tamala* (Nicotiana tabacum), juice of *nagakesara* (Mesua ferrea) and *shardoolanakha* (nail of a jackal) pounded with rice water destroys all poisons as Indra's thunderbolt kills the demons.[191-192]

Shirishadi nasya and anjana

रसे शिरीषपुष्पस्य सप्ताहं मरिचं सितम् ||१९३||

भावितं सर्पदष्टानां नस्यपानाञ्जने हितम् |

rasē śirīṣapuṣpasya saptāhaṁ maricaṁ sitam||193||

bhāvitaṁ sarpadaṣṭānāṁ nasyapānāñjanē hitam|

rase shirIShapuShpasya saptAhaM maricaM sitam ||193||

bhAvitaM sarpadaShTAnAM nasyapAnA~jjane hitam |

White *maricha* (decorticated) impregnated with the juice of *shireesha* (Albizzia lebbeck) flowers for a week is efficacious in snake bite as snuff, *pana* (internal administration) and collyrium.[193]

Nata-Kushtha formulation

द्विपलं नतकुष्ठाभ्यां घृतक्षौद्रचतुष्पलम् ||१९४||

अपि तक्षकदष्टानां पानमेतत् सुखप्रदम् |

dvipalaṁ natakuṣṭhābhyāṁ ghṛtakṣaudracatuṣpalam||194||

api takṣakadaṣṭānāṁ pānamētat sukhapradam|

dvipalaM natakuShThAbhyAM ghRutakShaudracatuShpalam ||194||

api takShakadaShTAnAM pAnametat sukhapradam |

Tagara (Valeriana wallichii) and *kushtha* (Saussurea lappa)- 80gms, ghee and honey- 160gms – this potion renders relief even in bites by *takshaka* (king of snakes).[194]

Treatment of *darvikara* snake bite

सिन्धुवारस्य मूलं च श्वेता च गिरिकर्णिका ||१९५||

पानं दर्वीकरैर्दष्टे नस्यं समधु पाकलम् |

sindhuvārasya mūlaṁ ca śvētā ca girikarṇikā||195||

pānaṁ darvīkarairdaṣṭē nasyaṁ samadhu pākalam|

sindhuvArasya mUlaM ca shvetA ca girikarNikA ||195||

pAnaM darvIkarairdaShTe nasyaM samadhu pAkalam |

Sinduvara root (Vitex negundo), *shweta* (Clitoria ternatia) and *girikarnika* (Variety of Clitoria ternatia) this is a liquid remedy for the bite by *darveekara* type of snake along with snuffing with *kushta* mixed with honey.[195]

Treatment of *mandali* snake bite

मञ्जिष्ठा मधुयष्टी च जीवकर्षभकौ सिता ||१९६||

काश्मर्यं वटशुङ्गानि पानं मण्डलिनां विषे |

mañjiṣṭhā madhuyaṣṭī ca jīvakarṣabhakau sitā||196||

kāśmaryaṁ vaṭaśuṅgāni pānaṁ maṇḍalināṁ viṣē|

ma~jjiShThA madhuyaShTI ca jIvakarShabhakau sitA ||196||

kAshmaryaM vaTashu~ggAni pAnaM maNDalinAM viShe |

Manjishta (Rubia cordifolia), *madhuyashti* (Glycyrrhia glabra), *jeevaka* (Microstylis musifera), *rishabaka* (Microstylis wallichii), *sita, kashmarya,* leaf buds of *vata* (Ficus bengalensis) - this is the potion for the bite by *mandali* (viper) type of snake.[196]

Treatment of *rajimana* snake bite

व्योषं सातिविषं कुष्ठं गृहधूमो हरेणुका ||१९७||

तगरं कटुका क्षौद्रं हन्ति राजीमतां विषम् |

vyōṣaṁ sātiviṣaṁ kuṣṭhaṁ gṛhadhūmō harēṇukā||197||

tagaraṁ kaṭukā kṣaudraṁ hanti rājīmatāṁ viṣam|

vyoShaM sAtiviShaM kuShThaM gRuhadhUmo hareNukA ||197||

tagaraM kaTukA kShaudraM hanti rAjImatAM viSham |

Trikatu (Zingiber officinale, Piper nigrum, Piper longum), *ativisha* (Aconitum hetrophylum), *kushta* (Saussurea lappa), *soot, harenuka* (Vitex negundo), *tagara* (Valeneria wallichii), *katuka* (Picrorhiza kurrora)- powder of all these mixed with honey destroys the poison of *rajimana* type of snake.[197]

Grihadhumadi formulation

गृहधूमं हरिद्रे द्वे समूलं तण्डुलीयकम् ||१९८||

अपि वासुकिना दष्टः पिबेन्मधुघृताप्लुतम् |१९९|

gṛhadhūmaṁ haridrē dvē samūlaṁ taṇḍulīyakam||198||

api vāsukinā daṣṭaḥ pibēnmadhughṛtāplutam [2] |199|

gRuhadhUmaM haridre dve samUlaM taNDulIyakam ||198||

api vAsukinA daShTaH pibenmadhughRutAplutam |199|

Grihadhooma (soot), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata) all with root mixed with *tanduleeyaka* (Amaranthus blitum) and plenty of honey and ghee can be taken by a person bitten even by a *vasuki*.[198]

External application in insect bite

क्षीरिवृक्षत्वगालेपः शुद्धे कीटविषापहः ||१९९||

kṣīrivṛkṣatvagālēpaḥ śuddhē kīṭaviṣāpahaḥ||199||

kShIrivRukShatvagAlepaH shuddhe kITaviShApahaH ||199||

After evacuating the patient of insect poisoning, paste of the bark of the latex bearing trees should be applied which acts as antipoison. [199]

मुक्तालेपो वरः शोथदाहतोदज्वरापहः |

muktālēpō varaḥ śōthadāhatōdajvarāpahaḥ|

muktAlepo varaH shothadAhatodajvarApahaH |

The paste of *mukta* is good for alleviating swelling, burning sensation, piercing pain and fever.[200]

Treatment of spider poison

चन्दनं पद्मकोशीरं शिरीषः सिन्धुवारिका ||२००||

क्षीरशुक्ला नतं कुष्ठं पाटलोदीच्यसारिवाः |

शेलुस्वरसपिष्टोऽयं लूतानां सार्वकार्मिकः ||२०१||

(यथायोगं प्रयोक्तव्यः समीक्ष्यालेपनादिषु) |

candanaṁ padmakōśīraṁ śirīṣaḥ sindhuvārikā||200||

kṣīraśuklā nataṁ kuṣṭhaṁ pāṭalōdīcyasārivāḥ|

śēlusvarasapiṣṭō'yaṁ lūtānāṁ sārvakārmikaḥ||201||

(yathāyōgaṁ prayōktavyaḥ samīkṣyālēpanādiṣu)|

candanaM padmakoshIraM shirIShaH sindhuvArikA ||200||

kShIrashuklA nataM kuShThaM pATalodIcyasArivAH |

shelusvarasapiShTo~ayaM lUtAnAM sArvakArmikaH ||201||

(yathAyogaM prayoktavyaH samIkShyAlepanAdiShu) |

Chandana (Pterocarpus santalinus), *padmaka* (Prunus cerasoides), *usheera* (Vetiveria zizanoidis), *shireesha* (Albizzia lebbeck), *sinduvarika* (Vitex nergundo), *ksheerashukla* (Pueraria tuberose), *tagara* (Valeriana wallichii), *kushta* (Saussurea lappa), *patala* (Stereospermum suaveolens), *udeechya* (Valeriana wallichii), *sariva* (Hemidesmus indicus)- all these pounded together with the juice of *sleshmataka* (Cordia dichotoma) make an irreversible application for the spider poison.

This may be applied as a paste.[200-201]

मधूकं मधुकं कुष्ठं शिरीषोदीच्यपाटलाः |

सनिम्बसारिवाक्षौद्राः पानं लूताविषापहम् ||२०२||

madhūkaṁ madhukaṁ kuṣṭhaṁ śirīṣōdīcyapāṭalāḥ|

sanimbasārivākṣaudrāḥ pānaṁ lūtāviṣāpaham||202||

madhUkaM madhukaM kuShThaM shirIShodIcyapATalAH |

sanimbasArivAkShaudrAH pAnaM lUtAviShApaham ||202||

Madhooka (Madhuca longifolia), *madhuka* (Glycyrrhiza glabra), *kushtha* (Saussurea lappa), *shirisha* (Albizzia lebbeck), *udichya, patala* (Stereospermum suaveolens), *nimbi* (Azadiracta indica), *sariva* (Hemidesmus indicus) and honey- this is taken as potion to destroy spider poison.[201-202]

कुसुम्भपुष्पं गोदन्तः स्वर्णक्षीरी कपोतविट् |

दन्ती त्रिवृत्सैन्धवं च कर्णिकापातनं तयोः ||२०३||

kusumbhapuṣpaṁ gōdantaḥ svarṇakṣīrī kapōtaviṭ|

dantī trivr̥tsaindhavaṁ ca karṇikāpātanaṁ tayōḥ||203||

kusumbhapuShpaM godantaH svarNakShIrI kapotaviT |

dantI trivRutsaindhavaM ca karNikApAtanaM tayoH ||203||

Kusumbha flowers (Carthamus tinctorius), cow teeth, *svarnakshiri* (Argemone Mexicana), faecus of pigeon, *danti* (Baliospermum montanum), *trivrit* (Operculina turpethum), and *saindhava* (rock salt) – this is applied to destroy the growth on the site of insect bite and spider poisoning.[203]

कटभ्यर्जुनशैरीषशेलुक्षीरिद्रुमत्वचः |

कषायकल्कचूर्णाः स्युः कीटलूताव्रणापहाः ||२०४||

kaṭabhyarjunaśairīṣaśēlukṣīridrumatvacaḥ|

kaṣāyakalkacūrṇāḥ syuḥ kīṭalūtāvraṇāpahāḥ||204||

kaTabhyarjunashairIShashelukShIridrumatvacaH |

kaShAyakalkacUrNAH syuH kITalUtAvraNApahAH ||204||

Bark of *katabhy* (Albizzia procera), *arjuna* (Terminalia arjuna), *shirisha* (Albizzia lebbeck), *shleshmataka* (Cordia dichotoma) and bark of *kshiridruma* (Ficus bengalensis, Ficus recemosa, Ficus lacor, Thespesia poulnea, Ficus religiosa) used as decoction, paste and powder destroy the wounds caused by insects and spiders.[204]

Treatment of rat bite

त्वचं च नागरं चैव समांशं श्लक्ष्णपेषितम् |

पेयमुष्णाम्बुना सर्वं मूषिकाणां विषापहम् ||२०५||

tvacaṁ ca nāgaraṁ caiva samāṁśaṁ ślakṣṇapēṣitam|

pēyamuṣṇāmbunā sarvaṁ mūṣikāṇāṁ viṣāpaham||205||

tvacaM ca nAgaraM caiva samAMshaM shlakShNapeShitam |

peyamuShNAmbunA sarvaM mUShikANAM viShApaham ||205||

Twak (Cinnamomnm zeylanicum) and *shunthi* (Zingiber officinale) in equal quantity pounded finely should be taken with hot water. It destroys poison of all sorts of rats.[205]

Kutajadi formulation

कुटजस्य फलं पिष्टं तगरं जालमालिनी |

तिक्तेक्ष्वाकुश्च योगोऽयं पानप्रधमनादिभिः ||२०६||

वृश्चिकोन्दुरुलूतानां सर्पाणां च विषं हरेत् |

समानो ह्यमृतेनायं गराजीर्णं च नाशयेत् ||२०७||

kuṭajasya phalaṁ piṣṭaṁ tagaraṁ jālamālinī|

tiktēkṣvākuśca yōgō’yaṁ pānapradhamanādibhiḥ||206||

vr̥ścikōndurulūtānāṁ sarpāṇāṁ ca viṣaṁ harēt|

samānō hyamr̥tēnāyaṁ garājīrṇaṁ ca nāśayēt||207||

kuTajasya phalaM piShTaM tagaraM jAlamAlinI |

tiktekShvAkushca yogo~ayaM pAnapradhamanAdibhiH ||206||

vRushcikondurulUtAnAM sarpANAM ca viShaM haret |

samAno hyamRutenAyaM garAjIrNaM ca nAshayet ||207||

Indrayava (Holarrhena antidysenterica), *tagara* (Valeneria wallichii), *jaalamalini* (Luffa echinata), bitter *ikshwaku* (Langanaria siceraria) this formulation used as potion, nasal

blowing etc alleviates poison of scorpion, rats, spider and snake. It is like nectar and destroys the long standing *gara visha*.[206-207]

सर्वेऽगदा यथादोषं प्रयोज्याः स्युः कृकण्टके |

sarvē'gadā yathādōṣaṁ prayōjyāḥ syuḥ kṛkaṇṭakē|

sarve~agadA yathAdoShaM prayojyAH syuH kRukaNTake |

All these anti-poison formulations may be used in chameleon poisoning according to dosha.[208]

कपोतविण्मातुलुङ्गं शिरीषकुसुमाद्रसः ||२०८||

शङ्खिन्यार्क पयः शुण्ठी करञ्जो मधु वार्श्चिके |

kapōtaviṇmātuluṅgaṁ śirīṣakusumādrasaḥ||208||

śaṅkhinyārkaṁ payaḥ śuṇṭhī karañjō madhu vārścikē|

kapotaviNmAtulu~ggaM shirIShakusumAdrasaH ||208||

sha~gkhinyArkaM payaH shuNThI kara~jjo madhu vArshcike |

Pigeon excrement, *matulunga* (Citrus medica), juice of *shireesha* (Albizzia lebbeck) flowers, *shankini* (Colonyction muricatum), latex of *arka* (Calotropis procera), *shunthi* (Zingiber officinale), *karanja* (Pongamia pinnata) and honey- this should be taken in scorpion sting.[208]

शिरीषस्य फलं पिष्टं स्नुहीक्षीरेण दार्दुरे ||२०९||

śirīṣasya phalaṁ piṣṭaṁ snuhīkṣīrēṇa dārdurē||209||

shirIShasya phalaM piShTaM snuhIkShIreNa dArdure ||209||

Shireesha seeds (Albizzia lebbeck) pounded with *snuhi* (Euphorbia nerifolia) latex should be taken in frog poisoning.[209]

मूलानि श्वेतभण्डीनां व्योषं सर्पिश्च मत्स्यजे |

mūlāni śvētabhaṇḍīnāṁ vyōṣaṁ sarpiśca matsyajē|

mUlAni shvetabhaNDInAM vyoShaM sarpishca matsyaje |

Roots of *shwetha bhandi* (Clitoria turnatea), *trikatu* (Zingiber officinale, Piper nigrum, Piper longum) and ghee are useful in fish poisoning.[210]

कीटदष्टक्रियाः सर्वाः समानाः स्युर्जलौकसाम् ||२१०||

kīṭadaṣṭakriyāḥ sarvāḥ samānāḥ syurjalaukasām||210||

kITadaShTakriyAH sarvAH samAnAH syurjalaukasAm ||210||

In poisoning by leeches, the measures mentioned in the treatment of insect bite are applied. [210]

वातपित्तहरी चापि क्रिया प्रायः प्रशस्यते |

vātapittaharī cāpi kriyā prāyaḥ praśasyatē|

vAtapittaharI cApi kriyA prAyaH prashasyate |

Moreover mostly the measures alleviating vata and pitta are prescribed.[211]

वार्श्चिको ह्युच्चिटिङ्गस्य कणभस्यौन्दुरोऽगदः ||२११||

vārścikō hyucciṭiṅgasya kaṇabhasyaundurō'gadaḥ [1] ||211||

vArshciko hyucciTi~ggasya kaNabhasyaunduro~agadaH ||211||

In case of poisoning by *ucchitinga* and *kanabha* remedies applicable to that by scorpion and rat are prescribed respectively.[211]

Best *agada*

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||

vacāṁ vaṁśatvacaṁ pāṭhāṁ nataṁ surasamañjarīm|

dvē balē nākulīṁ kuṣṭhaṁ śirīṣaṁ rajanīdvayam||212||

guhāmatiguhāṁ śvētāmajagandhāṁ śilājatu|

kattṛṇaṁ kaṭabhīṁ kṣāraṁ gṛhadhūmaṁ manaḥśilām||213||

rōhītakasya pittēna piṣṭvā tu paramō'gadaḥ|

nasyāñjanādilēpēṣu hitō viśvambharādiṣu||214||

vacAM vaMshatvacaM pAThAM nataM surasama~jjarIm |

dve bale nAkulIM kuShThaM shirIShaM rajanIdvayam ||212||

guhAmatiguhAM shvetAmajagandhAM shilAjatu |

kattRuNaM kaTabhIM kShAraM gRuhadhUmaM manaHshilAm ||213||

rohItakasya pittena piShTvA tu paramo~agadaH |

nasyA~jjanAdilepeShu hito vishvambharAdiShu ||214||

Vacha (Acorus Calamus), *vamsha* bark (Bambusa arundinacea), *patha* (Cissambelos Pereira), *nata* (Valeneria wallichii), flower stalk of *tulasi* (Ocimum sanctum), *bala* (Sida cordifolia), *atibala* (Abutilon indicum), *nakuli* (Alpinia galangal), *kushtha* (Saussurea lappa), *shirisha* (Albizzia lebbeck), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata), *guha* (*krishnaparni* - Uraria picta), *atiguha* (*shalaparni* - Desmodium gangeticum), *shveta* (Clitoria ternacia), *ajagandha* (Carum roxburghianum), *shilajatu, kattruna* (Cymbopogon citrates), *katabhi* (Albizzia procera), *yava kshara* ((obtained by incinerating Hordeum vulgare), *grihadhuma* (soot), *manahshila* (Arsenic disulphide) are pounded with bile of *rohita* fish. This is an excellent anti-poison efficacious in bite of insects like *vishwambara,* etc when used as snuff, collyrium and paste.[212-214]

Treatment of centipede poison

स्वर्जिकाऽजशकृत्क्षारः सुरसाऽथाक्षिपीडकः |

मदिरामण्डसंयुक्तो हितः शतपदीविषे ||२१५||

svarjikā'jaśakr̥tkṣāraḥ surasā'thākṣipīḍakaḥ [1] |

madirāmaṇḍasaṁyuktō hitaḥ śatapadīviṣē||215||

svarjikA~ajashakRutkShAraH surasA~athAkShipIDakaH |

madirAmaNDasaMyukto hitaH shatapadIviShe ||215||

Swarjika, excrements of goat, *yavakshara* (obtained by incinerating Hordeum vulgare), *surasa* (Ocimum sanctum), *akshipeedaka*- this taken with wine scum is efficacious in centipede poisoning.[215]

Treatment of house lizard poison

कपित्थमक्षिपीडोऽर्कबीजं त्रिकटुकं तथा |

करञ्जो द्वे हरिद्रे च गृहगोधाविषं जयेत् ||२१६||

kapitthamakṣipīḍō'rkabījaṁ trikaṭukaṁ tathā|

karañjō dvē haridrē ca gr̥hagōdhāviṣaṁ [2] jayēt||216||

kapitthamakShipIDo~arkabIjaM trikaTukaM tathA |

kara~jjo dve haridre ca gRuhagodhAviShaM jayet ||216||

Kapittha (Feronia limonia), *akshipeeda* (Phaseolus lunactus), *arka* seeds (Calotropis procera), *trikatu* (Zingiber officinale, Piper nigrum, Piper longum), *karanja* (Pongamia pinnata), *haridra* (Curcuma longa) and *daruharidra* (Berberis aristata) – this formulation counteracts the poisoning by house lizard.[216]

काकाण्डरससंयुक्तो विषाणां तण्डुलीयकः |

प्रधानो बर्हिपित्तेन तद्वद्वायसपीलुकः ||२१७||

kākāṇḍarasasaṁyuktō [3] viṣāṇāṁ taṇḍulīyakaḥ|

pradhānō barhipittēna tadvadvāyasapīlukaḥ||217||

kAkANDarasasaMyukto viShANAM taNDulIyakaH |

pradhAno barhipittena tadvadvAyasapIlukaH ||217||

Tanduleeyaka (Amaranthus blitum) mixed with the juice of *kaakanda* (Mucuna prurita) is the prominent one among the anti poisonous and so is *kakapiluka* mixed with peacock's bile.[217]

Pancha shirisha agada

शिरीषफलमूलत्वक्पुष्पपत्रैः समैर्धृतैः |

श्रेष्ठः पञ्चशिरीषोऽयं विषाणां प्रवरो वधे ||२१८||

इति पञ्चशिरीषोऽगदः |

śirīṣaphalamūlatvakpuṣpapatraiḥ samairdhṛtaiḥ|

śrēṣṭhaḥ pañcaśirīṣō'yaṁ viṣāṇāṁ pravarō vadhē||218||

iti pañcaśirīṣō'gadaḥ|

shirIShaphalamUlatvakpuShpapatraiH samairdhRutaiH |

shreShThaH pa$_{jcashirISho}$ayaM viShANAM pravaro vadhe ||218||

iti pa$_{jcashirISho}$agadaH |

The five parts- root, fruit, bark, flower and leaf of *shireesha* (Albizzia lebbeck) taken together in equal quantity is known as *panchashireesha agada* which is the best one for destroying the poison.[218]

Treatment of nail or teeth bite of animals

चतुष्पद्भिर्द्विपद्भिर्वा नखदन्तक्षतं तु यत् |

शूयते पच्यते चापि स्रवति ज्वरयत्यपि ||२१९||

सोमवल्कोऽश्वकर्णश्च गोजिह्वा हंसपद्यपि |

रजन्यौ गैरिकं लेपो नखदन्तविषापहः ||२२०||

catuṣpadbhirdvipadbhirvā nakhadantakṣataṁ tu yat|

śūyatē pacyatē cāpi sravati jvarayatyapi||219||

sōmavalkō’śvakarṇaśca gōjihvā haṁsapadyapi|

rajanyau gairikaṁ lēpō nakhadantaviṣāpahaḥ||220||

catuShpadbhirdvipadbhirvA nakhadantakShataM tu yat |

shUyate pacyate cApi sravati jvarayatyapi ||219||

somavalko~ashvakarNashca gojihvA haMsapadyapi |

rajanyau gairikaM lepo nakhadantaviShApahaH ||220||

If the wound caused by the nails of teeth of quadrupeds or bipeds is swollen, inflamed and oozing and associated with fever, the paste of *somavalka* (Acacia catechu), *ashwakarna* (Dipterocarpus alatus), *gojivha* (Onosma bracteatum), *hamsapaadi* (Adiantum lunulatum), *haridra* (Curcuma longa), *daruharidra* (Berberis aristata) and *gairika* (red ochre) should be applied. It alleviates poisoning due to nails and teeth.[219-220]

Shanka visha (pseudo poisoning)

दुरन्धकारे विद्धस्य केनचिद्विषशङ्कया |

विषोद्वेगाज्ज्वरश्छर्दिर्मूर्च्छा दाहोऽपि वा भवेत् ||२२१||

ग्लानिर्मोहोऽतिसारश्चाप्येतच्छङ्काविषं मतम् |

चिकित्सितमिदं तस्य कुर्यादाश्वासयन् बुधः ||२२२||

सिता वैगन्धिको द्राक्षा पयस्या मधुकं मधु |

पानं समन्त्रपूताम्बु प्रोक्षणं सान्त्वहर्षणम् ||२२३||

durandhakārē viddhasya [1] kēnacidviṣaśaṅkayā|

viṣōdvēgājjvaraśachardirmūrcchā dāhō’pi vā bhavēt||221||

glānirmōhō’tisāraścāpyētacchaṅkāviṣaṁ matam|

cikitsitamidaṁ tasya kuryādāśvāsayan budhaḥ||222||

sitā vaigandhikō drākṣā payasyā madhukaṁ madhu|

pānaṁ samantrapūtāmbu prōkṣaṇaṁ sāntvaharṣaṇam||223||

durandhakAre viddhasya kenacidviShasha~gkayA |

viShodvegAjjvarashachardirmUrcchA dAho~api vA bhavet ||221||

glAnirmoho$_{atisArashcApyetaccha}$gkAviShaM matam |

cikitsitamidaM tasya kuryAdAshvAsayan budhaH ||222||

sitA vaigandhiko drAkShA payasyA madhukaM madhu |

pAnaM samantrapUtAmbu prokShaNaM sAntvaharShaNam ||223||

In case one is pierced by something in the darkness which creates suspicion of snake bite due to poisoning like agitation fever, vomiting, fainting, burning sensation malaise, mental confusion and diarrhea may appear. This is known as *shanka visha*. The wise physician should console the patient and administer the portion of *sharkara* (sugar candy), *saugandhika* (Nymphaea alba), *draksha* (Vitis vinifera), *payasya* (Ipomea dioitata), *madhuka* (Glycyrrhiza glabra) and honey. At the same time the body should be sponged with water purified with incantations besides consoling and exhilarating measures.[221-223]

Suitable diet in treatment of poisoning

शालयः षष्टिकाश्चैव कोरदूषाः प्रियङ्गवः |

भोजनार्थे प्रशस्यन्ते लवणार्थे च सैन्धवम् ||२२४||

śālayaḥ ṣaṣṭikāścaiva kōradūṣāḥ priyaṅgavaḥ|

bhōjanārthē praśasyantē lavaṇārthē ca saindhavam||224||

shAlayaH ShaShTikAshcaiva koradUShAH priya~ggavaH |

bhojanArthe prashasyante lavaNArthe ca saindhavam ||224||

Shali rice (Foeniculum vulgare), *shashtika* rice (Oriza sativa), common millet and Indian millet are recommended as diet and rock salt for salting purpose.[224]

तण्डुलीयकजीवन्तीवार्ताकसुनिषण्णकाः |

चुच्चूर्मण्डूकपर्णी च शाकं च कुलकं हितम् ||२२५||

taṇḍulīyakajīvantīvārtākasuniṣaṇṇakāḥ|

cuccūrmaṇḍūkaparṇī ca śākaṁ ca kulakaṁ hitam||225||

taNDulIyakajIvantIvArtAkasuniShaNNakAH |

cuccUrmaNDUkaparNI ca shAkaM ca kulakaM hitam ||225||

Tanduleeyaka (Amaranthus spinosus), *jeevanti* (Leptadenia reticulate), *vartaka* (Solanum melongena), *sunishannaka* (Solanum melongena), *cuccur* (Corchorus aestuans) , *mandukaparni* (Centella asiatica), *shaka* and *kulaka* (Trichosanthus dioica) are wholesome as vegetables.[225]

धात्री दाडिममम्लार्थे यूषा मुद्गहरेणुभिः |

रसाश्चैणशिखिश्वाविल्लावतैत्तिरपार्षताः ||२२६||

dhātrī dāḍimamamlārthē yūṣā mudgaharēṇubhiḥ|

rasāścaiṇaśikhiśvāvillāvataittirapārṣatāḥ||226||

dhAtrI dADimamamlArthe yUShA mudgahareNubhiH |

rasAshcaiNashikhishvAvillAvataittirapArShatAH ||226||

To cause sourness in food-*dhatri* (Emblica officinalis), *dadima* (Punica granatum) should be used. Soup should be prepared using *mudga* (Phaseolus mungo) and *harenu* (Vitex negundo). *mamsa rasa* of *ina* (antelope), *shikhi* (peacock), *avi* (porcupine), *lava* (common quail), *taittira* (partridge), *parsha* (spotted deer) are the remedies in cases of poison.[226]

विषघ्नौषधसंयुक्ता रसा यूषाश्च संस्कृताः |

अविदाहीनि चान्नानि विषार्तानां भिषग्जितम् ||२२७||

viṣaghnauṣadhasaṁyuktā rasā yūṣāśca saṁskṛtāḥ|

avidāhīni cānnāni viṣārtānāṁ bhiṣagjitam||227||

viShaghnauShadhasaMyuktA rasA yUShAshca saMskRutAH |

avidAhIni cAnnAni viShArtAnAM bhiShagjitam ||227||

Soups and meat juices prepared with drugs curative of poisons and the food which is non irritant are the remedies in cases of poison.[227]

Unsuitable diet and lifestyle

विरुद्धाध्यशनक्रोधक्षुद्भयायासमैथुनम् |

वर्जयेद्विषमुक्तोऽपि दिवास्वप्नं विशेषतः ||२२८||

viruddhādhyaśanakrōdhakṣudbhayāyāsamaithunam|

varjayēdviṣamuktō’pi divāsvapnaṁ viśēṣataḥ||228||

viruddhAdhyashanakrodhakShudbhayAyAsamaithunam |

varjayedviShamukto~api divAsvapnaM visheShataH ||228||

The person though cured of poison should avoid antagonistic diet, over feeding, anger, fear, exertion and sexual intercourse and day sleep particularly.[228]

Signs of poisoning in quadruped animals

मुहुर्मुहुः शिरोन्यासः शोथः स्रस्तौष्ठकर्णाता |

ज्वरः स्तब्धाक्षिगात्रत्वं हनुकम्पोऽङ्गमर्दनम् ||२२९||

रोमापगमनं ग्लानिररतिर्वेपथुर्भ्रमः |

चतुष्पदां भवत्येतद्दष्टानामिह लक्षणम् ||२३०||

muhurmuhuḥ śirōnyāsaḥ śōthaḥ srastauṣṭhakarṇātā [1] |

jvaraḥ stabdhākṣigātratvaṁ hanukampō’ṅgamardanam||229||

rōmāpagamanaṁ glāniraratirvēpathurbhramaḥ|

catuṣpadāṁ bhavatyētaddaṣṭānāmiha lakṣaṇam||230||

muhurmuhuH shironyAsaH shothaH srastauShThakarNAtA |

jvaraH stabdhAkShigAtratvaM hanukampo$_a$ggamardanam ||229||

romApagamanaM glAniraratirvepathurbhramaH |

catuShpadAM bhavatyetaddaShTAnAmiha lakShaNam ||230||

Repeated jerks of the head, edema, drooping of the lips and the ears, fever, rigidity of the eyes and limbs, tremors of the jaw, contortions of the body, falling of hair, exhaustion, depression, trembling, and circumambulation are the symptoms in quadrupeds bitten by poisonous creatures.[229-230]

Treatment of poisoning in animals

देवदारु हरिद्रे द्वे सरलं चन्दनागुरु |

रास्ना गोरोचनाऽजाजी गुग्गुल्विक्षुरसो नतम् ||२३१||

चूर्णं ससैन्धवानन्तं गोपित्तमधुसंयुतम् |

चतुष्पदानां दष्टानामगदः सार्वकार्मिकः ||२३२||

dēvadāru haridrē dvē saralaṁ [2] candanāguru|

rāsnā gōrōcanā’jājī guggulvikṣurasō natam||231||

cūrṇaṁ sasaindhavānantaṁ gōpittamadhusaṁyutam|

catuṣpadānāṁ daṣṭānāmagadaḥ sārvakārmikaḥ||232||

devadAru haridre dve saralaM candanAguru |

rAsnA gorocanA~ajAjI guggulvikShuraso natam ||231||

cUrNaM sasaindhavAnantaM gopittamadhusaMyutam |

catuShpadAnAM daShTAnAmagadaH sArvakArmikaH ||232||

Devadaru (Cedrus deoda), *haridra,* (Curcuma longa), *daruharidra* (Berberis aristata), *sarala* (Pinus longifolia), *chandana* (Santalum album), *aguru* (Aqualaria agallocha), *rasna* (Alpinio officinarum), *gorochana* (Bile of cow), *ajaji* (Cuminum cyminum), *guggulu* (Commiphora mukul), *ikshurasa* (Saccharum officinarum), *nata churna, saindhava* (rock salt), *ananta* along with cows bile and honey makes a universal remedy for poisonous bites in the quadrupeds.[231-232]

Gara visha (slow acting artificial poison)

सौभाग्यार्थं स्त्रियः स्वेदरजोनानाङ्गजान्मलान् |

शत्रुप्रयुक्तांश्च गरान् प्रयच्छन्त्यन्नमिश्रितान् ||२३३||

saubhAgyArthaM striyaH svedarajonAnA~ggajAnmalAn |

shatruprayuktAMshca garAn prayacchantyannamishritAn ||233||

saubhāgyārtham striyaḥ svēdarajōnānāṅgajānmalān|

śatruprayuktāṁśca garān prayacchantyannamiśritān||233||

With the view to gain the favor of their husbands, women administer to them their sweat, menstrual discharge, saliva and excreta from other parts of the body and also the *gara* or artificial poison prepared by enemies, mixing these with the food.[233]

Effects of *gara visha*

तैः स्यात् पाण्डुः कृशोऽल्पाग्निर्गरश्चास्योपजायते |

मर्मप्रधमनाध्मानं श्वयथुं हस्तपादयोः ||२३४||

जठरं ग्रहणीदोषो यक्ष्मा गुल्मः क्षयो ज्वरः |

एवंविधस्य चान्यस्य व्याधेर्लिङ्गानि दर्शयेत् ||२३५||

स्वप्ने मार्जारगोमायुव्यालान् सनकुलान् कपीन् |

प्रायः पश्यति नद्यादीञ्छुष्कांश्च सवनस्पतीन् ||२३६||

कालश्च गौरमात्मानं स्वप्ने गौरश्च कालकम् |

विकर्णनासिकं वाऽपि प्रपश्येद्विहतेन्द्रियः ||२३७||

taiḥ syāt pāṇḍuḥ kr̥śō’lpāgnirgaraścāsyōpajāyatē|

marmapradhamanādhmānaṁ śvayathuṁ hastapādayōḥ||234||

jaṭharaṁ grahaṇīdōṣō yakṣmā gulmaḥ kṣayō jvaraḥ [3] |

ēvaṁvidhasya cānyasya vyādhērliṅgāni darśayēt||235||

svapnē mārjāragōmāyuvyālān sanakulān kapīn|

prāyaḥ paśyati nadyādīñchuṣkāṁśca savanaspatīn||236||

kālaśca gauramātmānaṁ svapnē gauraśca kālakam|

vikarṇanāsikaṁ vā’pi prapaśyēdvihatēndriyaḥ [4] ||237||

taiH syAt pANDuH kRusho~alpAgnirgarashcAsyopajAyate |

marmapradhamanAdhmAnaM shvayathuM hastapAdayoH ||234||

jaTharaM grahaNIdoSho yakShmA gulmaH kShayo jvaraH |

evaMvidhasya cAnyasya vyAdherli~ggAni darshayet ||235||

svapne mArjAragomAyuvyAlAn sanakulAn kapIn |

prAyaH pashyati nadyAdI~jchuShkAMshca savanaspatIn ||236||

kAlashca gauramAtmAnaM svapne gaurashca kAlakam |

vikarNanAsikaM vA~api prapashyedvihatendriyaH ||237||

As a result of such administration of poison, the person will show symptoms of anemia, emaciation, weakness of the digestive power, palpitation of the heart, distension of the abdomen and edema of hands and feet, abdominal diseases, assimilation disorders, *gulma,* depletion of *dhatus*, fever and similar other disorders. He perceives in his dreams generally cats, jackals, cruel animals, mangoose and monkey, dried up rivers or other sources of water and withered trees. If he be of dark complexion, he sees himself as bright in dreams and vice versa. He also sees himself in dreams without ears and nose or injured in his sense organs.[234-237]

Treatment of *gara visha*

तमवेक्ष्य भिषक् प्राज्ञाः पृच्छेत् किं कैः कदा सह |

जग्धमित्यवगम्याशु प्रदद्याद्वमनं भिषक् ||२३८||

tamavēkṣya bhiṣak prājñāḥ pṛcchēt kiṁ kaiḥ kadā saha|

jagdhamityavagamyāśu pradadyādvamanaṁ bhiṣak||238||

tamavekShya bhiShak prAj~jAH pRucchet kiM kaiH kadA saha |

jagdhamityavagamyAshu pradadyAdvamanaM bhiShak ||238||

Seeing such a person, the intelligent physician should ask what kind of food, when and in whose company he had eaten and thus ascertain the cause of *gara* so that it can be avoided. Later he should be administered with emesis therapy.[238]

सूक्ष्मं ताम्ररजस्तस्मै सक्षौद्रं हृद्विशोधनम् |

शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ||२३९||

हेम सर्वविषाण्याशु गरांश्च विनियच्छति |

न सज्जते हेमपाङ्गे विषं पद्मदलेऽम्बुवत् ||२४०||

sūkṣmaṁ tāmrarajastasmai sakṣaudraṁ hṛdviśōdhanam|

śuddhē hṛdi tataḥ śāṇaṁ hēmacūrṇasya dāpayēt||239||

hēma sarvaviṣāṇyāśu garāṁśca viniyacchati|

na sajjatē hēmapāṅgē viṣaṁ padmadalē'mbuvat||240||

sUkShmaM tAmrarajastasmai sakShaudraM hRudvishodhanam |

shuddhe hRudi tataH shANaM hemacUrNasya dApayet ||239||

hema sarvaviShANyAshu garAMshca viniyacchati |

na sajjate hemapA~gge viShaM padmadale~ambuvat ||240||

Fine powder of copper mixed with honey is shall be administered first for *hrid shodhana*. or *hridayaavarana*. This induces emesis. He should then be administered with *shana matra* (three grams)of *suvarna bhasma*. Gold quickly destroys all poisons even *gara visha*. Just as water fallen on lotus leaves cannot wet it, *visha* cannot destroy a person who is administered with *swarna bhasma*.[239-240]

Nagadantyadi ghee

नागदन्तीत्रिवृद्दन्तीद्रवन्तीस्नुक्पयःफलैः |

साधितं माहिषं सर्पिः सगोमूत्राढकं हितम् ||२४१||

सर्पकीटविषार्तानां गरार्तानां च शान्तये |२४२|

nāgadantītrivṛddantīdravantīsnukpayaḥphalaiḥ|

sādhitaṁ māhiṣaṁ sarpiḥ sagōmūtrāḍhakaṁ hitam||241||

sarpakīṭaviṣārtānāṁ garārtānāṁ ca śāntayē|242|

nAgadantItrivRuddantIdravantIsnukpayaHphalaiH |

sAdhitaM mAhiShaM sarpiH sagomUtrADhakaM hitam ||241||

sarpakITaviShArtAnAM garArtAnAM ca shAntaye |242|

Ghee obtained from buffalo's milk and processed with *nagadanti* (Croton oblongifolius), *trivrit* (Operculina turpethum), *danti, dravanti* (Balliospermum montanum), *snukpaya, madanaphala* and one *adhaka* of cow's urine is an effective remedy in case of poison due to snake and insect bite and in *gara visha*.[241-242]

Amrita Ghee

शिरीषत्वक् त्रिकटुकं त्रिफलां चन्दनोत्पले ||२४२||

द्वे बले सारिवास्फोतासुरभीनिम्बपाटलाः |

बन्धुजीवाढकीमूर्वावासासुरसवत्सकान् ||२४३||

पाठाङ्कोलाश्वगन्धार्कमूलयष्ट्याह्वपद्मकान् |

विशालां बृहतीं लाक्षां कोविदारं शतावरीम् ||२४४||

कटभीदन्त्यपामार्गान् पृश्निपर्णीं रसाञ्जनम् |

श्वेतभण्डाश्वखुरकौ कुष्ठदारुप्रियङ्गुकान् ||२४५||

विदारीं मधुकात् सारं करञ्जस्य फलत्वचौ |

रजन्यौ लोध्रमक्षांशं पिष्ट्वा साध्यं घृताढकम् ||२४६||

तुल्याम्बुच्छागगोमूत्रत्र्याढके तद्विषापहम् |

अपस्मारक्षयोन्मादभूतग्रहगरोदरम् ||२४७||

पाण्डुरोगक्रिमीगुल्मप्लीहोरुस्तम्भकामलाः |

हनुस्कन्धग्रहादींश्च पानाभ्यञ्जननावनैः ||२४८||

हन्यात् सञ्जीवयेच्चापि विबोद्बन्धमृतान्नरान् |

नाम्नेदममृतं सर्वविषाणां स्याद्धृतोत्तमम् ||२४९||

इत्यमृतघृतम् |

śirīṣatvak trikaṭukaṁ triphalāṁ candanōtpalē||242||

dvē balē sārivāsphōtāsurabhīnimbapāṭalāḥ|

bandhujīvāḍhakīmūrvāvāsāsurasavatsakān||243||

pāṭhāṅkōlāśvagandhārkamūlayaṣṭyāhvapadmakān|

viśālāṁ bṛhatīṁ lākṣāṁ kōvidāraṁ śatāvarīm||244||

kaṭabhīdantyapāmārgān pṛśniparṇīṁ rasāñjanam|

śvētabhaṇḍāśvakhurakau kuṣṭhadārupriyaṅgukān||245||

vidārīṁ madhukāt sāraṁ karañjasya phalatvacau|

rajanyau lōdhramakṣāṁśaṁ piṣṭvā sādhyaṁ ghṛtāḍhakam||246||

tulyāmbucchāgagōmūtratryāḍhakē tadviṣāpaham|

apasmārakṣayōnmādabhūtagrahagarōdaram||247||

pāṇḍurōgakrimīgulmaplīhōrustambhakāmalāḥ|

hanuskandhagrahādīṁśca pānābhyañjananāvanaiḥ||248||

hanyāt sañjīvayēccāpi vibōdbandhamṛtānnarān|

nāmnēdamamṛtaṁ sarvaviṣāṇāṁ syāddhṛtōttamam||249||

ityamṛtaghṛtam|

shirIShatvak trikaTukaM triphalAM candanotpale ||242||

dve bale sArivAsphotAsurabhInimbapATalAH |

bandhujIvADhakImUrvAvAsAsurasavatsakAn ||243||

pAThA~gkolAshvagandhArkamUlayaShTyAhvapadmakAn |

vishAlAM bRuhatIM lAkShAM kovidAraM shatAvarIm ||244||

kaTabhIdantyapAmArgAn pRushniparNIM rasA~jjanam |

shvetabhaNDAshvakhurakau kuShThadArupriya~ggukAn ||245||

vidArIM madhukAt sAraM kara~jjasya phalatvacau |

rajanyau lodhramakShAMshaM piShTvA sAdhyaM ghRutADhakam ||246||

tulyAmbucchAgagomUtratryADhake tadviShApaham |

apasmArakShayonmAdabhUtagrahagarodaram ||247||

pANDurogakrimIgulmapIlhorustambhakAmalAH |

hanuskandhagrahAdIMshca pAnAbhya~jjananAvanaiH ||248||

hanyAt sa~jjIvayeccApi vibodbandhamRutAnnarAn |

nAmnedamamRutaM sarvaviShANAM syAddhRutottamam ||249||

ityamRutaghRutam |

One *adhaka* of ghee cooked by adding the paste of one *aksha* each of bark of *shirisha* (Albizzia lebbeck), *shunthi* (Zingiber officinale), *pippali* (Piper longum), *maricha* (Piper nigrum), *triphala* (Terminalia chebula, Emblica officinalia, Terminalia bellerica), *chandana* (Santalum album), *utpala* (Nelumbo nucifera), *bala* (Sida cordifolia), *atibala* (Abutilon indicum), *sariva* (Hemidismus indicus), *asphota* (Semicarpus anacardium), *surabhi, nimbi* (Azardirachta indica), *patala* (Stereospermum suaveolens), *bandhujiva* (Pentopetes phoenicea), *adhaki* (Cajanus cajan), *murva* (Marsdenia tenacissima), *vasa* (Adathoda vasica), *surasa* (Occimum sanctum), *vatsaka* (Holarrhena antidysentrica), *patha* (Cissambelos Pereira), *ankola* (Alangium saufolium), *ashvagandha* (Withania somnifera), *arkamula* (Calotropis procera), *yashtimadhu* (Glycyrrhiza glabra), *padmaka* (Prunus cerasoides), *vishala* (Trichosanthes bracteata), *brihati* (Solanum indicum), *laksha, kovidara* (Bauhninia variegate), *shatavari* (Asparagus recemosa), *katabhi* (Albizzia procera), *danti* (Maliospermum montanum), *apamarga* (Achyranthus aspera), *prushniparni rasanjjana* (Extracts of Berberis aristata), *shvetabhanda* (Albizzia procera), *ashvakhuraka* (Clitoria ternatea), *kushtha* (Saussurea lappa), *daru* (Cedrus deodara), *priyangu* (Calicarpa macrophylla), *vidari* (Puraria tuberose), *madhuka sara* (Glycerrhiza glabra) , *karanja* fruit (Pongamia pinnata), bark *haridra* (Curcuma longa), *daruharidra* (Berberis aristata) and *lodhra* (Symplocos racemosa), two *adhaka* of water, three *adhaka* of cows urine and goats urine each. This recipe cures poison, epilepsy,

depletion of *dhatus*, insanity, *gara, udara,* anemia, parasitic infestation, *gulma,* splenic disorders, stiffness of thighs, jaundice, stiffness of jaws and shoulders, etc. when used in the form of drink, massage and inhalation therapy. It helps in the revival of persons who appear to be dead due to poisons and hanging. This combination is called as *amrita ghrita* and is best suited in all cases of poisoning.[242-249]

Lifestyle to avoid snake bite

भवन्ति चात्र-

छत्री झर्झरपाणिश्च चरेद्रात्रौ तथा दिवा |

तच्छायाशब्दवित्रस्ताः प्रणश्यन्त्याशु पन्नगाः ||२५०||

bhavanti cātra-

chatrī jharjharapāṇiśca carēdrātrau tathā divā|

tacchāyāśabdavitrastāḥ praṇaśyantyāśu pannagāḥ||250||

bhavanti cAtra-

chatrI jharjharapANishca caredrAtrau tathA divA |

tacchAyAshabdavitrastAH praNashyantyAshu pannagAH ||250||

One should move about with an umbrella in day time and with a rattling stick in hand at night so that with their shade and sound respectively the snakes get frightened and go away. [250]

दष्टमात्रो दशेदाशु तं सर्पं लोष्टमेव वा |

उपर्यरिष्टां बध्नीयाद्दंशं छिन्द्याद्दहेत्तथा ||२५१||

daṣṭamātrō daśēdāśu taṁ sarpaṁ lōṣṭamēva vā|

uparyariṣṭāṁ badhnīyāddaṁśaṁ chindyāddahēttathā||251||

daShTamAtro dashedAshu taM sarpaM loShTameva vA |

uparyariShTAM badhnIyAddaMshaM chindyAddahettathA ||251||

Immediately after a snake bite, the person should bite the snake itself if possible or otherwise bite a clod of earth. Thereafter a tourniquet should be tied above the site of bite and the place of bite should be incised as well as cauterized.[251]

Wearing gems for preventing poisonous effects

वज्रं मरकतः सारः पिचुको विषमूषिका |

कर्केतनः सर्पमणिर्वैदूर्यं गजमौक्तिकम् ||२५२||

धार्यं गरमणिर्याश्च वरौषध्यो विषापहाः |

खगाश्च शारिकाक्रौञ्चशिखिहंसशुकादयः ||२५३||

vajraṁ marakataḥ sāraḥ picukō viṣamūṣikā|

karkētanaḥ sarpamaṇirvaidūryaṁ gajamauktikam||252||

dhāryaṁ garamaṇiryāśca varauṣadhyō viṣāpahāḥ|

khagāśca śārikākrauñcaśikhihaṁsaśukādayaḥ||253||

vajraM marakataH sAraH picuko viShamUShikA |

karketanaH sarpamaNirvaidUryaM gajamauktikam ||252||

dhAryaM garamaNiryAshca varauShadhyo viShApahAH |

khagAshca shArikAkrau~jcashikhihaMsashukAdayaH ||253||

Wearing of diamond, emerald, and other precious gems gives immunity against poisons. Keeping or domesticating different birds is also useful to overcome poisons.[252-253]

Summary

तत्र श्लोकः-

इतीदमुक्तं द्विविधस्य विस्तरैर्बहुप्रकारं विषरोगभेषजम् |

अधीत्य विज्ञाय तथा प्रयोजयन् व्रजेद्विषाणामविषह्यतां बुधः ||२५४||

tatra ślōkaḥ-

itīdamuktaṁ dvividhasya vistarairbahuprakāraṁ viṣarōgabhēṣajam|

adhītya vijñāya tathā prayōjayan vrajēdviṣāṇāmaviṣahyatāṁ budhaḥ||254||

tatra shlokaH-

itIdamuktaM dvividhasya vistarairbahuprakAraM viSharogabheShajam |

adhItya vij~jAya tathA prayojayan vrajedviShANAmaviShahyatAM budhaH ||254||

To sum up, details of two categories of poisons along with several types of medicine to cure the ailments caused by these poisons are described in this chapter. The intelligent physician who studies and knows the objectives of these remedies can overcome these poisons by the application of his knowledge and experience.[254]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने

विषचिकित्सितं नाम त्रयोविंशोऽध्या यः ||२३||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē cikitsāsthānē

viṣacikitsitaṁ nāma trayōviṁśō'dhyāyaḥ||23||

ityagniveshakRute tantre carakapratisaMskRute cikitsAsthAne

viShacikitsitaM nAma trayoviMsho~adhyAyaH ||23||

Thus ends the twenty third chapter of the Chikitsa Sthana dealing with the treatment of poisons of Agnivesha's work as redacted by Charak.[23]

Tattva Vimarsha (Fundamental Principles)

- *Visha* (poison) is of two categories viz. *jangama* (animal origin) and *sthavara* (earthen and plant origin).
- *Visha* originated from water element; it is (hot and sharply acting) like fire. Its action is manifested in 8 stages. It has 10 properties and can be cured by 24 categories of therapeutic measures.
- Inappropriate combination of various substances leads to formation of *gara-visha*. It produces various diseases. Since it takes time to get metabolized and to produce its toxic effects, it does not cause instantaneous death of a person. It has gradual onset and chronic features.
- The action of animal poison is manly in lower gastrointestinal tract, while the action of plant poison is mainly in upper gastrointestinal tract. The clinical features are well differentiated in both cases. Therefore, the animal poison is used in treatment of poisoning by vegetable-poison and vice versa.
- The effect of *visha* in humans can be assessed clinically in eight stages. The severity increases as per stage, finally leading to death.
- The poisonous effect depends upon site of dosha, Prakriti of patient and nature of poison.
- *Dushi-visha* (a type of artificial poison) vitiates blood and produces symptoms like *aru* (eczema in the head), kitibha (psoriasis) and kotha (urticaria). This type of poison afflicts all *doshas* and causes death of the patient.
- Due to power of poison, vitiated blood transudes to obstruct srotas (channels) leading to death of the patient. If the poison is taken orally, it stays in heart (generalized affect) and if the poison is transmitted by bite or from poisoned arrow (local affect), it gets lodged in the place of bite.
- Immediate treatment should be done to prevent spread of poison in the body through circulation. Application of tourniquet at the site of bite and suction are first measures.
- *Rakta dhatu* is abode of *visha* and circulates *visha* all over the body. Hence bloodletting shall be done in various modalities at site of bite.
- The treatment shall be administered after assessment of stage of poisoning and condition of the patient.

- The treatment of *visha* includes twenty four modalities that are categorized under emergency treatments and conservative treatments. viz. Recitation of mantras; *Arishta* (tying an amulet impregnated with *mantra* or tying a bandage above the place of bite); *Utkartana* (excision of the part afflicted with the poisonous bite); *Nishpidana* (squeezing out blood from the place of the bite); *Chushana* (sucking out the poison from the place of the bite); Agni (cauterization); *Parisheka* (affusion); *Avagaha* (bath with medicated water); *Rakta-Mokshana* (blood-letting); Vamana (therapeutic emesis); Virechana (therapeutic purgation); *Upadhana* (application of medicine after making an incision over the scalp); *Hridayavaram* (giving medicines-to protect the heart); *Anjana* (application of collyrium); *Nasya* (inhalation of medicated oil, etc.); *Dhuma* (smoking therapy); *Leha* (drugs in the form of linctus given for licking); *Aushadha* (administration of anti-toxic drugs or wearing as an amulet); *Prashamana* (sedatives); *Pratisarana* (application of alkalies); *Prativisha* (administration of poisons as medicines to counteract the original poison); *Sanjna-samsthapana* (administration of medicines for the restoration of consciousness); *Lepa* (application of medicines in the form of a paste or ointment); and *Mrita-sanjivana* (measures for the revival of life of an apparently dead person).
- *Dhamani bandha* (application of tourniquet), *avamarjana* (eliminating the poison), and *atmaraksha* (protecting ourselves from the attack of evil spirits) should be done with the help of mantras. At first dosha, where *visha* is lodged should be treated.
- If, *visha* is located in vata sthana then the patient should be administered with swedana (fomentation therapy) and should be given to drink the paste of *nata* (Valeriana wallichii) and *kushta* (Saussurea lappa) mixed with curd.
- If, *visha* is located in pitta sthana then the patient should be administered with ghee (clarified butter), honey, milk and water to drink. He should also be given *avagaha* and *parisheka* (types of fomentation therapies).
- If, *visha* is located in kapha sthana (chest region) then the patient should be administered with *ksharagada* (..), swedana (fomentation therapy) and *siravydhana* (bloodletting).
- If, *visha* is located in rakta sthana or if the patient is afflicted with *dooshivisha* (..) then the patient should be administered with *siravyadhana* (bloodletting) and Panchakarma (5 types of elimination therapies).
- Fumigation with herbs is useful in cleaning the atmosphere in home, things of daily use like bed, seats, cloths.
- If the poison has reached the stomach, then first principle is to administer emetic therapy. If the poisonous material is located in the skin, then ointments and fomentation therapy etc. should be administered. These therapeutic measures should be administered, keeping in view the nature of the dosha and the strength of the patient.
- Effect of poison gets aggravated in person who is afraid, drunken, weak and afflicted with heat, hunger and thirst and also if the body constitution and time are similar. Otherwise it has mild effect.

- Assessment of dosha dominance shall be done first for diagnosis. Then the poisoning cases shall be treated as per dosha dominance.
- The case of *vatika* poisoning, person should be treated with local application of *khanda*, oil massage, fomentation with tubular method or *pulaka* (flesh) and bulk promoting regimens.
- *Paittika* poisoning should be treated with very cold sprinkling and anointments.
- Kaphaja poisoning should be overcome with scraping, excision, fomentation and vomiting.
- In poisoning with systemic symptoms, mostly the cold measures are adopted except in cases of *vrishchika* (scorpion) and *ucchitinga* (crab).

Vidhi Vimarsha (Applied Inferences)

Similes in historical origin

As per the historical origin, the appearance of *visha* can be interpreted as follows. *Deeptha teja* denotes very strong nature of poison, *chaturdamshtro* denote the fangs of a snake, *hari/ harith kesha* (*pingala varna kesha*) depicting the color of the venom which is straw colored, *analekshana* denotes to the potency or *taikshnya* of the *visha*.

As the poison originates from water it becomes sticky like jaggery and when it comes in contact with water, it spreads fast in the body during the rainy season. However, the Agastya Nakshatra, the end of rainy season, counteracts the effects of this poison.

Therefore, the effects of poison become milder after the rains are over. Similarly, poison becomes more virulent and persons afflicted with *dushi visha* become worse, during this season.

Gara visha (artificial poison)

The third category of poison that may affect the man is called *samyogaja visha* and it is said to be inducted deliberately to cause harm. Chakrapanidatta mentions two types in it. One is named as *gara* which is a combination of non poisonous substances and the second one is *kritrima* (artificial) which is a combination of poisonous substances.

The same things are mentioned by the other authors also with a little difference or without any sub classification in it. It was one of the major practices in olden days. Today the practitioners have a common opinion that it is only a psychological aspect of some disorders and no such toxin can be seen as such which acts as explained in *gara*. In Ashtanga Hridaya and Sushruta Samhita, detailed symptomatology which can be clearly demarcated on the basis of those which are related to the body and those which affect the mind. In conditions like *shopha* (inflammation), *udara* (ascitis) and *pleeha* (spleenomegaly) show the involvement of the hepatic system predominantly and also metabolic disorders.

Properties and affects

The ten guna of *visha* with their impact on the dosha and the body are dealt in this section. Some guna can be interpreted as follows: Sookshma guna has a property of *vivarana* i.e.; to spread which makes the rakta to spread all over and make the *visha* reach all over the body. Kapha and *visha* have the same origin from *jala* (water) and also the *avyakta rasata* leads to intrude into the *anna rasa* and spreads fast. Vyavayi guna is responsible for the quick spreading of *visha* as like a drop of oil spreads on water surface. *Taikshnya* is responsible for *marmaghna* effect. Basically *marma* is *saumya* in nature. The *vishada guna* of *visha* makes it unsticky and there by not allowing getting it adhered at single place. The teekshna guna of *visha* destroys it and causes the *marmaghna* effect. It is very difficult to keep a *laghu dravya* stagnant. It keeps on changing its form or function. So it becomes very difficult to treat *visha* that is *laghu* and constantly changing its site of action in the body. Sushruta has also attributed the effect of poisons corresponding to its guna. The illustration is precise and understandable.[157]

Treatment modalities

Visha is managed by the above said 24 fold treatment principles. Any of the above said methods can be implemented in the treatment. They can be classified in to two as per the usage. One is emergency management and the other is conservative and rasayana treatment. The procedures like *mantra, arishta, utkartana, nishpeedana, aachooshana, agni, parisheka, avagaha, raktamokshana* are all emergencies as they will arrest the spread of *visha*. The vamana, virechana, samjna sthapana (restoration of consciousness) etc are helpful in the removal of the absorbed poison. The set of treatments like *prashamana* (pacification), *aushadha* etc. are self explanatory. *Mrita sanjeevana* (restoring life in about to die or apprantly dead person) acts as a life saving and rasayana. To say, rasayana has an inverse relation with *visha*. This is told very clearly by Vagbhata while explaining the Ashtangas of Ayurveda. Rasayana comes next to *visha* in the chronology. Visha Chikitsa completes only after rasayana prayoga as it rejuvenates the damaged cells and tissues. The one which stands separate is *kakapada chikitsa*. It is a trump card management in Visha Chikitsa when all other treatments fail. In olden days of practice it was very much used by various *vaidyas*. Now it is restricted only to a limited area like Kerala. There are still some incidents of life saved by this

[157] Sushruta. Kalpa Sthana, Cha.2 Sthavaravishavijnaneeya Kalpa Adhyaya verse 3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

procedure. Smilar references about the line of management in cases of poisoning can be cross referred in Sushruta Samhita & Ashtanga Samgraha. [158] [159] [160]

First aid or immediate treatment after bite

Application of tourniquet should be to such an extent that the pressure exerted thereby should allow the passing of the little finger underneath it and above the skin. It remains always a matter of debate whether to incise the bite site or not. One school of thought combat the procedure as there are chances of infection of the wound created thereby. It may also get worsen especially in cases of viper bites as the open injuries get necrosed due to vasculotoxic effect of the venom ultimately results in amputation of the organ involved.

Chushana (sucking) may also be done after putting *gomaya* (dried cowdung) *agada churnas*, or *bhasma* in mouth.[161]

Agnikarma and its contraindications

Agnikarma was performed with the help of *shalaka* (rod) made up of *hema* (gold) or *lauha* (iron). Nowadays a rod made up of *pancha dhatu* (mixture of five metals) is utilized for the purpose. The procedure is contra-indicated in *mandali* (viper) bites. [162]

Importance of protection of heart

Hridayavarana (covering heart area with external local application of specific medicines) should be performed first before applying any treatment as it is the most vital organ in case of poisoning. *Hridayavarana* is to be done daily (Sushruta). It was specifically

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[158] Sushruta. Kalpa Sthana, Cha.5 Sarpadashtavisha Chikitsitakalpa Adhyaya verse 3-4. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1

[159] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 8 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[160] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 19-23 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229.

[161] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 46-47. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

[162] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 45. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

intended to the Kings as they were constantly under threat from various external factors. If done daily the person will not get affected by the poison. It has to be followed by vamana as the procedure causes kapha vriddhi i.e. *shleshma upachaya*. It is directed to administer *ghrita*, combination of *ghrita* and *madhu* (honey), or *agada* with *ghrita*. It is also indicated some other drugs like *gomaya rasa* (juice of cow dung), *krishna mrid* (black soil) etc.[163]

Stage wise treatment of poisoning

It can be interpreted that the treatments mentioned are in chronological order and can be used as per the stage in which the patient has been brought to the *vaidya*. As the complication is increased the treatment methodology has to be changed from simple local techniques to highly evolved methods like the *kakapada chikitsa*. It is mentioned in some of the Malayalam texts of toxicology that when *visha* enters the body it starts hunting the *prana*/life of the person and the chase begins where the *visha* is after the *prana*. It is the amount of poison and the strength of the person together with the rapidity of the action of the drugs given which decides the prognosis. There is also a concept called *visha kala* and *amritha kala* which says that there are 15 vital points in the body and the poison affected to any one of these points on the days as per the *tithi* mentioned in the Indian calendar decides the prognosis and the intensity of the treatment required. Similar is the concept of *kalavanchana* where the poison in its total virulence in the body is nullified by the treatment methods aptly adopted.

Mahagandhahasti agada

This *agada* is said to be very effective in all the modes of induction. It has the effect of *vishahara* and at the same time it acts as a good prophylactic drug with a rasayana property. The *agada* is not available now and also not practised by any of the *visha vaidyas* in Kerala.

Various formulations

The *agada yogas* help in managing the complications due to the *sthavara visha*. The Ashtanga Samgraha specifically mentions sixteen *lakshanas* as the *upadravas* of *visha*. If we see the above reference we can come across a few of the features like *jwara, kasa, shwasa, hikka,* and *swayathu*. The drugs dealt above like *nalada* (Vetiveria zinzanioides), *jeevaka* (M. musifera), *rishabhaka* (Microstylis wallichii), *bharangi* (Clerodendrum serratum) are also effective in Visha Chikitsa which makes us understand that the selection of drug is an important factor in treating the complication in *visha* and the conventional drugs have to be replaced.

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[163] Vagbhata, Ashtanga Sangraha, Uttara Sthana, 42, Sarpavishapratishedha Adhyaya. Verse 15-16 translated to English by Prof. Murthy KR, 9 th edition, Varanasi,Chaukhambha Orientalia Publisher, 2005; 229

Ksharagada

The site of affliction of *visha* explains the site of action and the mode of action of the *agada*. If we go through the indications of the *agada*, we can easily come to a conclusion that the drug has a GIT level action (where there is *grathitha kapha*), very specifically in conditions of *garavisha* with a *nidana* and *samprapti* of the *udara* (*dooshyodara*) and *shotha*. It also has a role in the management of disorders of the "acute or chronic" pattern like *dooshivishaja* origin.

Characteristics of poisonous food

There are the methods to detect the poisons present in various foods provided. The characteristics of person giving poison and poisonous food are described in the text. It signifies the relevance of a good forensic lab to detect the toxicities in food.

Probably this is the oldest reference we get regarding the forensic lab. Other than this we can get ample references regarding this in the *artha shastra* of Kautilya. Similar explanation is seen in Sushruta Samiha regarding the testing of food before consuming if suspected to be poisoned. [164]

Identification and types of snakes

Based on the appearance the poisonous snakes available in India, till date, can be characterized into three varieties- the ones with hood, the ones which possess rounded marks on their body and the ones with streaks on its body.

The hooded snakes include the cobra and the king cobra, the ones with rounded marks include the vipers- different varieties of viper: Russels viper, pit vipers and saw scaled vipers and the ones with streaks includes the two varieties of krait- the common krait and banded krait.

Acharya Sushruta has explained other classification of snakes which includes the above three under *savisha* variety, *nirvisha* snakes and *vaikaranja* or hybrid snakes[165]. He has further sub classified each of these three snakes into several varieties.[166]

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[164] Sushruta. Kalpa Sthana, Cha.1 Annapanaraksha Adhyaya verse 28-33. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[165] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 9-10. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[166] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 34. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

Darveekara snake – comparison: King cobra and cobra

Cobra

Spectacled cobra is the most common and found all throughout India. It is often seen in or near agricultural fields, human habitations and granaries in search of rats. It commonly moves during evenings and early mornings. It is in different shades of brown, yellow, grey or black. It is about 3- 7 ft in length.When provoked, the cobra will raise its forebody spread it as a hood and may hiss. Its distinctive mark is the spectacle on rear of the hood. Undersides of the hood are broad faint stripes, above these are 2 dark spots surrounded by white borders.

Four species in genus Naja are found in India, all are hooded:

File:Visha1.jpg%7CFig 1. Spectacled Cobra (*Naja Naja*) File:Visha2.jpg%7CFig 2. Monocled Cobra (*Naja Kaouthia*) File:Visha3.jpg%7CFig 3. Central Asian Cobra (*Naja Oxiana*) File:Visha4.jpg%7CFig 4. Andaman Cobra (*Naja Sagittifera*)

King cobra: Ophiophagus hennah

It is common in Western Ghats. Its average length is 10 ft, max-15 ft. It is the longest venomous snake, stout bodied, black, grey, dark olive green or yellowish brown. It has white or yellowish cross bands over entire length of the body.

File:Visha5.jpg%7CFig 5. File:Visha6.jpg%7CFig 6. File:Visha7.jpg%7CFig 7.

Mandali sarpa: Comparision- Russell's viper, pit vipers, saw scaled vipers

Russell's viper (Daboia russelli)

Is the most beautiful of all snakes, average 3 ft. stout with 3 longitudinal series of conspicuous, large, brown or black oval marks on brown or yellowish brown body. Its head is flat, triangular with a 'V' shaped mark on it, pointed end towards the front. Its tail is short and thin. Its head is covered by small scales.

Saw scaled viper

It is small and thin snake with 1-1.5 ft in length. Has a triangular head and possesses small scales on the top of head. Has a short and thin tail. Is brown/ brick red/ gray/sand coloured with zig-zag patterns on the back. Head has arrow shaped mark over it.

Pit vipers

20 species of pit vipers found in India all in Viperidae, different genus. They are so called because of pit located between nostril and eye.The membrane in the pit is extremely sensitive to heat- this helps the snake to locate its warm blooded prey even in pitch darkness. Usually found in forest areas and plantations.1-3.5 ft.Has a triangular head broader than the neck. All have vertical pupils. It is venomous, anyhow out of 20 species in India- fatalities less reported.

File:Visha8.jpg%7CFig 8. Russell's viper File:Visha9.png%7CFig 9. Saw scaled viper File:Visha10.jpg%7CFig 10. Pit viper

Rajiman Sarpa- Comparision- Common and Banded Krait

Common Krait: Bungarus caeruleus

This snake is seen in fields, jungle, in vicinity of human habitation, inside houses also. It is about 3-5ft. Steel blue, bluish grey, glossy black, brownish black with cross bands of narrow white colour. Fore body may sometimes be free from cross bands.Is nocturnal.Is shy in day, active at night.

Banded krait: Bungarus fasciatus

Has limited distribution in India. Found in south, west or north east India.Is about 5 ft.Its body is triangular in cross section with a prominent raised vertebral ridge.Uppermost row of scales on the back is very large and 6 sided.Moves in night.

Gender wise classification of snakes

The gender wise classification of snakes is based on several features. The same is explained in Sushruta samhita.[167]. Presently the classification of a snake based on the sex can be made only after proper examination of the sex organs or by popping probing (methods used to confirm the sex of a snake). Apart from this, the sexual dimorphism is also explained based on body size etc which stimulates the above mentioned description.

File:Visha11.jpg%7CFig 11. Common Krait (Bungarus caeruleus)
File:Visha12.png%7CFig 12. Common Krait (Bungarus caeruleus)
File:Visha13.png%7CFig 13. Banded Krait (Bungarus fasciatus)
File:Visha14.png%7CFig 14. Banded Krait (Bungarus fasciatus)

Godha (monitor)

The same description of *godha* has been explained in Ashtanga Hridaya. [168] Though there is no such cross breed between a snake and a lizard, in the process of evolution, the snakes are derived from the lizards and both have several features in common. Some lizards can even spread out their upper neck stimulating a cobra or *Darveekara Sarpa*.(animals.pawnation.com/characteristics-lizards-snakes-have-8612.html) may be such varieties are explained as *gaudheyaka*.

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[167] Sushruta. Kalpa Sthana, Cha.4 Sarpadashtavishavijnaaneeya Adhyaya verse 35 In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1.

[168] Vagbhata. Uttara Sthana, Cha.36 Sarpavishapratishedha Adhyaya verse 7. In: Harishastri Paradkar Vaidya, Editors. Ashtanga Hridayam. 1st ed. Varanasi: Krishnadas Academy;2000.p.4.

Drugs to be identified

1. बन्धुजीव
2. कपित्थ
3. व्याघ्रनख
4. जीवक
5. ऋषभक
6. उदीच्य
7. कुसुम्भ
8. शङ्खिनी
9. कत्तृणं
10. अक्षिपीडकः
11. अश्वकर्ण
12. गन्धतृण
13. हरेणु
14. नागदन्ती
15. आढकी
16. लाक्षा
17. विशाल
18. रसान्जन
19. श्वेतभण्डा
20. अश्वखुरक
21. गिरिकर्णिका
22. षष्टिक
23. कोरदूषा
24. वार्ताक
25. सुनिषणक
26. चुञ्चु
27. गोरोचना

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