Charaka Samhita - Volume 6

Ayurveda

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

This is Volume 6 from the total of 7 Volumes.

Table of Contents

1. Chikitsa Sthana
2. Kalpa Sthana

Chikitsa Sthana Contents

1. Madatyaya Chikitsa
2. Dwivraniya Chikitsa
3. Trimarmiya Chikitsa
4. Urustambha Chikitsa
5. Vatavyadhi Chikitsa
6. Vatarakta Chikitsa
7. Yonivyapat Chikitsa

Kalpa Sthana Contents

1. Madanakalpa Adhyaya
2. Jimutaka Kalpa Adhyaya
3. Ikshvaku Kalpa Adhyaya

Madatyaya Chikitsa

Chikitsa Sthana Chapter 24. Management of Madatyaya (Intoxication) Abstract

This chapter describes in sequence, the origin of *madya* (liquor) practice, the preferred formulation of the liquor, correct methods of consumption, and advantages of its consumption. Then, another aspect of the liquor consumption is described, starting from different stages of intoxication, disadvantages of liquor consumption, and various other forms of intoxication which should be understood by the treating physician. The chapter also highlights the preferred quality of liquor with preferred composition which shall be multi-ingredient based rather than the single ingredient. Comparison of the liquor with *visha*, the poison has also been described. Ojas and its significance has been elaborated here with respect to the liquor effects on the human body; The ojas is the constant energy source of the body which may get affected by the liquor intoxication leading to perplexity which is commonly observed due to liquor and poison. The treatments prescribed in this chapter for intoxication are aimed to establish the consciousness and improve the energy which eventually will maintain the vigor.
Keywords: Madya, Madatyaya, Oja, Visha, liquor, intoxication, personified liquor.

Introduction

The state of *Moha*, that is, perplexity and delusion till the loss of consciousness is common due to the effects of poison and also due to liquor. Therefore, the chapter for the treatment of *madatyaya* or drunkenness has been placed after the chapter on poison. Similarly, the *moha* occurs due to increased *tama*, which is associated with the quality of kapha. Therefore, the line of treatment for increased *tama* is equally essential in the *visha chikitsa* and *madatyaya*.

Alcohol is classed under sedative hypnotic drugs, leading to depression of Central Nervous System (CNS). *Madya*, by its etymology, means the intoxicating drink, gladdening, vinous, spirited drink, liquor, ale, wine or alcoholic beverage. Each of these words has specific meaning in particular context. Sometimes, only alcohol is the word used to represent the *madya*, but it is the chemical name and therefore may not always reflect the drinks made up of various ingredients including alcohol. Alcoholic beverage is the term which is quite inclusive for almost all types of *madya*, which are further differentiated as soft and hard or according to the concentration and type of the beverage. Generally, alcoholic beverage contains 3% to 40% alcohol in it. The alcoholic beverages which are usually distilled are called as spirit or liquor. In today's context, beer, wine, cider are not the distilled alcoholic beverages while the rest whisky, rum, brandy, vodka,tequila are all distilled alcoholic beverages.

Liquor is the word derived from liquorice, which is sweet in nature and most of the traditional alcoholic beverages described in this chapter are predominantly sweet, therefore the word *liquor* has been used for *madya* in this chapter; which does not essentially mean distilled drinks only in the present context. Perhaps, distilled alcoholic

beverages were hardly common in use in ancient days, though the people of that era knew the distillation methods quite well; which was practiced in manufacturing of drugs. Liquor, certainly has advantages but these advantages can be experienced with limited quantity consumption only. It is the source of food energy, mainly due to its carbohydrate content. Consumption of alcoholic beverage potentiates the insulin reaction to glucose in humans.Needs citation It prevents carbohydrate and fat oxidation by converting carbohydrates consumed by an individual to fats. Liquor has its role on digestion depending upon its use before or after meal consumption.

This chapter emphasizes on quantity of liquor and type of liquor which is suitable for the Prakriti (body type) of the individual. The properties of liquor vary with respect to the type of manufacturing process. At lower doses it acts as stimulant, causing euphoria and talkativeness; while with high doses it leads to drowsiness and ultimately unconsciousness. Upon consumption it gets absorbed rapidly by stomach and small intestine 20% and 80% respectively; to feel the effect within 5 to 10 minutes and peak effect by 90 minutes. The feeling of effect usually depends upon the quantity and the food taken before, during, and / or after consumption of the liquor. Presently, the effect is correlated to the Blood Alcohol Levels (BAC) of an individual. The BAC depends upon various factors which are: capacity of liver to metabolize the liquor, food interaction, concentration of the alcoholic beverage, duration of consumption, body type of the consumer-lean or obese, age, gender, ethnicity, and frequency of consumption. All these factors have been discussed methodically and at length in this chapter.

The health effects of liquor consumption are observed in two ways as they appear; short term effects or immediate effects and long term effects or late effects. The ojas (the vigor), reflects the short term as well as long term effects, if liquor is consumed beyond the prescribed limit. The ojas is quite dynamic phenomenon of human body, which is said to have similar properties like milk; which indicates the productive benefits to the body. The alcoholic beverages possess exact opposite properties to the ojas, and excess drinking can also cause suppression of ojas leading to intoxication and death with complete obliteration of ojas. The purpose of describing and discussing ojas here indicates the importance to conserve the ojas in the treatment of *madatyaya* (alcoholism). Most of the formulations prescribed here directly or indirectly lead to enhancement of ojas to achieve conscious state.

Sanskrit Text, Transliteration and English Translation

अथातो मदात्ययचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātō madātyayacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto madAtyayacikitsitaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

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

Note: The management of states of intoxication due to excess consumption of liquor are described in this chapter.

Origin of *sura*

सुरैः सुरेशसहितैर्या पुरा [१] परिपूजिता |

सौत्रामण्यां हूयते या कर्मिभिर्या प्रतिष्ठिता ||३||

यज्ञौही या यया शक्रः सोमातिपतितो भृशम् |

निरोजस्तमसाऽऽविष्टस्तस्माद्दुर्गात् समुद्धृतः ||४||

विधिभिर्वेदविहितैर्वा यजद्भिर्महात्मभिः |

दृश्या स्पृश्या प्रकल्पया च यज्ञीया यज्ञसिद्धये ||५||

suraiḥ surēśasahitairyā purā [1] paripūjitā|

sautrāmaṇyāṁ hūyatē yā karmibhiryā pratiṣṭhitā||3||

yajñauhī yā yayā śakraḥ sōmātipatitō bhṛśam|

nirōjastamasā’’viṣṭastasmāddurgāt samuddhṛtaḥ||4||

vidhibhirvēdavihitairvā yajadbhirmahātmabhiḥ|

dṛśyā spṛśyā prakalpyā ca yajñīyā yajñasiddhayē||5||

suraiH sureshasahitairyA purA [1] paripUjitA |

sautrAmaNyAM hUyate yA karmibhiryA pratiShThitA ||3||

yaj~jauhI yA yayA shakraH somAtipatito bhRusham |

nirojastamasA$_a$aviShTastasmAddurgAt samuddhRutaH ||4||

vidhibhirvedavihitairvA yajadbhirmahAtmabhiH |

dRushyA spRushyA prakalpayA ca yaj~jIyA yaj~jasiddhaye ||5||

Sura, which is admired by the Gods and the kings since ancient era and offered as an oblation in *Sautramani yagna* (A special type of *yagna* where *sura* is indicated as *havi* means substance for sacrificing) by Yagnauhi (sages performing sacrifice). By the use of which the depressed Indra after drained energy due to excessive consumption of *soma*, recovered from the condition; which is a visible, touchable, and applicable instrument of sacrifice conducive to the successful completion as enjoyed by the great sages performing sacrifices as per the prescribed methods in the *vedas*. [3-5]

योनिसंस्कारनामाद्यैर्विशेषैर्बहुधा च या |

भूत्वा भवत्येकविधा सामान्यान्मदलक्षणात् ||६||

yōnisaṁskāranāmādyairviśēṣairbahudhā ca yā|

bhūtvā bhavatyēkavidhā sāmānyānmadalakṣaṇāt||6||

yonisaMskAranAmAdyairvisheShairbahudhA ca yA |

bhUtvA bhavatyekavidhA sAmAnyAnmadalakShaNAt ||6||

It has several varieties depending upon its specific source material, *sanskara* (method of preparation), nomenclature, etc; which is at the same time unitary in character on account of the common features of intoxication.[6]

Various forms of *sura*

या देवानमृतं भूत्वा स्वधा भूत्वा पित्तॄंश्च या |

सोमो भूत्वा द्विजातीन् या युङ्क्ते श्रेयोभिरुत्तमैः ||७||

yā dēvānamr̥taṁ bhūtvā svadhā bhūtvā pittr̥ṁśca yā|

sōmō bhūtvā dvijātīn yā yuṅktē śrēyōbhiruttamaiḥ||7||

yA devAnamRutaM bhUtvA svadhA bhUtvA pittRUMshca yA |

somo bhUtvA dvijAtIn yA yu~gkte shreyobhiruttamaiH ||7||

It bestows auspicious par excellence by providing nourishment to the Gods in the form of ambrosia, to the ancestors in the form of *svadha* (the term used for offering oblatory to the ancestors), to *dvijas* (considered as the twice born) in the form of *soma*. [7]

Importance of *sura*

आश्विनं या महत्तेजो बलं सारस्वतं च या |

वीर्यमैन्द्रं च या सिद्धा सोमः सौत्रामणौ च या ||८||

शोकारतिभयोद्वेगनाशिनी या महाबला |

या प्रीतिर्या रतिर्या वाग्या पुष्टिर्या च निर्वृतिः ||९||

या सुरा सुरगन्धर्वयक्षराक्षसमानुषैः |

रतिः सुरेत्यभिहिता तां सुरां विधिना पिबेत् ||१०||

āśvinaṁ yā mahattējō balaṁ sārasvataṁ ca yā|

vīryamaindraṁ ca yā siddhā sōmaḥ sautrāmaṇau ca yā||8||

śōkāratibhayōdvēganāśinī yā mahābalā|

yā prītiryā ratiryā vāgyā puṣṭiryā ca nirvr̥tiḥ||9||

yā surā suragandharvayakṣarākṣasamānuṣaiḥ|

ratiḥ surētyabhihitā tāṁ surāṁ vidhinā pibēt||10||

AshvinaM yA mahattejo balaM sArasvataM ca yA |

vIryamaindraM ca yA siddhA somaH sautrAmaNau ca yA ||8||

shokAratibhayodveganAshinI yA mahAbalA |

yA prItiryA ratiryA vAgyA puShTiryA ca nirvRutiH ||9||

yA surA suragandharvayakSharAkShasamAnuShaiH |

ratiH suretyabhihitA tAM surAM vidhinA pibet ||10||

Which represents the great luster of the Ashwins, the prowess of *mantras*, and the supremacy of Indra, who perfected *soma* in the *sautramani* sacrifice; which eradicates grief, depression, fear and bewilderment; which itself represents the invincible strength, love, voice, nourishment and peace; and which is called *sura* by the Gods, *gandharvas* (celestial musicians), *yaksha, rakshasa* (devils) and human beings should take appropriately (as per the prescription of the *shashtras*).[8-10]

Procedure of drinking *madya*

शरीरकृतसंस्कारः शुचिरुत्तमगन्धवान् |

प्रावृतो निर्मलैर्वस्त्रैर्यथर्तूद्दामगन्धिभिः ||११||

विचित्रविविधस्रग्वी रत्नाभरणभूषितः |

देवद्विजातीन् सम्पूज्य स्पृष्ट्वा मङ्गलमुत्तमम् ||१२||

देशे यथर्तुके शस्ते कुसुमप्रकरीकृते |

सरसासम्मते [१] मुख्ये धूपसम्मोदबोधिते ||१३||

सोपधाने सुसंस्तीर्णे विहिते शयनासने |

उपविष्टोऽथवा तिर्यक् स्वशरीरसुखे स्थितः ||१४||

सौवर्णै राजतैश्चापि तथा मणिमयैरपि |

भाजनैर्विमलैश्चान्यैः सुकृतैश्च पिबेत् सदा ||१५||

रूपयौवनमत्ताभिः शिक्षिताभिर्विशेषतः |

वस्त्राभरणमाल्यैश्च भूषिताभिर्यथर्तुकैः ||१६||

शौचानुरागयुक्ताभिः प्रमदाभिरितस्ततः |

संवाह्यमान इष्टाभिः [२] पिबेन्मद्यमनुत्तमम् ||१७||

मद्यानुकूलैर्विविधैः फलैर्हरितकैः शुभैः |
लवणैर्गन्धपिशुनैरवदंशैर्यथर्तुकैः ||१८||
भृष्टैर्मांसैर्बहुविधैर्भूजलाम्बरचारिणाम् |
पौरोगवर्गविहितैर्भक्ष्यैश्च विविधात्मकैः ||१९||
पूजयित्वा [३] सुरान् पूर्वमाशिषः प्राक् प्रयुज्य च |
प्रदाय सजलं मद्यमर्थिभ्यो वसुधातले ||२०||

śarīrakṛtasaṁskāraḥ śuciruttamagandhavān|
prāvṛtō nirmalairvastrairyathartūddāmagandhibhiḥ||11||
vicitravividhasragvī ratnābharaṇabhūṣitaḥ|
dēvadvijātīn sampūjya spṛṣṭvā maṅgalamuttamam||12||
dēśē yathartukē śastē kusumaprakarīkṛtē|
sarasāsammatē [1] mukhyē dhūpasammōdabōdhitē||13||
sōpadhānē susaṁstīrṇē vihitē śayanāsanē|
upaviṣṭō'thavā tiryak svaśarīrasukhē sthitaḥ||14||
sauvarṇai rājataiścāpi tathā maṇimayairapi|
bhājanairvimalaiścānyaiḥ sukṛtaiśca pibēt sadā||15||
rūpayauvanamattābhiḥ śikṣitābhirviśēṣataḥ|
vastrābharaṇamālyaiśca bhūṣitābhiryathartukaiḥ||16||
śaucānurāgayuktābhiḥ pramadābhiritastataḥ|
saṁvāhyamāna iṣṭābhiḥ [2] pibēnmadyamanuttamam||17||
madyānukūlairvividhaiḥ phalairharitakaiḥ śubhaiḥ|
lavaṇairgandhapiśunairavadaṁśairyathartukaiḥ||18||
bhṛṣṭairmāṁsairbahuvidhairbhūjalāmbaracāriṇām|
paurōgavargavihitairbhakṣyaiśca vividhātmakaiḥ||19||
pūjayitvā [3] surān pūrvamāśiṣaḥ prāk prayujya ca|
pradāya sajalaṁ madyamarthibhyō vasudhātalē||20||

sharIrakRutasaMskAraH shuciruttamagandhavAn |
prAvRuto nirmalairvastrairyathartUddAmagandhibhiH ||11||

vicitravividhasragvI ratnAbharaNabhUShitaH |

devadvijAtIn sampUjya spRuShTvA ma~ggalamuttamam ||12||

deshe yathartuke shaste kusumaprakarIkRute |

sarasAsammate [1] mukhye dhUpasammodabodhite ||13||

sopadhAne susaMstIrNe vihite shayanAsane |

upaviShTo~athavA tiryak svasharIrasukhe sthitaH ||14||

sauvarNai rAjataishcApi tathA maNimayairapi |

bhAjanairvimalaishcAnyaiH sukRutaishca pibet sadA ||15||

rUpayauvanamattAbhiH shikShitAbhirvisheShataH |

vastrAbharaNamAlyaishca bhUShitAbhiryathartukaiH ||16||

shaucAnurAgayuktAbhiH pramadAbhiritastataH |

saMvAhyamAna iShTAbhiH [2] pibenmadyamanuttamam ||17||

madyAnukUlairvividhaiH phalairharitakaiH shubhaiH |

lavaNairgandhapishunairavadaMshairyathartukaiH ||18||

bhRuShTairmAMsairbahuvidhairbhUjalAmbaracAriNAm |

paurogavargavihitairbhakShyaishca vividhAtmakaiH ||19||

pUjayitvA [3] surAn pUrvamAshiShaH prAk prayujya ca |

pradAya sajalaM madyamarthibhyo vasudhAtale ||20||

(Describing the standard directives for drinking) One who after cleansing of the body, purification (of the mind), with fragrance, hygienic apparels and scented as per *ritu* (the season), put on garlands, trinkets and ornaments worshiping God and *brahmanas*; touching the propitious things shall be seated or reclined on well spread cushion as per the own comfort of body; with endowment of the seasonal flowers adored by the friends and filled with the fragrance of incense and shall drink in the vessels made of gold, silver, precious stones or other clean and well maintained vessels served by the beloved females who are proud of their beauty and youthfulness, particularly trained, adorned with the dress, ornaments and garlands according to the season and endowed with sincerity and affection.

One shall always prefer best liquor to drink along with a variety of apposite fruits, natural green vegetables, salted and veteran seasonal fruits, a variety of roasted meat of terrestrial, aquatic animals and flying birds and different edibles prepared by the group of chefs; after being worshiped by the Gods, with blessings and pouring the liquor mixed with water to be given to the willing persons on this earth.[11-20]

Pre-procedures based on dosha dominant prakriti

अभ्यङ्गोत्सादनस्नानवासोधूपानुलेपनैः |

स्निग्धोष्णैर्भावितश्चान्नैर्वातिको मद्यमाचरेत् ||२१||

शीतोपचारैर्विविधैर्मधुरस्निग्धशीतलैः |

पैत्तिको भावितश्चान्नैः पिबन्मद्यं न सीदति ||२२||

उपचारैरशिशिरैर्यवगोधूमभुक् पिबेत् |

श्लैष्मिको धन्वजैर्मांसैर्मद्यं मारिचकैः सह ||२३||

विधिर्वसुमतामेष भविष्यद्विभवाश्च ये |

यथोपपत्ति तैर्मद्यं पातव्यं मात्रया हितम् ||२४||

वातिकेभ्यो हितं मद्यं प्रायो गौडिकपैष्टिकम् |

कफपित्ताधिकेभ्यस्तु मार्द्वीकं माधवं च यत् ||२५||

abhyaṅgōtsādanasnānavāsōdhūpānulēpanaiḥ|

snigdhōṣṇairbhāvitaścānnairvātikō madyamācarēt||21||

śītōpacārairvividhairmadhurasnigdhaśītalaiḥ|

paittikō bhāvitaścānnaiḥ pibanmadyaṁ na sīdati||22||

upacārairaśiśirairyavagōdhūmabhuk pibēt|

ślaiṣmikō dhanvajairmāṁsairmadyaṁ māricakaiḥ saha||23||

vidhirvasumatāmēṣa bhaviṣyadvibhavāśca yē|

yathōpapatti tairmadyaṁ pātavyaṁ mātrayā hitam||24||

vātikēbhyō hitaṁ madyaṁ prāyō gauḍikapaiṣṭikam|

kaphapittādhikēbhyastu mārdvīkaṁ mādhavaṁ ca yat||25||

abhya~ggotsAdanasnAnavAsodhUpAnulepanaiH |

snigdhoShNairbhAvitashcAnnairvAtiko madyamAcaret ||21||

shItopacArairvividhairmadhurasnigdhashItalaiH |

paittiko bhAvitashcAnnaiH pibanmadyaM na sIdati ||22||

upacArairashishirairyavagodhUmabhuk pibet |

shlaiShmiko dhanvajairmAMsairmadyaM mAricakaiH saha ||23||

vidhirvasumatAmeSha bhaviShyadvibhavAshca ye |

yathopapatti tairmadyaM pAtavyaM mAtrayA hitam ||24||

vAtikebhyo hitaM madyaM prAyo gauDikapaiShTikam |

kaphapittAdhikebhyastu mArdvIkaM mAdhavaM ca yat ||25||

An individual of vata dominant prakriti shall imbibe *madya* after *abhyanga* (massage), *utsadana* (rubbing with herbs), bathing, dressed up, holy incense, *anulepanam* (unguent) and unctuous hot food.

An individual of pitta dominant prakriti shall undergo various cooling regimens; sweet, unctuous and cooling food to not get affected by *madya*, i.e., liquor.

An individual of kapha dominant prakriti shall imbibe *madya* (the liquor) with warm regimens; drink *yava* (barley), wheat, meat of wild animals along with black pepper.

These standard methods are advised for the affluent or to be affluent, drinking natural *madya* in prescribed quantity as appropriate for the person.

Appropriate *madya* for *vatika* person is that which is prepared predominantly by jaggery and flour. For kapha and pitta predominant person *madya* prepared by grapes and honey is appropriate (to drink) respectively. [21-25]

Pros and cons of drinking *madya*

बहुद्रव्यं बहुगुणं बहुकर्म मदात्मकम् |

गुणैर्दोषैश्च तन्मद्यमुभयं चोपलक्ष्यते ||२६||

विधिना मात्रया काले हितैरन्नैर्यथाबलम् |

प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यथा ||२७||

यथोपेतं पुनर्मद्यं प्रसङ्गाद्येन पीयते |

रूक्षव्यायामनित्येन विषवद्याति तस्य तत् ||२८||

bahudravyaṁ bahuguṇaṁ bahukarma madātmakam|

guṇairdōṣaiśca tanmadyamubhayaṁ cōpalakṣyatē||26||

vidhinā mātrayā kālē hitairannairyathābalam|

prahṛṣṭō yaḥ pibēnmadyaṁ tasya syādamṛtaṁ yathā||27||

yathōpētaṁ punarmadyaṁ prasaṅgādyēna pīyatē|

rūkṣavyāyāmanityēna viṣavadyāti tasya tat||28||

bahudravyaM bahuguNaM bahukarma madAtmakam |

guNairdoShaishca tanmadyamubhayaM copalakShyate ||26||

vidhinA mAtrayA kAle hitairannairyathAbalam |

prahRuShTo yaH pibenmadyaM tasya syAdamRutaM yathA ||27||

yathopetaM punarmadyaM prasa~ggAdyena pIyate |

rUkShavyAyAmanityena viShavadyAti tasya tat ||28||

Liquor prepared by multiple ingredients carry multiple qualities and multiple actions, characterized by advantages and disadvantages. It is like ambrosia; for the one who drinks as per the standard guidelines, in optimum quantity, at suitable time, with advisable diet, as per the capacity and with exhilaration. On the contrary, it will be like poison for the one who indulges in excessive drinking any kind of liquor, and who have excess dryness in body and follows excess exertion. [26-28]

Properties and effects of madya on oja

मद्यं हृदयमाविश्य स्वगुणैरोजसो गुणान् |

दशभिर्दश सङ्क्षोभ्य चेतो नयति विक्रियाम् ||२९||

लघूष्णतीक्ष्णसूक्ष्माम्लव्यवाय्याशुगमेव च |

रूक्षं विकाशि विशदं मद्यं दशगुणं स्मृतम् ||३०||

गुरु शीतं मृदु श्लक्ष्णं बहलं मधुरं स्थिरम् |

प्रसन्नं पिच्छिलं स्निग्धमोजो दशगुणं स्मृतम् ||३१||

गुरुत्वं लाघवाच्छैत्यमौष्णादम्लस्वभावतः |

माधुर्यं मार्दवं तैक्ष्ण्यात्प्रसादं चाशुभावनात् ||३२||

रौक्ष्यात् स्नेहं व्यवायित्वात् स्थिरत्वं श्लक्ष्णतामपि |

विकासिभावात्पैच्छिल्यं वैशद्यात्सान्द्रतां तथा ||३३||

सौक्ष्म्यान्मद्यं निहन्त्येवमोजसः स्वगुणैर्गुणान् |

सत्त्वं तदाश्रयं चाशु सङ्क्षोभ्य जनयेन्मदम् ||३४||

रसवातादिमार्गाणां [१] सत्त्वबुद्धीन्द्रियात्मनाम् |

प्रधानस्यौजसश्चैव हृदयं स्थानमुच्यते ||३५||

अतिपीतेन मद्येन विहतेनौजसा च तत् |

हृदयं याति विकृतिं तत्रस्था ये च धातवः ||३६||

madyaṁ hṛdayamāviśya svaguṇairōjasō guṇān|

daśabhirdaśa saṅkṣōbhya cētō nayati vikriyām||29||

laghūṣṇatīkṣṇasūkṣmāmlavyavāyyāśugamēva ca|

rūkṣaṁ vikāśi viśadaṁ madyaṁ daśaguṇaṁ smr̥tam||30||

guru śītaṁ mr̥du ślakṣṇaṁ bahalaṁ madhuraṁ sthiram|

prasannaṁ picchilaṁ snigdhamōjō daśaguṇaṁ smr̥tam||31||

gurutvaṁ lāghavācchaityamauṣṇādamlasvabhāvataḥ|

mādhuryaṁ mārdavaṁ taikṣṇyātprasādaṁ cāśubhāvanāt||32||

raukṣyāt snēhaṁ vyavāyitvāt sthiratvaṁ ślakṣṇatāmapi|

vikāsibhāvātpaicchilyaṁ vaiśadyātsāndratāṁ tathā||33||

saukṣmyānmadyaṁ nihantyēvamōjasaḥ svaguṇairguṇān|

sattvaṁ tadāśrayaṁ cāśu saṅkṣōbhya janayēnmadam||34||

rasavātādimārgāṇāṁ [1] sattvabuddhīndriyātmanām|

pradhānasyaujasaścaiva hr̥dayaṁ sthānamucyatē||35||

atipītēna madyēna vihatēnaujasā ca tat|

hr̥dayaṁ yāti vikr̥tiṁ tatrasthā yē ca dhātavaḥ||36||

madyaM hRudayamAvishya svaguNairojaso guNAn |

dashabhirdasha sa~gkShobhya ceto nayati vikriyAm ||29||

laghUShNatIkShNasUkShmAmlavyavAyyAshugameva ca |

rUkShaM vikAshi vishadaM madyaM dashaguNaM smRutam ||30||

guru shItaM mRudu shlakShNaM bahalaM madhuraM sthiram |

prasannaM picchilaM snigdhamojo dashaguNaM smRutam ||31||

gurutvaM lAghavAcchaityamauShNAdamlasvabhAvataH |

mAdhuryaM mArdavaM taikShNyAtprasAdaM cAshubhAvanAt ||32||

raukShyAt snehaM vyavAyitvAt sthiratvaM shlakShNatAmapi |

vikAsibhAvAtpaicchilyaM vaishadyAtsAndratAM tathA ||33||

saukShmyAnmadyaM nihantyevamojasaH svaguNairguNAn |

sattvaM tadAshrayaM cAshu sa~gkShobhya janayenmadam ||34||

rasavAtAdimArgANAM [1] sattvabuddhIndriyAtmanAm |

pradhAnasyaujasashcaiva hRudayaM sthAnamucyate ||35||

atipItena madyena vihatenaujasA ca tat |

hRudayaM yAti vikRutiM tatrasthA ye ca dhAtavaH ||36||

The *madya* (liquor) affects heart by counteracting the ojas (the vital essence of body) and its ten qualities with the ten qualities of (the liquor) itself.

Laghu (agile), *ushna* (hot), *teekshna* (sharply acting), *sukshma* (tiny), *amla* (sour), *vyavayi* (pervading), *ashu* (fast acting), *ruksha* (arid), *vikashi* (expanding), *vishada* (non-slimy) are the ten qualities of the liquor.

Guru (heavy), *sheeta* (cool), *mridu* (soft), *shlakshna* (smooth), *bahala* (viscous), *madhura* (sweet), *sthira* (stable), *prasanna* (lucid), *pichhila* (slimy), *snigdha* (unctous) are the ten qualities of ojas.

Liquor counteracts the qualities of ojas by its own qualities- it counteracts heaviness with agility, coolness with heat, sweetness with sourness, softness with sharpness, lucidity with fast action, unctuousness with roughness , stability with the ability to pervade, smoothness by expanding, slimy by non-slimy, viscous by tiny qualities.

This leads to agitation of mental strength that is dependent on oja and results in perplexity.

The heart is the site for the channels of the rasa dhatu, vata and others, *sattva* (mental strength), buddhi (intellect), *indriya* (senses), *aatman* (self) and primary ojas (vital essence). The excess drinking of liquor and gradual impediment of ojas affects the heart and the dhatu located at the heart.[29-36]

Stages of *mada* (intoxication)

ओजस्यविहते पूर्वो हृदि च प्रतिबोधिते |

मध्यमो विहतेऽल्पे च विहते तूत्तमो मदः ||३७||

नैवं विघातं जनयेन्मद्यं पैष्टिकमोजसः |

विकाशिरूक्षविशदा गुणास्तत्र हि नोल्बणाः ||३८||

ōjasyavihatē pūrvō hṛdi ca pratibōdhitē|

madhyamō vihatē’lpē ca vihatē tūttamō madaḥ||37||

naivaṁ vighātaṁ janayēnmadyaṁ paiṣṭikamōjasaḥ|

vikāśirūkṣaviśadā guṇāstatra hi nōlbaṇāḥ||38||

ojasyavihate pUrvo hRudi ca pratibodhite |

madhyamo vihate~alpe ca vihate tUttamo madaH ||37||

naivaM vighAtaM janayenmadyaM paiShTikamojasaH |

vikAshirUkShavishadA guNAstatra hi nolbaNAH ||38||

The early stage of intoxication starts when it spreads up to the heart but ojas is not disturbed; in the middle stage ojas gets disturbed and in the later stage there is severe disturbance to the ojas.

Consumption of liquor prepared by the flour does not affect ojas severely due to lack of (harmful) qualities like expanding property, dryness/roughness, and non-sliminess.[37-38]

Characteristic features of *mada*

हृदि मद्यगुणाविष्टे हर्षस्तर्षो रतिः सुखम् |

विकाराश्च यथासत्त्वं चित्रा राजसतामसाः ||३९||

जायन्ते मोहनिद्रान्ता मद्यस्यातिनिषेवणात् |

स मद्यविभ्रमो नाम्ना 'मद' इत्यभिधीयते ||४०||

hridi madyaguṇāviṣṭē harṣastarṣō ratiḥ sukham|

vikārāśca yathāsattvaṁ citrā rājasatāmasāḥ||39||

jāyantē mōhanidrāntā madyasyātiniṣēvaṇāt|

sa madyavibhramō nāmnā 'mada' ityabhidhīyatē||40||

hRudi madyaguNAviShTe harShastarSho ratiH sukham |

vikArAshca yathAsattvaM citrA rAjasatAmasAH ||39||

jAyante mohanidrAntA madyasyAtiniShevaNAt |

sa madyavibhramo nAmnA 'mada' ityabhidhIyate ||40||

The heart overwhelmed with the qualities of liquor exhilaration, delight, thirst, sexual pleasure and other *rajas, tamas* disorders leads to the state of infatuation and sleep due to over-drinking. This derailment due to liquor is called as *mada* (intoxication). [39-40]

Features of different stages of *mada*

पीयमानस्य मद्यस्य विज्ञातव्यास्त्रयो मदाः |

प्रथमो मध्यमोऽन्त्यश्च लक्षणैस्तान् प्रचक्ष्महे ||४१||

प्रहर्षणः प्रीतिकरः पानान्नगुणदर्शकः |

वाद्यगीतप्रहासानां कथानां च प्रवर्तकः ||४२||

न च बुद्धिस्मृतिहरो विषयेषु न चाक्षमः |

सुखनिद्राप्रबोधश्च प्रथमः सुखदो मदः ||४३||

मुहुः स्मृतिर्मुहुर्मोहो(ऽ)व्यक्ता [१] सज्जति वाङ्मुहुः |

युक्तायुक्तप्रलापश्च प्रचलायनमेव च ||४४||

स्थानपानान्नसाङ्कथ्ययोजना सविपर्यया |

लिङ्गान्येतानि जानीयादाविष्टे मध्यमे मदे ||४५||

मध्यमं मदमुत्क्रम्य मदमाप्राप्य [२] चोत्तमम् |

न किञ्चिन्नाशुभं कुर्युर्नरा राजसतामसाः ||४६||

को मदं तादृशं विद्वानुन्मादमिव दारुणम् |

गच्छेदध्वानमस्वन्तं बहुदोषमिवाध्वगः ||४७||

तृतीयं तु मदं प्राप्य भग्नदार्विव निष्क्रियः |

मदमोहावृतमना जीवन्नपि मृतैः समः ||४८||

रमणीयान् स विषयान्न वेत्ति न सुहृज्जनम् |

यदर्थं पीयते मद्यं रतिं तां च न विन्दति ||४९||

कार्याकार्यं सुखं दुःखं लोके यच्च हिताहितम् |

यदवस्थो न जानाति कोऽवस्थां तां व्रजेद्बुधः ||५०||

स दूष्यः सर्वभूतानां निन्द्यश्चाग्राह्य एव च |

व्यसनित्वादुदर्के च स दुःखं व्याधिमश्नुते ||५१||

pīyamānasya madyasya vijñātavyāstrayō madāḥ|

prathamō madhyamō'ntyaśca lakṣaṇaistān pracakṣmahē||41||

praharṣaṇaḥ prītikaraḥ pānānnaguṇadarśakaḥ|

vādyagītaprahāsānāṁ kathānāṁ ca pravartakaḥ||42||

na ca buddhismṛtiharō viṣayēṣu na cākṣamaḥ|

sukhanidrāprabōdhaśca prathamaḥ sukhadō madaḥ||43||

muhuḥ smṛtirmuhurmōhō(')vyaktā [1] sajjati vāṅmuhuḥ|

yuktāyuktapralāpaśca pracalāyanamēva ca||44||

sthānapānānnasāṅkathyayōjanā saviparyayā|

liṅgānyētāni jānīyādāviṣṭē madhyamē madē||45||

madhyamaṁ madamutkramya madamāprāpya [2] cōttamam|

na kiñcinnāśubhaṁ kuryurnarā rājasatāmasāḥ||46||

kō madaṁ tādṛśaṁ vidvānunmādamiva dāruṇam|

gacchēdadhvānamasvantaṁ bahudōṣamivādhvagaḥ||47||

tṛtīyaṁ tu madaṁ prāpya bhagnadārviva niṣkriyaḥ|

madamōhāvṛtamanā jīvannapi mṛtaiḥ samaḥ||48||

ramaṇīyān sa viṣayānna vētti na suhṛjjanam|

yadarthaṁ pīyatē madyaṁ ratiṁ tāṁ ca na vindati||49||

kāryākāryaṁ sukhaṁ duḥkhaṁ lōkē yacca hitāhitam|

yadavasthō na jānāti kō'vasthāṁ tāṁ vrajēdbudhaḥ||50||

sa dūṣyaḥ sarvabhūtānāṁ nindyaścāgrāhya ēva ca|

vyasanitvādudarkē ca sa duḥkhaṁ vyādhimaśnutē||51||

pIyamAnasya madyasya vij~jAtavyAstrayo madAH |

prathamo madhyamo~antyashca lakShaNaistAn pracakShmahe ||41||

praharShaNaH prItikaraH pAnAnnaguNadarshakaH |

vAdyagItaprahAsAnAM kathAnAM ca pravartakaH ||42||

na ca buddhismRutiharo viShayeShu na cAkShamaH |

sukhanidrAprabodhashca prathamaH sukhado madaH ||43||

muhuH smRutirmuhurmoho(~a)vyaktA [1] sajjati vA~gmuhuH |

yuktAyuktapralApashca pracalAyanameva ca ||44||

sthAnapAnAnnasA~gkathyayojanA saviparyayA |

li~ggAnyetAni jAnIyAdAviShTe madhyame made ||45||

madhyamaM madamutkramya madamAprApya [2] cottamam |

na ki~jcinnAshubhaM kuryurnarA rAjasatAmasAH ||46||

ko madaM tAdRushaM vidvAnunmAdamiva dAruNam |

gacchedadhvAnamasvantaM bahudoShamivAdhvagaH ||47||

tRutIyaM tu madaM prApya bhagnadArviva niShkriyaH |

madamohAvRutamanA jIvannapi mRutaiH samaH ||48||

ramaNIyAn sa viShayAnna vetti na suhRujjanam |

yadarthaM pIyate madyaM ratiM tAM ca na vindati ||49||

kAryAkAryaM sukhaM duHkhaM loke yacca hitAhitam |

yadavastho na jAnAti ko~avasthAM tAM vrajedbudhaH ||50||

sa dUShyaH sarvabhUtAnAM nindyashcAgrAhya eva ca |

vyasanitvAdudarke ca sa duHkhaM vyAdhimashnute ||51||

There are three stages of intoxication after consumption of liquor known as first, middle and late stages as described with following symptoms:

The early stage is exhilarating, delighting, reflecting the qualities of the food and the drink, invokes instrumental and vocal music, amusement and anecdotes. It neither affects the intellect and memory nor lead to the incapability of the senses. The pattern of sleep and awakening is restored and overall, a delighting phase.

In the mid stage memory gets affected (transiently), causes confusions, distinct speech turns to indistinct, relevant or irrelevant talkativeness, irrelevant movements, rambling postures, food, drink and speech.

The individual with *rajas* and *tamas* predominance, who has intoxicated to cross the mid stage, but yet not achieved the late stage behaves nastily and inappropriately without any consideration.

Who is being wise enough to enter the stage of intoxication causing psychosis, insanity leading to the increasingly imperfect path to the troublesome consciousness?

With attaining the third stage, the individual becomes static like a torn wood, with mind occupied by narcosis and confusion; similar to a dead but still alive.

The individual does neither identify the pleasant senses nor friends. He even does not recognize the reason of pleasure for which the liquor has been consumed.

He proceeds to a stage where the identification of right or wrong, happiness or sorrow, desirable or undesirable in the universe is not recognizable.

He will become hated and non acceptable among the people, and because of addiction will consequently attain a stage of painful diseases afterwards.[41-51]

Overall effects of *madya*

प्रेत्य चेह च यच्छ्रेयः श्रेयो मोक्षे च यत् परम् |

मनःसमाधौ तत् सर्वमायत्तं सर्वदेहिनाम् ||५२||

मद्येन मनसश्चास्य सङ्क्षोभः क्रियते महान् |

महामारुतवेगेन तटस्थस्येव शाखिनः ||५३||

मद्यप्रसङ्गं तं चाज्ञा महादोषं महागदम् |
सुखमित्यधिगच्छन्ति रजोमोहपराजिताः ||५४||
मद्योपहतविज्ञाना वियुक्ताः सात्त्विकैर्गुणैः |
श्रेयोभिर्विप्रयुज्यन्ते मदान्धा मदलालसाः ||५५||
मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च संश्रितः |
सोन्मादमदमूर्च्छायाः सापस्मारापतानकाः ||५६||
यत्रैकः स्मृतिविभ्रंशस्तत्र सर्वमसाधुवत् |
इत्येवं मद्यदोषज्ञा मद्यं गर्हन्ति यत्नतः ||५७||
सत्यमेते महादोषा मद्यस्योक्ता न संशयः |
अहितस्यातिमात्रस्य पीतस्य विधिवर्जितम् ||५८||
किन्तु मद्यं स्वभावेन यथैवान्नं तथा स्मृतम् |
अयुक्तियुक्तं रोगाय युक्तियुक्तं यथाऽमृतम् ||५९||
प्राणाः प्राणभृतामन्नं तदयुक्त्या निहन्त्यसून् |
विषं प्राणहरं तच्च युक्तियुक्तं रसायनम् ||६०||
prētya cēha ca yacchrēyaḥ śrēyō mōkṣē ca yat param|
manaḥsamādhau tat sarvamāyattaṁ sarvadēhinām||52||
madyēna manasaścāsya saṅkṣōbhaḥ kriyatē mahān|
mahāmārutavēgēna taṭasthasyēva śākhinaḥ||53||
madyaprasaṅgaṁ taṁ cājñā mahādōṣaṁ mahāgadam|
sukhamityadhigacchanti rajōmōhaparājitāḥ||54||
madyōpahatavijñānā viyuktāḥ sāttvikairguṇaiḥ|
śrēyōbhirviprayujyantē madāndhā madalālasāḥ||55||
madyē mōhō bhayaṁ śōkaḥ krōdhō mṛtyuśca saṁśritaḥ|
sōnmādamadamūrcchāyāḥ sāpasmārāpatānakāḥ||56||
yatraikaḥ smṛtivibhraṁśastatra sarvamasādhuvat|
ityēvaṁ madyadōṣajñā madyaṁ garhanti yatnataḥ||57||
satyamētē mahādōṣā madyasyōktā na saṁśayaḥ|
ahitasyātimātrasya pītasya vidhivarjitam||58||

kintu madyaṁ svabhāvēna yathaivānnaṁ tathā smr̥tam|

ayuktiyuktaṁ rōgāya yuktiyuktaṁ yathā'mr̥tam||59||

prāṇāḥ prāṇabhr̥tāmannaṁ tadayuktyā nihantyasūn|

viṣaṁ prāṇaharaṁ tacca yuktiyuktaṁ rasāyanam||60||

pretya ceha ca yacchreyaH shreyo mokShe ca yat param |

manaHsamAdhau tat sarvamAyattaM sarvadehinAm ||52||

madyena manasashcAsya sa~gkShobhaH kriyate mahAn |

mahAmArutavegena taTasthasyeva shAkhinaH ||53||

madyaprasa~ggaM taM cAj~jA mahAdoShaM mahAgadam |

sukhamityadhigacchanti rajomohaparAjitAH ||54||

madyopahatavij~jAnA viyuktAH sAttvikairguNaiH |

shreyobhirviprayujyante madAndhA madalAlasAH ||55||

madye moho bhayaM shokaH krodho mRutyushca saMshritaH |

sonmAdamadamUrcchAyAH sApasmArApatAnakAH ||56||

yatraikaH smRutivibhraMshastatra sarvamasAdhuvat |

ityevaM madyadoShaj~jA madyaM garhanti yatnataH ||57||

satyamete mahAdoShA madyasyoktA na saMshayaH |

ahitasyAtimAtrasya pItasya vidhivarjitam ||58||

kintu madyaM svabhAvena yathaivAnnaM tathA smRutam |

ayuktiyuktaM rogAya yuktiyuktaM yathA~amRutam ||59||

prANAH prANabhRutAmannaM tadayuktyA nihantyasUn |

viShaM prANaharaM tacca yuktiyuktaM rasAyanam ||60||

The credit, in this life and in life after death and utmost credit in salvation depends upon the meditation state of mind of all human beings.

The liquor causes significant agitation of the mind like a storm causes to a tree. An ignorant person being influenced by *rajas* and *tamas* gets addicted to the liquor goes willingly towards the major defects and major diseases.

Intoxicated by the liquor, affecting the *sattvik* qualities, the person becomes blind through alcoholism and addicted to the liquor; consequently gets deprived of all credits.

Liquor causes perplexity, phobia, grief, rage, death along with the psychosis, intoxication, loss of consciousness, epilepsy and spasm of tendons.

In case of only loss of memory everything is reprehensible; therefore those who know disadvantages of liquor intentionally stay away from it.

The defects mentioned due to the liquor are definite and certain, when drunk in undesired manner, in excess quantity by ignoring the standard method of drinking.

But liquor by nature is similar to the food. It causes disorders when consumed improperly; while it is like *amritam* (elixir) when consumed properly. Food is like the vitality of life for the human beings; but the same may be fatal if ingested improperly. The poison is fatal, but it can be rasayana if used sensibly.[52-60]

Benefits of *madya*

हर्षमूर्जं मुदं पुष्टिमारोग्यं पौरुषं परम् [१] |

युक्त्या पीतं करोत्याशु मद्यं सुखमदप्रदम् ||६१||

रोचनं दीपनं हृद्यं स्वरवर्णप्रसादनम् |

प्रीणनं बृंहणं बल्यं भयशोकश्रमापहम् ||६२||

स्वापनं नष्टनिद्राणां मूकानां वाग्विबोधनम् |

बोधनं चातिनिद्राणां विबद्धानां विबन्धनुत् ||६३||

वधबन्धपरिक्लेशदुःखानां चाप्यबोधनम् |

मद्योत्थानां च रोगाणां मद्यमेव प्रबाधकम् ||६४||

रतिर्विषयसंयोगे प्रीतिसंयोगवर्धनम् |

अपि प्रवयसां मद्यमुत्सवामोदकारकम् ||६५||

पञ्चस्वर्थेषु कान्तेषु या रतिः प्रथमे मदे |

यूनां वा स्थविराणां वा तस्य नास्त्युपमा भुवि ||६६||

बहुदुःखहतस्यास्य शोकेनोपहतस्य च |

विश्रामो जीवलोकस्य मद्यं युक्त्या निषेवितम् ||६७||

harṣamūrjaṁ mudaṁ puṣṭimārōgyaṁ pauruṣaṁ param [1] |

yuktyā pītaṁ karōtyāśu madyaṁ sukhamadapradam||61||

rōcanaṁ dīpanaṁ hṛdyaṁ svaravarṇaprasādanam|

prīṇanaṁ bṛṁhaṇaṁ balyaṁ bhayaśōkaśramāpaham||62||

svāpanaṁ naṣṭanidrāṇāṁ mūkānāṁ vāgvibōdhanam|

bōdhanaṁ cātinidrāṇāṁ vibaddhānāṁ vibandhanut||63||

vadhabandhapariklēśaduḥkhānāṁ cāpyabōdhanam|

madyōtthānāṁ ca rōgāṇāṁ madyamēva prabādhakam||64||

ratirviṣayasaṁyōgē prītisaṁyōgavardhanam|

api pravayasāṁ madyamutsavāmōdakārakam||65||

pañcasvarthēṣu kāntēṣu yā ratiḥ prathamē madē|

yūnāṁ vā sthavirāṇāṁ vā tasya nāstyupamā bhuvi||66||

bahuduḥkhahatasyāsya śōkēnōpahatasya ca|

viśrāmō jīvalōkasya madyaṁ yuktyā niṣēvitam||67||

harShamUrjaM mudaM puShTimArogyaM pauruShaM param [1] |

yuktyA pItaM karotyAshu madyaM sukhamadapradam ||61||

rocanaM dIpanaM hRudyaM svaravarNaprasAdanam |

prINanaM bRuMhaNaM balyaM bhayashokashramApaham ||62||

svApanaM naShTanidrANAM mUkAnAM vAgvibodhanam |

bodhanaM cAtinidrANAM vibaddhAnAM vibandhanut ||63||

vadhabandhaparikleshaduHkhAnAM cApyabodhanam |

madyotthAnAM ca rogANAM madyameva prabAdhakam ||64||

ratirviShayasaMyoge prItisaMyogavardhanam |

api pravayasAM madyamutsavAmodakArakam ||65||

pa~jcasvartheShu kAnteShu yA ratiH prathame made |

yUnAM vA sthavirANAM vA tasya nAstyupamA bhuvi ||66||

bahuduHkhahatasyAsya shokenopahatasya ca |

vishrAmo jIvalokasya madyaM yuktyA niShevitam ||67||

The liquor when consumed sensibly, instantaneously leads to the best of cheerfulness, energy, joy, nourishment, strength. The liquor gives happiness and excitement.

The liquor is charming, appetizing, pleasing and improving voice and complexion; appeasing, nourishing, strengthening, and pacifier of phobia, grief and exhaustion.

It makes sleep to those who have the sleeplessness, stimulates voice of the speechless, awakens the excess sleepy, releases obstruction in the constipated. It also

anesthetizes those with capital punishment or imprisonment, in pain and sorrow. The diseases caused by the (intoxication of) liquor can even be kept away with the liquor.

The liquor raises the wish and joy for pleasant desire for sexual relations, enhances the affectionate relation, even in elderly.

The excitement enjoyed in the first stage of intoxication with respect to the five senses by the youth or elderly is the unique in the world.

The liquor use astutely for the relaxation by the people will help those who are inflicted with intense pain and deep sorrow.[61-67]

अन्नपानवयोव्याधिबलकालत्रिकाणि षट् |

त्रीन्दोषांस्त्रिविधं सत्त्वं ज्ञात्वा मद्यं पिबेत्सदा ||६८||

तेषां त्रिकाणामष्टानां योजना युक्तिरुच्यते |

यया युक्त्या पिबन्मद्यं मद्यदोषैर्न युज्यते ||६९||

मद्यस्य च गुणान् सर्वान् यथोक्तान् स समश्नुते |

धर्मार्थयोरपीडायै नरः सत्त्वगुणोच्छ्रितः ||७०||

सत्त्वानि तु प्रबुध्यन्ते प्रायशः प्रथमे मदे |

द्वितीयेऽव्यक्ततां यान्ति मध्ये चोत्तममध्ययोः ||७१||

सस्यसम्बोधकं वर्षं, हेमप्रकृतिदर्शकः |

हुताशः, सर्वसत्त्वानां मद्यं तूभयकारकम् ||७२||

प्रधानावरमध्यानां रूपाणां [१] व्यक्तिदर्शकः |

यथाऽग्निरेवं सत्त्वानां मद्यं प्रकृतिदर्शकम् ||७३||

annapānavayōvyādhibalakālatrikāṇi ṣaṭ|

trīndōṣāṁstrividhaṁ sattvaṁ jñātvā madyaṁ pibētsadā||68||

tēṣāṁ trikāṇāmaṣṭānāṁ yōjanā yuktirucyatē|

yayā yuktyā pibanmadyaṁ madyadōṣairna yujyatē||69||

madyasya ca guṇān sarvān yathōktān sa samaśnutē|

dharmārthayōrapīḍāyai naraḥ sattvaguṇōcchritaḥ||70||

sattvāni tu prabudhyantē prāyaśaḥ prathamē madē|

dvitīyē'vyaktatāṁ yānti madhyē cōttamamadhyayōḥ||71||

sasyasambōdhakaṁ varṣaṁ, hēmaprakṛtidarśakaḥ|

hutāśaḥ, sarvasattvānāṁ madyaṁ tūbhayakārakam||72||

pradhānāvaramadhyānāṁ rūpāṇāṁ [1] vyaktidarśakaḥ|

yathā’gnirēvaṁ sattvānāṁ madyaṁ prakṛtidarśakam||73||

annapAnavayovyAdhibalakAlatrikANi ShaT |

trIndoShAMstrividhaM sattvaM j~jAtvA madyaM pibetsadA ||68||

teShAM trikANAmaShTAnAM yojanA yuktirucyate |

yayA yuktyA pibanmadyaM madyadoShairna yujyate ||69||

madyasya ca guNAn sarvAn yathoktAn sa samashnute |

dharmArthayorapIDAyai naraH sattvaguNocchritaH ||70||

sattvAni tu prabudhyante prAyashaH prathame made |

dvitIye~avyaktatAM yAnti madhye cottamamadhyayoH ||71||

sasyasambodhakaM varShaM, hemaprakRutidarshakaH |

hutAshaH, sarvasattvAnAM madyaM tUbhayakArakam ||72||

pradhAnAvaramadhyAnAM rUpANAM [1] vyaktidarshakaH |

yathA~agnirevaM sattvAnAM madyaM prakRutidarshakam ||73||

The liquor shall always be consumed with understanding of six triads of the food, drink, age, disease, strength, and time; as well as tridosha and three psyches (described in earlier chapters).

Sensible planning of the eight triads is called as *yukti*, for consumption of liquor without causing any disorders.

The person predominant in *sattva* quality enjoys all the advantages of the liquor without affecting the observance of the virtue and the wealth.

Generally, the psyches are stimulated in the first stage of intoxication, during the second stage the psyches descends towards the subconscious level and in the last stage gets in complete loss of consciousness.

The rain stimulates growth of the crops and fire exposes the nature of the gold. The liquor in humans performs both the functions. Superior, average and inferior is the types of human character, similar to the fire; the liquor expresses the nature of psyche of the human.[68-73]

Behavior of persons of different psyche after consumption of *madya*

सुगन्धिमाल्यगन्धर्वं सुप्रणीतममाकुलम् |

मिष्टान्नपानविशदं सदा मधुरसङ्कथम् ||७४||
सुखप्रपानं [१] सुमदं हर्षप्रीतिविवर्धनम् |
स्वन्तं सात्त्विकमापानं न चोत्तममदप्रदम् ||७५||
वैगुण्यं सहसा यान्ति मद्यदोषैर्न सात्त्विकाः |
मद्यं हि बलवत्सत्त्वं गृह्णाति सहसा न तु [२] ||७६||
सौम्यासौम्यकथाप्रायं विशदाविशदं क्षणात् |
चित्रं राजसमापन्नं प्रायेणास्वन्तकाकुलम् ||७७||
हर्षप्रीतिकथापेतमतुष्टं पानभोजने |
सम्मोहक्रोधनिद्रान्तमापानं तामसं स्मृतम् ||७८||
आपाने सात्त्विकान् बुद्ध्वा तथा राजसतामसान् |
जह्यात्सहायान् यैः पीत्वा मद्यदोषानुपाश्नुते ||७९||
sugandhimālyagandharvaṁ supraṇītamamākulam|
miṣṭānnapānaviśadaṁ sadā madhurasaṅkatham||74||
sukhaprapānaṁ [1] sumadaṁ harṣaprītivivardhanam|
svantaṁ sāttvikamāpānaṁ na cōttamamadapradam||75||
vaiguṇyaṁ sahasā yānti madyadōṣairna sāttvikāḥ|
madyaṁ hi balavatsattvaṁ gṛhṇāti sahasā na tu [2] ||76||
saumyāsaumyakathāprāyaṁ viśadāviśadaṁ kṣaṇāt|
citraṁ rājasamāpannaṁ prāyēṇāsvantakākulam||77||
harṣaprītikathāpētamatuṣṭaṁ pānabhōjanē|
sammōhakrōdhanidrāntamāpānaṁ tāmasaṁ smṛtam||78||
āpānē sāttvikān buddhvā tathā rājasatāmasān|
jahyātsahāyān yaiḥ pītvā madyadōṣānupāśnutē||79||
sugandhimAlyagandharvaM supraNItamamAkulam |
miShTAnnapAnavishadaM sadA madhurasa~gkatham ||74||
sukhaprapAnaM [1] sumadaM harShaprItivivardhanam |
svantaM sAttvikamApAnaM na cottamamadapradam ||75||
vaiguNyaM sahasA yAnti madyadoShairna sAttvikAH |

madyaM hi balavatsattvaM gRuhNAti sahasA na tu [2] ||76||

saumyAsaumyakathAprAyaM vishadAvishadaM kShaNAt |

citraM rAjasamApannaM prAyeNAsvantakAkulam ||77||

harShaprItikathApetamatuShTaM pAnabhojane |

sammohakrodhanidrAntamApAnaM tAmasaM smRutam ||78||

ApAne sAttvikAn buddhvA tathA rAjasatAmasAn |

jahyAtsahAyAn yaiH pItvA madyadoShAnupAshnute ||79||

Aromatic flowers, garlands, music, good company, with delicious food and drink, clean and engaged in favorite conversation, with relaxed drinking, joyful, delighted, and contribution to desired intoxication, promoting exhilaration, pleasure, and not indulging third stage of the intoxication is known as *sattvika* drinking.

Generally, defectiveness does not occur with the drinking of liquor in *sattvika* way. Usually, intoxicating effects do not take the person with strong *sattva* towards defectiveness.

The *rajas* way of drinking is perhaps with momentary kind or unkind talks, clean or unclean, with varied colors and teeming with the bad ailments.

The *tamas* way of drinking is devoid of exhilaration, pleasure and gossip; dissatisfied with food and end up with excessive daze, rage and sleepiness.

While drinking, one should know the people following *sattvika, rajasika* and *tamasika* way of drinking and try to be at distance from such companions due to whom one may suffer by bad effects of liquor consumption.[74-79]

सुखशीलाः सुसम्भाषाः सुमुखाः सम्मताः सताम् |

कलास्वबाह्या विशदा विषयप्रवणाश्च ये ||८०||

परस्परविधेया ये येषामैक्यं सुहृत्तया |

प्रहर्षप्रीतिमाधुर्यैरापानं वर्धयन्ति ये ||८१||

उत्सवादुत्सवतरं येषामन्योन्यदर्शनम् |

ते सहायाः सुखाः पाने तैः पिबन्सह मोदते ||८२||

रूपगन्धरसस्पर्शैः शब्दैश्चापि मनोरमैः |

पिबन्ति सुसहाया ये ते वै सुकृतिभिः समाः ||८३||

पञ्चभिर्विषयैरिष्टैरुपेतैर्मनसः [१] प्रियैः |

देशे काले पिबेन्मद्यं प्रहृष्टेनान्तरात्मना ||८४||

स्थिरसत्त्वशरीरा ये पूर्वान्ना मद्यपान्वयाः |
बहुमद्योचिता ये च माद्यन्ति सहसा न ते ||८५||
क्षुत्पिपासापरीताश्च [२] दुर्बला वातपैत्तिकाः |
रूक्षाल्पप्रमिताहारा विष्टब्धाः सत्त्वदुर्बलाः ||८६||
क्रोधिनोऽनुचिताः क्षीणाः परिश्रान्ता मदक्षताः |
स्वल्पेनापि मदं शीघ्रं यान्ति मद्येन मानवाः ||८७||
sukhaśīlāḥ susambhāṣāḥ sumukhāḥ sammatāḥ satām|
kalāsvabāhyā viśadā viṣayapravaṇāśca yē||80||
parasparavidhēyā yē yēṣāmaikyaṁ suhṛttayā|
praharṣaprītimādhuryairāpānaṁ vardhayanti yē||81||
utsavādutsavataraṁ yēṣāmanyōnyadarśanam|
tē sahāyāḥ sukhāḥ pānē taiḥ pibansaha mōdatē||82||
rūpagandharasasparśaiḥ śabdaiścāpi manōramaiḥ|
pibanti susahāyā yē tē vai sukṛtibhiḥ samāḥ||83||
pañcabhirviṣayairiṣṭairupētairmanasaḥ [1] priyaiḥ|
dēśē kālē pibēnmadyaṁ prahṛṣṭēnāntarātmanā||84||
sthirasattvaśarīrā yē pūrvānnā madyapānvayāḥ|
bahumadyōcitā yē ca mādyanti sahasā na tē||85||
kṣutpipāsāparītāśca [2] durbalā vātapaittikāḥ|
rūkṣālpapramitāhārā viṣṭabdhāḥ sattvadurbalāḥ||86||
krōdhinō’nucitāḥ kṣīṇāḥ pariśrāntā madakṣatāḥ|
svalpēnāpi madaṁ śīghraṁ yānti madyēna mānavāḥ||87||
sukhashIlAH susambhAShAH sumukhAH sammatAH satAm |
kalAsvabAhyA vishadA viShayapravaNAshca ye ||80||
parasparavidheyA ye yeShAmaikyaM suhRuttayA |
praharShaprItimAdhuryairApAnaM vardhayanti ye ||81||
utsavAdutsavataraM yeShAmanyonyadarshanam |
te sahAyAH sukhAH pAne taiH pibansaha modate ||82||

rUpagandharasasparshaiH shabdaishcApi manoramaiH |

pibanti susahAyA ye te vai sukRutibhiH samAH ||83||

pa~jcabhirviShayairiShTairupetairmanasaH [1] priyaiH |

deshe kAle pibenmadyaM prahRuShTenAntarAtmanA ||84||

sthirasattvasharIrA ye pUrvAnnA madyapAnvayAH |

bahumadyocitA ye ca mAdyanti sahasA na te ||85||

kShutpipAsAparItAshca [2] durbalA vAtapaittikAH |

rUkShAlpapramitAhArA viShTabdhAH sattvadurbalAH ||86||

krodhino~anucitAH kShINAH parishrAntA madakShatAH |

svalpenApi madaM shIghraM yAnti madyena mAnavAH ||87||

Those companions are delightful in drinking who are of fair character, talk reasonably, good in appearance, well recognized, have some appreciation for arts, neat, adopting the subject matter, mutually submissive, friendly, enjoying merrily more than a festival upon meeting; with them one feel glad to drink.

Those are fortunate who drink with the delighted appearance, aroma, taste, touch and (musical) sound with good companions. One should drink with the properly positioned five senses, mind and in accordance to the place, time, thrilled with delight, satisfying the soul within.

Those with the stable psyche and body, consumed food in advance, lineage of drunkards and regular drunkard; do not get intoxicated suddenly.

The person who are suffering with hunger and thirst, weak, predominant with vata and pitta, consuming arid, less and deficient food, harden stool, weak in psyche, wrong in getting angry, emaciated, exhausted, sore due to the intoxication, gets instantly affected by even smaller quantity of the liquor.[80-87]

Etiology and clinical features of vata dominant *madatyaya*

ऊर्ध्वं मदात्ययस्यातः सम्भवं स्वस्वलक्षणम् |

अग्निवेश! चिकित्सां च प्रवक्ष्यामि यथाक्रमम् ||८८||

स्त्रीशोकभयभाराध्वकर्मभिर्योऽतिकर्शितः |

रूक्षाल्पप्रमिताशी च यः पिबत्यतिमात्रया ||८९||

रूक्षं परिणतं मद्यं निशि निद्रां विहत्य च |

करोति तस्य तच्छीघ्रं वातप्रायं मदात्ययम् ||९०||

हिक्काश्वासशिरःकम्पपार्श्वशूलप्रजागरैः |

विद्याद्बहुप्रलापस्य वातप्रायं मदात्ययम् ||९१||

ūrdhvaṁ madātyayasyātaḥ sambhavaṁ svasvalakṣaṇam|

agnivēśa! cikitsāṁ ca pravakṣyāmi yathākramam||88||

strīśōkabhayabhārādhvakarmabhiryō'tikarśitaḥ|

rūkṣālpapramitāśī ca yaḥ pibatyatimātrayā||89||

rūkṣaṁ pariṇataṁ madyaṁ niśi nidrāṁ vihatya ca|

karōti tasya tacchīghraṁ vātaprāyaṁ madātyayam||90||

hikkāśvāsaśiraḥkampapārśvaśūlaprajāgaraiḥ|

vidyādbahupralāpasya vātaprāyaṁ madātyayam||91||

UrdhvaM madAtyayasyAtaH sambhavaM svasvalakShaNam |

agnivesha! cikitsAM ca pravakShyAmi yathAkramam ||88||

strIshokabhayabhArAdhvakarmabhiryo~atikarshitaH |

rUkShAlpapramitAshI ca yaH pibatyatimAtrayA ||89||

rUkShaM pariNataM madyaM nishi nidrAM vihatya ca |

karoti tasya tacchIghraM vAtaprAyaM madAtyayam ||90||

hikkAshvAsashiraHkampapArshvashUlaprajAgaraiH |

vidyAdbahupralApasya vAtaprAyaM madAtyayam ||91||

Agnivesha, (I am) consequently describing the etiology, distinct features and the treatment of *madatyaya* (the alcoholism).

If a person is emaciated due to excess sexual intercourse, grief, fear, bearing heavy weight, traveling, consuming arid, less in quantity and deficient in quality food, drinks, arid and older liquor in excess quantity at night, disturbing sleep leads to vata dominant *madatyaya*.

Hiccups, breathlessness, tremors in head, pain in flanks, sleeplessness, and frequent delirium are the symptoms of vata dominant *madatyaya*.[88-90]

Etiology and clinical features of pitta dominant *madatyaya*

तीक्ष्णोष्णं मद्यमम्लं च योऽतिमात्रं निषेवते |

अम्लोष्णतीक्ष्णभोजी च क्रोधनोऽग्न्यातपप्रियः ||९२||

तस्योपजायते पित्ताद्विशेषेण मदात्ययः |

स [१] तु वातोल्बणस्याशु प्रशमं याति हन्ति वा ||९३||

तृष्णादाहज्वरस्वेदमूर्च्छातीसारविभ्रमैः |

विद्याद्धरितवर्णस्य पित्तप्रायं मदात्ययम् ||९४||

tīkṣṇōṣṇaṁ madyamamlaṁ ca yō'timātraṁ niṣēvatē|

amlōṣṇatīkṣṇabhōjī ca krōdhanō'gnyātapapriyaḥ||92||

tasyōpajāyatē pittādviśēṣēṇa madātyayaḥ|

sa [1] tu vātōlbaṇasyāśu praśamaṁ yāti hanti vā||93||

tr̥ṣṇādāhajvarasvēdamūrcchātīsāravibhramaiḥ|

vidyāddharitavarṇasya pittaprāyaṁ madātyayam||94||

tIkShNoShNaM madyamamlaM ca yo~atimAtraM niShevate |

amloShNatIkShNabhojI ca krodhano~agnyAtapapriyaH ||92||

tasyopajAyate pittAdvisheSheNa madAtyayaH |

sa [1] tu vAtolbaNasyAshu prashamaM yAti hanti vA ||93||

tRuShNAdAhajvarasvedamUrcchAtIsAravibhramaiH |

vidyAddharitavarNasya pittaprAyaM madAtyayam ||94||

One who consumes sharply acting, hot and sour liquor in larger quantity while consuming sour, hot and sharp food items in diet and angry in nature, has exposure to the fire and the sun; gets affected with the *madatyaya* predominant in pitta. It either gets easily pacified or proves fatal in vata dominant prakriti persons.

Thirst, burning sensation, fever, sweating, fainting, diarrhea, giddiness and greenish discoloration are the distinct features of pitta dominant type of *madatyaya*. [92-93]

Etiology and clinical features of kapha dominant *madatyaya*

तरुणं मधुरप्रायं गौडं पैष्टिकमेव वा |

मधुरस्निग्धगुर्वाशी यः पिबत्यतिमात्रया ||९५||

अव्यायामदिवास्वप्नशय्यासनसुखे रतः |

मदात्ययं कफप्रायं स शीघ्रमधिगच्छति ||९६||

छर्द्यरोचकहृल्लासतन्द्रास्तैमित्यगौरवैः |

विद्याच्छीतपरीतस्य कफप्रायं मदात्ययम् ||९७||

taruṇaṁ madhuraprāyaṁ gauḍaṁ paiṣṭikamēva vā|

madhurasnigdhagurvāśī yaḥ pibatyatimātrayā||95||

avyāyāmadivāsvapnaśayyāsanasukhē rataḥ|

madātyayaṁ kaphaprāyaṁ sa śīghramadhigacchati||96||

chardyarōcakahṛllāsatandrāstaimityagauravaiḥ|

vidyācchītaparītasya kaphaprāyaṁ madātyayam||97||

taruNaM madhuraprAyaM gauDaM paiShTikameva vA |

madhurasnigdhagurvAshI yaH pibatyatimAtrayA ||95||

avyAyAmadivAsvapnashayyAsanasukhe rataH |

madAtyayaM kaphaprAyaM sa shIghramadhigacchati ||96||

chardyarocakahRullAsatandrAstaimityagauravaiH |

vidyAcchItaparItasya kaphaprAyaM madAtyayam ||97||

One who consumes freshly (prepared), sweet liquor made up of jaggery or flour in excess quantity, with sweet, unctuous and heavy diet, indulging lack of exercise, day sleep, reclining on bed and sitting in comfort leads to kapha predominant *madatyaya* .

Vomiting, anorexia, nausea, drowsiness, stiffness, heaviness, and sensing cold are the features of *madatyaya* predominant with kapha.[95-97]

Clinical features of *sannipataja madatyaya*

विषस्य ये गुणा दृष्टाः सन्निपातप्रकोपणाः |

त एव मद्ये दृश्यन्ते विषे तु बलवत्तराः ||९८||

हन्त्याशु हि विषं किञ्चित् किञ्चिद्रोगाय कल्पते |

यथा विषं तथैवान्त्यो ज्ञेयो मद्यकृतो मदः ||९९||

तस्मात् त्रिदोषजं लिङ्गं सर्वत्रापि मदात्यये |

दृश्यते रूपवैशेष्यात् पृथक्त्वं चास्य [१] लक्ष्यते ||१००||

viṣasya yē guṇā dṛṣṭāḥ sannipātaprakōpaṇāḥ|

ta ēva madyē dṛśyantē viṣē tu balavattarāḥ||98||

hantyāśu hi viṣaṁ kiñcit kiñcidrōgāya kalpatē|

yathā viṣaṁ tathaivāntyō jñēyō madyakṛtō madaḥ||99||

tasmāt tridōṣajaṁ liṅgaṁ sarvatrāpi madātyayē|

dṛśyatē rūpavaiśēṣyāt pṛthaktvaṁ cāsya [1] lakṣyatē||100||

viShasya ye guNA dRuShTAH sannipAtaprakopaNAH |

ta eva madye dRushyante viShe tu balavattarAH ||98||

hantyAshu hi viShaM ki~jcit ki~jcidrogAya kalpate |

yathA viShaM tathaivAntyo j~jeyo madyakRuto madaH ||99||

tasmAt tridoShajaM li~ggaM sarvatrApi madAtyaye |

dRushyate rUpavaisheShyAt pRuthaktvaM cAsya [1] lakShyate ||100||

The properties vitiating tridosha as observed in poisons are also observed in the liquor, which are more potent in the former. Some poisons are fatal with immediate effect, while other causes certain diseases. The last stage of intoxication shall be considered as the poisonous state. Therefore, symptoms of tridosha (vitiation) are observed in all types of alcoholism, the difference among them is identity by their specific features.[98-100]

शरीरदुःखं बलवत् सम्मोहो [१] हृदयव्यथा |

अरुचिः प्रतता [२] तृष्णा ज्वरः शीतोष्णलक्षणः ||१०१||

शिरःपार्श्वास्थिसन्धीनां विद्युत्तुल्या [३] च वेदना |

जायतेऽतिबला जृम्भा स्फुरणं वेपनं श्रमः ||१०२||

उरोविबन्धः कासश्च हिक्का श्वासः प्रजागरः |

शरीरकम्पः कर्णाक्षिमुखरोगस्त्रिकग्रहः ||१०३||

छर्द्यतीसारहृल्लासा वातपित्तकफात्मकाः |

भ्रमः प्रलापो रूपाणामसतां चैव दर्शनम् ||१०४||

तृणभस्मलतापर्णपांशुभिश्चावपूरणम् |

प्रधर्षणं विहङ्गैश्च भ्रान्तचेताः स मन्यते ||१०५||

व्याकुलानामशस्तानां स्वप्नानां दर्शनानि च |

मदात्ययस्य रूपाणि सर्वाण्येतानि लक्षयेत् ||१०६||

śarīraduḥkhaṁ balavat sammōhō [1] hṛdayavyathā|

aruciḥ pratatā [2] tṛṣṇā jvaraḥ śītōṣṇalakṣaṇaḥ||101||

śiraḥpārśvāsthisandhīnāṁ vidyuttulyā [3] ca vēdanā|

jāyatē'tibalā jṛmbhā sphuraṇaṁ vēpanaṁ śramaḥ||102||

urōvibandhaḥ kāsaśca hikkā śvāsaḥ prajāgaraḥ|

śarīrakampaḥ karṇākṣimukharōgastrikagrahaḥ||103||

chardyatīsārahṛllāsā vātapittakaphātmakāḥ|

bhramaḥ pralāpō rūpāṇāmasatāṁ caiva darśanam||104||

tṛṇabhasmalatāparṇapāṁśubhiścāvapūraṇam|

pradharṣaṇaṁ vihaṅgaiśca bhrāntacētāḥ sa manyatē||105||

vyākulānāmaśastānāṁ svapnānāṁ darśanāni ca|

madātyayasya rūpāṇi sarvāṇyētāni lakṣayēt||106||

sharIraduHkhaM balavat sammoho [1] hRudayavyathA |

aruciH pratatA [2] tRuShNA jvaraH shItoShNalakShaNaH ||101||

shiraHpArshvAsthisandhInAM vidyuttulyA [3] ca vedanA |

jAyate~atibalA jRumbhA sphuraNaM vepanaM shramaH ||102||

urovibandhaH kAsashca hikkA shvAsaH prajAgaraH |

sharIrakampaH karNAkShimukharogastrikagrahaH ||103||

chardyatIsArahRullAsA vAtapittakaphAtmakAH |

bhramaH pralApo rUpANAmasatAM caiva darshanam ||104||

tRuNabhasmalatAparNapAMshubhishcAvapUraNam |

pradharShaNaM viha~ggaishca bhrAntacetAH sa manyate ||105||

vyAkulAnAmashastAnAM svapnAnAM darshanAni ca |

madAtyayasya rUpANi sarvANyetAni lakShayet ||106||

Major physical distress, confusion, cardiac pain, anorexia, persistent thirst, fever, characterized by immense headache, pain in flanks, arthralgia, and joint pain along with yawning, throbbing, tremors , exhaustion, chest congestion, coughing, hiccups, breathlessness, sleeplessness, trembling, disorders of ear, eye, mouth; sacral stiffness, vomiting, diarrhea, nausea, with symptoms of vata, pitta, kapha, giddiness, delirium, hallucinations; self covered by grass, ash, creeper, leaves, and dust; with perverted mind feels assaulted by birds, visualizing fear and inauspicious dreams; are the general symptoms of *madatyaya*.[101-106]

Management of *madatyaya*

सर्वं मदात्ययं विद्यात् त्रिदोषमधिकं तु यम् |

दोषं मदात्यये पश्येत् तस्यादौ प्रतिकारयेत् ||१०७||

कफस्थानानुपूर्व्या च क्रिया कार्या मदात्यये |

पित्तमारुतपर्यन्तः प्रायेण हि मदात्ययः ||१०८||

मिथ्यातिहीनपीतेन यो व्याधिरुपजायते |

समपीतेन तेनैव स मद्येनोपशाम्यति ||१०९||

जीर्णाममद्यदोषाय मद्यमेव प्रदापयेत् |

प्रकाङ्क्षालाघवे जाते यद्यदस्मै हितं भवेत् ||११०||

सौवर्चलानुसंविद्धं शीतं सबिडसैन्धवम् |

मातुलुङ्गार्द्रकोपेतं जलयुक्तं प्रमाणवित् [१] ||१११||

sarvaṁ madātyayaṁ vidyāt tridōṣamadhikaṁ tu yam|

dōṣaṁ madātyayē paśyēt tasyādau pratikārayēt||107||

kaphasthānānupūrvyā ca kriyā kāryā madātyayē|

pittamārutaparyantaḥ prāyēṇa hi madātyayaḥ||108||

mithyātihīnapītēna yō vyādhirupajāyatē|

samapītēna tēnaiva sa madyēnōpaśāmyati||109||

jīrṇāmamadyadōṣāya madyamēva pradāpayēt|

prakāṅkṣālāghavē jātē yadyadasmai hitaṁ bhavēt||110||

sauvarcalānusaṁviddhaṁ śītaṁ sabiḍasaindhavam|

mātuluṅgārdrakōpētaṁ jalayuktaṁ pramāṇavit [1] ||111||

sarvaM madAtyayaM vidyAt tridoShamadhikaM tu yam |

doShaM madAtyaye pashyet tasyAdau pratikArayet ||107||

kaphasthAnAnupUrvyA ca kriyA kAryA madAtyaye |

pittamArutaparyantaH prAyeNa hi madAtyayaH ||108||

mithyAtihInapItena yo vyAdhirupajAyate |

samapItena tenaiva sa madyenopashAmyati ||109||

jIrNAmamadyadoShAya madyameva pradApayet |

prakA~gkShAlAghave jAte yadyadasmai hitaM bhavet ||110||

sauvarcalAnusaMviddhaM shItaM sabiDasaindhavam |

mAtulu~ggArdrakopetaM jalayuktaM pramANavit [1] ||111||

Madatyaya, of all types are tridoshaja. Therefore, the dosha observed predominantly affected shall be treated initially.

The treatment of *madatyaya* shall begin with the site of kapha, as it is predominantly situated lined by pitta and vata.

The diseases caused by the improper, excessive and deficient drinking of liquor are pacified by consumption of the same in appropriate quantity.

Following the metabolized *ama*, disadvantages of liquor and provoked appetite, feel of agile; liquor suitable to the person shall be given.

It shall be cool, with *sauvarchala, bida,* and rock salt along with *matulunga*, fresh ginger, mixed with water and in appropriate quantity. [107-111]

Treatment of acute *madatyaya*

तीक्ष्णोष्णेनातिमात्रेण पीतेनाम्लविदाहिना |

मद्येनान्नरसोत्क्लेदो विदग्धः क्षारतां गतः ||११२||

अन्तर्दाहं ज्वरं तृष्णां प्रमोहं विभ्रमं मदम् |

जनयत्याशु तच्छान्त्यै मद्यमेव प्रदापयेत् ||११३||

क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः |

श्रेष्ठमम्लेषु मद्यं च यैर्गुणैस्तान् परं शृणु ||११४||

मद्यस्याम्लस्वभावस्य चत्वारोऽनुरसाः स्मृताः |

मधुरश्च कषायश्च तिक्तः कटुक एव च ||११५||

गुणाश्च दश पूर्वोक्तास्तैश्चतुर्दशभिर्गुणैः |

सर्वेषां मद्यमम्लानामुपर्युपरि तिष्ठति ||११६||

tīkṣōṣṇēnātimātrēṇa pītēnāmlavidāhinā|

madyēnānnarasōtklēdō vidagdhaḥ kṣāratāṁ gataḥ||112||

antardāhaṁ jvaraṁ tṛṣṇāṁ pramōhaṁ vibhramaṁ madam|

janayatyāśu tacchāntyai madyamēva pradāpayēt||113||

kṣārō hi yāti mādhuryaṁ śīghramamlōpasaṁhitaḥ|

śrēṣṭhamamlēṣu madyaṁ ca yairguṇaistān paraṁ śṛṇu||114||

madyasyāmlasvabhāvasya catvārō'nurasāḥ smṛtāḥ|

madhuraśca kaṣāyaśca tiktaḥ kaṭuka ēva ca||115||

guṇāśca daśa pūrvōktāstaiścaturdaśabhirguṇaiḥ|

sarvēṣāṁ madyamamlānāmuparyupari tiṣṭhati||116||

tIkShoShNenAtimAtreNa pItenAmlavidAhinA |

madyenAnnarasotkledo vidagdhaH kShAratAM gataH ||112||

antardAhaM jvaraM tRuShNAM pramohaM vibhramaM madam |

janayatyAshu tacchAntyai madyameva pradApayet ||113||

kShAro hi yAti mAdhuryaM shIghramamlopasaMhitaH |

shreShThamamleShu madyaM ca yairguNaistAn paraM shRuNu ||114||

madyasyAmlasvabhAvasya catvAro~anurasAH smRutAH |

madhurashca kaShAyashca tiktaH kaTuka eva ca ||115||

guNAshca dasha pUrvoktAstaishcaturdashabhirguNaiH |

sarveShAM madyamamlAnAmuparyupari tiShThati ||116||

When sharply acting, hot, sour and liquor that cause burning sensation is consumed in excess quantity, the excited chyle is burnt and becomes alkaline in nature. It leads to the internal burning sensation, fever, thirst, confusions, giddiness and narcosis. To pacify these symptoms, intake of liquor is only advisable.

Alkali (thus produced within body) gets neutralized in combination of acid and the liquor is superior among the acidic substances. The remaining qualities of liquor are as below.

Liquor is sour with four contributory tastes, such as sweet, astringent, bitter and pungent. These added with the ten qualities described earlier summed to fourteen which exist in the liquor. Among all the sour substances the liquor is superior.[112-116]

Management of vata dominant *madatyaya*

मद्योत्क्लिष्टेन दोषेण रुद्धः [१] स्रोतःसु मारुतः |

करोति वेदनां तीव्रां शिरस्यस्थिषु सन्धिषु ||११७||

दोषविष्यन्दनार्थं हि तस्मै [२] मद्यं विशेषतः |

व्यवायितीक्ष्णोष्णतया देयमम्ले(न्ये)षु सत्स्वपि ||११८||

स्रोतोविबन्धनुन्मद्यं मारुतस्यानुलोमनम् |

रोचनं दीपनं चाग्नेरभ्यासात् सात्म्यमेव च ||११९||

रुजः [३] स्रोतःस्वरुद्धेषु मारुते चानुलोमिते |

निवर्तन्ते विकाराश्च शाम्यन्त्यस्य मदोदयाः ||१२०||

बीजपूरकवृक्षाम्लकोलदाडिमसंयुतम् |

यवानीहपुषाजाजीशृङ्गवेरावचूर्णितम् ||१२१||

सस्नेहैः शक्तुभिर्युक्तमवदंशैर्विरोचितम् [४] |

दद्यात् सलवणं मद्यं पैष्टिकं वातशान्तये ||१२२||

दृष्ट्वा वातोल्बणं लिङ्गं रसैश्चैनमुपाचरेत् |

लावतित्तिरदक्षाणां स्निग्धाम्लैः शिखिनामपि ||१२३||

पक्षिणां मृगमत्स्यानामानूपानां च संस्कृतैः |

भूशयप्रसहानां च रसैः शाल्योदनेन च ||१२४||

स्निग्धोष्णलवणाम्लैश्च वेशवारैर्मुखप्रियैः |

चित्रैर्गौधूमिकैश्चान्नैर्वारुणीमण्डसंयुतैः [५] ||१२५||

पिशितार्द्रकगर्भाभिः स्निग्धाभिः पूपवर्तिभिः |

माषपूपलिकाभिश्च वातिकं समुपाचरेत् ||१२६||

नातिस्निग्धं न चाम्लेन युक्तं समरिचार्द्रकम् |

मेद्यं प्रागुदितं मांसं दाडिमस्वरसेन वा ||१२७||

पृथक्त्रिजातकोपेतं सधान्यमरिचार्द्रकम् |

रसप्रलेपि [६] सम्पूपैः सुखोष्णैः सम्प्रदापयेत् ||१२८||

भुक्ते [७] तु वारुणीमण्डं दद्यात् पातुं पिपासवे |

दाडिमस्य रसं वाऽपि जलं वा पाञ्चमूलिकम् ||१२९||

धान्यनागरतोयं च दधिमण्डमथापि वा |

अम्लकाञ्जिकमण्डं वा शुक्तोदकमथापि वा ||१३०||

कर्मणाऽनेन सिद्धेन विकार उपशाम्यति |

मात्राकालप्रयुक्तेन बलं वर्णश्च वर्धते ||१३१||

रागषाडवसंयोगैर्विविधैर्भक्तरोचनैः |

पिशितैः शाकपिष्टान्नैर्यवगोधूमशालिभिः ||१३२||

अभ्यङ्गोत्सादनैः स्नानैरुष्णैः प्रावरणैर्घनैः |

घनैरगुरुपङ्कैश्च धूपैश्चागुरुजैर्घनैः ||१३३||

नारीणां यौवनोष्णानां निर्दयैरुपगूहनैः |

श्रोण्यूरुकुचभारैश्च संरोधोष्णसुखावहैः ||१३४||
शयनाच्छादनैरुष्णैरुष्णैश्चान्तर्गृहैः सुखैः |
मारुतप्रबलः शीघ्रं प्रशाम्यति मदात्ययः ||१३५||
madyōtkliṣṭēna dōṣēṇa ruddhaḥ [1] srōtaḥsu mārutaḥ|
karōti vēdanāṁ tīvrāṁ śirasyasthiṣu sandhiṣu||117||
dōṣaviṣyandanārthaṁ hi tasmai [2] madyaṁ viśēṣataḥ|
vyavāyitīkṣṇōṣṇatayā dēyamamlē(nyē)ṣu satsvapi||118||
srōtōvibandhanunmadyaṁ mārutasyānulōmanam|
rōcanaṁ dīpanaṁ cāgnērabhyāsāt sātmyamēva ca||119||
rujaḥ [3] srōtaḥsvaruddhēṣu mārutē cānulōmitē|
nivartantē vikārāśca śāmyantyasya madōdayāḥ||120||
bījapūrakavṛkṣāmlakōladāḍimasaṁyutam|
yavānīhapuṣājājīśṛṅgavērāvacūrṇitam||121||
sasnēhaiḥ śaktubhiryuktamavadaṁśairvirōcitam [4] |
dadyāt salavaṇaṁ madyaṁ paiṣṭikaṁ vātaśāntayē||122||
dṛṣṭvā vātōlbaṇaṁ liṅgaṁ rasaiścainamupācarēt|
lāvatittiradakṣāṇāṁ snigdhāmlaiḥ śikhināmapi||123||
pakṣiṇāṁ mṛgamatsyānāmānūpānāṁ ca saṁskṛtaiḥ|
bhūśayaprasahānāṁ ca rasaiḥ śālyōdanēna ca||124||
snigdhōṣṇalavaṇāmlaiśca vēśavārairmukhapriyaiḥ|
citrairgaudhūmikaiścānnairvāruṇīmaṇḍasaṁyutaiḥ [5] ||125||
piśitārdrakagarbhābhiḥ snigdhābhiḥ pūpavartibhiḥ|
māṣapūpalikābhiśca vātikaṁ samupācarēt||126||
nātisnigdhaṁ na cāmlēna yuktaṁ samaricārdrakam|
mēdyaṁ prāguditaṁ māṁsaṁ dāḍimasvarasēna vā||127||
pṛthaktrijātakōpētaṁ sadhānyamaricārdrakam|
rasapralēpi [6] sampūpaiḥ sukhōṣṇaiḥ sampradāpayēt||128||
bhuktē [7] tu vāruṇīmaṇḍaṁ dadyāt pātuṁ pipāsavē|

dāḍimasya rasaṁ vā'pi jalaṁ vā pāñcamūlikam||129||
dhānyanāgaratōyaṁ ca dadhimaṇḍamathāpi vā|
amlakāñjikamaṇḍaṁ vā śuktōdakamathāpi vā||130||
karmaṇā'nēna siddhēna vikāra upaśāmyati|
mātrākālaprayuktēna balaṁ varṇaśca vardhatē||131||
rāgaṣāḍavasaṁyōgairvividhairbhaktarōcanaiḥ|
piśitaiḥ śākapiṣṭānnairyavagōdhūmaśālibhiḥ||132||
abhyaṅgōtsādanaiḥ snānairuṣṇaiḥ prāvaraṇairghanaiḥ|
ghanairagurupaṅkaiśca dhūpaiścāgurujairghanaiḥ||133||
nārīṇāṁ yauvanōṣṇānāṁ nirdayairupagūhanaiḥ|
śrōṇyūrukucabhāraiśca saṁrōdhōṣṇasukhāvahaiḥ||134||
śayanācchādanairuṣṇairuṣṇaiścāntargṛhaiḥ sukhaiḥ|
mārutaprabalaḥ śīghraṁ praśāmyati madātyayaḥ||135||
madyotkliShTena doSheNa ruddhaH [1] srotaHsu mArutaH |
karoti vedanAM tIvrAM shirasyasthiShu sandhiShu ||117||
doShaviShyandanArthaM hi tasmai [2] madyaM visheShataH |
vyavAyitIkShNoShNatayA deyamamle(nye)Shu satsvapi ||118||
srotovibandhanunmadyaM mArutasyAnulomanam |
rocanaM dIpanaM cAgnerabhyAsAt sAtmyameva ca ||119||
rujaH [3] srotaHsvaruddheShu mArute cAnulomite |
nivartante vikArAshca shAmyantyasya madodayAH ||120||
bIjapUrakavRukShAmlakoladADimasaMyutam |
yavAnIhapuShAjAjIshRu~ggaverAvacUrNitam ||121||
sasnehaiH shaktubhiryuktamavadaMshairvirocitam [4] |
dadyAt salavaNaM madyaM paiShTikaM vAtashAntaye ||122||
dRuShTvA vAtolbaNaM li~ggaM rasaishcainamupAcaret |
lAvatittiradakShANAM snigdhAmlaiH shikhinAmapi ||123||
pakShiNAM mRugamatsyAnAmAnUpAnAM ca saMskRutaiH |

bhUshayaprasahAnAM ca rasaiH shAlyodanena ca ||124||

snigdhoShNalavaNAmlaishca veshavArairmukhapriyaiH |

citrairgaudhUmikaishcAnnairvAruNImaNDasaMyutaiH [5] ||125||

pishitArdrakagarbhAbhiH snigdhAbhiH pUpavartibhiH |

mAShapUpalikAbhishca vAtikaM samupAcaret ||126||

nAtisnigdhaM na cAmlena yuktaM samaricArdrakam |

medyaM prAguditaM mAMsaM dADimasvarasena vA ||127||

pRuthaktrijAtakopetaM sadhAnyamaricArdrakam |

rasapralepi [6] sampUpaiH sukhoShNaiH sampradApayet ||128||

bhukte [7] tu vAruNImaNDaM dadyAt pAtuM pipAsave |

dADimasya rasaM vA~api jalaM vA pA~jcamUlikam ||129||

dhAnyanAgaratoyaM ca dadhimaNDamathApi vA |

amlakA~jjikamaNDaM vA shuktodakamathApi vA ||130||

karmaNA~anena siddhena vikAra upashAmyati |

mAtrAkAlaprayuktena balaM varNashca vardhate ||131||

rAgaShADavasaMyogairvividhairbhaktarocanaiH |

pishitaiH shAkapiShTAnnairyavagodhUmashAlibhiH ||132||

abhya~ggotsAdanaiH snAnairuShNaiH prAvaraNairghanaiH |

ghanairagurupa~gkaishca dhUpaishcAgurujairghanaiH ||133||

nArINAM yauvanoShNAnAM nirdayairupagUhanaiH |

shroNyUrukucabhAraishca saMrodhoShNasukhAvahaiH ||134||

shayanAcchAdanairuShNairuShNaishcAntargRuhaiH sukhaiH |

mArutaprabalaH shIghraM prashAmyati madAtyayaH ||135||

Vata obstructed in *strotas* due to dosha vitiated by liquor causes intense pain in head, bones and joints. In such condition for dissolving dosha, specific liquor should be administered since it has quality of quick absorption, sharpness and hot in spite of other remedial measure.

The liquor clears the obstruction in the *strotas*, carminates the vata, improves delight, stimulate the agni and gets habituated by regular drinking.

Once the *strotas* in chest get clear, carmination of vata, the diseases due to *madatyaya* also disappear.

Vata dominant *madatyaya* is treated with administration of old salty liquor made up of flours, with added sours like *beejapura, vrikshamla, kola, dadima* and powders of *yavani, hapusha, ajaji, shringabera* preceded by intake of food with parched gram flour mixed with unctuous substances.

On observing the symptoms indicating the predominance of vata, the patient shall be advised the unctuous and sour meat soup of common quail, partridge, chicken and peacock; *shali* rice along with seasoned meat soup of marshy birds, animals and fish as well as terrestrial beast or bird of prey; unctuous, hot, salty and sour, palatable *veshavaara*, various wheat preparations along with *Varuni* froth; *pupavarti* quite fatty and filled with flesh and ginger and *pupilika* made of black gram.

The meat of fatty animals advised for vataja alcoholics shall be not too unctuous, not sour, with black pepper and fresh ginger; or with pomegranate juice, *trijataka* individual and coriander seed, black pepper and fresh ginger shall be served as thick soup with warm pupa.

Post meal if thirsty, *varuni* froth, pomegranate juice, boiled and cool water with *panchamla, dhanyaka* (coriander seed), ginger, froth of curd, froth of sour gruel, vinegar water shall be given to the person.

Undergoing this regimen as per the dosha and time the disorders get pacified and strength and complexion get enhanced.

Vata predominant *madatyaya* usually gets controlled immediately by various delighting ragas, *shadavas*, meat preparations, vegetables, flour preparations, barley, wheat, *shali* rice; massage, anointing, hot baths, thick swathe, thick *agaru* pastes, thick essence of *agaru*, affectionate hug to women to the bosom with warmth of youthfulness, pleasant touch of their hips, thighs, breasts due to fondling, warm bedding and swaddling with warm comfortable home.[117-135]

Management of pitta dominant *madatyaya*

भव्यखर्जूरमृद्वीकापरूषकरसैर्युतम् [१] |

सदाडिमरसं शीतं सक्तुभिश्चावचूर्णितम् ||१३६||

सशर्करं शार्करं वा मार्द्वीकमथवाऽपरम् |

दद्याद्बहूदकं काले पातुं पित्तमदात्यये ||१३७||

शशान् कपिञ्जलानेणाँल्लावानसितपुच्छकान् |

मधुराम्लान् प्रयुञ्जीत भोजने शालिषष्टिकान् ||१३८||

पटोलयूषमिश्रं वा छागलं कल्पयेद्रसम् |

सतीनमुद्गमिश्रं वा दाडिमामलकान्वितम् ||१३९||
द्राक्षामलकखर्जूरपरूषकरसेन वा |
कल्पयेत्तर्पणान् यूषान् रसांश्च विविधात्मकान् ||१४०||
आमाशयस्थमुत्क्लिष्टं कफपित्तं मदात्यये |
विज्ञाय बहुदोषस्य दह्यमानस्य [२] तृष्यतः ||१४१||
मद्यं द्राक्षारसं तोयं दत्त्वा तर्पणमेव वा |
निःशेषं वामयेच्छीघ्रमेवं रोगाद्विमुच्यते ||१४२||
काले पुनस्तर्पणाद्यं क्रमं कुर्यात् प्रकाङ्क्षिते |
तेनाग्निर्दीप्यते तस्य दोषशेषान्नपाचकः ||१४३||
कासे सरक्तनिष्ठीवे पार्श्वस्तनरुजासु च |
तृष्यते सविदाहे च सोत्क्लेशे हृदयोरसि ||१४४||
गुडूचीभद्रमुस्तानां पटोलस्याथवा भिषक् |
रसं सनागरं दद्यात् तित्तिरिप्रतिभोजनम् [३] ||१४५||
तृष्यते चातिबलवद्वातपित्ते समुद्धते |
दद्याद्द्राक्षारसं पातुं शीतं दोषानुलोमनम् ||१४६||
जीर्णे समधुराम्लेन छागमांसरसेन तम् |
भोजनं भोजयेन्मद्यमनुतर्षं च पाययेत् ||१४७||
अनुतर्षस्य मात्रा सा यया नो दूष्यते [४] मनः |
तृष्यते मद्यमल्पाल्पं प्रदेयं स्याद्बहूदकम् ||१४८||
तृष्णा येनोपशाम्येत मदं येन च नाप्नुयात् |
परूषकाणां पीलूनां रसं शीतमथापि [५] वा ||१४९||
पर्णिनीनां चतसृणां पिबेद्वा शिशिरं जलम् |
मुस्तदाडिमलाजानां [६] तृष्णाघ्नं वा पिबेद्रसम् ||१५०||
कोलदाडिमवृक्षाम्लचुक्रीकाचुक्रिकारसः |
पञ्चाम्लको मुखालेपः सद्यस्तृष्णां नियच्छति ||१५१||
शीतलान्यन्नपानानि शीतशय्यासनानि [७] च |
शीतवातजलस्पर्शाः शीतान्युपवनानि च ||१५२||
क्षौमपद्मोत्पलानां च मणीनां मौक्तिकस्य च |

चन्दनोदकशीतानां स्पर्शाश्चन्द्रांशुशीतलाः ||१५३||

हेमराजतकांस्यानां पात्राणां शीतवारिभिः |

पूर्णानां हिमपूर्णानां दृतीनां पवनाहताः ||१५४||

संस्पर्शाश्चन्दनार्द्राणां नारीणां च समारुताः |

चन्दनानां च मुख्यानां शस्ताः पित्तमदात्यये [८] ||१५५||

शीतवीर्यं यदन्यच्च तत् सर्वं विनियोजयेत् |

कुमुदोत्पलपत्राणां सिक्तानां चन्दनाम्बुना ||१५६||

हिताः स्पर्शा मनोज्ञानां दाहे मद्यसमुत्थिते |

कथाश्च विविधाः शस्ताः [९] शब्दाश्च शिखिनां शिवाः ||१५७||

तोयदानां च शब्दा हि शमयन्ति मदात्ययम् |

जलयन्त्राभिवर्षीणि वातयन्त्रवहानि च ||१५८||

कल्पनीयानि भिषजा दाहे धारागृहाणि च |

फलिनीसेव्यलोध्राम्बुहेमपत्रं कुटन्नटम् ||१५९||

कालीयकरसोपेतं दाहे शस्तं प्रलेपनम् |

बदरीपल्लवोत्थश्च तथैवारिष्टकोद्भवः ||१६०||

फेनिलायाश्च यः फेनस्तैर्दाहे लेपनं शुभम् |

सुरा समण्डा दध्यम्लं मातुलुङ्गरसो मधु ||१६१||

सेके प्रदेहे शस्यन्ते दाहघ्नाः साम्लकाञ्जिकाः |

परिषेकावगाहेषु व्यञ्जनानां च सेवने ||१६२||

शस्यते शिशिरं तोयं दाहतृष्णाप्रशान्तये |

मात्राकालप्रयुक्तेन कर्मणाऽनेन शाम्यति [१०] ||१६३||

धीमतो वैद्यवश्यस्य शीघ्रं पित्तमदात्ययः |१६४|

bhavyakharjūramṛdvīkāparūṣakarasairyutam [1] |

sadāḍimarasaṁ śītaṁ saktubhiścāvacūrṇitam||136||

saśarkaraṁ śārkaraṁ vā mārdvīkamathavā'param|

dadyādbahūdakaṁ kālē pātuṁ pittamadātyayē||137||

śaśān kapiñjalānēṇāmॅllāvānasitapucchakān|

madhurāmlān prayuñjīta bhōjanē śāliṣaṣṭikān||138||

paṭōlayūṣamiśraṁ vā chāgalaṁ kalpayēdrasam|
satīnamudgamiśraṁ vā dāḍimāmalakānvitam||139||
drākṣāmalakakharjūraparūṣakarasēna vā|
kalpayēttarpaṇān yūṣān rasāṁśca vividhātmakān||140||
āmāśayasthamutkliṣṭaṁ kaphapittaṁ madātyayē|
vijñāya bahudōṣasya dahyamānasya [2] tr̥ṣyataḥ||141||
madyaṁ drākṣārasaṁ tōyaṁ dattvā tarpaṇamēva vā|
niḥśēṣaṁ vāmayēcchīghramēvaṁ rōgādvimucyatē||142||
kālē punastarpaṇādyaṁ kramaṁ kuryāt prakāṅkṣitē|
tēnāgnirdīpyatē tasya dōṣaśēṣānnapācakaḥ||143||
kāsē saraktaniṣṭhīvē pārśvastanarujāsu ca|
tr̥ṣyatē savidāhē ca sōtklēśē hr̥dayōrasi||144||
guḍūcībhadramustānāṁ paṭōlasyāthavā bhiṣak|
rasaṁ sanāgaraṁ dadyāt tittiripratibhōjanam [3] ||145||
tr̥ṣyatē cātibalavadvātapittē samuddhatē|
dadyāddrākṣārasaṁ pātuṁ śītaṁ dōṣānulōmanam||146||
jīrṇē samadhurāmlēna chāgamāṁsarasēna tam|
bhōjanaṁ bhōjayēnmadyamanutarṣaṁ ca pāyayēt||147||
anutarṣasya mātrā sā yayā nō dūṣyatē [4] manaḥ|
tr̥ṣyatē madyamalpālpaṁ pradēyaṁ syādbahūdakam||148||
tr̥ṣṇā yēnōpaśāmyēta madaṁ yēna ca nāpnuyāt|
parūṣakāṇāṁ pīlūnāṁ rasaṁ śītamathāpi [5] vā||149||
parṇinīnāṁ catasr̥ṇāṁ pibēdvā śiśiraṁ jalam|
mustadāḍimalājānāṁ [6] tr̥ṣṇāghnaṁ vā pibēdrasam||150||
kōladāḍimavr̥kṣāmlacukrīkācukrikārasaḥ|
pañcāmlakō mukhālēpaḥ sadyastr̥ṣṇāṁ niyacchati||151||
śītalānyannapānāni śītaśayyāsanāni [7] ca|
śītavātajalasparśāḥ śītānyupavanāni ca||152||

kṣaumapadmōtpalānāṁ ca maṇīnāṁ mauktikasya ca|
candanōdakaśītānāṁ sparśāścandrāṁśuśītalāḥ||153||
hēmarājatakāṁsyānāṁ pātrāṇāṁ śītavāribhiḥ|
pūrṇānāṁ himapūrṇānāṁ dṛtīnāṁ pavanāhatāḥ||154||
saṁsparśāścandanārdrāṇāṁ nārīṇāṁ ca samārutāḥ|
candanānāṁ ca mukhyānāṁ śastāḥ pittamadātyayē [8] ||155||
śītavīryaṁ yadanyacca tat sarvaṁ viniyōjayēt|
kumudōtpalapatrāṇāṁ siktānāṁ candanāmbunā||156||
hitāḥ sparśā manōjñānāṁ dāhē madyasamutthitē|
kathāśca vividhāḥ śastāḥ [9] śabdāśca śikhināṁ śivāḥ||157||
tōyadānāṁ ca śabdā hi śamayanti madātyayam|
jalayantrābhivarṣīṇi vātayantravahāni ca||158||
kalpanīyāni bhiṣajā dāhē dhārāgṛhāṇi ca|
phalinīsēvyalōdhrāmbuhēmapatraṁ kuṭannaṭam||159||
kālīyakarasōpētaṁ dāhē śastaṁ pralēpanam|
badarīpallavōtthaśca tathaivāriṣṭakōdbhavaḥ||160||
phēnilāyāśca yaḥ phēnastairdāhē lēpanaṁ śubham|
surā samaṇḍā dadhyamlaṁ mātuluṅgarasō madhu||161||
sēkē pradēhē śasyantē dāhaghnāḥ sāmlakāñjikāḥ|
pariṣēkāvagāhēṣu vyañjanānāṁ ca sēvanē||162||
śasyatē śiśiraṁ tōyaṁ dāhatṛṣṇāpraśāntayē|
mātrākālaprayuktēna karmaṇā'nēna śāmyati [10] ||163||
dhīmatō vaidyavaśyasya śīghraṁ pittamadātyayaḥ|164|
bhavyakharjUramRudvIkAparUShakarasairyutam [1] |
sadADimarasaM shItaM saktubhishcAvacUrNitam ||136||
sasharkaraM shArkaraM vA mArdvIkamathavA~aparam |
dadyAdbahUdakaM kAle pAtuM pittamadAtyaye ||137||
shashAn kapi~jjalAneNA@mllAvAnasitapucchakAn |

madhurAmlAn prayu~jjIta bhojane shAliShaShTikAn ||138||
paTolayUShamishraM vA chAgalaM kalpayedrasam |
satInamudgamishraM vA dADimAmalakAnvitam ||139||
drAkShAmalakakharjUraparUShakarasena vA |
kalpayettarpaNAn yUShAn rasAMshca vividhAtmakAn ||140||
AmAshayasthamutkliShTaM kaphapittaM madAtyaye |
vij~jAya bahudoShasya dahyamAnasya [2] tRuShyataH ||141||
madyaM drAkShArasaM toyaM dattvA tarpaNameva vA |
niHsheShaM vAmayecchIghramevaM rogAdvimucyate ||142||
kAle punastarpaNAdyaM kramaM kuryAt prakA~gkShite |
tenAgnirdIpyate tasya doShasheShAnnapAcakaH ||143||
kAse saraktaniShThIve pArshvastanarujAsu ca |
tRuShyate savidAhe ca sotkleshe hRudayorasi ||144||
guDUcIbhadramustAnAM paTolasyAthavA bhiShak |
rasaM sanAgaraM dadyAt tittiripratibhojanam [3] ||145||
tRuShyate cAtibalavadvAtapitte samuddhate |
dadyAddrAkShArasaM pAtuM shItaM doShAnulomanam ||146||
jIrNe samadhurAmlena chAgamAMsarasena tam |
bhojanaM bhojayenmadyamanutarShaM ca pAyayet ||147||
anutarShasya mAtrA sA yayA no dUShyate [4] manaH |
tRuShyate madyamalpAlpaM pradeyaM syAdbahUdakam ||148||
tRuShNA yenopashAmyeta madaM yena ca nApnuyAt |
parUShakANAM pIlUnAM rasaM shItamathApi [5] vA ||149||
parNinInAM catasRUNAM pibedvA shishiraM jalam |
mustADimAlAjAnAM [6] tRuShNAghnaM vA pibedrasam ||150||
koladADimavRukShAmlacukrIkAcukrikArasaH |
pa~jcAmlako mukhAlepaH sadyastRuShNAM niyacchati ||151||
shItalAnyannapAnAni shItashayyAsanAni [7] ca |

shItavAtajalasparshAH shItAnyupavanAni ca ||152||

kShaumapadmotpalAnAM ca maNInAM mauktikasya ca |

candanodakashItAnAM sparshAshcandrAMshushItalAH ||153||

hemarAjatakAMsyAnAM pAtrANAM shItavAribhiH |

pUrNAnAM himapUrNAnAM dRutInAM pavanAhatAH ||154||

saMsparshAshcandanArdrANAM nArINAM ca samArutAH |

candanAnAM ca mukhyAnAM shastAH pittamadAtyaye [8] ||155||

shItavIryaM yadanyacca tat sarvaM viniyojayet |

kumudotpalapatrANAM siktAnAM candanAmbunA ||156||

hitAH sparshA manoj~jAnAM dAhe madyasamutthite |

kathAshca vividhAH shastAH [9] shabdAshca shikhinAM shivAH ||157||

toyadAnAM ca shabdA hi shamayanti madAtyayam |

jalayantrAbhivarShINi vAtayantravahAni ca ||158||

kalpanIyAni bhiShajA dAhe dhArAgRuhANi ca |

phalinIsevyalodhrAmbuhemapatraM kuTannaTam ||159||

kAlIyakarasopetaM dAhe shastaM pralepanam |

badarIpallavotthashca tathaivAriShTakodbhavaH ||160||

phenilAyAshca yaH phenastairdAhe lepanaM shubham |

surA samaNDA dadhyamlaM mAtulu~ggaraso madhu ||161||

seke pradehe shasyante dAhaghnAH sAmlakA~jjikAH |

pariShekAvagAheShu vya~jjanAnAM ca sevane ||162||

shasyate shishiraM toyaM dAhatRuShNAprashAntaye |

mAtrAkAlaprayuktena karmaNA~anena shAmyati [10] ||163||

dhImato vaidyavashyasya shIghraM pittamadAtyayaH |164|

In pitta dosha dominant *madatyaya*, cool, well suitable liquor prepared of *sharkara, mridvika* (dried grapes) added with sugar and juice of cassia fistula, dates, grapes, *parushaka* or pomegranate and mixed with parched grain flour shall be administered.

The diet to be consumed is the meat of rabbit, grey partridge, *ena* (black deer), common quail, *asita puchhaka* (a type of deer); sweetened and soured along with *shali* and

shashtika rice. The goat meat shall be prepared with peas, green gram or *dadima* (Pomegranate) and *amalaka* (Indian Goose berry). Preparation of various saturating drinks, vegetable and meat soups with juice of grapes, Indian Gooseberry, dates and *parushaka* is advisable.

In *paittika madatyaya* if kapha and pitta situated in stomach are vitiated, then considering the state of excess aggravation leading to burning and thirst, the liquor or grapes juice or water or *tarpana* shall be advised to induce complete emesis. This will relieve the illness rapidly.

If yearning to drink again, *tarpana* shall be given in appropriate time, which leads digestion of remaining toxins by stimulating agni.

Cough with hemoptysis, pain in flanks and breasts, thirst, burning, vitiated dosha in heart and chest shall be treated with decoction of *guduchi* (Tinospora cordifolia), *devdaru,* Cyprus rotundus, or *patola* mixed with dry ginger followed by the partridge food.

For intense thirst and aggravated vata pitta cold grape juice is advisable which helps for toxin elimination.

After observation of complete digestion the person shall be fed with sweet and sour goat meat soup along with the liquor to satiate the thirst. The quantity of liquor to satiate thirst shall be optimum enough and shall not affect the mind. If thirst persists, liquor diluted in plenty of water shall be given repeatedly to pacify it, yet not intoxicating.

Otherwise, cold juice of *parushaka, pilu* or cool water or water boiled with four leaved herbs or decoction of *musta, dadima,* and parched paddy shall be given to pacify thirst.

Kola, dadima, vrikshamla, chkrika, chukrika juice of this *panchamla* can be applied locally in oral cavity to pacify the thirst.

Cold food and drinks, cool residence, exposure to cool air and water, cool gardens, and the touch of cool linen, hued lotus, water lily, pearl, sandal water, moon beam; golden, silver, bronze vessels with cold water, breeze, and ice bags; touch of women bathed with sandal water and cool breeze from sandal trees are advised in *paittika madatyaya*. Whatever is *sheetaveerya* dominant shall be used.

Feel of lotus leaves, water lily, gravel, sandal water is beneficial in alcohol induced burning sensation. Anecdotes, variety of pictures, pure tone of voice of peacock, sound of clouds reduce the impact of intoxication.

Physician shall conceptualize the showers of cool water, air conditioning for cool air, and sprinkling cabinets for treating burning sensation in alcoholism.

Priyangu, usheera, lodhra, hribera, nagakeshara flowers and *shyonaka* mixed with *kaleyaka* juice are advisable in burning sensation. Application of froth oozing from pounded leaves of *badara, nimba* and *fenila* are advisable in burning sensation of *pittaja* alcoholism.

Liquor with the froth, sour curd, matulunga juice, honey, and sour gruel is used for sprinkling and pasting for pacification of burning sensation.

Cool water, is preferable for shower, bathing and drinking helps in pacifying thirst and burning sensation.

Learned physician implement these regimens with consideration of *matra* (optimum quantity) and *kaala* (appropriate time) to pacify pittaja madatyaya.[136-163]

Management of kapha dominant *madatyaya*

उल्लेखनोपवासाभ्यां जयेत् कफमदात्ययम् ||१६४||

तृष्यते सलिलं चास्मै दद्याद्धीबेरसाधितम् |

बलया पृश्निपर्ण्या वा कण्टकार्याऽथवा शृतम् ||१६५||

सनागराभिः सर्वाभिर्जलं वा शृतशीतलम् |

दुःस्पर्शेन समुस्तेन मुस्तपर्पटकेन वा ||१६६||

जलं मुस्तैः शृतं वाऽपि दद्याद्दोषविपाचनम् |

एतदेव च पानीयं सर्वत्रापि मदात्यये ||१६७||

निरत्ययं पीयमानं पिपासाज्वरनाशनम् |

निरामं काङ्क्षितं काले सक्षौद्रं [१] पाययेत्तु तम् ||१६८||

शार्करं मधु वा जीर्णमरिष्टं सीधुमेव वा |

रूक्षतर्पणसंयुक्तं [२] यवानीनागरान्वितम् ||१६९||

यावगौधूमिकं चान्नं रूक्षयूषेण भोजयेत् |

कुलत्थानां सुशुष्काणां मूलकानां रसेन वा ||१७०||

तनुनाऽल्पेन लघुना कट्वम्लेनाल्पसर्पिषा |

पटोलयूषमम्लं वा यूषमामलकस्य वा ||१७१||

प्रभूतकटुसंयुक्तं सयवान्नं प्रदापयेत् |

व्योषयूषमथाम्लं वा यूषं वा साम्लवेतसम् ||१७२||

छागमांसरसं रूक्षमम्लं वा जाङ्गलं रसम् |

स्थाल्यां वाऽथ कपाले वा भृष्टं निर्द्रववर्तितम् [३] ||१७३||

कट्वम्ललवणं मांसं भक्षयन् वृणुयान्मधु |

व्यक्तमारीचकं मांसं मातुलुङ्गरसान्वितम् ||१७४||

प्रभूतकटुसंयुक्तं यवानीनागरान्वितम् |

भृष्टं दाडिमसाराम्लमुष्णपूपोपवेष्टितम् ||१७५||
यथाग्नि भक्षयेत् काले प्रभूतार्द्रकपेशिकम् |
पिबेच्च निगदं मद्यं कफप्राये मदात्यये ||१७६||
सौवर्चलमजाजी च वृक्षाम्लं साम्लवेतसम् |
त्वगेलामरिचार्धांशं शर्कराभागयोजितम् ||१७७||
एतल्लवणमष्टाङ्गमग्निसन्दीपनं परम् |
मदात्यये कफप्राये दद्यात् स्रोतोविशोधनम् ||१७८||
एतदेव पुनर्युक्त्या मधुराम्लैर्द्रवीकृतम् |
गोधूमान्नयवान्नानां मांसानां चातिरोचनम् ||१७९||
पेषयेत् कटुकैर्युक्तां श्वेतां बीजविवर्जिताम् |
मृद्वीकां मातुलुङ्गस्य दाडिमस्य रसेन वा ||१८०||
सौवर्चलैलामरिचैरजाजीभृङ्गदीप्यकैः |
स रागः क्षौद्रसंयुक्तः श्रेष्ठो रोचनदीपनः [४] ||१८१||
मृद्वीकाया विधानेन कारयेत् कारवीमपि |
शुक्तमत्स्यण्डिकोपेतं रागं दीपनपाचनम् ||१८२||
आम्रामलकपेशीनां रागान् कुर्यात् पृथक् पृथक् |
धान्यसौवर्चलाजाजीकारवीमरिचान्वितान् ||१८३||
गुडेन [५] मधुयुक्तेन व्यक्ताम्ललवणीकृतान् |
तैरन्नं रोचते दिग्धं सम्यग्भुक्तं च जीर्यति ||१८४||
रूक्षोष्णेनान्नपानेन [६] स्नानेनाशिशिरेण च |
व्यायामलङ्घनाभ्यां च युक्त्या जागरणेन च ||१८५||
कालयुक्तेन रूक्षेण स्नानेनोद्वर्तनेन च |
प्राणवर्णकराणां च [७] प्रघर्षाणां च सेवया ||१८६||
सेवया वसनानां च गुरूणामगुरोरपि |
सङ्कोचोष्णसुखाङ्गीनामङ्गनानां च सेवया ||१८७||
सुखशिक्षितहस्तानां स्त्रीणां संवाहनेन च |
मदात्ययः कफप्रायः शीघ्रमेवोपशाम्यति ||१८८||
ullēkhanōpavāsābhyāṁ jayēt kaphamadātyayam||164||

tr̥ṣyatē salilaṁ cāsmai dadyāddhrībērasādhitam|
balayā pr̥śniparṇyā vā kaṇṭakāryā'thavā śr̥tam||165||
sanāgarābhiḥ sarvābhirjalaṁ vā śr̥taśītalam|
duḥsparśēna samustēna mustaparpaṭakēna vā||166||
jalaṁ mustaiḥ śr̥taṁ vā'pi dadyāddōṣavipācanam|
ētadēva ca pānīyaṁ sarvatrāpi madātyayē||167||
niratyayaṁ pīyamānaṁ pipāsājvaranāśanam|
nirāmaṁ kāṅkṣitaṁ kālē sakṣaudraṁ [1] pāyayēttu tam||168||
śārkaraṁ madhu vā jīrṇamariṣṭaṁ sīdhumēva vā|
rūkṣatarpaṇasaṁyuktaṁ [2] yavānīnāgarānvitam||169||
yāvagaudhūmikaṁ cānnaṁ rūkṣayūṣēṇa bhōjayēt|
kulatthānāṁ suśuṣkāṇāṁ mūlakānāṁ rasēna vā||170||
tanunā'lpēna laghunā kaṭvamlēnālpasarpiṣā|
paṭōlayūṣamamlaṁ vā yūṣamāmalakasya vā||171||
prabhūtakaṭusaṁyuktaṁ sayavānnaṁ pradāpayēt|
vyōṣayūṣamathāmlaṁ vā yūṣaṁ vā sāmlavētasam||172||
chāgamāṁsarasaṁ rūkṣamamlaṁ vā jāṅgalaṁ rasam|
sthālyāṁ vā'tha kapālē vā bhr̥ṣṭaṁ nirdravavartitam [3] ||173||
kaṭvamlalavaṇaṁ māṁsaṁ bhakṣayan vr̥ṇuyānmadhu|
vyaktamārīcakaṁ māṁsaṁ mātuluṅgarasānvitam||174||
prabhūtakaṭusaṁyuktaṁ yavānīnāgarānvitam|
bhr̥ṣṭaṁ dāḍimasārāmlamuṣṇapūpōpavēṣṭitam||175||
yathāgni bhakṣayēt kālē prabhūtārdrakapēśikam|
pibēcca nigadaṁ madyaṁ kaphaprāyē madātyayē||176||
sauvarcalamajājī ca vr̥kṣāmlaṁ sāmlavētasam|
tvagēlāmaricārdhāṁśaṁ śarkarābhāgayōjitam||177||
ētallavaṇamaṣṭāṅgamagnisandīpanaṁ param|
madātyayē kaphaprāyē dadyāt srōtōviśōdhanam||178||

ētadēva punaryuktyā madhurāmlairdravīkr̥tam|
gōdhūmānnayavānnānāṁ māṁsānāṁ cātirōcanam||179||
pēṣayēt kaṭukairyuktāṁ śvētāṁ bījavivarjitām|
mr̥dvīkāṁ mātuluṅgasya dāḍimasya rasēna vā||180||
sauvarcalailāmaricairajājībhr̥ṅgadīpyakaiḥ|
sa rāgaḥ kṣaudrasaṁyuktaḥ śrēṣṭhō rōcanadīpanaḥ [4] ||181||
mr̥dvīkāyā vidhānēna kārayēt kāravīmapi|
śuktamatsyaṇḍikōpētaṁ rāgaṁ dīpanapācanam||182||
āmrāmalakapēśīnāṁ rāgān kuryāt pr̥thak pr̥thak|
dhānyasauvarcalājājīkāravīmaricānvitān||183||
guḍēna [5] madhuyuktēna vyaktāmlalavaṇīkr̥tān|
tairannaṁ rōcatē digdhaṁ samyagbhuktaṁ ca jīryati||184||
rūkṣōṣṇēnānnapānēna [6] snānēnāśiśirēṇa ca|
vyāyāmalaṅghanābhyāṁ ca yuktyā jāgaraṇēna ca||185||
kālayuktēna rūkṣēṇa snānēnōdvartanēna ca|
prāṇavarṇakarāṇāṁ ca [7] pragharṣāṇāṁ ca sēvayā||186||
sēvayā vasanānāṁ ca gurūṇāmagurōrapi|
saṅkōcōṣṇasukhāṅgīnāmaṅganānāṁ ca sēvayā||187||
sukhaśikṣitahastānāṁ strīṇāṁ saṁvāhanēna ca|
madātyayaḥ kaphaprāyaḥ śīghramēvōpaśāmyati||188||
ullekhanopavAsAbhyAM jayet kaphamadAtyayam ||164||
tRuShyate salilaM cAsmai dadyAddhrIberasAdhitam |
balayA pRushniparNyA vA kaNTakAryA~athavA shRutam ||165||
sanAgarAbhiH sarvAbhirjalaM vA shRutashItalam |
duHsparshena samustena mustaparpaTakena vA ||166||
jalaM mustaiH shRutaM vA~api dadyAddoShavipAcanam |
etadeva ca pAnIyaM sarvatrApi madAtyaye ||167||
niratyayaM pIyamAnaM pipAsAjvarANAshanam |

nirAmaM kA~gkShitaM kAle sakShaudraM [1] pAyayettu tam ||168||

shArkaraM madhu vA jIrNamariShTaM sIdhumeva vA |

rUkShatarpaNasaMyuktaM [2] yavAnInAgarAnvitam ||169||

yAvagaudhUmikaM cAnnaM rUkShayUSheNa bhojayet |

kulatthAnAM sushuShkANAM mUlakAnAM rasena vA ||170||

tanunA~alpena laghunA kaTvamlenAlpasarpiShA |

paTolayUShamamlaM vA yUShamAmalakasya vA ||171||

prabhUtakaTusaMyuktaM sayavAnnaM pradApayet |

vyoShayUShamathAmlaM vA yUShaM vA sAmlavetasam ||172||

chAgamAMsarasaM rUkShamamlaM vA jA~ggalaM rasam |

sthAlyAM vA~atha kapAle vA bhRuShTaM nirdravavartitam [3] ||173||

kaTvamlalavaNaM mAMsaM bhakShayan vRuNuyAnmadhu |

vyaktamArIcakaM mAMsaM mAtulu~ggarasAnvitam ||174||

prabhUtakaTusaMyuktaM yavAnInAgarAnvitam |

bhRuShTaM dADimasArAmlamuShNapUpopaveShTitam ||175||

yathAgni bhakShayet kAle prabhUtArdrakapeshikam |

pibecca nigadaM madyaM kaphaprAye madAtyaye ||176||

sauvarcalamajAjI ca vRukShAmlaM sAmlavetasam |

tvagelAmaricArdhAMshaM sharkarAbhAgayojitam ||177||

etallavaNamaShTA~ggamagnisandIpanaM param |

madAtyaye kaphaprAye dadyAt srotovishodhanam ||178||

etadeva punaryuktyA madhurAmlairdravIkRutam |

godhUmAnnayavAnnAnAM mAMsAnAM cAtirocanam ||179||

peShayet kaTukairyuktAM shvetAM bIjavivarjitAm |

mRudvIkAM mAtulu~ggasya dADimasya rasena vA ||180||

sauvarcalailAmaricairajAjIbhRu~ggadIpyakaiH |

sa rAgaH kShaudrasaMyuktaH shreShTho rocanadIpanaH [4] ||181||

mRudvIkAyA vidhAnena kArayet kAravImapi |

shuktamatsyaNDikopetaM rAgaM dIpanapAcanam ||182||

AmrAmalakapeshInAM rAgAn kuryAt pRuthak pRuthak |

dhAnyasauvarcalAjAjIkAravImaricAnvitAn ||183||

guDena [5] madhuyuktena vyaktAmlalavaNIkRutAn |

tairannaM rocate digdhaM samyagbhuktaM ca jIryati ||184||

rUkShoShNenAnnapAnena [6] snAnenAshishireNa ca |

vyAyAmala~gghanAbhyAM ca yuktyA jAgaraNena ca ||185||

kAlayuktena rUkSheNa snAnenodvartanena ca |

prANavarNakarANAM ca [7] pragharShANAM ca sevayA ||186||

sevayA vasanAnAM ca gurUNAmagurorapi |

sa$_{gkocoShNasukhA}$ggInAma~gganAnAM ca sevayA ||187||

sukhashikShitahastAnAM strINAM saMvAhanena ca |

madAtyayaH kaphaprAyaH shIghramevopashAmyati ||188||

Therapeutic emesis and fasting can successfully treat kaphaja alcoholism.

Water boiled with *hribera, bala, prishniparni, kantakari,* or boiled and cooled water with these herbs with dry ginger shall be given in thirsty due to kaphaja madatyaya.

Water boiled with *duralabha , musta* or *musta, parpata* or only *musta* which metabolizes the toxins; shall only be used for drinking in all types of alcoholism. This is harmless and pacifies thirst and fever.

Liquor made up of *sharkara* or honey or old *arishta* or *sidhu* mixed with the honey shall be administered in *nirama* phase on desired time.

Food prepared of barley or wheat added with arid parched grain flour, *yavani* and dry ginger with soup of arid vegetable or with horse gram, well dried radish; the soup being clear and less in quantity, agile, spiced, sour with less ghee shall be given.

Sour soup of *patola,* soup of *amalaka* added with several pungent shall be given with barley food. In the same way, soured soup of *trikatu* or soup mixed with *amlavetasa,* arid meat, soup of goat or soured meat soup of *jangala* animals shall be given. Meat roasted in a plate or in an earthen plate without adding any liquid and added with pungent, sour, and salt shall be consumed along with *madhu* (a type of liquor).

Meat roasted while adding ample of black pepper, *matulunga* juice, other pungents in ample quantity, *yavani* and dry ginger and souring with pomegranate shall be consumed with hot pupa and plenty of fresh ginger pieces according to the agni on proper time followed by drinking discoursed liquor in kaphaja madatyaya.

Sauvarchala, jeeraka, vrikshamla, amlavetasa each one part, *twak, ela, maricha* each half part and sugar one part; all together powdered to formulate *ashtanga lavana* is an excellent appetizer and cleanser for *strotas*; shall be administered in kaphaja madatyaya.

This formulation made into liquid by addition of sweet and sour juices in optimum quantity shall be advised as *adjuvant* to the preparation of wheat and barley as well as meat to make more palatable.

The whitish seedless grapes added with *trikatu* shall be pounded with the juice of *matulunga* or pomegranate and added with *sauvarchala, ela, maricha, jeeraka, twak,* and *yavani* with honey, made into *raga* which is the best for relishing and appetite.

Similar preparation is recommended for *raga* of *karavi* prepared by adding vinegar and (*matysyandika*) solidified juice of sugarcane, which is appetizer and digestive.

Ragas can be prepared individually by the pulp of *amalaka* (Indian Gooseberry), adding *dhanyaka* (coriander seeds), *sauvarchala, jeeraka, karavi* and *maricha* (Black pepper) along with jaggery and *madhu*(honey); so that it becomes clear, sour and sweet; which makes food palatable and easy to digest.

Madatyaya predominant in kapha gets pacified early by the use of arid, hot food and drinks, hot water bath, physical exercise, agile things, awakening till late night, anointing, scrubbing of the body which improves *prana* (vitality) and complexion.

Kaphaja madatyaya gets quickly pacified with use of heavy and even light weight garments, with *samvahana* (deep massage) created contraction (and relaxation) with warmth, pleasurable to the body by well trained female masseur. [164-188]

Management of *sannipata*

यदिदं कर्म निर्दिष्टं पृथग्दोषबलं प्रति |

सन्निपाते दशविधे तद्विकल्प्यं भिषग्विदा ||१८९||

यस्तु दोषविकल्पज्ञो यश्चौषधिविकल्पवित् |

स साध्यान्साधयेद्व्याधीन् साध्यासाध्यविभागवित् ||१९०||

yadidaṁ karma nirdiṣṭaṁ pṛthagdōṣabalaṁ prati|

sannipātē daśavidhē tadvikalpyaṁ bhiṣagvidā||189||

yastu dōṣavikalpajñō yaścauṣadhivikalpavit|

sa sādhyānsādhayēdvyādhīn sādhyāsādhyavibhāgavit||190||

yadidaM karma nirdiShTaM pRuthagdoShabalaM prati |

sannipAte dashavidhe tadvikalpyaM bhiShagvidA ||189||

yastu doShavikalpaj~jo yashcauShadhivikalpavit |

sa sAdhyAnsAdhayedvyAdhIn sAdhyAsAdhyavibhAgavit ||190||

This regimen is described here according to individual dosha severity. The same with permutation and combinations can be applied by physician in ten types of *sannipata*(mixed variety of dosha aggravation).

One who understands permutations and combinations of dosha, medicines, and prognosis can differentiate between curable and non-curable diseases and treat. [189-190]

Harshana chikitsa (Exhileration treatment)

वनानि रमणीयानि सपद्माः सल्लिलाशयाः |

विशदान्यन्नपानानि सहायाश्च प्रहर्षणाः ||१९१||

माल्यानि गन्धयोगाश्च वासांसि विमलानि च |

गान्धर्वशब्दाः कान्ताश्च गोष्ठ्यश्च हृदयप्रियाः ||१९२||

सङ्कथाहास्यगीतानां विशदाश्चैव योजनाः |

प्रियाश्चानुगता नार्यो नाशयन्ति मदात्ययम् ||१९३||

नाक्षोभ्य हि मनो मद्यं शरीरमविहत्य च |

कुर्यान्मदात्ययं तस्मादेष्टव्या हर्षणी क्रिया ||१९४||

vanāni ramaṇīyāni sapadmāḥ salilāśayāḥ|

viśadānyannapānāni sahāyāśca praharṣaṇāḥ||191||

mālyāni gandhayōgāśca vāsāṁsi vimalāni ca|

gāndharvaśabdāḥ kāntāśca gōṣṭhyaśca hṛdayapriyāḥ||192||

saṅkathāhāsyagītānāṁ viśadāścaiva yōjanāḥ|

priyāścānugatā nāryō nāśayanti madātyayam||193||

nākṣōbhya hi manō madyaṁ śarīramavihatya ca|

kuryānmadātyayaṁ tasmādēṣṭavyā harṣaṇī kriyā||194||

vanAni ramaNIyAni sapadmAH salilAshayAH |

vishadAnyannapAnAni sahAyAshca praharShaNAH ||191||

mAlyAni gandhayogAshca vAsAMsi vimalAni ca |

gAndharvashabdAH kAntAshca goShThyashca hRudayapriyAH ||192||

sa~gkathAhAsyagItAnAM vishadAshcaiva yojanAH |

priyAshcAnugatA nAryo nAshayanti madAtyayam ||193||

nAkShobhya hi mano madyaM sharIramavihatya ca |

kuryAnmadAtyayaM tasmAdeShTavyA harShaNI kriyA ||194||

Beautiful gardens, ponds with lotus flowers, good food and drinks, pleasing companion, garlands, perfumes, clean clothing, melodious music, amusing gathering, liberal anecdotes, laughter, singing and beloved submissive women pacify *madatyaya*.

Liquor cannot lead to intoxication without distressing mind and affecting the body, therefore exhilaration treatment (by above measures) shall be observed (to stabilize mind and body).[191-194]

Treatment of *madatyaya* with milk

आभिः क्रियाभिः सिद्धाभिः शमं याति मदात्ययः |

न चेन्मद्यविधिं मुक्त्वा क्षीरमस्य प्रयोजयेत् ||१९५||

लङ्घनैः पाचनैर्दोषशोधनैः शमनैरपि |

विमद्यस्य कफे क्षीणे जाते दौर्बल्यलाघवे ||१९६||

तस्य मद्यविदग्धस्य वातपित्ताधिकस्य च |

ग्रीष्मोपतप्तस्य तरोर्यथा वर्षं तथा पयः ||१९७||

पयसाऽभिहृते रोगे बले जाते निवर्तयेत् |

क्षीरप्रयोगं मद्यं च क्रमेणाल्पाल्पमाचरेत् ||१९८||

ābhiḥ kriyābhiḥ siddhābhiḥ śamaṁ yāti madātyayaḥ|

na cēnmadyavidhiṁ muktvā kṣīramasya prayōjayēt||195||

laṅghanaiḥ pācanairdōṣaśōdhanaiḥ śamanairapi|

vimadyasya kaphē kṣīṇē jātē daurbalyalāghavē||196||

tasya madyavidagdhasya vātapittādhikasya ca|

grīṣmōpataptasya tarōryathā varṣaṁ tathā payaḥ||197||

payasā'bhihṛtē rōgē balē jātē nivartayēt|

kṣīraprayōgaṁ madyaṁ ca kramēṇālpālpamācarēt||198||

AbhiH kriyAbhiH siddhAbhiH shamaM yAti madAtyayaH |

na cenmadyavidhiM muktvA kShIramasya prayojayet ||195||

la~gghanaiH pAcanairdoShashodhanaiH shamanairapi |

vimadyasya kaphe kShINe jAte daurbalyalAghave ||196||

tasya madyavidagdhasya vAtapittAdhikasya ca |

grIShmopataptasya taroryathA varShaM tathA payaH ||197||

payasA~abhihRute roge bale jAte nivartayet |

kShIraprayogaM madyaM ca krameNAlpAlpamAcaret ||198||

In case *madatyaya* does not get pacified with these explained regimens in methods of liquor consumption, milk shall be prescribed.

With withdrawal of liquor, when kapha is diminished and debility and agility occurs due to fasting, and purifying metabolism of toxins, alleviating measures and vata pitta get dominant in the person wreaked with liquor, the milk acts as a boon like the rains for the tree in intense summer.

When the disease is removed by the use of milk and strength is regained the use of milk shall be discontinued and liquor consumption can be resumed in smaller quantities gradually.[195-198]

Dwansaka and *Vikshaya* diseases due to *madatyaya*

विच्छिन्नमद्यः सहसा योऽतिमद्यं निषेवते |

ध्वंसको [१] विक्षयश्चैव रोगस्तस्योपजायते ||१९९||

व्याध्युपक्षीणदेहस्य दुश्चिकित्स्यतमौ हि तौ |

तयोर्लिङ्गं चिकित्सा च यथावदुपदेक्ष्यते ||२००||

श्लेष्मप्रसेकः कण्ठास्यशोषः शब्दासहिष्णुता |

तन्द्रानिद्रातियोगश्च ज्ञेयं ध्वंसकलक्षणम् ||२०१||

हृत्कण्ठरोगः सम्मोहश्छर्दिरङ्गरुजा ज्वरः |

तृष्णा कासः शिरःशूलमेतद्विक्षयलक्षणम् ||२०२||

तयोः कर्म तदेवेष्टं वातिके यन्मदात्यये |

तौ हि प्रक्षीणदेहस्य जायेते दुर्बलस्य वै ||२०३||

बस्तयः सर्पिषः पानं प्रयोगः क्षीरसर्पिषोः |

अभ्यङ्गोद्वर्तनस्नानान्यन्नपानं च वातनुत् ||२०४||

ध्वंसको विक्षयश्चैव कर्मणाऽनेन शाम्यति |

युक्तमद्यस्य मद्योत्थो न व्याधिरुपजायते ||२०५||

vicchinnamadyaḥ sahasā yō'timadyaṁ niṣēvatē|
dhvaṁsakō [1] vikṣayaścaiva rōgastasyōpajāyatē||199||
vyādhyupakṣīṇadēhasya duścikitsyatamau hi tau|
tayōrliṅgaṁ cikitsā ca yathāvadupadēkṣyatē||200||
ślēṣmaprasēkaḥ kaṇṭhāsyaśōṣaḥ śabdāsahiṣṇutā|
tandrānidrātiyōgaśca jñēyaṁ dhvaṁsakalakṣaṇam||201||
hṛtkaṇṭharōgaḥ sammōhaśchardiraṅgarujā jvaraḥ|
tr̥ṣṇā kāsaḥ śiraḥśūlamētadvikṣayalakṣaṇam||202||
tayōḥ karma tadēvēṣṭaṁ vātikē yanmadātyayē|
tau hi prakṣīṇadēhasya jāyētē durbalasya vai||203||
bastayaḥ sarpiṣaḥ pānaṁ prayōgaḥ kṣīrasarpiṣōḥ|
abhyaṅgōdvartanasnānānyannapānaṁ ca vātanut||204||
dhvaṁsakō vikṣayaścaiva karmaṇā'nēna śāmyati|
yuktamadyasya madyōtthō na vyādhirupajāyatē||205||
vicchinnamadyaH sahasA yo~atimadyaM niShevate |
dhvaMsako [1] vikShayashcaiva rogastasyopajAyate ||199||
vyAdhyupakShINadehasya dushcikitsyatamau hi tau |
tayorli~ggaM cikitsA ca yathAvadupadekShyate ||200||
shleShmaprasekaH kaNThAsyashoShaH shabdAsahiShNutA |
tandrAnidrAtiyogashca j~jeyaM dhvaMsakalakShaNam ||201||
hRutkaNTharogaH sammohashchardira~ggarujA jvaraH |
tRuShNA kAsaH shiraHshUlametadvikShayalakShaNam ||202||
tayoH karma tadeveShTaM vAtike yanmadAtyaye |
tau hi prakShINadehasya jAyete durbalasya vai ||203||
bastayaH sarpiShaH pAnaM prayogaH kShIrasarpiShoH |
abhya~ggodvartanasnAnAnyannapAnaM ca vAtanut ||204||
dhvaMsako vikShayashcaiva karmaNA~anena shAmyati |
yuktamadyasya madyottho na vyAdhirupajAyate ||205||

The one who starts consumption of the liquor in excess quantity after stopping, suffers from the diseases called as *dhwansaka* and *vikshaya*. These can be treated with difficulty in debilitated person. Now its symptoms and the treatment will be described.

Excess salivation, parched throat and mouth, intolerance to sound, excess drowsiness, as well as sleepiness are the symptoms of the *dhwansaka*.

Cardiac disorders, throat disorders, confusions, vomiting, body ache, fever, thirst, cough and headache are the symptoms of *vikshaya*. It occurs in debilitated and emaciated person.

The management of these is similar to the management of *vatika madatyaya*.

Basti, consumption of ghee and milk with ghee, massage, bath suitable food and drink are vata pacifying. *Dhwansaka* and *Vikshaya* subside by this regimen. The drinking disorders will not occur in the person who drinks liquor properly.[199-205]

Prevention of diseases

निवृत्तः सर्वमद्येभ्यो नरो यश्च जितेन्द्रियः |

शारीरमानसैर्धीमान् विकारैर्न स युज्यते ||२०६||

nivṛttaḥ sarvamadyēbhyō narō yaśca jitēndriyaḥ|

śārīramānasairdhīmān vikārairna sa yujyatē||206||

nivRuttaH sarvamadyebhyo naro yashca jitendriyaH |

shArIramAnasairdhImAn vikArairna sa yujyate ||206||

Diseases of body and mind do not occur in the person who wisely stays away from all liquors, who has controlled all his senses. [206]

Summary

तत्र श्लोकाः-

यत्प्रभावा भगवती सुरा पेया यथा च सा |

यद्द्रव्या यस्य या चेष्टा योगं चापेक्षते यथा ||२०७||

यथा मदयते यैश्च गुणैर्युक्ता महागुणा |

यो मदो मदभेदाश्च ये त्रयः स्वस्वलक्षणाः ||२०८||

ये च मद्यकृता दोषा गुणा ये च मदात्मकाः |

यच्च त्रिविधमापानं यथासत्त्वं च लक्षणम् ||२०९||

ये सहायाः सुखाः पाने [१] चिरक्षिप्रमदा नराः |

मदात्ययस्य यो हेतुर्लक्षणं यद् यथा च यत् ||२१०||

मद्यं मद्योत्थितान् रोगान् हन्ति यश्च क्रियाक्रमः |

सर्वं तदुक्तमखिलं मदात्ययचिकित्सिते ||२११||

tatra ślōkāḥ-

yatprabhāvā bhagavatī surā pēyā yathā ca sā|

yaddravyā yasya yā cēṣṭā yōgaṁ cāpēkṣatē yathā||207||

yathā madayatē yaiśca guṇairyuktā mahāguṇā|

yō madō madabhēdāśca yē trayaḥ svasvalakṣaṇāḥ||208||

yē ca madyakr̥tā dōṣā guṇā yē ca madātmakāḥ|

yacca trividhamāpānaṁ yathāsattvaṁ ca lakṣaṇam||209||

yē sahāyāḥ sukhāḥ pānē [1] cirakṣipramadā narāḥ|

madātyayasya yō hēturlakṣaṇaṁ yad yathā ca yat||210||

madyaṁ madyōtthitān rōgān hanti yaśca kriyākramaḥ|

sarvaṁ taduktamakhilaṁ madātyayacikitsitē||211||

tatra shlokAH-

yatprabhAvA bhagavatI surA peyA yathA ca sA |

yaddravyA yasya yA ceShTA yogaM cApekShate yathA ||207||

yathA madayate yaishca guNairyuktA mahAguNA |

yo mado madabhedAshca ye trayaH svasvalakShaNAH ||208||

ye ca madyakRutA doShA guNA ye ca madAtmakAH |

yacca trividhamApAnaM yathAsattvaM ca lakShaNam ||209||

ye sahAyAH sukhAH pAne [1] cirakShipramadA narAH |

madAtyayasya yo heturlakShaNaM yad yathA ca yat ||210||

madyaM madyotthitAn rogAn hanti yashca kriyAkramaH |

sarvaM taduktamakhilaM madAtyayacikitsite ||211||

In this chapter on the diagnosis and treatment of alcoholism, the following topics are expounded at length:

1. The powers of *sura*, the liquor for the Gods.

2. The standard methods of drinking liquor.
3. The ingredients for liquor and the dietary components with which liquor is to be taken.
4. Wholesomeness of different varieties of alcohol for different types of the person
5. The method of appropriate use of the liquor
6. The process by which intoxication is caused
7. The properties of liquor which is endowed with great attributes
8. Signs and symptoms of intoxication
9. Different stages of intoxication
10. Adverse effects of liquor
11. Good effects of alcohol
12. Use of alcohol keeping in the view of three varities of eight factors
13. Signs and symptoms manifested in persons having three types of psyches
14. Characteristics of good companions while drinking
15. Characteristics of the persons who get drunk gradually and rapidly
16. Etiology, symptomatology of *madatyaya*
17. The type of liquor and the manner in which the liquor cures the intoxication
18. Line of treatments for drunkenness and intoxication at various levels. [207-211]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने

मदात्ययचिकित्सितं नाम चतुर्विंशोऽध्यायः ||२४||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē cikitsāsthānē

madātyayacikitsitaṁ nāma caturviṁśō’dhyāyaḥ||24||

ityagniveshakRute tantre carakapratisaMskRute cikitsAsthAne

madAtyayacikitsitaM nAma caturviMsho~adhyAyaH ||24||

This concludes the 24th chapter named as *madatyaya*, written by Agnivesha and commented by Charak.[24]

Tattva Vimarsha (Fundamental Principles)

- The degree of effect and duration of intoxication due to liquor consumption will be extensive if the person consumes liquor similar to his constitution. The principle which has been described in the first chapter of Sutra Sthana emphasizes the use of opposite (*viruddha guna*) quality substances to pacify the agitated state of dosha. Therefore, it is advised to drink liquor of opposite quality for respective (Prakriti)constitution.
- Liquor prepared by multiple ingredients carry multiple qualities and multiple actions, characterized by advantages and disadvantages.
- Liquor by nature is similar to food. It is like ambrosia for the one who drinks as per the guidelines, in optimum quantity, at suitable time, with advisable diet, as

per the capacity and with exhilaration. On the contrary, it will be like poison for the one who indulges in excessive drinking any kind of liquor.

- Appropriate *madya* for *vatika* person is that which is prepared predominantly by jaggery and flour. For kapha and pitta predominant person *madya* prepared by grapes and honey is appropriate (to drink) respectively.
- Liquor counteracts the qualities of ojas (vital essence of body).
- It affects the mental strength, intellect and senses.
- The liquor shall always be consumed with understanding of six triads of the food, drink, age, disease, strength, and time; as well as tridosha and three psyches (described in earlier chapters).
- While drinking, one should know the people following *sattvika, rajasika* and *tamasika* way of drinking and try to be at distance from such companions due to whom one may suffer by bad effects of liquor consumption.
- Alcoholism, of all types is tridoshaja. Therefore, the dosha observed to be affected predominantly shall be treated initially. The treatment of alcoholism shall begin with the site of kapha.
- Vata obstructed in *strotas* due to dosha vitiated by liquor causes intense pain in head, bones and joints. In such condition for dissolving dosha, specific liquor should be administered since it has quality of quick absorption, sharpness and hot in spite of other remedial measure.
- The liquor clears the obstruction in the *strotas*, carminates the vata, improves delight, stimulates the agni and gets habituated by regular drinking.
- Once the *strotas* in chest get clear, carmination of vata, the diseases due to alcoholism also disappear.
- Directives for drinking:
- An individual of vatika Prakriti shall imbibe *madya* after *abhyanga* (massage), *utsadana* (rubbing with herbs), bathing, dressed up, holy incense, anulepanam (unguent) and unctuous hot food.
- An individual of paittika Prakriti shall undergo various cooling regimens; sweet, unctuous & cooling food to not get affected by *madya*, the liquor.
- An individual of kaphaja Prakriti shall imbibe *madya* (the liquor) with warm regimens; drink *yava* (barley), wheat, meat of wild animals along with black pepper.

Vidhi Vimarsha (Applied Inferences)

Sura and its varieties in present era

Sura, is the liquor prepared with *shalidhanya* which is nutritionally superior type of rice grain. *Sura*, if consumed as per the standard directives of limited consumption, leads to pleasure; otherwise it leads to the undesirable conditions like hangover, intoxication and the state of unconsciousness.

Depending upon the methods of preparation followed alcoholic drinks are of different types like *sura, madhu* and *maitreya*. The term *sautramani* has two meanings in different contexts, the former emphasizes the use of alcohol for the purpose of oblation, while the later as sacrificial *soma*[1].

The advice to use utensils made up of gold and silver for serving liquor is due to their property of being highly non-reactive. In present era metals have been replaced by glass, which is also an inert substance to serve liquor. The principle is to serve liquor in utensils made up of inert substances.

Qualities of good liquor

The liquor consumption must be in optimal amount suitable to individual's body constitution and should not cause vitiation of dosha.

Good liquor is prepared from multiple ingredients of varied qualities which have diverse actions to help regulate the three dosha and prevent their vitiation, which may occur in case of use of single ingredient. Sushruta mentioned that the increase or decrease of the dosha is mainly influenced by the ingredients (*dravya*) of liquor. Therefore, manufacturing liquor with multi-component of varied quality substances will help to maintain state of homeostasis.

Features of intoxication

Hangovers are a frequent, though unpleasant, experience among people who drink to intoxication. Multiple possible factors to cause hangover state by liquor have been investigated, and evidence suggests that hangover symptoms depend upon its effects on urine production, the state of gastrointestinal tract, blood sugar concentrations, sleep patterns, and biological rhythms. In addition, researchers postulate that effects related to alcohol withdrawal depend upon, alcohol metabolism, biologically active non alcohol compounds in beverages; the use of other drugs; certain personality traits; and a family history of alcoholism may contribute to the hangover condition as shown in table 2 below.

Table 1: Symptoms of hangover

Class of Symptoms	Type
Constitutional	Fatigue, weakness, and thirst
Pain	Headache and muscle aches
Gastrointestinal	Nausea, vomiting, and stomach pain

[1] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

Class of Symptoms	Type
Sleep and biological rhythms	Decreased sleep, decreased REM, and increased slow-wave sleep
Sensory	Vertigo and sensitivity to light and sound
Cognitive	Decreased attention and concentration
Mood	Depression, anxiety, and irritability
Sympathetic hyperactivity	Tremor, sweating, increased pulse, and systolic BP

Table 2: Possible Contributing Factors to Hangover[2]

1. Direct effects of alcohol
    1. Dehydration
    2. Electrolyte imbalance
    3. Gastrointestinal disturbances
    4. Low blood sugar
    5. Sleep and biological rhythm disturbances
2. Alcohol withdrawal
3. Alcohol metabolism (i.e., acetaldehyde toxicity)
4. Non-alcohol effects
    1. Compounds other than alcohol in beverages, especially methanol
    2. Use of other drugs, especially nicotine
    3. Personality type
    4. Family history for alcoholism

Table 3: Dubowski's stages of Alcoholic influence

BAC gms/100ml	Stages of Alcoholic Influence	Clinical Signs /Symptoms
0.01 to 0.05	Subclinical	Influence / effects usually not apparent or obvious;Behaviour nearly normal by ordinary observation;Impairment detectable by special tests

[2] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

BAC gms/100ml	Stages of Alcoholic Influence	Clinical Signs /Symptoms
0.03 to 0.12	Euphoria	Mild Euphoria, Socialbility, Talkativeness;Increased self confidence, Decreased inhibitions;Diminished attention, Judgement and control;Some sensory motor impairment;Slowed information processing;Loss of efficiency in critical performance tests
0.09 to 0.25	Excitement	Emotional instability, Loss of critical judgement;Impairment of perception, memory and comprehension;Decreased sensory response, Increased reaction time;Reduced visual acuity and peripheral vision& slow glare recovery;Sensory motor incoordination, Impaired Balance;Slurred speech, Vomiting, Drowsiness
0.18 to 0.30	Confusion	Disorientation, Confusion, Vertigo, Dysphoria;Exaggerated emotional states (fear, rage, grief etc.);Disturbances of vision (Diplopia) & 0f color, form, motion & dimensions;Increased pain

BAC gms/100ml	Stages of Alcoholic Influence	Clinical Signs /Symptoms
		threshold;Increased muscular incoordination, staggering gait and ataxia;Apathy, Lethargy
0.25 to 0.40	Stupor	General inertia, approaching loss of motor functions;Markedly decreased response to stimuli;Marked muscular incoordination, inability to stand or walk;Vomiting, incontinence of urine and feces;Impaired consciousness, sleep or stupor
0.35 to 0.50	Coma	Complete unconciousness, Coma, Anesthesia;Depressed or abolished reflexes;Subnormal temperature;Impairment of circulation and respiration;Possible death
0.45 +	Death	Death from respiratory arrest

Role of olfaction in intoxication

Alcoholic beverages provoke massive orthonasal and retronasal stimulations (Bragulat et al., 2008) which constitute strong appetitive cues (Bienkowski et al., 2004) and might be involved in causing alcohol-dependence as they rapidly lead to conditioned alcohol-seeking behaviors (Pautassi et al., 2009). Olfactory stimulations elicit strong drinking desires (Schneider et al., 2001), this olfactory craving being even stronger than

those provoked by visual–auditory cues, particularly during withdrawal (Kareken et al., 2004; Little et al., 2005) and thus being potentially involved in relapse.

The olfactory system relates to cognitive and emotional brain regions, and exploring olfaction might improve the understanding of emotional-cognitive deficits in alcohol-dependence (up to now explore with visio–auditory stimulations). Olfaction is indeed directly connected with limbic (Soudry et al., 2011) and fronto-temporal regions (Rolls, 2004).

The orbitofrontal cortex is a crucial area in this perspective, being simultaneously involved in emotional, executive, and olfactory processing (Rolls, 2008). Strong correlations between olfactory and cognitive abilities have been shown (Purdon, 1998; Schubert et al., 2008; Sohrabi et al., 2012), underlining their common cerebral basis. Olfaction thus constitutes an interesting way to renew the exploration of emotional-executive deficits in alcohol-dependence.

In view of the above research, the consumption of liquor in pleasant atmosphere, with perfumes, essence and garlands has a reason to avoid false stimulation of olfactory nerve and to maintain the consciousness during and after liquor intake.

The intention of using perfumes etc is based upon the understanding of its effect on olfaction and there by on the cerebral functions; which otherwise termed as *gandha-jnana*, meaning knowledge of olfaction. The most preferred aromas will help maintaining the psycho-neuro axis well in control and it prevents the intoxicating effects on human body.

Factors affecting addictive behavior: Addictive behavior associated with alcoholism is characterized by compulsive preoccupation with obtaining alcohol, loss of control over consumption, and development of tolerance and dependence, as well as impaired social and occupational functioning. Like other addictive disorders, alcoholism is characterized by chronic vulnerability to relapse after cessation of drinking.

More recently, increasing attention has been directed toward the understanding of neurobiological and environmental factors in susceptibility to relapse[3].

The BACs showed in the following tables are the maximum attainable concentrations for a specific amount of alcohol consumed.

Table 4: Factors determining maximum BAC

The calculations are based on Widmark's Formula:

A = Amount of alcohol measured in grams

P = Mass of the individual in kilograms

[3] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

C = Blood Alcohol Concentration in gram/100ml

R = Distribution Factor (f=0.7 =0.6)

10 = Conversion Factor from g/1000 ml to g/100ml

A = P x C x R x 10

In a fat person the r-factor will be less than in a muscular one. Theoretically a fat person with the same mass as a muscular one will become more intoxicated on the same amount of alcohol consumed over the same period. (alcohol is not fat soluble but water soluble)

The given blood alcohol concentration is a reflection of the minimum alcohol that was absorbed in the gut.

It does not reflect the:

1. Alcohol remaining in the
2. Alcohol already metabolized
3. Alcohol excreted in the urine and still in the bladder
4. Alcohol perspired
5. Alcohol exhaled

Alcoholism jointly leads to olfactory and memory source impairment and these two categories of deficits are associated. These results strongly support the proposition that olfactory and confabulation measures both index orbitofrontal functioning, and suggests that olfaction could become a reliable cognitive marker in psychiatric disorders[4].

Table 5: ICD classification (ICD 11 – Alcohol)

Y91 categories in ICD-10	Evidence of alcohol involvement determined by level of intoxication
Y91.0	Mild alcohol intoxication; Smell of alcohol on breath, slight behavioural disturbance in functions and responses, or slight difficulty in coordination
Y91.1	Moderate alcohol intoxication; Smell of alcohol on breath, moderate behavioral disturbance in functions and responses, or moderate difficulty in coordination
Y91.2	Severe alcohol intoxication; Severe disturbances in functions and

4

Y91 categories in ICD-10	Evidence of alcohol involvement determined by level of intoxication
	responses, severe difficulty in coordination, or impaired ability to cooperate
Y91.3	Very severe alcohol intoxication; Very severe disturbance in functions and responses, very severe difficulty in coordination, or loss of ability to cooperate
Y91.4	Alcohol involvement, not otherwise specified;Suspected alcohol involvement

Effects of alcohol

Alcohol consumption can interfere with the function of all parts of the gastrointestinal tract. Acute alcohol ingestion induces changes in the motility of the esophagus and stomach that favor gastro-esophageal reflux and, probably, the development of reflux esophagitis.

Alcohol abuse may lead to damage of the gastric mucosa, including hemorrhagic lesions. Beverages with low alcohol content stimulate gastric acid secretion, whereas beverages with high alcohol content do not. In the small intestine, alcohol inhibits the absorption of numerous nutrients. The importance of these absorption disorders for the development of nutritional disturbances in alcoholics, however, is unclear. In alcoholics with other digestive disorders (e.g., advanced liver disease or impaired pancreatic function), impaired digestion likely is more significant. Acute alcohol consumption also damages the mucosa in the upper region of the small intestine and may even lead to the destruction of the tips of the villi.

Qualities of different types of liquors and uses

The Ashtang Hridaya has elaborated peculiarities of liquor prepared by various sources. The superiority though has been mentioned; the liquor prepared by respective components have specific qualities, which can be considered therapeutically important.

Table 6: Types of liquors

Name of liquor	Main Quality	Indication	Correlation
Sura	*Snehani*(unctuous)	*Gulma, udara, arsha, grahani*, lactating, diuretic	Tumor, ascitis, hemorrhoids, colitis, and

Name of liquor	Main Quality	Indication	Correlation digestive disorders
Varuni	Agile, sharp, *hridya*	*Shool, kasa*, vomiting, asthma, *vibandha, adhmana, peenasa*	Gastric erosions, cough, bloating, rhinitis
Baibhitaki	Agile, *pathya*	Wounds, anemia, skin diseases	-
Yava-sura	*Guru*, arid, *vishtambhi*	-	-
Mardwika	Sweet, Sara, *lekhana*, not to hot	Anemia, *meha*, worms	All types of urine disorders
Kharjura	*Vatala, Guru*	-	-
Sharkara	Sweet, *hridya*, agile	-	-
Gaudika	*Tarpana, deepana*	Diuresis, laxative	-
Seedhu	Stimulates *vata, pitta*	Obesity, anasarca, ascitis, hemorrhoids	-
Madhvasava	*Chhedana*	*Meha, peenas, kasa*	Urinary disorders, rhinitis, cough
Shuktam	*Utkledi*, hot, sharp, sour, palatable, laxative, cool on touch	Anemia, visual disorders, worms	-

Time needed to absorb and metabolize different amounts of alcohol

Factors such as food intake and its constituent profile, gender and age have been reported to influence the kinetics of alcohol absorption and metabolism.

It is widely accepted that the rate of alcohol absorption can be decreased by consuming food along with the alcoholic drink. The rate at which alcohol is absorbed depends on how quickly the stomach empties its contents into the intestine.

The higher the dietary fat content, the more time this emptying will require and the longer the process of absorption will take.

One study found that subjects who drank alcohol after a meal that included fat, protein, and carbohydrates, absorbed the alcohol about three times more slowly than when they consumed alcohol on an empty stomach. citation needed

Role of fructose and carbohydrates in alcohol absorption

Rogers et al, showed that carbohydrates significantly increased the rate of alcohol metabolism in fasting humans while protein and fat failed to show the same effect. In this context it is interesting to mention that for a long time (prior to controlled scientific interventions) a common nonscientific experience existed claiming that consumption of honey may shorten the period of alcohol intoxication (honey is an excellent rich source of nutritional fructose). The honey significantly increased blood alcohol disappearance and elimination rates by 32.4 and 28.6 percent, respectively, and reduced the intoxication time (that is, the time taken to attain zero blood alcohol level) and its degree (the peak blood alcohol level) by 30 and 4.4 percent.

Fructose, also known as “fruit Sugar”, is naturally-occurring, is characterized by “clean” non-lingering sweet taste. Fructose is highly soluble, and is characterized by a Relative Sweetening Value (RSV) of 1.1-1.7 (where sucrose = 1.0), depending on temperature and pH.

With regards to the possible mechanism by which fructose accelerates ethanol metabolism, a literature review indicates a possible shift in the metabolism of fructose in the presence of alcohol. This shift has been linked to the production in the liver of NAD+ which facilitates alcohol oxidation. Therefore, in the presence of alcohol, the metabolism of fructose in the liver is diverted from NAD+ to NADH requiring pathways, which in turn generates the NAD+ needed for alcohol oxidation[5].

Guidelines for treatment of Alcohol-use disorder

An alcohol use disorder is a highly prevalent and disabling condition. It is associated with high rates of medical and psychiatric comorbidity as well as early mortality. The psychiatric diagnoses, alcohol abuse and alcohol dependence has been labelled as alcohol use disorder, in DSM-5. The National Institute on Alcohol Abuse and Alcoholism (NIAAA) defines “at risk” drinking (which suggests that the person is at risk for adverse consequences):

---

[5] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

- Greater than 14 drinks per week or 4 drinks per occasion for healthy men under age 65.
- Greater than 7 drinks per week or 3 drinks per occasion for non-pregnant, healthy women under age 65 and healthy men over age 65.

A standard drink contains approximately 0.5 ounces (~30 ml) of alcohol as defined by Department of Health and Human Services and the United States Department of Agriculture. This corresponds to 12 fluid ounce of regular beer, 5 fluid ounce of wine, and 1.5 fluid ounce of 80-proof distilled spirit. Criteria for at-risk drinking may be modified by comorbidities, especially in the older population. Increased mortality risk has been demonstrated for older patients who are at-risk drinkers, as defined by the CARET (Comorbidity-Alcohol Risk Evaluation Tool). Any drinking can be considered “at-risk” for pregnant women, for those who take medications that interact with alcohol, or for those with a health condition that can be caused or exacerbated by alcohol (eg, hepatitis C)[15].

Principles of non-pharmacological treatment in Madatyayaya & Satvavajaya

In madatyayaya the effects of Madya usually have been observed at physical as well as psychological levels. To treat the ill-effects of alcohol physician has to address Psychological aspects on personal. Familial & social level by various settings of counseling with the patient. As per the concept of mind in Ayurveda, Rajas & Tamas are the Dosha, the pathologies related to the mind or psyche and the imbalances in these two doshas lead to simple psychological disorders to complex psychiatric diseases. Satva, on the other hand is the quality of mind, which if dominated, can control the two Raja & Tama. Therefore, Satvavajaya is one of the treatments for Madatyayaya; where controlling of Dharaneeya vega (Urges to be controlled) is recommended to achieve balance in Raja & Tamo guna; which eventually can achieve the balance of mind in Alcohol withdrawal phase.

Conventional aspects of non-pharmacological treatments

Short-term goals of treatment include:

- Encouraging abstinence or reduction of alcohol use
- Promoting participation in counseling programs and mutual help groups
- Increasing pleasant, sober activities
- Involving family, community, and employment resources, including Employee Assistance Programs

Long-term goals include:

- Restoration of self-esteem
- Resolution of alcohol-related social problems
- Improvement in physical health

- Lasting abstinence from alcohol use

Research studies suggest that a small but significant proportion of patients may be able to resume normal or controlled drinking. Controlled drinking is probably more likely for people with a mild disorder (or at-risk drinking) and not for a more severe disorder. Advocates for a “harm reduction” approach as an alternative to abstinence may acknowledge that abstinence is the best outcome, but that not every individual achieves this end, and that controlled drinking for some individuals is an achievable aim which reduces risk to patients.

Principles of pharmacological management in Madatyaya

The qualities of “Oja” are mentioned in this same chapter where the elaboration of *madya* has been done. The reasoning behind this if tried to understand with Tantrayukti suggests that since the *Oja* & *Madya* are opposite in qualities; the treatment of *Madatyaya* should be done on the guidelines of *Ojo-vardhana*.

The *Madhura rasa* among the six tastes has been identified as the one which enhances the Oja and maintains it, as described in [Cha. Sa. Sutra Sthana 26/42]. Charaka further in consecutive chapter 27th, mentioned all 12 classes of Dietary components where Madhura rasa dravyas of each class has been mentioned including the plant derived as well as animal derived products.

The medicinal plants of pharmacological importance with madhura rasa & vipaka shall be preferred for treatment of Madatyaya, as per the principle, where the treatment with Viruddha Guna has been advised.

Concept of Santarpana & Alcohol related Malnutrition

Alcohol, if consumed in excess, can cause malnutrition which can lead to nutritional disorders as well as organ damage. The initial phase nutritional imbalances particularly depletion can be very well controlled with the concept of Santarpana, as described by Charaka [Cha. Sa. Sutra Sthana 23/31-38]. Various pharmacological, dietary products have been discussed here along with use of liquor prepared from Grain for Santarpana. This principle later used in this chapter 24th, where in some cases treatment of Madatyayaya with Madya itself has been described.

Recent Researches

- In a study on 38 patients suffering from madatyaya,it is observed that Ashtanga lavana is effective followed by vamana (therapeutic emesis).[6]

[6] Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

Dwivraniya Chikitsa

Chikitsa Sthana Chapter 25. Management of two types of Vrana (ulcers)

Abstract

Vrana (ulcers) are of two types, *nija vrana* (endogenous ulcers) and *agantuka vrana* (exogenous ulcers). This classification is based on etiology and mode of treatments. Endogenous ulcers are caused by vitiation of vata etc. dosha from initial stage while exogenous ulcers are caused initially by various types of trauma and later dosha vitiation occurs. Complications of ulcers like *visarpa* (erysipelas), *sirastambha* (constricted vessels), *jwara* (fever) etc. have been described. Importance of bloodletting is described during the stage of *vrana shopha* (i.e.inflammatory phase), alleviation of impure blood from body reduces toxic chemicals and pacifies dosha. Description of fracture, its complications and management is elaborated. *Dahakarma* (cauterization) causes constriction of blood vessels to prevent bleeding from ulcer. Application of alkaline substances (*kshara*) on ulcer can be done along with surgical intervention and cauterization. Prognosis of ulcer can be described on the basis of type of ulcer and its various locations.

Keywords: *Vrana* (ulcer), *trividha pariksha,* bloodletting, *dahakarma* (cauterization), *shodhanakarma* (cleansing of ulcer), *ropankarma* (healing of ulcer), wound management, non healing ulcers.

Introduction

The term *vrana* literally means destruction or rupture or discontinuation of body tissues. This chapter gives comprehensive information about endogenous and exogenous ulcers. *Trividha pariksha* or three different ways of examination of ulcer is done by *darshana* (inspection), *prashna* (interrogation) and *sparshana* (palpation). Inspection i.e. visual examination deals with general examination (whole body) and local examination (specific part or organ) to make proper diagnosis. The etiological factors, nature of pain, ability to get used to food (*satmya/asatmya*), drugs, status of digestive power etc are examined by interrogation. Palpation is the mode of direct examination done by palpating the margin, size, depth, temperature, stiffness or hardness etc. Prognosis of ulcer is determined by its location eg. skin (*tvaka*), blood vessels (*shira*), muscle tissue (mamsa dhatu), fatty tissue (meda dhatu), bone (asthi dhatu), ligament

(*snayu*), vital organs (*marma*)[7],visceras of chest and abdomen (*antarashraya*)[8] [Cha. Sa. Sharira Sthana 7/10]

Various complications of ulcers like *visarpa* (erysipelas), *pakshaghata* (hemiplegia), *shirastambha* (constricted vessels), *jwara* (fever) etc. are described. Sloughing of ligaments and vessels, deep seated appearance of maggots, fracture of bone near the ulcer, presence of foreign body in the ulcer etc hamper the healing process. Treatment of *nija vrana* (endogenous ulcer)[9] is different from *agantuja vrana* (exogenous ulcer) because endogenous ulcers are caused by vitiation of vatadi doshaja, and exogenous ulcers are initially caused by various type of trauma such as *vadha* (stab injury etc.), *bandha* (excessive tying), *prapatana* (injury due to fall), injury due to teeth and nail etc. But later on in exogenous ulcers also involvement of dosha takes place and then treatment should be adopted as *nija vrana* (endogenous ulcer). In endogenous ulcers, *shodhana* therapy should be adopted by vamana (emesis), virechana (purgation) and basti (medicated enema) and blood letting for removal of doshaja (toxic materials) from body. [Cha. Sa. Sutra Sthana 16/17] and *agnikarma*. *Agnikarma* has ushna guna (hot property) which is opposite to vata and kapha. Due to heat, vasodilation leads to alleviation of *srotorodha* resulting in proper vascularity to organ or part. In exogenous ulcers, local treatment with use of *kshara* (alkaline substances), surgical intervention and cauterization is recommended.

Sanskrit Text, Transliteration and English Translation

अथातो द्विव्रणीयचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātō dvivraṇīyacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto dvivraNIyacikitsitaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

Now we shall expound the chapter “Dwivraniya chikitsa” (Management of two types of ulcers).Thus said Lord Atreya.[1-2]

---

[7] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

[8] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

[9] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

Query by Agnivesha

परावरज्ञमात्रेयं गतमानमदव्यथम् |

अग्निवेशो गुरुं काले विनयादिदमब्रवीत् ||३||

भगवन्! पूर्वमुद्दिष्टौ द्वौ व्रणौ रोगसङ्ग्रहे |

तयोर्लिङ्गं चिकित्सां च वक्तुमर्हसि शर्मद! ||४||

parāvarajñamātrēyaṁ gatamānamadavyatham|

agnivēśō guruṁ kālē vinayādidamabravīt||3||

bhagavan! pūrvamuddiṣṭau dvau vraṇau rōgasaṁgrahē|

tayōrliṁgaṁ cikitsāṁ ca vaktumarhasi śarmada!||4||

parAvaraj~jamAtreyaM gatamAnamadavyatham |

agnivesho guruM kAle vinayAdidamabravIt ||3||

bhagavan! pUrvamuddiShTau dvau vraNau rogasa~ggrahe |

tayorli~ggaM cikitsAM ca vaktumarhasi sharmada! ||4||

Agnivesha, in opportune moment, respectfully submitted to his teacher Atreya, knower of the best and the worst and devoid of conceit, ego and suffering –“ O Lord ! Two types of ulcers have been mentioned earlier under enumeration of disorders; kindly describe their symptoms and treatment O conferer of happiness!”[3-4]

Classification and etiology of *vrana*

इत्यग्निवेशस्य वचो निशम्य गुरुरब्रवीत् |

यौ व्रणौ पूर्वमुद्दिष्टौ निजश्चागन्तुरेव च ||५||

श्रूयतां विधिवत् सौम्य! तयोर्लिङ्गं च [१] भेषजम् |

निजः शरीरदोषोत्थ आगन्तुर्बाह्यहेतुजः ||६||

वधबन्धप्रपतनाद्दंष्ट्रादन्तनखक्षतात् |

आगन्तवो व्रणास्तद्वद्विषस्पर्शाग्निशस्त्रजाः ||७||

मन्त्रागदप्रलेपाद्यैर्भेषजैर्हेतुभिश्च ते |

लिङ्गैकदेशैर्निर्दिष्टा विपरीता निजैर्व्रणैः [२] ||८||

ityagnivēśasya vacō niśamya gururabravīt|

yau vraṇau pūrvamuddiṣṭau nijaścāganturēva ca||5||

śrūyatāṁ vidhivat saumya! tayōrliṁgaṁ ca [1] bhēṣajam|

nijaḥ śarīradōṣōttha āganturbāhyahētujaḥ||6||

vadhabandhaāddprapatanaṁṣṭrādantanakhakṣatāt|

āgantavō vraṇāstadvadviṣasparśāgniśastrajāḥ||7||

mantrāgadapralēpādyairbhēṣajairhētubhiśca tē|

liṅgaikadēśairnirdiṣṭā viparītā nijairvraṇaiḥ [2] ||8||

ityagniveshasya vaco nishamya gururabravIt |

yau vraNau pUrvamuddiShTau nijashcAgantureva ca ||5||

shrUyatAM vidhivat saumya! tayorli~ggaM ca [1] bheShajam |

nijaH sharIradoShottha AganturbAhyahetujaH ||6||

vadhabandhaprapatanAddaMShTrAdantanakhakShatAt |

Agantavo vraNAstadvadviShasparshAgnishastrajAH ||7||

mantrAgadapralepAdyairbheShajairhetubhishca te |

li~ggaikadeshairnirdiShTA viparItA nijairvraNaiH [2] ||8||

After listening the request of Agnivesa the teacher said – 'O gentle! Listen about the symptoms and treatment of the two types of *vrana* (ulcers) , endogenous ulcer and exogenous ulcer, as mentioned earlier.The endogenous ulcers occur from the bodily *dosha*, whereas the exogenous ulcers are caused by external causative factors. Exogenous ulcer are caused by blowing, binding, falling down, injury with fangs, teeth or nails as well as due to poisonous contact, fire and weapons etc. Exogenous ulcers are different from the endogenous ones in respect of treatment with *mantra* (incantations), anti-poisonous pastes for external application etc. While endogenous ulcer bears opposite characteristic features in respect of etiology, sign symptoms and treatment. [5-8]

Importance of dosha dominance in treatment

व्रणानां निजहेतूनामागन्तूनामशाम्यताम् |

कुर्याद्दोषबलापेक्षी निजानामौषधं यथा ||९||

vraṇānāṁ nijahētūnāmāgantūnāmaśāmyatām|

kuryāddōṣabalāpēkṣī nijānāmauṣadhaṁ yathā||9||

vraNAnAM nijahetUnAmAgantUnAmashAmyatAm |

kuryAddoShabalApekShI nijAnAmauShadhaM yathA ||9||

Exogenous ulcers not being pacified and having endogenous causative factors should be treated as endogenous ulcers according to predominance of dosha.[9]

Endogenous ulcers

यथास्वैर्हेतुभिर्दुष्टा वातपित्तकफा नृणाम् |

बहिर्मार्गं समाश्रित्य जनयन्ति निजान् व्रणान् ||१०||

yathāsvairhētubhirduṣṭā vātapittakaphā nr̥ṇām|

bahirmārgaṁ samāśritya janayanti nijān vraṇān||10||

yathAsvairhetubhirduShTA vAtapittakaphA nRuNAm |

bahirmArgaM samAshritya janayanti nijAn vraNAn ||10||

Vata, pitta and kapha are vitiated by their respective causes get lodged in external passage and thus produce endogenous ulcers. [10]

Dosha dominant *vrana* and their treatment

Vata dominant vrana and treatment

स्तब्धः कठिनसंस्पर्शो मन्दस्रावोऽतितीव्ररुक् [१] |

तुद्यते स्फुरति श्यावो व्रणो मारुतसम्भवः ||११||

सम्पूरणैः स्नेहपानैः स्निग्धैः स्वेदोपनाहनैः |

प्रदेहैः परिषेकैश्च वातव्रणमुपाचरेत् ||१२||

stabdhaḥ kaṭhinasaṁsparśō mandasrāvō'titīvraruk [1] |

tudyatē sphurati śyāvō vraṇō mārutasambhavaḥ||11||

sampūraṇaiḥ snēhapānaiḥ snigdhaiḥ svēdōpanāhanaiḥ|

pradēhaiḥ pariṣēkaiśca vātavraṇamupācarēt||12||

stabdhaH kaThinasaMsparsho mandasrAvo~atitIvraruk [1] |

tudyate sphurati shyAvo vraNo mArutasambhavaH ||11||

sampUraNaiH snehapAnaiH snigdhaiH svedopanAhanaiH |

pradehaiH pariShekaishca vAtavraNamupAcaret ||12||

The ulcer caused by vata is stiff, hard to touch, with scanty exudation, excruciating and pricking pain with throbbing and blackish discoloration. *Vatika* ulcer should be treated with *sampurana* (filling of ulcer cavity), intake of unctuous substances (oleation therapy), unctuous fomentation and poultices, ointments and sprinklings.[11-12]

Pitta dominant vrana and treatment

तृष्णामोहज्वरस्वे(क्ले)ददाहदुष्ट्यवदारणैः |

व्रणं पित्तकृतं विद्याद्गन्धैः स्रावैश्च पूतिकैः ||१३||

शीतलैर्मधुरैस्तिक्तैः प्रदेहपरिषेचनैः |

सर्पिष्पानैर्विरेकैश्च पैत्तिकं शमयेद्व्रणम् ||१४||

tṛṣṇāmōhajvarasvē(klē)dadāhaduṣṭyavadāraṇaiḥ|

vraṇaṁ pittakṛtaṁ vidyādgandhaiḥ srāvaiśca pūtikaiḥ||13||

śītalairmadhuraistiktaiḥ [2] pradēhapariṣēcanaiḥ|

sarpiṣpānairvirēkaiśca paittikaṁ śamayēdvraṇam||14||

tRuShNAmohajvarasve(kle)dadAhaduShTyavadAraNaiH |

vraNaM pittakRutaM vidyAdgandhaiH srAvaishca pUtikaiH ||13||

shItalairmadhuraistiktaiH [2] pradehapariShecanaiH |

sarpiShpAnairvirekaishca paittikaM shamayedvraNam ||14||

Pittaja ulcer is known from thirst, unconsciousness, fever, sweating, burning sensation, impurity, tearing and foul smell with discharge of pus from ulcer. One should pacify the pittaja ulcer by anointing and sprinkling with cold, intake of sweet and bitter drugs, intake of ghee and purgation. [13-14]

Kapha dominant vrana and treatment

बहुपिच्छो गुरुः स्निग्धः स्तिमितो मन्दवेदनः |

पाण्डुवर्णोऽल्पसङ्क्लेदश्चिरकारी कफव्रणः ||१५||

कषायकटुरूक्षोष्णैः प्रदेहपरिषेचनैः |

कफव्रणं प्रशमयेत्तथा लङ्घनपाचनैः [३] ||१६||

bahupicchō guruḥ snigdhaḥ stimitō mandavēdanaḥ|

pāṇḍuvarṇō’lpasaṅklēdaścirakārī kaphavraṇaḥ||15||

kaṣāyakaṭurūkṣōṣṇaiḥ pradēhapariṣēcanaiḥ|

kaphavraṇaṁ praśamayēttathā laṅghanapācanaiḥ [3] ||16||

bahupiccho guruH snigdhaH stimito mandavedanaH |

pANDuvarNo$_{alpasa}$gkledashcirakArI kaphavraNaH ||15||

kaShAyakaTurUkShoShNaiH pradehapariShecanaiH |

kaphavraNaM prashamayettathA la~gghanapAcanaiH [3] ||16||

Kaphaja ulcer has much sliminess, heavyness, unctuousness, numbness, with mild pain, paleness in color, little slough and prolonged healing. Kaphaja ulcer is treated with anointing and sprinkling with astringent, pungent, dry and hot drugs as well as fasting and digestive measures.[15-16]

तौ द्वौ नानात्वभेदेन निरुक्ता विंशतिर्व्रणाः |

तेषां परीक्षा त्रिविधा, प्रदुष्टा द्वादश स्मृताः ||१७||

स्थानान्यष्टौ तथा गन्धाः, परिस्रावाश्चतुर्दश |

षोडशोपद्रवा दोषाश्चत्वारो विंशतिस्तथा ||१८||

तथा चोपक्रमाः सिद्धाः षट्त्रिंशत् समुदाहृताः |

विभज्यमानाञ्छृणु [१] मे सर्वानेतान् यथेरितान् ||१९||

tau dvau nānātvabhēdēna niruktā viṁśatirvraṇāḥ|

tēṣāṁ parīkṣā trividhā, praduṣṭā dvādaśa smr̥tāḥ||17||

sthānānyaṣṭau tathā gandhāḥ, parisrāvāścaturdaśa|

ṣōḍaśōpadravā dōṣāścatvārō viṁśatistathā||18||

tathā cōpakramāḥ siddhāḥ ṣaṭtriṁśat samudāhr̥tāḥ|

vibhajyamānāñchr̥ṇu [1] mē sarvānētān yathēritān||19||

tau dvau nAnAtvabhedena niruktA viMshatirvraNAH |

teShAM parIkShA trividhA, praduShTA dvAdasha smRutAH ||17||

sthAnAnyaShTau tathA gandhAH, parisrAvAshcaturdasha |

ShoDashopadravA doShAshcatvAro viMshatistathA ||18||

tathA copakramAH siddhAH ShaTtriMshat samudAhRutAH |

vibhajyamAnA~jchRuNu [1] me sarvAnetAn yatheritAn ||19||

Above two types of ulcers are further divided into twenty types on the basis of distinctive features. Their examination can be done by three ways, signs of excess vitiation at site of ulcers are of twelve types, eight locations, fourteen types of discharges, sixteen complications, twenty four defects and thirty six therapeutic measures. Now listen about these in details. [17-19]

Twenty types of ulcers

कृत्योत्कृत्यस्तथा [१] दुष्टोऽदुष्टो मर्मस्थितो न च |

संवृतो दारुणः स्रावी सविषो विषमस्थितः ||२०||

उत्सङ्ग्युत्सन्न एषां च व्रणान् विद्याद्विपर्ययात् |

इति नानात्वभेदेन निरुक्ता [२] विंशतिर्व्रणाः ||२१||

kṛtyōtkṛtyastathā [1] duṣṭō'duṣṭō marmasthitō na ca|

saṁvṛtō dāruṇaḥ srāvī saviṣō viṣamasthitaḥ||20||

utsaṅgyutsanna ēṣāṁ ca vraṇān vidyādviparyayāt|

iti nānātvabhēdēna niruktā [2] viṁśatirvraṇāḥ||21||

kRutyotkRutyastathA [1] duShTo~aduShTo marmasthito na ca |

saMvRuto dAruNaH srAvI saviSho viShamasthitaH ||20||

utsa~ggyutsanna eShAM ca vraNAn vidyAdviparyayAt |

iti nAnAtvabhedena niruktA [2] viMshatirvraNAH ||21||

Curable (can be treated with surgical intervention), incurable; infected, non-infected; situated in vital parts, not situated in vital parts; closed, open; hard, soft; discharging, non-discharging; poisonous, non-poisonous; unevenly located, evenly located; pouched, un-pouched; elevated, depressed – these are the twenty types of ulcers according to various distinguishing features.[20-21]

Three fold examination

दर्शनप्रश्नसंस्पर्शैः परीक्षा त्रिविधा स्मृता |

वयोवर्णशरीराणामिन्द्रियाणां च दर्शनात् ||२२||

हेत्वर्तिसात्म्याग्निबलं परीक्ष्यं वचनाद्बुधैः |

स्पर्शान्मार्दवशैत्ये च परीक्ष्ये सविपर्यये ||२३||

darśanapraśnasaṁsparśaiḥ parīkṣā trividhā smṛtā|

vayōvarṇaśarīrāṇāmindriyāṇāṁ ca darśanāt||22||

hētvartisātmyāgnibalaṁ parīkṣyaṁ vacanādbudhaiḥ|

sparśānmārdavaśaityē ca parīkṣyē saviparyayē||23||

darshanaprashnasaMsparshaiH parIkShA trividhA smRutA |

vayovarNasharIrANAmindriyANAM ca darshanAt ||22||

hetvartisAtmyAgnibalaM parIkShyaM vacanAdbudhaiH |

sparshAnmArdavashaitye ca parIkShye saviparyaye ||23||

Examination of ulcer can be performed by three methods e.g. by inspection, interrogation and palpation.

Age, complexion and color, body parts and sense organs are examined by inspection. Etiology, nature of pain, suitability and power of digestion should be known by patient's statement. By palpation softness and coldness are known with their contraries. [22-23]

Twelve types of ulcers

श्वेतोऽवसन्नवर्त्माऽतिस्थूलवर्त्माऽतिपिञ्जरः [१] |

नीलःश्यावोऽतिपिडको रक्तः कृष्णोऽतिपूतिकः ||२४||

रोप्यः कुम्भीमुखश्चेति प्रदुष्टा द्वादश व्रणाः |

चतुर्विंशतिरुद्दिष्टा [२] दोषाः कल्पान्तरेण वै ||२५||

śvētō'vasannavartmā'tisthūlavartmā'tipiñjaraḥ [1] |

nīlaḥśyāvō'tipiḍakō raktaḥ kṛṣṇō'tipūtikaḥ||24||

rōpyaḥ kumbhīmukhaścēti praduṣṭā dvādaśa vraṇāḥ|

caturviṁśatiruddiṣṭā [2] dōṣāḥ kalpāntarēṇa vai||25||

shveto$_{avasannavartmA}$atisthUlavartmA$_{atipi}$jjaraH [1] |

nIlaHshyAvo~atipiDako raktaH kRuShNo~atipUtikaH ||24||

ropyaH kumbhImukhashceti praduShTA dvAdasha vraNAH |

caturviMshatiruddiShTA [2] doShAH kalpAntareNa vai ||25||

White, with depressed margins, very thick margins, much greyish (*pinjara*), blue, blackish, surrounded with numerous boils, red, black, very fetid odor, non- healing nature and bottle-necked (narrow opening) these are twelve types of defective (*dushta*) ulcers.[24-25]

Sites of vitiation

त्वक्सिरामांसमेदोऽस्थिस्नायुमर्मान्तराश्रयाः |

व्रणस्थानानि निर्दिष्टान्यष्टावेतानि सङ्ग्रहे ||२६||

tvaksirāmāṁsamēdō'sthisnāyumarmāntarāśrayāḥ|

vraṇasthānāni nirdiṣṭānyaṣṭāvētāni saṅgrahē||26||

tvaksirAmAMsamedo~asthisnAyumarmAntarAshrayAH |

vraNasthAnAni nirdiShTAnyaShTAvetAni sa~ggrahe ||26||

In the treatise, eight locations of wounds have been mentioned such as skin, blood vessels, flesh, fat, bone, ligament, vital parts and viscera.[26]

Specific odors of *vrana*

सर्पिस्तैलवसापूयरक्तश्यावाम्लपूतिकाः |

व्रणानां व्रणगन्धज्ञैरष्टौ गन्धाः प्रकीर्तिताः ||२७||

sarpistailavasāpūyaraktaśyāvāmlapūtikāḥ|

vraṇānāṁ vraṇagandhajñairaṣṭau gandhāḥ prakīrtitāḥ||27||

sarpistailavasApUyaraktashyAvAmlapUtikAH |

vraNAnAM vraNagandhaj~jairaShTau gandhAH prakIrtitAH ||27||

Eight types of wound odors have been defined by the experts like ghee, oil, muscle-fat, pus, blood, and cadaver, sour and fetid.[27]

Fourteen types of discharges and sixteen complications

लसीकाजलपूयासृग्घारिद्रारुणपिञ्जराः |

कषायनीलहरितस्निग्धरूक्षसितासिताः ||२८||

इति रूपैः समुद्दिष्टा व्रणस्रावाश्चतुर्दश |

विसर्पः पक्षघातश्च सिरास्तम्भोऽपतानकः ||२९||

मोहोन्मादव्रणरुजो ज्वरस्तृष्णा हनुग्रहः |

कासश्छर्दिरतीसारो हिक्का श्वासः सवेपथुः ||३०||

षोडशोपद्रवाः प्रोक्ता व्रणानां व्रणचिन्तकैः |३१|

lasīkājalapūyāsṛgghāridrāruṇapiñjarāḥ|

kaṣāyanīlaharitasnigdharūkṣasitāsitāḥ||28||

iti rūpaiḥ samuddiṣṭā vraṇasrāvāścaturdaśa|

visarpaḥ pakṣaghātaśca sirāstambhō'patānakaḥ||29||

mōhōnmādavraṇarujō jvarastṛṣṇā hanugrahaḥ|

kāsaśchardiratīsārō hikkā śvāsaḥ savēpathuḥ||30||

ṣōḍaśōpadravāḥ prōktā vraṇānāṁ vraṇacintakaiḥ|31|

lasIkAjalapUyAsRugghAridrAruNapi~jjarAH |

kaShAyanIlaharitasnigdharUkShasitAsitAH ||28||

iti rUpaiH samuddiShTA vraNasrAvAshcaturdasha |

visarpaH pakShaghAtashca sirAstambho~apatAnakaH ||29||

mohonmAdavraNarujo jvarastRuShNA hanugrahaH |

kAsashchardiratIsAro hikkA shvAsaH savepathuH ||30||

ShoDashopadravAH proktA vraNAnAM vraNacintakaiH |31|

Discharges from ulcers are of fourteen types in appearance such as *lasika* (like lymph), water, pus, blood, color of exudation as yellow, reddish, brownish, ochre-colored, blue, green, unctuous, rough, white and black.

The experts have mentioned sixteen complications of wounds such as erysipelas, paralysis, occlusion in blood vessels, tetanus, and mental confusion, and insanity, pain in wound, fever, thirst, lockjaw, cough, vomiting, diarrhea, hiccups, dyspnea and trembling.[28-31]

Causes of non-healing ulcers

स्नायुक्लेदात्सिराक्लेदाद्गाम्भीर्यात्कृमिभक्षणात् [१] ||३१||

अस्थिभेदात् सशल्यत्वात् सविषत्वाच्च [२] सर्पणात् |

नखकाष्ठप्रभेदाच्च चर्मलोमातिघट्टनात् [३] ||३२||

मिथ्याबन्धादति स्नेहादतिभैषज्यकर्षणात् |

अजीर्णादतिभुक्ताच्च विरुद्धासात्म्यभोजनात् ||३३||

शोकात् क्रोधाद्दिवास्वप्नाद्व्यायामान्मैथुनात्तथा |

व्रणा न प्रशमं यान्ति निष्क्रियत्वाच्च देहिनाम् ||३४||

परिस्रावाच्च गन्धाच्च दोषाच्चोपद्रवैः सह |

व्रणानां बहुदोषाणां कृच्छ्रत्वं चोपजायते ||३५||

snāyuklēdātsirāklēdādgāmbhīryātkṛmibhakṣaṇāt [1] ||31||

asthibhēdāt saśalyatvāt saviṣatvācca [2] sarpaṇāt|

nakhakāṣṭhaprabhēdācca carmalōmātighaṭṭanāt [3] ||32||

mithyābandhādati snēhādatibhaiṣajyakarṣaṇāt|

ajīrṇādatibhuktācca viruddhāsātmyabhōjanāt||33||

śōkāt krōdhāddivāsvapnādvyāyāmānmaithunāttathā|

vraṇā na praśamaṁ yānti niṣkriyatvācca dēhinām||34||

parisrāvācca gandhācca dōṣāccōpadravaiḥ saha|

vraṇānāṁ bahudōṣāṇāṁ kṛcchratvaṁ cōpajāyatē||35||

snAyukledAtsirAkledAdgAmbhIryAtkRumibhakShaNAt [1] ||31||

asthibhedAt sashalyatvAt saviShatvAcca [2] sarpaNAt |

nakhakAShThaprabhedAcca carmalomAtighaTTanAt [3] ||32||

mithyAbandhAdati snehAdatibhaiShajyakarShaNAt |

ajIrNAdatibhuktAcca viruddhAsAtmyabhojanAt ||33||

shokAt krodhAddivAsvapnAdvyAyAmAnmaithunAttathA |

vraNA na prashamaM yAnti niShkriyatvAcca dehinAm ||34||

parisrAvAcca gandhAcca doShAccopadravaiH saha |

vraNAnAM bahudoShANAM kRucchratvaM copajAyate ||35||

Defects are known to be twenty four according to etiological factors which are as follows: moistening of ligaments, excess of fluid in blood vessels, deepness, eaten by maggots, cracking of bones, presence of foreign body, presence of toxins, spreading, excessive tearing with nails or wooden piece, friction of skin, friction of body hair, faulty bandage, over-application of uncting substance, excessive emaciation due to over dose, indigestion, over-eating, intake of incompatible food items, unsuitable food, grief, anger, day-sleep, physical exercise, sexual intercourse and inactivity.These factors lead to delay in the healing process. Ulcers having much impurity become difficult to be cured due to presence of excessive discharges, odors, defects and complications.[31-35]

Factors affecting prognosis

त्वङ्मांसजः सुखे देशे तरुणस्यानुपद्रवः |

धीमतोऽभिनवः काले सुखसाध्यः स्मृतो व्रणः ||३६||

गुणैरन्यतमैर्हीनस्ततः कृच्छ्रो व्रणः स्मृतः |

सर्वैर्विहीनो विज्ञेयस्त्वसाध्यो निरुपक्रमः [१] ||३७||

tvaṅmāṁsajaḥ sukhē dēśē taruṇasyānupadravaḥ|

dhīmatō’bhinavaḥ kālē sukhasādhyaḥ smṛtō vraṇaḥ||36||

guṇairanyatamairhīnastataḥ kṛcchrō vraṇaḥ smṛtaḥ|

sarvairvihīnō vijñēyastvasādhyō nirupakramaḥ [1] ||37||

tva~gmAMsajaH sukhe deshe taruNasyAnupadravaH |

dhImato~abhinavaH kAle sukhasAdhyaH smRuto vraNaH ||36||

guNairanyatamairhInastataH kRucchro vraNaH smRutaH |

sarvairvihIno vij~jeyastvasAdhyo nirupakramaH [1] ||37||

Wound is easily curable if it is located in skin and muscles, easy places, youthful age, without complication, in a wise patient and of recent origin. If it is devoid of some of these qualities it is curable with difficulty and when it is devoid of all the qualities it is incurable and thus not to be treated.[36-37]

Principles of management

व्रणानामादितः कार्यं यथासन्नं विशोधनम् |

ऊर्ध्वभागैरधोभागैः शस्त्रैर्बस्तिभिरेव च ||३८||

सद्यः शुद्धशरीराणां प्रशमं यान्ति हि व्रणाः |३९|

vraṇānāmāditaḥ kāryaṁ yathāsannaṁ viśōdhanam|

ūrdhvabhāgairadhōbhāgaiḥ śastrairbastibhirēva ca||38||

sadyaḥ śuddhaśarīrāṇāṁ praśamaṁ yānti hi vraṇāḥ|39|

vraNAnAmAditaH kAryaM yathAsannaM vishodhanam |

UrdhvabhAgairadhobhAgaiH shastrairbastibhireva ca ||38||

sadyaH shuddhasharIrANAM prashamaM yAnti hi vraNAH |39|

In cases of wound, first of all, purification with therapeutic emesis, purgation, *shastra karma* (surgical intervention) and basti (medicated enema) should be done after assessment of condition because the wounds get healed quickly in those with cleansed body.[38-39]

Procedures for management of ulcers

यथाक्रममतश्चोर्ध्वं शृणु सर्वानुपक्रमान् ||३९||

शोफघ्नं षड्विधं चैव शस्त्रकर्मावपीडनम् |

निर्वापणं ससन्धानं स्वेदः शमनमेषणम् ||४०||

शोधनौ रोपणीयौ च कषायौ सप्रलेपनौ |

द्वे तैले तद्गुणे [१] पत्रं छादने द्वे च बन्धने ||४१||

भोज्यमुत्सादनं दाहो द्विविधः सावसादनः |

काठिन्यमार्दवकरे धूपनालेपने शुभे ||४२||

व्रणावचूर्णनं वर्ण्यं रोपणं लोमरोहणम् |

इति षट्त्रिंशदुद्दिष्टा व्रणानां समुपक्रमाः ||४३||

yathākramamataścōrdhvaṁ śṛṇu sarvānupakramān||39||

śōphaghnaṁ ṣaḍvidhaṁ caiva śastrakarmāvapīḍanam|

nirvāpaṇaṁ sasandhānaṁ svēdaḥ śamanamēṣaṇam||40||

śōdhanau rōpaṇīyau ca kaṣāyau sapralēpanau|

dvē tailē tadguṇē [1] patraṁ chādanē dvē ca bandhanē||41||

bhōjyamutsādanaṁ dāhō dvividhaḥ sāvasādanaḥ|

kāṭhinyamārdavakarē dhūpanālēpanē śubhē||42||

vraṇāvacūrṇanaṁ varṇyaṁ rōpaṇaṁ lōmarōhaṇam|

iti ṣaṭtriṁśaduddiṣṭā vraṇānāṁ samupakramāḥ||43||

yathAkramamatashcordhvaM shRuNu sarvAnupakramAn ||39||

shophaghnaM ShaDvidhaM caiva shastrakarmAvapIDanam |

nirvApaNaM sasandhAnaM svedaH shamanameShaNam ||40||

shodhanau ropaNIyau ca kaShAyau sapralepanau |

dve taile tadguNe [1] patraM chAdane dve ca bandhane ||41||

bhojyamutsAdanaM dAho dvividhaH sAvasAdanaH |

kAThinyamArdavakare dhUpanAlepane shubhe ||42||

vraNAvacUrNanaM varNyaM ropaNaM lomarohaNam |

iti ShaTtriMshaduddiShTA vraNAnAM samupakramAH ||43||

Hereafter listen about all the measures of treatment in order such as – measures for pacification of swelling, six types of surgical operations, pressing, cooling?, uniting, fomentation, pacification, probing, cleansing, healing, cleaning paste, healing paste, cleaning oil, healing oil, two types of covering with leaf, two types of bandaging, diet, elevation, two types of cauterization, depression, hardening fumigation, softening fumigation, hardening paste, softening paste, powdering, colorization, healing, repilatory- these are the thirty six measures of treatment of wounds.[39-43]

Guidelines for management of ulcers

पूर्वरूपं भिषग्बुद्ध्वा व्रणानां शोफमादितः |

रक्तावसेचनं कुर्यादजातव्रणशान्तये ||४४||

शोधयेद्बहुदोषांस्तु स्वल्पदोषान् विलङ्घयेत् |

पूर्वं कषायसर्पिर्भिर्जयेद्वा मारुतोत्तरान् ||४५||

न्यग्रोधोदुम्बराश्वत्थप्लक्षवेतसवल्कलैः |

ससर्पिष्कैः प्रलेपः स्याच्छोफनिर्वापणः परम् ||४६||

विजया मधुकं वीरा बिसग्रन्थिः शतावरी |

नीलोत्पलं नागपुष्पं प्रदेहः स्यात् सचन्दनः ||४७||

सक्तवो मधुकं सर्पिः प्रदेहः स्यात् सशर्करः |

अविदाहीनि चान्नानि शोफे भेषजमुत्तमम् ||४८||

pūrvarūpaṁ bhiṣagbuddhvā vraṇānāṁ śōphamāditaḥ|

raktāvasēcanaṁ kuryādajātavraṇaśāntayē||44||

śōdhayēdbahudōṣāṁstu svalpadōṣān vilaṁghayēt|

pūrvaṁ kaṣāyasarpirbhirjayēdvā mārutōttarān||45||

nyagrōdhōdumbarāśvatthaplakṣavētasavalkalaiḥ|

sasarpiṣkaiḥ pralēpaḥ syācchōphanirvāpaṇaḥ param||46||

vijayā madhukaṁ vīrā bisagranthiḥ śatāvarī|

nīlōtpalaṁ nāgapuṣpaṁ pradēhaḥ syāt sacandanaḥ||47||

saktavō madhukaṁ sarpiḥ pradēhaḥ syāt saśarkaraḥ|

avidāhīni cānnāni śōphē bhēṣajamuttamam||48||

pUrvarUpaM bhiShagbuddhvA vraNAnAM shophamAditaH |

raktAvasecanaM kuryAdajAtavraNashAntaye ||44||

shodhayedbahudoShAMstu svalpadoShAn vila~gghayet |

pUrvaM kaShAyasarpirbhirjayedvA mArutottarAn ||45||

nyagrodhodumbarAshvatthaplakShavetasavalkalaiH |

sasarpiShkaiH pralepaH syAcchophanirvApaNaH param ||46||

vijayA madhukaM vIrA bisagranthiH shatAvarI |

nIlotpalaM nAgapuShpaM pradehaH syAt sacandanaH ||47||

saktavo madhukaM sarpiH pradehaH syAt sasharkaraH |

avidAhIni cAnnAni shophe bheShajamuttamam ||48||

The physician observing *shopha* (swelling) as prodromal sign in the beginning should apply blood-letting to prevent the manifestation of wound. One should evacuate the persons with plenty of impurity and lighten those with little impurity. He should overcome the wound predominant in vata first with decoctions and ghritas. Paste of *nyogrodha* bark (Ficus bengalensis Linn.), *udumbara* (Ficus glomerata Roxb.), *ashwattha* (Ficus religiosa Linn.), *plaksha* (Ficus lacor Buch.Ham.) and *vetasa* (Salix caprea Linn.) are mixed with ghee is an excellent cooling for inflammation, other local applications prescribed are (1) *vijaya* (Terminalia chebula Retz.), *madhuka* (Glycyrrhiza glabra Linn.), *vira , bisagranthi, shatavari* (Asparagus racemosus Willd.), *nilotpala* (Nymphea stellata Willd.), *nagapuspa* (Mesua ferrea Linn.) and *sandal* (Santalum album Linn.). (2) Parched grain flour, *madhuka, sarkara* and ghee. *Avidahi* (non-burning) food is the best remedy for inflammation.[44-48]

Patana (incision) and *upanaha* (poultice)

स चेदेवमुपक्रान्तः शोफो न प्रशमं व्रजेत् |

तस्योपनाहैः पक्वस्य पाटनं हितमुच्यते ||४९||

तैलेन सर्पिषा वाऽपि ताभ्यां वा सक्तुपिण्डिका |

सुखोष्णा शोफपाकार्थमुपनाहः प्रशस्यते ||५०||

सतिला सातसीबीजा दध्यम्ला सक्तुपिण्डिका |

सकिण्वकुष्ठलवणा शस्ता स्यादुपनाहने ||५१||

रुग्दाहरागतोदैश्च विदग्धं शोफमादिशेत् |

जलबस्तिसमस्पर्शं सम्पक्वं पीडितोन्नतम् ||५२||

उमाऽथो गुग्गुलुः सौधं पयो दक्षकपोतयोः |

विट् पलाशभवः क्षारो हेमक्षीरी मुकूलकः ||५३||

इत्युक्तो भेषजगणः पक्वशोथप्रभेदनः |

सुकुमारस्य, कृच्छ्रस्य शस्त्रं तु परमुच्यते ||५४||

sa cēdēvamupakrāntaḥ śōphō na praśamaṁ vrajēt|

tasyōpanāhaiḥ pakvasya pāṭanaṁ hitamucyatē||49||

tailēna sarpiṣā vā'pi tābhyāṁ vā saktupiṇḍikā|

sukhōṣṇā śōphapākārthamupanāhaḥ praśasyatē||50||

satilā sātasībījā dadhyamlā saktupiṇḍikā|

sakiṇvakuṣṭhalavaṇā śastā syādupanāhanē||51||

rugdāharāgatōdaiśca vidagdhaṁ śōphamādiśēt|

jalabastisamasparśaṁ sampakvaṁ pīḍitōnnatam||52||

umā'thō gugguluḥ saudhaṁ payō dakṣakapōtayōḥ|

viṭ palāśabhavaḥ kṣārō hēmakṣīrī mukūlakaḥ||53||

ityuktō bhēṣajagaṇaḥ pakvaśōthaprabhēdanaḥ|

sukumārasya, kṛcchrasya śastraṁ tu paramucyatē||54||

sa cedevamupakrAntaH shopho na prashamaM vrajet |

tasyopanAhaiH pakvasya pATanaM hitamucyate ||49||

tailena sarpiShA vA~api tAbhyAM vA saktupiNDikA |

sukhoShNA shophapAkArthamupanAhaH prashasyate ||50||

satilA sAtasIbIjA dadhyamlA saktupiNDikA |

sakiNvakuShThalavaNA shastA syAdupanAhane ||51||

rugdAharAgatodaishca vidagdhaM shophamAdishet |

jalabastisamasparshaM sampakvaM pIDitonnatam ||52||

umA~atho gugguluH saudhaM payo dakShakapotayoH |

viT palAshabhavaH kShAro hemakShIrI mukUlakaH ||53||

ityukto bheShajagaNaH pakvashothaprabhedanaH |

sukumArasya, kRucchrasya shastraM tu paramucyate ||54||

If swelling of ulcers treated in this way does not subside, poultice should be applied and when ripened should be incised. Warm poultice of the bolus of parched grain flour mixed with oil or ghee or both is useful for ripening of inflammation. The bolus of parched grain flour mixed with *tila* (Sesamum indicum Linn.), linseeds (Linum usitatissimum Linn.), sour curd, yeast, *kustha* (Saussurea lappa C. B. Clarke) and salt is recommended as poultice.

Swelling is known as *vidagdha* (under ripening) by the symptoms such as pain, burning sensation, redness and piercing pain. The same should be known as ripened when it is like water-bag on palpation and rises on pressure. Linseed, *guggulu* (Commiphora mukul), latex of *snuhi* (Euphorbia neriifolia Linn.), feces of chicken and pigeon, alkali of *palasha* (Butea monosperma Linn.), *svarnakhsiri* (Argemone mexicana Linn.) and *mukulaka* (Pistacia vera Linn.). This is the group of drugs which helps in the tearing of ripened inflammation in delicate patients otherwise it should be operated upon surgically.[49-54]

Six types of surgical procedures

पाटनं व्यधनं चैव छेदनं लेपनं तथा |

प्रच्छनं सीवनं चैव षड्विधं शस्त्रकर्म तत् ||५५||

pāṭanaṁ vyadhanaṁ caiva chēdanaṁ lēpanaṁ tathā|

pracchanaṁ sīvanaṁ caiva ṣaḍvidhaṁ śastrakarma tat||55||

pATanaM vyadhanaM caiva chedanaM lepanaM tathA |

pracchanaM sIvanaM caiva Sha~gvidhaM shastrakarma tat ||55||

Surgical treatment is of six types such as – incision, puncturing, excision, scrapping, scarification and suturing.[55]

Indications of various surgical procedures

नाडीव्रणाः पक्वशोथास्तथा क्षतगुदोदरम् |

अन्तःशल्याश्च ये शोफाः [१] पाट्यास्ते तद्विधाश्च ये ||५६||

दकोदराणि सम्पक्वा गुल्मा ये ये च रक्तजाः |

व्यध्याः शोणितरोगाश्च विसर्पपिडकादयः ||५७||

उद्वृत्तान् स्थूलपर्यन्तानुत्सन्नान् कठिणान् व्रणान् |

अर्शःप्रभृत्यधीमांसं छेदनेनोपपादयेत् ||५८||

किलासानि सकुष्ठानि लिखेल्लेख्यानि बुद्धिमान् |

वातासृग्ग्रन्थिपिडकाः सकोठा रक्तमण्डलम् ||५९||

कुष्ठान्यभिहतं चाङ्गं शोथांश्च प्रच्छयेद्भिषक् |

सीव्यं कुक्ष्युदराद्यं तु गम्भीरं यद्विपाटितम् ||६०||

इति षड्विधमुद्दिष्टं शस्त्रकर्म मनीषिभिः |६१|

nāḍīvraṇāḥ pakvaśōthāstathā kṣatagudōdaram|

antaḥśalyāśca yē śōphāḥ [1] pāṭyāstē tadvidhāśca yē||56||

dakōdarāṇi sampakvā gulmā yē yē ca raktajāḥ|

vyadhyāḥ śōṇitarōgāśca visarpapiḍakādayaḥ||57||

udvṛttān sthūlaparyantānutsannān kaṭhiṇān vraṇān|

arśaḥprabhṛtyadhīmāṁsaṁ chēdanēnōpapādayēt||58||

kilāsāni sakuṣṭhāni likhēllēkhyāni buddhimān|

vātāsr̥ggranthipiḍakāḥ sakōṭhā raktamaṇḍalam||59||

kuṣṭhānyabhihataṁ cāṅgaṁ śōthāṁśca pracchayēdbhiṣak|

sīvyaṁ kukṣyudarādyaṁ tu gambhīraṁ yadvipāṭitam||60||

iti ṣaḍvidhamuddiṣṭaṁ śastrakarma manīṣibhiḥ|61|

nADIvraNAH pakvashothAstathA kShatagudodaram |

antaHshalyAshca ye shophAH [1] pATyAste tadvidhAshca ye ||56||

dakodarANi sampakvA gulmA ye ye ca raktajAH |

vyadhyAH shoNitarogAshca visarpapiDakAdayaH ||57||

udvRuttAn sthUlaparyantAnutsannAn kaThiNAn vraNAn |

arshaHprabhRutyadhImAMsaM chedanenopapAdayet ||58||

kilAsAni sakuShThAni likhellekhyAni buddhimAn |

vAtAsRuggranthipiDakAH sakoThA raktamaNDalam ||59||

kuShThAnyabhihataM cA~ggaM shothAMshca pracchayedbhiShak |

sIvyaM kukShyudarAdyaM tu gambhIraM yadvipATitam ||60||

iti ShaDvidhamuddiShTaM shastrakarma manIShibhiH |61|

Sinuses, ripened inflammations (i.e.suppurated ulcer or abscess), intestinal perforation, intestinal obstruction, having foreign body within and other similar conditions are incisable. Ascites, suppurated tumor and raktaja gulma (uterine tumor), blood disorders such as erysipelas, boils etc, are treated by puncturing. Wounds protruded with thick margins, elevated, hard, piles etc and other growths should be excised.The wise physician should scrape leucoderma, skin diseases and other such disorders which need scraping. The physician should perform scarification over vatarakta(nodular swelling), *granthi* (cysts) pimples, urticarial rashes, red patches, skin diseases, injured parts and swellings. Suturing should be done in pelvic, abdominal surgeries (i.e., laparotomy) etc.Thus the scholars have mentioned six types of surgical treatments.[56-61]

Vrana pidana(pressing of wound)

सूक्ष्माननाः कोषवन्तो ये व्रणास्तान्प्रपीडयेत् ||६१||

कलायाश्च मसूराश्च गोधूमाः सहरेणवः |

कल्कीकृताः प्रशस्यन्ते निःस्नेहा व्रणपीडने ||६२||

sūkṣmānanāḥ kōṣavantō yē vraṇāstānprapīḍayēt||61||

kalāyāśca masūrāśca gōdhūmāḥ saharēṇavaḥ|

kalkīkr̥tāḥ praśasyantē niḥsnēhā vraṇapīḍanē||62||

sUkShmAnanAH koShavanto ye vraNAstAnprapIDayet ||61||

kalAyAshca masUrAshca godhUmAH sahareNavaH |

kalkIkRutAH prashasyante niHsnehA vraNapIDane ||62||

Wounds with narrow opening and multiple loculi should be pressed on. *Kalaya* (Pisum sativum Linn.), *masura* (Lens culinaris Medic.), wheat (Triticum sativum Lam.) and peas pounded and applied as paste without mixing any fat are useful for pressing the wound.[61-62]

Various treatment modalities for pacification of ulcer

शाल्मलीत्वग्बलामूलं तथा न्यग्रोधपल्लवाः |

न्यग्रोधादिकमुद्दिष्टं बलादिकमथापि वा ||६३||

आलेपनं निर्वपणं तद्विद्यात्तैश्च [१] सेचनम् |

सर्पिषा शतधौतेन पयसा मधुकाम्बुना ||६४|

निर्वापयेत् सुशीतेन रक्तपित्तोत्तरान् व्रणान् |६५|

śālmalītvagbalāmūlaṁ tathā nyagrōdhapallavāḥ|

nyagrōdhādikamuddiṣṭaṁ balādikamathāpi vā||63||

ālēpanaṁ nirvapaṇaṁ tadvidyāttaiśca [1] sēcanam|

sarpiṣā śatadhautēna payasā madhukāmbunā||64||

nirvāpayēt suśītēna raktapittōttarān vraṇān|65|

shAlmalItvagbalAmUlaM tathA nyagrodhapallavAH |

nyagrodhAdikamuddiShTaM balAdikamathApi vA ||63||

AlepanaM nirvapaNaM tadvidyAttaishca [1] secanam |

sarpiShA shatadhautena payasA madhukAmbunA ||64||

nirvApayet sushItena raktapittottarAn vraNAn |65|

Bark of *shalmali* (Salmalia malabarica Schott), *bala* (Sida cordifolia) root, tender leaves of *nyagrodha* – this group (of drugs) known as *nyagrodhadi* or *baladi* acts as cooling agent applied as paste and sprinkling. Wounds predominant in *raktapitta* should be cooled by applying very cold ghee washed hundred times, milk or decoction of *madhuka* (Madhuka indica).[63-65]

लम्बानि व्रणमांसानि प्रलिप्य मधुसर्पिषा ||६५||

सन्दधीत समं वैद्यो बन्धनैश्चोपपादयेत् |

तान्समान्सुस्थिताञ्ज्ञात्वा फलिनीलोध्रकट्फलैः ||६६||

समङ्गाधातकीयुक्तैश्चूर्णितैरवचूर्णयेत् |

पञ्चवल्कलचूर्णैर्वा शुक्तिचूर्णसमायुतैः ||६७||

धातकीलोध्रचूर्णैर्वा तथा रोहन्ति ते व्रणाः |६८|

lambāni vraṇamāṁsāni pralipya madhusarpiṣā||65||

sandadhīta samaṁ vaidyō bandhanaiścōpapādayēt|

tānsamānsusthitāñjñātvā phalinīlōdhrakaṭphalaiḥ||66||

samaṅgādhātakīyuktaiścūrṇitairavacūrṇayēt|

pañcavalkalacūrṇairvā śukticūrṇasamāyutaiḥ||67||

dhātakīlōdhracūrṇairvā tathā rōhanti tē vraṇāḥ|68|

lambAni vraNamAMsAni pralipya madhusarpiShA ||65||

sandadhIta samaM vaidyo bandhanaishcopapAdayet |

tAnsamAnsusthitA$_{jj}$jAtvA phalinIlodhrakaTphalaiH ||66||

sama~ggAdhAtakIyuktaishcUrNitairavacUrNayet |

pa~jcavalkalacUrNairvA shukticUrNasamAyutaiH ||67||

dhAtakIlodhracUrNairvA tathA rohanti te vraNAH |68|

Chronic wound should be pasted with honey and ghee there after bandaged leads to evenly union.When they are evenly set, powder of *priyangu* (Callicarpa macrophylla Vahl.), *lodhra* (Symplocos racemosa Roxb.), *katphala* (Myrica esculenta Buch-Ham.), *lajjalu* (Mimosa pudica Linn.) and *dhataki* (Woodfordia fruticosa Kurz.) should be applied thereon or the powder of *panchavalkala* mixed with that of *sukti bhasma* (pearl ash) or the powder of *dhataki* and *lodhra* should be applied.

Application of above measures leads to proper wounds healing.[65-68]

Management of bone fracture and dislocation

अस्थिभग्नं च्युतं सन्धिं सन्दधीत समं पुनः ||६८||

समेन सममङ्गेन कृत्वाऽन्येन विचक्षणः |

स्थिरैः कवलिकाबन्धैः कुशिकाभिश्च संस्थितम् ||६९||

पट्टैः प्रभूतसर्पिष्कैर्बध्नीयादचलं सुखम् |

अविदाहिभिरन्नैश्च पैष्टिकैस्तमुपाचरेत् ||७०||

ग्लानिर्हि न हिता तस्य सन्धिविश्लेषकारिका |

विच्युताभिहताङ्गानां विसर्पादीनुपद्रवान् ||७१||

उपाचरेद्यथाकालं [१] कालज्ञः स्वाच्चिकित्सितात् |७२|

asthibhagnaṁ cyutaṁ sandhiṁ sandadhīta samaṁ punaḥ||68||

samēna samamaṅgēna kṛtvā'nyēna vicakṣaṇaḥ|

sthiraiḥ kavalikābandhaiḥ kuśikābhiśca saṁsthitam||69||

paṭṭaiḥ prabhūtasarpiṣkairbadhnīyādacalaṁ sukham|

avidāhibhirannaiśca paiṣṭikaistamupācarēt||70||

glānirhi na hitā tasya sandhiviślēṣakārikā|

vicyutābhihatāṅgānāṁ visarpādīnupadravān||71||

upācarēdyathākālaṁ [1] kālajñaḥ svāccikitsitāt|72|

asthibhagnaM cyutaM sandhiM sandadhIta samaM punaH ||68||

samena samama~ggena kRutvA~anyena vicakShaNaH |

sthiraiH kavalikAbandhaiH kushikAbhishca saMsthitam ||69||

paTTaiH prabhUtasarpiShkairbadhnIyAdacalaM sukham |

avidAhibhirannaishca paiShTikaistamupAcaret ||70||

glAnirhi na hitA tasya sandhivishleShakArikA |

vicyutAbhihatA~ggAnAM visarpAdInupadravAn ||71||

upAcaredyathAkAlaM [1] kAlaj~jaH svAccikitsitAt |72|

Fractured bone and dislocated joints should be set correctly comparing with its counterpart. Setting with firm pad-bandages and splints, it should be immobilized without any discomfort by binding with cloth pieces dipped in plenty of ghee. The patient should be kept on non-burning foods (*avidahi*) made of flour. Such patients should not resort to physical exercise which may cause dislocation of joint. The physician, according to time, should treat the complications such as erysipelas etc in fracture and dislocation of bone. [68-72]

Management of various conditions of *vrana*

शुष्का महारुजः स्तब्धा ये व्रणा मारुतोत्तराः |

स्वेद्याः सङ्करकल्पेन ते स्युः कृशरपायसैः ||७२||

ग्राम्यबैलाम्बुजानूपैर्वैशवारैश्च संस्कृतैः |

उत्कारिकाभिश्चोष्णाभिः सुखी स्याद्व्रणितस्तथा ||७३||

सदाहा वेदनावन्तो ये व्रणा मारुतोत्तराः |

तेषामुमां तिलांश्चैव भृष्टान् पयसि निर्वृतान् ||७४||

तेनैव पयसा पिष्ट्वा कुर्यादालेपनं भिषक् |

बला गुडूची मधुकं पृश्निपर्णी शतावरी ||७५||

जीवन्ती शर्करा क्षीरं तैलं मत्स्यवसा घृतम् |

संसिद्धा समधूच्छिष्टा शूलघ्नी स्नेहशर्करा ||७६||

द्विपञ्चमूलक्वथितेनाम्भसा पयसाऽथवा [१] |

सर्पिषा वा सतैलेन कोष्णेन परिषेचयेत् ||७७||

यवचूर्णं समधुकं सतिलं सह सर्पिषा |

दद्यादालेपनं कोष्णं दाहशूलोपशान्तये ||७८||

उपनाहश्च कर्तव्यः सतिलो मुद्गपायसः |

रुग्दाहयोः प्रशमनो व्रणेष्वेष विधिर्हितः ||७९||

śuṣkā mahārujaḥ stabdhā yē vraṇā mārutōttarāḥ|

svēdyāḥ saṅkarakalpēna tē syuḥ kṛśarapāyasaiḥ||72||

grāmyabailāmbujānūpairvaiśavāraiśca saṁskṛtaiḥ|

utkārikābhiścōṣṇābhiḥ sukhī syādvraṇitastathā||73||

sadāhā vēdanāvantō yē vraṇā mārutōttarāḥ|

tēṣāmumāṁ tilāṁścaiva bhṛṣṭān payasi nirvṛtān||74||

tēnaiva payasā piṣṭvā kuryādālēpanaṁ bhiṣak|

balā guḍūcī madhukaṁ pṛśniparṇī śatāvarī||75||

jīvantī śarkarā kṣīraṁ tailaṁ matsyavasā ghṛtam|

saṁsiddhā samadhūcchiṣṭā śūlaghnī snēhaśarkarā||76||

dvipañcamūlakvathitēnāmbhasā payasā'thavā [1] |

sarpiṣā vā satailēna kōṣṇēna pariṣēcayēt||77||

yavacūrṇaṁ samadhukaṁ satilaṁ saha sarpiṣā|

dadyādālēpanaṁ kōṣṇaṁ dāhaśūlōpaśāntayē||78||

upanāhaśca kartavyaḥ satilō mudgapāyasaḥ|

rugdāhayōḥ praśamanō vraṇēṣvēṣa vidhirhitaḥ||79||

shuShkA mahArujaH stabdhA ye vraNA mArutottarAH |

svedyAH sa~gkarakalpena te syuH kRusharapAyasaiH ||72||

grAmyabailAmbujAnUpairvaishavAraishca saMskRutaiH |

utkArikAbhishcoShNAbhiH sukhI syAdvraNitastathA ||73||

sadAhA vedanAvanto ye vraNA mArutottarAH |

teShAmumAM tilAMshcaiva bhRuShTAn payasi nirvRutAn ||74||

tenaiva payasA piShTvA kuryAdAlepanaM bhiShak |

balA guDUcI madhukaM pRushniparNI shatAvarI ||75||

jIvantI sharkarA kShIraM tailaM matsyavasA ghRutam |

saMsiddhA samadhUcchiShTA shUlaghnI snehasharkarA ||76||

dvipa~jcamUlakvathitenAmbhasA payasA~athavA [1] |

sarpiShA vA satailena koShNena pariShecayet ||77||

yavacUrNaM samadhukaM satilaM saha sarpiShA |

dadyAdAlepanaM koShNaM dAhashUlopashAntaye ||78||

upanAhashca kartavyaH satilo mudgapAyasaH |

rugdAhayoH prashamano vraNeShveSha vidhirhitaH ||79||

Wounds which are dry, intensely painful, stiffened and predominant in vata should be fomented by bolus fomentation with *krishara* and *payasa* (a type of dietary preparation). Similarly, they should be fomented with seasoned *vesavara* made of the meat of domestic, burrow-dwellers, aquatic or marshy animals or hot *utkarika*. Thus the patient gets relief. If the wounds predominant in vata have burning sensation and pain, they should be pasted upon with linseed and sesamum seeds roasted, then dipped in milk and again pounded with the same milk. *Bala* (Sida cordifolia Linn.), *guduchi* (Tinospora cordifolia), *madhuka* (Glycyrrhiza glabra Linn.), *prishnaparni* (Uraria picta Desv), *shatavari* (Asparagus racemosus Willd), *jivanti* (Leptadenia reticulate W. & A.), sugar, milk, oil, fish fat, ghee cooked with beeswax is known as *sneha sarkara*, it relieves pain.The wound should be sprinkled with warm decoction of two *panchamula* (ie.*dashamula*), milk and ghee with oil.

Barley powder (Hordeum vulgare Linn.), *madhuka* (Glycyrrhiza glabra Linn.) and *tila* mixed with ghee should be applied as warm paste for alleviating burning sensation and pain. *Payasa* prepared of *mudga* (Phaseolus radiates Linn.) mixed with *tila* should be applied as poultice to pacify pain and burning sensation. These management principles are beneficial in wounds.[72-79]

Eshana (Probing)

सूक्ष्मानना बहुस्रावाः कोषवन्तश्च ये व्रणाः | न च मर्माश्रितास्तेषामेषणं हितमुच्यते ||८०|| द्विविधामेषणीं विद्यान्मृद्वीं च कठिनामपि | औद्भिदैर्मृदुभिर्नालैर्लोहानां वा शलाकया ||८१|| गम्भीरे मांसले देशे पाट्यं लौहशलाकया | एष्यं विद्याद्व्रणं नालैर्विपरीतमतो भिषक् ||८२||

sūkṣmānanā bahusrāvāḥ kōṣavantaśca yē vraṇāḥ| na ca marmāśritāstēṣāmēṣaṇaṁ hitamucyatē||80|| dvividhāmēṣaṇīṁ vidyānmṛdvīṁ ca kaṭhināmapi| audbhidairmṛdubhirnālairlōhānāṁ vā śalākayā||81|| gambhīrē māṁsalē dēśē pāṭyaṁ lauhaśalākayā| ēṣyaṁ vidyādvraṇaṁ nālairviparītamatō bhiṣak||82|| sUkShmAnanA bahusrAvAH koShavantashca ye vraNAH | na ca marmAshritAsteShAmeShaNaM hitamucyate ||80|| dvividhAmeShaNIM vidyAnmRudvIM ca kaThinAmapi | audbhidairmRudubhirnAlairlohAnAM vA shalAkayA ||81|| gambhIre mAMsale deshe pATyaM lauhashalAkayA | eShyaM vidyAdvraNaM nAlairviparItamato bhiShak ||82||

In case of wounds with narrow opening, profuse discharge and pouch and not situated in vital parts, probing is beneficial. Probe is of two types – soft and hard, the former is made of soft stalks of plants and the latter of iron (metallic) rods. In deep and muscular parts iron rods preferred while in other parts plant stalks should be used for probing. [80-82]

Vrana shodhana (local purification of ulcers)

पूतिगन्धान् विवर्णांश्च बहुस्रावान्महारुजः | व्रणानशुद्धान् विज्ञाय शोधनैः समुपाचरेत् ||८३|| त्रिफला खदिरो दार्वी न्यग्रोधादिर्बला [१] कुशः | निम्बकोलकपत्राणि कषायाः शोधना मताः ||८४|| तिलकल्कः सलवणो द्वे हरिद्रे त्रिवृद्धृतम् | मधुकं निम्बपत्राणि प्रलेपो व्रणशोधनः ||८५||

pūtigandhān vivarṇāṁśca bahusrāvānmahārujaḥ| vraṇānaśuddhān vijñāya śōdhanaiḥ samupācarēt||83|| triphalā khadirō dārvī nyagrōdhādirbalā [1] kuśaḥ| nimbakōlakapatrāṇi kaṣāyāḥ śōdhanā matāḥ||84|| tilakalkaḥ salavaṇō dvē haridrē trivṛddhṛtam| madhukaṁ nimbapatrāṇi pralēpō vraṇaśōdhanaḥ||85|| pUtigandhAn vivarNAMshca bahusrAvAnmahArujaH | vraNAnashuddhAn vij~jAya shodhanaiH samupAcaret ||83|| triphalA khadiro dArvI nyagrodhAdirbalA [1] kushaH | nimbakolakapatrANi kaShAyAH shodhanA matAH ||84|| tilakalkaH salavaNo dve haridre trivRuddhRutam | madhukaM nimbapatrANi pralepo vraNashodhanaH ||85||

Wounds with foul odor, abnormal color, profuse discharge and intense pain should be known as *dushta vrana* (unclean) and as such wounds should be treated with cleansing agents. Decoctions of *triphala, khadira* (Acasia catechu Willd), *daruharidra* (Berberis aristata DC), *nyagrodhadi* group, *bala* (Sida cordifolia Linn.), *kusa* (Desmostachya bipinnata Stapf.), leaves of *nimba* (Azadirachta indica A. Juss) and *badara* (Zizyphus

jujube Lam.) are regarded as cleansing drugs. *Tila* paste, salt, *haridra* (Curcuma longa Linn.), *daruharidra* (Berberis aristata DC), *trivrit* (Operculina turpethum Linn.) *ghrita*, *madhuka, nimba* leaves – this formulation is said as wound cleanser. [83-85]

Ropana (healing) of ulcer

नातिरक्तो नातिपाण्डुर्नातिश्यावो न चातिरुक् | न चोत्सन्नो न चोत्सङ्गी शुद्धो रोप्यः परं व्रणः ||८६|| न्यग्रोधोदुम्बराश्वत्थकदम्बप्लक्षवेतसाः | करवीरार्ककुटजाः कषाया व्रणरोपणाः ||८७|| चन्दनं पद्मकिञ्जल्कं दार्वीत्वड्नीलमुत्पलम् | मेदे मूर्वा समङ्गा च यष्ट्याह्वं व्रणरोपणम् ||८८|| प्रपौण्डरीकं जीवन्ती गोजिह्वा धातकी बला | रोपणं सतिलं दद्यात् प्रलेपं सघृतं व्रणे ||८९|| कम्पिल्लकं विडङ्गानि वत्सकं त्रिफलां बलाम् | पटोलं पिचुमर्दं च लोध्रं मुस्तं प्रियङ्गुकम् ||९०|| खदिरं धातकीं सर्जमेलामगुरुचन्दने | पिष्ट्वा साध्यं भवेत्तैलं तत् परं व्रणरोपणम् ||९१|| प्रपौण्डरीकं मधुकं काकोल्यौ द्वे च चन्दने | सिद्धमेतैः समैस्तैलं परं स्याद्व्रणरोपणम् ||९२|| दूर्वास्वरससिद्धं वा तैलं कम्पिल्लकेन वा | दार्वीत्वचश्च कल्केन प्रधानं व्रणरोपणम् ||९३|| येनैव विधिना तैलं घृतं तेनैव साधयेत् | रक्तपित्तोत्तरं दृष्ट्वा रोपणीयं व्रणं भिषक् ||९४|

nātiraktō nātipāṇḍurnātiśyāvō na cātiruk| na cōtsannō na cōtsaṅgī śuddhō rōpyaḥ paraṁ vraṇaḥ||86|| nyagrōdhōdumbarāśvatthakadambaplakṣavētasāḥ| karavīrārkakuṭajāḥ kaṣāyā vraṇarōpaṇāḥ||87|| candanaṁ padmakiñjalkaṁ dārvītvaṅnīlamutpalam| mēdē mūrvā samaṅgā ca yaṣṭyāhvaṁ vraṇarōpaṇam||88|| prapauṇḍarīkaṁ jīvantī gōjihvā dhātakī balā| rōpaṇaṁ satilaṁ dadyāt pralēpaṁ saghṛtaṁ vraṇē||89|| kampillakaṁ viḍaṅgāni vatsakaṁ triphalāṁ balām| paṭōlaṁ picumardaṁ ca lōdhraṁ mustaṁ priyaṅgukam||90|| khadiraṁ dhātakīṁ sarjamēlāmagurucandanē| piṣṭvā sādhyaṁ bhavēttailaṁ tat paraṁ vraṇarōpaṇam||91|| prapauṇḍarīkaṁ madhukaṁ kākōlyau dvē ca candanē| siddhamētaiḥ samaistailaṁ paraṁ syādvraṇarōpaṇam||92|| dūrvāsvarasasiddhaṁ vā tailaṁ kampillakēna vā| dārvītvacaśca kalkēna pradhānaṁ vraṇarōpaṇam||93|| yēnaiva vidhinā tailaṁ ghṛtaṁ tēnaiva sādhayēt| raktapittōttaraṁ dṛṣṭvā rōpaṇīyaṁ vraṇaṁ bhiṣak||94|| | nAtirakto nAtipANDurnAtishyAvo na cAtiruk | na cotsanno na cotsa~ggI shuddho ropyaH paraM vraNaH ||86|| nyagrodhodumbarAshvatthakadambaplakShavetasAH | karavIrArkakuTajAH kaShAyA vraNaropaNAH ||87|| candanaM padmaki~jjalkaM dArvItva~gnIlamutpalam | mede mUrvA sama~ggA ca yaShTyAhvaM vraNaropaNam ||88|| prapauNDarIkaM jIvantI gojihvA dhAtakI balA | ropaNaM satilaM dadyAt pralepaM saghRutaM vraNe ||89|| kampillakaM viDa~ggAni vatsakaM triphalAM balAm | paTolaM picumardaM ca lodhraM mustaM priya~ggukam ||90|| khadiraM dhAtakIM sarjamelAmagurucandane | piShTvA sAdhyaM bhavettailaM tat paraM vraNaropaNam ||91|| prapauNDarIkaM madhukaM kAkolyau dve ca candane | siddhametaiH samaistailaM paraM syAdvraNaropaNam ||92|| dUrvAsvarasasiddhaM vA tailaM kampillakena vA | dArvItvacashca kalkena pradhAnaM vraNaropaNam ||93|| yenaiva vidhinA tailaM ghRutaM tenaiva sAdhayet | raktapittottaraM dRuShTvA ropaNIyaM vraNaM bhiShak ||94||

Those ulcers, are not very red, pale, blackish, painful, elevated and protruded should be known as clean and appeals healing process. Decoction of *nyagrodha, udumbara, asvattha, kadamba, plaksha, vetasa, karavira* (Nerium indicum Mill.), *arka* (Calotropis procera R. Br.) and *kutaja* (Holarrhena antidysentrica Linn.) are wound healing.

Chandana (Santalum album Linn.), lotus stamens, *daruharidra* bark, blue water lily, *meda* (Polygonatum airrhifolium Royle), *mahameda* (Polygonatum airrhifolium Royle), *murva* (Marsdenia tenacissima W. & A.), *lajjalu* (Mimosa pudica Linn.) and *madhuyasti*- this formulation is wound healer. *Prapaundarika, jivanti, gojihva* (Onosma bracteatum Wall.), *dhataki, bala* and sesamum should be applied as paste with ghee for wound healing. *Kampillaka* (Mallotus philippinensis Muell Arg), *vidanga* (Embelia ribes Burm), *kutaja, triphala, bala, patola* (Trichosanthes dioica Roxb.), *nimba, musta* (Cyperus rotundus Linn.), *priyangu, khadira, dhataki, sarja, ela* (Elleteria cardamomum Maton.), *aguru* (Aquilaria agallocha Roxb.) and *chandana* are pounded together and oil is extracted. This oil is used as ulcer healing agent.

Similarly, oil prepared with equal quantity of *prapaundarika, mahuka, kakoli* (Roscoca procera Wall.), *kshirakakoli* (Roscoca procera Wall.), *chandana* and *rakta chandana* (Pterocarpus santalinus Linn.) is an excellent ulcer healing agent. Oil cooked with *durva* juice or *kampillaka* or paste of *daruharidra* bark is an important ulcer healer. By the above method *ghrita* should be prepared and used for healing, ulcers predominant in rakta and pitta.[86-94]

Patta bandhana (bandage)

कदम्बार्जुननिम्बानां पाटल्याः पिप्पलस्य च | व्रणप्रच्छादने विद्वान् पत्राण्यर्कस्य चादिशेत् ||९५||
वार्क्षोऽथवाऽऽजिनः क्षौमः पट्टो व्रणहितः स्मृतः | बन्धश्च द्विविधः शस्तो व्रणानां सव्यदक्षिणः ||९६||

kadambārjunanimbānāṁ pāṭalyāḥ pippalasya ca| vraṇapracchādanē vidvān patrāṇyarkasya cādiśēt||95|| vārkṣō'thavā"jinaḥ kṣaumaḥ paṭṭō vraṇahitaḥ smr̥taḥ| bandhaśca dvividhaḥ śastō vraṇānāṁ savyadakṣiṇaḥ||96|| kadambArjunanimbAnAM pATalyAH pippalasya ca | vraNapracchAdane vidvAn patrANyarkasya cAdishet ||95|| vArkSho$_{athavA}$a~ajinaH kShaumaH paTTo vraNahitaH smRutaH | bandhashca dvividhaH shasto vraNAnAM savyadakShiNaH ||96||

For covering the wound, leaves of *kadamba, arjuna, nimba, patala* (Stereospermum suaveolens DC.), *pippala* (Ficus religiosa Linn.) and *arka* should be used. Bandage made of plant bark, deer hide or flaxen cloth is used in wounds. Bandaging of wounds are of two types i.e, It can be started either from left or right side. [95-96]

Contraindications

लवणाम्लकटूष्णानि विदाहीनि गुरूणि च | वर्जयेदन्नपानानि व्रणी मैथुनमेव च ||९७||
नातिशीतगुरुस्निग्धमविदाहि यथाव्रणम् | अन्नपानं व्रणहितं हितं चास्वपनं दिवा ||९८||

lavaṇāmlakaṭūṣṇāni vidāhīni gurūṇi ca| varjayēdannapānāni vraṇī maithunamēva ca||97|| nātiśītagurusnigdhamavidāhi yathāvraṇam| annapānaṁ vraṇahitaṁ hitaṁ cāsvapanaṁ divā||98|| lavaNAmlakaTUShNAni vidAhInI gurUNi ca | varjayedannapAnAni vraNI maithunameva ca ||97|| nAtishItagurusnigdhamavidAhi yathAvraNam | annapAnaM vraNahitaM hitaM cAsvapanaM divA ||98||

Patients of ulcer should abstain from salt, sour, pungent, hot, burning and heavy food and drinks and also sexual intercourse. Food and drinks that are not too cold, heavy

and fatty, non-burning, according to the nature of ulcer are beneficial, while day-sleep is not suitable in these patient.[97-98]

Suitable food and medicines

स्तन्यानि जीवनीयानि बृंहणीयानि यानि च | उत्सादनार्थं निम्नानां व्रणानां तानि कल्पयेत् ||९९||
भूर्जग्रन्थ्यश्मकासीसमधोभागानि गुग्गुलुः | व्रणावसादनं तद्वत् कलविङ्ककपोतविट् ||१००||

stanyāni jīvanīyāni bṛṁhaṇīyāni yāni ca| utsādanārthaṁ nimnānāṁ vraṇānāṁ tāni kalpayēt||99|| bhūrjagranthyaśmakāsīsamadhōbhāgāni gugguluḥ| vraṇāvasādanaṁ tadvat kalaviṅkakapōtaviṭ||100|| stanyAni jIvanIyAni bRuMhaNIyAni yAni ca | utsAdanArthaM nimnAnAM vraNAnAM tAni kalpayet ||99|| bhUrjagranthyashmakAsIsamadhobhAgAni gugguluH | vraNAvasAdanaM tadvat kalavi~gkakapotaviT ||100||

For raising the depressed wounds galactogogues (*stanyajanana*), vitalizers (*jeevaniya*) and bulk promotives (*brinhaniya*) drugs should be applied. Similarly, *bhurjagranthi* (nodes in the tree of Butea utilis), *asmakasisa* (copper sulphate), purgatives, *guggulu* and excrement of sparrow and pigeon should be used for depressing the wounds. [99-100]

Indications and contraindications of *agni karma* (cauterization)

रुधिरेऽतिप्रवृत्ते तु च्छिन्ने च्छेद्येऽधिमांसके | कफग्रन्थिषु गण्डेषु वातस्तम्भानिलार्तिषु ||१०१||
गूढपूयलसीकेषु गम्भीरेषु स्थिरेषु च | कलाप्तेषु [१] चाङ्गदेशेषु कर्माग्नेः सम्प्रशस्यते ||१०२||
मधूच्छिष्टेन तैलेन मज्जक्षौद्रवसाघृतैः | तप्तैर्वा विविधैर्लोहैर्दहेद्दाहविशेषवित् ||१०३|| रूक्षाणां सुकुमाराणां गम्भीरान्मारुतोत्तरान् | दहेत् स्नेहमधूच्छिष्टैर्लोहैः क्षौद्रैस्ततोऽन्यथा ||१०४||
बालदुर्बलवृद्धानां गर्भिण्या रक्तपित्तिनाम् | तृष्णाज्वरपरीतानामबलानां विषादिनाम् ||१०५||
नाग्निकर्मोपदेष्टव्यं स्नायुमर्मव्रणेषु च | सविषेषु च शल्येषु नेत्रकुष्ठव्रणेषु च ||१०६||

rudhirē'tipravṛttē tu cchinnē cchēdyē'dhimāṁsakē| kaphagranthiṣu gaṇḍēṣu vātastambhānilārtiṣu||101|| gūḍhapūyalasīkēṣu gambhīrēṣu sthirēṣu ca| kḷptēṣu [1] cāṅgadēśēṣu karmāgnēḥ sampraśasyatē||102|| madhūcchiṣṭēna tailēna majjakṣaudravasāghṛtaiḥ| taptairvā vividhairlōhairdahēddāhaviśēṣavit||103|| rūkṣāṇāṁ sukumārāṇāṁ gambhīrānmārutōttarān| dahēt snēhamadhūcchiṣṭairlōhaiḥ kṣaudraistatō'nyathā||104|| bāladurbalavṛddhānāṁ garbhiṇyā raktapittinām| tṛṣṇājvaraparītānāmabalānāṁ viṣādinām||105|| nāgnikarmōpadēṣṭavyaṁ snāyumarmavraṇēṣu ca| saviṣēṣu ca śalyēṣu nētrakuṣṭhavraṇēṣu ca||106|| rudhire~atipravRutte tu cchinne cchedye~adhimAMsake | kaphagranthiShu gaNDeShu vAtastambhAnilArtiShu ||101|| gUDhapUyalasIkeShu gambhIreShu sthireShu ca | kLLipteShu [1] cA~ggadesheShu karmAgneH samprashasyate ||102|| madhUcchiShTena tailena majjakShaudravasAghRutaiH | taptairvA vividhairlohairdaheddAhavisheShavit ||103|| rUkShANAM sukumArANAM gambhIrAnmArutottarAn | dahet snehamadhUcchiShTairlohaiH kShaudraistato~anyathA ||104|| bAladurbalavRuddhAnAM garbhiNyA raktapittinAm | tRuShNAjvaraparItAnAmabalAnAM viShAdinAm ||105|| nAgnikarmopadeShTavyaM

snAyumarmavraNeShu ca | saviSheShu ca shalyeShu netrakuShThavraNeShu ca ||106||

Excessive hemorrhage after excision, excisable growths, kaphaja nodules, glands, stiffness and disorders due to vata, wounds with hidden pus and lymph, deep and firm; and after amputation of body part, cauterization is prescribed. The expert in cauterization should cauterize the spot with beeswax, oil, marrow, honey, muscle-fat, *ghrita* or various heated metallic sticks. Wounds deep and predominant in vata and in patients rough and delicate should be cauterized with fat or beeswax otherwise with iron stick or honey. Cauterization should not be applied in children, debilitated, old persons, pregnant women, those suffering from internal hemorrhage, thirst, fever, weak and poisoned persons and in wounds situated at ligaments and vital parts, poisoned, foreign body, ophthalmic and leprotic wounds.[101-106]

Kshara karma (application of alkali) and *dhupana*(fumigation)

रोगदोषबलापेक्षी मात्राकालाग्निकोविदः | शस्त्रकर्माग्निकृत्येषु क्षारमप्यवचारयेत् ||१०७|| कठिनत्वं व्रणा यान्ति गन्धैः सारैश्च धूपिताः | सर्पिर्मज्जवसाधूपैः शैथिल्यं यान्ति हि व्रणाः ||१०८|| रुजः स्रावाश्च गन्धाश्च कृमयश्च व्रणाश्रिताः | शैथिल्यं मार्दवं चापि धूपनेनोपशाम्यति ||१०९|| लोध्रन्यग्रोधशुङ्गानि खदिरस्त्रिफला घृतम् | प्रलेपो व्रणशैथिल्यसौकुमार्यप्रसाधनः ||११०|| सरुजः कठिनाः स्तब्धा निरास्रावाश्च ये व्रणाः | यवचूर्णैः ससर्पिष्कैर्बहुशस्तान् प्रलेपयेत् ||१११|| मुद्गषष्टिकशालीनां पायसैर्वा यथाक्रमम् | सघृतैर्जीवनीयैर्वा तर्पयेत्तानभीक्ष्णशः ||११२||

rōgadōṣabalāpēkṣī mātrākālāgnikōvidaḥ| śastrakarmāgnikṛtyēṣu kṣāramapyavacārayēt||107|| kaṭhinatvaṁ vraṇā yānti gandhaiḥ sāraiśca dhūpitāḥ| sarpirmajjavasādhūpaiḥ śaithilyaṁ yānti hi vraṇāḥ||108|| rujaḥ srāvāśca gandhāśca kṛmayaśca vraṇāśritāḥ| śaithilyaṁ mārdavaṁ cāpi dhūpanēnōpaśāmyati||109|| lōdhranyagrōdhaśuṅgāni khadirastriphalā ghṛtam| pralēpō vraṇaśaithilyasaukumāryaprasādhanaḥ||110|| sarujaḥ kaṭhināḥ stabdhā nirāsrāvāśca yē vraṇāḥ| yavacūrṇaiḥ sasarpiṣkairbahuśastān pralēpayēt||111|| mudgaṣaṣṭikaśālīnāṁ pāyasairvā yathākramam| saghṛtairjīvanīyairvā tarpayēttānabhīkṣṇaśaḥ||112|| rogadoShabalApekShI mAtrAkAlAgnikovidaH | shastrakarmAgnikRutyeShu kShAramapyavacArayet ||107|| kaThinatvaM vraNA yAnti gandhaiH sAraishca dhUpitAH | sarpirmajjavasAdhUpaiH shaithilyaM yAnti hi vraNAH ||108|| rujaH srAvAshca gandhAshca kRumayashca vraNAshritAH | shaithilyaM mArdavaM cApi dhUpanenopashAmyati ||109|| lodhranyagrodhashu~ggAni khadirastriphalA ghRutam | pralepo vraNashaithilyasaukumAryaprasAdhanaH ||110|| sarujaH kaThinAH stabdhA nirAsrAvAshca ye vraNAH | yavacUrNaiH sasarpiShkairbahushastAn pralepayet ||111|| mudgaShaShTikashAlInAM pAyasairvA yathAkramam | saghRutairjIvanIyairvA tarpayettAnabhIkShNashaH ||112||

The physician conversant with dose, time and agni (heat) may apply alkali in cases amenable to surgical treatment and cauterization according to severity of disease and morbidity. Wounds attain hardness by being fumigated with aromatic substances and heartwood. The wounds get softened if fumigated with *ghrita*, marrow or muscle-fat. Through fumigation pain, discharges, odors, maggots, hardness and softness of

wounds are removed. *Lodhra,* leaf-buds of *nyagrodha, khadira, triphala* and *ghrita* - this combination used as paste provides looseness and softness in wounds. The wounds which are painful, hard, stiff and without discharge should be pasted frequently with barley powder mixed with *ghrita*. Wounds may be saturated by applying frequently the paste of *payasa* (cereals cooked with milk) made of *mudga, shashtika* and *shali* rice or *jivaniya* drugs mixed with *ghrita*.[110-112]

External applications

ककुभोदुम्बराश्वत्थलोध्रजाम्बवकट्फलैः | त्वचमाश्वेव गृह्णन्ति त्वक्चूर्णैश्चूर्णिता व्रणाः ||११३|| मनःशिलैला [१] मञ्जिष्ठा लाक्षा च रजनीद्वयम् | प्रलेपः सघृतक्षौद्रस्त्वग्विशुद्धिकरः परः ||११४|| अयोरजः सकासीसं त्रिफलाकुसुमानि च | करोति लेपः कृष्णत्व [२] सद्य एव नवत्वचि ||११५|| कालीयकनताम्रास्थिहेमकान्तारसोत्तमैः [३] | लेपः सगोमयरसः सवर्णीकरणः परः ||११६|| ध्यामकाश्वत्थनिचुलमूलं लाक्षा सगैरिका | सहेमश्चामृतासङ्गः कासीसं चेति वर्णकृत् ||११७|| चतुष्पदानां त्वग्लोमखुरशृङ्गास्थिभस्मना | तैलाक्ता चूर्णिता भूमिर्भवेल्लोमवती पुनः ||११८|| षोडशोपद्रवा ये च व्रणानां परिकीर्तिताः | तेषां चिकित्सा निर्दिष्टा यथास्वं स्वे चिकित्सिते ||११९||

kakubhōdumbarāśvatthalōdhrajāmbavakaṭphalaiḥ| tvacamāśvēva gṛhṇanti tvakcūrṇaiścūrṇitā vraṇāḥ||113|| manaḥśilailā [1] mañjiṣṭhā lākṣā ca rajanīdvayam| pralēpaḥ saghṛtakṣaudrastvagviśuddhikaraḥ paraḥ||114|| ayōrajaḥ sakāsīsaṁ triphalākusumāni ca| karōti lēpaḥ kṛṣṇatvaṁ [2] sadya ēva navatvaci||115|| kālīyakanatāmrāsthihēmakāntārasōttamaiḥ [3] | lēpaḥ sagōmayarasaḥ savarṇīkaraṇaḥ paraḥ||116|| dhyāmakāśvatthaniculamūlaṁ lākṣā sagairikā| sahēmaścāmṛtāsaṅgaḥ kāsīsaṁ cēti varṇakṛt||117|| catuṣpadānāṁ tvaglōmakhuraśṛṅgāsthibhasmanā| tailāktā cūrṇitā bhūmirbhavēllōmavatī punaḥ||118|| ṣōḍaśōpadravā yē ca vraṇānāṁ parikīrtitāḥ| tēṣāṁ cikitsā nirdiṣṭā yathāsvaṁ svē cikitsitē||119|| kakubhodumbarAshvatthalodhrajAmbavakaTphalaiH | tvacamAshveva gRuhNanti tvakcUrNaishcUrNitA vraNAH ||113|| manaHshilailA [1] ma~jjiShThA lAkShA ca rajanIdvayam | pralepaH saghRutakShaudrastvagvishuddhikaraH paraH ||114|| ayorajaH sakAsIsaM triphalAkusumAni ca | karoti lepaH kRuShNatvaM [2] sadya eva navatvaci ||115|| kAlIyakanatAmrAsthihemakAntArasottamaiH [3] | lepaH sagomayarasaH savarNIkaraNaH paraH ||116|| dhyAmakAshvatthaniculamUlaM lAkShA sagairikA | sahemashcAmRutAsa~ggaH kAsIsaM ceti varNakRut ||117|| catuShpadAnAM tvaglomakhurashRu~ggAsthibhasmanA | tailAktA cUrNitA bhUmirbhavellomavatI punaH ||118|| ShoDashopadravA ye ca vraNAnAM parikIrtitAH | teShAM cikitsA nirdiShTA yathAsvaM sve cikitsite ||119||

By dusting the wounds with the powders of barks of *kakubha* (Termalia arjuna), *udumbara, asvattha, lodhra* (Symplocos racemosa Roxb), *jambu* (Eugenia jambolana Lam) and *katphala* (Myrica esculenta Buch-Ham) they heals the skin quickly.

Manashila (Realgar), *manjishtha, lac, haridra* and *daruharidra* used as paste with ghee and honey is an excellent cleanser of skin.

The paste prepared by *bhasmas* of iron, *kasisa* and *triphala* (*haritaki,vibhitaki* and *amalaki*) flowers provide blackness in the newly formed skin quickly.

Kaliyaka (Jateorhiza palmata Miers), *nata /tagara* (Valeriana wallichii DC), mango seeds, *nagakeshara,* iron and *triphala* powder mixed with cow-dung juice make an excellent paste for reviving normal color in skin.

Roots of *dhyamaka, ashvattha* and *nichula* (Barringtonia acutangula Linn), *lac, gairic*(red-ochre), *nagakeshara* and *kasisa* – These restore the natural colour of the skin.

The hairless spots are smeared with oil and dusting with the ash of skin, hair, hoof, horns and bone of quadrupeds, reproduces hairs.The treatment of sixteen complications of wounds has been mentioned in their respective contexts.[113-119]

Summary

तत्र श्लोकौ-

द्वौ व्रणौ व्रणभेदाश्च परीक्षा दुष्टिरेव च | स्थानानि गन्धाः स्रावाश्च सोपसर्गाः क्रियाश्च याः ||१२०||
व्रणाधिकारे सप्रश्नमेतन्नवकमुक्तवान् | मुनिर्व्यासससमासाभ्यामग्निवेशाय धीमते ||१२१||

tatra ślōkau-

dvau vraṇau vraṇabhēdāśca parīkṣā duṣṭirēva ca| sthānāni gandhāḥ srāvāśca sōpasargāḥ kriyāśca yāḥ||120|| vraṇādhikārē sapraśnamētannavakamuktavān| munirvyāsasamāsābhyāmagnivēśāya dhīmatē||121||

Now the summing up verses –

Two types of wounds, kinds of wounds, examination of wounds, defects, locations, odors, discharges, complications and treatment modalities are described. These topics after queries have been described in brief as well details by the sage to the wise Agnivesha in the chapter on treatment of wound (Dwivraniya Chikitsa). [120-121]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते दृढबलसम्पूरिते चिकित्सास्थाने द्विव्रणीयचिकित्सितं नाम पञ्चविंशोऽध्यायः ||२५||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē dṛḍhabalasampūritē cikitsāsthānē dvivraṇīyacikitsitaṁ nāmapañcaviṁśō’dhyāyaḥ||25||

ityagniveshakRute tantre carakapratisaMskRute dRuDhabalasampUrite cikitsAsthAne dvivraNIyacikitsitaM nAma pa$_{jcaviMsho}$adhyAyaH ||25||

Tattva Vimarsha (Fundamental Principles)

- *Vrana* (ulcers) are broadly classified into two types viz. *nija* (endogenous) and *agantu* (exogenous).
- The treatment of both types of ulcers is based upon the dosha dominance.
- Endogenous ulcers are caused due to vitiation of dosha located in external pathways.

- The clinical features of vata dominance in ulcer are stiffness, hardness on touch, scanty exudation, excruciating and pricking pain with throbbing and blackish discoloration. It should be treated with *sampurana* (filling of ulcer cavity), intake of unctuous substances (oleation therapy), unctuous fomentation and poultices, ointments and sprinklings.
- The clinical features of pitta dominant ulcer are excessive thirst, unconsciousness, fever, sweating, burning sensation, impurities at the site of ulcer, tearing and foul smell with discharge pus from ulcer. The treatment includes anointing and sprinkling with cold drugs, intake of sweet and bitter drugs, intake of ghee and purgation.
- The clinical features of kapha dominance in ulcer are sliminess, heaviness, unctuousness, numbness, with mild pain, paleness in color, little slough and prolonged healing. It is treated with anointing and sprinkling with astringent, pungent, dry and hot drugs as well as fasting and digestive measures.
- The two types of ulcers are further divided into twenty types on the basis of distinctive features. Their examination can be done by three ways, signs of excess vitiation at site of ulcer are of twelve types, eight locations, fourteen types of discharges, sixteen complications, twenty four defects and thirty six therapeutic measures.
- Skin, blood vessels, flesh, fat, bone, ligament, vital parts and viscera are involved in the pathogenesis of ulcer.
- The treatment of ulcer is done in two ways viz.1. systemic treatment (internal administration of medicine) and 2. Local treatment of ulcer. The treatment is done with drugs that promote healing, purify body and local site of ulcer.
- The first principle of management of ulcer is body purification through therapeutic emesis, purgation, *shastra karma* (surgical intervention) or basti (medicated enema) after assessment of condition because the ulcers get healed quickly in those with cleansed body.
- The thirty six measures for treatments of ulcers are those for pacification of swelling, six types of surgical operations, pressing, refrigerating, uniting, fomentation, pacification, probing, cleansing, healing, cleaning paste, healing paste, cleaning oil, healing oil, two types of covering with leaf, two types of bandaging, diet, elevation, two types of cauterization, depression, hardening fumigation, softening fumigation, hardening paste, softening paste, powdering, colorization, healing, repillatory.
- At first, bloodletting therapy is done first to reduce swelling in ulcer. *Upanaha* (hot poultice) and *patana* (incision) are done according to stage of ulcer.
- Six types of surgical treatments are incision, puncturing, excision, scrapping, scarification and suturing.
- The contraindications in ulcer patients include salt, sour, pungent, hot, burning and heavy food and drinks, sexual intercourse. Food and drinks that are not too cold, heavy and fatty, non-burning, according to the nature of ulcer are beneficial. Day-sleep is not suitable in these patients.

- Fractured bone and dislocated joints should be set correctly comparing with its counterpart. Setting with firm pad-bandages and splints, it should be immobilized without any discomfort by binding with cloth pieces dipped in plenty of ghee.

Vidhi Vimarsha (Applied Inferences)

Classification of ulcers and causes

As said earlier, ulcers are of two types i.e. *nija* and *agantuja*, another classification is clean and infected wound. *Nija vrana* (endogenous ulcer) are caused by vitiation of dosha in the body or due to disease process. The term *sharira desotha* (ie.endogenous in origin) is used for morbid factors occurring in the body that cause *nija vrana* (i.e. endogenous ulcer). While *agantuja vrana* (exogenous ulcer) are caused by external factors (trauma or surgical intervention) like wound caused by stab injury, poisons, fire and sharp weapons or excessive tying of that organ (*bandha*) etc. In exogenous ulcers, vitiation of dosha occurs later. *Nija vrana* i.e. vataja, pittaja, kaphaja, raktaja and *sannipataja*, are caused due to faulty habit, mode of living and seasonal variation. These vitiated dosha, after a series of pathological processes (*shada-kriyakala*) get lodged at particular site resulting in the formation of *vrana*.

Samprapti (pathogenesis of *vrana*): based on *shadakriya kala*

500px

Clinical pictures of *vrana*

The following ulcer is the case of diabetic ulcer. Clinical features include throbbing pain, swelling, redness, necrosis of involved tissue and non healing ulcer since 6 months.

400px|Image 1: Vata dominant ulcer

Image 1: Vata dominant ulcer

The following ulcer is the case of non healing ulcer due to boils. Clinical features include burning pain, redness, pus discharge, slough, with redness of involved tissue and non healing ulcer since 1month.

400px|Image 2: Pitta dominant ulcer

Image 2: Pitta dominant ulcer

The following ulcer is the case of non healing ulcer due to DCT (Deep vein thrombosis). Clinical features include pain, irregular superficial ulcer, redness, mild pus discharge, slough, with redness of involved tissue and non healing ulcer since 8 months.

400px|Image 3: Kapha dominant ulcer

Image 3: Kapha dominant ulcer

The following ulcer is the case of infected diabetic non healing ulcer (Diabetic foot). Clinical features include severe burning pain, black coloration of first toe with pus discharge, slough, bad smell and deformity in great toe. This is non healing ulcer since 2 months.

400px|Image 4: Dushta vrana

Image 4: ***Dushta vrana***

The following ulcer is the case of healing traumatic ulcer at anterior part of tibia/lower leg.. Clinical features include mild pain, no discharge, and margins and thick and inflamed due to their chronic nature and the granulation tissue are seen at base of ulcer. So this is a healing ulcer.

400px|Image 5: Shuddha vrana

Image 5: ***Shuddha vrana***

Investigations and their clinical interpretation in brief

The clinical features of ulcers are ulceration /disccontineous of skin, discharge (pus/blood/ serum), bad odor, differenct size, painful/painless ulcers. The above symptoms are described by Acharya Sushruta (*gandha, varna, sava, vedana, akruti*). On the basis of which kind of ulcer (varicose ulcer, diabetic ulcer, arterial ulcer, bedsores, leprotic ulcer, rodent ulcer, etc) the symptoms may vary. In all types of ulcers on the basis of history and clinical examinations the following investigations play important role in diagnosis and prognosis of the Ulcer. TLC (Total leucocyte count), Hb% , Serum crestnine, BSL (Blood sugar level) swab culture, X-ray of affected part if chronic ulcer. If TLC are increase than normal range suggest the acute infection. if Hb% is low then the ulcer will heal delay due hyposia to the tissue. If serum creatinine is increased that might be due to kidney problem which hampered healing of ulcer. In diabetic patients BSL assessment is important for healing as glucose liden tissue are reluctant to heal. Swab culture of wound discharge is necessary to know the organism. Lastly s-xay is essential to know extension of wound upto bone/osteomylituis.

Complications of ulcer

If ulcer is not treated properly it may lead to local and systemic infection leading to septicemia. The tissue necrosis leads to gangrene which further need to amputation.

Causes of non-healing

Two factors mainly affect the process of wound healing viz. local factors and systemic factors.

Local factors are infection, necrosis, foreign body, vascular insufficiency, lymphatic obstruction, continuous movement of part. Systemic causes include old age, protein deficiency, vit-c and zinc deficiency, diabetes mellitus.

Treatment of *vrana* (ulcers)

Purification measures

Purificatory measures eliminate toxic material from body and improve healing process of ulcer. In case of endogenous ulcer removal of morbid matters (i.e. doshaja) emesis through upward route, purgation through downward route are advised. Other purificatory measures like oleation therapy, sudation therapy should be done prior to emesis, purgation etc. For local purification of ulcer, venesection and vrana basti should be done.Raktamokshana is an important modality[10] indicated predominantly in local vitiation of rakta as in *dushta vrana*. So along with emesis and purgation blood letting is also important treatment modalities with the help of *jalauka* (leech application), veinpuncture etc.

Selection of therapeutic measures is done as per condition of *vrana* and patient.

Thirty six treatment measures

Thirty six types of therapeutic measures are described for the treatment of ulcer. Sixty types of treatment measures are described under the head of *shashtiupakrama* regarding ulcer treatment.[11] It is not necessary that all the thirty six or sixty therapeutic measures have to be applied in treating an ulcer. I A patient at a time 1 or 4 type of procedures are essential in single case of *vrana* according to condition of the wound.[12]

In early stage of ulcer only inflammation appears. At this stage bloodletting should be done to break the further manifestation of ulcer. Purificatory measures should be performed in excessively aggravated doshas while lightning measures should be adopted if dosha are less aggravated. In the beginning of edema, therapeutic measures aimed to alleviate aggravated vata followed by other doshaviz. pitta and kapha are advised. Application of various pastes made of *vijaya, madhuka, vira, bisagranthi* etc. also reduce edema. Edema reducing dietary regimen like light food and food that does not cause burning sensation (*avidahi*) should be followed.

Indications and process of six fold surgical procedures

Six types of surgical procedures are described for treatment of ulcer such as *patana* (incision), *vyadhana* (puncturing), *chhedana* (excision), *lekhana* (scrapping), *pracchana* (scarification) and *seevana* (suturing). *Patana* procedure described by Charak is same

---

10

11 C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

12 Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

as for *bhedana* by Sushruta. Any similar or new procedure can be applied in wound management as per the surgeon's freedom. [13]

Pidana (Compression)

Widening of external opening (mouth) of ulcer or abscess along with breaking of multiple loculi to make uniform cavity, to avoid the collection of pus in multiple pockets and facilitate free drainage of pus. *Pidana* (compression) is also helpful to squeeze out the collected pus. For compression various pastes are applied over the ulcer of abscess except on mouth openings.

Management of fracture and dislocation

The basic guidelines for management of fracture and dislocation are to stabilize the fractured bone or dislocated joint by application of splints. Proper alignment of bone is mandatory for healing of fractured bones.[14] Suitable dietary regimen should be followed with avoidance of *vidahi* (food which causes burning sensation) food.[15] Strenuous exercise is not allowed during healing period due to risk of re-fracture and dislocation. Complications due to fracture of bone or dislocation of joint are managed as per condition. For e.g. If ulcer is due to fracture of bone then treatment of ulcer along with fracture management should be adopted.

Eshanakarma (probing)

It is used in ulcer of narrow opening with expanded base (eg.undermined ulcers). Various types of probes are used in ulcer to know the direction of tract or cavity, depth and discharge from ulcer or sinuses. Generally probing is not done if ulcer is located at vital organs (*marma sthana*) but in specific conditions as in fistula in ano it can be performed. As per site of ulcer various probes either hard or soft can be used. If deep seated and located at fleshy area hard probe (metallic) is used, in superficially seated ulcers soft probe is used. Probing is essential to know the depth of wound particularly in *nadivrana* (sinus at any part of the body) or fistula (fistula-in ano is one kind).[16]

---

[13] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, pp437

[14] B.N. Shah et al, Phytopharmacological profile of Lagenaria siceraria: A review, Asian Journal of Plant Science 9(3); 2010, 152-157.

[15] EE Elisha, HAA Twaji,NM Ali, JH Tarish, S Karim,M Al-Omari, The Anthelmintic Activity of Some Iraqi Plants of the Cucurbitaceae, International Journal of Crude Drug Research, Vol 25, Issue 3,1987, PP-153-157

[16] Neeraj Kant Sharma, Priyankayadav, Hemant Kumar Singh And Anil Kumar Shrivastava, In Vitro Antioxidant activity of Lagenaria siceraria leaves, Malaysian Journal of Pharmaceutical science, Vol 11, No.1,1-11(2013)

Vrana shodhana (cleaning of ulcer)

Cleaning of ulcer is done with *shodhana* drugs (cleansing agents) leads to *vrana ropana* (wound healing) process. If ulcer is contaminated i.e.presence of infection causing vectors, profuse secretion, presence of slough etc, in these conditions purificatory measures like debridement of ulcer (i.e. removal of slough), irrigation with *shodhana kashaya* or paste (purificatory measures) should be applied. Once ulcer becomes clean, healthy granulation tissue formation starts. To enhance and protect the granulation tissue *vrana ropana* drugs (healing drugs) either externally or internally or in combination are used.

Bandaging material, methods and its applicability in *vrana* (wound)

Bandaging of wound is very important as it stabilizes wounded part, prevents external injury, prevents contamination from external sources and enhances healing process. Bandaging should not be too tight, nor too loose. Act of bandaging may be from right or left side while others have mentioned fourteen types[17]and fifteen types. [18]

Diet: Wholesome and unwholesome aahar-vihar and ulcer healing promoters

Lavana is *vishyandi* i. e. producing more secretions from tissues; it aggravates kapha and pitta and mitigates vata[19]

Due to kapha and pitta vitiating properties it causes sliminess (*kledana*) and burning pain. Excessive *lavana, amla* and *katu rasa* will provoke vata dosha and may produce various types of pain. *Vidahi* food also leads to burning sensation due to *srotorodha* while sexual intercourse leads to dhatukshaya and aggravates [[/vata].]_[*Cha._Sa.*[[Chikitsa_Sthana|vata].] [Cha. Sa. Chikitsa Sthana 28/59], [Cha. Sa. Vimana Sthana 5/24].

Day time sleep causes *srotorodha* and gives rise to vitiation of kapha that leads to swelling. Elevation of depressed ulcer is very important aspect of healing process. In Ayurvedic classics *stanya janana* (galactogogue),[Cha. Sa. Sutra Sthana 4/17]

---

[17] B.V.S Lakshmi and M Sudhakar, Adaptogenic activity of Lagenaria siceraria, An experimental study using acute stress models on rats, Journal of Pharmacology and Toxicology, 2009,4(8)pp-300-306

[18] Rakesh P Prajapati, Manisha Kalariya, Sachin K parmar, Navin R sheth Phytochemical and pharmacological review of legenaria siceraria , J Ayurveda Integr Med . 2010 volume1/issue 4/ page 266-272
http://www.iaim.in/text.asp?20101/4/266-272/74431

[19] Li-Hua Shang , Chun-Mei Li , Zhao-Yang Yang , De-Hai Che , Jing-Yan Cao and Yan Yu, Luffa echinata Roxb. Induces Human Colon Cancer Cell (HT-29) Death by Triggering the Mitochondrial Apoptosis Pathway, Molecules 2012, 17, 5780-5794

jeevaniya (life promoters e.g. vitamins) [Cha. Sa. Sutra Sthana 4/1] and *brimhaniya gana* (nourishing drugs) [Cha. Sa. Sutra Sthana 4/2] are described. All these drugs have nutritional value (dhatu poshana) that helps in ulcer healing.

Indications and contraindications of agnikarma (cauterization) in various disorders

Agni karma (cauterization by application of heat) is used as precaution for excessive bleeding ulcers, excision of hanging flesh, kaphaja granthi (enlarged gland due to kapha), goitre and in stiffness (associated with vata) etc. *Agnikarma* has *ushna guna (hot property) which is opposite to vata and kapha. Due to heat, vasodilation leads to alleviation of*srotorodha*resulting in proper vascularity to organ or part.*Dahakarma*(cauterization) causes constriction of blood vessels so prevents bleeding from ulcer.*[20] *Cauterization is performed with the help of many substances like unctuous or ununctous substances etc by many ways e.g. Small spot (*bindu*), shape of ring (*valaya'') etc depending on nature of disease, strength of patient and time of application.

Importance of *dhupana karma* (fumigation therapy) in wound sterilization healing process

Fumigation of ulcer is done with *dhupana dravyas* (fumigating materials).[21],

[22]. Purpose of fumigation is to make suitable conditions for better ulcer healing such as local sterilization, vasodilation, decreased discharge and removal of foul smell.

Fumigation also relieves pain, discharge and kills microorganisms due to vata, [[kapha]]alleviating property along with antiseptic property.Various types of preparations are used to harden or soften the wounds as per condition of wound.

1. Research studies on management of ulcers: The physician observing inflammation as prodromal sign in the beginning should apply blood-letting to prevent the manifestation of wound. Sushruta also indicated blood letting in initial

[20] K Nishteswar, Ayurvedic herbal remedies, Choukhambha Surabharati Prakashan , Varanasi,2009, pp-95

[21] H S Chandel et al, Evaluation of antiarthritic activity on LuffaechinataRoxb. fruits on rats, Asian Journal of Biomedical and Pharmaceutical Science, 3(21) 2013, 36-41.

[22] Bahar Ahmed et al, Hepatoprotective activity of Luffaechinata fruits, Journal of Ethnopharmacology 76 (2001) 187–189

stage of abscess or inflammatory conditions and in ischemic condition of the wound.[23],[24]

2. The *nagrodhyadi* group is indicated in wound as cooling for wounds which is found healing potential in one research.[25]
3. The *panchavakkal* (Vata (Ficus bengalensis Linn), *Udumbara* (Ficus glomerata Roxb.), *Ashvattha* (Ficus religiosa Linn.), *Parisha/Pāriśa* (Thespesia populenoides L.) and *Plaksha* (Ficus lacor Buch Ham.),) is indicated for the healing of chronic wound. In resent studies *panchavalkal* has anti-inflammatory, cleaning and healing potential in some research studies carried out and published in reputed journals of Ayurveda.[26],[27],[28],[29],[30],[31]

---

[23] Li-Hua Shang et al, LuffaechinataRoxb. Induces Human Colon Cancer Cell (HT-29) Death by Triggering the Mitochondrial Apoptosis Pathway, Molecules 2012, 17, 5780-5794; doi:10.3390/molecules17055780.

[24] Pandey BB, Kumar A, Singh N, Bhatia. Efficacy of Jalaukavcharana (Leech Application) in Ischemic Ulcer with Pre-Gangrenous Changes - A Case Report, Journal of Ayurveda 2012 Jul-Sep ; 4 (3) :103-107.

[25] Lad M, Bandgar S. Management of non healing wound with nyagrodhadi kwatha and jatyadi ghruta (classical ayurvedic preparations). Global Journal of Research on Medicinal Plants & Indigenous Medicine (GJRMI). 2012; 1 (7): 301-308.

[26] Meena RK, Dudhamal T, Gupta SK, Mahanta V. Wound healing potential of Pañcavalkala formulations in a postfistulectomy wound. Ancient Sci Life (ASL) 2015;35 (2):118-21

[27] Bhat KS, Vishwesh BN, Sahu M, Shukla VK. A clinical study on the efficacy of panchavalkala cream in vrana shodhana w.s.r to its action on microbial load and wound infection. AYU. 2014;35(2):135-140

[28] K. Shobha Bhat, M. Sahu, V.K. Shukla. Efficacy of pancavalkala cream in the management of chronic non-healing wounds, Aryavaidyan 2013 May-July ; (26) :224-228

[29] Khadkutkar DK, Prof. Kanthi Veena. Therapeutic uses of Panchvalkala in different forms-a review. Ayurlog; National Journal of Research in Ayurveda Science. 2014; 2(1): 1-5

[30] Khadkutkar DK, Prof. Kanthi Veena G. A Brief Review of Research Studies Conducted on Panchavalkal. Indian Journal of Ancient Medicine and Yoga. 2015;8(2): 87-94

[31] Khadkutkar DK, Kanthi VG, Dudhamal TS. Antimicrobial activity of Panchavalkal powder and ointment. International Journal of Medicinal Plants and Natural Products (IJMPNP). 2015; 1(3): 9-15

4. *Bala* (Sida cordifolia Linn.), *guduchi* (Tinospora cordifolia), *madhuka* (Glycyrrhiza glabra Linn.), *prshnaparni* (Uraria picta Desv), *satavari* (Asparagus racemosus Willd), *jivanti* (Leptadenia reticulate W. & A.), sugar, milk, oil, fish fat, ghee cooked with beeswax is known as *sneha sarkara,* it relieves pain. Some studies have highlighted the wound healing potential of honey mixed with above drugs. [32],[33]Various preparations containing following herbal drugs have wound cleaning effect in single and combination of drugs. The recent studies showed their efficacy as evidence based. Leaves of nimb (Azadirachta indica A. Juss)[34],[35],[36],[37] and *haridra* (Curcuma longa Linn.) are mentioned as the shodhan and ropan(healing) of wound. [38],[39],[40] The daruharidra (Berberis aristata DC) also showed antimicrobial effect. [41]Wounds with foul odor, abnormal colour, profuse discharge and intense pain should be known as dusta vrana (unclean) and as

---

[32] Dudhamal TS, Gupta SK, Bhuyan C. Role of honey (madhu) in the management of wounds (dushta vrana). International Journal of Ayurveda Research. 2010; 1 (4): 271-273

[33] Vijayakumari K, Nishteswar K. Wound Healing Activity of Honey: A Pilot Study. AYU. 2013; 33 (3): 374-377.

[34] Gupta S, Bhat SS, Jaykrishna N. A clinical study to evaluate efficacy of nimbaadya taila in the management of dusta vrana (chronic ulcer). International Journal of Research in Ayurveda and Pharmacy.2012; 3(6):862-865

[35] Jayasingh BK, Tewari PV. Clinical management of vicharchika with nimbadi yoga. Journal of Research in Ayurveda and Siddha. 2003; 24(1-2): 33-41

[36] Singh A, Singh AK, Narayan G, Singh TB, Shukla VK. Effect of Neem Oil and Haridra on Non-Healing Wounds. AYU. 2014;35 (4) : 398-403

[37] Singh AK, Srivastava PK, Shukla VK. Evaluation of nimba taila and manjistha churna in non healing ulcer. International Research Journal of Pharmacy. 2011; 2(5):201-210.

[38] Ballal V, Mamatha, Jain CM. A clinical study on efficacy of kumarimajja and haridra on episiotomy wound. Journal of Ayurveda. 2010; 4(2): 18-26

[39] Kundu S, Biswas TK, Das P, Kumar S, De DK. Turmeric (Curcuma longa) rhizome paste and honey show similar Wound healing potential: a preclinical study in rabbits, The international Journal of Lower Extremity Wounds 2005 Dec ; 4(4):205-13

[40] Mehra KS, Mikuni I, Gupta U, Gode KD. Curcuma longa (Linn) drops in corneal wound healing, The Tokai Journal of Experimental and Clinical Medicine 1984 Mar ; 9 (1) :27-31

[41] Saravanakumar T, Venkatasubramanian P, Vasanthi NS, Manonmani E. Antimicrobial potential of Daruharidra (Berberis aristata DC) against the pathogens causing eye infection. Int J Green Pharm 2014;8:153-7

such wounds should be treated with cleansing agents. Decoctions of triphala, khadira (Acasia catechu Willd), daruharidra (Berberis aristata DC), nyagrodhadi group, bala (Sida cordifolia Linn.), kusa (Desmostachya bipinnata Stapf.), leaves of nimb (Azadirachta indica A. Juss) and badara (Zizyphus jujube Lam.) are regarded as cleansing drugs. Tila paste, salt, haridra (Curcuma longa Linn.), daruharidra (Berberis aristata DC), trivrit (Operculina turpethum Linn.) ghrita, madhuka, nimba leaves- this formulation is said as wound cleanser. Most of the ingredients like triphala,[42] khadira, daruharidra, nyagrodhadi group nimb, haridra, daruharidra, madhuka are the ingredients of jatyadi taila /ghrita which is well known formulation in managment of chronic wound for shodhan and ropan of wounds. [43],[44],[45],[46],[47],[48],[49]

5. The drugs which are helpful for healing of fresh and infected or chronic wounds are mentioned in the text. Among these drugs following drugs are having some

---

[42] Senthil KM, Kirubanandan S, Sripriya R, Sehgal PK. Triphala incorporated collagen sponge–a smart biomaterial for infected dermal wound healing, The Journal of Surgical Research 2010 158(1):162-70

[43] Kulkarni YS, Emmi SV, Dongargaon TN, Wali AA. Wound healing effect of Vimlapanakarma with Jatyadi tailam in diabetic foot, Ancient Science of Life 2015;34(3):171-174

[44] Dudhamal TS, Bhuyan C, Baghel MS. Wound healing effect of Jatyadi Taila in the cases of chronic fissure-in-ano treated with Ksharasutra. AYU International Research Journal of Ayurved 2013; 34/5 (Suppl1) OA01:30.p-22.

[45] Vijakumar B, Prasanna N. Rao PN, Hemantkumar P. A comparative study of kaseesadi avachurnana and jatyadi ghrita application in the management of dushta vrana. International Journal of Research in Ayurveda and Pharmacy. 2012; 3(6):852-858

[46] Baslingappa Rajeshwari KPN, Aravattii S, Murthy BN, Shringi MK.Comparative clinical study of Jatyadi varti and Aragwadadi varti in the management of nadi vrana (pilonidal sinus). International Research Journal of Pharmacy. 2012;3(3):135-138

[47] Lad M, Bandgar S. Management of non healing wound with Nyagrodhadi kwatha and Jatyadi ghruta (classical ayurvedic preparations). Global Journal of Research on Medicinal Plants & Indigenous Medicine (GJRMI). 2012; 1 (7): 301-308

[48] Pal R, Apaturkar N, Pimpalkar P, Raut S, Lakhapati AM. Role of Jatyadi tailam vrana basti in the management of post operated haemorrhoidectomy. e-Journal Rasamruta. 2013; 5 (38): 1-5

[49] Shailajan S, Menon S, Pednekar S, Singh A. Wound healing efficacy of Jatyadi Taila: in vivo evaluation in rat using excision Wound model, Journal of Ethnopharmacology 2011 Oct 31; 138 (1) :99-104

research studies carried out for their healing effect.Decoction of Panchavalkal (nyagrodha, udumbara, asvattha, parish plaksha), karavira (Nerium indicum Mill.), arka (Calotropis procera R. Br.)[50] and kutaja (Holarrhena antidysentrica Linn.) are wound healing. Candana (Santalum album Linn.), daruharidra bark, meda (Polygonatum airrhifolium Royle), mahameda (Polygonatum airrhifolium Royle), murva (Marsdenia tenacissima W. & A.), lajjalu (Mimosa pudica Linn.) and madhuyasti[51]- this formulation is wound healer. Prapaundarika, jivanti, gojihva (Onosma bracteatum Wall.), dhataki, bala and sesamum should be applied as paste with ghee for wound healing. Kampillaka (Mallotus philippinensis Muell Arg), vidanga (Embelia ribes Burm), kutaja, triphala, bala, patola (Trichosanthes dioica Roxb.), nimba, musta (Cyperus rotundus Linn.), priyangu, khadira, dhataki, sarja, ela (Elleteria cardamomum Maton.), aguru (Aquilaria agallocha Roxb.) and candana are pounded together and used for cooking oil. This oil is used as ulcer healing agent. Similarly, oil prepared with equal quantity of prapaundarika, mahuka, kakoli (Roscoca procera Wall.), ksirakakoli (Roscoca procera Wall.), chandana and rakta chandana (Pterocarpus santalinus Linn.)[52] is an excellent ulcer healing agent. Oil cooked with durva juice or kampillaka or paste of daruharidra bark is an important ulcer healer.[53],[54],[55] By the above method ghrita should be prepared and used for healing, ulcers predominant in rakta and pitta.

---

[50] Deshmukh PT, Fernandes J, Atul A, Toppo E. Wound healing activity of Calotropis gigantea root bark in rats, Journal of Ethnopharmacology 2009; 125(1):178-81

[51] Dwivedi Ap, Rahtod AS, Dhariya SA. A clinical study to evaluate the antiseptic and bactericidal effect of yashtimadhu ghrita in non infected surgical wounds. International Journal of Applied Ayurved Research. 2015;2(3):248-252

[52] Biswas TK, Maity LN, Mukherjee B. Wound healing potential of Pterocarpus santalinus linn: a pharmacological evaluation, The international Journal of Lower Extremity Wounds 2004 Sep ; 3 (3) :143-50

[53] Pankhaniya LJ, Sharma PP, Manjusha R. A comparative study of Durvadi taila and povidone iodine in the management of vrana. AYU. 2009;30(4): 459-462

[54] Jadhav NM, Auti SS, Sreeja S, Mourya OPS. Management of corneal erosions due to chemical burn by Durvadi ghritam: a case study. Ayurpharm - International Journal of Ayurveda and Allied Sciences. 2012; 1 (4) : 73-76

[55] Dhiman K, Parmar M, Dhiman KS. Kampillakadi Ghrita In Garbhashaya Greeva Gata Vrana (Cervical Erosion). International Journal of Research in Ayurveda and Pharmacy. 2012; 3 (2):203-209

6. The physician conversant with dose, time and agni (heat) may apply alkali in cases amenable to surgical operations.[56],[57],[58],[59]
7. By dusting the wound with the powders of barks of kakubha (Termalia arjuna),[60] udumbara,[61] ashvattha, lodhra (Symplocos racemosa Roxb), jambu (Eugenia jambolana Lam) and katphala (Myrica esculenta Buch-Ham) they heals the skin quickly. Manashila (Realgar), manjistha,[62],[63] lac, haridra and daruharidra used as paste with ghee and honey is an excellent cleanser of skin.

Potential areas /Scope for research

The ingredients like bala (Sida cordifolia Linn.), kusa (Desmostachya bipinnata Stapf.), badara (Zizyphus jujube Lam.), trivrit (Operculina turpethum Linn.), karavira (Nerium indicum Mill.), kutaja (Holarrhena antidysentrica Linn.), meda (Polygonatum airrhifolium Royle), mahameda (Polygonatum airrhifolium Royle), murva (Marsdenia tenacissima W. & A.), lajjalu (Mimosa pudica Linn.), gojihva (Onosma bracteatum Wall.), dhataki, ela (Elleteria cardamomum Maton.), aguru (Aquilaria agallocha Roxb.), kakoli (Roscoca procera Wall.), ksirakakoli (Roscoca procera Wall.) are mentioned for wound healing so there is a scope to find out their clinical wound healing effect.

---

[56] Wani P, Pathak A, Hemanthakumar P. Effect of Apamarga pratisaraeeya kshara in the management of nadivrana (pilonidal sinus) – a case report. International Ayurvedic Medical Journal. 2013; 1 (4) : 1-2.

[57] Shekokar AV, Borkar KM. Innovation of Ksharaplota (medicated gauze) in the management of vrana (ulcer). International Journal of Ayurveda and Pharma Research. 2013; 1 (2):10-16.

[58] Gupta S, Gupta SJ, Singh SK. Role of Palashkshara (butea monosperma) in the management of dusta vrana (chronic ulcers) with special reference to infected wound. International Journal of Ayurveda and Pharma Research. 2014; 2 (3): 86-93

[59] Apaturkar N, Pimpalkar P, Pal R, Raut S, Lakhapati AM. Role of Apamarga Kshara with apamarga kshara tailam on dushtavrana with reference to infected wound – a case report. e-Journal Rasamruta. 2013; 5 (26): 1- 8.

[60] Narayana A, Swamy RK . A medico-historical review of Arjuna (Terminalia arjuna, w. & a.). Bulletin of the Indian Institute of History of Medicine. 1998; 26(1-2): 1-10

[61] Vinaya Kumar, P.V. Tiwari. Post-Cautery Effect of Udumbar Ointment on Cervical Erosion, Ancient Science of Life 1993 July ; 13 (1-2) :97-101

[62] Baria J, Gupta SK, Bhuyan C. Clinical Study of Manjishthadi Ghrita in Vrana Ropana. AYU. 2011; 32 (1): 95-99.

[63] Singh AK, Srivastava PK, Shukla VK. Evaluation of Nimba taila and Manjistha churna in non healing ulcer. International Research Journal of Pharmacy. 2011; 2(5):201-210

Charak mentioned some formulations for shodhan (cleansing) and ropan (healing) in this chapter. Along with single drug these formulations need to be further studied for their scientific validation.

Shodhana (Cleansing) formulations

1. Decoctions of triphala, khadira (Acasia catechu Willd), daruharidra (Berberis aristata DC), nyagrodhadi group, bala (Sida cordifolia Linn.), kusa (Desmostachya bipinnata Stapf.), leaves of nimb (Azadirachta indica A. Juss) and badara (Zizyphus jujube Lam.) are regarded as cleansing drugs.
2. Tila paste, salt, haridra (Curcuma longa Linn.), daruharidra (Berberis aristata DC), trivrit (Operculina turpethum Linn.) ghrita, madhuka, nimba leaves.
3. Manahsila (Realgar), manjistha, lac, haridra and daruharidra used as paste with ghee and honey
4. Ropan (healing) formulations:
    1. Decoction of nyagrodha, udumbara, asvattha, kadamba, plaksha, vetasa, karavira (Nerium indicum Mill.), arka (Calotropis procera R. Br.) and kutaja (Holarrhena antidysentrica Linn.) are wound healing. Candana (Santalum album Linn.), lotus stamens, daruharidra bark, blue water lily, meda (Polygonatum airrhifolium Royle), mahameda (Polygonatum airrhifolium Royle), murva (Marsdenia tenacissima W. & A.), lajjalu (Mimosa pudica Linn.) and madhuyasti-
    2. Pase of ghee prepared with Prapaundarika, jivanti, gojihva (Onosma bracteatum Wall.), dhataki, bala and sesamum
    3. Oil of Kampillaka (Mallotus philippinensis Muell Arg), vidanga (Embelia ribes Burm), kutaja, triphala, bala, patola (Trichosanthes dioica Roxb.), nimba, musta (Cyperus rotundus Linn.), priyangu, khadira, dhataki, sarja, ela (Elleteria cardamomum Maton.), aguru (Aquilaria agallocha Roxb.) and candana
    4. Oil prepared with equal quantity of prapaundarika, mahuka, kakoli (Roscoca procera Wall.), ksirakakoli (Roscoca procera Wall.), chandana and rakta chandana (Pterocarpus santalinus Linn.)
    5. Oil cooked with durva juice or kampillaka or paste of daruharidra bark.
    6. Powders of barks of kakubha (Termalia arjuna), udumbara, asvattha, lodhra (Symplocos racemosa Roxb), jambu (Eugenia jambolana Lam) and katphala (Myrica esculenta Buch-Ham).

Remedies for post healing complications

1. The paste prepared by bhasmas of iron, kasisa and triphala (haritaki,vibhitaki and amalaki) flowers provides blackness in the newly formed skin quickly.
2. Kaliyaka (Jateorhiza palmata Miers), nata /tagara (Valeriana wallichii DC), mango seeds, nagakesara, iron and triphala powder mixed with cow-dung juice make an excellent paste for reviving normal colour in skin.

3. Roots of dhyamaka, asvattha and nicula (Barringtonia acutangula Linn), lac, gairic(red-ochre), nagakesara and kasisa-These restores the natural colour of the skin.
4. Lodhra, leafbuds of nyagrodha, khadira, triphala and ghrita - this combination used as paste provides looseness and softness in wounds.

The role of diet is very important in wounded patients which can be considered for further research as Charak mentioned that wounded patients should abstain from salt, sour, pungent, hot, burning and heavy food and drinks and also sexual intercourse.

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

Trimarmiya Chikitsa

Chikitsa Sthana Chapter 26. Management of Trimarma (diseases of three vital organs) Abstract

This chapter highlights the importance of *trimarma* (three vital organs, viz, cardiovascular system, cerebrovascular system and renal system) and treatment of their diseases. There are one hundred seven vital points (*marma*) on the body which when injured cause disease, disability or death. Three of these *marma* are located in *hridaya* (heart), *shira* (head) and *basti* (urinary bladder). Impairment of these three *marma* can cause life threatening conditions in cardio-vascular system, cerebrovascular system and urinary system respectively. An internal relationship exists between these *marma* and respective body systems. Disease of one system affects the functioning of the other. The disease conditions caused by impairment of these three *marma* account for higher mortality and morbidity in society. The present chapter deals with etiology, signs and symptoms, classification, principles of treatment for the diseases pertaining to these three *marma*. The chapter also includes description of various categories of diseases like diseases of ear, nose, throat, eyes under the heading of diseases of head; diseases like urinary calculi under diseases of renal system. **Keywords**: *trimarma* (three vital organs), *prana* (life force), *uttarabasti,varti prayoga, udavarta, mutra kruchchra, hridroga, nasya karma, pratishyaya* (rhinitis), *dushta pratishyaya* (persistent rhinitis), *apinasa* (chronic rhinitis), *puya rakta* (purulent and sanguinous rhinitis), *nasa paka* (suppurative rhinitis), *nasa shotha* (edematous rhinitis), *kshavathu* (sneezing), *nasa shosha* (dryness of nasal mucosal membrane), *pratinaha* (nasal obstruction), *pratisrava* (nasal discharge), *puti nasya* (ozena), *nasa arbuda* (nasal tumor), *arumshi* (furunculosis), *nasa dipta* (burnt nose), *anaha* (constipation), *arochaka* (anorexia)

Introduction

Morbidity and mortality from cardiovascular, cerebrovascular, and renal diseases are leading among global burden to the society. According to the Center for Disease Control and Prevention (CDC), Cerebrovascular diseases are the fifth leading cause of death.

Cardiovascular diseases (CVDs), per the Media Center Fact Sheet of the World Health Organization (WHO), are the “number one cause of death globally” with an estimated 17.7 million people dying of it in 2015 (31% of global deaths). Last but not least, renal diseases (or chronic kidney diseases (CKDs) afflict 14% of the general population in the US and are one of the major causes of death worldwide .

Marma (vital points) are junctures of muscle, tendons, ligaments, bone tissue, joints, blood vessels and nerves, nervous tissue, which forms the seat of life and it is also said that they are the seat for tridosha, triguna and the atma, hence any injury can be life threatening leading to death.

The word *marma* is derived from the *mru marane dhatu* (Sanskrit) which states that any trauma to *marma* may lead to *marana* (death) or dysfunction of that particular site. The *adhisthana* (location) of diseases of *marma* can be assessed by changes in physiological functions in the body and through type of *rogamarga* (pathway of pathogenesis). *Marma* comes under *madhyama* (middle) *rogamarga*. Therefore understanding of the *rogamarga* is essential to analyze the characters of the diseases, related with *dushti* (pathogenesis).

Following are the sites of three most important *marma*:

1. *Shira marma* relates with the brain with the spinal cord comprising the body's central nervous system. This controls all the body activities, conscious communication and automatic operation of organs such as breathing, maintaining blood pressure, and releasing hormones etc.
2. *Hridaya marma* relates with heart and circulatory system, which supplies oxygen and nutrients to the tissues. The body tissues need constant nutrition supply to be active, if there is lack of blood supply to the organs, the tissues may die.
3. *Basti marma* relates with the urinary bladder and renal system plays an important role in elimination of body wastes and regulate blood volume, help to regulate blood pressure, pH and maintains electrolyte balance in the body.

The loss of substance/ body (*ashraya*) leads to the loss of the substrate/ life (*ashrayee*) hence, these *trimarma* should be especially protected against external injury and vatadi dosha. The clinical features of diseases of head as per dosha dominance have already been described in Kiyanta Shiraseeya Adhyaya. In the present context, dosha dominant features observed in diseases of three *marma*, of eyes, nose, ears and oral cavity are described. The diseases of scalp and hair are also described.

Later, in Trimarmiya Siddhi, the importance of three *marma*, consequences of their injury and management with Panchakarma procedures is described in detail. In the present chapter, however, management of disorders with medicines only has been described.

Udavarta literally means upward and opposite frequent movement of vata dosha. The term itself suggests pathology of aggravation of vata either due to its own causes or due to obstruction to its movement due to other dosha. If the aggravated vata affects vital *marma* like heart, brain and urinary bladder, then it can cause serious disorders. The chapter details about the diseases of these three regions with etiological factors, clinical features and management.

There are thirteen types of *udavarta* based upon suppression of natural urges described in Naveganadharaniya Adhyaya. The diseases vary depending upon vitiation of vata due to respective urges and so is the management of *udavarta*. In the present chapter, the diseases due to *apana vaigunaya* (impairment of *apana*) in the pelvis region due to suppression of urge of flatus, defecation and urination are described. Though, *udavarta* is dealt in the initial part of the chapter and three *marma* in latter part, the name of the

chapter is given as Trimarmiya Chikitsa, because it emphasizes the management of diseases of three *marma*. *Udavarta* can be considered as cause for the diseases of three marma.

Sanskrit Text, Transliteration and English Translation

अथातस्त्रिमर्मीयचिकित्सितमध्यायंव्याख्यास्यामः||१||

इतिहस्माहभगवानात्रेयः||२||

athātastrimarmīyacikitsitamadhyāyaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAtastrimarmIyacikitsitamadhyAyaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

Now we shall expound the chapter on “Trimarmiya Chikitsitam” (Management of diseases of the three vital organs).Thus said Lord Atreya. [1-2]

Importance of marma

सप्तोत्तरंमर्मशतंयदुक्तंशरीरसङ्ख्यामधिकृत्यतेभ्यः|
मर्माणिबस्तिंहृदयंशिरश्चप्रधानभूतानिवदन्तितज्ज्ञाः||३||
प्राणाश्रयात्,तानिहिपीडयन्तोवातादयोऽसूनपिपीडयन्ति|
तत्संश्रितानामनुपालनार्थंमहागदानांशृणुसौम्यरक्षाम्||४||

saptōttaraṁ marmaśataṁ yaduktaṁ śarīrasaṅkhyāmadhikṛtya tēbhyaḥ| marmāṇi bastiṁ hṛdayaṁ śiraśca pradhānabhūtāni vadanti tajjñāḥ||3|| prāṇāśrayāt, tāni hi pīḍayantō vātādayō’sūnapi pīḍayanti| tatsaṁśritānāmanupālanārthaṁ mahāgadānāṁ śṛṇu saumya rakṣām||4|| saptottaraM marmashataM yaduktaM sharIrasa~gkhyAmadhikRutya tebhyaH | marmANi bastiM hṛdayaM shirashca pradhAnabhUtAni vadanti tajj~jAH ||3|| prANAshrayAt, tAni hi pIDayanto vAtAdayo~asUnapi pIDayanti | tatsaMshritAnAmanupAlanArthaM mahAgadAnAM shRuNu saumya rakShAm ||4||

The vital organs (*marma*) are mentioned as 107 in number while enumerating different body parts in Sankhya Sharira. As per the specialists of the subjects, three vital organs, viz, *basti* (urinary bladder), *hridayam* (heart) and *shira* (head) are considered supreme among themselves, because they possess life (prana) in them. Their suffering due to *vata*, etc. also troubles/ endangers life (*prana*). Hence to protect these vital organs, the method of protection from the attack of diseases, and their management will be discussed which you may listen (addressed to Agnivesha) [3-4]

Etiology and pathogenesis, signs and symptoms of udavarta (abnormal upward movement of vata)

कषायतिक्तोषणरूक्षभोज्यैः

पक्वाशयेकुप्यतिचेदपानःस्रोतांस्यधोगानिबलीसरुद्ध्वा||५||

करोतिविण्मारुतमूत्रसङ्गंक्रमादुदावर्तमतःसुघोरम्|

रुग्बस्तिहृत्कुक्ष्युदरेष्वभीक्ष्णंसपृष्ठपार्श्वेष्वतिदारुणास्यात्||६||

आध्मानहृल्लासविकर्तिकाश्चतोदोऽविपाकश्चसबस्तिशोथः|

वर्चोऽप्रवृत्तिर्जठरेचगण्डान्यूर्ध्वश्चवायुर्विहतोगुदेस्यात्||७||

कृच्छ्रेणशुष्कस्यचिरात्प्रवृत्तिःस्याद्वातनुःस्यात्खररूक्षशीता|

ततश्चरोगाज्वरमूत्रकृच्छ्रप्रवाहिकाहृद्ग्रहणीप्रदोषाः||८||

वम्यान्ध्यबाधिर्यशिरोऽभितापवातोदराष्ठीलमनोविकाराः|

तृष्णास्रपित्तारुचिगुल्मकासश्वासप्रतिश्यार्दितपार्श्वरोगाः||९||

अन्येचरोगाबहवोऽनिलोत्थाभवन्त्युदाऽवर्तकृताःसुघोराः|

चिकित्सितंचास्ययथावदूर्ध्वंप्रवक्ष्यतेतच्छृणुचाग्निवेश! ||१०||

kaṣāyatiktōṣaṇarūkṣabhōjyaiḥ sandhāraṇābhōjanamaithunaiśca

pakvāśayē kupyati cēdapānaḥ srōtāṁsyadhōgāni balī sa ruddhvā||5||

karōti viṇmārutamūtrasaṅgaṁ kramādudāvartamataḥ sughōram|

rugbastihṛtkukṣyudarēṣvabhīkṣṇaṁ sapṛṣṭhapārśvēṣvatidāruṇā syāt||6||

ādhmānahṛllāsavikartikāśca tōdō’vipākaśca sabastiśōthaḥ|

varcō’pravṛttirjaṭharē ca gaṇḍānyūrdhvaśca vāyurvihatō gudē syāt||7||

kṛcchrēṇa śuṣkasya cirāt pravṛttiḥ syādvā tanuḥ syāt kharārūkṣaśītā|

tataśca rōgā jwaramūtrakṛcchrapravāhikāhṛdgrahaṇīpradōṣāḥ||8||

vamyāndhyabādhiryaśirō’bhitāpavātōdarāṣṭhīlamanōvikārāḥ|

tṛṣṇāsrapittārucigulmakāsaśvāsapratiśyārditapārśvarōgāḥ||9||

anyē ca rōgā bahavō’nilōtthā bhavantyudāvartakṛtāḥ sughōrāḥ|

cikitsitaṁ cāsya yathāvadūrdhvaṁ pravakṣyatē tacchṛṇu cāgnivēśa!||10||

kaShAyatiktoShaNarUkShabhojyaiH sandhAraNAbhojanamaithunaishca

pakvAshaye kupyati cedapAnaH srotAMsyadhogAni balI sa ruddhvA ||5||

karoti viNmArutamUtrasa~ggaM kramAdudAvartamataH sughoram |

rugbastihRutkukShyudareShvabhIkShNaM sapRuShThapArshveShvatidAruNA syAt
||6||

AdhmAnahRullAsavikartikAshca todo~avipAkashca sabastishothaH |

varco~apravRuttirjaThare ca gaNDAnyUrdhvashca vAyurvihato gude syAt ||7||

kRucchreNa shuShkasya cirAt pravRuttiH syAdvA tanuH syAt kharaRukShashItA |

tatashca rogA jwaramUtrakRucchrapravAhikAhRudgrahaNIpradoShAH ||8||

vamyAndhyabAdhiryashiro~abhitApavAtodarAShThIlAmanovikArAH |

tRuShNAsrapittArucigulmakAsashvAsapratishyArditapArshvarogAH ||9||

anye ca rogA bahavo~anilotthA bhavantyudAvartakRutAH sughorAH |

cikitsitaM cAsya yathAvadUrdhvaM pravakShyate tacchRuNu cAgnivesha! ||10||

Excessive consumption of astringent, bitter, pungent, dry/ ununctuous food, suppression of natural urges, starvation, and excess indulgence of sex excessively aggravates apana vata in the colon. This obstructs downward moving channels and gradually obstructs the movement of stool, urine and the flatus causing *udavarta*, the serious trouble. [5]

Signs and symptoms of udavarta

Intense and frequent pain in urinary bladder, cardiac region, pelvis, abdomen, and also severe pain in back and sides of chest; flatulence, nausea, cutting pain, piercing pain, indigestion, inflammation of urinary bladder; retention of stool, appearance of nodules in the abdomen, abnormal upward movement of vata, delayed and difficulty in evacuation of dry stool; body becomes rough, ununctuous, and cold and consequently disorders such as fever, dysuria, *pravahika* (spurious feeling of the need to evacuate stools with straining), cardiac disorders, *grahani* disorder (malabsorption syndrome), vomiting, blindness, deafness, burning sensation in head, *vatodara* (affliction of abdomen due to vata), *asthila* (stony hard tumours), psychological disorders, thirst, hemorrhagic disorders, anorexia, *gulma* (lump like feeling), cough, dyspnea, rhinitis, facial paralysis and chest pain arise. Many other severe vata disorders are caused by *udavarta*. Treatment of these ailments will be described hereafter you may listen Agnivesha.[5-10]

Treatment of udavarta

तंतैलशीतज्वरनाशनाकंस्वेदैर्यथोक्तैःप्रविलीनदोषम्|

उपाचरेद्वर्तिनिरूहबस्तिस्नेहैर्विरेकैरनुलोमनान्नैः||११||

श्यामात्रिवृन्मागधिकांसदन्तींगोमूत्रपिष्टांदशभागमाषाम्|

सनीलिकांद्विर्लवणांगुडेनवर्तिंकराङ्गुष्ठनिभांविदध्यात्||१२||

पिण्याकसौवर्चलहिङ्गुभिर्वासससर्षपत्र्यूषणयावशूकैः|

क्रिमिघ्नकम्पिल्लकशङ्खिनीभिःसुधार्कजक्षीरगुडैर्युताभिः||१३||

स्यात्पिप्पलीसर्षपराढवेश्मधूमैःसगोमूत्रगुडैश्चवर्तिः|
श्यामाफलालाबुकपिप्पलीनांनाड्याऽथवातत्प्रधमेत्तुचूर्णम्||१४||
रक्षोघ्नतुम्बीकरहाटकृष्णाचूर्णंसजीमूतकसैन्धवंवा|
स्निग्धेगुदेतान्यनुलोमयन्तिनरस्यवर्चोऽनिलमूत्रसङ्गम्||१५||
तेषांविघातेतुभिषग्विदध्यात्स्वभ्यक्तसुस्विन्नतनोर्निरूहम्|
ऊर्ध्वानुलोमौषधमूत्रतैलक्षाराम्लवातघ्नयुतंसुतीक्ष्णम्||१६||
वातेऽधिकेऽम्लंलवणंसतैलं, क्षीरेणपित्तेतु, कफेसमूत्रम्|
समूत्रवर्चोऽनिलसङ्गमाशुगुदंसिराश्चप्रगुणीकरोति||१७||
taṁ tailaśītajwaranāśanāktaṁ svēdairyathōktaiḥ pravilīnadōṣam|
upācarēdvartinirūhabastisnēhairvirēkairanulōmanānnaiḥ||11||
śyāmātrivr̥nmāgadhikāṁ sadantīṁ gōmūtrapiṣṭāṁ daśabhāgamāṣām|
sanīlikāṁ dvirlavaṇāṁ guḍēna vartiṁ karāṅguṣṭhanibhāṁ vidadhyāt||12||
piṇyākasauvarcalahiṅgubhirvā sasarṣapatryūṣaṇayāvaśūkaiḥ|
krimighnakampillakaśaṅkhinībhiḥ sudhārkajakṣīraguḍairyutābhiḥ||13||
syāt pippalīsarṣaparāḍhavēśmadhūmaiḥ sagōmūtraguḍaiśca vartiḥ|
śyāmāphalālābukapippalīnāṁ nāḍyā'thavā tat pradhamēttu cūrṇam||14||
rakṣōghnatumbīkarahāṭakr̥ṣṇācūrṇaṁ sajīmūtakasaindhavaṁ vā|
snigdhē gudē tānyanulōmayanti narasya varcō'nilamūtrasaṅgam||15||
tēṣāṁ vighātē tu bhiṣagvidadhyāt svabhyaktasusvinnatanōrnirūham|
ūrdhvānulōmauṣadhamūtratailakṣārāmlavātaghnayutaṁ sutīkṣṇam||16||
vātē'dhikē'mlaṁ lavaṇaṁ satailaṁ, kṣīrēṇa pittē tu, kaphē samūtram|
sa mūtravarcō'nilasaṅgamāśu gudaṁ sirāśca praguṇīkarōti||17||
taM tailashItajwaranAshanAkaM svedairyathoktaiH pravilInadoSham |
upAcaredvartinirUhabastisnehairvirekairanulomanAnnaiH ||11||
shyAmAtrivRunmAgadhikAM sadantIM gomUtrapiShTAM dashabhAgamAShAm |
sanIlikAM dvirlavaNAM guDena vartiM karA~gguShThanibhAM vidadhyAt ||12||
piNyAkasauvarcalahi~ggubhirvA sasarShapatryUShaNayAvashUkaiH |
krimighnakampillakasha~gkhinIbhiH sudhArkajakShIraguDairyutAbhiH ||13||

syAt pippalIsarShaparADhaveshmadhUmaiH sagomUtraguDaishca vartiH |

shyAmAphalAlAbukapippalInAM nADyA~athavA tat pradhamettu cUrNam ||14||

rakShoghnatumbIkarahATakRuShNAcUrNaM sajImUtakasaindhavaM vA |

snigdhe gude tAnyanulomayanti narasya varco$_{anilamUtrasa}$ggam ||15||

teShAM vighAte tu bhiShagvidadhyAt svabhyaktasusvinnatanornirUham |

UrdhvAnulomauShadhamUtratailakShArAmlavAtaghnayutaM sutIkShNam ||16||

vAte$_{adhike}$amlaM lavaNaM sataiLaM, kShIreNa pitte tu, kaphe samUtram |

sa mUtravarco$_{anilasa}$ggamAshu gudaM sirAshca praguNIkaroti ||17||

The patient should be massaged with oil prepared with drugs alleviating *sheeta jwara* (fever with external cold touch) and then fomented so that the adhered dosha get detached. There after the patient should be managed with suppositories (*varti*), non-unctuous enema and unctuous purgatives and diet which regulates movement of vata in downward direction. [11]

Anal suppository (*varti*) method of preparation and the usage

1. Ingredients: equal parts of- *shyamatrivrita* (Operculina turpethum (L.)), *magadhikam* (Piper longum (L)), *danti* (Baliospermum.(Blume)), *nilika* (Vitex Negundo (Linn)) and 1/10 part of *masha*(Vigna mungo(L.)).
    1. Method of preparation: Triturate the above plants/ powders in cow's urine, then add 2 parts of salt and jaggery in sufficient quantity. Make a suppository of the size and shape of thumb. [12]
2. Ingredients: oil cake (*pinyaka*), *sauvarchala* (a type of salt), *hingu* (Ferula asafoetida (L)), mustard (Brassica nigra (L)), *trikatu* (*shunthi*-Zingiber officinale (Roscoe), *maricha*- Piper nigrum (Linn), *pippali*- Piper Longum (Linn.)), *yavakshara* (Hordeum vulgare (L.)), jaggery. [13]
3. Ingredients: vidanga (Embelia ribes (Burm.f.)), kampillaka (Mallotus philippensis (Lam.)Muell.Arg.), Shankhinī (Xanthium strumarium (L)), latex of- snuhi (Zingiber officinale (Roscoe)), arka (Calotropis Gigantea (Linn)), Jaggery [14]

Anal dusting treatment/ *pradhamana* (insufflation)

The powder of following herbs is to be blown up with a pipe/ tube into the oleated anal canal.

Drugs used are:

1. Powder of *shyama*- Operculina turpethum (L.), *madanaphala*- Randia dumetorum (lam.), *alabu*- Cucurbita lagrenaria (Linn.) and *pippali*- Piper Longum (Linn). [15]
2. Oleate the anus and through the tube, blow in the powder of *rakshoghna* (*sarshapa*)- Brassica nigra (L. Koch), *tumbi*- Cucurbita lagrenaria (Linn),

karahata(*madanaphala*)-Randia dumetorum (lam.), *krishna*(*pippali*)-Piper Longum (Linn), *jeemutaka*(*devadali*)-Luffa echinata (Roxb).,and rock salt [15]

If the above said therapies fail to produce the desired results the physician should advise oleation and fomentation and administer *niruha* type of basti (ununctuous medicated enema) using a special combination of herbal decoctions which are sharp (*tikshna*) in nature and having emetic and purgative properties alongwith, cows urine, oil, alkali, drugs with drugs having sour taste and vata alleviating quality:

1. In vata predominance: The enema should be sour, salty and oily.
2. In pitta predominance: The enema should be with milk.
3. In kapha predominance: The enema should be with urine.

Benefits of this enema: Relieves retention of urine, stool and flatus, it strengthens the anal region as well as the connected blood vessels. [16]

Diet in udavarta

त्रिवृत्सुधापत्रतिलादिशाकग्राम्यौदकानूपरसैर्यवान्नम्|

अन्यैश्चसृष्टानिलमूत्रविड्भिरद्यात्प्रसन्नागुडसीधुपायी||१८||

trivṛtsudhāpatratilādiśākagrāmyaudakānūparasairyavānnam|

anyaiśca sṛṣṭānilamūtraviḍbhiradyāt prasannāguḍasīdhupāyī||18||

trivRutsudhApatratilAdishAkagrAmyaudakAnUparasairyavAnnam |

anyaishca sRuShTAnilamUtravi~gbhiradyAt prasannAguDasIdhupAyI ||18||

The patient should be kept on diet of barley-made food, which is prepared with the following vegetables:

1. Leaves of *trivrita* (Operculina turpethum(L.)), and *snuhi* leaves, sesamum (Brassica nigra (L. Koch), etc. vegetables.
2. Meat soup of domestic, aquatic and marshy animals (animals inhabiting in marshy land) or other ingredients which help in elimination of flatus, urine and stool.
3. Followed by drink of *prasanna* (clear wine/top portion of alcohol) or *gud sidhu* (wine prepared out of jaggery). [18]

Treatment of chronic udavarta and other complications

भूयोऽनुबन्धेतुभवेद्विरेच्योमूत्रप्रसन्नादधिमण्डशुक्तैः|

स्वस्थंतुपश्चादनुवासयेत्तंरौक्ष्याद्धिसङ्गोऽनिलवर्चसोश्चेत्||१९||

bhūyō'nubandhē tu bhavēdvirēcyō mūtraprasannādadhimaṇḍaśuktaiḥ|

svasthaṁ tu paścādanuvāsayēttaṁ raukṣyāddhi saṅgō'nilavarcasōścēt||19||

bhUyo~anubandhe tu bhavedvirecyo mUtraprasannAdadhimaNDashuktaiH |

svasthaM tu pashcAdanuvAsayettaM raukShyAddhi sa$_{ggo}$anilavarcasoshcet ||19||

If the *udavarta* continues in spite of the above treatment, then the patient should be purgated with cow's urine, *prasanna* (clear top portion of alcohol), *dadhimanda* (upper liquid portion of curd/ curd-scum) and *shukta* (vinegar). If the patient is normalized but there is retention of flatus and stool due to ununctuousness, then patient should be given anuvasana type of medicated enema (unctuous enema). [19]

Churna preparations

द्विरुत्तरंहिङ्गुवचाग्निकुष्ठंसुवर्चिकाचैवविडङ्गचूर्णम्|

सुखाम्बुनाऽऽनाहविसूचिकार्तिहृद्रोगगुल्मोर्ध्वसमीरणघ्नम्||२०||

वचाभयाचित्रकयावशूकान्सपिप्पलीकातिविषान्सकुष्ठान्|

उष्णाम्बुनाऽऽनाहविमूढवातान्पीत्वाजयेदाशुरसौदनाशी||२१||

हिङ्गूग्रगन्धाबिडशुण्ठ्यजाजीहरीतकीपुष्करमूलकुष्ठम्|

यथोत्तरंभागविवृद्धमेतत्प्लीहोदराजीर्णविसूचिकासु||२२||

dviruttaraṁ hiṅgu vacāgnikuṣṭhaṁ [1] suvarcikā caiva viḍaṅgacūrṇam|

sukhāmbunā''nāhavisūcikārtihṛdrōgagulmōrdhvasamīraṇaghnam ||20||

vacābhayācitrakayāvaśūkān sapippalīkātiviṣān sakuṣṭhān|

uṣṇāmbunā''nāhavimūḍhavātān pītvā jayēdāśu rasaudanāśī||21||

hiṅgūgragandhābiḍaśuṇṭhyajājīharītakīpuṣkaramūlakuṣṭham|

yathōttaraṁ bhāgavivṛddhamētat plīhōdarājīrṇavisūcikāsu||22||

dviruttaraM hi~ggu vacAgnikuShThaM [1] suvarcikA caiva viDa~ggacUrNam|

sukhAmbunA$_{a}$anAhavisUcikArtihRudrogagulmordhvasamIraNaghnam ||20||

vacAbhayAcitrakayAvashUkAn sapippalIkAtiviShAn sakuShThAn|

uShNAmbunA$_{a}$anAhavimUDhavAtAn pItvA jayedAshu rasaudanAshI||21||

hi~ggUgragandhAbiDashuNThyajAjIharItakIpuShkaramUlakuShTham|

yathottaraM bhAgavivRuddhametat plIhodarAjIrNavisUcikAsu||22||

Dviruttara-hingvadi-churna

Ingredients:

1. 1 part-*hingu* (Ferula asafoetida (L))

2. 2 parts- *vacha* (Acorus calamus Linn)
3. 4 parts- *chitraka* (Plumbago zeylanica Linn)
4. 8 parts-*kushtha* (Saussurea lappa)
5. 16 parts-*swarjikshara*
6. 32 parts- *vidanga* (Embelia ribes Burm.)

Powder all the above together.

This preparation of powder should be taken with warm water, it alleviates, *visuchika* (diarrhea with pricking pain in abdomen), heart disease, *gulma* (lump like feeling in the abdomen) and *urdhvasamirana* (abnormal upward movement of vata) [20]

Vachadi- churna

Powders of *vacha, haritaki, chitraka, yavakshara, pippali, ativisha,* and *kushtha* taken with hot water alleviates *anaha* (abdominal tympanites), vimoodha vata (confounded vata).

Rice along with meat soup should be consumed while using this preparation. [21]

Hingvadi churna

Ingredients:

1. 1 part- *hingu*- Ferula assa-foetida (L)
2. 2 parts- *ugragandhi/ ajamoda*-Trachyspermum ammiLinn. Sprague
3. 3 parts- *bida lavana*
4. 4 parts- *sunthi*- Zingiber officinale (Roscoe)
5. 5 parts- *ajaji/ jiraka*-Cuminum cyminum Linn.
6. 6 parts- *haritaki*- Terminalia chebula Linn
7. 7 parts - *puskaramula*- Inula Racemosa Hook. F.
8. 8 parts- *kustha*- Saussurea lappa C.B Clarke

Intake of this [powder] alleviates *pleehodara* (splenomegaly), indigestion and *visuchika* (diarrhea with pricking pain in abdomen).[22]

Sthiradi Ghrita preparation

स्थिरादिवर्गस्यपुनर्नवायाःशम्पाकपूतीककरञ्जयोश्च|

सिद्धःकषायेद्विपलांशिकानांप्रस्थोघृतात्स्यात्प्रतिरुद्धवाते||२३||

sthirAdivargasya punarnavAyAH shampAkapUtIkakara~jjayoshca |

siddhaH kaShAye dvipalAMshikAnAM prastho ghRutAt syAt pratiruddhavAte ||23||

Ingredients:

Decoction prepared out of two *pala* (80 grams) of each drugs of *sthiradivarga* (*shalaparni*-Desmodium gangeticum DC, *Prishnaparni*- Cyperus sp, *brahati*- Solanum indicum Linn./ *anguivi* Lam, *kantakari*- Garcinia morella Desr, *gokshura*- Tribulus terrestris Linn), *punarnava*- Boerhaavia diffusa Linn, *champaka* (*aragvadha*)-Cassia fistula Linn and *putikarnja*- Caesalpinia crista Linn cooked with one *prasta* (640 gms) of ghee.

Intake of this medicated ghee cures pratiruddha vata (obstructed flatus) [23]

Condiments

फलंचमूलंचविरेचनोक्तंहिङ्ग्वर्कमूलंदशमूलमग्र्यम्|

स्नुक्चित्रकश्चैवपुनर्नवाचतुल्यानिसर्वैर्लवणानिपञ्च||२४||

स्नेहैःसमूत्रैःसहजर्जराणिशरावसन्धौविपचेत्सुलिप्ते|

पक्वंसुपिष्टंलवणंतदन्नैःपानैस्तथाऽऽनाहरुजाघ्नमद्यात्||२५||

phalaṁ ca mūlaṁ ca virēcanōktaṁ hiṅgvarkamūlaṁ daśamūlamagryam|

snuk citrakaścaiva punarnavā ca tulyāni sarvairlavaṇāni pañca||24||

snēhaiḥ samūtraiḥ saha jarjarāṇi śarāvasandhau vipacēt suliptē|

pakvaṁ supiṣṭaṁ lavaṇaṁ tadannaiḥ pānaistathā''nāharujāghnamadyāt||25||

phalaM ca mUlaM ca virecanoktaM hi~ggvarkamUlaM dashamUlamagryam |

snuk citrakashcaiva punarnavA ca tulyAni sarvairlavaNAni pa~jca ||24||

snehaiH samUtraiH saha jarjarANi sharAvasandhau vipacet sulipte |

pakvaM supiShTaM lavaNaM tadannaiH pAnaistath$A_a$anAharujAghnamadyAt ||25||

Fruits and roots mentioned under purgatives (Sutra.1:77-85) alongwith *hingu*- Ferula asafetida (L), *arka*- Calotropis Gigantea (Linn) roots, *dashamula* (*bilva, syonaka, gambhari, patala, ghanikarnika, salaparni, prishnaparni, brahati, kantakari, gokshura*), *snuhi, chitraka* and *punarnava* to be taken in equal quantity. To this five types of salt in equal quantity is to be added and made in to coarse powder, this mixture is further triturated with cows urine and fat and cooked within closed earthen saucer with well-closed joints with clay smeared cloth, and then placed over fire, when cooked, the salt should be powdered and there after used with food and drinks. This eliminates *anaha* (bloating in the upper abdomen) and pain (abdominal pain).[24-25]

Diagnosis associated symptoms and treatment of anaha (bloating in upper abdomen) and use of castor oil

हृत्स्तम्भमूर्धामयगौरवाभ्यामुद्गारसङ्गेनसपीनसेन|

आनाहमामप्रभवंजयेत्तुप्रच्छर्दनैर्लङ्घनपाचनैश्च||२६||

(गुल्मोदरब्रध्नार्शःप्लीहोदावर्तयोनिशुक्रगदेमेदःकफसंसृष्टेमारुतरक्तेऽवगाढेच||२७||

गृध्रसिपक्षवधादिषुविरेचनार्हेषुवातरोगेषु|

वातेविबद्धमार्गेमेदःकफपित्तरक्तेन||२८||

पयसामांसरसैर्वात्रिफलारसयूषमूत्रमदिराभिः|

दोषानुबन्धयोगात्प्रशस्तमेरण्डजंतैलम्||२९||

तद्वातनुत्स्वभावात्संयोगवशाद्विरेचनाच्चजयेत्|

मेदोसृक्पित्तकफोन्मिश्रानिलरोगजित्तस्मात्||३०||

बलकोष्ठव्याधिवशादापञ्चपलाभवेन्मात्रा|

मृदुकोष्ठाल्पबलानांसहभोज्यंतत्प्रयोज्यंस्यत्) ||३१||

इत्युदावर्तचिकित्सा|

hṛtstambhamūrdhāmayagauravābhyāmudgārasaṅgēna sapīnasēna|

ānāhamāmaprabhavaṁ jayēttu pracchardanairlaṅghanapācanaiśca||26||

(gulmōdarabradhnārśaḥplīhōdāvartayōniśukragadē |

mēdaḥkaphasaṁsṛṣṭē mārutaraktē'vagāḍhē ca||27||

gṛdhrasipakṣavadhādiṣu virēcanārhēṣu vātarōgēṣu|

vātē vibaddhamārgē mēdaḥkaphapittaraktēna||28||

payasā māṁsarasairvā triphalārasayūṣamūtramadirābhiḥ|

dōṣānubandhayōgāt praśastamēraṇḍajaṁ tailam||29||

tadvātanutsvabhāvāt saṁyōgavaśādvirēcanācca jayēt|

mēdōsṛkpittakaphōnmiśrānilarōgajittasmāt||30||

balakōṣṭhavyādhivaśādāpañcapalā bhavēnmātrā ||31||

hRutstambhamUrdhAmayagauravAbhyAmudgArasa~ggena sapInasena |

AnAhamAmaprabhavaM jayettu pracchardanairla~gghanapAcanaishca ||26||

(gulmodarabradhnArshaHplIhodAvartayonishukragade |

medaHkaphasaMsRuShTe mArutarakte~avagADhe ca ||27||

gRudhrasipakShavadhAdiShu virecanArheShu vAtarogeShu |

vAte vibaddhamArge medaHkaphapittaraktena ||28||

payasA mAMsarasairvA triphalArasayUShamUtramadirAbhiH |

doShAnubandhayogAt prashastameraNDajaM tailam ||29||

tadvAtanutsvabhAvAt saMyogavashAdvirecanAcca jayet |

medosRukpittakaphonmishrAnilarogajittasmAt ||30||

balakoShThavyAdhivashAdApa~jcapalA bhavenmAtrA |

mRudukoShThAlpabalAnAM saha bhojyaM tatprayojyaM syat) ||31||

ityudAvartacikitsA |

Anaha (bloating in upper abdomen) as caused by *ama* (improperly digested food/product of improper digestion), associated with stiffness in cardiac region, diseases of head and heaviness, retention of belching, common cold should be treated with emesis therapy, langhana (fasting therapy) and pachana (carminatives). [26]

(If the vata is obstructed by fat, kapha, pitta or rakta (vitiated blood) in the disease like *gulma* (lump like feeling in abdomen), *udara* (abdominal diseases includes ascites), *bradhna* (inguinal swelling), piles, splenic enlargement, *udavarta* (abnormal upward movement of vata), *yoni-roga* (gynecological diseases), seminal disorders, disorders of fat by the vitiation of kapha, deep-seated *vatarakta* (gout), sciatica, hemiplegia etc and in such *vatika* disorders wherein purgation therapy is recommended for cure, Castor oil is an excellent remedy, which should be added with other such ingredients which pacifies aggravated vata and administered along with milk, meat soup, juice or *triphala* decoction, vegetable soup, cows urine, alcoholic drink etc.

Due to its vata pacifying nature, due to addition of other drugs, and because of its purgative effects, it cures *vatika* disorders associated with vitiated fat, blood, pitta and kapha. [29-30]

Castor oil should be administered up to the dose of five *pala* depending on the strength of the person, nature of disease, and the *koshta*. If the person is weak and is of *mridu kosta* (laxed bowel) then, castor oil should be given along with food. [31]

Thus ends the treatment of *udavarta*[26-31]

Etiology, types, pathogenesis, signs and symptoms of mutrakrichchra (dysuria)

व्यायामतीक्ष्णौषधरूक्षमद्यप्रसङ्गनित्यद्रुतपृष्ठयानात्।

आनूपमत्स्याध्यशनादजीर्णात्स्युर्मूत्रकृच्छ्राणिनृणामिहाष्टौ||३२||

पृथङ्मलाःस्वैःकुपितानिदानैःसर्वेऽथवाकोपमुपेत्यबस्तौ|

मूत्रस्यमार्गंपरिपीडयन्तियदातदामूत्रयतीहकृच्छ्रात्||३३||

तीव्रारुजोवङ्क्षणबस्तिमेढ्रेस्वल्पंमुहुर्मूत्रयतीहवातात्।

पीतंसरक्तंसरुजंसदाहंकृच्छ्रान्मुहुर्मूत्रयतीहपित्तात्||३४||

बस्तेःसलिङ्गस्यगुरुत्वशोथौमूत्रंसपिच्छंकफमूत्रकृच्छ्रे|

सर्वाणिरूपाणितुसन्निपातादभवन्तितत्कृच्छ्रतमंहिकृच्छ्रम्||३५||

vyāyāmatīkṣṇauṣadharūkṣamadyaprasaṅganityadrutapṛṣṭhayānāt|

ānūpamatsyādhyaśanādajīrṇāt syurmūtrakṛcchrāṇi nṛṇāmihāṣṭau||32||

pṛthaṅmalāḥ svaiḥ kupitā nidānaiḥ sarvē'thavā kōpamupētya bastau|

mūtrasya mārgaṁ paripīḍayanti yadā tadā mūtrayatīha kṛcchrāt||33||

tīvrā rujō vaṅkṣaṇabastimēḍhrē svalpaṁ muhurmūtrayatīha vātāt|

pītaṁ saraktaṁ sarujaṁ sadāhaṁ kṛcchrānmuhurmūtrayatīha pittāt||34||

bastēḥ saliṅgasya gurutvaśōthau mūtraṁ sapicchaṁ kaphamūtrakṛcchrē|

sarvāṇi rūpāṇi tu sannipātādbhavanti tat kṛcchratamaṁ hi kṛcchram||35||

vyAyAmatIkShNauShadharUkShamadyaprasa~gganityadrutapRuShThayAnAt |

AnUpamatsyAdhyashanAdajIrNAt syurmUtrakRucchrANi nRuNAmihAShTau ||32||

pRutha~gmalAH svaiH kupitA nidAnaiH sarve~athavA kopamupetya bastau |

mUtrasya mArgaM paripIDayanti yadA tadA mUtrayatIha kRucchrAt ||33||

tIvrA rujo va~gkShaNabastimeDhre svalpaM muhurmUtrayatIha vAtAt |

pItaM saraktaM sarujaM sadAhaM kRucchrAnmuhurmUtrayatIha pittAt ||34||

basteH sali~ggasya gurutvashothau mUtraM sapicchaM kaphamUtrakRucchre |

sarvANi rUpANi tu sannipAtAdbhavanti tat kRucchratamaM hi kRucchram ||35||

Etiology of dysuria

Excessive physical exertion, intake of drugs having *tikshna* (sharp) quality and ununctous food intake, habitual intake of alcohol, riding on a fast-moving vehicle, overeating meat of marshy animals and fish, Intake of food before the previous meal is digested and chronic indigestion leads to eight type of *mutrakricchra* (dysuria). [32]

Pathogenesis

Dosha aggravated separately or all together when being provoked by their vitiating factors which get located in kidney or urinary bladder and distress the urinary passage, leads to *mutrakricchra*(dysuria).[33]

Signs of vataja dysuria

Severe pain in groins, urinary bladder and genitals and the patient frequently passes urine in small quantity.

Signs of pittaja dysuria

The patient passes yellow or bloody urine with pain and burning sensation frequently and with difficulty. [34]

Signs of kaphaja dysuria

Heaviness and oedema in urinary bladder and phallus and the urine is associated with slimy materials.

Signs of sannipata dysuria

All the signs and symptoms described above are manifested as all the dosha are aggravated which is the cause for *sannipatika* type of dysuria which is most difficult type of dysuria for cure. [35]

Dysuria caused by ashmari (urinary calculus)

विशोषयेद्बस्तिगतंसशुक्रंमूत्रंसपित्तंपवनःकफंवा|

यदातदाऽश्मर्युपजायतेतुक्रमेणपित्तेष्विवरोचनागोः||३६||

viśōṣayēdbastigataṁ saśukraṁ mūtraṁ sapittaṁ pavanaḥ kaphaṁ vā|

yadā tadā'śmaryupajāyatē tu kramēṇa pittēṣviva rōcanā gōḥ||36||

vishoShayedbastigataM sashukraM mUtraM sapittaM pavanaH kaphaM vA |

yadA tadA~ashmaryupajAyate tu krameNa pitteShviva rocanA goH ||36||

Pathogenesis

When the aggravated vata dries up semen and urine along with pitta and kapha which is located in urinary bladder the calculus is formed gradually like gallstone in cow. [36]

Signs and symptoms of urinary calculus

कदम्बपुष्पाकृतिरश्मतुल्याश्लक्ष्णात्रिपुट्यप्यथवाऽपिमृद्वी|

मूत्रस्यचेन्मार्गमुपैतिरुद्ध्वामूत्रंरुजंतस्यकरोतिबस्तौ||३७||

ससेवनीमेहनबस्तिशूलंविशीर्णधारंचकरोतिमूत्रम्|

मृद्नातिमेढ्रंसतुवेदनार्तोमुहुःशकृन्मुञ्चतिमेहतेच||३८||

क्षोभात्क्षतेमूत्रयतीहसासृक्तस्याःसुखंमेहतिचव्यपायात्|३९|

kadambapuṣpākṛtiraśmatulyā ślakṣṇā tripuṭyapyathavā'pi mṛdvī|

mūtrasya cēnmārgamupaiti ruddhvā mūtraṁ rujaṁ tasya karōti bastau||37||

sasēvanīmēhanabastiśūlaṁ viśīrṇadhāraṁ ca karōti mūtram|

mṛdnāti mēḍhraṁ sa tu vēdanārtō muhuḥ śakṛnmuñcati mēhatē ca||38||

kṣōbhāt kṣatē mūtrayatīha sāsṛk tasyāḥ sukhaṁ mēhati ca vyapāyāt|39|

kadambapuShpAkRutirashmatulyA shlakShNA tripuTyapyathavA~api mRudvI |

mUtrasya cenmArgamupaiti ruddhvA mUtraM rujaM tasya karoti bastau ||37||

sasevanImehanabastishUlaM vishIrNadhAraM ca karoti mUtram |

mRudnAti meDhraM sa tu vedanArto muhuH shakRunmu~jcati mehate ca ||38||

kShobhAt kShate mUtrayatIha sAsRuk tasyAH sukhaM mehati ca vyapAyAt |39|

When the calculus resembles *kadamba* flower, stony, smooth, prismatic (having three layers) or soft and when it comes in the urinary passage, it obstructs the flow of urine and results in pain in urinary bladder and perineum-sevani (suture below the pudendum and between two testicles), phallus and hypogastric region (region over urinary bladder). Urine is passed in divided streams and because of pain; the patient squeezes the phallus and frequently voids stool and urine. [35-38]

If the passage or bladder is injured by calculus, then the urine is passed with blood (hematuria). When calculus shifts from the passage, the patient passes urine with ease. [39]

Dysuria caused by sharkara (graveluria)/semen

एषाऽश्मरीमारुतभिन्नमूर्तिःस्याच्छर्करामूत्रपथात्क्षरन्ती||३९||

(रेतोऽभिघाताभिहतस्यपुंसःप्रवर्ततेयस्यतुमूत्रकृच्छ्रम्|

स्याद्वेदनावङ्क्षणबस्तिमेढ्रेतस्यातिशूलंवृषणातिवृत्ते||४०||

शुक्रेणसंरुद्धगतिप्रवाहोमूत्रंसकृच्छ्रेणविमुञ्चतीह|

तमण्डयोःस्तब्धमितिब्रुवन्तिरेतोऽभिघातात्प्रवदन्तिकृच्छ्रम्||४१||

ēṣā'śmarī mārutabhinnamūrtiḥ syāccharkarā mūtrapathāt kṣarantī||39||

(rētō'bhighātābhihatasya puṁsaḥ pravartatē yasya tu mūtrakṛcchram|

syādvēdanā vaṅkṣaṇabastimēḍhrē tasyātiśūlaṁ vṛṣaṇātivṛttē||40||

śukrēṇa saṁruddhagatipravāhō mūtraṁ sa kṛcchrēṇa vimuñcatīha|

tamaṇḍayōḥ stabdhamiti bruvanti rētō'bhighātāt pravadanti kṛcchram ||41||

eShA~ashmarI mArutabhinnamUrtiH syAccharkarA mUtrapathAt kSharantI ||39||

(reto~abhighAtAbhihatasya puMsaH pravartate yasya tu mUtrakRucchram |

syAdvedanA va~gkShaNabastimeDhre tasyAtishUlaM vRuShaNAtivRutte ||40||

shukreNa saMruddhagatipravAho mUtraM sa kRucchreNa vimu~jcatIha |

tamaNDayoH stabdhamiti bruvanti reto~abhighAtAt pravadanti kRucchram||41||

When the calculus is broken into smaller particles due to vata aggravation, then such particles which comes out of the urinary passage along with urine is called as *sharkara*.[39]

Blocked discharge of semen/dysuria caused by semen

If the dysuria caused in a person is due to the obstruction of semen or injury of semen tract, then the patient suffers from pain in the groin, urinary bladder, and phallus. His testicles become swollen and intensely painful. [40]

Since the urinary flow is obstructed by semen, urine is passed with difficulty and there is stiffness of the testicles known as *anda stabdham*. The dysuria, thus, manifested is considered to be caused by seminal obstruction. [41]

Dysuria caused by vitiated semen

शुक्रंमलाश्चैवपृथक्पृथग्वामूत्राशयस्थाःप्रतिवारयन्ति|

तद्व्याहतंमेहनबस्तिशूलंमूत्रंसशुक्रंकुरुतेविबद्धम्||४२||

स्तब्धश्चशूनोभृशवेदनश्चतुद्येतबस्तिर्वृषणौचतस्य|४३|

śukraṁ malāścaiva pṛthak pṛthagvā mūtrāśayasthāḥ prativārayanti|

tadvyāhataṁ mēhanabastiśūlaṁ mūtraṁ saśukraṁ kurutē vibaddham||42||

stabdhaśca śūnō bhṛśavēdanaśca tudyēta bastirvṛṣaṇau ca tasya|43|

shukraM malAshcaiva pRuthak pRuthagvA mUtrAshayasthAH prativArayanti |

tadvyAhataM mehanabastishUlaM mUtraM sashukraM kurute vibaddham ||42||

stabdhashca shUno bhRushavedanashca tudyeta bastirvRuShaNau ca tasya |43|

Mala (aggravated *tridosha*) located in the urinary bladder obstructs the flow of semen individually because of this seminal obstruction there is pain in the phallus and urinary bladder along with obstruction to the voiding of urine and ejaculation of semen which leads to stiffness, swelling, excessive pain and pricking pain in the urinary bladder and testicles. [42-43]

Dysuria caused by kshata(trauma)

क्षताभिघातात्क्षतजंक्षयाद्वाप्रकोपितंबस्तिगतंविबद्धम्||४३||

तीव्रार्तिमूत्रेणसहाश्मरीत्वमायातितस्मिन्नतिसञ्चितेच|

आध्माततांविन्दतिगौरवंचबस्तेर्लघुत्वंचविनिःसृतेऽस्मिन्||४४||

इतिमूत्रकृच्छ्रनिदानम्|

अभ्यञ्जनस्नेहनिरूहबस्तिस्नेहोपनाहोत्तरबस्तिसेकान्|

kṣatābhighātāt kṣatajaṁ kṣayādvā prakōpitaṁ bastigataṁ vibaddham||43||

tīvrārti mūtrēṇa sahāśmarītvamāyāti tasminnatisañcitē ca|

ādhmātatāṁ vindati gauravaṁ ca bastērlaghutvaṁ ca viniḥsṛtē'smin||44||

kShatAbhighAtAt kShatajaM kShayAdvA prakopitaM bastigataM vibaddham ||43||

tIvrArti mUtreNa sahAshmarItvamAyAti tasminnatisa~jcite ca |

AdhmAtatAM vindati gauravaM ca basterlaghutvaM ca viniHsRute~asmin ||44||

iti mUtrakRucchranidAnam |

abhya~jjanasnehanirUhabastisnehopanAhottarabastisekAn |

If the vitiated blood due to *kshata* (trauma) or *kshaya* (emaciation caused by excessive discharge of semen) when accumulated in urinary bladder, it causes obstruction and severe pain in the bladder. Vitiated blood when associate with urine forms the calculus, which causes the distention of abdomen and heaviness in the region of urinary bladder however the patient feels lightness when the calculus passes out. Thus, ends the diagnosis of dysuria (*mootra krucchrara*). [43-44]

Treatment of vataja dsyuria

स्थिरादिभिर्वातहरैश्चसिद्धान्ददद्याद्रसांश्चानिलमूत्रकृच्छ्रे||४५||

पुनर्नवैरण्डशतावरीभिःपत्तूरवृश्चीरबलाश्मभिद्भिः|

द्विपञ्चमूलेनकुलत्थकोलयवैश्चतोयोत्क्वथितेकषाये||४६||

तैलंवराहर्क्षवसाघृतंचतैरेवकल्कैर्लवणैश्चसाध्यम्|

तन्मात्रयाऽऽशुप्रतिहन्तिपीतंशूलान्वितंमारुतमूत्रकृच्छ्रम्||४७||

एतानिचान्यानिवरौषधानिपिष्टानिशस्तान्यपिचोपनाहे|

स्युर्लाभतस्तैलफलानिचैवस्नेहाम्लयुक्तानिसुखोष्णवन्ति||४८||

sthirādibhirvātaharaiśca siddhān dadyādrasāṁścānilamūtrakṛcchrē||45||

punarnavairaṇḍaśatāvarībhiḥ pattūravṛścīrabalāśmabhidbhiḥ|

dvipañcamūlēna kulatthakōlayavaiśca tōyōtkvathitē kaṣāyē||46||

tailaṁ varāharkṣavasā ghṛtaṁ ca tairēva kalkairlavaṇaiśca sādhyam|

tanmātrayā''śu pratihanti pītaṁ śūlānvitaṁ mārutamūtrakṛcchram||47||

ētāni cānyāni varauṣadhāni piṣṭāni śastānyapi cōpanāhē|

syurlābhatastailaphalāni caiva snēhāmlayuktāni sukhōṣṇavanti||48||

sthirAdibhirvAtaharaishca siddhAn dadyAdrasAMshcAnilamUtrakRucchre ||45||

punarnavairaNDashatAvarIbhiH pattUravRushcIrabalAshmabhidbhiH |

dvipa~jcamUlena kulatthakolayavaishca toyotkvathite kaShAye ||46||

tailaM varAharkShavasA ghRutaM ca taireva kalkairlavaNaishca sAdhyam |

tanmAtrayA$_a$ashu pratihanti pItaM shUlAnvitaM mArutamUtrakRucchram ||47||

etAni cAnyAni varauShadhAni piShTAni shastAnyapi copanAhe |

syurlAbhatastailaphalAni caiva snehAmlayuktAni sukhoShNavanti ||48||

abhyañjanasnēhanirūhabastisnēhōpanāhōttarabastisēkān|

Massage, unctuous and non-unctuous medicated enema, unctuous poultice, *uttarabasti* (urethral douche) and *sekam* (affusion) as well as the diet of soup prepared with *sthiradi* (*laghupanchamula* drugs-*salaparni, prishna parni,brahati,kantakari*,and *gokshura*) and other vata- alleviating drugs to be administered. [45]

The following formula used in right dose quickly alleviates the painful vataja dysuria:

Oil, fat of pig and bear and ghee cooked with the decoction and paste of- *punarnava, eranda, shatavari, pattura, vrishchira, bala, pasanabheda, dashamula* (*bilva, shonaka, gambhari, patala, ganikarnika, salaparni, prishnaparni, brahati, kantakari* and *gokshura*), *kulattha, kola, yava,* with five types of salt which is useful in pain associated in vataja type of dysuria. [46-47]

Above said drugs and such other drugs having similar quality other good drugs may also be used in the form of *upanaha*. Oily seeds, as available pounded with unctuous substance and sour substance may be applied warm as a poultice.

Intake of oil seeds along with sour things in lukewarm form is also useful. [48]

Treatment of pittaja dysuria

सेकावगाहाःशिशिराःप्रदेहाग्रैष्मोविधिर्बस्तिपयोविरेकाः|

द्राक्षाविदारीक्षुरसैर्घृतैश्चकृच्छ्रेषुपित्तप्रभवेषुकार्याः||४९||

शतावरीकाशकुशश्वदंष्ट्राविदारिशालीक्षुकशेरुकाणाम्|

क्वाथंसुशीतंमधुशर्कराभ्यांयुक्तंपिबेत्पैत्तिकमूत्रकृच्छ्री||५०||

पिबेत्कषायंकमलोत्पलानांशृङ्गाटकानामथवाविदार्याः|

दण्डैरकाणामथवाऽपिमूलंपूर्वेणकल्पेनतथाऽम्बुशीतम्||५१||

sēkāvagāhāḥ śiśirāḥ pradēhā graiṣmō vidhirbastipayōvirēkāḥ|

drākṣāvidārīkṣurasairghṛtaiśca kr̥cchrēṣu pittaprabhavēṣu kāryāḥ||49||

śatāvarīkāśakuśaśvadaṁṣṭrāvidāriśālīkṣukaśērukāṇām|

kvāthaṁ suśītaṁ madhuśarkarābhyāṁ yuktaṁ pibēt paittikamūtrakr̥cchrī||50||

pibēt kaṣāyaṁ kamalōtpalānāṁ śr̥ṅgāṭakānāmathavā vidāryāḥ|

daṇḍairakāṇāmathavā'pi mūlaṁ pūrvēṇa kalpēna tathā'mbu śītam||51||

sekAvagAhAH shishirAH pradehA graiShmo vidhirbastipayovirekAH |

drAkShAvidArIkShurasairghRutaishca kRucchreShu pittaprabhaveShu kAryAH ||49||

shatAvarIkAshakushashvadaMShTrAvidArishAlIkShukasherukANAm |

kvAthaM sushItaM madhusharkarAbhyAM yuktaM pibet paittikamUtrakRucchrI ||50||

pibet kaShAyaM kamalotpalAnAM shRu~ggATakAnAmathavA vidAryAH |

daNDairakANAmathavA~api mUlaM pUrveNa kalpena tathA~ambu shItam ||51||

In pittaja dysuria:

Cold affusion, bath, anointings, following regimen prescribed during summer season, medicated enema, milk and purgatives prepared from the juice of *draksha* (grapes), *vidari* and sugarcane juice and ghee to be administered.[49]

The following cold decoction reduces pittaja dysuria: *Shatavari, kasa, kusha, svadamstra vidari, sali, ikshu, kaseruka* mixed with water, honey, and sugar.[50]

The decoction of *kamala* and *utpala* (water lily) or *shringhataka* or *vidari* or the root of *danairaka* with honey and sugar is useful in pittaja type of dysuria. Simple cold water mixed with water, honey, and sugar is also helpful in *paittika* type of dysuria. [51]

Remedies for pittaja dysuria

एर्वारुबीजंत्रपुषात्कुसुम्भात्सकुङ्कुमःस्याद्वृषकश्चपेयः|

द्राक्षारसेनाश्मरिशर्करासुसर्वेषुकृच्छ्रेषुप्रशस्तएषः||५२||

एर्वारुबीजंमधुकंसदारुपैत्तेपिबेत्तण्डुलधावनेन|

दार्वीतथैवामलकीरसेनसमाक्षिकांपित्तकृतेतुकृच्छ्रे||५३||

ērvārubījaṁ trapuṣāt kusumbhāt sakuṅkumaḥ syādvr̥ṣakaśca pēyaḥ|

drākṣārasēnāśmariśarkarāsu sarvēṣu kr̥cchrēṣu praśasta ēṣaḥ||52||

ērvārubījaṁ madhukaṁ sadāru paittē pibēttaṇḍuladhāvanēna|

dārvīṁ tathaivāmalakīrasēna samākṣikāṁ pittakṛtē tu kṛcchrē||53||

ervArubljaM trapuShAt kusumbhAt saku~gkumaH syAdvRuShakashca peyaH |

drAkShArasenAshmarisharkarAsu sarveShu kRucchreShu prashasta eShaH ||52||

ervArubljaM madhukaM sadAru paitte pibettaNDuladhAvanena |

dArvIM tathaivAmalakIrasena samAkShikAM pittakRute tu kRucchre ||53||

1. The seeds of *ervaruka*- utilissimus (Roxb.), *trapusha*- Cucumis sativus Linn and *kusumbha* along with *kumkuma*- Carthamus tinctorius Linn and *vasa- adhatoda vasaka* Nees mixed with grape juice(*drasha rasa*)- Vitis vinifera Linn drink is prepared out of these ingredients which is extremely beneficial in *ashmari* (urinary calculus), *sharkara* (graveluria) and all types of dysuria. [52]
2. Drink prepared out of seeds of *ervaruka*- utilissimus (Roxb.), *madhuka*- Madhuca indica, *devadaru*- Cedrus deodara Loud should be taken along with *tandulodaka* (rice washed water)
3. Drink prepared out of *daruharidra*-Berberis vulgaris L, juice of *amalaki*-Emblica officinalis Gaertn mixed with honey is helpful in pittaja mutra krucchra''.[53]

Treatment of kaphaja type of dysuria

क्षारोष्णतीक्ष्णौषधमन्नपानंस्वेदोयवान्नंवमनंनिरूहाः|

तक्रंसतिक्तौषधसिद्धतैलमभ्यङ्गपानंकफमूत्रकृच्छ्रे||५४||

व्योषंश्वदंष्ट्रात्रुटिसारसास्थिकोलप्रमाणंमधुमूत्रयुक्तम्|

पिबेत्त्रुटिंक्षौद्रयुतांकदल्यारसेनकैडर्यरसेनवाऽपि||५५||

तक्रेणयुक्तंशितिवारकस्यबीजंपिबेत्कृच्छ्रविनाशहेतोः|

पिबेत्तथातण्डुलधावनेनप्रवालचूर्णंकफमूत्रकृच्छ्रे||५६||

सप्तच्छदारग्वधकेबुकैलाधवंकरञ्जंकुटजंगुडूचीम्|

पक्त्वाजलेतेनपिबेद्यवागूंसिद्धंकषायंमधुसंयुतंवा||५७||

kṣārōṣṇatīkṣṇauṣadhamannapānaṁ svēdō yavānnaṁ vamanaṁ nirūhāḥ|

takraṁ satiktauṣadhasiddhatailamabhyaṅgapānaṁ kaphamūtrakṛcchrē||54||

vyōṣaṁ śvadaṁṣṭrātruṭisārasāsthi kōlapramāṇaṁ madhumūtrayuktam|

pibēttruṭiṁ kṣaudrayutāṁ kadalyā rasēna kaiḍaryarasēna vā'pi||55||

takrēṇa yuktaṁ śitivārakasya bījaṁ pibēt kṛcchravināśahētōḥ|

pibēttathā taṇḍuladhāvanēna pravālacūrṇaṁ kaphamūtrakṛcchrē||56||

saptacchadāragvadhakēbukailādhavaṁ karañjaṁ kuṭajaṁ guḍūcīm|

paktvā jalē tēna pibēdyavāgūṁ siddhaṁ kaṣāyaṁ madhusaṁyutaṁ vā||57||

kShAroShNatIkShNauShadhamannapAnaM svedo yavAnnaM vamanaM nirUhAH |

takraM satiktauShadhasiddhatailamabhya~ggapAnaM kaphamUtrakRucchre ||54||

vyoShaM shvadaMShTrAtruTisArasAsthi kolapramANaM madhumUtrayuktam |

pibettruTiM kShaudrayutAM kadalyA rasena kaiDaryarasena vA~api ||55||

takreNa yuktaM shitivArakasya bIjaM pibet kRucchravinAshahetoH |

pibettathA taNDuladhAvanena pravAlacUrNaM kaphamUtrakRucchre ||56||

saptacchadAragvadhakebukailAdhavaM kara~jjaM kuTajaM guDUcIm |

paktvA jale tena pibedyavAgUM siddhaM kaShAyaM madhusaMyutaM vA ||57||

In kaphaja dysuria the following remedies are useful:

1. Alkaline, hot and sharp medicine and diet
2. Sudation (Hot fomentation therapies)
3. Barley
4. Medicated emesis
5. *Niruha* type of medicated enema (non-unctuous enema)
6. Buttermilk
7. Medicated oil prepared by bitter drugs is used for both massages as well as oral intake. [54]

The following recipes are useful in kaphaja type of dysuria:

1. *Trikatu* (*sunthi, maricha*- Piper nigrum Linn, *pippali*- Piper longum Linn), *gokshura*- Tribulus terrestris Linn, *truti* (smaller cardamom)- Elettaria cardamomum Maton and bone of cranes(*sarasa*) to be taken in *kola pramana* along with honey and cows urine.
2. Smaller cardamom- Elettaria cardamomum Maton and honey along with the juice of *kadali*- Acacia catechu Willd or *kaidarya*-(*mahanimba*)- Ailantus malabarica DC is helpful in dysuria. [55]
3. Drink prepared out of seeds of *shitivara*-Celosia argentea along with butter milk
4. Drink prepared out of powder of *pravala* (coral) along with *tandulodaka* (rice washed water) [56]
5. Decoction or the gruel prepared out of *Sapatchchada*-Alstonia scholars L. R. Br,Aragvada-Cassia fistula Linn,*kebuka*- Costus speciosus (Koeing) Sm.,ela-Elettaria cardamomum(L.) Maton, *dhava*- Anogeissus latifolia Wall.,*karanja*- Pongamia glabra Linn.,*kutaja*- Holarrhena antidysenterica (white) Wall,and *guduchi*- Tinospora cordifolia Miers, are consumed along with honey. [57]

Treatment of sannipataja dysuria

सर्वत्रिदोषप्रभवेतुवायोःस्थानानुपूर्व्याप्रसमीक्ष्यकार्यम्|

त्रिभ्योऽधिकेप्राग्वमनंकफेस्यात्पित्तेविरेकःपवनेतुबस्तिः||५८||

इतिमूत्रकृच्छ्रचिकित्सा|

sarvaṁ tridōṣaprabhavē tu vāyōḥ sthānānupūrvyā prasamīkṣya kāryam|

tribhyō'dhikē prāgvamanaṁ kaphē syāt pittē virēkaḥ pavanē tu bastiḥ||58||

iti mūtrakṛcchracikitsā|

sarvaM tridoṣhaprabhave tu vAyoH sthAnAnupUrvyA prasamIkShya kAryam |

tribhyo~adhike prAgvamanaM kaphe syAt pitte virekaH pavane tu bastiH ||58||

iti mUtrakRucchracikitsA |

If the dysuria is caused due to the aggravation of all the tridosha simultaneously and equally, then the physician, should administer the therapies/ remedies to correct the aggravated vāta and there after the remaining dosha after proper examination.

In case if the kapha is aggravated in excess then medicated emesis, if pitta the therapeutic purgation and if the vata is aggravated in excess the medicated enema therapy should be administered. [58]

Treatment of dysuria caused by calculus and gravel

क्रियाहितासाऽश्मरिशर्कराभ्यांकृच्छ्रेयथैवेहकफानिलाभ्याम्|

कार्याऽश्मरीभेदनपातनायविशेषयुक्तंशृणुकर्मसिद्धम्||५९||

पाषाणभेदंवृषकंश्वदंष्ट्रापाठाभयाव्योषशटीनिकुम्भाः|

हिंस्राखराश्वाशितिवारकाणामेर्वारुकाणांत्रपुषस्यबीजम्||६०||

उत्कुञ्चिकाहिङ्गुसवेतसाम्लंस्याद्द्वेबृहत्यौहपुषावचाच|

चूर्णंपिबेदश्मरिभेदपक्वंसर्पिश्चगोमूत्रचतुर्गुणंतैः||६१||

मूलंश्वदंष्ट्रेक्षुरकोरुबूकात्क्षीरेणपिष्टंबृहतीद्वयाच्च|

आलोड्यदध्नामधुरेणपेयंदिनानिसप्ताश्मरिभेदनाय||६२||

पुनर्नवायोरजनीश्वदंष्ट्राफल्गुप्रवालाश्चसदर्भपुष्पाः|

क्षीराम्बुमद्येक्षुरसैःसुपिष्टंपेयंभवेदश्मरिशर्करासु||६३||

त्रुटिंसुराह्वंलवणानिपञ्चयवाग्रजंकुन्दुरुकाश्मभेदौ|

कम्पिल्लकंगोक्षुरकस्यबीजमेर्वारुबीजंत्रपुषस्यबीजम्||६४||

चूर्णीकृतंचित्रकहिङ्गुमासीयवानितुल्यंत्रिफलाद्विभागम्।
अम्लैरशुक्तैरसमद्ययुषैःपेयंहिगुल्माश्मरिभेदनार्थम्॥६५॥
बिल्वप्रमाणोघृततैलभृष्टोयूषःकृतःशिग्रुकमूलकल्कात्।
शीतोऽश्मभित्स्याद्दधिमण्डयुक्तःपेयःप्रकामंलवणेनयुक्तः॥६६॥
जलेनशोभाञ्जनमूलकल्कःशीतोहितश्चाश्मरिशर्करासु।
सितोपलावासमयावशूकाकृच्छ्रेषुसर्वेष्वपिभेषजंस्यात्॥६७॥
पीत्वाऽथमद्यंनिगदंरथेनहयेनवाशीघ्रजवेनयायात्।
तैःशर्कराप्रच्यवतेऽश्मरीतुशम्येन्नचेच्छल्यविदुद्धरेत्ताम्॥६८॥
रेतोभिघातप्रभवेतुकृच्छ्रेसमीक्ष्यदोषंप्रतिकर्मकुर्यात्।
कार्पासमूलंवृषकाश्मभेदौबलास्थिरादीनिगवेधुकाच॥६९॥
वृश्चीरऐन्द्रीचपुनर्नवाचशतावरीमध्वसनाख्यपर्ण्यौ।
तत्क्वाथसिद्धःपवनेरसःस्यात्पित्तेऽधिकेक्षीरमथापिसर्पिः॥७०॥
कफेचयूषादिकमन्नपानंसंसर्गजेसर्वहितःक्रमःस्यात्।
एवंनचेच्छाम्यतितस्ययुञ्ज्यात्सुरांपुराणांमधुकासवंवा॥७१॥
विहङ्गमांसानिचबृंहणायबस्तींश्चशुक्राशयशोधनार्थम्।
शुद्धस्यतृप्तस्यचवृष्ययोगैःप्रियानुकूलाःप्रमदाविधेयाः॥७२॥
kriyā hitā sā'śmariśarkarābhyāṁ kṛcchrē yathaivēha kaphānilābhyām|
kāryā'śmarībhēdanapātanāya viśēṣayuktaṁ śṛṇu karma siddham||59||
pāṣāṇabhēdaṁ vṛṣakaṁ śvadaṁṣṭrāpāṭhābhayāvyōṣaśaṭīnikumbhāḥ|
hiṁsrākharāśvāśitivārakāṇāmērvārukāṇāṁ [1] trapuṣasya bījam||60||
utkuñcikā hiṅgu savētasāmlaṁ syāddvē bṛhatyau hapuṣā vacā ca|
cūrṇaṁ pibēdaśmaribhēdapakvaṁ sarpiśca gōmūtracaturguṇaṁ taiḥ||61||
mūlaṁ śvadaṁṣṭrēkṣurakōrubūkāt kṣīrēṇa piṣṭaṁ bṛhatīdvayācca|
ālōḍya dadhnā madhurēṇa pēyaṁ dināni saptāśmaribhēdanāya||62||
punarnavāyōrajanīśvadaṁṣṭrāphalgupravālāśca sadarbhapuṣpāḥ|
kṣīrāmbumadyēkṣurasaiḥ supiṣṭaṁ pēyaṁ bhavēdaśmariśarkarāsu||63||
truṭiṁ surāhvaṁ lavaṇāni pañca yavāgrajaṁ kundurukāśmabhēdau|
kampillakaṁ gōkṣurakasya bījamērvārubījaṁ trapuṣasya bījam||64||

cūrṇīkr̥taṁ citrakahiṅgumāsīyavānitulyaṁ triphalādvibhāgam|
amlairaśuktai rasamadyayuṣaiḥ pēyaṁ hi gulmāśmaribhēdanārtham||65||
bilvapramāṇō ghr̥tatailabhr̥ṣṭō yūṣaḥ kr̥taḥ śigrukamūlakalkāt|
śītō'śmabhit syāddadhimaṇḍayuktaḥ pēyaḥ prakāmaṁ lavaṇēna yuktaḥ||66||
jalēna śōbhāñjanamūlakalkaḥ śītō hitaścāśmariśarkarāsu|
sitōpalā vā samayāvaśūkā kr̥cchrēṣu sarvēṣvapi bhēṣajaṁ syāt||67||
pītvā'tha madyaṁ nigadaṁ rathēna hayēna vā śīghrajavēna yāyāt|
taiḥ śarkarā pracyavatē'śmarī tu śamyēnna cēcchalyaviduddharēttām||68||
rētōbhighātaprabhavē tu kr̥cchrē samīkṣya dōṣaṁ pratikarma kuryāt|
kārpāsamūlaṁ vr̥ṣakāśmabhēdau balā sthirādīni gavēdhukā ca||69||
vr̥ścīra aindrī ca punarnavā ca śatāvarī madhvasanākhyaparṇyau|
tatkvāthasiddhaḥ pavanē rasaḥ syāt pittē'dhikē kṣīramathāpi sarpiḥ||70||
kaphē ca yūṣādikamannapānaṁ saṁsargajē sarvahitaḥ kramaḥ syāt|
ēvaṁ na cēcchāmyati tasya yuñjyāt surāṁ purāṇāṁ madhukāsavaṁ vā||71||
vihaṅgamāṁsāni ca br̥ṁhaṇāya bastīṁśca śukrāśayaśōdhanārtham|
śuddhasya tr̥ptasya ca vr̥ṣyayōgaiḥ priyānukūlāḥ pramadā vidhēyāḥ||72||
kriyA hitA sA~ashmarisharkarAbhyAM kRucchre yathaiveha kaphAnilAbhyAm |
kAryA~ashmarIbhedanapAtanAya visheShayuktaM shRuNu karma siddham ||59||
pAShANabhedaM vRuShakaM shvadaMShTrApAThAbhayAvyoShashaTInikumbhAH |
hiMsrAkharAshvAshitivArakANAmervArukANAM [1] trapuShasya bIjam ||60||
utku~jcikA hi~ggu savetasAmlaM syAddve bRuhatyau hapuShA vacA ca |
cURNaM pibedashmaribhedapakvaM sarpishca gomUtracaturguNaM taiH ||61||
mUlaM shvadaMShTrekShurakorubUkAt kShIreNa piShTaM bRuhatIdvayAcca |
AloDya dadhnA madhureNa peyaM dinAni saptAshmaribhedanAya ||62||
punarnavAyorajanIshvadaMShTrAphalgupravAlAshca sadarbhapuShpAH |
kShIrAmbumadyekShurasaiH supiShTaM peyaM bhavedashmarisharkarAsu ||63||
truTiM surAhvaM lavaNAni pa~jca yavAgrajaM kundurukAshmabhedau |
kampillakaM gokShurakasya bIjamervArubIjaM trapuShasya bIjam ||64||

cUrNIkRutaM citrakahi~ggumAsIyavAnitulyaM triphalAdvibhAgam |

amlairashuktai rasamadyayuShaiH peyaM hi gulmAshmaribhedanArtham ||65||

bilvapramANo ghRutatailabhRuShTo yUShaH kRutaH shigrukamUlakalkAt |

shIto~ashmabhit syAddadhimaNDayuktaH peyaH prakAmaM lavaNena yuktaH ||66||

jalena shobhA~jjanamUlakalkaH shIto hitashcAshmarisharkarAsu |

sitopalA vA samayAvashUkA kRucchreShu sarveShvapi bheShajaM syAt ||67||

pItvA~atha madyaM nigadaM rathena hayena vA shIghrajavena yAyAt |

taiH sharkarA pracyavate~ashmarI tu shamyenna cecchalyaviduddharettAm ||68||

retobhighAtaprabhave tu kRucchre samIkShya doShaM pratikarma kuryAt |

kArpAsamUlaM vRuShakAshmabhedau balA sthirAdIni gavedhukA ca ||69||

vRushcIra aindrI ca punarnavA ca shatAvarI madhvasanAkhyaparNyau |

tatkvAthasiddhaH pavane rasaH syAt pitte~adhike kShIramathApi sarpiH ||70||

kaphe ca yUShAdikamannapAnaM saMsargaje sarvahitaH kramaH syAt |

evaM na cecchAmyati tasya yu~jjyAt surAM purANAM madhukAsavaM vA ||71||

viha~ggamAMsAni ca bRuMhaNAya bastIMshca shukrAshayashodhanArtham |

shuddhasya tRuptasya ca vRuShyayogaiH priyAnukUlAH pramadA vidheyAH ||72||

General treatment

If the dysuria is caused due to the *ashmari* (calculus) or the *sharkara* (gravel) then the therapies suggested for kaphaja and vataja type should be applied for physiological benefit.

For breaking and flushing out of calculus the effective therapies are explained hereafter and listen to the tested remedy. [59]

1. *Pashanbhedadi kvatha churna*

Powder of *pashanabheda*- Cyclea peltata (Lam) Hook.f.& Thomas, *vasa- Adhatoda vasaka* Nees, *gokshura*- Tribulus terrestris Linn., *patha*- Securinega leucopyrus (Willd.) Muell-Arg., *haritaki*- Terminalia chebula Retz, *trikatu* (*shunthi, marica, pippali*),*sati*- Asparagus racemosus Willd., *nikumbha*(*danti*) Baliospermum montanum Muell. Arg, seeds of *himsra*- Capparis Sepiaria Linn., *kharasva* (*ajamoda*)- Apium dulceMill, *sitivaraka*- Celosia argentea, *ervaruka*– utilissimus (Roxb.), and *trapusa*- Cucumis sativus Linn, *utkunchika*(*Krishna jiraka*)- Carum carvi Linn., *hingu*- asafoetida Linn, *amlavetasa*-Garcinia pedunculata Roxb., *brhati*- Solanum indicum Linn, *kantakari*-

Garcinia morella Desr., *hapusa*- Juniperus communis Linn.and *vacha*- Acorus calamus Linn consuming this powder dissolves the calculus in the urinary tract.[60]

*Pashanabhedadi ghrita*Ghee prepared out of above mentioned drugs (four parts of ghee cooked with one part of paste of above mentioned drugs) and four parts of cows urine also helps in calculus in urinary tract. [61]

Roots of *shvadamshtra*-Tribulus terrestris Linn, *ikshuraka* (kokilaksha)- Asteracantha longifiolia Nees, *eranda*- Ricinus communis Linn, *brhati*- Solanum indicum Linn and *kantakari*-Garcinia morella Desr. Mixed with sweet curd and taken for 7 days helps in breaking /dissolving the calculus.[62]

*Punarnava*Boerhaavia diffusa Linn, *rajani* (*haridra*)- Curcuma longa Linn., *gokshura*-Tribulus terrestris Linn, tender leaves of *phalgu* (*kastodumbara*)-Ficus hispida L.Fand *darbha* flowers-Briza bipinnata L. are to be triturated and made paste with milk, water, alcohol, or sugarcane juice and the recipe is to be taken in calculus and gravels. [63]

Trityadi churna

One parts of each drugs –*triti* (smaller cardamom)- Elettaria cardamomum Maton, *devadaru*-Cedrus deodara Loud., *kunduru*- Boswellia serrata Roxb, *pasanabheda*-Cyclea peltata (Lam),*Kampillaka*- Mallotus philippinensis Muell., five salts, *yavaksara*, seeds of *gokshura*- Tribulus terrestris Linn, *ervaru*(cucumber)- utilissimus (Roxb.), *trapusa*- Cucumis sativus Linn, *chitraka*- Plumbago zeylanica Linn., *hingu*-, Ferula assafoetidaL. *mamsi*- Nardostachys jatamansi DC, *yavani*- Trachispermum amami Linn. Two part of *triphala* (*haritaki, amalaki,vibhitaki*).

Powder of all the above taken with sours (except *saktu*- vinegar), meat soup, wine and vegetable soups helps in *gulma* (phantom tumor) and breaking /dissolving the calculus in the tract. [64-65]

The paste of *shigru*Moringa oleifera Lam root which is fried in ghee or oil measuring one *bilva*, prepared into soup and cooled. Intake of this cold soup along with *dadhi manda* (whey) and salt helps in dissolving / breaking the calculus. [66]

Paste prepared out of root of *shobhanjana*Moringa oleifera Lam. Consumed along with water is good in calculus (*ashmari*) and gravels (*sharkara*). [67]

Seetopala taken along with equal quantity of *yava-ksara* is the remedy for all types of dysuria.[67]

Method of extraction of the calculus

After drinking non contaminated wine, the patient should travel on a fast chariot or a horse. Thus, gravels fall out and calculus subsides. Otherwise it should be extracted by surgeon. [68]

Treatment for dysuria caused by obstruction of semen

If the cause of obstruction is due to the vitiated semen, then the remedies should be decided depending on the dosha predominant for obstruction (vitiation of semen). [69]

1. Meat soup prepared with the decoction prepared out of *karpasa*- Gossypium herbaceum Linn root, *vasa*- Adhatoda vasaka Nees, *pashanabheda*- Cyclea peltata (Lam) Hook.f.& Thomas, *bala*-Sida cordifolia Linn., *laghupanchamula*(*salaparna*-Desmodium gangeticum(L.)DC *prishnaparni*-Cyperus,*brahati*- Solanum indicum Linn, *kantakari*- Garcinia morella Desr.,*Gokshura* - Tribulus terrestris Linn.), *gavedhuka*- Coix lacryma-jobi Linn.,*Vrshchira*(svetha –white punarnava)- Trianthema portulacastrum Linn, *aindri* (red *punarnava*)- Boerhavia diffusa Linn, *satavari*-Asparagus rigidulusNakai, *madhuparni*(*guduchi*)-Tinospora cordifolia(Thunb.) Miers, *asanaparni* (*aparajita*)- Clitoria ternatea Linn decoction may be used in case of obstructed semen which is predominated by vata.[70]
2. The above mentioned decoction if taken along with milk or ghee is useful in case of pitta predominance. [70]
3. Food and drinks such as soup etc. should be prepared with this decoction in case of kapha predominance. [71]
4. In case of combined dosha (*sannipatika*), measures beneficial for all dosha (combined form) should be used. [71]

If the problem does not subside by the above mentioned therapies, then one needs be given:

1. Old wine or *madhukasava* and meat of birds to nourish /increase the body weight.
2. Urethral douches (uttara basti) for cleaning the seat of semen (seminal vesicle).
3. When the patient is cleansed and refreshed with aphrodisiacs he should be offered loving and favorite women for inducing intercourse. [72]

Treatment of dysuria caused by rakta (vitiated blood)

रक्तोद्भवेतूत्पलनालतालकासेक्षुबालेक्षुकशेरुकाणि|

पिबेत्सिताक्षौद्रयुतानिखादेदिक्षुंविदारींत्रपुषाणिचैव||७३||

घृतंश्वदंष्ट्रास्वरसेनसिद्धंक्षीरेणचैवाष्टगुणेनपेयम्|

स्थिरादिकानांकनकादिकानामेकैकशोवाविधिनैवतेन||७४||

क्षीरेणबस्तिर्मधुरौषधैःस्यात्तैलेनवास्वादुफलोत्थितेन|

यन्मूत्रकृच्छ्रेविहितंतुपैत्तेकार्यंतुतच्छोणितमूत्रकृच्छ्रे||७५||

raktōdbhavē tūtpalanālatālakāsēkṣubālēkṣukaśērukāṇi|

pibēt sitākṣaudrayutāni khādēdikṣuṁ vidārīṁ trapuṣāṇi caiva||73||

ghṛtaṁ śvadaṁṣṭrāsvarasēna siddhaṁ kṣīrēṇa caivāṣṭaguṇēna pēyam|

sthirādikānāṁ kanakādikānāmēkaikaśō vā vidhinaiva tēna||74||

kṣīrēṇa bastirmadhurauṣadhaiḥ syāttailēna vā svāduphalōtthitēna|

yanmūtrakṛcchrē vihitaṁ tu paittē kāryaṁ tu tacchōṇitamūtrakṛcchrē||75||

raktodbhave tUtpalanAlatAlakAsekShubAlekShukasherukANi |

pibet sitAkShaudrayutAni khAdedikShuM vidArIM trapuShANi caiva ||73||

ghRutaM shvadaMShTrAsvarasena siddhaM kShIreNa caivAShTaguNena peyam |

sthirAdikAnAM kanakAdikAnAmekaikasho vA vidhinaiva tena ||74||

kShIreNa bastirmadhurauShadhaiH syAttailena vA svAduphalotthitena |

yanmUtrakRucchre vihitaM tu paitte kAryaM tu tacchoNitamUtrakRucchre ||75||

1. Drink prepared out of stalk of lily (*utpala*), *tala, kasa, iksubala, iksu, kaseruka* juice along with sugar, honey.
2. One should chew sugarcane, *vidari* and *trapusha*. [73]
3. *Ghrita* (medicated ghee) prepared out of juice of *gokshura* by adding eight times milk
4. Decoction prepared out of drugs of *sthiradi* (*salaparni*-Desmodium gangeticum (L.) DC *prishnaparni*- Cyperus, *brahati*- Solanum indicum Linn, *kantakari*- Garcinia morella Desr.*Gokshura*- Tribulus terrestris Linn.) and *kanakadi* group taken as single drug or together [74]
5. Urethral douche
    1. Medicated milk prepared with sweet drugs/ drugs having sweet taste, or
    2. Milk prepared with oil of sweet fruits (seeds)

Therapeutic measures prescribed for *paittika* dysuria should be applied in *raktaja* dysuria as well. [75]

Unsuitable diet and lifestyle in dysuria

व्यायामसन्धारणशुष्करूक्षपिष्टान्नवातार्ककरव्यवायान्|

खर्जूरशालूककपित्थजम्बूबिसंकषायंनरसंभजेत||७६||

इत्यश्मरीचिकित्सा|

vyāyāmasandhāraṇaśuṣkarūkṣapiṣṭānnavātārkakaravyavāyān|

kharjūraśālūkakapitthajambūbisaṁ kaṣāyaṁ na rasaṁ bhajēta||76||

ityaśmarīcikitsā|

vyAyAmasandhAraNashuShkarUkShapiShTAnnavAtArkakaravyavAyAn |

kharjUrashAlUkakapitthajambUbisaM kaShAyaM na rasaM bhajeta ||76||

ityashmarIcikitsA |

Person suffering from *mutrakricchra* should avoid exercise, suppression of natural urges, dry and ununctuous food, pastries, exposure to strong wind, strong rays of sun, sexual intercourse, drugs like *kharjura, kapittha, jambu, bisa* and food with astringent taste. Thus ends the description of treatment of *mutrakricchra* (dysuria). [76]

Heart diseases

Etiology and specific features of different types of *hridroga*

व्यायामतीक्ष्णातिविरेकबस्तिचिन्ताभयत्रासगदातिचाराः|

छर्द्यामसन्धारणकर्शनानिहृद्रोगकर्तॄणितथाऽभिघातः||७७||

वैवर्ण्यमूर्च्छाज्वरकासहिक्काश्वासास्यवैरस्यतृषाप्रमोहाः|

छर्दिःकफोत्क्लेशरुजोऽरुचिश्चहृद्रोगजाःस्युर्विविधास्तथाऽन्ये||७८||

हृच्छून्यभावद्रवशोषभेदस्तम्भाःसमोहाःपवनाद्विशेषः|

पित्तात्तमोदूयनदाहमोहाःसन्त्रासतापज्वरपीतभावाः||७९||

स्तब्धंगुरुस्यात्स्तिमितंचमर्मकफात्प्रसेकज्वरकासतन्द्राः|

विद्यात्त्रिदोषंत्वपिसर्वलिङ्गंतीव्रार्तितोदंकृमिजंसकण्डूम्||८०||

vyāyāmatīkṣṇātivirēkabasticintābhayatrāsagadāticārāḥ|

chardyāmasandhāraṇakarśanāni hṛdrōgakartṝṇi tathā'bhighātaḥ||77||

vaivarṇyamūrcchājwarakāsahikkāśvāsāsyavairasyatṛṣāpramōhāḥ|

chardiḥ kaphōtklēśarujō'ruciśca hṛdrōgajāḥ syurvividhāstathā'nyē||78||

hṛcchūnyabhāvadravaśōṣabhēdastambhāḥ samōhāḥ pavanādviśēṣaḥ|

pittāttamōdūyanadāhamōhāḥ santrāsatāpajwarapītabhāvāḥ||79||

stabdhaṁ guru syāt stimitaṁ ca marma kaphāt prasēkajwarakāsatandrāḥ|

vidyāttridōṣaṁ tvapi sarvaliṅgaṁ tīvrārtitōdaṁ kṛmijaṁ sakaṇḍūm||80||

vyAyAmatIkShNAtivirekabasticintAbhayatrAsagadAticArAH |

chardyAmasandhAraNakarshanAni hRudrogakartRUNi tathA~abhighAtaH ||77||

vaivarNyamUrcchAjwarakAsahikkAshvAsAsyavairasyatRuShApramohAH |

chardiH kaphotklesharujo~arucishca hRudrogajAH syurvividhAstathA~anye ||78||

hRucchUnyabhAvadravashoShabhedastambhAH samohAH pavanAdvisheShaH |

pittAttamodUyanadAhamohAH santrAsatApajwarapItabhAvAH ||79||

stabdhaM guru syAt stimitaM ca marma kaphAt prasekajwarakAsatandrAH |

vidyAttridoṣhaM tvapi sarvali~ggaM tIvrArtitodaM kRumijaM sakaNDUm ||80||

Etiology /causative factors

Excessive physical exertion, drastic and excessive administration of purgation and enema therapies, excessive anxiety/worry, fear, stress; and faulty management of diseases, suppression of vomiting and *ama* (products improperly digested), emaciation and trauma (physical and mental). [77]

Symptoms

Discoloration in skin complexion, fainting, fever, cough, hiccup, dyspnea, unpleasant taste in mouth, excess thirst, confusion/unconsciousness, vomiting, nausea and distress/ pain, anorexia and such other various symptoms manifest in patient suffering from heart disease. [78]

Specific features of different types of *hridrogas*

In predominance of vata (vataja heart disease)

Feeling of emptiness in the cardiac region, palpitation/ tachycardia, dryness of cardiac muscles (wasting/ atrophy), pricking pain, obstructed movement and mental confusion (unconsciousness) are the specific features of *vatika* type of heart disease. [79]

In predominance of pitta (pittaja heart disease)

Darkness of vision/ blackout, giddiness, distress, burning sensation, confusion/unconsciousness, heat sensation, pyrexia and yellowishness are the specific features of *paittika hridroga* [80]

In predominance of kapha (kaphaja heart disease)

Bradycardia, heaviness, timidity of heart/ dullness associated with salivation, fever, cough and drowsiness are the specific features of kaphaja hridroga.

In predominance of all three dosha (sannipata)

All of the above symptoms are manifested together. [80]

In heart disease caused by *krimi* (organisms):

There is intense discomfort/acute pain and piercing pain with itching. [80]

Treatment of vataja hridroga

तैलंससौवीरकमस्तुतक्रंवातेप्रपेयंलवणंसुखोष्णम्|

मूत्राम्बुसिद्धंलवणैश्चतैलमानाहगुल्मार्तिहृदामयघ्नम्||८१||

पुनर्नवांदारुसपञ्चमूलंरास्नांयवान्बिल्वकुलत्थकोलम्|
पक्त्वाजलेतेनविपाच्यतैलमभ्यङ्गपानेऽनिलहृद्गदघ्नम्||८२||
हरीतकीनागरपुष्कराह्वैर्वयःकयस्थालवणैश्चकल्कैः|
सहिङ्गुभिःसाधितमग्र्यसर्पिर्गुल्मेसहृत्पार्श्वगदेऽनिलोत्थे||८३||
सपुष्कराह्वंफलपूरमूलंमहौषधंशट्यभयाचकल्काः|
क्षाराम्बुसर्पिर्लवणैर्विमिश्राःस्युर्वातहृद्रोगविकर्तिकाघ्नाः||८४||
क्वाथःकृतःपौष्करमातुलुङ्गपलाशभूतीकशटीसुराह्वैः|
सनागराजाजिवचायवानीक्षारःसुखोष्णोलवणश्चपेयः||८५||
पथ्याशटीपौष्करपञ्चकोलात्समातुलुङ्गाद्यमकेनकल्कः|
गुडप्रसन्नालवणैश्चभृष्टोहृत्पार्श्वपृष्ठोदरयोनिशूले||८६||
स्यात्त्र्यूषणंद्वेत्रिफलेसपाठेनिदिग्धिकागोक्षुरकौबलेद्वे|
ऋद्धिस्त्रुटिस्तामलकीस्वगुप्तामेदेमधूकंमधुकंस्थिराच||८७||
शतावरीजीवकपृश्निपर्ण्यौद्रव्यैरिमैरक्षसमैःसुपिष्टैः|
प्रस्थंघृतस्येहपचेद्विधिज्ञःप्रस्थेनदध्नात्वथमाहिषेण||८८||
मात्रांपलंचार्धपलंपिचुंवाप्रयोजयेन्माक्षिकसम्प्रयुक्ताम्|
श्वासेसकासेत्वथपाण्डुरोगेहलीमकेहृद्ग्रहणीप्रदोषे||८९||

tailaṁ sasauvīrakamastutakraṁ vātē prapēyaṁ lavaṇaṁ sukhōṣṇam|
mūtrāmbusiddhaṁ lavaṇaiśca tailamānāhagulmārtihṛdāmayaghnam||81||
punarnavāṁ dāru sapañcamūlaṁ rāsnāṁ yavān bilvakulatthakōlam|
paktvā jalē tēna vipācya tailamabhyaṅgapānē'nilahṛdgadadhnam||82||
harītakīnāgarapuṣkarāhvairvayaḥkayasthālavaṇaiśca kalkaiḥ|
sahiṅgubhiḥ sādhitamagryasarpirgulmē sahṛtpārśvagadē'nilōtthē||83||
sapuṣkarāhvaṁ phalapūramūlaṁ mahauṣadhaṁ śaṭyabhayā ca kalkāḥ|
kṣārāmbusarpirlavaṇairvimiśrāḥ syurvātahṛdrōgavikartikāghnāḥ||84||
kvāthaḥ kṛtaḥ pauṣkaramātuluṅgapalāśabhūtīkaśaṭīsurāhvaiḥ|
sanāgarājājivacāyavānīkṣāraḥ sukhōṣṇō lavaṇaśca pēyaḥ||85||
pathyāśaṭīpauṣkarapañcakōlāt samātuluṅgādyamakēna kalkaḥ|
guḍaprasannālavaṇaiśca bhṛṣṭō hṛtpārśvapṛṣṭhōdarayōniśūlē||86||

syāttryūṣaṇaṁ dvē triphalē sapāṭhē nidigdhikāgōkṣurakau balē dvē|

ṛddhistruṭistāmalakī svaguptā mēdē madhūkaṁ madhukaṁ sthirā ca||87||

śatāvarī jīvakapṛśniparṇyau dravyairimairakṣasamaiḥ supiṣṭaiḥ|

prasthaṁ ghṛtasyēha pacēdvidhijñaḥ prasthēna dadhnā tvatha māhiṣēṇa||88||

mātrāṁ palaṁ cārdhapalaṁ picuṁ vā prayōjayēnmākṣikasamprayuktām|

śvāsē sakāsē tvatha pāṇḍurōgē halīmakē hṛdgrahaṇīpradōṣē||89||

tailaM sasauvIrakamastutakraM vAte prapeyaM lavaNaM sukhoShNam |

mUtrAmbusiddhaM lavaNaishca tailamAnAhagulmArtihRudAmayaghnam ||81||

punarnavAM dAru sapa~jcamUlaM rAsnAM yavAn bilvakulatthakolam |

paktvA jale tena vipAcya tailamabhya$_{ggapAne}$anilahRudgadadhnam ||82||

harItakInAgarapuShkarAhvairvayaHkayasthAlavaNaishca kalkaiH |

sahi~ggubhiH sAdhitamagryasarpirgulme sahRutpArshvagade~anilotthe ||83||

sapuShkarAhvaM phalapUramUlaM mahauShadhaM shaTyabhayA ca kalkAH |

kShArAmbusarpirlavaNairvimishrAH syurvAtahRudrogavikartikAghnAH ||84||

kvAthaH kRutaH pauShkaramAtulu~ggapalAshabhUtIkashaTIsurAhvaiH |

sanAgarAjAjivacAyavAnIkShAraH sukhoShNo lavaNashca peyaH ||85||

pathyAshaTIpauShkarapa~jcakolAt samAtulu~ggAdyamakena kalkaH |

guDaprasannAlavaNaishca bhRuShTo hRutpArshvapRuShThodarayonishUle ||86||

syAttryUShaNaM dve triphale sapAThe nidigdhikAgokShurakau bale dve |

RuddhistruTistAmalakI svaguptA mede madhUkaM madhukaM sthirA ca ||87||

shatAvarI jIvakapRushniparNyau dravyairimairakShasamaiH supiShTaiH |

prasthaM ghRutasyeha pacedvidhij~jaH prasthena dadhnA tvatha mAhiSheNa ||88||

mAtrAM palaM cArdhapalaM picuM vA prayojayenmAkShikasamprayuktAm |

shvAse sakAse tvatha pANDuroge halImake hRudgrahaNIpradoShe ||89||

1. Oil, *sauviraka, mastu* (curd water/whey), buttermilk, along with salt to be consumed in lukewarm form.
2. Medicated oil prepared out of cow's urine, water and salt cures flatulence, *gulma* (lump like feeling in abdomen), abdominal pain and heart disease. [81]

3. Decoction prepared out of *punarnava, devadaru, panchamula* (roots of *bilva, syonaka, gambhari, patala, ganikarnika*), *rasna*, barley grains, *bilva* (fruit), *kulattha, kola*. Medicated oil is prepared with above mentioned decoction and used for internally as well as externally (for massage) helps in *vataja* type of *hridroga.* [82]
4. Medicated ghee prepared with paste of *haritaki, sunthi, puskaramula, vayastha* (*guduchi*), *kayastha* (*amalaki*), salt and *hingu* is useful in *gulma* (lump like feeling in abdomen), chest pain and pain in flanks caused due to aggravated *vata*. [83]
5. Paste of *puskaramula, sunthi, sati* and *haritaki* mixed with alkali, water, *ghrita* and salt cures *vatika* type of heart disease and *vikartika* (angina pain) [84]
6. Decoction of *puskaramula, matulunga, palasa, bhutika, sati,* and *devadaru* sprinkled with the powders of *sunthi, jiraka, vacha, yavani, yavaksara,* and salt. It should be taken in warm water.[85]
7. Paste of *haritaki, sati, puskaramula, panchakola* (*pippali, pippalimula, chavya, chitraka, sunthi*), *matulunga* fried with oil and ghee and to be consumed with jaggery and *prasanna* (scum of alcohol) and salt cures chest pain, and pain in flanks, back, abdomen, and vagina [85]
8. One *aksa* each of *trikatu* (*shunti, maricha, pippali*), *triphala*. (*Haritaki, bibhitaki, amalaki*), *draksa,kasmarya,kharjura,parusaka,patha,kantakari,goksura,bala,mahabala,truti*(smaller cardamom), *tamalaki, kapikacchu, meda, mahameda, madhuka, madhuka, salaparni, satavari, jivaka, prsniparni*. All the above should be well-pounded and made into paste.

One *prasta* of ghee and buffalo's curd to be added and cook all the above together and taken in dose of one *pala*, mixed with half *pala* of honey. It useful in dyspnea, cough, anemia, *halimaka* (type of jaundice), heart disease and disorders of *grahani* (malabsorption syndrome) [86-89]

Treatment of pittaja hridroga

शीताःप्रदेहाःपरिषेचनानितथाविरेकोहृदिपित्तदुष्टे|

द्राक्षासिताक्षौद्रपरूषकैःस्याच्छुद्धेतुपित्तापहमन्नपानम्||९०||

यष्ट्याह्विकातिक्तकरोहिणीभ्यांकल्कंपिबेच्चापिसिताजलेन|

क्षतेचसर्पीषिहितानिसर्पिर्गुडाश्चयेतान्प्रसमीक्ष्यसम्यक्||९१||

दद्याद्भिषग्धन्वरसांश्चगव्यक्षीराशिनांपित्तहृदामयेषु|

तैरेवसर्वेप्रशमंप्रयान्तिपित्तामयाःशोणितसंश्रयाये||९२||

द्राक्षाबलाश्रेयसिशर्कराभिःखर्जूरवीरर्षभकोत्पलैश्च|

काकोलिमेदायुगजीवकैश्चक्षीरेणसिद्धंमहिषीघृतंस्यात्||९३||

कशेरुकाशैवलशृङ्गवेरप्रपौण्डरीकंमधुकंबिसस्य|

ग्रन्थिश्चसर्पिःपयसापचेत्तैःक्षौद्रान्वितंपित्तहृदामयघ्नम्||९४||

स्थिरादिकल्कैःपयसाचसिद्धंद्राक्षारसेनेक्षुरसेनवाऽपि|

सर्पिर्हितंस्वादुफलेक्षुजाश्चरसाःसुशीताहृदिपित्तदुष्टे||९५||

śītāḥ pradēhāḥ pariṣēcanāni tathā virēkō hṛdi pittaduṣṭē|

drākṣāsitākṣaudraparūṣakaiḥ syācchuddhē tu pittāpahamannapānam||90||

yaṣṭyāhvikātiktakarōhiṇībhyāṁ kalkaṁ pibēccāpi sitājalēna|

kṣatē ca sarpīṁṣi hitāni sarpirguḍāśca yē tān prasamīkṣya samyak||91||

dadyādbhiṣagdhanvarasāṁśca gavyakṣīrāśināṁ pittahṛdāmayēṣu|

tairēva sarvē praśamaṁ prayānti pittāmayāḥ śōṇitasaṁśrayā yē||92||

drākṣābalāśrēyasiśarkarābhiḥ kharjūravīrarṣabhakōtpalaiśca|

kākōlimēdāyugajīvakaiśca kṣīrēṇa siddhaṁ mahiṣīghṛtaṁ syāt||93||

kaśērukāśaivalaśṛṅgavēraprapauṇḍarīkaṁ madhukaṁ bisasya|

granthiśca sarpiḥ payasā pacēttaiḥ kṣaudrānvitaṁ pittahṛdāmayaghnam||94||

sthirādikalkaiḥ payasā ca siddhaṁ drākṣārasēnēkṣurasēna vā'pi|

sarpirhitaṁ svāduphalēkṣujāśca rasāḥ suśītā hṛdi pittaduṣṭē||95||

shItAH pradehAH pariShecanAni tathA vireko hRudi pittaduShTe |

drAkShAsitAkShaudraparUShakaiH syAcchuddhe tu pittApahamannapAnam ||90||

yaShTyAhvikAtiktakarohiNIbhyAM kalkaM pibeccApi sitAjalena |

kShate ca sarpIMShi hitAni sarpirguDAshca ye tAn prasamIkShya samyak ||91||

dadyAdbhiShagdhanvarasAMshca gavyakShIrAshinAM pittahRudAmayeShu |

taireva sarve prashamaM prayAnti pittAmayAH shoNitasaMshrayA ye ||92||

drAkShAbalAshreyasisharkarAbhiH kharjUravIrarShabhakotpalaishca |

kAkolimedAyugajIvakaishca kShIreNa siddhaM mahiShIghRutaM syAt ||93||

kasherukAshaivalashRu~ggaveraprapauNDarIkaM madhukaM bisasya |

granthishca sarpiH payasA pacettaiH kShaudrAnvitaM pittahRudAmayaghnam ||94||

sthirAdikalkaiH payasA ca siddhaM drAkShArasenekShurasena vA~api |

sarpirhitaM svAduphalekShujAshca rasAH sushItA hRudi pittaduShTe ||95||

In case of aggravated pitta dosha:

1. Cold anointings, affusion and purgation therapy is indicated. After purgation the patient is advised, pitta -alleviating diet combined with *draksha*, sugar,honey and *parusaka*. [90]
2. Patient can also consume the paste of *yastimadhu* and *katu rohini* along with sugar water.
3. In case of chest wound after proper examination the medicated *ghrita* and the recipes of *sarpirguda* are used [91]
4. In pittaja hridroga, the patient should be kept on diet of soup of wild animals prepared out of cow's milk.By this all pittaja disorders located blood (diseases pertaining to the bloodstream) get pacified.[92]
5. Formulas useful in pittaja heart disease: medicated ghee prepared by buffalo's ghee and milk
6. Buffalo's ghee along with milk and Paste of *draksha, bala, sreyasi* (*rasna*) and *sarkara*
7. Buffalo's ghee along with milk, *kharjura, vira, rishabhaka* and *utpala*
8. Buffalo's ghee, milk, *kakoli, meda, mahameda* and *jivaka* [93]
9. Paste of *kaseruka, saivala, sringavera* (*sunthi*), *prapaundarika, madhuka,* tuber of lotus stem, ghee and milk. Cooking all the above together added with honey (one fourth in quantity of ghee) alleviates *paittika hridroga*. [94]
10. Ghee and paste of *laghu panchamula*. Cook the above togetherand taken with milk, grape juice or sugar cane juice is helpful in *paittika hridroga*.
11. Cold juice of sweet fruits or sugar cane is useful in *paittika hridroga*.[95]

Treatment of kaphaja hridroga

स्विन्नस्यवान्तस्यविलङ्घितस्यक्रियाकफघ्नीकफमर्मरोगे|

कौलत्थधान्यैश्चरसैर्ववान्नंपानानितीक्ष्णानिचशङ्कराणि||९६||

मूत्रेशृताःकट्फलशृङ्गवेरपीतद्रुपथ्यातिविषाःप्रदेयाः|

कृष्णाशटीपुष्करमूलरास्नावचाभयानागरचूर्णकं[च||९७||

उदुम्बराश्वत्थवटार्जुनाख्येपालाशरौहीतकखादिरेच|

क्वाथेत्रिवृत्त्र्यूषणचूर्णसिद्धोलेहःकफघ्नोऽशिशिराम्बुयुक्तः||९८||

शिलाह्वयंवाभिषगप्रमत्तःप्रयोजयेत्कल्पविधानदिष्टम्|

प्राशं तथाऽऽगस्त्यमथापि लेहं रसायनं ब्राह्ममथामलक्याः||९९||

svinnasya vāntasya vilaṅghitasya kriyā kaphaghnī kaphamarmarōgē|

kaulatthadhānyaiśca rasairvavānnaṁ pānāni tīkṣṇāni ca [1] śaṅkarāṇi||96||

mūtrē śr̥tāḥ kaṭphalaśr̥ṅgavērapītadrupathyātiviṣāḥ pradēyāḥ|

kr̥ṣṇāśaṭīpuṣkaramūlarāsnāvacābhayānāgaracūrṇakaṁ [2] ca||97||

udumbarāśvatthavaṭārjunākhyē pālāśarauhītakakhādirē ca|

kvāthē trivr̥ttryūṣaṇacūrṇasiddhō lēhaḥ kaphaghnō'śiśirāmbuyuktaḥ||98||

śilāhvayaṁ vā bhiṣagapramattaḥ prayōjayēt kalpavidhānadiṣṭam|

prāśaṁ tathā''gastyamathāpi lēhaṁ rasāyanaṁ brāhmamathāmalakyāḥ||99||

svinnasya vAntasya vila~gghitasya kriyA kaphaghnI kaphamarmaroge |

kaulatthadhAnyaishca rasairvavAnnaM pAnAni tIkShNAni ca [1] sha~gkarANi ||96||

mUtre shRutAH kaTphalashRu~ggaverapItadrupathyAtiviShAH pradeyAH |

kRuShNAshaTIpuShkaramUlarAsnAvacAbhayAnAgaracUrNakaM [2] ca ||97||

udumbarAshvatthavaTArjunAkhye pAlAsharauhItakakhAdire ca |

kvAthe trivRuttryUShaNacUrNasiddho lehaH kaphaghno~ashishirAmbuyuktaH ||98||

shilAhvayaM vA bhiShagapramattaH prayojayet kalpavidhAnadiShTam |

prAshaM tath$A_a$agastyamathApi lehaM rasAyanaM brAhmamathAmalakyAH ||99||

Treatment should be done after the administration of fomentation/ sudation, therapeutic emesis and fasting therapies.

Diet: Barley is to be taken as food along with the juice of *kulattha* and *dhanyaka*.

Drinks with sharp (*tikshna*) attribute are wholesome. [96]

Formulas useful in kaphaja heart disease:

1. Boil together *katphala, sunthi, daruharidra, haritaki, ativisha* and cow's urine.
2. Powder of *pippali, sati, puskaramula, rasna, vacha, haritaki, sunthi* [97]
3. Decoction (three part) of *udumbara, asvattha, vata, arjuna, palasa, rohitaka, khadira* and powder of *trivrita, trikatu*(*shunti ,maricha, pippali*) and made into a linctus (*lehya*).Taken with warm water cures kaphaja hridroga''. [98]

Rasayanas for kaphaja hridroga

An expert physician may also administer *silajatu* according to the method prescribed in rasayana section to get its rejuvenating effect. *Chyavanaprasha, agastyaharitaki, brahma rasayana* or *amalaki rasayana* may also be used for the patient suffering from kaphaja type of *hridroga*. [99]

Treatment of tridoshaja/sannipatika hridroga

त्रिदोषजेलङ्घनमादितःस्यादन्नंचसर्वेषुहितंविधेयम्|

हीनातिमध्यत्वमवेक्ष्यचैवकार्यंत्रयाणामपिकर्मशस्तम्||१००||

tridōṣajē laṅghanamāditaḥ syādannaṁ ca sarvēṣu hitaṁ vidhēyam|

hīnātimadhyatvamavēkṣya caiva kāryaṁ trayāṇāmapi karma śastam||100||

tridoṣhaje la~gghanamAditaH syAdannaM ca sarveShu hitaM vidheyam |

hInAtimadhyatvamavekShya caiva kAryaM trayANAmapi karma shastam ||100||

1. Firstly langhana (fasting therapy)
2. Diet which alleviates all the three dosha to be advised.
3. Treatment of the three dosha should be done after determining their relative degree (mild, moderate or severe aggravation) and appropriate therapeutic measures should be adopted depending on predominance to eliminate them. [100]

Treatment of non-cardiac chest pain

भुक्तेऽधिकंजीर्यतिशूलमल्पंजीर्णेस्थितंचेत्सुरदारुकुष्ठम्|

सतिल्वकंद्वेलवणेविडङ्गमुष्णाम्बुनासातिविषंपिबेत्सः||१०१||

जीर्णेऽधिकेस्नेहविरेचनंस्यात्फलैर्विरेच्योयदिजीर्यतिस्यात्|

त्रिष्वेवकालेष्वधिकेतुशूलेतीक्ष्णंहितंमूलविरेचनंस्यात्||१०२||

प्रायोऽनिलोरुद्धगतिःप्रकुप्यत्यामाशयेशोधनमेवतस्मात्|

कार्यंतथालङ्घनपाचनंच….. |१०३|

bhuktē'dhikaṁ jīryati śūlamalpaṁ jīrṇē sthitaṁ cēt suradārukuṣṭham|

satilvakaṁ dvē lavaṇē viḍaṅgamuṣṇāmbunā sātiviṣaṁ pibēt saḥ||101||

jīrṇē'dhikē snēhavirēcanaṁ syāt phalairvirēcyō yadi jīryati syāt|

triṣvēva kālēṣvadhikē tu śūlē tīkṣṇaṁ hitaṁ mūlavirēcanaṁ syāt||102||

prāyō'nilō ruddhagatiḥ prakupyatyāmāśayē śōdhanamēva tasmāt|

kāryaṁ tathā laṅghanapācanaṁ ca …|103|

bhukte~adhikaM jIryati shUlamalpaM jIrNe sthitaM cet suradArukuShTham |

satilvakaM dve lavaNe viDa~ggamuShNAmbunA sAtiviShaM pibet saH ||101||

jIrNe~adhike snehavirecanaM syAt phalairvirecyo yadi jIryati syAt |

triShveva kAleShvadhike tu shUle tIkShNaM hitaM mUlavirecanaM syAt ||102||

prAyo~anilo ruddhagatiH prakupyatyAmAshaye shodhanameva tasmAt |

kAryaM tathA la~gghanapAcanaM ca….. |103|

If pain (in the cardiac region) aggravates on consumption of food, demises during digestion and relieved on empty stomach, the patient should be given (powder of)

devadaru, kustha, tilvaka, two salts (*saindhava, sauvarchala*), *vidanga* and *ativisha* along with hot water. [101]

If pain aggravates on empty stomach (on digestion of food) unctuous purgative therapy should be administered. If pain aggravates during digestion then patient should be purgated with fruits. If the pain is intense and appears in all the periods (before, during and after digestion) then, the patient should be given strong (*tiksna*) purgation/drastic purgation therapy containing roots [102]

Often vata gets aggravated due to the obstruction in its movement in the *amashaya* (stomach including small intestine). Hence purgative measures should be adopted along with langhana (fasting therapy) and pachana (carminative therapy). [103]

Treatment of *krimija hridroga*

… सर्वंकृमिघ्नंकृमिहृद्गदेच||१०३||

इतिहृद्रोगचिकित्सा|

… sarvaM kRumighnaM kRumihRudgade ca ||103||

iti hRudrogacikitsA |

… sarvaṁ kṛmighnaṁ kṛmihṛdgadē ca||103||

iti hṛdrōgacikitsā|

General Treatment for *krimi hridroga* (heart disease caused by micro organisms): all anthelmintic measures (all measures of destruction of these micro-organisms) should be applied.

Thus ends the description of treatment of *hridroga* (heart disease) [103]

Diseases of Head and neck

Diseases of nose

सन्धारणाजीर्णरजोतिभाष्यक्रोधर्तुवैषम्यशिरोभितापैः|

प्रजागरातिस्वपनाम्बुशीतैरवश्ययामैथुनबाष्पधूमैः||१०४||

संस्त्यानदोषेशिरसिप्रवृद्धोवायुःप्रतिश्यायमुदीरयेत्तु|

घ्राणार्तितोदौक्षवथुर्जलाभःस्रावोऽनिलात्सस्वरमूर्धरोगः||१०५||

नासाग्रपाकज्वरवक्त्रशोषतृष्णोष्णपीतस्रवणानिपित्तात्|

कासारुचिस्रावघनप्रसेकाःकफाद्गुरुःस्रोतसिचापिकण्डूः||१०६||

सर्वाणिरूपाणितुसन्निपातात्स्युःपीनसेतीव्ररुजेऽतिदुःखे|१०७|

सर्वोऽतिवृद्धोऽहितभोजनात्तुदुष्टप्रतिश्यायउपेक्षितःस्यात्||१०७||

sandhāraṇājīrṇarajōtibhāṣyakrōdhartuvaiṣamyaśirōbhitāpaiḥ|

prajāgarātisvapanāmbuśītairavaśyayā maithunabāṣpadhūmaiḥ||104||

saṁstyānadōṣē śirasi pravṛddhō vāyuḥ pratiśyāyamudīrayēttu|

ghrāṇārtitōdau kṣavathurjalābhaḥ srāvō'nilāt sasvaramūrdharōgaḥ||105||

nāsāgrapākajwaravaktraśōṣatṛṣṇōṣṇapītasravaṇāni pittāt|

kāsārucisrāvaghanaprasēkāḥ kaphādguruḥ srōtasi cāpi kaṇḍūḥ||106||

sarvāṇi rūpāṇi tu sannipātāt syuḥ pīnasē tīvrarujē'tiduḥkhē |107|

sandhAraNAjIrNarajotibhAShyakrodhartuvaiShamyashirobhitApaiH |

prajAgarAtisvapanAmbushItairavashyayA maithunabAShpadhUmaiH ||104||

saMstyAnadoShe shirasi pravRuddho vAyuH pratishyAyamudIrayettu |

ghrANArtitodau kShavathurjalAbhaH srAvo~anilAt sasvaramUrdharogaH ||105||

nAsAgrapAkajwaravaktrashoShatRuShNoShNapItasravaNAni pittAt |

kAsArucisrAvaghanaprasekAH kaphAdguruH srotasi cApi kaNDUH ||106||

sarvANi rUpANi tu sannipAtAt syuH pInase tIvraruje~atiduHkhe |107|

Etiology and pathogenesis of Pratishyaya (coryza/Rhinitis)

Suppression of natural urges, indigestion, exposure to dust, excessive speech, anger, seasonal irregularity, excessive exposure of head to the heat, awakening at night, excessive day sleep, and exposure to cold water and frost, excessive coitus, excessive weeping, exposure to smoky atmosphere. These factors lead to the manifestation of dosha in the head by aggravating vata, gives rise to *pratishyaya*. [104]

Classification and signs and symptoms of pratishyaya

Signs of vataja-type *pratishyaya*:

Severe piercing pain in nostrils, sneezing, watery discharge, hoarseness of voice and *murdharoga* (manifestation of various disease related to head and brain).[105]

Signs of pittaja-type *pratishyaya*:

Inflammation of the tip of nose, fever, dryness of mouth, thirst, hot and yellow discharge.[106]

Signs of kaphaja-type *pratishyaya*:

Cough anorexia, thick discharge, excessive salivation, heaviness and itching in nasal passage. [106]

Signs of *sannipatika pratishyaya* (caused by aggregation of three dosha):

All the above symptoms along with intense pain and distress. [107]

Dushtapratishyaya (persistent rhinitis)

ततस्तुरोगाःक्षवथुश्चनासाशोषःप्रतीनाहपरिस्रवौच|

घ्राणस्यपूतित्वमपीनसश्चसपाकशोथार्बुदपूयरक्ताः||१०८||

अरूंषिशीर्षश्रवणाक्षिरोगखालित्यहर्यर्जुनलोमभावाः|

तृट्श्वासकासज्वररक्तपित्तवैस्वर्यशोषाश्चततोभवन्ति||१०९||

sarvō'tivr̥ddhō'hitabhōjanāttu duṣṭapratiśyāya upēkṣitaḥ syāt||107||

tatastu rōgāḥ kṣavathuśca nāsāśōṣaḥ pratīnāhaparisravau ca|

ghrāṇasya pūtitvamapīnasaśca sapākaśōthārbudapūyaraktāḥ||108||

arūm̐ṣi śīrṣaśravaṇākṣirōgakhālityaharyarjunalōmabhāvāḥ|

tr̥ṭśvāsakāsajwararaktapittavaisvaryaśōṣāśca tatō bhavanti||109||

sarvo$_{ativRuddho}$ahitabhojanAttu duShTapratishyAya upekShitaH syAt ||107||

tatastu rogAH kShavathushca nAsAshoShaH pratInAhaparisravau ca |

ghrANasya pUtitvamapInasashca sapAkashothArbudapUyaraktAH ||108||

arUMShi shIrShashravaNAkShirogakhAlityaharyarjunalomabhAvAH |

tRuTshvAsakAsajwararaktapittavaisvaryashoShAshca tato bhavanti ||109||

Each of the above types will turn into *dushtapratishyaya* if the patient neglect appropriate treatment and continues unwholesome diet, all the *dosha* get excessively aggravated and as a result this disease is caused.

Signs of *dushtapratishyaya*:

Sneezing, dryness of nasal mucosa, *pratinaha* (nasal obstruction), *parisrava* (excessive discharge from nose), foul smell in nostrils (ozena), *apinasa* (chronic rhinitis), inflammation (suppurative rhinitis), swelling (edematous rhinitis), *nasarbuda* (growth/nasal tumor), *puya rakta* (purulent and sanguineous rhinitis), *arumsi* (furunculosis), disorders of head, ear and eye, baldness, graying of hair or whitening of body hairs, thirst, dyspnea, cough, fever, internal hemorrhage, hoarseness of voice and cachexia. [107-109]

Etiopathogenesis and clinical features of other disorders of nose

रोधाभिघातस्रवशोषपाकैर्घ्राणंयुतंयश्चनवेत्तिगन्धम्|

दुर्गन्धिचास्यंबहुशःप्रकोपिदुष्टप्रतिश्यायमुदाहरेत्तम्||११०||

संस्पृश्यमर्माण्यनिलस्तुमूर्ध्निविष्वक्पथस्थःक्षवथुंकरोति|
क्रुद्धःससंशोष्यकफंतुनासाशृङ्गाटकघ्राणविशोषणंच||१११||
उच्छ्वासमार्गंतुकफःसवातोरुन्ध्यात्प्रतीनाहमुदाहरेत्तम्|
योमस्तुलुङ्गाद्घनपीतपक्वःकफःस्रवेदेषपरिस्रवस्तु||११२||
वैवर्ण्यदौर्गन्ध्यमुपेक्षयातुस्यात्पूतिनस्यंश्वयथुर्भ्रमश्च|
आनह्यतेयस्यविशुष्यतेचप्रक्लिद्यतेधूप्यतिचापिनासा||११३||
नवेत्तियोगन्धरसांश्चजन्तुर्जुष्टंव्यवस्येत्तमपीनसेन|
तंचानिलश्लेष्मभवंविकारंब्रूयात्प्रतिश्यायसमानलिङ्गम्||११४||
सदाहरागःश्वयथुःसपाकःस्याद्घ्राणपाकोऽपिचरक्तपित्तात्|
घ्राणाश्रितासृक्प्रभृतीन्प्रदूष्यकुर्वन्तिनासाश्वयथुंमलाश्च||११५||
घ्राणेतथोच्छ्वासगतिंनिरुध्यमांसास्रदोषादपिचार्बुदानि|
घ्राणात्स्रवेद्वाश्रवणान्मुखाद्वापित्ताक्तमस्रंत्वपिपूयरक्तम्||११६||
कुर्यात्सपित्तःपवनस्त्वगादीन्सन्दूष्यचारूंषिसपाकवन्ति|
नासाप्रदीप्तेवनरस्ययस्यदीप्तंतुतंरोगमुदाहरन्ति||११७||
इतिनासारोगनिदानम्|

rōdhābhighātasravaśōṣapākairghrāṇaṁ yutaṁ yaśca na vētti gandham|
durgandhi cāsyaṁ bahuśaḥprakōpi duṣṭapratiśyāyamudāharēttam||110||
saṁspr̥śya marmāṇyanilastu mūrdhni viṣvakpathasthaḥ kṣavathuṁ karōti|
kruddhaḥ sa saṁśōṣya kaphaṁ tu nāsāśr̥ṅgāṭakaghrāṇaviśōṣaṇaṁ ca||111||
ucchvāsamārgaṁ tu kaphaḥ savātō rundhyāt pratīnāhamudāharēttam|
yō mastuluṅgādghanapītapakvaḥ kaphaḥ sravēdēṣa parisravastu||112||
vaivarṇyadaurgandhyamupēkṣayā tu syāt pūtinasyaṁ śvayathurbhramaśca|
ānahyatē yasya viśuṣyatē ca praklidyatē dhūpyati cāpi nāsā||113||
na vētti yō gandharasāṁśca janturjuṣṭaṁ vyavasyēttamapīnasēna|
taṁ cānilaślēṣmabhavaṁ vikāraṁ brūyāt pratiśyāyasamānaliṅgam||114||
sadāharāgaḥ śvayathuḥ sapākaḥ syād ghrāṇapākō'pi ca raktapittāt|
ghrāṇāśritāsr̥kprabhr̥tīn pradūṣya kurvanti nāsāśvayathuṁ malāśca||115||
ghrāṇē tathōcchvāsagatiṁ nirudhya māṁsāsradōṣādapi cārbudāni|

ghrāṇāt sravēdvā śravaṇānmukhādvā pittāktamasraṁ tvapi pūyaraktam||116||

kuryāt sapittaḥ pavanastvagādīn sandūṣya cārūṁṣi sapākavanti|

nāsā pradīptēva narasya yasya dīptaṁ tu taṁ rōgamudāharanti||117||

iti nāsārōganidānam|

rodhAbhighAtasravashoShapAkairghrANaM yutaM yashca na vetti gandham |

durgandhi cAsyaM bahushaHprakopi duShTapratishyAyamudAharettam ||110||

saMspRushya marmANyanilastu mUrdhni viShvakpathasthaH kShavathuM karoti |

kruddhaH sa saMshoShya kaphaM tu nAsAshRu~ggATakaghrANavishoShaNaM ca ||111||

ucchvAsamArgaM tu kaphaH savAto rundhyAt pratInAhamudAharettam |

yo mastulu~ggAdghanapItapakvaH kaphaH sravedeSha parisravastu ||112||

vaivarNyadaurgandhyamupekShayA tu syAt pUtinasyaM shvayathurbhramashca |

Anahyate yasya vishuShyate ca praklidyate dhUpyati cApi nAsA ||113||

na vetti yo gandharasAMshca janturjuShTaM vyavasyettamapInasena |

taM cAnilashleShmabhavaM vikAraM brUyAt pratishyAyasamAnali~ggam ||114||

sadAharAgaH shvayathuH sapAkaH syAd ghrANapAko~api ca raktapittAt |

ghrANAshritAsRukprabhRutIn pradUShya kurvanti nAsAshvayathuM malAshca ||115||

ghrANe tathocchvAsagatiM nirudhya mAMsAsradoShAdapi cArbudAni |

ghrANAt sravedvA shravaNAnmukhAdvA pittAktamasraM tvapi pUyaraktam ||116||

kuryAt sapittaH pavanastvagAdIn sandUShya cArUMShi sapAkavanti |

nAsA pradIpteva narasya yasya dIptaM tu taM rogamudAharanti ||117||

iti nAsArOganidAnam |

Definition of *dushtapratishyaya*:

When the nostril are effected with obstruction, injury, discharge, dryness and suppuration, the patient does not perceive smell. Mouth emits foul smell and aggravates frequently. This is known as *dushtapratishyaya* (persisitent rhinitis).[110]

Pathogenesis of sneezing (*ksavathu*):

Vata afflicting the vital organs and moving in random directions causes sneezing.[111]

Pathogenesis of dryness of nasal mucosa (*nasa shosha*):

Aggravated vata dries up kapha in the junction of nose with forehead (*shranghataka marma*) causes dry nose and results in loss of sense of smell. [111]

Pathogenesis of *pratinaha* (nasal obstruction):

Condition where kapha along with vata blocks/obstructs the channel of expiration is called *pratinaha*. [112]

Pathogenesis of *parisrava* (nasal discharge):

The condition where thick, yellow and mature kapha (mucus) discharge comes out from the brain is called as *parisrava*.[112]

Pathogenesis of *putinasya* (ozena):

If rhinitis is neglected then, the condition where, abnormal color and foul odor along with swelling and giddiness arises is called *putinasya*.[113]

Signs and symptoms of *apinasa* (chronic rhinitis):

The condition where the patient's nose is obstructed, dryness exist, sticky and fuming sensation in the nose and one does not perceive smell and taste is called *apinasa*. It is caused by vata and kapha, and has symptoms similar to those of *pratishyaya*. [114]

Ghranapaka / *nasa paka* (suppurative rhinitis):

It is caused by the vitiation of *rakta-pitta* where burning sensation, redness, swelling and inflammation/ suppuration occur. [115]

Nasa-shotha (edematous rhinitis):

The aggravated dosha vitiate blood etc. located in the nose gives rise to *nasa shotha*.[115]

Nasa arbuda (nasal tumor/ polyps):

It is caused due to the vitiation of muscle tissue and blood located in the nose, thereby causing obstruction in the air passage.[116]

Puya-rakta (purulent and sanguinous rhinitis):

The condition where blood mixed with pus (pitta) is discharged from nose, ear, or mouth. [116]

Arumshi (furunculosis):

Caused by aggravated vata along with pitta which vitiate skin, etc. in the nose and which is associated with suppuration is called as furunculosis. [117]

Nasa dipta (burnt nose):

The condition where the person feels as if his nose is burnt.

Thus ends the description of diagnosis of nasal ailments.[117]

Diseases of Head region and scalp

Diagnosis of shiro-roga(diseases of Head)

भृशार्तिशूलंस्फुरतीहवातात्पित्तात्सदाहार्तिकफाद्गुरुस्यात्|
सर्वैस्त्रिदोषंक्रिमिभिस्तुकण्डूर्दौर्गन्ध्यतोदार्तियुतंशिरःस्यात्||११८||

इतिशिरोरोगनिदानम्|

bhṛśārtiśūlaṁ sphuratīha vātāt pittāt sadāhārti kaphādguru syāt| sarvaistridōṣaṁ krimibhistu kaṇḍūrdaurgandhyatōdārtiyutaṁ śiraḥ syāt||118||

iti śirōrōganidānam|

bhRushArtishUlaM sphuratIha vAtAt pittAt sadAhArti kaphAdguru syAt | sarvaistridoṣhaM krimibhistu kaNDUrdaurgandhyatodArtiyutaM shiraH syAt ||118||

iti shiroroganidAnam |

In vata-predominant *shiro-roga*:Excruciating pain, severe head ache, and has pulsating throbbing sensation.

In pitta-predominant *shiro-roga*: burning sensation and discomfort.

In kapha-predominant *shiro-roga*: It is associated with heaviness in the head

In *sannipatika*-predominant head disease caused by three dosha: All the symptoms mentioned above are present.

In *krimija shiro-roga* due to parasitic infestation: There is itching, foul smell, pricking pain and head ache. Thus ends the description of diagnosis of diseases of head (*shiro-roga*).[118]

Oral diseases

मुखामयेमारुतजेतुशोषकार्कश्यरौक्ष्याणिचलारुजश्च|

कृष्णारुणंनिष्पतनंसशीतंप्रस्रंसनस्पन्दनतोदभेदाः||११९||

तृष्णाज्वरस्फोटकतालुदाहाधूमायनंचाप्यवदीर्णताच|

पित्तात्समूच्छ्र्विविधारुजश्चवर्णाश्चशुक्लारुणवर्णवर्ज्याः||१२०||

कण्डूर्गुरुत्वंसितविज्जलत्वंस्नेहोऽरुचिर्जाड्यकफप्रसेकौ|

उत्क्लेशमन्दानलताचतन्द्रारुजश्चमन्दाःकफवक्ररोगे||१२१||

सर्वाणिरूपाणितुवक्ररोगेभवन्तियस्मिन्सतुसर्वजःस्यात्|

संस्थानदूष्याकृतिनामभेदाच्चैतेचतुःषष्टिविधाभवन्ति||१२२||

शालाक्यतन्त्रेऽभिहितानितेषांनिमित्तरूपाकृतिभेषजानि|

यथाप्रदेशंतुचतुर्विधस्यक्रियांप्रवक्ष्यामिमुखामयस्य||१२३||

इतिमुखरोगनिदानम्|

mukhāmayē mārutajē tu śōṣakārkaśyaraukṣyāṇi calā rujaśca|

kr̥ṣṇāruṇaṁ niṣpatanaṁ saśītaṁ prasraṁsanaspandanatōdabhēdāḥ||119||

tr̥ṣṇājwarasphōṭakatāludāhā dhūmāyanaṁ cāpyavadīrṇatā ca|

pittāt samūrcchā vividhā rujaśca varṇāśca śuklāruṇavarṇavarjyāḥ||120||

kaṇḍūrgurutvaṁ sitavijjalatvaṁ snēhō'rucirjāḍyakaphaprasēkau|

utklēśamandānalatā ca tandrā rujaśca mandāḥ kaphavakrarōgē||121||

sarvāṇi rūpāṇi tu vakrarōgē bhavanti yasmin sa tu sarvajaḥ syāt|

saṁsthānadūṣyākr̥tināmabhēdāccaitē catuḥṣaṣṭividhā bhavanti||122||

śālākyatantrē'bhihitāni tēṣāṁ nimittarūpākr̥tibhēṣajāni|

yathāpradēśaṁ tu caturvidhasya kriyāṁ pravakṣyāmi mukhāmayasya||123||

iti mukharōganidānam|

mukhAmaye mArutaje tu shoShakArkashyaraukShyANi calA rujashca |

kRuShNAruNaM niShpatanaM sashItaM prasraMsanaspandanatodabhedAH ||119||

tRuShNAjwarasphoTakatAludAhA dhUmAyanaM cApyavadIrNatA ca | pittAt samUrchA vividhA rujashca varNAshca shuklAruNavarNavarjyAH ||120||

kaNDUrgurutvaM sitavijjalatvaM sneho~arucirjADyakaphaprasekau |

utkleshamandAnalatA ca tandrA rujashca mandAH kaphavakraroge ||121||

sarvANi rUpANi tu vakraroge bhavanti yasmin sa tu sarvajaH syAt |

saMsthAnadUShyAkRutinAmabhedAccaite catuHShaShTividhA bhavanti ||122||

shAlAkyatantre~abhihitAni teShAM nimittarUpAkRutibheShajAni |

yathApradeshaM tu caturvidhasya kriyAM pravakShyAmi mukhAmayasya ||123||

iti mukharoganidAnam |

Diagnosis of oral diseases

Vata-predominant oral disease:

There is dryness, roughness, ununctuousness, shifting pain, black, reddish discoloration, salivation and coldness, loosening of teeth, pulsation/throbbing sensation, piercing and tearing pain.[119]

Pitta-predominant oral disease:

It is characterized by thirst, fever, eruptions, burning sensation in the palate, feeling of fumes in oral cavity, inflammations/ ulceration, different types of pain and various type of discoloration except white and redddish. [120]

Kapha-predominant oral disease:

Itching, heaviness, pallor, sliminess, unctuousness, anorexia, stiffness, excessive salivation, nausea, poor digestion, drowsiness and dull ache. [121]

Tri-doshaja oral disease:

All the above signs and symptoms may be seen which are caused by the simultaneous aggravation of all the three dosha. These oral-diseases are classified to be of sixty-four types, depending upon the location, pathogenic substratum/ tissue element, signs and symptoms and their names. [122]

Which are described in Shalakyatantra with reference to their etiology, signs, symptoms and treatment however, here I will describe the treatment of the above-mentioned four types of the oral disorders. Thus, ends description of diagnosis of oral diseases. [123]

Arochaka (anorexia)

वातादिभिःशोकभयातिलोभक्रोधैर्मनोघ्नाशनगन्धरूपैः|

अरोचकाःस्युःपरिहृष्टदन्तःकषायवक्त्रश्चमतोऽनिलेन||१२४||

कट्वम्लमुष्णंविरसंचपूतिपित्तेनविद्यात्लवणंचवक्त्रम्|

माधुर्यपैच्छिल्यगुरुत्वशैत्यविबद्धसम्बद्धयुतंकफेन||१२५||

अरोचकेशोकभयानिलोभक्रोधाद्यहृद्याशनगन्धजेस्यात्|

स्वाभाविकंवक्त्रमथारुचिश्चत्रिदोषजेनैकरसंभवेत्तु||१२६||

इत्यरोचकनिदानम्|

vātādibhiḥ śōkabhayātilōbhakrōdhairmanōghnāśanagandharūpaiḥ|

arōcakāḥ syuḥ parihṛṣṭadantaḥ kaṣāyavakraśca matō’nilēna||124||

kaṭvamlamuṣṇaṁ virasaṁ ca pūti pittēna vidyāllavaṇaṁ ca vakram|

mādhuryapaicchilyagurutvaśaityavibaddhasambaddhayutaṁ [1] kaphēna||125||

arōcakē śōkabhayānilōbhakrōdhādyahṛdyāśanagandhajē syāt|

svābhāvikaṁ vakramathāruciśca tridōṣajē naikarasaṁ bhavēttu||126||

ityarōcakanidānam

vAtAdibhiH shokabhayAtilobhakrodhairmanoghnAshanagandharUpaiH |

arocakAH syuH parihRuShTadantaH kaShAyavakrashca mato~anilena ||124||

kaTvamlamuShNaM virasaM ca pUti pittena vidyAllavaNaM ca vakram |

mAdhuryapaicchilyagurutvashaityavibaddhasambaddhayutaM [1] kaphena ||125||

arocake shokabhayAnilobhakrodhAdyahRudyAshanagandhaje syAt |

svAbhAvikaM vakramathArucishca tridoṣhaje naikarasaM bhavettu ||126||

ityarocakanidAnam |

Etiology, Diagnosis/ signs and symptoms of arochaka (anorexia)

General Cause of Anorexia:

Vatadi dosha and grief, fear, over greed, anger, unpleasant food, smell and sights are in general causes.

Signs of vataja anorexia:

Patient teeth become sensitive and get astringent taste in mouth. [124]

Signs of pittaja anorexia:

Mouth becomes pungent, sour, and hot, with abnormal taste, foul smell and saline taste.

Signs of kaphaja anorexia:

Mouth is affected with sweetness, sliminess, heaviness, coldness and stickiness [125]

Signs of anorexia caused by mental factors:

Grief, fear, over-greed, anger etc. and unpleasant food and smell leads to loss of desire for food even though the condition of mouth is normal.

Signs of tridoshaja/ sannipatika anorexia:

Several types of tastes appear in mouth. [126]

Thus, ends description of diagnosis of *arochaka* (anorexia).

Ear diseases

नादोऽतिरुक्कर्णमलस्यशोषःस्रावस्तनुश्चाश्रवणंचवातात्|

शोफःसरागोदरणंविदाहःसपीतपूतिश्रवणंचपित्तात्||१२७||

वैश्रुत्यकण्डूस्थिरशोफशुक्लस्निग्धश्रुतिःश्लेष्मभवेऽल्परुक्च|

सर्वाणिरूपाणितुसन्निपातात्स्रावश्चतत्राधिकदोषवर्णः||१२८||

इतिकर्णरोगनिदानम्|

nādō’tirukkarṇamalasya śōṣaḥ srāvastanuścāśravaṇaṁ ca vātāt|

śōphaḥ sarāgō daraṇaṁ vidāhaḥ sapītapūtiśravaṇaṁ ca pittāt||127||

vaiśrutyakaṇḍūsthiraśōphaśuklasnigdhaśrutiḥ ślēṣmabhavē’lparuk ca|

sarvāṇi rūpāṇi tu sannipātāt srāvaśca tatrādhikadōṣavarṇaḥ||128||

iti karṇarōganidānam|

nAdo~atirukkarNamalasya shoShaH srAvastanushcAshravaNaM ca vAtAt |

shophaH sarAgo daraNaM vidAhaH sapItapUtishravaNaM ca pittAt ||127||

vaishrutyakaNDUsthirashophashuklasnigdhashrutiH shleShmabhave~alparuk ca |

sarvANi rUpANi tu sannipAtAt srAvashca tatrAdhikadoShavarNaH ||128||

iti karNaroganidAnam |

Diagnosis/ signs and symptoms of ear diseases

Signs of vataja ear disease:

Tinnitus, severe pain, dried ear wax, thin discharge, deafness/ inability to hear.

Signs of pittaja ear disease:

Edema, redness, ulceration, burning sensation, yellow and purulent discharge. [127]

Signs of kaphaja ear disease:

Defective hearing, itching, stiffness, swelling, white and unctuous discharge and dull pain.

Signs of tridoshaja/sannipatika ear diseases:

With all the above symptoms there is extreme purulent discharge containing different colors according to the predominant dosha. [128]

Thus, ends description of diagnosis of ear diseases.

Eye diseases

अल्पस्तुरागोऽनुपदेहवांश्चसतोदभेदोऽनिलजाक्षिरोगे|

पित्तात्सदाहोऽतिरुजःसरागःपीतोपदेहःसुभृशोष्णवाही||१२९||

शुक्लोपदेहंबहुपिच्छिलाश्रुनेत्रंकफात्स्याद्गुरुतासकण्डुः|

सर्वाणिरूपाणितुसन्निपातान्नेत्रामयाःषण्णवतिस्तुभेदात्||१३०||

तेषामभिव्यक्तिरभिप्रदिष्टाशालाक्यतन्त्रेषुचिकित्सितंच|

पराधिकारेतुनविस्तरोक्तिःशस्तेतितेनात्रननःप्रयासः||१३१||

इतिनेत्ररोगनिदानम्|

alpastu rāgō'nupadēhavāṁśca satōdabhēdō'nilajākṣirōgē|

pittāt sadāhō'tirujaḥ sarāgaḥ pītōpadēhaḥ subhṛśōṣṇavāhī||129||

śuklōpadēhaṁ bahupicchilāśru nētraṁ kaphāt syādgurutā sakaṇḍuḥ|

sarvāṇi rūpāṇi tu sannipātānnētrāmayāḥ ṣaṇṇavatistu bhēdāt||130||

tēṣāmabhivyaktirabhipradiṣṭā śālākyatantrēṣu cikitsitaṁ ca|

parādhikārē tu na vistarōktiḥ śastēti tēnātra na naḥ prayāsaḥ||131||

iti nētrarōganidānam|

alpastu rAgo~anupadehavAMshca satodabhedo~anilajAkShiroge |

pittAt sadAho~atirujaH sarAgaH pItopadehaH subhRushoShNavAhI ||129||

shuklopadehaM bahupicchilAshru netraM kaphAt syAdgurutA sakaNDuH |

sarvANi rUpANi tu sannipAtAnnetrAmayAH ShaNNavatistu bhedAt ||130||

teShAmabhivyaktirabhipradiShTA shAlAkyatantreShu cikitsitaM ca |

parAdhikAre tu na vistaroktiH shasteti tenAtra na naH prayAsaH ||131||

iti netraroganidAnam |

Diagnosis of eye diseases

Signs of vataja eye disease:

Redness, scanty or absence of lacrimation and sticky discharge, cutting and piercing pain.

Signs of pittaja eye disease:

Burning sensation, intense pain, redness, yellow discharge and excessive hot lacrimation. [129]

Signs of kaphaja eye disease:

Whitish discharge, excessive slimy lacrimation, heaviness and itching in the eye.

Signs of tridoshaja/sannipataja eye disease:

All the above characters are observed. [130]

Total, eye diseases are 96 in number their features and treatment are described in *shalakyatantra.* It is not desirable to divulge in details of another specialized branch. Hence such details are not attempted here. [131]

Thus, ends description of diagnosis of eye diseases.

Hair diseases

तेजोऽनिलाद्यैःसहकेशभूमिंदग्ध्वाऽऽशुकुर्यात्खलतिंनरस्य|

किञ्चित्तुदग्ध्वापलितानिकुर्याद्धरिप्रभत्वंचशिरोरुहाणाम्||१३२||

इत्यूर्ध्वजत्रूत्थगदैकदेशस्तन्त्रेनिबद्धोऽयमशून्यतार्थम्|

अतःपरंभेषजसङ्ग्रहंतुनिबोधसङ्क्षेपतउच्यमानम्||१३३||

इतिखालित्यरोगनिदानम्|

tejo~anilAdyaiH saha keshabhUmiM dagdhvA$_a$ashu kuryAt khalatiM narasya |

ki~jcittu dagdhvA palitAni kuryAddhariprabhatvaM ca shiroruhANAm ||132||

ityUrdhvajatrUtthagadaikadeshastantre nibaddho~ayamashUnyatArtham |

ataH paraM bheShajasa~ggrahaM tu nibodha sa~gkShepata ucyamAnam ||133||

iti khAlityaroganidAnam |

tējō'nilādyaiḥ saha kēśabhūmiṁ dagdhvā''śu kuryāt khalatiṁ narasya|

kiñcittu dagdhvā palitāni kuryāddhariprabhatvaṁ ca śirōruhāṇām||132||

ityūrdhvajatrūtthagadaikadēśastantrē nibaddhō'yamaśūnyatārtham|

ataḥ paraṁ bhēṣajasaṅgrahaṁ tu nibōdha saṅkṣēpata ucyamānam||133||

iti khālityarōganidānam|

Pathogenesis of alopecia:

The body heat along with vatadi dosha burns the hair root (scalp) instantaneously and thus causes alopecia in men. If there is slight burning of hair root, it produces whiteness or greying of head hairs. [132]

Only some of the ailments affecting the organs of head and neck are described here, in order to prevent the allegation of absolute omission of these ailments in this text. Thus, ends description of diagnosis of disease of alopecia. [133]

Treatment of supra-clavicular diseases (*urdhva jatrugata roga*)

Treatment of vataja pinasa

वातात्सकासवैस्वर्येसक्षारंपीनसेवृतम्|

पिबेद्रसंपयश्चोष्णंस्नैहिकंधूममेववा||१३४||

शताह्वात्वग्बलामूलंस्योनाकैरण्डबिल्वजम्|

सारग्वधंपिबेद्वर्तिंमधूच्छिष्टवसाघृतैः||१३५||

अथवासघृतान्सक्तून्कृत्वामल्लकसम्पुटे|

नवप्रतिश्यायवतांधूमंवैद्यःप्रयोजयेत्||१३६||

शङ्खमूर्धललाटार्तौपाणिस्वेदोपनाहनम्|

स्वभ्यक्तेक्षवथुस्रावरोधादौसङ्करादयः||१३७||

घ्रेयाश्चरोहिषाजाजीवचातर्कारिचोरकाः|

त्वक्पत्रमरिचैलानांचूर्णावासोपकुञ्चिकाः||१३८||

स्रोतःशृङ्गाटनासाक्षिशोषेतैलंचनावनम्|

प्रभाव्याजेतिलान्क्षीरेतेनपिष्टांस्तदुष्मणा||१३९||

मन्दस्विन्नान्सयष्ट्याह्वचूर्णांस्तेनैवपीडयेत्|

दशमूलस्यनिष्क्वाथेरास्नामधुककल्कवत्||१४०||

सिद्धंससैन्धवंतैलंदशकृत्वोऽणुतत्स्मृतम्|

स्निग्धस्यास्थापनैर्दोषंनिर्हरेद्वातपीनसे||१४१||

स्निग्धाम्लोष्णैश्चलघ्वन्नंग्राम्यादीनांरसैर्हितम्|

उष्णाम्बुनास्नानपानेनिवातोष्णप्रतिश्रयः||१४२||

चिन्ताव्यायामवाक्चेष्टाव्यवायविरतोभवेत्|

वातजेपीनसेधीमानिच्छन्नेवात्मनोहितम्||१४३||

vātāt sakāsavaisvaryē sakṣāraṁ pīnasē vṛtam|

pibēdrasaṁ payaścōṣṇaṁ snaihikaṁ dhūmamēva vā||134||

śatāhvā tvagbalā mūlaṁ syōnākairaṇḍabilvajam|

sāragvadhaṁ pibēdvartiṁ madhūcchiṣṭavasāghṛtaiḥ||135||

athavā saghṛtān saktūn kṛtvā mallakasampuṭē|

navapratiśyāyavatāṁ dhūmaṁ vaidyaḥ prayōjayēt||136||

śaṅkhamūrdhalalāṭārtau pāṇisvēdōpanāhanam|

svabhyaktē kṣavathusrāvarōdhādau saṅkarādayaḥ||137||

ghrēyāśca rōhiṣājājīvacātarkāricōrakāḥ|

tvakpatramaricailānāṁ cūrṇā vā sōpakuñcikāḥ||138||

srōtaḥśr̥ṅgāṭanāsākṣiśōṣē tailaṁ ca nāvanam|

prabhāvyājē tilān kṣīrē tēna piṣṭāṁstaduṣmaṇā||139||

mandasvinnān sayaṣṭyāhvacūrṇāṁstēnaiva pīḍayēt|

daśamūlasya niṣkvāthē rāsnāmadhukakalkavat||140||

siddhaṁ sasaindhavaṁ tailaṁ daśakr̥tvō'ṇu tat smr̥tam|

snigdhasyāsthāpanairdōṣaṁ nirharēdvātapīnasē||141||

snigdhāmlōṣṇaiśca laghvannaṁ grāmyādīnāṁ rasairhitam|

uṣṇāmbunā snānapānē nivātōṣṇapratiśrayaḥ||142||

cintāvyāyāmavākcēṣṭāvyavāyaviratō bhavēt|

vātajē pīnasē dhīmānicchannēvātmanō hitam||143||

vAtAt sakAsavaisvarye sakShAraM pInase vRutam |

pibedrasaM payashcoShNaM snaihikaM dhUmameva vA ||134||

shatAhvA tvagbalA mUlaM syonAkairaNDabilvajam |

sAragvadhaM pibedvartiM madhUcchiShTavasAghRutaiH ||135||

athavA saghRutAn saktUn kRutvA mallakasampuTe |

navapratishyAyavatAM dhUmaM vaidyaH prayojayet ||136||

sha~gkhamUrdhalalATArtau pANisvedopanAhanam |

svabhyakte kShavathusrAvarodhAdau sa~gkarAdayaH ||137||

ghreyAshca rohiShAjAjIvacAtarkAricorakAH |

tvakpatramaricailAnAM cUrNA vA sopaku~jcikAH ||138||

srotaHshRu~ggATanAsAkShishoShe tailaM ca nAvanam |

prabhAvyAje tilAn kShIre tena piShTAMstaduShmaNA ||139||

mandasvinnAn sayaShTyAhvacUrNAMstenaiva pIDayet |

dashamUlasya niShkvAthe rAsnAmadhukakalkavat ||140||

siddhaM sasaindhavaM tailaM dashakRutvo~aNu tat smRutam |

snigdhasyAsthApanairdoShaM nirharedvAtapInase ||141||

snigdhAmloShNaishca laghvannaM grAmyAdInAM rasairhitam |

uShNAmbunA snAnapAne nivAtoShNapratishrayaH ||142||

cintAvyAyAmavAkceShTAvyavAyavirato bhavet |

vAtaje pInase dhImAnicchannevAtmano hitam ||143||

Treatment of vataja pinasa (vata dominant chronic rhinitis) if associated with cough and abnormal voice (hoarseness of voice):

1. Consume ghee and yavakshara
2. Drink hot meat soup or warm milk
3. Inhalation of unctuous medicated smoke. [134]
4. *Varti* (smoking wick/cigarette) is to be prepared out of *shatahva, twak, bala* roots, bark of *shyonaka, eranda* root, bark of *bilva, aragvadha* and beeswax, muscle-fat and ghee. Use this as *varti* (cigarette) to smoke. [135]
5. Alternative formula can be adopted by the physician for smoke inhalation in cases of acute coryza /rhinitis: Roasted barley flour and ghee, mix together and keep in an earthen saucer, and cover it with another saucer having hole in the middle, seal the joint of these two earthen saucers then keep it over the fire. Reed should be fixed to the hole in the upper saucer. The smoke coming out of this is to be inhaled in acute rhinitis. [136]
6. If pain in temples, head and forehead, fomentation with warm palms and poultices should be used.
7. If sneezing, nasal obstruction or discharge, etc. then fomentation with bolus type (*sankara sweda*) and other such types fomentation to be done after adequate massage [137].
8. The patient should also inhale powders of *rohisha, jiraka, vacha, tarkari, chorakaor* powders of- *twak, patra, maricha, ela, upakunchika*. [138]
9. If there is dryness of nasal passage, *shringataka* (vital spot where the junction of vessels supplying nourishment to eye, nose and ear) nose and eye then oil inhalation is advisable.

Also, the following oil known as *anu-taila*:

Sesame seeds are impregnated in goat's milk paste is prepared and triturated with goat's milk again. Add *madhuka* and heat this paste on mild fire. Extract the oil and add decoction of *dashamula* and paste of *rasna, madhuka* and *saindhava*. Cook the above repeatedly for ten times. The processed in this manner is called *anu-tailam*. [139-140]

Treatment of vataja- pinasa:

After oleation therapy, one should be given *asthapana* type of enema therapy to eliminate the dosha[141]

Dietary treatment in vataja-pinasa:

One should consume unctuous, sour, hot, and light food along with the meat soup of domestic animals. Should use hot water for bath and drinking. [142]

Patient should live in wind-free warm room and avoid anxiety, exertion, excessive speech and sexual intercourse considering once own well being. [143]

Treatment of pittaja pinasa

पैत्तेसर्पिःपिबेत्सिद्धंशृङ्गवेरशृतंपयः|

पाचनार्थंपिबेत्पक्वेकार्यंमूर्धविरेचनम्||१४४||

पाठाद्विरजनीमूर्वापिप्पलीजातिपल्लवैः|

दन्त्याचसाधितंतैलंनस्यंस्यात्पक्वपीनसे||१४५||

पूयास्रेरक्तपित्तघ्नाःकषायानावनानिच|

पाकदाहाढ्यरूक्षेषुशीतालेपाःससेचनाः||१४६||

घ्रेयनस्योपचाराश्चकषायाःस्वादुशीतलाः|

मन्दपित्तेप्रतिश्यायेस्निग्धैःकुर्याद्विरेचनम्||१४७||

घृतंक्षीरंयवाःशालिर्गोधूमाजाङ्गलारसाः|

शीताम्लास्तिक्तशाकानियूषामुद्गादिभिर्हिताः||१४८||

paittē sarpiḥ pibēt siddhaṁ [1] śṛṅgavēraśṛtaṁ payaḥ|

pācanārthaṁ pibēt pakvē kāryaṁ mūrdhavirēcanam||144||

pāṭhādvirajanīmūrvāpippalījātipallavaiḥ|

dantyā ca sādhitaṁ tailaṁ nasyaṁ syāt pakvapīnasē||145||

pūyāsrē raktapittaghnāḥ kaṣāyā nāvanāni ca|

pākadāhāḍhyarūkṣēṣu [2] śītā lēpāḥ [3] sasēcanāḥ||146||

ghrēyanasyōpacārāśca kaṣāyāḥ svāduśītalāḥ|

mandapittē pratiśyāyē snigdhaiḥ kuryādvirēcanam||147||

ghṛtaṁ kṣīraṁ yavāḥ śālirgōdhūmā jāṅgalā rasāḥ|

śītāmlāstiktaśākāni yūṣā mudgādibhirhitāḥ||148||

paitte sarpiH pibet siddhaM [1] shRu~ggaverashRutaM payaH |

pAcanArthaM pibet pakve kAryaM mUrdhavirecanam ||144||

pAThAdvirajanImUrvApippalIjAtipallavaiH |

dantyA ca sAdhitaM tailaM nasyaM syAt pakvapInase ||145||

pUyAsre raktapittaghnAH kaShAyA nAvanAni ca |

pAkadAhADhyarUkSheShu [2] shItA lepAH [3] sasecanAH ||146||

ghreyanasyopacArAshcakaShAyAH svAdushItalAH |

mandapitte pratishyAye snigdhaiH kuryAdvirecanam ||147||

ghRutaM kShIraM yavAH shAlirgodhUmA jA~ggalA rasAH |

shItAmlAstiktashAkAni yUShA mudgAdibhirhitAH ||148||

General Treatment of pittaja pinasa:

1. One should be given ghee prepared with *shringavera* or milk boiled with *shringavera* for digestion of morbid matter.
2. There after, when the morbidity is ripened, head evacuation/errhines should be administered. [144]

Errhine formulas:

1. Formula for ripened type of rhinitis/ *Pakva-pinasa*: Oil prepared out of *patha, haridra, daruharidra, murva, pippali,* tender leaves of *jati* and *danti*. [145]
2. Treatment of *puya-rakta* (purulent and sanguinous rhinitis): Decoctions and snuffs/ inhalation therapies prescribed in *raktapitta* should be administered.
3. Treatment of inflammation, burning sensation and boils etc: Cooling ointments and affusions should be applied. [146]
4. In pittaja type of rhinitis inhalations and the decoctions used should be sweet in taste and cooling.
5. In case of rhinitis of less aggravated pitta, purgation with unctuous drugs should be administered. [147]
6. Diet in case of coryza having mild pitta involvement: ghee, milk, barley, rice, wheat, meat soup of wild animals, cooling, sour and bitter vegetables and soup of *mudga* etc. are useful. [148]

Treatment of kaphaja pinasa and *dushtapratishyaya*

गौरवारोचकेष्वादौ लङ्घनं कफपीनसे | स्वेदाःसेकाश्चपाकार्थंलिप्तेशिरसिसर्पिषा||१४९||
लशुनंमुद्गचूर्णेनव्योषक्षारघृतैर्युतम्| देयंकफघ्नवमनमुत्क्लिष्टश्लेष्मणेहितम्||१५०||
अपीनसेपूतिनस्येव्राणस्रावेसकण्डुके| धूमःशस्तोऽवपीडश्चकटुभिःकफपीनसे||१५१||
मनःशिलावचाव्योषंविडङ्गंहिङ्गुगुग्गुलुः| चूर्णोघ्रेयःप्रधमनंकटुभिश्चफलैस्तथा||१५२||
भार्गीमदनतर्कारीसुरसादिविपाचितैः| मूत्रेलाक्षावचालम्बाविडङ्गंकुष्ठपिप्पली||१५३||
कृत्वाकल्कंकरञ्जचतैलंतैःसार्षपंपचेत्| पाकान्मुक्तेघनेनस्यमेतन्मेदोनिभेकफे||१५४||
स्निग्धस्यव्याहतेवेगेच्छर्दनंकफपीनसे| वमनीयंशृतक्षीरतिलमाषयवागुना||१५५||
वार्ताककुलकव्योषकुलत्थाढकिमुद्गजाः| यूषाःकफघ्नमन्नंचशस्तमुष्णाम्बुसेच(व)नम्||१५६||
सर्वजित्पीनसेदुष्टेकार्यंशोफेचशोफजित्| क्षारोऽर्बुदाधिमांसेषुक्रियाशेषेष्ववेक्ष्यच||१५७||
इतिपीनसनासारोगचिकित्सा|

gauravārōcakēṣvādau laṅghanaṁ kaphapīnasē| svēdāḥ sēkāśca pākārthaṁ liptē śirasi sarpiṣā||149|| laśunaṁ mudgacūrṇēna vyōṣakṣāraghr̥tairyutam| dēyaṁ kaphaghnavamanamutkliṣṭaślēṣmaṇē hitam||150|| apīnasē pūtinasyē ghrāṇasrāvē sakaṇḍukē| dhūmaḥ śastō'vapīḍaśca kaṭubhiḥ kaphapīnasē||151|| manaḥśilā vacā vyōṣaṁ viḍaṅgaṁ hiṅgu gugguluḥ| cūrṇō ghrēyaḥ pradhamanaṁ kaṭubhiśca phalaistathā||152|| bhārgīmadanatarkārīsurasādivipācitē| mūtrē lākṣā vacā lambā viḍaṅgaṁ kuṣṭhapippalī||153|| kr̥tvā kalkaṁ karañjaṁ ca tailaṁ taiḥ sārṣapaṁ pacēt| pākānmuktē ghanē nasyamētanmēdōnibhē kaphē||154|| snigdhasya vyāhatē vēgē cchardanaṁ kaphapīnasē| vamanīyaśr̥takṣīratilamāṣayavāgunā||155|| vārtākakulakavyōṣakulatthāḍhakimudgajāḥ| yūṣāḥ kaphaghnamannaṁ ca śastamuṣṇāmbusēca(va)nam||156|| sarvajit pīnasē duṣṭē kāryaṁ śōphē ca śōphajit| kṣārō'rbudādhimāṁsēṣu kriyā śēṣēṣvavēkṣya ca||157|| iti pīnasanāsārōgacikitsā| gauravArocakeShvAdau la~gghanaM kaphapInase | svedAH sekAshca pAkArthaM lipte shirasi sarpiShA ||149|| lashunaM mudgacUrNena vyoShakShAraghRutairyutam | deyaM kaphaghnavamanamutkliShTashleShmaNe hitam ||150|| apInase pUtinasye vrANasrAve sakaNDuke | dhUmaH shasto~avapIDashca kaTubhiH kaphapInase ||151|| manaHshilA vacA vyoShaM viDa~ggaM hi~ggu gugguluH | cUrNo ghreyaH pradhamanaM kaTubhishca phalaistathA ||152|| bhArgImadanatarkArIsurasAdivipAcite | mUtre lAkShA vacA lambA viDa~ggaM kuShThapippalI ||153|| kRutvA kalkaM kara~jjaM ca tailaM taiH sArShapaM pacet | pAkAnmukte ghane nasyametanmedonibhe kaphe ||154|| snigdhasya vyAhate vege cchardanaM kaphapInase | vamanIyashRutakShIratilamAShayavAgunA ||155|| vArtAkakulakavyoShakulatthADhakimudgajAH | yUShAH kaphaghnamannaM ca shastamuShNAmbuseca(va)nam ||156|| sarvajit pInase duShTe kAryaM shophe ca shophajit | kShAro~arbudAdhimAMseShu kriyA sheSheShvavekShya ca ||157|| iti pInasanAsArogacikitsA |

Treatment of kaphaja pinasa

1. In kaphaja pinasa, associated with heaviness and anorexia, fasting therapy should be advised. For digestion (of impurity) head should be smeared with ghee and then, fomentation and affusion therapies should be administered. [149]
2. Garlic mixed with powder of green gram, *trikatu, yavakshara* and ghee should be given to reduce the alleviated kapha. When kapha is in excess alleviated condition then emetic therapy should be given with kapha alleviating medicines. [150]
3. In case of kaphaja pinasa, apinasa, puti nasya,*running nose and itching medicated smoke inhalation therapy and*avapeedana"/ expressed juice of pungent drugs to be given. [151]
4. One should inhale the powder of *manahshila, vacha, trikatu, vidanga, hingu* and *guggulu*.
5. The powder of pungent fruits should be sniffed / inhaled into the patient's nose. [152]
6. In case of thick, fat-like mucous discharge which comes out when the rhinitis is ripened (*pakva*) should be advised snuff with mustard oil, cow's urine, *bharangi,*

madana, tarkari, drugs of the *surasadi* group. Boil the above together and cooked by adding paste of *laksha, vacha,* bittergourd, *vidanga, kushtha, pippali, karanja*. [153-154]

7. Treatment for diminished/ milder kaphaja pinasa: The patient should be given oleation therapy followed by emetic therapy. Gruel prepared out of *tila* and black gram by adding milk boiled with emetic drugs should be used in this emetic therapy. [155]

Diet for kaphaja pinasa

Soups of *vartaka, patola, trikatu, kulattha, adhaki, mudga* and kapha alleviating cereals and affusion of hot water is to be advised. [156]

Treatment of dushta pinasa

The measures described above should be applied for overcoming all the three dosha type rhinitis.

Treatment of swelling of the nose/ edematous rhinitis

Edema reliving measures should be applied.

Treatment of growth like tumors and polyps/ adhimamsa

Application of alkali is advised.

Treatment of the remaining disorders of the nose

Steps should be taken according to the condition after proper investigation. “Thus, ends the treatment of *pinasa* and other diseases of the nose.” [157]

Treatment of diseases of head

वातिकेशिरसोरोगेस्नेहान्स्वेदान्सनावनान्| पानान्नमुपनाहांश्चकुर्याद्वातामयापहान्||१५८||
तैलभृष्टैरगुर्वादयैःसुखोष्णैरुपनाहनम्| जीवनीयैःसुमनसामत्स्यैर्मांसैश्चशस्यते||१५९||
रास्नास्थिरादिभिःसिद्धंसक्षीरंनस्यमर्तिनुत्| तैलंरास्नाद्विकाकोलीशर्कराभिरथापिवा||१६०||
बलामधूकयष्ट्याह्वविदारीचन्दनोत्पलैः| जीवकर्षभकद्राक्षाशर्कराभिश्चसाधितः||१६१||
प्रस्थस्तैलस्यसक्षीरोजाङ्गलार्धतुलारसे| नस्यंसर्वोर्ध्वजत्रूत्थवातपित्तामयापहम्||१६२||
दशमूलबलारास्नात्रिफलामधुकैःसह| मयूरंपक्षपित्तान्त्रशकृत्तुण्डाङ्घ्रिवर्जितम्||१६३||
जलेपक्त्वाघृतप्रस्थंतस्मिन्क्षीरसमंपचेत्| मधुरैःकार्षिकैःकल्कैःशिरोरोगार्दितापहम्||१६४||
कर्णाक्षिनासिकाजिह्वातालुवास्यगलरोगनुत्| मायूरमितिविख्यातमूर्ध्वजत्रुगदापहम्||१६५||
इतिमायूरघृतम्|

vātikē śirasō rōgē snēhān svēdān sanāvanān| pānānnamupanāhāṁśca kuryādvātāmayāpahān||158|| tailabhṛṣṭairagurvādyaiḥ sukhōṣṇairupanāhanam| jīvanīyaiḥ sumanasā matsyairmāṁsaiśca śasyatē||159|| rāsnāsthirādibhiḥ siddhaṁ sakṣīraṁ nasyamartinut| tailaṁ rāsnādvikākōlīśarkarābhirathāpi vā||160|| balāmadhūkayaṣṭyāhvavidārīcandanōtpalaiḥ| jīvakarṣabhakadrākṣāśarkarābhiśca sādhitaḥ||161|| prasthastailasya sakṣīrō jāṅgalārdhatulārasē| nasyaṁ sarvōrdhvajatrūtthavātapittāmayāpaham||162|| daśamūlabalārāsnātriphalāmadhukaiḥ

saha| mayūraṁ pakṣapittāntraśakṛttuṇḍāṅghrivarjitam||163|| jalē paktvā ghṛtaprasthaṁ tasmin kṣīrasamaṁ pacēt| madhuraiḥ kārṣikaiḥ kalkaiḥ śirōrōgārditāpaham||164|| karṇākṣināsikājihvātālvāsyagalarōganut| māyūramitivikhyātamūrdhvajatrugadāpaham||165|| iti māyūraghṛtam| vAtike shiraso roge snehAn svedAn sanAvanAn | pAnAnnamupanAhAMshca kuryAdvAtAmayApahAn ||158|| tailabhRuShTairagurvAdyaiH sukhoShNairupanAhanam | jIvanIyaiH sumanasA matsyairmAMsaishca shasyate ||159|| rAsnAsthirAdibhiH siddhaM sakShIraM nasyamartinut | tailaM rAsnAdvikAkolIsharkarAbhirathApi vA ||160|| balAmadhUkayaShTyAhvavidArIcandanotpalaiH | jIvakarShabhakadrAkShAsharkarAbhishca sAdhitaH ||161|| prasthastailasya sakShIro jA~ggalArdhatulArase | nasyaM sarvordhvajatrUtthavAtapittAmayApaham ||162|| dashamUlabalArAsnAtriphalAmadhukaiH saha | mayUraM pakShapittAntrashakRttuNDA~gghrivarjitam ||163|| jale paktvA ghRutaprasthaM tasmin kShIrasamaM pacet | madhuraiH kArShikaiH kalkaiH shirorogArditApaham ||164|| karNAkShinAsikAjihvAtAlvAsyagalaroganut | mAyUramitivikhyAtamUrdhvajatrugadApaham ||165|| iti mAyUraghRutam |

Treatment of vataja head diseases

1. General treatment of vataja head diseases: oleation, fomentation and snuffing/ inhalation therapy, vata alleviating diet and poultices are used. [158]
2. Hot poultices/*upanaha*: One should use the paste of drugs of the *agaru* etc group, *jivaniya* group, *sumanas* (flowers of *jati*) or of fish or meat fried in oil and used for lukewarm poultices. [159]
3. *Rasnadi-tailam*:
    1. Oil Prepared out of *rasna, laghu panchamula,* milk and oil used for nasya cures headache.
    2. Oil prepared out of *rasna, kakoli, kshirakakoli, sharkara* and such oil when used for nasya cures headache .[160]
4. *Baladya-tailam*: The following nasya alleviates all supraclavicular disorders caused by vata and pitta: One *prastha* (640 gm) of oil, *bala, madhuka, yashti, vidari, chandana, utpala, jivaka, rishabhaka, draksha, sharkara,* milk, 1/2 *tula* (2 kg) of meat soup of wild animals cooked together and oil prepared in this manner is used for nasya. [161-162]
5. *Mayura-ghrita*: This *ghrita* is beneficial in diseases of head, facial paralysis, diseases of ear, eye, nose, tongue, palate, mouth, throat and other supraclavicular disorders.

Peacock (which is devoid of feathers, bile, intestines, feces, beak and feet) along with *dashamula, bala, rasna, triphala, madhuka* and water are mixed together. Decoction is prepared of all the above. To this one *prastha* (640 gm) ghee, one *prastha* (640 gm) milk, one *karsha* (10 gm) paste of *madhuradi gana* drugs is added and prepared *ghrita* is well known as *mayura ghrita* thus ends the description of *mayura ghrita*. [163-165]

Maha mayura ghrita

एतेनैवकषायेणघृतप्रस्थंविपाचयेत्| चतुर्गुणेनपयसाकल्कैरेभिश्चकार्षिकैः||१६६||
जीवन्तीत्रिफलार्मेदामृद्वीकर्धिपरूषकैः| समङ्गाचविकाभार्गीकाश्मरीसुरदारुभिः||१६७||
आत्मगुप्तामहामेदातालखर्जूरमस्तकैः| मृणालबिसशालूकशृङ्गीजीवकपद्मकैः||१६८||
शतावरीविदारीक्षुबृहतीसारिवायुगैः| मूर्वाश्वदंष्ट्रर्षभकशृङ्गाटककसेरुकैः||१६९||
रास्नास्थिरातामलकीसूक्ष्मैलाशटिपौष्करैः| पुनर्नवातुगाक्षीरीकाकोलीधन्वयासकैः||१७०||
खर्जूराक्षोटवाताममुञ्जाताभिषुकैरपि| द्रव्यैरेभिर्यथालाभंपूर्वकल्पेनसाधितम्||१७१||
नस्येपानेतथाऽभ्यङ्गेबस्तौचैवप्रयोजयेत्| शिरोरोगेषुसर्वेषुकासेश्वासेचदारुणे||१७२||
मन्यापृष्ठग्रहेशोषेस्वरभेदेतथाऽर्दिते| योन्यसृक्शुक्रदोषेषुशस्तंवन्ध्यासुतप्रदम्||१७३||
ऋतुस्नातातथानारीपीत्वापुत्रंप्रसूयते| महामायूरमित्येतद्घृतमात्रेयपूजितम्||१७४|| इतिमहामायूरघृतम्|
आखुभिःकुक्कुटैर्हंसैःशशैश्चापिहिबुद्धिमान्| कल्पेनानेनविपचेत्सर्पिरूर्ध्वगदापहम्||१७५||

ētēnaiva kaṣāyēṇa ghṛtaprastham̐ vipācayēt| caturguṇēna payasā kalkairēbhiśca kārṣikaiḥ||166|| jīvantītriphalāmēdāmṛdvīkardhiparūṣakaiḥ|
samaṅgācavikābhārgīkāśmarīsuradārubhiḥ||167||
ātmaguptāmahāmēdātālakharjūramastakaiḥ| mṛṇālabisaśālūkaśṛṅgījīvakapadmakaiḥ [1] ||168|| śatāvarīvidārīkṣubṛhatīsārivāyugaiḥ|
mūrvāśvadam̐ṣṭrarṣabhakaśṛṅgāṭakakasērukaiḥ||169||
rāsnāsthirātāmalakīsūkṣmailāśaṭipauṣkaraiḥ|
punarnavātugākṣīrīkākōlīdhanvayāsakaiḥ||170||
kharjūrākṣōṭavātāmamuñjātābhiṣukairapi | dravyairēbhiryathālābham̐ pūrvakalpēna sādhitam||171|| nasyē pānē tathā'bhyaṅgē bastau caiva prayōjayēt| śirōrōgēṣu sarvēṣu kāsē śvāsē ca dāruṇē||172|| manyāpṛṣṭhagrahē śōṣē svarabhēdē tathā'rditē|
yōnyasṛkśukradōṣēṣu śastam̐ vandhyāsutapradam||173|| ṛtusnātā tathā nārī pītvā putram̐ prasūyatē| mahāmāyūramityētadghṛtamātrēyapūjitam||174|| iti mahāmāyūraghṛtam| ākhubhiḥ kukkuṭairham̐saiḥ śaśaiścāpi hi buddhimān|
kalpēnānēna vipacēt sarpirūrdhvagadāpaham||175|| etenaiva kaShAyeNa ghRutaprasthaM vipAcayet | caturguNena payasA kalkairebhishca kArShikaiH ||166|| jIvantItriphalAmedAmRudvIkardhiparUShakaiH |
sama~ggAcavikAbhArgIkAshmarIsuradArubhiH ||167||
AtmaguptAmahAmedAtAlakharjUramastakaiH |
mRuNAlabisashAlUkashRu~ggIjIvakapadmakaiH [1] ||168||
shatAvarIvidArIkShubRuhatIsArivAyugaiH |
mUrvAshvadaMShTrarShabhakashRu~ggATakakaserukaiH ||169||
rAsnAsthirAtAmalakIsUkShmailAshaTipauShkaraiH |
punarnavAtugAkShIrIkAkolIdhanvayAsakaiH ||170||
kharjUrAkShoTavAtAmamu~jjAtAbhiShukairapi | dravyairebhiryathAlAbhaM pUrvakalpena sAdhitam ||171|| nasye pAne tathA_{abhya}gge bastau caiva prayojayet | shirorogeShu sarveShu kAse shvAse ca dAruNe ||172|| manyApRuShThagrahe shoShe svarabhede tathA~ardite | yonyasRukshukradoSheShu shastaM vandhyAsutapradam ||173|| RutusnAtA tathA nArI pItvA putraM prasUyate |
mahAmAyUramityetadghRutamAtreyapUjitam ||174|| iti mahAmAyUraghRutam | AkhubhiH kukkuTairhaMsaiH shashaishcApi hi buddhimAn | kalpenAnena vipacet sarpirUrdhvagadApaham ||175||

Decoction is prepared of peacock devoid of feathers, bile, intestines, feces, beak and feet, *dashamula, bala, rasna, triphala, madhuka* and water.

The 640 grams ghee and four times of milk, 10gm paste of each *jivanti, triphala, meda, mridvika, rddhi, parusaka, samanga,chavika, bharangi, devadaru, kapikacchu, mahameda, talamastaka, kharjuramustaka, bisa,shaluka, shringi, jivaka, padmaka, shatavari, vidari, ikshu, brihati,* two types of *sariva, murva, gokshura, rishabhaka, shringataka, kasheruka, rasna, shalaparni, tamalaki, sukshmaila, shati, pushkaramula, punarnava, tugakshiri, kakoli, dhanvayasa, kharjura, akshota, vatama,munjata, abhishuka* added and fortify the above into ghee.

This *ghrita* is used as snuff, for consumption as drink, massage and enema therapies, in all head diseases, in severe cough and dyspnea, stiffness of neck and back, emaciation, hoarseness of voice, facial paralysis, diseases of vaginal track and menstruation and seminal vitiation and provides fertility to sterile women. Intake of it after bath at the end of the menstrual period delivers male offspring. This is called as *maha mayura ghrita* and is praised by Lord Atreya, thus ends the description of *maha mayura ghrita.* [166-174]

“A wise physician may prepare *ghrita*, with the above mentioned ingredients and the procedure, with rats, chickens, swans and rabbits (substituted for the peacock (*mayura*)) which also cure supraclavicular disorders” [175]

Treatment of pittaja diseases of head

पैत्तेघृतंपयःसेकाःशीतालेपाःसनावनाः| जीवनीयानिसर्पींषिपानान्नंचापिपित्तनुत्||१७६||
चन्दनोशीरयष्ट्याह्वबलाव्याघ्रनखोत्पलैः| क्षीरपिष्टैःप्रदेहःस्याच्छृतैर्वापरिषेचनम्||१७७||
त्वक्पत्रशर्कराकल्कःसुपिष्टस्तण्डुलाम्बुना| कार्योऽवपीडःसर्पिश्चनस्यंतस्यानुपैत्तिके||१७८||
यष्ट्याह्वचन्दनानन्ताक्षीरसिद्धंघृतंहितम्| नावनंशर्कराद्राक्षामधूकैर्वाऽपिपित्तजे||१७९||

paittē ghṛtaṁ payaḥ sēkāḥ śītā lēpāḥ sanāvanāḥ| jīvanīyāni sarpīṁṣi pānānnaṁ cāpi pittanut||176|| candanōśīrayaṣṭyāhvabalāvyāghranakhōtpalaiḥ| kṣīrapiṣṭaiḥ pradēhaḥ syācchṛtairvā pariṣēcanam||177|| tvakpatraśarkarākalkaḥ supiṣṭastaṇḍulāmbunā| kāryō’vapīḍaḥ sarpiśca nasyaṁ tasyānu paittikē||178|| yaṣṭyāhvacandanānantākṣīrasiddhaṁ ghṛtaṁ hitam| nāvanaṁ śarkarādrākṣāmadhūkairvā’pi pittajē||179|| paitte ghRutaM payaH sekAH shItA lepAH sanAvanAH | jIvanIyAni sarpIMShi pAnAnnaM cApi pittanut ||176|| candanoshIrayaShTyAhvabalAvyAghranakhotpalaiH | kShIrapiShTaiH pradehaH syAcchRutairvA pariShecanam ||177|| tvakpatrasharkarAkalkaH supiShTastaNDulAmbunA | kAryo~avapIDaH sarpishca nasyaM tasyAnu paittike ||178|| yaShTyAhvacandanAnantAkShIrasiddhaM ghRutaM hitam | nAvanaM sharkarAdrAkShAmadhUkairvA~api pittaje ||179||

1. General Treatment of *paittika* head diseases: Ghee, Milk, affusions, cold pastes/poultice, snuffs of drugs having cold potency, ghee prepared out of drugs belonging to *jivaniya* group and pitta-alleviating diet (food and drinks) should be taken. [176]

2. Ointment and affusion in pittaja diseases of head: *Chandana, ushira, madhuyashti, bala, vyaghranakha, utpala* and milk (for trituration) made into paste and can be anointed on the patient of *paittika* disease of head and also the decoction prepared out of above drugs can be used for affusion in *paittika* diseases of head. [177]
3. The snuff in pittaja diseases of head:Paste prepared of *twak, patra, sarkara* along with rice water should be squeeze to extract out the juice and put the same in the nostrils followed by administration of ghee as nasya. [178]
4. The nasya in diseases of head: Ghee fortified with ingredients such as *madhuyashti, chandana, ananta* and milk is used for nasya. Similarly medicated ghee prepared from *sharkara, draksha, madhuka* is useful in pittaja head disease. [179]

Treatment of kaphaja, sannipatika and krimija head diseases

कफजेस्वेदितंधूमनस्यप्रधमनादिभिः| शुद्धंप्रलेपपानान्नैःकफघ्नैःसमुपाचरेत्||१८०||
पुराणसर्पिषःपानैस्तीक्ष्णैर्बस्तिभिरेवच| कफानिलोत्थितेदाहःशेषयोरक्तमोक्षणम्||१८१||
एरण्डनलदक्षौमगुग्गुल्वगुरुचन्दनैः| धूमवर्तिंपिबेद्गन्धैरकुष्ठतगरैस्तथा||१८२||
सन्निपातभवेकार्यासन्निपातहिताक्रिया| क्रिमिजेचैवकर्तव्यंतीक्ष्णंमूर्धविरेचनम्||१८३||
त्वग्दन्तीव्याघ्रकरजविडङ्गनवमालिकाः| अपामार्गफलंबीजंनक्तमालशिरीषयोः|
क्षवकोऽश्मन्तकोबिल्वंहरिद्राहिङ्गुयूथिका||१८४|| फणिज्झकश्चतैस्तैलमविमूत्रेचतुर्गुणे|
सिद्धंस्यान्नावनंचूर्णंचैषांप्रधमनंहितम्||१८५|| फलंशिग्रुकरञ्जाभ्यांसव्योषंचावपीडकः|
कषायःस्वरसःक्षारश्चूर्णंकल्कोऽवपीडकः||१८६|| इतिशिरोरोगचिकित्सा|

kaphajē svēditaṁ dhūmanasyapradhamanādibhiḥ| śuddhaṁ pralēpapānānnaiḥ kaphaghnaiḥ samupācarēt||180|| purāṇasarpiṣaḥ pānaistīkṣṇairbastibhirēva ca| kaphānilōtthitē dāhaḥ śēṣayō raktamōkṣaṇam||181|| ēraṇḍanaladakṣaumaguggulvagurucandanaiḥ| dhūmavartiṁ pibēdgandhairakuṣṭhatagaraistathā||182|| sannipātabhavē kāryā sannipātahitā kriyā| krimijē caiva kartavyaṁ tīkṣṇaṁ mūrdhavirēcanam||183|| tvagdantīvyāghrakarajaviḍaṅganavamālikāḥ| apāmārgaphalaṁ bījaṁ naktamālaśirīṣayōḥ| kṣavakō'śmantakō bilvaṁ haridrā hiṅgu yūthikā||184|| phaṇijjhakaśca taistailamavimūtrē caturguṇē| siddhaṁ syānnāvanaṁ cūrṇaṁ caiṣāṁ pradhamanaṁ hitam||185|| phalaṁ śigrukarañjābhyāṁ savyōṣaṁ cāvapīḍakaḥ| kaṣāyaḥ svarasaḥ kṣāraścūrṇaṁ kalkō'vapīḍakaḥ||186|| iti śirōrōgacikitsā| kaphaje sveditaM dhUmanasyapradhamanAdibhiH | shuddhaM pralepapAnAnnaiH kaphaghnaiH samupAcaret ||180|| purANasarpiShaH pAnaistIkShNairbastibhireva ca | kaphAnilotthite dAhaH sheShayo raktamokShaNam ||181|| eraNDanaladakShaumaguggulvagurucandanaiH | dhUmavartiM pibedgandhairakuShThatagaraistathA ||182|| sannipAtabhave kAryA sannipAtahitA kriyA | krimije caiva kartavyaM tIkShNaM mUrdhavirecanam ||183|| tvagdantIvyAghrakarajaviDa~gganavamAlikAH | apAmArgaphalaM bIjaM naktamAlashirIShayoH | kShavako~ashmantako bilvaM haridrA hi~ggu yUthikA ||184|| phaNijjhakashca taistailamavimUtre caturguNe | siddhaM syAnnAvanaM cUrNaM caiShAM pradhamanaM hitam ||185|| phalaM shigrukara~jjAbhyAM savyoShaM

cAvapIDakaH | kaShAyaH svarasaH kShArashcUrNaM kalko~avapIDakaH ||186|| iti shirorogacikitsA |

General treatment of kaphaja head diseases

Fomentation therapy, smoking, snuffing and insufflation of powders in to nostrils and then managed with kapha-alleviating paste and diet along with intake of old ghee and teekshna basti (medicated enema having strong cleansing property). [180-181]

1. In kaphaja and vataja head diseases, daha (*agnikarma*/ cauterization) on forehead and temples is done followed by blood-letting therapy considering the remaining morbid dosha [181]
2. *Dhooma varti* (smoke bougie/cigar) prepared of *eranda, nalada, ksauma, guggulu, aguru, chandana* and other aromatic drugs except *kushtha* and *tagara* should be used for medicated smoking. [182]

Treatment of tridoshika/sannipatika head diseases

Therapeutic measures prescribed for all the three types of head diseases should be administered in *sannipatika* head diseases. [183]

Treatment of head disease due to micro organisms/ krimija

1. Strong errhine having sharply acting (*teekshna*) ingredients should be administered. [183]
2. Medicated errhine prepared after fortifying oil with *twak, danti, vyaghranakha, vidanga, navamallika, apamarga* fruits and seeds of *naktamala* and *shirisha, kshavaka, ashmantaka, bilva, haridra, hingu, yuthika, phanijjaka* along with four times the volume in sheep urine should be used or the same herbs may also be used for insufflation. [184-185]
3. The squeezed juice prepared from seeds of *sigru karanja* and *trikatu* may be put in the nostrils/ *avapeedana.* Similarly decoction, fresh juice, alkali preparation, powder preparation, paste of the same drugs may also be used for *avapeedana* in nostrils.

Thus ends the treatment of head disease. [186]

Treatment of diseases of the mouth

शुक्ततिक्तकटुक्षौद्रकषायैःकवलग्रहः| धूमःप्रधमनंशुद्धिरधश्छर्दनलङ्घनम्||१८७||
भोज्यंचमुखरोगेषुयथास्वंदोषनुद्धितम्| पिप्पल्यगुरुदार्वीत्वग्यवक्षाररसाञ्जनम्||१८८||
पाठांतेजोवतींपथ्यांसमभागंविचूर्णयेत्| मुखरोगेषुसर्वेषुसक्षौद्रंतद्विधारयेत्||१८९||
सीधुमाधवमाध्वीकैःश्रेष्ठोऽयंकवलग्रहः| तेजोहवामभयामेलांसमङ्गांकटुकांघनम्||१९०||
पाठाज्योतिष्मतींलोध्रंदार्वीकुष्ठंचचूर्णयेत्| दन्तानांघर्षणंरक्तस्रावकण्डूरुजापहम्||१९१||
पञ्चकोलकतालीसपत्रैलामरिचत्वचः| पलाशमुष्ककक्षारयवक्षाराश्चचूर्णिताः||१९२||
गुडेपुराणेद्विगुणेक्वथितेगुटिकाःकृताः| कर्कन्धुमात्राःसप्ताहंस्थितामुष्ककभस्मनि||१९३||
कण्ठरोगेषुसर्वेषुधार्याःस्युरमृतोपमाः| गृहधूमोयवक्षारःपाठाव्योषंरसाञ्जनम्||१९४||
तेजोहवात्रिफलालोध्रंचित्रकश्चेतिचूर्णितम्| सक्षौद्रंधारयेदेतद्गलरोगविनाशनम्||१९५||
कालकंनामतच्चूर्णंदन्तास्यगलरोगनुत्| इतिकालकचूर्णम्| मनःशिलायवक्षारोहरितालंससैन्धवम्||१९६||

दार्वीत्वक्चेतितच्चूर्णंमाक्षिकेणसमायुतम्| मूर्च्छितंघृतमण्डेनकण्ठरोगेषुधारयेत्||१९७||
मुखरोगेषुचश्रेष्ठंपीतकंनामकीर्तितम्| इतिपीतकचूर्णम्| मृद्वीकाकटुकाव्योषंदार्वीत्वक्त्रिफलाघनम्||१९८||
मूर्च्छितंघृतमण्डेनकण्ठरोगेषुधारयेत्| पाठारसाञ्जनंमूर्वातेजोहृवेतिचचूर्णितम्||१९९||
क्षौद्रयुक्तंविधातव्यंगलरोगेभिषग्जितम्| योगास्त्वेतेत्रयःप्रोक्तावातपित्तकफापहाः||२००||
कटुकातिविषापाठादार्वीमुस्तकलिङ्गकाः| गोमूत्रक्वथिताःपेयाःकण्ठरोगविनाशनाः||२०१||
स्वरसःक्वथितोदार्व्याघनीभूतोरसक्रिया| सक्षौद्रामुखरोगासृग्दोषनाडीव्रणापहा||२०२||
तालुशोषेत्वतृष्णस्यसर्पिरौत्तरभक्तिकम्| नावनंमधुराःस्निग्धाःशीताश्चैवरसाहिताः||२०३||
मुखपाकेसिराकर्मशिरःकायविरेचनम्| मूत्रतैलघृतक्षौद्रक्षीरैश्चकवलग्रहाः||२०४||
सक्षौद्रास्त्रिफलापाठामृद्वीकाजातिपल्लवाः| कषायतिक्तकाःशीताःक्वाथाश्चमुखधावनाः||२०५||

śuktatiktakaṭukṣaudrakaṣāyaiḥ kavalagrahaḥ| dhūmaḥ pradhamanaṁ śuddhiradhaśchardanalaṅghanam||187|| bhōjyaṁ ca mukharōgēṣu yathāsvaṁ dōṣanuddhitam| pippalyagurudārvītvagyavakṣārarasāñjanam||188|| pāṭhāṁ tējōvatīṁ pathyāṁ samabhāgaṁ vicūrṇayēt| mukharōgēṣu sarvēṣu sakṣaudraṁ tadvidhārayēt||189|| sīdhumādhavamādhvīkaiḥ śrēṣṭhō'yaṁ kavalagrahaḥ| tējōhvāmabhayāmēlāṁ samaṅgāṁ kaṭukāṁ ghanam||190|| pāṭhāṁ jyōtiṣmatīṁ lōdhraṁ dārvīṁ kuṣṭhaṁ ca cūrṇayēt| dantānāṁ gharṣaṇaṁ raktasrāvakaṇḍūrujāpaham||191|| pañcakōlakatālīsapatrailāmaricatvacaḥ| palāśamuṣkakakṣārayavakṣārāśca cūrṇitāḥ||192|| guḍē purāṇē dviguṇē kvathitē guṭikāḥ kṛtāḥ| karkandhumātrāḥ saptāhaṁ sthitā muṣkakabhasmani||193|| kaṇṭharōgēṣu sarvēṣu dhāryāḥ syuramṛtōpamāḥ| gṛhadhūmō yavakṣāraḥ pāṭhā vyōṣaṁ rasāñjanam||194|| tējōhvā triphalā lōdhraṁ citrakaścēti cūrṇitam| sakṣaudraṁ dhārayēdētadgalarōgavināśanam||195|| kālakaṁ nāma taccūrṇaṁ dantāsyagalarōganut| iti kālakacūrṇam| manaḥśilā yavakṣārō haritālaṁ sasaindhavam||196|| dārvītvak cēti taccūrṇaṁ mākṣikēṇa samāyutam| mūrcchitaṁ ghṛtamaṇḍēna kaṇṭharōgēṣu dhārayēt||197|| mukharōgēṣu ca śrēṣṭhaṁ pītakaṁ nāma kīrtitam| iti pītakacūrṇam| mṛdvīkā kaṭukā vyōṣaṁ dārvītvak triphalā ghanam||198|| mūrcchitaṁ ghṛtamaṇḍēna kaṇṭharōgēṣu dhārayēt| pāṭhā rasāñjanaṁ mūrvā tējōhvēti ca cūrṇitam||199|| kṣaudrayuktaṁ vidhātavyaṁ galarōgē bhiṣagjitam| yōgāstvētē trayaḥ prōktā vātapittakaphāpahāḥ||200|| kaṭukātiviṣāpāṭhādārvīmustakaliṅgakāḥ| gōmūtrakvathitāḥ pēyāḥ kaṇṭharōgavināśanāḥ||201|| svarasaḥ kvathitō dārvyā ghanībhūtō rasakriyā| sakṣaudrā mukharōgāsṛgdōṣanāḍīvraṇāpahā||202|| tāluśōṣē tvatṛṣṇasya sarpirauttarabhaktikam| nāvanaṁ madhurāḥ snigdhāḥ śītāścaiva rasā hitāḥ||203|| mukhapākē sirākarma śiraḥkāyavirēcanam| mūtratailaghṛtakṣaudrakṣīraiśca kavalagrahāḥ||204|| sakṣaudrāstriphalāpāṭhāmṛdvīkājātipallavāḥ| kaṣāyatiktakāḥ śītāḥ kvāthāśca mukhadhāvanāḥ||205|| shuktatiktakaTukShaudrakaShAyaiH kavalagrahaH dhUmaH pradhamanaM shuddhiradhashchardanala~gghanam ||187||

bhojyaM ca mukharogeShu yathAsvaM doShanuddhitam |
pippalyagurudArvItvagyavakShArarasA~jjanam ||188|| pAThAM tejovatIM pathyAM samabhAgaM vicUrNayet | mukharogeShu sarveShu sakShaudraM tadvidhArayet ||189|| sIdhumAdhavamAdhvIkaiH shreShTho~ayaM kavalagrahaH | tejohvAmabhayAmelAM sama~ggAM kaTukAM ghanam ||190|| pAThAM jyotiShmatIM lodhraM dArvIM kuShThaM ca cUrNayet | dantAnAM gharShaNaM raktasrAvakaNDUrujApaham ||191|| pa~jcakolakatAIsapatrailAmaricatvacaH |

palAshamuShkakakShArayavakShArAshca cUrNitAH ||192|| guDe purANe dviguNe kvathite guTikAH kRutAH | karkandhumAtrAH saptAhaM sthitA muShkakabhasmani ||193|| kaNTharogeShu sarveShu dhAryAH syuramRutopamAH | gRuhadhUmo yavakShAraH pAThA vyoShaM rasA~jjanam ||194|| tejohvA triphalA lodhraM citrakashceti cUrNitam | sakShaudraM dhArayedetadgalarogavinAshanam ||195|| kAlakaM nAma taccUrNaM dantAsyagalaroganut | iti kAlakacUrNam | manaHshilA yavakShAro haritAlaM sasaindhavam ||196|| dArvItvak ceti taccUrNaM mAkShikeNa samAyutam | mUrcchitaM ghRutamaNDena kaNTharogeShu dhArayet ||197|| mukharogeShu ca shreShThaM pItakaM nAma kIrtitam | iti pItakacUrNam | mRudvIkA kaTukA vyoShaM dArvItvak triphalA ghanam ||198|| mUrcchitaM ghRutamaNDena kaNTharogeShu dhArayet | pAThA rasA~jjanaM mUrvA tejohveti ca cUrNitam ||199|| kShaudrayuktaM vidhAtavyaM galaroge bhiShagjitam | yogAstvete trayaH proktA vAtapittakaphApahAH ||200|| kaTukAtiviShApAThAdArvImustakali~ggakAH | gomUtrakvathitAH peyAH kaNTharogavinAshanAH ||201|| svarasaH kvathito dArvyA ghanIbhUto rasakriyA | sakShaudrA mukharogAsRugdoShanADIvraNApahA ||202|| tAlushoShe tvatRuShNasya sarpirauttarabhaktikam | nAvanaM madhurAH snigdhAH shItAshcaiva rasA hitAH ||203|| mukhapAke sirAkarma shiraHkAyavirecanam | mUtratailaghRutakShaudrakShIraishca kavalagrahAH ||204|| sakShaudrAstriphalApAThAmRudvIkAjAtipallavAH | kaShAyatiktakAH shItAH kvAthAshca mukhadhAvanAH ||205||

General treatment of diseases of the mouth

Gargling/ holding paste of drugs in mouth (*kavala graha*) of contents such as vinegar, decoction of bitter and pungent drug and honey. Medicated smoking, insufflation, purgation, emesis, fasting and diet which alleviates the aggravated dosha are beneficial in oral diseases. [187]

1. *Pippalyadi-churna*:Take equal quantity each of *pippali, aguru, daruharidra bark, yavakshara, rasanjana, patha, tejovati, haritaki*. Powder all the above drugs and Mix with honey. This linctus is to be kept in the mouth in all diseases of the mouth. [188]
2. Mix all the above mentioned drugs by adding *sidhu* (wine prepared out of sugarcane juice), *madhava* (wine prepared out of honey) and *madhvika* (wine prepared out of *madhuka*) together and used for gargling in all diseases of the mouth. [189]
3. *Tejovatyadi* tooth – powder: Brushing with powder of *tejohva/tejabala, haritaki, ela, samanga, katuka, ghana/musta, patha, jyotismati, lodhra, daruharidra, kustha* reduces bleeding, itching and pain in the teeth. [190-191]
4. *Kshara-gutika*:*Panchakola* (*pippali, pippalimula, chavya, chitraka, nagara*), *talisapatra, ela, maricha, twak,* alkali of *palasa, mustaka* and *yavaksara*. Powder all of the above and cooked together with two times old jaggery. Make pills the size of small *karkandu* (jujube/ber fruit).Keep them within the heap of ash (alkali) of *muskaka* for a week. These pills are like ambrosia when kept in mouth for all throat disorders. [192-194]

5. *Kalaka- churna*:Powders of *grahadhooma* (kitchen shoot), *yavakshara, patha, trikatu, rasanjana, tejohva, triphala, lodhra, chitraka* and honey mix all the above together and keep in mouth (slowly sucked) it cures throat disease. This is called as *kalaka churna* and it alleviates diseases of teeth, mouth and throat. Thus ends the description of *kalaka churna*. [194-196]
6. *Pitaka churna*:Powder of *manahshila* (realgar), *yavakshara, haratala* (orpiment), *saindhava* (rock-salt), *daruharidra* bark mixed alongwith honey and ghee-scum and is kept in the mouth for cure of oral disease. It is known as *pitaka-churna*, this is an excellent remedy for oral diseases.Thus ends the description of *pitaka-churna*. [196-198]
7. *Mridvika, katuka, trikatu, daruharidra* bark, *triphala, musta* and ghee-scum is to be kept in the mouth for diseases of the throat. [198-199]
8. *Patha, rasanjana, murva, tejohva* and honey kept in the mouth for the treatment of throat diseases. [199-200]
9. *Katuka, ativisa, patha, daruharidra, musta, indrayava* and cow's urine. Boil together; this decoction is used to cure throat disorders. [201]
10. *Rasakriya* (the decoction of daruharidra boiled and solidified) and honey, is used to cure oral diseases and used in diseases caused by vitiation of blood and sinuses (*nadi- vrana*). [202]
11. In case of dryness of palate in non polydipsia (*atrishna*): ghee should be given to drink after meals (*uttara-bhaktikam*). Also, give snuff (inhalation therapy). Meat soups having sweet, unctuous and cold qualities should be given. [203]
12. Treatment of stomatitis: Venesection (rakta mokshana therapy), head -evacuation errhines and purgation therapy, gargling (*kavala-graha* therapy) with cow's urine, oil, ghee, honey and milk, similarly another gargle with *triphala, patha, mrdvika,* tender leaves of *jati* and honey is helpful in stomatitis. Also mouth should be washed with astringent, bitter and cold decoctions. [204-205]

Khadiradi Gutika and Khadiradi Taila

तुलांखदिरसारस्यद्विगुणामरिमेदसः| प्रक्षाल्यजर्जरीकृत्यचतुर्द्रोणेऽम्भसःपचेत्||२०६||
द्रोणशेषंकषायंतंपूत्वाभूयःपचेच्छनैः| ततस्तस्मिन्घनीभूतेचूर्णीकृत्याक्षभागिकम्||२०७||
चन्दनंपद्मकोशीरमञ्जिष्ठाधातकीघनम्| प्रपौण्डरीकंयष्ट्याह्वत्वगेलापद्मकेशरम्||२०८||
लाक्षांरसाञ्जनंमांसीत्रिफलालोध्रवालकम्| रजन्यौफलिनीमेलांसमङ्गांकट्फलंवचाम्||२०९||
यवासागुरुपत्तङ्गगैरिकाञ्जनमावपेत्| लवङ्गनखकक्कोलजातिकोशान्पलोन्मितान्||२१०||
कर्पूरकुडंवंचापिक्षिपेच्छीतेऽवतारिते| ततस्तुगुटिकाःकार्याःशुष्काश्चास्येनधारयेत्||२११||
तैलंचानेनकल्केनकषायेणचसाधयेत्| दन्तानांचलनभ्रंशशौशिर्यक्रिमिरोगनुत्||२१२||
मुखपाकास्यदौर्गन्ध्यजाड्यारोचकनाशनम्| स्रावोपलेपपैच्छिल्यवैस्वर्यगलशोषनुत्||२१३||
दन्तास्यगलरोगेषुसर्वेष्वेतत्परायणम्| खदिरादिगुटीकेयंतैलंचखदिरादिकम्||२१४||
इतिखदिरादिगुटिकातैलंच|

tulāṁ khadirasārasya dviguṇāmarimēdasaḥ| prakṣālya jarjarīkṛtya caturdrōṇē'mbhasaḥ pacēt||206|| drōṇaśēṣaṁ kaṣāyaṁ taṁ pūtvā bhūyaḥ pacēcchanaiḥ| tatastasmin ghanībhūtē cūrṇīkṛtyākṣabhāgikam||207|| candanaṁ padmakōśīraṁ mañjiṣṭhā dhātakī ghanam| prapauṇḍarīkaṁ yaṣṭyāhvatvagēlāpadmakēśaram||208|| lākṣāṁ rasāñjanaṁ

māṁsītriphalālōdhravālakam| rajanyau phalinīmēlāṁ samaṅgāṁ kaṭphalaṁ vacām||209|| yavāsāgurupattaṅgagairikāñjanamāvapēt| lavaṅganakhakakkōlajātikōśān palōnmitān||210|| karpūrakuḍavaṁ cāpi kṣipēcchītē'vatāritē| tatastu guṭikāḥkāryāḥśuṣkāścāsyēna dhārayēt||211|| tailaṁ cānēna kalkēna kaṣāyēṇa ca sādhayēt| dantānāṁ calanabhraṁśaśauśiryakrimirōganut||212|| mukhapākāsyadaurgandhyajāḍyārōcakanāśanam| srāvōpalēpapaicchilyavaisvaryagalaśōṣanut||213|| dantāsyagalarōgēṣu sarvēṣvētat parāyaṇam| khadirādiguṭīkēyaṁ tailaṁ ca khadirādikam||214|| iti khadirādiguṭikā tailaṁ ca| tulAM khadirasArasya dviguNAmarimedasaH | prakShAlya jarjarIkRutya caturdroNe~ambhasaH pacet ||206|| droNasheShaM kaShAyaM taM pUtvA bhUyaH pacecchanaiH | tatastasmin ghanIbhUte cUrNIkRutyAkShabhAgikam ||207|| candanaM padmakoshIraM ma~jjiShThA dhAtakI ghanam | prapauNDarIkaM yaShTyAhvatvagelApadmakesharam ||208|| lAkShAM rasA~jjanaM mAMsItriphalAlodhravAlakam | rajanyau phalinImelAM sama~ggAM kaTphalaM vacAm ||209|| yavAsAgurupatta$_{ggagairikA}$jjanamAvapet | lava~gganakhakakkolajAtikoshAn palonmitAn ||210|| karpUrakuDavaM cApi kShipecchIte~avatArite | tatastu guTikAHkAryAHshuShkAshcAsyena dhArayet ||211|| tailaM cAnena kalkena kaShAyeNa ca sAdhayet | dantAnAM calanabhraMshashaushiryakrimiroganut ||212|| mukhapAkAsyadaurgandhyajADyArocakanAshanam | srAvopalepapaicchilyavaisvaryagalashoShanut ||213|| dantAsyagalarogeShu sarveShvetat parAyaNam | khadirAdiguTIkeyaM tailaM ca khadirAdikam ||214|| iti khadirAdiguTikA tailaM ca |

One tula of heartwood of *khadira*, two *tula*- (heartwood of) *arimeda*. The above should be washed and made to a coarse powder and four drone of water should be added. Cook all the above and reduced to one drona. Then strain and heat again slowly till it is thickened to the consistency of paste. To this add one aksha of powder of each *chandana, padmaka, ushira, manjishtha, dhataki, musta, prapaundarika, yashti, twak, ela, kamalakeshara, laksha, rasanjana, mamsi, triphala, lodhra, balaka,* two types of *haridra* (*haridra* and *daruharidra*), *priyangu, ela, samanga, katphala,vacha, yavasa, aguru, pattanga, gairika, anjana.* After it is brought down and cooled, and thereafter add one *pala* each of - *lavanga, nakha, kakkola, jatikosha,* one *kudava* of camphor. Then pills should be made and dried. These pills should be kept in the mouth and sucked.

This alleviates looseness, displacement, caries and parasitic infestation of teeth, stomatitis, and foul smell from mouth, stiffness of mouth, anorexia, discharge, coating, sliminess, abnormal voice and dryness of throat. This is a good remedy in all diseases of teeth, mouth and throat. This pill is called as *khadiradi gutika*. [206-214]. *Khadiradi taila:*

Oil when fortified with above contents it is called as *khadiradi tailam*.

Thus, ends the description of *khadiradi gutika* and *khadiradi tailam* and here ends the description of the treatment of oral-diseases. [206-214]

Treatment of anorexia

अरुचौकवलग्राहाधूमाःसमुखधावनाः| मनोज्ञमन्नपानंचहर्षणाश्वासनानिच||२१५||
कुष्ठसौवर्चलाजाजीशर्करामरिचंबिडम्| धात्र्येलापद्मकोशीरपिप्पल्युत्पलचन्दनम्||२१६||
लोध्रंतेजोवतीपथ्यात्र्यूषणंसयवाग्रजम्| आर्द्रदाडिमनिर्यासश्चाजाजीशर्करायुतः||२१७||
सतैलमाक्षिकास्त्वेतेचत्वारःकवलग्रहाः| चतुरोऽरोचकान्हन्युर्वातादयेकजसर्वजान्||२१८||
कारवीमरिचाजाजीद्राक्षावृक्षाम्लदाडिमम्| सौवर्चलंगुडःक्षौद्रंसर्वारोचकनाशनम्||२१९|| बस्तिंसमीरणे, पित्तेविरेकं, वमनंकफे| कुर्याद्धृद्यानुकूलानिहर्षणंचमनोघ्नजे||२२०|| इत्यरोचकचिकित्सा|

arucau kavalagrāhā dhūmāḥ samukhadhāvanāḥ| manōjñamannapānaṁ ca harṣaṇāśvāsanāni ca||215|| kuṣṭhasauvarcalājājīśarkarāmaricaṁ biḍam| dhātryēlāpadmakōśīrapippalyutpalacandanam||216|| lōdhraṁ tējōvatī pathyā tryūṣaṇaṁ sayavāgrajam| ārdradāḍimaniryāsaścājājīśarkarāyutaḥ||217|| satailamākṣikāstvētē catvāraḥ kavalagrahāḥ| caturō'rōcakān hanyurvātādyēkajasarvajān||218|| kāravīmaricājājīdrākṣāvṛkṣāmladāḍimam| sauvarcalaṁ guḍaḥ kṣaudraṁ sarvārōcakanāśanam||219|| bastiṁ samīraṇē, pittē virēkaṁ, vamanaṁ kaphē| kuryāddhṛdyānukūlāni harṣaṇaṁ ca manōghnajē||220|| ityarōcakacikitsā| arucau kavalagrAhA dhUmAH samukhadhAvanAH | manoj~jamannapAnaM ca harShaNAshvAsanAni ca ||215|| kuShThasauvarcalAjAjIsharkarAmaricaM biDam | dhAtryelApadmakoshIrapippalyutpalacandanam ||216|| lodhraM tejovatI pathyA tryUShaNaM sayavAgrajam | ArdradADimaniryAsashcAjAjIsharkarAyutaH ||217|| satailamAkShikAstvete catvAraH kavalagrahAH | caturo~arocakAn hanyurvAtAdyekajasarvajAn ||218|| kAravImaricAjAjIdrAkShAvRukShAmladADimam | sauvarcalaM guDaH kShaudraM sarvArocakanAshanam ||219|| bastiM samIraNe, pitte virekaM, vamanaM kaphe | kuryAddhRudyAnukUlAni harShaNaM ca manoghnaje ||220|| ityarocakacikitsA |

General treatment of anorexia

Kaval graham (gargles/keeping thin paste of drugs in the mouth), *dhuma* (smoking therapy), *mukha dhavana* (mouth washes), delicious food and drink, gladdening and consolation is helpful in anorexia. [215]

1. Gargle to be used for *vatika* type anorexia: Gargles prepared from *kustha, sauvarchala, jiraka, sharkara, maricha, bida,* oil, and honey. [216]
2. Gargle to be used for *paittika* anorexia: Gargle of *amalaki/dhatri, ela, padmaka, usira, pippali, utpala, chandana,* oil and honey. [216]
3. Gargle to be used for kaphaja anorexia: Gargle of *lodhra, tejovati, haritaki, trikatu, yavakshara,* oil and honey. [217]
4. Gargle to be used in *tri-doshic/sannipatika* anorexia: Fresh juice of pomengranate, *jiraka, sarkara,* oil and honey. [218]
5. *Karavyadi-yoga*: *Karavi, maricha, jiraka, draksha, vrikshamla, dadima, sauvarchala,* jaggery and honey. This (gargle) cures all types of anorexia. [219]
6. General treatment of *vatika* anorexia is medicated enema.
7. General treatment of *paittika* anorexia is purgation therapy.
8. General treatment of kaphaja anorexia is medicated emesis therapy.

9. General treatment of psychological anorexia: Delicious favorite foods pleasing the heart, gladdening the patient should be given.

Thus ends the description of the treatment of *arochaka* (anorexia). [220]

Treatment of ear diseases

कर्णशूलेतुवातघ्नीहितापीनसवत्क्रिया| प्रदेहाःपूरणंनस्यंपाकस्रावेव्रणक्रियाः||२२१||
भोज्यानिचयथादोषंकुर्यात्स्नेहांश्चपूरणान्| हिङ्गुतुम्बरुशुण्ठीभिस्तैलंतुसार्षपंपचेत्||२२२||
एतद्धिपूरणंश्रेष्ठंकर्णशूलनिवारणम्| देवदारुवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः||२२३||
तैलंसिद्धंबस्तमूत्रेकर्णशूलनिवारणम्| वराटकान्समाहृत्यदहेन्मृद्भाजनेनवे||२२४||
तद्भस्मश्च्योतयेत्तेनगन्धतैलंविपाचयेत्| रसाञ्जनस्यशुण्ठ्याश्चकल्काभ्यांकर्णशूलनुत्||२२५||
शुष्कमूलकशुण्ठानांक्षारोहिङ्गुमहौषधम्| शतपुष्पावचाकुष्ठंदारुशिग्रुरसाञ्जनम्||२२६||
सौवर्चलयवक्षारस्वर्जिकोद्भिदसैन्धवम्| भूर्जग्रन्थिर्बिडंमुस्तंमधुशुक्तंचतुर्गुणम्||२२७||
मातुलुङ्गरसश्चैवकदल्यारसएवच| सर्वैरेतैर्यथोद्दिष्टैःक्षारतैलंविपाचयेत्||२२८||
बाधिर्यंकर्णनादश्चपूयस्रावश्चदारुणः| क्रिमयःकर्णशूलंचपूरणादस्यनश्यति||२२९||
मुखकर्णाक्षिरोगेषुयथोक्तंपीनसेविधिम्| कुर्याद्भिषक्समीक्ष्यादौदोषकालबलाबलम्||२३०||
इतिकर्णरोगचिकित्सा|

karṇaśūlē tu vātaghnī hitā pīnasavat kriyā| pradēhāḥ pūraṇaṁ nasyaṁ pākasrāvē vraṇakriyāḥ||221|| bhōjyāni ca yathādōṣaṁ kuryāt snēhāṁśca pūraṇān| hiṅgutumbaruśuṇṭhībhistailaṁ tu sārṣapaṁ pacēt||222|| ētaddhi pūraṇaṁ śrēṣṭhaṁ karṇaśūlanivāraṇam| dēvadāruvacāśuṇṭhīśatāhvākuṣṭhasaindhavaiḥ||223|| tailaṁ siddhaṁ bastamūtrē karṇaśūlanivāraṇam| varāṭakān samāhṛtya dahēnmṛdbhājanē navē||224|| tadbhasma ścyōtayēttēna [1] gandhatailaṁ vipācayēt| rasāñjanasya śuṇṭhyāśca kalkābhyāṁ karṇaśūlanut||225|| śuṣkamūlakaśuṇṭhānāṁ [2] kṣārō hiṅgu mahauṣadham| śatapuṣpā vacā kuṣṭhaṁ dāru śigru rasāñjanam||226|| sauvarcalayavakṣārasvarjikōdbhidasaindhavam| bhūrjagranthirbiḍaṁ mustaṁ madhuśuktaṁ caturguṇam||227|| mātuluṅgarasaścaiva kadalyā rasa ēva ca| sarvairētairyathōddiṣṭaiḥ [3] kṣāratailaṁ vipācayēt||228|| bādhiryaṁ karṇanādaśca pūyasrāvaśca dāruṇaḥ| krimayaḥ karṇaśūlaṁ ca pūraṇādasya naśyati||229|| mukhakarṇākṣirōgēṣu yathōktaṁ pīnasē vidhim| kuryādbhiṣak samīkṣyādau dōṣakālabalābalam||230|| iti karṇarōgacikitsā | karNashUle tu vAtaghnI hitA pInasavat kriyA | pradehAH pUraNaM nasyaM pAkasrAve vraNakriyAH ||221|| bhojyAni ca yathAdoShaM kuryAt snehAMshca pUraNAn | hi~ggutumbarushuNThIbhistailaM tu sArShapaM pacet ||222|| etaddhi pUraNaM shreShThaM karNashUlanivAraNam | devadAruvacAshuNThIshatAhvAkuShThasaindhavaiH ||223|| tailaM siddhaM bastamUtre karNashUlanivAraNam | varATakAn samAhRutya dahenmRudbhAjane nave ||224|| tadbhasma shcyotayettena [1] gandhatailaM vipAcayet | rasA~jjanasya shuNThyAshca kalkAbhyAM karNashUlanut ||225|| shuShkamUlakashuNThAnAM [2] kShAro hi~ggu mahauShadham | shatapuShpA vacA kuShThaM dAru shigru rasA~jjanam ||226|| sauvarcalayavakShArasvarjikodbhidasaindhavam | bhUrjagranthirbiDaM mustaM madhushuktaM caturguNam ||227|| mAtulu~ggarasashcaiva kadalyA rasa eva ca | sarvairetairyathoddiShTaiH [3] kShAratailaM vipAcayet ||228|| bAdhiryaM karNanAdashca pUyasrAvashca dAruNaH | krimayaH karNashUlaM ca pUraNAdasya nashyati ||229|| mukhakarNAkShirogeShu

yathoktaM pInase vidhim | kuryAdbhiShak samIkShyAdau doShakAlabalAbalam ||230||
iti karNarogacikitsA |

General treatment of ear diseases

Vata alleviating treatment on the line listed under *pinasa* (*vatika* type of rhinitis) to be applied such as anointing, drops and snuffing as prescribed for *pinasa*.

Treatment of suppuration and discharge

Surgical measures/treatment prescribed for *vrana* (ulcer) should be adopted. Diet and ear drop should be used depending upon the dosha involvement. [221]

Specific formulas for ear disease

1. *Hingvadi taila*: Mustard oil, *hingu, tumburu, sunthi* cooked all together is useful for ear ache. [222]
2. *Devadarvyadi-taila*:*Devadaru, vacha, shunthi, shatahva, kushtha,* rock salt, oil and goat's urine cooked together cures earache. [223]
3. *Gandha-taila*:Cowrie ash (one should collect cowries and burn them in new earthen pot). This ash should be washed with water (alkaline water is obtained) and paste of *rasanjana* and *sunthi* should be prepared.

With all the above, perfumed oil should be fortified by cooking together. Ear drop with this medicated oil cures earache. [224-225]

1. *Kshara-taila*: Ash of dry radish (dry radish cut into pieces and burnt to prepare ash), oil should be cooked by adding the paste of alkali preparation in total one fourth of quantity of oil of *hingu, shunthi, shatapushpa, vacha, kushtha, devadaru, shigru, rasanjana, sauvarchala lavana, yavakshara, svarjika, audbhida, saindhava lavana, bhurja* nodes, *bida lavana, musta* and four times the oil - *madhusukta,* juice of *matulunga, kadali* should be added. This *kshara taila* should be dropped into the ear which cures deafness, tinnitus, severe purulent discharge and parasitic infestation of the ear and ear ache. [226-229]
2. Treatment in general of mouth, ear and eyes diseases:In case of mouth, ear and eye disorders, the physician should, first evaluate strength and weakness of dosha and the season, and thereafter decide the treatment/ therapies described for different types of *pinasa* (rhinitis). Thus ends the description of treatment of ear diseases. [230]

Treatment of eye diseases

उत्पन्नमात्रेतरुणेनेत्ररोगेबिडालकः| कार्योदाहोपदेहाश्रुशोफरागानिवारणः||२३१||
नागरंसैन्धवंसर्पिर्मण्डेनचरसक्रिया| निघृष्टंवातिकेतद्वन्मधुसैन्धवगैरिकम्||२३२||
तथाशावरकंलोध्रंघृतभृष्टंबिडालकः| तद्वत्कार्योहरीतक्याघृतभृष्टोरुजापहः||२३३||
पैत्तिकेचन्दनानन्तामञ्जिष्ठाभिर्बिडालकः| कार्यःपद्मकयष्ट्याह्वमांसीकालीयकैस्तथा||२३४||
गैरिकंसैन्धवंमूस्तंरोचनाचरसक्रिया| कफेकार्यातथाक्षौद्रंप्रियङ्गुःसमनःशिला||२३५||
सन्निपातेतुसर्वैःस्याद्बहिरक्ष्णोःप्रलेपनम्| पक्ष्माण्यस्पृश्यताकार्यसम्पक्वेत्वञ्जनंत्र्यहात्||२३६||
आश्च्योतनंमारुतजेक्वाथोबिल्वादिभिर्हितः| कोष्णःसैरण्डतर्कारीबृहतीमधुशिग्रुभिः||२३७||

पृथ्वीकादार्विमञ्जिष्ठालाक्षाद्विमधुकोत्पलैः| क्वाथःसशर्करःशीतःपूरणंरक्तपित्तनुत्||२३८||
नागरत्रिफलामुस्तनिम्बवासारसःकफे| कोष्णमाश्च्योतनंमिश्रैरोषधैःसान्निपातके||२३९||
बृहत्येरण्डमूलत्वक्शिग्रोःपुष्पंससैन्धवम्| अजाक्षीरेणपिष्टंस्याद्वर्तिर्वाताक्षिरोगनुत्||२४०||
सुमनःकोरकाःशङ्खिस्त्रफलामधुकंबला| पित्तरक्तापहावर्तिःपिष्टादिव्येनवारिणा||२४१||
सैन्धवंत्रिफलाव्योषंशङ्खनाभिःसमुद्रजः| फेनःशैलेयकंसर्जोवर्तिःश्लेष्माक्षिरोगनुत्||२४२||
अमृताह्वाबिसंबिल्वंपटोलंछागलंशंकृत्| प्रपौण्डरीकंयष्ट्याह्वंदार्वीकालानुसारिवा||२४३||
एषामष्टपलान्भागान्सुधौताञ्जर्जरीकृतान्| तोयेपक्त्वारसेपूतेभूयःपक्वेरसेघने||२४४||
कर्षंचश्वेतमरिचाज्जातीपुष्पान्नवात्पलम्| चूर्णंक्षिप्त्वाकृतावर्तिःसर्वघ्नीदृक्प्रसादनी||२४५||
शङ्खप्रवालवैदूर्यलौहताम्रप्लवास्थिभिः| स्रोतोजश्वेतमरिचैर्वर्तिःसर्वाक्षिरोगनुत्||२४६||
शाणार्धंमरिचाद्द्वौचपिप्पल्यर्णवफेनयोः| शाणार्धंसैन्धवाच्छाणानवसौवीरकाञ्जनात्||२४७||
पिष्टंसुसूक्ष्मंचित्रायांचूर्णाञ्जनमिदंशुभम्| कण्डूकाचकफार्तानांमलानांचविशोधनम्||२४८||
बस्तमूत्रेत्र्यहंस्थाप्यमेलाचूर्णसुभावितम्| चूर्णाञ्जनंहितैर्मिर्यक्रिमिपिल्लमलापहम्||२४९||
सौवीरमञ्जनंतुत्थंताप्योधातुर्मनःशिला| चक्षुष्यामधुकंलोहामणयःपौष्पमञ्जनम्||२५०||
सैन्धवंशौकरीदंष्ट्राकतकंचाञ्जनंशुभम्| तिमिरादिषुचूर्णंवावर्तिर्वेयमनुत्तमा||२५१||
कतकस्यफलंशङ्खःसैन्धवंत्र्यूषणंसिता| फेनोरसाञ्जनंक्षौद्रंविडङ्गानिमनःशिला||२५२||
कुक्कुटाण्डकपालानिवर्तिरेषाव्यपोहति| तिमिरंपटलंकाचंमलंचाशुसुखावती||२५३|| इतिसुखावतीवर्तिः|
त्रिफलाकुक्कुटाण्डत्वक्कासीसमयसोरजः| नीलोत्पलंविडङ्गानिफेनंचसरितांपतेः||२५४||
आजेनपयसापिष्ट्वाभावयेत्ताम्रभाजने| सप्तरात्रंस्थितंभूयःपिष्ट्वाक्षीरेणवर्तयेत्||२५५||
एषादृष्टिप्रदावर्तिरन्धस्याभिन्नचक्षुषः||२५६|| इतिदृष्टिप्रदावर्तिः|
वदनेकृष्णसर्पस्यनिहितंमासमञ्जनम्||२५६|| ततस्तस्मात्समुद्धृत्यसुशुष्कंचूर्णयेद्बुधः|
सुमनःकोरकैःशुष्कैरर्धांशैःसैन्धवेनच||२५७|| एतन्नेत्राञ्जनंकार्यंतिमिरघ्नंमनुत्तमम्|
पिप्पल्यःकिंशुकरसोवसासर्पस्यसैन्धवम्||२५८|| जीर्णंघृतंचसर्वाक्षिरोगघ्नीस्याद्रसक्रिया|
कृष्णसर्पवसाक्षौद्रंरसोधात्र्यारसक्रियाः||२५९|| शस्तासर्वाक्षिरोगेषुकाचार्बुदमलेषुच|
धात्रीरसाञ्जनक्षौद्रसर्पिर्भिस्तुरसक्रिया||२६०|| पित्तरक्ताक्षिरोगघ्नीतैर्मिर्यपटलापहा|
धात्रीसैन्धवपिप्पल्यःस्युरल्पेमरिचाःसमाः||२६१|| क्षौद्रयुक्तानिहन्त्यान्ध्यंपटलंचरसक्रिया|२६२|
इतिनेत्ररोगचिकित्सा|

utpannamātrē taruṇē nētrarōgē biḍālakaḥ| kāryō dāhōpadēhāśruśōpharāganivāraṇaḥ||231|| nāgaraṁ saindhavaṁ sarpirmaṇḍēna ca rasakriyā| nighr̥ṣṭaṁ vātikē tadvanmadhusaindhavagairikam||232|| tathā śāvarakaṁ lōdhraṁ ghr̥tabhr̥ṣṭaṁ biḍālakaḥ| tadvat kāryō harītakyā ghr̥tabhr̥ṣṭō rujāpahaḥ||233|| paittikē candanānantāmañjiṣṭhābhirbiḍālakaḥ| kāryaḥ padmakayaṣṭyāhvamāṁsīkālīyakaistathā||234|| gairikaṁ saindhavaṁ mustaṁ rōcanā ca [1] rasakriyā| kaphē kāryā tathā kṣaudraṁ priyaṅguḥ samanaḥśilā||235|| sannipātē tu sarvaiḥ syādbahirakṣṇōḥ pralēpanam| pakṣmāṇyaspr̥śyatā [2] kāryaṁ sampakvē tvañjanaṁ tryahāt||236|| āścyōtanaṁ mārutajē kvāthō bilvādibhirhitaḥ| kōṣṇaḥ sairaṇḍatarkārībr̥hatīmadhuśigrubhiḥ||237|| pr̥thvīkādārvimañjiṣṭhālākṣādvimadhukōtpalaiḥ| kvāthaḥ saśarkaraḥ śītaḥ pūraṇaṁ raktapittanut||238|| nāgaratriphalāmustanimbavāsārasaḥ [3] kaphē| kōṣṇamāścyōtanaṁ miśrairōṣadhaiḥ sānnipātakē||239|| br̥hatyēraṇḍamūlatvak śigrōḥ puṣpaṁ sasaindhavam| ajākṣīrēṇa piṣṭaṁ syādvartirvātākṣirōganut||240|| sumanaḥkōrakāḥ śaṅkhastriphalā madhukaṁ balā| pittaraktāpahā vartiḥ piṣṭā divyēna vāriṇā||241|| saindhavaṁ triphalā vyōṣaṁ śaṅkhanābhiḥ samudrajaḥ| phēnaḥ śailēyakaṁ sarjō vartiḥ ślēṣmākṣirōganut||242|| amr̥tāhvā bisaṁ bilvaṁ paṭōlaṁ chāgalaṁ śakr̥t| prapauṇḍarīkaṁ yaṣṭyāhvaṁ dārvī kālānusārivā||243|| ēṣāmaṣṭapalān bhāgān

sudhautāñjarjarīkṛtān| tōyē paktvā rasē pūtē bhūyaḥ pakvē rasē ghanē||244|| karṣaṁ ca śvētamaricājjātīpuṣpānnavāt palam| cūrṇaṁ kṣiptvā kṛtā vartiḥ sarvaghnī [4] dṛkprasādanī||245|| śaṅkhapravālavaidūryalauhatāmraplavāsthibhiḥ| srōtōjaśvētamaricairvartiḥ sarvākṣirōganut||246|| śāṇārdhaṁ maricāddvau ca pippalyarṇavaphēnayōḥ| śāṇārdhaṁ saindhavācchāṇā nava sauvīrakāñjanāt||247|| piṣṭaṁ susūkṣmaṁ citrāyāṁ cūrṇāñjanamidaṁ śubham| kaṇḍūkācakaphārtānāṁ malānāṁ ca viśōdhanam||248|| bastamūtrē tryahaṁ sthāpyamēlācūrṇaṁ subhāvitam| cūrṇāñjanaṁ hi taimiryakrimipillamalāpaham||249|| sauvīramañjanaṁ tutthaṁ tāpyō dhāturmanaḥśilā| cakṣuṣyā madhukaṁ lōhā maṇayaḥ pauṣpamañjanam||250|| saindhavaṁ śaukarī daṁṣṭrā katakaṁ cāñjanaṁ śubham| timirādiṣu curṇaṁ vā vartirvēyamanuttamā||251|| katakasya phalaṁ śaṅkhaḥ saindhavaṁ tryūṣaṇaṁ sitā| phēnō rasāñjanaṁ kṣaudraṁ viḍaṅgāni manaḥśilā||252|| kukkuṭāṇḍakapālāni vartirēṣā vyapōhati| timiraṁ paṭalaṁ kācaṁ malaṁ cāśu sukhāvatī||253|| iti sukhāvatī vartiḥ | triphalākukkuṭāṇḍatvakkāsīsamayasō rajaḥ| nīlōtpalaṁ viḍaṅgāni phēnaṁ ca saritāṁ patēḥ||254|| ājēna payasā piṣṭvā bhāvayēttāmrabhājanē| saptarātraṁ sthitaṁ bhūyaḥ piṣṭvā kṣīrēṇa vartayēt||255|| ēṣā dṛṣṭipradā vartirandhasyābhinnacakṣuṣaḥ||256|| iti dṛṣṭipradā vartiḥ | vadanē kṛṣṇasarpasya nihitaṁ māsamañjanam||256|| tatastasmāt samṛddhṛtya suśuṣkaṁ cūrṇayēdbudhaḥ| sumanaḥkōrakaiḥ śuṣkairardhāṁśaiḥ saindhavēna ca||257|| ētannētrāñjanaṁ kāryaṁ timiraghnamanuttamam| pippalyaḥ kiṁśukarasō vasā sarpasya saindhavam||258|| jīrṇaṁ ghṛtaṁ ca sarvākṣirōgaghnī syādrasakriyā| kṛṣṇasarpavasā kṣaudraṁ rasō dhātryā rasakriyāḥ||259|| śastā sarvākṣirōgēṣu kācārbudamalēṣu ca| dhātrīrasāñjanakṣaudrasarpirbhistu rasakriyā||260|| pittaraktākṣirōgaghnī taimiryapaṭalāpahā| dhātrīsaindhavapippalyaḥ syuralpamaricāḥ samāḥ||261|| kṣaudrayuktā nihantyāndhyaṁ paṭalaṁ ca rasakriyā|262| iti nētrarōgacikitsā | utpannamAtre taruNe netraroge biDAlakaH | kAryo dAhopadehAshrushopharAgAnivAraNaH ||231|| nAgaraM saindhavaM sarpirmaNDena ca rasakriyA | nighRuShTaM vAtike tadvanmadhusaindhavagairikam ||232|| tathA shAvarakaM lodhraM ghRutabhRuShTaM biDAlakaH | tadvat kAryo harItakyA ghRutabhRuShTo rujApahaH ||233|| paittike candanAnantAma~jjiShThAbhirbiDAlakaH | kAryaH padmakayaShTyAhvamAMsIkAIlyakaistathA ||234|| gairikaM saindhavaM mustaM rocanA ca [1] rasakriyA | kaphe kAryA tathA kShaudraM priya~gguH samanAHshilA ||235|| sannipAte tu sarvaiH syAdbahirakShNoH pralepanam | pakShmANyaspRushyatA [2] kAryaM sampakve tva~jjanaM tryahAt ||236|| AshcyotanaM mArutaje kvAtho bilvAdibhirhitaH | koShNaH sairaNDatarkArIbRuhatImadhushigrubhiH ||237|| pRuthvIkAdArvima~jjiShThAlAkShAdvimadhukotpalaiH | kvAthaH sasharkaraH shItaH pUraNaM raktapittanut ||238|| nAgaratriphalAmustanimbavAsArasaH [3] kaphe | koShNamAshcyotanaM mishrairoShadhaiH sannipAtake ||239|| bRuhatyeraNDamUlatvak shigroH puShpaM sasaindhavam | ajAkShIreNa piShTaM syAdvartirvAtAkShiroganut ||240|| sumanAHkorakAH sha~gkhstriphalA madhukaM balA | pittaraktApahA vartiH piShTA divyena vAriNA ||241|| saindhavaM triphalA vyoShaM sha~gkhanAbhiH samudrajaH | phenaH shaileyakaM sarjo vartiH shleShmAkShiroganut ||242|| amRutAhvA bisaM bilvaM paTolaM chAgalaM shakRut | prapauNDarIkaM yaShTyAhvaM dArvI kAlAnusArivA ||243|| eShAmaShTapalAn bhAgAn

sudhautA~jjarjarIkRutAn | toye paktvA rase pUte bhUyaH pakve rase ghane ||244|| karShaM ca shvetamaricAjjAtIpuShpAnnavAt palam | cUrNaM kShiptvA kRutA vartiH sarvaghnI [4] dRukprasAdanI ||245|| sha~gkhapravAlavaidUryalauhatAmraplavAsthibhiH | srotojashvetamaricairvartiH sarvAkShiroganut ||246|| shANArdhaM maricAddvau ca pippalyarNavaphenayoH | shANArdhaM saindhavAcchANA nava sauvIrakA~jjanAt ||247|| piShTaM susUkShmaM citrAyAM cUrNA~jjanamidaM shubham | kaNDUkAcakaphArtAnAM malAnAM ca vishodhanam ||248|| bastamUtre tryahaM sthApyamelAcUrNaMsubhAvitam | cUrNA~jjanaM hi taimiryakrimipillamalApaham ||249|| sauvIrama~jjanaM tutthaM tApyo dhAturmanaHshilA | cakShuShyA madhukaM lohA maNayaH pauShpama~jjanam ||250|| saindhavaM shaukarI daMShTrA katakaM cA~jjanaM shubham | timirAdiShu curNaM vA vartirveyamanuttamA ||251|| katakasya phalaM sha~gkhaH saindhavaM tryUShaNaM sitA | pheno rasA~jjanaM kShaudraM viDa~ggAni manaHshilA ||252|| kukkuTANDakapAlAni vartireShA vyapohati | timiraM paTalaM kAcaM malaM cAshu sukhAvatI ||253|| iti sukhAvatI vartiH | triphalAkukkuTANDatvakkAsIsamayaso rajaH | nIlotpalaM viDa~ggAni phenaM ca saritAM pateH ||254|| Ajena payasA piShTvA bhAvayettAmrabhAjane | saptarAtraM sthitaM bhUyaH piShTvA kShIreNa vartayet ||255|| eShA dRuShTipradA vartirandhasyAbhinnacakShuShaH ||256|| iti dRuShTipradA vartiH | vadane kRuShNasarpasya nihitaM mAsama~jjanam ||256|| tatastasmAt samRuddhRutya sushuShkaM cUrNayedbudhaH | sumanaHkorakaiH shuShkairardhAMshaiH saindhavena ca ||257|| etannetrA~jjanaM kAryaM timiraghnamanuttamam | pippalyaH kiMshukaraso vasA sarpasya saindhavam ||258|| jIrNaM ghRutaM ca sarvAkShirogaghnI syAdrasakriyA | kRuShNasarpavasA kShaudraM raso dhAtryA rasakriyAH ||259|| shastA sarvAkShirogeShu kAcArbudamaleShu ca | dhAtrIrasA~jjanakShaudrasarpirbhistu rasakriyA ||260|| pittaraktAkShirogaghnI taimiryapaTalApahA | dhAtrIsaindhavapippalyaH syuralpamaricAH samAH ||261|| kShaudrayuktA nihantyAndhyaM paTalaM ca rasakriyA |262| iti netrarogacikitsA |

Principles of treatment: Treatment of critical stage of freshly occurred eye diseases

Bidalaka (it is the application of drugs in paste form on the closed eye lids excluding eye-lashes) relieves burning sensation, mucous discharge, lacrymation, swelling and congestion or redness. [231]

Treatment of vataja eye disease

[Stage I, pastes for application on the eyelid]

1. *Shunthi, saindhava,* ghee-scum triturated and made a paste also known as *rasakriya*) is applied as *bidalaka*.
2. Honey, saindhava and gairika (red ochre) rubbed together and applied. [232]

The following paste when applied relieves pain:

1. *Shavara lodhra* fried in ghee
2. *Haritaki* fried in the ghee. [233]

Treatment of pittaja type eye diseases

1. Paste of *chandana, ananta,* and *manjistha* is applied.
2. Paste of *padmaka, madhuyashti, mamsi, kaliyaka* [234]

Treatment of kaphaja eye diseases

1. Paste of *gairika, saindhava, musta, rochana*
2. Paste of *priyangu, manah-sila* (realgar) and honey. [235]

Treatment of sannipataja eye diseases

Paste made with all the above mentioned drugs.

While application of the paste over the eye lids, the eye-lashes should not be touched. When the disease is matured, collyrium (*anjana*) may be applied (into the eye) every third day without touching the eyelids. [236]

Ashchyotana - eye douche formulas for eye diseases.

1. Eye drop for vatika eye disease: Decoction is prepared of *bilvadi* (*brihat panchamula- bilva, syonaka, gambhari, patala* and *ganikarnika*), *eranda, tarkari, brihati, madhushigru* and water. Use it as eye drops while warm. [237]
2. Eye drop for *paittika* eye disease:Decoction is prepared with *prthivika, daruharidra, manjistha, laksha,* two types of *madhuka, utpala* and water and sugar. Use it as eye drop at cold temperature. Eye drop pacifies *rakta* and *pitta* disease.[238]
3. Eye drop for *kaphaja* disease: Decoction of *shunthi, triphala, musta, nimba, vasa* and water used when warm as eye drop is beneficial.
4. Eye drops in *sannipatika* eye disease: All the above formulations mixed together should be used. [239]
5. *Varti* (medicated bougies) for *vatika* eye diseases:
    1. *Brahatyadi-varti*: Pound the herbs such as *brihati*, root- bark of *eranda, shigru* flowers, *saindhava lavana* and goat's milk and triturate in milk. Make into a *varti*, and using it (after rubbing) alleviates *vataja* eye diseases. [240]
6. *Varti* in *paittika* eye diseases:
    1. *Sumanahkoradi-varti*: Buds of *jati pushpa* (*sumana*), *shankha*(conch), *triphala, madhuka, bala,* rain water(distilled) are collected pound the above ingredients in the water. Make into a *varti*. This *varti* alleviates eye diseases caused due to *rakta* and *pitta*. [241]
7. *Varti* for *kaphaja* eye diseases:
    1. *Saindhavadi-varti*: *Saindhava lavana, triphala, trikatu, sankhanabhi, samudraphena, shaileyaka, sarja* (*rasa*). Make the above into a bougie it cures *kaphaja* eye disease. [242]
8. *Varti* for *tridoshic/sannipatika* eye diseases: Coarse powder each of *guduchi*, lotus stem, *bilva, patola,* goat's feces, *prapaundarika,madhuyashti, daruharidra, kalanusariva* in the quantity of eight *pala* should be washed well and boil them in

water and then strain. Reheat till it is thickened. To this add one *karsha* (12 grams) powder of *shweta maricha,* one *pala* powder of fresh *jati* flowers. Make the above into a bougie. Application of this cures *sannipatika* eye disease and also promotes eye-sight. [243-245]

Formulas for other eye diseases

1. *Shankhadi-varti*: *Varti* (bougie) prepared of *sankha bhasma, pravala bhasma, vaidurya pishti, lauha bhasma* (iron), *tamra bhasma* (copper), *bhasma* of the bone of *plava* (pelican- bird called *prasevaka-gala*), *srotonjana* and *sveta-maricha* cures all types of eye diseases. [246]
2. *Churnanjana*: Half *shana* (1 *shana* = 3 grams) of *maricha* (Black pepper fruit – piper nigrum), two *shana* of *pippali* – Piper longum, and *samudraphena*, half *shana* of *saindhava lavana,* nine *shana* of *sauviranjana* should be triturated and made to a fine powder during *chitra* constellation.This powder collyrium is beneficial in itching, cataract and kaphaja eye diseases and eliminates impurities. [247-248]
3. Seeds of *ela* (Cardamom-Elattaria cardamom), goat's urine (dip the cardamom in the urine for three days), let the cardamom be well-impregnated and dried and made to a powder. Application of this powder in the form of collyrium cures *timira* (a type of cataract), *krimi* (parasitic infestation), *patala* (another type of cataract) and discharge of mucoid matter from the eyes. [249]
4. *Sauviranjana, tuttha, tapya-dhatu* (*maksika*), *manahshila, chaksushya* (variety of *kulattha*), *madhuka* (Licorice – Glycyrrhiza glabra), *loha bhasma*(iron), precious stones, *pushpanjana, saindhava,* tusk of boar, *kataka* – strychnos potatorum may be used in the form of either powder or *varti* as collyrium which is excellent remedies for *timira* (cataract) and such other eye-diseases. [250-251]
5. *Sukhavati varti*: *Kataka* (Strychnos potatorum), *shankha, saindhava* (rock salt), *shunthi, pippali* – long pepper fruit*, maricha* – Black pepper fruit, sugar, *samudraphena, rasanjana* (aqueous extract of berberis aristata), honey, *vidanga* – Embelia ribes, *manahshila* and shell of hen's egg. *Varti* prepared out of these ingredients alleviates blurred vision, *patala* (covering), *kacha* (type of cataract) and putrid discharge from the eyes quickly. Thus, ends the description of *sukhavati- varti*. [252-253]
6. *Drishtiprada varti*: Triturate together *triphala,* crust of hen's eggs, *kasisa,* iron powder, *nilotpala, vidanga, samudraphena* in goat's milk and impregnate with the same in a copper vessel for 1 week and rolled in the form of *varti*. This is called as *drishti-prada varti*. This *varti* revives vision even in the blind provided the pupils of his eyes have not undergone any physical change or been damaged. Thus ends the prescription of *drishtiprada varti*. [254-255]
7. Collyrium for *timira*: A wise physician should keep *anjana* inside the buccal cavity of a dead black snake cobra for one month.Then, after taking it out, one should dry it well and powder it. To this equal quantity of dried buds of *jati pushpa,* half quantity- rock salt/ *saindhava* is to be added. Mix all the above together made to

a fine powder. This is wonderful recipe for the cure of *timira* (cataract/ blurred vision). [256-257]

8. *Pippalyadi rasakriya*: *Rasa-kriya* (thin paste) prepared out of *pippali* – Piper longum, juice of *kimsuka* – Butea monosperma, snake's fat, *saindhval* rock salt and old ghee cures all types of eye-diseases. [258-259]
9. *Krishna sarpa vasadi –rasakriya*: *Rasakriya* (thin paste) prepared of the fat of black snake cobra, honey, the juice of *amalaki* – phyllanthus emblicais useful in curing all eye-diseases like *kacha* (cataract), *arbuda* (tumor in the eyes) and discharge from the eyes. [259-260]
10. Other recipes for eye diseases:
    1. The *rasakriya* (thin paste) prepared of *dhatri, rasanjana* (aqueous extract of berberis aristata), honey and ghee cures eye-diseases caused by the vitiation of pitta and rakta (blood), *timira* (cataract /blurred vision) and *patala* (another type of cataract).
    2. One parts each of *amalaka, pippali,* white *maricha,* one part of rock salt and honey. This *rasakriya* alleviates blindness and *patala*.

Thus, ends the description of the treatment of eye diseases. [260 ½ –262½]

Treatment of baldness and greying of hair

खालित्येपलितेवल्यांहरिलोम्निचशोधितम्॥२६२॥ नस्यैस्तैलैःशिरोवक्रप्रलेपैश्चाप्युपाचरेत्।
सिद्धंविदारीगन्धाद्यैर्जीवनीयैरथापिच॥२६३॥ नस्यंस्यादणुतैलंवाखालित्यपलितापहम्।
क्षीरात्सहचराद्भृङ्गराजाच्चसौरसाद्रसात्॥२६४॥ प्रस्थैस्तुकुडवस्तैलाद्यष्ट्याह्वपलकल्कितः।
सिद्धःशिलासमेभाण्डेमेषशृङ्गादिषुस्थितः॥२६५॥ नस्यंस्याद्भिषजासम्यग्योजितंपलितापहम्।
भिषजाक्षीरपिष्टौवादुग्धिकाकरवीरकौ॥२६६॥ उत्पाट्यपलितेदेयौतावुभौपलितापहौ।
मार्कवस्वरसात्क्षीरादृद्विप्रस्थंमधुकात्पलम्॥२६७॥ तैःपचेत्कुडवंतैलात्तन्नस्यंपलितापहम्।
आदित्यवल्ल्यामूलानिकृष्णशैरेयकस्यच॥२६८॥ सुरसस्यचपत्राणिपत्रंकृष्णशणस्यच।
मार्कवःकाकमाचीचमधुकदेवदारुच॥२६९॥ पृथग्दशपलांशानिपिप्पल्यस्त्रिफलाऽञ्जनम्।
प्रपौण्डरीकंमञ्जिष्ठालोध्रंकृष्णागुरूत्पलम्॥२७०॥ आम्रास्थिकर्दमःकृष्णोमृणालंरक्तचन्दनम्।
नीलीभल्लातकास्थीनिकासीसंमदयन्तिका॥२७१॥ सोमराज्यसनःशस्त्रंकृष्णौपिण्डीतचित्रकौ।
पुष्करार्जुनकाश्मर्याण्याम्रजम्बूफलानिच॥२७२॥ पृथक्पञ्चपलांशानितैःपिष्टैराढकंपचेत्।
बैभीतकस्यतैलस्यधात्रीरसचतुर्गुणम्॥२७३॥ कुर्यादादित्यपाकंवायावच्छुष्कोभवेद्रसः।
लोहपात्रेततःपूतंसंशुद्धमुपयोजयेत्॥२७४॥ पानेनस्यक्रियायांचशिरोभ्यङ्गेतथैवच।
एतच्चक्षुष्यमायुष्यंशिरसःसर्वरोगनुत्॥२७५॥ महानीलमितिख्यातंपलितघ्नमनुत्तमम्॥ इतिमहानीलतैलम्।
प्रपौण्डरीकमधुकपिप्पलीचन्दनोत्पलैः॥२७६॥ कार्षिकैस्तैलकुडवोद्विगुणामलकीरसः।
सिद्धःसप्रतिमर्शःस्यात्सर्वमूर्धगदापहः॥२७७॥ (पलितघ्नोविशेषेणकृष्णात्रेयेणभाषितः।)
क्षीरंप्रियालयष्ट्याह्वेजीवकाद्योगणस्तिलाः॥२७८॥ कृष्णावक्त्रेप्रलेपःस्याद्धरिलोमनिवारणः।
तिलाःसामलकाश्चैवकिञ्जल्कोमधुकंमधु॥२७९॥ बृंहयेद्रञ्जयेचैतत्केशान्मूर्धप्रलेपनात्।
पचेत्सैन्धवशुक्ताम्लैरयश्चूर्णंसतण्डुलम्॥२८०॥ तेनालिप्तंशिरःशुद्धमस्निग्धमुषितंनिशि।
तत्प्रातस्त्रिफलाधौतंस्यात्कृष्णमृदुमूर्धजम्॥२८१॥ अयश्चूर्णोऽम्लपिष्टश्चरागःसत्रिफलोवरः।
कुर्याच्छेषेषुरोगेषुक्रियांस्वांस्वाच्चिकित्सितात्। शेषेष्वादौचनिर्दिष्टासिद्धौचान्याप्रवक्ष्यते॥२८२॥
इतिखालित्यादिचिकित्सा।

khālityē palitē valyāṁ harilōmni ca śōdhitam||262|| nasyaistailaiḥ śirōvakrapralēpaiścāpyupācarēt| siddhaṁ vidārīgandhādyairjīvanīyairathāpi ca||263|| nasyaṁ syādaṇutailaṁ vā khālityapalitāpaham| kṣīrāt sahacarādbhṛṅgarājācca saurasādrasāt||264|| prasthaistu kuḍavastailādyaṣṭyāhvapalakalkitaḥ| siddhaḥ śilāsamē bhāṇḍē mēṣaśṛṅgādiṣu sthitaḥ||265|| nasyaṁ syādbhiṣajā samyagyōjitaṁ palitāpaham| bhiṣajā kṣīrapiṣṭau vā dugdhikākaravīrakau||266|| utpāṭya palitē dēyau tāvubhau palitāpahau| mārkavasvarasāt kṣīrāddviprasthaṁ madhukāt palam||267|| taiḥ pacēt kuḍavaṁ tailāttannasyaṁ palitāpaham| ādityavallyā mūlāni kr̥ṣṇaśairēyakasya ca||268|| surasasya ca patrāṇi patraṁ [1] kr̥ṣṇaśaṇasya ca| mārkavaḥ kākamācī ca madhukaṁ dēvadāru ca||269|| pr̥thagdaśapalāṁśāni pippalyastriphalā'ñjanam| prapauṇḍarīkaṁ mañjiṣṭhā lōdhraṁ kr̥ṣṇāgurūtpalam||270|| āmrāsthi kardamaḥ kr̥ṣṇō mr̥ṇālaṁ raktacandanam| nīlī bhallātakāsthīni kāsīsaṁ madayantikā||271|| sōmarājyasanaḥ śastraṁ kr̥ṣṇau piṇḍītacitrakau| puṣkarārjunakāśmaryāṇyāmrajambūphalāni ca||272|| pr̥thak pañcapalāṁśāni taiḥ piṣṭairāḍhakaṁ pacēt| baibhītakasya tailasya dhātrīrasacaturguṇam||273|| kuryādādityapākaṁ vā yāvacchuṣkō bhavēdrasaḥ| lōhapātrē tataḥ pūtaṁ saṁśuddhamupayōjayēt||274|| pānē nasyakriyāyāṁ ca śirōbhyaṅgē tathaiva ca| ētaccakṣuṣyamāyuṣyaṁ śirasaḥ sarvarōganut||275|| mahānīlamiti khyātaṁ palitaghnamanuttamam| iti mahānīlatailam| prapauṇḍarīkamadhukapippalīcandanōtpalaiḥ||276|| kārṣikaistailakuḍavō dviguṇāmalakīrasaḥ| siddhaḥ sa pratimarśaḥ syāt sarvamūrdhagadāpahaḥ||277|| (palitaghnō [2] viśēṣēṇa kr̥ṣṇātrēyēṇa bhāṣitaḥ|) kṣīraṁ priyālayaṣṭyāhvē jīvakādyō gaṇastilāḥ||278|| kr̥ṣṇā vaktrē pralēpaḥ syāddharilōmanivāraṇaḥ| tilāḥsāmalakāścaiva kiñjalkō madhukaṁ madhu||279|| br̥ṁhayēdrañjayēcaitat kēśānmūrdhapralēpanāt| pacētsaindhavaśuktāmlairayaścūrṇaṁ sataṇḍulam||280|| tēnāliptaṁ śiraḥ śuddhamasnigdhamuṣitaṁ niśi| tat prātastriphalādhautaṁ syāt kr̥ṣṇamr̥dumūrdhajam||281|| ayaścūrṇō'mlapiṣṭaśca rāgaḥ satriphalō varaḥ| kuryācchēṣēṣu rōgēṣu kriyāṁ svāṁ svāccikitsitāt| śēṣēṣvādau ca nirdiṣṭā siddhau cānyā pravakṣyatē||282|| iti khālityādicikitsā| khAlitye palite valyAM harilomni ca shodhitam ||262|| nasyaistailaiH shirovakrapralepaishcApyupAcaret | siddhaM vidArIgandhAdyairjIvanIyairathApi ca ||263|| nasyaM syAdaNutailaM vA khAlityapalitApaham | kShIrAt sahacarAdbhRu~ggarAjAcca saurasAdrasAt ||264|| prasthaistu kuDavastailAdyaShTyAhvapalakalkitaH | siddhaH shilAsame bhANDe meShashRu~ggAdiShu sthitaH ||265|| nasyaM syAdbhiShajA samyagyojitaM palitApaham | bhiShajA kShIrapiShTau vA dugdhikAkaravIrakau ||266|| utpATya palite deyau tAvubhau palitApahau | mArkavasvarasAt kShIrAddviprasthaM madhukAt palam ||267|| taiH pacet kuDavaM tailAttannasyaM palitApaham | AdityavallyA mUlAni kRuShNashaireyakasya ca ||268|| surasasya ca patrANi patraM [1] kRuShNashaNasya ca | mArkavaH kAkamAcI ca madhukaM devadAru ca ||269|| pRuthagdashapalAMshAni pippalyastriphalA$_a$jjanam | prapauNDarIkaM ma~jjiShThA lodhraM kRuShNAgurUtpalam ||270|| AmrAsthi kardamaH kRuShNo mRuNAlaM raktacandanam | nIlI bhallAtakAsthIni kAsIsaM madayantikA ||271|| somarAjyasanaH shastraM kRuShNau piNDItacitrakau | puShkarArjunakAshmaryANyAmrajambUphalAni ca ||272|| pRuthak pa~jcapalAMshAni taiH piShTairADhakaM pacet | baibhItakasya tailasya dhAtrIrasacaturguNam ||273|| kuryAdAdityapAkaM vA yAvacchuShko bhavedrasaH |

lohapAtre tataH pUtaM saMshuddhamupayojayet ||274|| pAne nasyakriyAyAM ca shirobhya~gge tathaiva ca | etaccakShuShyamAyuShyaM shirasaH sarvaroganut ||275|| mahAnIlamiti khyAtaM palitaghnamanuttamam | iti mahAnIlatailam | prapauNDarIkamadhukapippalIcandanotpalaiH ||276|| kArShikaistailakuDavo dviguNAmalakIrasaH | siddhaH sa pratimarshaH syAt sarvamUrdhagadApahaH ||277|| (palitaghno [2] visheSheNa kRuShNAtreyeNa bhAShitaH|) kShIraM priyAlayaShTyAhve jIvakAdyo gaNastilAH ||278|| kRuShNA vaktre pralepaH syAddharilomanivAraNaH | tilAH sAmalakAshcaiva ki~jjalko madhukaM madhu ||279|| bRuMhayedra~jjayecaitat keshAnmUrdhapralepanAt | pacetsaindhavashuktAmlairayashcUrNaM sataNDulam ||280|| tenAliptaM shiraH shuddhamasnigdhamuShitaM nishi | tat prAtastriphalAdhautaM syAt kRuShNamRudumUrdhajam ||281|| ayashcUrNo~amlapiShTashca rAgaH satriphalo varaH | kuryAccheSheShu rogeShu kriyAM svAM svAccikitsitAt | sheSheShvAdau ca nirdiShTA siddhau cAnyA pravakShyate ||282|| iti khAlityAdicikitsA |

General treatment of alopecia and graying of hair

In case of *khalitya* (alopecia), *palitya* (graying of the hair), *vali* (appearance of wrinkles over the face) and *hari lomana* (tawny hair), the patient should be managed after elimination/ detoxification therapies in the beginning and thereafter be given nasya (inhalation therapy) with medicated oil, and application of paste of drugs over the head and face. [262 1/2- 263½]

1. The following drugs and oils should be used to alleviate baldness and greying of hair: Drugs of *vidarigandhadi* group (*vidarigandha*—Pueraria tuberosa, *shalaparni, prishnaparni, brihati* – Solanum indicum, *kantakari* – Garcinia Morella and *gokshura* – Tribulus terrestris) or *jeevaneeya* group (vitalizer drugs) (*jeevaka* – Malaxiz acuminata, *rishabhaka* – Manilkara hexandra, *meda* – Polygonatum cirrhifolium, *maha-meda* – Polygonatum verticillatum, *kakoli* – Fritillaria roylei, *mudga* – Green gram- *parni* and *masha-parni* – Teramnus labialis.) and Oil.
    1. Medicated oil is prepared by cooking all above ingredients. Inhalation therapy with these medicated oils or with *anu taila* cures alopecia and graying of the hair. [263-264]
2. One *prastha* (640 grams) of milk and juice of *sahachara* – Barleria prionitis, *bhringaraja* – Eclipta alba, *surasa* –Cinnamonum zeylanica, one *kudava* of oil, one *pala* paste of *yastimadhu* – glychrizza glabra is cooked and kept inside a pot of stone or the horn of sheep. Appropriately administered by the physician for inhalation therapy, this medicated oil cures graying of hair. [264-265]
3. *Dugdhika* – Euphorbia hirta, *karavira* – Nerium indicumare made to a paste by triturating them with milk. After pulling out gray hair, the physician should apply this paste over the head of the patient for curing graying of hair. [265-266]
4. One *kudava* of oil is cooked by adding one *prastha* of the juice of *markava* (*bhringaraja* – Eclipta alba) and milk.To this one *pala* of *yashtimadhu* – Glychriza glabra is added. Administration of this medicated oil for inhalation therapy cures graying of hair. [266 ½- 268½]

5. *Mahaneela taila*: Paste of ten *pala* of each of the root of *adityavalli* and black variety of *saireyaka* – Barleria prionitis, leaves of *surasa* – Cinnamonum zeylanica, black variety of *sana* – Brassica alba, *markava* (*bhringaraja* – Eclipta alba), *kakamachi* – Solanum nigrum, *yastimadhu* –Glycrrhiza glabra and *devadaru* – Cedrus deodara. Five *pala* each of *pippali* – Piper longum, *triphala* (*haritaki*–Terminalia chebula, *vibhitaka* –Terminalia bellerica, *amalaki*–Phyllanthus emblica), *anjana, prapaundarika, manjistha* – Rubia cordifolia, *lodhra* – Symplocos racemose, black variety of *aguru* – Aquallaria agallocha, *utpala* – Nymphaea alba, *amrasthi* (seeds of Mango –Mangifera indica), *krishna* – *kardama* (black mud), *mrinala* – Lotus stalk, *rakta chandana*- Pterocapus santalinus Linn. F, Nili – Indigofera tinctoria, seeds of *bhallataka* – Semecarpus anacardium Linn., *kasisa, madayantika* – Lawsonia alba, *somaraji* – Psorelea corylifolia, *asana* – Terminalia crenulata, *sastra bhasma* of *tiksna* (type of iron), black variety of *pinditaka* (Madana –Randia dumetorum), *chitraka* – Leadword – Plumbago zeylanica, *pushkara* – Inula racemose, *arjuna* – Terminalia *arjuna, kasmarya* – Gmelina arborea, fruits of *amra* – mango – Mangifera indica as well as *jambu* – Syzmium cumini. Pound all the above ingredients and cooked with one *adhaka* of oil extracted from the seeds of *vibhitaka* – Terminalia bellerica, four *adhaka* of juice of *amalaki* – Phyllanthus emblica in an iron pot by solar heat till the water is evaporated. This medicated oil is given to a patient whose body is cleansed/ detoxified (by purgation therapy etc), in the form of inhalation therapy or massage over the head. It promotes eye-sight and longevity and cures all the diseases of the head. This is called *mahanila taila* which is a wonder cure of gray hair.Thus, ends the description of *mahaneela taila*. [268 ½ –276½]
6. *Prapaundarikadya taila*: Paste of one karsa each of prapaundarika, yastimadhu – Glycrrhiza glabra, Pippali – Long pepper fruit – Piper longum, chandana – sandalwood – Santalum album and utpala – Nymphaea alba. One kudava of oil and two kudava of the juice of amalaki – Phyllanthus emblica. Cook all the above ingredients and obtain medicated oil. Administration of pratimarsa nasya (errhine therapy wherein dose of drops to be put in nostrils is minimum (two drops per nostrils)) quantity and it cures all the diseases of the head. According to Krsnatreya, this therapy is especially useful for curing graying of hair. [276 ½- 278½]
7. Ointment for tawny hair: Application of the paste prepared of milk, *priyala* (Buchanania lanzan), *yastimadhu* – Glycrrchiza glabra, *jeevaka* – Malaxis acuminata, *rishabhaka* – Manilkara hexandra, *meda* – Polygonatum cirrhifolium, *maha-meda* – Polygonatum cirrhifolium, *kakoli* – Fritillaria roylei, *kshira-kakoli, mudgaparni* – Phaseolus trilobus, *mashaparni* – Teramnus labialis, *jeevanti* –Leptadenia reticulata, *madhuka,* honey, *tila* – Sesame Sesamum indicum) and *pippali* – Piper longum cures tawny hair. [278 ½- 279½]
8. Recipe for restoration of hair: Application of the paste of *tila* – sesame (Sesamum indicum), *amalaki* – Phyllanthus emblica, *kinjalka, madhuka*– Licorice –

Glycyrrhiza glabra and honey over the head restores the color of hair, and promotes hair growth. [279 ½- 280½]

9. Recipes for dyeing and softening hair: *Lauha* powder (*bhasma*), *saindhava lavana, shuktamla* (sour vinegar) and rice (all taken in equal quantities) to be cooked together. In the morning, the head is washed with the decoction of *haritaki* – Terminalia chebula, *bibhitaka* – Terminalia bellerica and *amalaki* – Phyllanthus emblica to make it free from oily matter and thereafter this paste is applied over the scalp, and kept overnight with this therapy, the hair becomes black and soft. *Lauha* powder (*bhasma*) triturated with sour articles and triphala is an excellent hair-dye. [280 ½- 2821/3]

Treatment of remaining shiroroga – head diseases

Treatment of the remaining disorders which appear as complications of the diseases described above, the treatment suitable for these has been said partially in the beginning and will be explained further in Siddhi Sthana. Thus, ends the treatment of alopecia etc. [282 2/3]

Treatment of hoarseness of voice

सर्पीष्युपरिभक्तानिस्वरभेदेऽनिलात्मके| तैलैश्चतुष्प्रयोगैश्चबलारास्नामृताह्वयैः||२८३||
बर्हितित्तिरिदक्षाणांपञ्चमूलशृतान्रसान्| मायूरंक्षीरसर्पिर्वापिबेत्त्र्यूषणमेववा||२८४||
पैत्तिकेतुविरेकःस्यात्पयश्चमधुरैःशृतम्| सर्पिर्गुडाघृतंतिक्तंजीवनीयंवृषस्यवा||२८५||
कफजेस्वरभेदेतुतीक्ष्णंमूर्धविरेचनम्| विरेकोवमनंधूमोयवान्नकटुसेवनम्||२८६||
चव्यभार्ग्यभयाव्योषक्षारमाक्षिकचित्रकान्| लिह्याद्वापिप्पलीपथ्येतीक्ष्णंमद्यंपिबेच्चसः||२८७||
रक्तजेस्वरभेदेतुसघृताजाङ्गलारसाः| द्राक्षाविदारीक्षुरसाःसघृतक्षौद्रशर्कराः||२८८||
यच्चोक्तंक्षयकासघ्नंतच्चसर्वंचिकित्सितम्| पित्तजस्वरभेदघ्नंसिरावेधश्चरक्तजे||२८९||
सन्निपातेहिताःसर्वाःक्रियानतुसिराव्यधः| इत्युक्तंस्वरभेदस्यसमासेनचिकित्सितम्||२९०||
इतिस्वरभेदचिकित्सा|

sarpīṁṣyuparibhaktāni svarabhēdē’nilātmakē| tailaiścatuṣprayōgaiśca balārāsnāmṛtāhvayaiḥ||283|| barhititttiridakṣāṇāṁ pañcamūlaśṛtān rasān| māyūraṁ kṣīrasarpirvā pibēttryūṣaṇamēva vā||284|| paittikē tu virēkaḥ syāt payaśca madhuraiḥ śṛtam| sarpirguḍā ghṛtaṁ tiktaṁ jīvanīyaṁ vṛṣasya vā||285|| kaphajē svarabhēdē tu tīkṣṇaṁ mūrdhavirēcanam| virēkō vamanaṁ dhūmō yavānnakaṭusēvanam||286|| cavyabhārgyabhayāvyōṣakṣāramākṣikacitrakān| lihyādvā pippalīpathyē tīkṣṇaṁ madyaṁ pibēcca saḥ||287|| raktajē svarabhēdē tu saghṛtā [jāṅgalā rasāḥ| drākṣāvidārīkṣurasāḥ saghṛtakṣaudraśarkarāḥ||288|| yaccōktaṁ kṣayakāsaghnaṁ tacca sarvaṁ cikitsitam| pittajasvarabhēdaghnaṁ sirāvēdhaśca raktajē||289|| sannipātē hitāḥ sarvāḥ kriyā na tu sirāvyadhaḥ| ityuktaṁ svarabhēdasya samāsēna cikitsitam||290|| iti svarabhēdacikitsā| sarpIMShyuparibhaktAni svarabhede~anilAtmake | tailaishcatuShprayogaishca balArAsnAmRutAhvayaiH ||283|| barhititttiridakShANAM pa~jcamUlashRutAn rasAn | mAyUraM kShIrasarpirvA pibettryUShaNameva vA ||284|| paittike tu virekaH syAt payashca madhuraiH shRutam | sarpirguDA ghRutaM tiktaM jIvanIyaM vRuShasya vA ||285|| kaphaje svarabhede tu tIkShNaM mUrdhavirecanam | vireko vamanaM dhUmo yavAnnakaTusevanam ||286|| cavyabhArgyabhayAvyoShakShAramAkShikacitrakAn | lihyAdvA pippalIpathye

tIkShNaM madyaM pibecca saH ||287|| raktaje svarabhede tu saghRutA jA~ggalA rasAH | drAkShAvidArIkShurasAH saghRutakShaudrasharkarAH ||288|| yaccoktaM kShayakAsaghnaM tacca sarvaM cikitsitam | pittajasvarabhedaghnaM sirAvedhashca raktaje ||289|| sannipAte hitAH sarvAH kriyA na tu sirAvyadhaH | ityuktaM svarabhedasya samAsena cikitsitam ||290|| iti svarabhedacikitsA |

Treatment of vataja svarabheda

In *vataja svarabheda* (hoarseness of voice) medicated ghee is given after the intake of food. Medicated oil prepared by cooking with *bala* – country mallow root – Sida cordifolia, etc), *rasna* (Vanda roxburghi / Pluchea lanceolata) etc), and *guduchi* – Tinospora cordifolia etc., is administered in four ways viz, *pana* or drinking, *abhyanga* – massage, gargle and *basti* – enema.Meat soup of peacock, partridge and chicken prepared by cooking with *panchamula* (*Bilva*- Aegle marmelos, *syonaka* – Orchis mascula, *gambhari* – Gmelina arborea, *patala* – Ficus microcarpa and *ganikarika* or medicated milk and medicated ghee prepared by boiling with the meat of peacock or *tryushana* (*shunthi* – ginger, *pippali* – long pepper fruit and *maricha* – black pepper) are beneficial in this condition. [283- 284]

Treatment of pittaja svarabheda

For *pittaja* type of *svarabheda* (hoarseness of voice), purgation therapy is useful. In addition, following recipes are useful in this condition:

1. Milk boiled with drugs having sweet taste
2. *Sarpirguda*
3. *Tiktaka ghrita*
4. *Jivaniya ghrita*
5. *Vrisha ghrita* [285]

Treatment of kaphaja svarabheda

In *kaphaja svarabheda* (hoarseness of voice), the patient is given strong errhine, purgation, emetic and smoking therapies. He should eat barley diet added with pungent ingredients. He should take the linctus prepared of *chavya* – Piper retrofractum, *bharngi* – Clerodendrum serratum, *abhaya, sunthi* – ginger, *pippali* – Long pepper, *maricha* – Black pepper fruit – piper nigrum, *yavaksara*, and *chitraka* – Plumbago zeylanica, or the linctus prepared of pippali – Long pepper fruit – Piper longum and *pathya* (*haritaki* – Terminalia chebula). He should drink strong wine. [286- 287]

Treatment of raktaja svarabheda

If *svarabheda* (hoarseness of voice) is caused due to vitiated blood (*raktaja*), then the patient is given the meat soup of wild animals added with ghee.

The juice of *draksha* (raisin, Vitis vinifera), *vidari* (Ipomoea paniculata / Pueraria tuberosa) and sugar- cane added with ghee and sugar.

The entire therapeutic measures prescribed for the treatment of *kshayaja kasa* and of *paittika svarabheda* along with venesection therapy are beneficial in *raktaja* type *svarabheda* (hoarseness of voice). [288-289]

Treatment of sannipatika svarabheda

Svarabheda (hoarseness of voice) caused by *sannipata* (simultaneous vitiation of all the three *dosha*) is treated with all the therapeutic measures prescribed above for the *vatika, paittika* and kaphaja, except vensection therapy (*siravyadha*). Thus, in brief, the treatment of *svarabheda* is described.

This ends the description of the treatment of *svarabheda* (hoarseness of voice). [290]

Summary

भवन्तिचात्र-

वातपित्तकफानॄणांबस्तिहृन्मूर्धसंश्रयाः| तस्मात्तत्स्थानसामीप्याद्धर्तव्यावमनादिभिः||२९१||

bhavanti cātra-

vātapittakaphā nr̥ṇāṁ bastihr̥nmūrdhasaṁśrayāḥ| tasmāttatsthānasāmīpyāddhartavyā vamanādibhiḥ||291|| bhavanticAtra-

vAtapittakaphA nRUNAM bastihRunmUrdhasaMshrayAH |
tasmAttatsthAnasAmIpyAddhartavyA vamanAdibhiH ||291||

To sum up, in human beings, vata, pitta and kapha are located in the *basti* (region of the urinary bladder, i.e pelvic region), heart (cardiac region) and *murdha* (head) respectively therefore, the morbid matter located in these places is eliminated from the nearby region appropriately by emetic therapy etc. [291]

Microcosm and macrocosm

अध्यात्मलोकोवाताद्यैर्लोकोवातरवीन्दुभिः| पीड्यतेधार्यतेचैवविकृताविकृतैस्तथा||२९२||

adhyātmalōkō vātādyairlōkō vātaravīndubhiḥ| pīḍyatē dhāryatē caiva vikr̥tāvikr̥taistathā||292|| adhyAtmalokovAtAdyairlokovAtaravIndubhiH | pIDyate dhAryate caiva vikRutAvikRutaistathA ||292||

As the *loka* (macrocosm) is afflicted or maintained respectively by the morbidity and normal state of the wind, sun and moon, so also the *adhyatma-loka* (sentient world or microcosm) is either afflicted or maintained respectively by the morbidity and normal state of vayu, pitta and kapha. [292]

Harmony among the dosha

विरुद्धैरपिनत्वेतेगुणैर्घ्नन्तिपरस्परम्| दोषाःसहजसात्म्यत्वाद्विषंघोरमहीनिव||२९३||

viruddhairapi na tvētē guṇairghnanti parasparam| dōṣāḥ sahajasātmyatvādviṣaṁ ghōramahīniva||293|| viruddhairapi na tvete guNairghnanti parasparam | doShAH sahajasAtmyatvAdviShaM ghoramahIniva ||293||

The dosha viz, vayu, pitta and kapha never destroy each other inspite of having contradictory properties, they coexist in a harmonious state. This happens because of their *sahaja- satmya* (natural wholesome disposition of coexistence), as even fatal poison does not effect snakes [293].

In Conclusion

तत्रश्लोकः-

त्रिमर्मजानांरोगाणांनिदानाकृतिभेषजम्| विस्तरेणपृथग्दिष्टंत्रिमर्मीयेचिकित्सिते||२९४||

tatra ślōkaḥ-

trimarmajānāṁ rōgāṇāṁ nidānākr̥tibhēṣajam| vistarēṇa pr̥thagdiṣṭaṁ trimarmīyē cikitsitē||294|| tatrashlokaH-

trimarmajAnAM rogANAM nidAnAkRutibheShajam | vistareNa pRuthagdiShTaM trimarmIye cikitsite ||294||

In this chapter on “the Treatment of diseases of the Three Vital Organs”, the etiology, signs and symptoms, and treatment of the individual diseases afflicting the three vital organs of the body are described in detail.[294]

इत्यग्निवेशकृतेतन्त्रेचरकप्रतिसंस्कृतेऽप्राप्तेदृढबलसम्पूरितेचिकित्सास्थानेत्रिमर्मीयचिकित्सितंनामषड्विंशोऽध्यायः||२६||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē’prāptē dr̥ḍhabalasampūritē cikitsāsthānē trimarmīyacikitsitaṁnāma ṣaḍviṁśō’dhyāyaḥ||26||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite cikitsAsthAne trimarmIyacikitsitaM nAma ShaDviMsho~adhyAyaH ||26||

Thus, ends the 26th chapter of Chikitsa Sthana dealing with the treatment of diseases of the three vital organs in Agnivesha’s work as redacted by Charak, and supplemented by Dridhabala.

Tattva Vimarsha (Fundamental Principles)

- There are one hundred and seven vital points called *marma* in the body which are junctures of body components and *prana* (life force) resides in them. Among the ten *pranayatana*, three *marma* i.e., *shira, hridaya* and *basti* are important.
- If *dosha* affect these three *marma*, they will have impact on the *prana*. Hence their protection is crucial for preservation of health and management of disorders.
- *Udavarta* means abnormal upward frequent movement of vata dosha. Commonly this condition is caused by suppression of natural urges and vata aggravating

factors. *Udavarta* hampers digestion and metabolism at micro channels. This leads to accumulation of the toxic elements to cause various diseases.

- Vata dosha can be aggravated due to its own causes or due to obstruction by other two vitiated dosha.
- In *udavarta*, the pathogenesis takes place at *pakvashaya* (colon) and apana vata is aggravated to turn into opposite movements. The *apana* can cause various disorders after affecting the sites.
- *Anulomana* (treatment leading to normal movement of vata) is the principle of treatment in *udavarta*. This includes therapies for pacification of vata and removing obstruction in its movement.
- In vata predominance, the enema added with sour, salty and oily medicines is administered. In pitta predominance, the enema added with milk is administered. In kapha predominance, the enema added with urine (cow's urine) is administered.
- The management of *udavarta* depends upon condition of dosha vitiation and its clinical presentation in patient. Excess unctuousness is treated with dryness and vice versa.
- Emesis therapy, langhana (fasting therapy) and pachana (carminatives) are advised in same dosha located in upper part of abdomen.
- Castor oil is an excellent remedy for obstruction caused by excess fat, kapha, pitta and rakta.
- Diet and lifestyle factors along with vitiation of *annavaha srotasa* (gastrointestinal tract) are important causative factors for vitiation of dosha in urinary system disorders. This is caused when the vitiated dosha located in urinary bladder, kidney and urinary system.
- When the aggravated vata dries up semen and urine along with pitta and kapha which is located in urinary bladder the calculus is formed. The clinical presentation and composition of *ashmari* (calculus) depends upon vitiation of dosha.
- The treatment of *ashmari* includes massage, unctuous and non-unctuous medicated enema, unctuous poultice, *uttara basti* (urethral douche) and *sekam* (affusion) as well as the diet of soup prepared with dosha alleviating drugs. The main dosha shall be treated first.
- *Tikshna*(sharply acting) and *anulomana*(facilitating movement) medicines along with specific procedures like riding fast moving vehicle are administered for breaking, moving and flushing out of calculus.
- Diet, lifestyle and psychological factors are responsible for causing heart diseases. The clinical presentation is based upon vitiation of dosha and accordingly treatment is planned. Langhana, pachana and purification are principles of treatment.
- In addition to the dietary and lifestyle causes, environmental factors like change in weather conditions, temperature are responsible for *pratishyaya* (rhinitis).

Kapha/vata dosha with rasa and *rakta dushya* are vitiating factors in its pathogenesis.

- In diseases of head, eyes, nose, oral cavity and ears, the treatment of local dosha as well as vitiated dosha is important. Local treatment with generalized treatment is advised.
- The route of administration of drug is the nearest route to site of vitiation of dosha.
- Treatment of *arochaka* (anorexia) due to psychological factors includes counseling therapy and *harshana* (happiness) therapy.
- In human beings, vata, pitta and kapha are located in the *basti* (region of the urinary bladder, i.e pelvic region), heart (cardiac region) and *murdha* (head) respectively. The treatment of dosha located in these places is administered from the nearby region appropriately by medicated enema, purgation and emetic therapy respectively.
- As the *loka* (macrocosm) is afflicted or maintained respectively by the morbidity and normal state of the wind, sun and moon, so also the *adhyatma loka* (sentient world or microcosm) is either afflicted or maintained respectively by the morbidity and normal state of vayu, pitta and kapha.
- The dosha viz. vayu, pitta and kapha never destroy each other in spite of having contradictory properties, they coexist in a harmonious state. This happens because of their *sahaja satmya* (natural wholesome disposition of coexistence).

Vidhi Vimarsha (Applied Inferences)

Understanding concept of udavarta

Udavarta involves obstruction to movement of *vata* leading to its vitiation and *vimarga gamana* (movement in improper direction). The vitiated *vata* then locates to various sites and produces diseases at that site. The basic pathogenesis of *udavarta* takes place at *pakvashaya* (colon). *Apana vata* is vitiated due to excess consumption of astringent, bitter and pungent, dried food items, suppression of natural urges, starvation and excess sexual intercourse. The vitiated *apana* itself obstructs its own functions and produces retention of feces, flatus and urine in pelvic region. These events occur frequently to cause *udavarta*.

This leads to increased intra-abdominal pressure, hampering functions of various organs. This results in frequent severe pain in urinary bladder, cardiac region, pelvis, flanks, back region, abdominal distension, nausea, fissure in ano, pricking pain, indigestion, cystitis, constipation, dryness, hardness in stool and delayed passage of stools.

These pathological events produce various disorders of *vata* at various sites.

Therefore, management is targeted to remove the *apana sanga* by vitiated *apana*. Pacification of *apana* by various unctuous and purification enema, massage, fomentation therapies is indicated.

Anulomona (carminatives) for proper movement of *vata* and anal suppositories are indicated to facilitate the action of *vata* in pelvic region.

Therapeutic purgation with castor oil with proper concoction is prescribed to remove obstruction by excess *meda, kapha, pitta* and *rakta*. Obstruction by fat and excess unctuous substances indicates pathogenesis of dyslipidemia causing atherosclerosis and cerebro-vascular disease. This is dealt in more detail in context of *pakshaghata* in Vatavyadhi Chikitsa.

Examination: Clinical examination of palpation of abdomen for distension, assessment of obstruction and per rectal examination is done.

Investigations: Ultra sonography of abdomen and pelvis can reveal the exact nature of obstruction.

Treatment

Disease specific therapy

1. *Niruha* (enema with decoction for purification)
2. *Anuvasana* (unctuous enema)
3. *Anulomana* (carminative)
4. *Varti* (wicks/suppositories)

Important medicines

1. *Haratala*
2. *Kuchala*
3. *Haritaki*

Medicines for oral intake

Type	Name	Dose	Time	*Anupana*
Vata nirodhaja	*Agnitundi rasa*	125-250 mg	Before meals, two time	Hot water
	Vishatinduka vati	250-500 mg	Before meals, two time	Hot water
Purisha nirodhaja	*Vishatinduka vati*	250-500 mg	Before meals, two time	Hot water
	Aarogya kshara	250-500 mg	Before meals, two time	Hot water
Mutra nirodhaja	*Gokshuradi* mixture	125-250 mg	Before meals, two time	*Ushirasava*

Type	Name	Dose	Time	*Anupana*
	Surya kshara	125-250 mg	Before meals, two time	Water

Panchakarma therapies

Type	Name	Dose	Time	*Anupana*
Virechana	Castor oil	10-40 ml	Morning, empty stomach one time	Lukewarm water/milk/soup
	Virechana decoction	20-40 ml	Morning, empty stomach one time	-
Stramsana	*Stramsana churna*	500-1500 mg	At night before sleep one time	Lukewarm water/milk/soup
Anulomana	*Gomutra haritaki*	500-1500 mg	Before meals, two times	Lukewarm water
	Gandharva haritaki	500-1500 mg	Before meals, two time	Lukewarm water
	Abhayarishta	10-20 ml	Before meals, two time	Lukewarm water
Niruha basti	*Dashamulika niruha*	-	-	-
Anuvasana basti	*Sahachara taila*	20-50 ml	-	-
Varti	*Phala varti*	-	-	-

External applications

Massage with sesame oil, fomentation with *atasi upanaha*(poultice)

Researches done on Trimarmiya Chikitsa

1. Mohanlal P.K. (1976): A study on Tri-marma W.S.R. to Hridaya, , Trivandrum
2. Thakare S.S. (1992): Charakokta Trimarmo mein Basti marma ka rachanatmaka Vishesh Adhyayana , Nagpur

3. Waghmare S.S. (2003): Charak samhita varnita trimarmi paiki Hridaya Marma cha itar samhitatil sthana va tya babat vivechanatkaka rugna adhyanana, R K T. Ayurveda Mahavidyalaya, Akola
4. Chirag Goradiya, (2006): An applied aspect of Trimarmiya Adhyaya (Charak Chikitsa 26 and Siddhi 9) wsr to Mutraukasada, Jamnagar.

Research work done on udavarta

1. Devhitka M.H. (1966) & Upadhyay (1967): Udavarta Ek Adhyayana, department of Basic Principles, Jamnagar.
2. Sharma O.P. (1975): Udavarta Roga Evam Sukumara-Kumara Ghrita, Department of Kayachikitsa, Jaipur.
3. Siddiqui M.A. (1985): Udavarta Evam Us Par Hingvadi Churna Ka Prayoga, Department of Kayachikitsa, Raipur.
4. Sharma B.N. (1987): Pureesha Nirodhaja Udavarta, Department of Kayachikitsa, Jamnagar.
5. Yeole Suresh Marotrao (1993): Udavarta Mein Basti Chikitsa Ek Prayogika Adhyayana, Department of Kayachikitsa, Mumbai.
6. Sheeba (1998) & Prasanna V.N. (1999): Effect of certain indigenous drug on Udavarta, De-partment of Prasuti Tantra and Stri Roga, Trivendrum.
7. Lanjevar Lalita D. (2002): Pureeshaja Udavarta Vyadhi Ka Nidana Panchakatmaka Adhyayana, Department of Roga Vijnana, Nagpur.

Thesis done on other related topics

1. Patankar A.B. (1992): Concept of Pratiloma Vata and practical utility of Anuloma Principle in its management, Department of Basic Principles, Jamnagar.
2. Kachare Prashant P.: Study on conceptual and applied aspect of Apana – Vaigunya w.s.r. to Anaha, Department of Basic Principles, Jamnagar.
3. Patel B.S. (1993): Ayurvedeeya Kriya Shareera Antargata Koshtha Pareekshana evam Vibandha Roga ka Nidana – Chikitsatmaka Adhyayana, Department of Basic Principles, Jamnagar.
4. Chitra S.V. (1998): Drugs acting on Pureeshavaha strotasa w.s.r. to Anulomana, Department of Dravyaguna and Pharmacy, Trivendram.
5. Bhalaghat S. S.: Study of Apana Vayu Dushti Janya Vyadhi and Matra Basti, Department of Kayachikitsa, Gangadhar Shastri Gune Ayu.Mahavidyalaya, Ahmednagar.
6. Jain M.K. (2001): ‘Apanenavrite Sarva Deepanam Grahi Bheshajam Vatanulomanam’ – yaccha…Department of Basic Principle, Jaipur.
7. Pandey T.N. (1987): Vibandha Roga mein Trivrita evam Yogasana Chikitsa ka Tulanat-maka Adhyayana, Department of Kayachikitsa, Govt. Ayurvedic College, Raipur.
8. Johri Rohit (2004): Standardization of Panchashakara Choorna through laboratory methods and its therapeutic effect on Vibandha (constipation), Department of Dravyaguna Vigyana, Dr. B K R R Govt. Ayu. College, Hyderabad.

Diseases and management of urinary system

Causes

Difficulty in micturition is caused specifically by excess exertion, sharply acting medicines, wines causing dryness in body, excess coitus and frequent riding on fast moving vehicle. Apart from this eating meat of marshy animals, fishes, frequent over eating, indigestion can cause urinary disorders.

Severe depletion of body tissues, direct or indirect trauma to pelvic region can lead to diseases of urinary system.

These causes have role in formation of volume of urine, water-acid-base balance in body. The function of urine is to carry excess *kleda* (moisture) outside body. *Kleda* is produced as a byproduct of digestion and micro-cellular metabolism. These specific dietary items can cause dis-equilibrium of *kleda* leading to impairment of functions of urinary system and its disorders.

Urine formation is function of *kapha dosha* and is excreted by *vata dosha*. Therefore, these two *dosha* are vitiated in cases of urinary disorders.

Clinical features

The clinical features can be examined on the criteria like volume, color, flow, frequency and turbidity of urine and associated symptoms like pain, burning, heaviness and swelling. The clinical features are observed based upon the dominance of *dosha* in disorders as given in table:

Criteria	*Vata* dominance	*Pitta* dominance	*Kapha* dominance
Volume	Less	Medium	More
Flow	Less	Medium	More
Frequency	More	Medium	More
Color/turbidity	-	Yellow-Red	Turbid
Associated complaints	Severe pain in pelvis, bladder and phallus	Burning and pain	Heaviness and swelling

Mutrashmari (urinary calculus), mutra sharkara (gravel) and shukrashmari (calculi of dried up semen)

The calculus is formed due to drying of urine or semen by vitiated *doshas*. This causes obstruction in urination or ejaculation respectively. The clinical features mainly include abdominal pain in lumbar region radiating to back, painful and burning micturition with decreased quantity. In case of semen calculi, painful ejaculation is observed.

Examination: On palpation, tenderness in lumbar region based upon site of *ashmari* is observed.

Investigation: Microscopic examination of urine is done for presence of crystals of calculi and red blood cells. The types of calculi are also assessed. Radiological screening like X-ray and ultra-sonography is done to assess the size, shape and exact location of calculi in urinary system.

Treatment

1. Mutrakricchra (dysuria)

Disease specific therapies:

1. *Sudation*
2. *Mutra virechana* (diuretics)
3. *Anulomana* (carminatives)

Important medicines:

1. *Gokshura*
2. *Shilajatu*
3. *Parasika yavani*
4. *Pashanabheda*

Medicines for oral intake:

Type	Medicine	Dosage	Time of Administration	*Anupana*
Vata dominant	*Gokshuradi* mixture	250-500 mg	Between two meals	*Veeratarvadi kwatha*
	Surya kshara	250-500 mg	Between two meals	*Veeratarvadi kwatha*
Pitta dominant	*Shatavari-trina panchamula kwatha*	20-40 ml	Between two meals	-
	Pravala bhasma	125-250 mg	After meals, two times	*Haritakyadi kwatha*
	Shatavari ghrita	10-20 ml	After meals, two times	Milk + raw sugar
	Chandrakala rasa	125-250 mg	Between two meals	Milk + raw sugar
Kapha dominant	*Chandraprabha*	250-500 mg	Between two meals	*Punarnavasava*
	Haritakyadi Kwatha	10-20 ml	Between two meals	-

Type	Medicine	Dosage	Time of Administration	*Anupana*
Sharkara (gravels)	*Shilabadara churna*	250-500 mg	Between two meals	Milk + raw sugar

2. Panchakarma therapies

Type	Medicine	Dosage	Time of Administration	*Anupana*
Vamana	*Madanaphala Yoga*	125-500 mg	Morning one time	*Yashtimadhu Phanta*
Virechana	*Virechana Kashaya*	20-40 ml	Morning one time	-
Stramsana	*Stramsana Churna*	250-500 mg	At night, before sleep	Hot water
Niruha	*Dashamulika Niruha*	900 ml	Morning one time	-

External applications:

- Massage with castor oil on lower abdomen and pelvis
- Sudation in the form of sitz bath

Management of urinary calculi

Disease specific therapies:

1. *Avagaha sweda* (sitz bath)
2. *Mutra virechana* (diuretics)

***Important treatment*:**

1. Surgery
2. *Kusumbha bija*
3. *Pashana badara*

Type	Medicine	Dosage	Time of Administration	*Anupana*
Vata dominant	*Sahachara Taila*	20-40 drops	Before meals, two times	Milk
	Shitivaraka bija	125-250 mg	Between meals	*Viratarvadi kwatha+yava kshara*

Type	Medicine	Dosage	Time of Administration	*Anupana*
Pitta dominant	*Shilabadara churna*	250-500 mg	Between meals	Milk + raw sugar
	Silajatu + *Praval* + *Vanga bhasma*	250-500 mg	Between meals	Milk + raw sugar
Kapha dominant	*Eranda karkati mula churna*	125-200 mg	Between meals	-
Calculi of large size	Removal by surgery	-	-	-

Researches on Ashmari

Place of research : I.P.G.T. & R.A., Jamnagar

1. Dr. Parmar B. P. (1978): “Mootraashmari Roga Par Ashmarihara Kwaatha Kaa Pray-oga, Eka Adhyayana”.
2. Dr. Chatterji Rekha (1985): “Role of Punarnavaa in Mootraashmari”.
3. Dr. D. K. Udaya (1989): “Effect of Veeratarvaadi Compound in Mootraashmari w.s.r. to its Etiopathogenesis”.
4. Dr. Mehta J. J. (1990): “Role of indigenous drug compound in the management of Moot-raashmari”.
5. Dr. C. M. Vaghani (1993): “Structures and Functions of Urinary System w.s.r. to Moot-ravaha Srotodushti & its Principle of Management by Ayurvedic Indigenous Compound i.e. Ashmarihara Kwaatha”.
6. Dr. Ramesh Chand (1994): “Role of Indigenous Compound in Mootraashmari”. I.P.G.T. & R.A., Jamnagar
7. Dr. Vankata Ramaiah (1994): “Role of Shunthyaadi Kwaatha in the Management of Mootraashmari”.
8. Dr. Deepak Kulsreshtha (1996): “Role of Punarnavaadi Compound in the Management of Mootraashmari”.
9. Dr. Dhiraj V. Malaviya (1997): “Role of Badaraashma Pishti in the Management of Mootraashmari”.
10. Dr. Sharma Anil Kumar (2001): “Role of Imaging Techniques in the Diagnosis of Mootraashmari (Urolithiasis) and Shikhaadi Compound in its Management”.
11. Dr. Shailesh Chovatiya (2004): “Role of Naagaraadi Kashaaya in the Management of Mootraashmari (urolithiasis)”.
12. Dr. Mukesh Kumar Meena (2006): “Experimental and Clinical Evaluation on Nephro-protective and Lithotripsic Activity of Naagaraadi Kashaaya”.

13. Dr. Asim Mandal (2007): “A Comparative Study on Vrikka Samrakshanaatmaka and Ashmarighna Effect of Tilaadi Kshaara and Varunaadi Ghrita (Nephroprotective and Lithotripsic effect)”.
14. Dr. S. K. Gupta (2012): “A clinical & Experimental study of Ashmari and its Management with Paashaanabhedaadi Ghrita w.s.r. to Urolithiasis”.
15. Dr.Sheetal Kumar Solanki (2013): A comparative clinical evaluation of Ashmarihara Kwaatha & Palaasha Kshaara in the management of Mootraashmari

B. H. U., Varanasi

1. Gupta S. K. (1995): “Effect of Paashaanabheda (Saxifraga ligulata) in the Management of Ashmari Roga- A Clinical and Experimental Study”.
2. Kumar Vikas (2000): “Effect of Gokshura (Tribulus terrestris) in the Management of Urolithiasis”.

N.I.A. Jaipur

1. Chaubisa H. L. (1992): “Mootravaha Srotogata Ashmari Par Varunaadya Lauha Kaa Prabhaavaatmaka Adhyayana”.
2. Chaudhari R. C. (1997): “Mootraashmari Par Aayurvedeeya Aushadhiyon Kaa Prab-haavaatmaka Adhyayana”.

Puri

1. Sunita Mahapatra (2003): “Management of Mootraashmari (Urinary Calculus) with Indigenous Drugs”.

Causes, prevalence, clinical features and management of diseases of heart

Causes of heart diseases

Cardio vascular diseases are considered as major cause of death among non-communicable diseases. Faulty diet, lifestyle and stress are etiological factors. Apart from that, iatrogenic factors such as mis-administration of purgation therapy and enema as well as excess use of medicines are enlisted among the causes.

Improper exercise can lead to heart diseases. Indigestion can cause heart diseases. In the *hridaya* (heart), the ten *dhamani* (ten great vessels arising from the heart), *prana, apana, manas* (mind), *buddhi* (intellect), *chetana* (life), *mahabhutas* (five fundamental elements) are situated just like spokes to the axle in a wheel.(Cha.Si.9/5). Moreover, the heart is the root of *rasavaha srotasa,* location of *vyana vayu, sadhaka pitta* and *avalambaka kapha*. It is also the supreme site of consciousness and mind. Therefore, any event that affects functions of heart involves all these factors. Heart shall be protected specifically from the psychological miseries. (Cha.Su.30).

Consequences of injury to heart: Injury to the *hridaya* leads to *kasa* (cough), *shwasa* (breathlessness), *balakshaya* (weakness), *kantha shosha* (dryness of throat), *klomakarshana* (a form of severe chest pain), *jihvanirgama* (prolapse of tongue), *mukhashosha* (dryness of mouth), *talushosha* (dryness of palate), *apasmara* (epilepsy),

unmada (psychosis), *pralapa* (incoherent speech), *chittanasha* (loss of mental integrity), etc. (Cha.Si.9/6)

Clinical features

The clinical features and diagnosis of sub-types depends upon *dosha* dominance as follows:

Criteria	*Vata* dominant	*Pitta* dominant	*Kapha* dominant
Feeling in cardiac region	Emptiness	Burning	Heaviness
Heart rate	Tachycardia/Palpitations	-	Bradychardia
Rhythm	Arrhythmia	-	-
Pain	Prickly sensation	Burning sensation	Congestion
Associated features	Unconsciousness	Fainting, giddiness, black out, fever	Salivation, fever, cough
Mental Status	Confusion	Distress	Dullness/Drowsiness

Assessment and diagnosis

Blood pressure monitoring, electro-cardiograph (ECG), echo-cardiograph, coronary angiography are useful in diagnosis and assessment the cardiac status.

Treatment

Preventive aspect

Prevention of cardiac diseases can be done by following dietary regulations, lifestyle modifications, Panchakarma (body purification therapies), psychotherapies as per dosha dominance in prakriti.

The management emphasizes upon prevention of any obstruction to flow of vata dosha. Facilitating the movement of vata in its proper direction is the key factor in management of heart diseases. The flow of vata with respect to cardiac functions is observed in respiration, digestive processes, nervous conduction, and blood circulation. If there is any obstruction in any of these functions, then cardiac function is affected. Hence the preventive and curative aspect focuses on proper unobstructed functioning of vata in body.

Management of disease

Disease specific therapies:

1. Pacification of dosha

2. Snehana
3. Swedana

Important medicines:

1. *Mriga shringa bhasma*
2. *Suvarna bhasma*
3. *Arjuna*
4. *Aradraka*

Type	Name	Dosage	Time of administration	*Anupana*
Vata dominant	*Mriga shringa*	125-250 mg	Between meals	Honey + ghee + Medicated milk
	Bhasma mixture	-	-	Processed with *Arjuna*
	Dashamularishta	10-20 ml	Between meals	Water
	Shaliparni potali	10-20 ml	Between meals	Water
Kaphanubandha	*Karaskara kalpa*	250-500 mg	After meals	Medicated milk processed with *Arjuna*
Pitta dominant	*Makshika* mixture	500-1000 mg	Between meals	Honey + raw sugar
	Swarna shekhara rasa	500-1000 mg	Between meals	*Amalakavaleha*
Kapha dominant	*Shringyadi kwatha*	25-50 ml	Between meals	-
	Kumari asava mishrana	20-30 ml	Between meals	Water
	Shwasa kuthara mishrana	125-250 mg	Between meals	Honey
	Hemagrabha mishrana	60-120 mg	Between meals	Honey

Panchakarma therapy:

Type	Name	Dosage	Time of administration	*Anupana*
Virechana	Virechana Kashaya	20-40 ml	Morning one time	-
Anulomana	*Haritaki churna*	125-250 mg	Between meals	Honey
	Katuki churna	125-250 mg	Between meals	Sugar + milk
	Abhayarishta	10-20 ml	Before meals	Hot water
Stramsana	*Stramsana churna*	250-500 mg	At night	Hot water
Niruha basti	*Dashamulika*	900 ml	Morning one time	-

External applications:

1. Snehana : *Eranda sneha*
2. Swedana : *Atasi upanaha*

Causes, prevalence, clinical features and management of diseases of head:

Shiras (head) is the site of the indriya(the seat of special senses), the *srotas* (channels) pertaining to the conduction of indriya and *prana*.[Cha.Sa.Siddhi Sthana 9/5] Moreover, prana vayu and tarpaka kapha are located in head. Alochaka pitta is specifically located in eyes. All the indriya are controlled by mind. Hence the coordination of mind and senses takes place at head.

Complex structures of brain and spinal cord, roots of nervous system are located in head. All the functions of nervous system are regulated by brain and spinal cord. Twelve cranial nerves are important to be considered in this context.

Consequences of head injury:

Injury to the *shiras* (head) leads to *manyastambha* (stiffness of neck), *ardita* (hemiplegia with facial palsy), *chakshuvibhrama* (improper movements of eyeball/lesions in sight), *moha* (a state of confusion), *udveshtana* (twisting pain in the head), *cheshtanasha* (loss of body functions), *kasa* (cough), *shwasa* (breathlessness), *hanugraha* (stiffness of jaw), *muka* (dumbness), *gadgada* (hoarseness of voice), *akshinimilana* (ptosis), *gandaspandana* (twitching in cheek), *jrambhana* (excessive yawning), *lalasrava* (dribbling of saliva), *svarahani* (aphonia), *vadana jihmatva* (deviation of face) etc.(Cha.Si.9/6)

All the above diseases are observed due to dysfunction of cranial nerves.

Clinical features:

Clinical features are observed as per dosha dominance and described in the text in Kiyanta Shiraseeya Adhyaya.

Diagnosis and assessment:

Diagnosis of diseases of head is generally based upon history, clinical examination of signs and symptoms of patient. Assessment of frequency, nature and severity of disease are important. Specific investigations are done for each part like eyes, ears and nose. Advanced investigations like Magnetic Resonance Imaging, Computed Tomography scanning, Positron Emission Tomography scans are useful in detecting the space occupying lesions, degenerative pathologies in the brain and spinal cord.

Treatment:

Management of *khalitya* and *palitya* (hair loss/alopecia/graying of hair):

Type	Name	Dosage	Time of administration	*Anupana*
Indralupta/Khalitya	*Chyavanaprasha*	5-10 grams	Morning empty stomach	Milk + sugar
	Massage with *Japa-kusuma* oil	-	-	-
	Massage with *Mahaneela* oil	-	-	-
Palitam	*Hastidanta masi churnam* with *navanita* application	-	-	-
	Massage with *Mahaneela* oil	-	-	-

Type	Name	Dosage	Time of administration	*Anupana*
Massage with *Bhringaraja* oil	-	-	-	

Management of *Pratishyaya* (rhinitis):

Disease specific therapies:

1. *Nasya*
2. *Dhuma* (medicated smoke)
3. *Shodhana*
4. *Shamana*

Important medicines:

1. *Twak* (*dalachini*)
2. *Vatsanabha*
3. *Dhatura*

Type	Name	Dosage	Time of administration	*Anupana*
Pinasa	*Samirapannaga rasa*	30-120 mg	Frequently	Honey
	Arogya mishrana	500-750 mg	After meals, two times	Ghee + milk
	Chaturbhuja kalpa	250-500 mg	After meals, two times	Ghee + milk

Disorder	Drug	Dose	Time of administration	Vehicle (Anupana)
Peenasa	Samirapannaga rasa	30-120 mg	Frequently	Honey
	Aarogya mishrana	500-750 mg	Twice after meals	Ghee + milk
	Chaturbhuja kalpa	250-500 mg	Twice after meals	Ghee + milk
	Shadbindu taila nasya			

Disorder	Drug	Dose	Time of administration	Vehicle (Anupana)
	Apa-marga kshara taila nasya			
Nasa paka	Pravala bhasma	250-500 mg	Between meals	Honey
	Goghrita nasya			
Vata dominant pratishyaya	Malla + Naga mishrana	250-500 mg	Between meals	Honey
Pitta dominant pratishyaya	Makshika mish-rana	250-500 mg	Between meals	Vasavaleha
Kapha dominant pratishyaya	Naga guti	60-120 mg	Between meals	Honey + Kanakasava

Related Chapters

- Kiyanta Shiraseeya Adhyaya
- Trimarmiya Siddhi

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

Urustambha Chikitsa

Chikitsa Sthana Chapter 27. Management of Urustambha (Diseases of thigh and hip) Abstract

The chapter deals with the management of *urustambha* which literally means stiffness of thighs. Patients present with pain and inability to move pelvis and lower extremities. This is the only disease in which Panchakarma are contraindicated. It can be misdiagnosed as vata dominant disorder due to its clinical presentation, however, kapha and meda dhatu are main culprits in the pathogenesis. Etiological factors, pathogenesis, clinical presentation, prognosis and treatment of *urustambha* are described in this chapter. **Keywords**: Viruddha, ama-visha, tridosha dushti, Saama-tridosha, Asthigata kapha, medahkaphaavrita-vata, Sneha-Shaitya-Sthairya in Uru, Rukshana, Kapha-meda-vatahara treatment.

Introduction

Urustambha is placed in a sequence after management of disorders of three *marma* and before management of vata disorders. The sequence indicates that it is as hazardous as *trimarma* disorder and resembles vata disorders. Though the clinical presentation of *urustambha* resembles vata dominant diseases, the management is focused on main culprits like kapha and meda dhatu'. The two obstruct the vessels flowing downwards in the thigh region causing stiffness and immobility of thighs.

Urustambha evokes tridosha response which tries to metabolize *rasa* by directing it to digestive organs, where it is regarded as improperly transformed substance called ama rasa dhatu. Disproportionate fat causes susceptibility by directing the sama-tridosha (united tridosha and ama rasa dhatu) to the lower limbs. Combined with fat, kapha dosha having similar qualities gets more strength and fills up the bones of lower limbs. Simultaneously vata gets obstructed by fat resulting in the development of cardinal feature like- excessive fatigue of calf muscles and thighs, constant pain with slight burning sensation. Pain in feet on stepping on the ground, cold to touch, loss of sensation, inability to stand because of lack of muscle strength, unable to move the upper and lower parts of the lower limbs due to the feeling as if they are fractured. If the patient develops burning sensation, pricking pain and tremors, *urusthambha* is fatal. If such symptoms are absent and is of recent origin, then it is curable.

The treatment principle of *urusthambha* is rukshana(facilitating consumption and absorption of liquid metabolites in circulation and tissues) and pachana (increasing metabolism) by neutralizing toxic metabolites along with alleviation of vata. Medicines should be alkaline medicines, medicated alcoholic preparations, cow's urine, diaphoresis and massage with paste of herbs to remove fat and other liquid metabolites. After rukshana-pachana, oleation for restoring vata- could be done internally, which would subside kapha-meda dhatu-vata due to the peculiarity of medicated oils. Along with external rukshana the patient should be made to exercise according to his strength.

This disease could be cured only with careful diligence as it is situated in deeper tissues like bones and all three dosha are involved simultaneously.

Urusthambha is a disease, not well understood and researched. It requires further study and scientific exploration.

Sanskrit Text, Transliteration and English Translation

अथात ऊरुस्तम्भचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athāta ūrustambhacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAta UrustambhacikitsitaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

Now we shall expound the chapter “Urustambha chiktsa (Management of diseases of thigh and hip). Thus said Lord Atreya.[1-2]

Note: The word “Urustambha” literally means immobility of thigh.

Agnivesha’s query

श्रिया परमया ब्राह्मया परया च तपःश्रिया |

अहीनं चन्द्रसूर्याभ्यां सुमेरुमिव पर्वतम् ||३||

धीधृतिस्मृतिविज्ञानज्ञानकीर्तिक्षमालयम् |

अग्निवेशो गुरुं काले संशयं परिपृष्टवान् ||४||

भगवन् पञ्च कर्माणि समस्तानि पृथक् तथा |

निर्दिष्टान्यामयनां हि सर्वेषामेव भेषजम् ||५||

दोषजोऽस्त्यामयः कश्चिद्यस्य तानि भिषग्वर! |

न स्युः शक्तानि शमने साध्यस्य क्रियया सतः ||६||

shriyA paramayA brAhmayA parayA ca tapaHshriyA |

ahInaM candrasUryAbhyAM sumerumiva parvatam ||3||

dhIdhRutismRutivij$_{jAnaj}$jAnakIrtikShamAlayam |

agnivesho guruM kAle saMshayaM paripRuShTavAn ||4||

bhagavan pa~jca karmANi samastAni pRuthak tathA |

nirdiShTAnyAmayanAM hi sarveShAmeva bheShajam ||5||

doShajo~astyAmayaH kashcidyasya tAni bhiShagvara! |

na syuH shaktAni shamane sAdhyasya kriyayA sataH ||6||

śriyā paramayā brāhmayā parayā ca tapaḥśriyā|

ahīnaṁ candrasūryābhyāṁ sumērumiva parvatam||3||

dhīdhṛtismṛtivijñānajñānakīrtikṣamālayam|

agnivēśō guruṁ kālē saṁśayaṁ paripṛṣṭavān||4||

bhagavan pañca karmāṇi samastāni pṛthak tathā|

nirdiṣṭānyāmayanāṁ hi sarvēṣāmēva bhēṣajam||5||

dōṣajō'styāmayaḥ kaścidyasya tāni bhiṣagvara!|

na syuḥ śaktāni śamanē sādhyasya kriyayā sataḥ||6||

Once Agnivesha asked about a doubt to the mentor Lord Punarvasu, who was having infallible intellect of true knowledge and penance, who was like the Sumeru mountain with unblemished like sun and moon and was abode of wisdom, self realization, memory, glory and patience.

"Oh Lord, all the five therapies (Panchakarma) are explained together as well as separately as therapeutic measure for all the diseases. Is there any curable disease caused by dosha for the cure of which these five therapies are contraindicated?" [3-6]

Atreya's reply

अस्त्यूरुस्तम्भ इत्युक्ते गुरुणा तस्य कारणम् |

सलिङ्गभेषजं भूयः पृष्टस्तेनाब्रवीद्गुरुः ||७||

astyūrustambha ityuktē guruṇā tasya kāraṇam|

saliṅgabhēṣajaṁ bhūyaḥ pṛṣṭastēnābravīdguruḥ||7||

astyUrustambha ityukte guruNA tasya kAraNam | sali~ggabheShajaM bhUyaH pRuShTastenAbravIdguruH ||7||

To the above mentioned doubt of Agnivesha, the preceptor replied "The disease named *urusthambha* is there for which Panchakarma is contraindicated. Agnivesha again enquired about the etiology, symptoms and treatment of this ailment. The Preceptor again replied. [7]

Etiopathology

स्निग्धोष्णलघुशीतानि जीर्णाजीर्णे समश्नतः | द्रवशुष्कदधिक्षीरग्राम्यानूपौदकामिषैः ||८||
पिष्टव्यापन्नमद्यातिदिवास्वप्नप्रजागरैः | लङ्घनाध्यशनायासभयवेगविधारणैः ||९|| स्नेहाच्चामं चितं कोष्ठे वातादीन्मेदसा सह | रुद्ध्वाऽऽशु गौरवादूरू यात्यधोगैः सिरादिभिः ||१०|| पूरयन् सक्थिजङ्घोरु दोषो मेदोबलोत्कटः | अविधेयपरिस्पन्दं जनयत्यल्पविक्रमम् ||११|| महासरसि गम्भीरे पूर्णेऽम्बु स्तिमितं यथा | तिष्ठति स्थिरमक्षोभ्यं तद्वदूरुगतः कफः ||१२|| गौरवायाससङ्कोचदाहरुक्सुप्तिकम्पनैः | भेदस्फुरणतोदैश्च युक्तो देहं निहन्त्यसून् ||१३|| ऊरू श्लेष्मा समेदस्को वातपित्तेऽभिभूय तु | स्तम्भयेत्स्थैर्यशैत्याभ्यामूरुस्तम्भस्ततस्तु सः ||१४||

snigdhōṣṇalaghuśītāni jīrṇājīrṇē samaśnataḥ|
dravaśuṣkadadhikṣīragrāmyānūpaudakāmiṣaiḥ||8||
piṣṭavyāpannamadyātidivāsvapnaprajāgaraiḥ|
laṅghanādhyaśanāyāsabhayavēgavidhāraṇaiḥ||9|| snēhāccāmaṁ citaṁ kōṣṭhē vātādīnmēdasā saha| ruddhvā''śu gauravādūrū yātyadhōgaiḥ sirādibhiḥ||10|| pūrayan sakthijaṅghōru dōṣō mēdōbalōtkaṭaḥ| avidhēyaparispandaṁ janayatyalpavikramam||11|| mahāsarasi gambhīrē pūrṇē'mbu stimitaṁ yathā| tiṣṭhati sthiramakṣōbhyaṁ tadvadūrugataḥ kaphaḥ||12|| gauravāyāsasaṅkōcadāharuksuptikampanaiḥ | bhēdasphuraṇatōdaiśca yuktō dēhaṁ nihantyasūn||13|| ūrū ślēṣmā samēdaskō vātapittē'bhibhūya tu| stambhayētsthairyaśaityābhyāmūrustambhastatastu saḥ||14||
snigdhoShNalaghushItAni [3] jIrNAjIrNe samashnataH |
dravashuShkadadhikShIragrAmyAnUpaudakAmiShaiH ||8||
piShTavyApannamadyAtidivAsvapnaprajAgaraiH |
la~gghanAdhyashanAyAsabhayavegavidhAraNaiH ||9|| snehAccAmaM citaM koShThe vAtAdInmedasA saha | ruddhvA$_a$shu gauravAdUrU yAtyadhogaiH sirAdibhiH ||10|| pUrayan sakthija~gghoru doSho medobalotkaTaH | avidheyaparispandaM janayatyalpavikramam ||11|| mahAsarasi gambhIre pUrNe~ambu stimitaM yathA | tiShThati sthiramakShobhyaM tadvadUrugataH kaphaH ||12|| gauravAyAsasa~gkocadAharuksuptikampanaiH | bhedasphuraNatodaishca yukto dehaM nihantyasUn ||13|| UrU shleShmA samedasko vAtapitte~abhibhUya tu | stambhayetsthairyashaityAbhyAmUrustambhastatastu saH ||14||

- Intake of foods of contradictory properties like *snigdha*(unctuous), *ushna*(hot), *laghu*(light to digest), *sheeta*(cold), *drava*(liquid), *shushka*(dry) food (altogether or alternating) when the previous food is partially digested only or completely digested.
- Intake of food having opposite qualities like yogurt and milk, meat of animals which are *gramya* (from urban area), *anupa* (marshy places) and *audaka* (aquatic).
- Intake of pastries and denatured alcohol.
- Excessive daytime sleep and awakening during night. Excessive fasting or taking food while the previous meal has not been digested.
- Over exertion, continuous fear, suppression of urges
- Due to excess unctuousness, accumulation of *ama* in *koshtha* takes place.

- Due to above mentioned causes and due to *ama*, vitiation of tridosha takes place.
- *Ama* with deranged *medas* obstructs *prakupita tridosha and due to heaviness, they move downward through*siras" to reach lower limbs. Dosha, get accentuated by the strength of themeda dhatu to fill calves and thighs of the lower limbs causing involuntary movements and immobility.

The kapha filled lower limbs become like a lake which is large, deep and fully filled with water which remains, still, stable and undisturbed.

This disease when gets associated with heaviness, strain, contracture, burning sensation, pain, numbness, tremor, splitting, twitching and pricking types of pain, then it becomes lethal.

Kapha with its *sthira*(stable) and *sheeta* (cold) properties associated with meda dhatusubdues vata and pitta and causes immobility of *uru* (thighs). Hence the disease is termed as *urusthambha*. [8-14]

Prodromal symptoms

प्राग्रूपं ध्याननिद्रातिस्तैमित्यारोचकज्वराः | लोमहर्षश्च छर्दिश्च जङ्घोर्वोः सदनं तथा ||१५||

prāgrūpaṁ dhyānanidrātistaimityārōcakajvarāḥ| lōmaharṣaśca chardiśca jaṅghōrvōḥ sadanaṁ tathā||15|| prAgrUpaM dhyAnanidrAtistaimityArocakajvarAH | lomaharShashca chardishca ja~gghorvoH sadanaM tathA ||15||

Thinking or concentrating on something, excessive sleep, indolence (decreased emotion), anorexia, fever, horripilation, vomiting and reduced movements of calves and thighs (due to loss of strength) are the prodromal symptoms of *urusthambha*.[15]

Contraindication of snehana (oleation therapy)

वातशङ्किभिरज्ञानात्तस्य स्यात् स्नेहनात् पुनः | पादयोः सदनं सुप्तिः कृच्छ्रादुद्धरणं तथा ||१६||

vātaśaṅkibhirajñānāttasya syāt snēhanāt punaḥ| pādayōḥ sadanaṁ suptiḥ kṛcchrāduddharaṇaṁ tathā||16|| vAtasha$_{gkibhiraj}$jAnAttasya syAt snehanAt punaH | pAdayoH sadanaM suptiH kRucchrAduddharaNaM tathA ||16||

If oleation therapy is administered due to misunderstanding, that this disease as vata disorder or due to ignorance, it results in loss of strength in legs, loss of sensation in the legs and difficulty in raising the legs.[16]

Clinical features

जङ्घोरुग्लानिरत्यर्थं शश्वच्चादाहवेदना | पदं च व्यथते न्यस्तं शीतस्पर्शं न वेत्ति च ||१७|| संस्थाने पीडने गत्यां चालने चाप्यनीश्वरः | अन्यनेयौ हि सम्भग्नावूरू पादौ च मन्यते ||१८||

jaṅghōruglāniratyarthaṁ śaśvaccādāhavēdanā| padaṁ ca vyathatē nyastaṁ śītasparśaṁ na vētti ca||17|| saṁsthānē pīḍanē gatyāṁ cālanē cāpyanīśvaraḥ|

anyanēyau hi sambhagnāvūrū pādau ca manyatē||18|| ja~gghoruglAniratyarthaM shashvaccAdAhavedanA | padaM ca vyathate nyastaM shItasparshaM na vetti ca ||17|| saMsthAne pIDane gatyAM cAlane cApyanIshvaraH | anyaneyau hi sambhagnAvUrU pAdau ca manyate ||18||

- Excessive fatigue of calf muscles and thighs,
- Constant pain with slight burning sensation,
- Pain in feet on stepping on the ground,
- Insensitivity to cold touch,
- Loss of muscle power on standing, resisting the movement, walking and on moving the lower limbs,
- Unable to move the upper and lower parts of the lower limbs due to the feeling that they are fractured.[17-18]

Prognosis

यदा दाहार्तितोदार्तो वेपनः पुरुषो भवेत् | ऊरुस्तम्भस्तदा हन्यात् साधयेदन्यथा नवम् ||१९||

yadā dāhārtitōdārtō vēpanaḥ puruṣō bhavēt| ūrustambhastadā hanyāt sādhayēdanyathā navam||19|| yadA dAhArtitodArto vepanaH puruSho bhavet | UrustambhastadA hanyAt sAdhayedanyathA navam ||19||

If the patient develops burning sensation, pricking pain and tremors, *urusthambha* is fatal. If such symptoms are absent and is of recent origin, then it is curable.[19]

Contraindications of Panchakarma

तस्य न स्नेहनं कार्यं न बस्तिर्न विरेचनम् | न चैव वमनं यस्मात्तन्निबोधत कारणम् ||२०|| वृद्धये श्लेष्मणो नित्यं स्नेहनं बस्तिकर्म च | तत्स्थस्योद्धरणे चैव न समर्थं विरेचनम् ||२१|| कफं कफस्थानगतं पित्तं च वमनात् सुखम् | हर्तुमामाशयस्थौ च स्रंसनात्तावुभावपि ||२२|| पक्वाशयस्थाः सर्वेऽपि बस्तिभिर्मूलनिर्जयात् | शक्या न त्वाममेदोभ्यां स्तब्धा जङ्घोरुसंस्थिता ||२३|| वातस्थाने हि तच्छैत्याद्द्वयोः स्तम्भाच्च तद्गताः | न शक्याः सुखमुद्धर्तुं जलं निम्नादिव स्थलात् ||२४||

tasya na snēhanaṁ kāryaṁ na bastirna virēcanam| na caiva vamanaṁ yasmāttannibōdhata kāraṇam||20|| vṛddhayē ślēṣmaṇō nityaṁ snēhanaṁ bastikarma ca| tatsthasyōddharaṇē caiva na samarthaṁ virēcanam||21|| kaphaṁ kaphasthānagataṁ pittaṁ ca vamanāt sukham| hartumāmāśayasthau ca sraṁsanāttāvubhāvapi||22|| pakvāśayasthāḥ sarvē’pi bastibhirmūlanirjayāt| śakyā na tvāmamēdōbhyāṁ stabdhā jaṅghōrusaṁsthitāḥ||23|| vātasthānē hi tacchaityāddvayōḥ stambhācca tadgatāḥ| na śakyāḥ sukhamuddhartuṁ jalaṁ nimnādiva sthalāt||24|| tasya na snehanaM kAryaM na bastirna virecanam | na caiva vamanaM yasmAttannibodhata kAraNam ||20|| vRuddhaye shleShmaNo nityaM snehanaM bastikarma ca | tatsthasyoddharaNe caiva na samarthaM virecanam ||21|| kaphaM kaphasthAnagataM pittaM ca vamanAt sukham | hartumAmAshayasthau ca sraMsanAttAvubhAvapi ||22|| pakvAshayasthAH sarve~api bastibhirmUlanirjayAt | shakyA na tvAmamedobhyAM stabdhA ja~gghorusaMsthitA ||23|| vAtasthAne hi tacchaityAddvayoH stambhAcca tadgatAH | na shakyAH sukhamuddhartuM jalaM nimnAdiva sthalAt ||24||

The reason for which oleation, enema, purgation and emesis are contraindicated in *urusthambha* is being explained for your understanding.

Oleation and enema therapies always aggravate kapha. Purgation is ineffective to remove kapha localized there (in the thighs). Kapha reaching its own place (*amashaya*) and pitta can be easily removed by emesis. Both these dosha lodged in *amashaya* can be eliminated by purgation. When lodged in *pakvashaya*, all the three dosha could be fully removed by enema therapy. But in *urusthambha* since pathognomonic doshas are stagnant due to *amatva* (metabolic defect) and obstructed by fat, since kapha is lodged in the abode of vata, which is of *sheeta guna* and since vata and kapha are immobile, it is not easy to remove them just as it is difficult to remove stagnant water from a ditch.[20-24]

Principles of management

तस्य संशमनं नित्यं क्षपणं शोषणं तथा | युक्त्यपेक्षी भिषक् कुर्यादधिकत्वात्कफामयोः ||२५|| सदा रूक्षोपचाराय यवश्यामाककोद्रवान् | शाकैरलवणैर्दद्याज्जलतैलोपसाधितैः ||२६|| सुनिषण्णकनिम्बार्कवेत्रारग्वधपल्लवैः | वायसीवास्तुकैरन्यैस्तिक्तैश्च कुलकादिभिः ||२७|| क्षारारिष्टप्रयोगाश्च हरीतक्यास्तथैव च | मधूदकस्य पिप्पल्या ऊरुस्तम्भविनाशनाः ||२८||

tasya saṁśamanaṁ nityaṁ kṣapaṇaṁ śōṣaṇaṁ tathā| yuktyapēkṣī [1] bhiṣak kuryādadhikatvātkaphāmayōḥ||25|| sadā rūkṣōpacārāya yavaśyāmākakōdravān| śākairalavaṇairdadyājjalatailōpasādhitaiḥ||26|| suniṣaṇṇakanimbārkavētrāragvadhapallavaiḥ| vāyasīvāstukairanyaistiktaiśca kulakādibhiḥ||27|| kṣārāriṣṭaprayōgāśca harītakyāstathaiva ca| madhūdakasya pippalyā ūrustambhavināśanāḥ||28|| tasya saMshamanaM nityaM kShapaNaM shoShaNaM tathA | yuktyapekShI bhiShak kuryAdadhikatvAtkaphAmayoH ||25|| sadA rUkShopacArAya yavashyAmAkakodravAn | shAkairalavaNairdadyAjjalatailopasAdhitaiH ||26|| suniShaNNakanimbArkavetrAragvadhapallavaiH | vAyasIvAstukairanyaistiktaishca kulakAdibhiH ||27|| kShArAriShTaprayogAshca harItakyAstathaiva ca | madhUdakasya pippalyA UrustambhavinAshanAH ||28||

Since kapha and *ama* are conspicuous in the pathogenesis of *urustambha*, the physician should constantly judiciously administer therapies for their *samshamana* (pacification), *kshapana* (reduction) and *shoshana*(drying up by absorption).

The patient of *urustambha* should be constantly given rukshana (drying up therapies to facilitate absorption of liquid metabolites from circulation and tissues) with *yava* (barley), *shyamaka* (millet), and *kodrava* along with vegetables cooked with water and oil, but without adding salt. Leaves of *sunishannaka, nimba, arka, vetra, aragwadha, vaayasi, vaastuka* and bitter vegetables like *kulaka* (*karavellaka*) aid rukshana.

Administration of alkali (*kshaara*) preparations, *arishta* (medicated wines), *haritaki*, water added with honey and *pippali* cures *urustambha* (immobility of thighs). [25-28]

Various formulations

समङ्गां शाल्मलीं बिल्वं मधुना सह ना पिबेत् | तथा श्रीवेष्टकोदीच्यदेवदारुनतान्यपि ||२९|| चन्दनं धातकीं कुष्ठं तालीसं नलदं तथा |३०|

samaṅgāṁ śālmalīṁ bilvaṁ madhunā saha nā pibēt| tathā śrīvēṣṭakōdīcyadēvadārunatānyapi||29|| candanaṁ dhātakīṁ kuṣṭhaṁ tālīsaṁ naladaṁ tathā|30| sama~ggAM shAlmalIM bilvaM madhunA saha nA pibet | tathA shrIveShTakodIcyadevadArunatAnyapi ||29|| candanaM dhAtakIM kuShThaM tAlIsaM naladaM tathA |30|

The patient suffering from *urusthambha* should take *samanga, shalmali* and *bilwa* along with honey.

The patient may also be given *shriveshtaka, udichya, devadaru, nata, chandana, dhataki, kushtha, talisa, nalada* (along with honey). [29-30]

मुस्तं हरीतकीं लोध्रं पद्मकं तिक्तरोहिणीम् ||३०|| देवदारु हरिद्रे द्वे वचां कटुकरोहिणीम् | पिप्पलीं पिप्पलीमूलं सरलं देवदारु च ||३१|| चव्यं चित्रकमूलानि देवदारु हरीतकीम् | भल्लातकं समूलां च पिप्पलीं पञ्च तान् पिबेत् ||३२|| सक्षौद्रानर्धश्लोकोक्तान् कल्कानूरुग्रहापहान् |३३|

mustaṁ harītakīṁ lōdhraṁ padmakaṁ tiktarōhiṇīm||30|| dēvadāru haridrē dvē vacāṁ kaṭukarōhiṇīm| pippalīṁ pippalīmūlaṁ saralaṁ dēvadāru ca||31|| cavyaṁ citrakamūlāni dēvadāru harītakīm| bhallātakaṁ samūlāṁ ca pippalīṁ pañca tān pibēt||32|| sakṣaudrānardhaślōkōktān kalkānūrugrahāpahān|33| mustaM harItakIM lodhraM padmakaM tiktarohiNIm ||30|| devadAru haridre dve vacAM kaTukarohiNIm | pippalIM pippalImUlaM saralaM devadAru ca ||31|| cavyaM citrakamUlAni devadAru harItakIm | bhallAtakaM samUlAM ca pippalIM pa~jca tAn pibet ||32|| sakShaudrAnardhashlokoktAn kalkAnUrugrahApahAn |33|

The following five recipes cure *urusthambha* (immobility of thighs):

- *Musta, haritaki, lodhra, padmaka* and *tikta-rohini*
- *Devadaru, haridra, daruharidra, vacha, katukarohini*
- *Pippali, pippalimula, sarala, devadaru*
- *Chavya, root of chitraka, devadaru* and *haritaki*
- *Bhallataka, pippalimula* and *pippali*

All the above mentioned recipes in the form of a paste (*kalkaas*) are to be taken along with honey.[30 ½ - 33 ½]

Powder formulations

शार्ङ्गेष्टां मदनं दन्तीं वत्सकस्य फलं वचाम् ||३३|| मूर्वामारग्वधं पाठां करञ्जं कुलकं तथा | पिबेन्मधुयुतं तुल्यं चूर्णं वा वारिणाऽऽप्लुतम् ||३४|| सक्षौद्रं दधिमण्डैर्वाऽप्यूरुस्तम्भविनाशनम् | मूर्वामतिविषां कुष्ठं चित्रकं कटुरोहिणीम् ||३५|| पूर्ववद्गुग्गुलुं मूत्रे रात्रिस्थितमथापि वा | स्वर्णक्षीरीमतिविषां मुस्तं तेजोवतीं वचाम् ||३६|| सुराह्वं चित्रकं कुष्ठं पाठां कटुकरोहिणीम् | लेहयेन्मधुना चूर्णं सक्षौद्रं वा जलाप्लुतम् ||३७||

फलीं व्याघ्रनखं हेम पिबेद्वा मधुसंयुतम् | त्रिफलां पिप्पलीं मुस्तं चव्यं कटुकरोहिणीम् ||३८|| लिह्याद्वा मधुना चूर्णमूरुस्तम्भार्दितो नरः |३९|

śārṅgēṣṭāṁ madanaṁ dantīṁ vatsakasya phalaṁ vacām [1] ||33|| mūrvāmāragvadhaṁ pāṭhāṁ karañjaṁ kulakaṁ tathā| pibēnmadhuyutaṁ tulyaṁ cūrṇaṁ vā vāriṇā''plutam||34|| sakṣaudraṁ dadhimaṇḍairvā'pyūrustambhavināśanam| mūrvāmativiṣāṁ kuṣṭhaṁ citrakaṁ kaṭurōhiṇīm||35|| pūrvavadgugguluṁ [2] mūtrē rātristhitamathāpi vā| svarṇakṣīrīmativiṣāṁ mustaṁ tējōvatīṁ vacām||36|| surāhvaṁ citrakaṁ [3] kuṣṭhaṁ pāṭhāṁ kaṭukarōhiṇīm| lēhayēnmadhunā cūrṇaṁ sakṣaudraṁ vā jalāplutam||37|| phalīṁ vyāghranakhaṁ hēma pibēdvā madhusaṁyutam| triphalāṁ pippalīṁ mustaṁ cavyaṁ kaṭukarōhiṇīm||38|| lihyādvā madhunā cūrṇamūrustambhārditō naraḥ|39| shAr~ggeShTAM madanaM dantIM vatsakasya phalaM vacAm [1] ||33|| mUrvAmAragvadhaM pAThAM kara~jjaM kulakaM tathA | pibenmadhuyutaM tulyaM cUrNaM vA vAriNA$_a$aplutam ||34|| sakShaudraM dadhimaNDairvA~apyUrustambhavinAshanam | mUrvAmativiShAM kuShThaM citrakaM kaTurohiNIm ||35|| pUrvavadgugguluM [2] mUtre rAtristhitamathApi vA | svarNakShIrImativiShAM mustaM tejovatIM vacAm ||36|| surAhvaM citrakaM [3] kuShThaM pAThAM kaTukarohiNIm | lehayenmadhunA cUrNaM sakShaudraM vA jalAplutam ||37|| phalIM vyAghranakhaM hema pibedvA madhusaMyutam | triphalAM pippalIM mustaM cavyaM kaTukarohiNIm ||38|| lihyAdvA madhunA cUrNamUrustambhArdito naraH |39|

The patient suffering from urusthambha should take the following recipes.

1. *Sharngeshta* (*gunja*), *madana, danti,* fruits (seeds) of *vatsaka, vacha, murva, aragwadha, paatha, karanja* and *kulaka* (*karavellaka*) – all these ingredients taken in equal quantities should be made into a powder. This should be taken along with honey added with water. Alternatively, this powder may be added with honey and sour-whey, and taken
2. *Murvadi-yoga*: In the above-mentioned manner, the powder of *murva, ativisha, kushtha, chitraka* and *katurohini* may be taken.
3. *Guggulu* should be soaked overnight in cow's urine and taken.
4. *Swarnakshiryadi yoga*: The powder of *swarnakshiri, ativisha, musta, tejovati, vacha, surahwa, chitraka, kushdha, padha* and *katukarohini*. It should be taken in the form of linctus made by adding honey. Alternatively, the powder may be mixed with water and honey and taken.
5. The powder of *phali* (*nyagrodha*), *vyaghra – nagha* and *hema* (*nagakeshara*) may be taken by the patient.
6. The powder of *triphala, pippali, musta, chavya* and *katuka-rohini* may be made to a linctus and taken.[33 ½ - 39 ½]

Treatment of consequence of *apatarpana*

अपतर्पणजश्चेत् स्याद्दोषः सन्तर्पयेद्धि तम् ||३९|| युक्त्या जाङ्गलजैर्मांसैः पुराणैश्चैव शालिभिः | रूक्षणाद्वातकोपश्चेन्निद्रानाशार्तिपूर्वकः ||४०|| स्नेहस्वेदक्रमस्तत्र कार्यो वातामयापहः |

apatarpaṇajaścēt syāddōṣaḥ santarpayēddhi tam||39|| yuktyā jāṅgalajairmāṁsaiḥ purāṇaiścaiva śālibhiḥ| rūkṣaṇādvātakōpaścēnnidrānāśārtipūrvakaḥ||40|| snēhasvēdakramastatra kāryō vātāmayāpahaḥ| apatarpaNajashcet syAddoShaH santarpayeddhi tam ||39|| yuktyA jA~ggalajairmAMsaiH purANaishcaiva shAlibhiH | rUkShaNAdvAtakopashcennidrAnAshArtipUrvakaH ||40|| snehasvedakramastatra kAryo vAtAmayApahaH |

If the disease *urusthambha* is caused by *apatarpana*, then the patient should be appropriately given *santarpana* therapy consisting of the meat of animals inhabiting in *jangala desha* (The land with shrubs and small trees) and old shali rice.

If because (of excessive use) of rukshana therapies, vata gets aggravated causing insomnia and pain, then the patient should be given oleation and fomentation therapies for the alleviation of the ailments caused by vata. [39 ½ - 41 ½]

Piluparnyadi taila

पीलुपर्णी पयस्या च रास्ना गोक्षुरको वचा ||४१|| सरलागुरुपाठाश्च तैलमेभिर्विपाचयेत् | सक्षौद्रं प्रसृतं तस्मादञ्जलिं वाऽपि ना पिबेत् ||४२||

pīluparṇī payasyā ca rāsnā gōkṣurakō vacā||41|| saralāgurupāṭhāśca tailamēbhirvipācayēt| sakṣaudraṁ prasr̥taṁ tasmādañjaliṁ vā'pi nā pibēt||42|| pIluparNI payasyA ca rAsnA gokShurako vacA ||41|| saralAgurupAThAshca tailamebhirvipAcayet | sakShaudraM prasRutaM tasmAda~jjaliM vA~api nA pibet ||42||

Oil should be cooked by adding *piluparni, payasya, raasna, gokshuraka, vacha, sarala, agaru* and *paadha*. One *prasarta* or one *anjali* of this medicated oil should be taken by adding honey (One fourth in quantity of the medicated oil). [41 ½ - 42]

Kushthadi taila

कुष्ठश्रीवेष्टकोदीच्यसरलं दारु केशरम् | अजगन्धाऽश्वगन्धा च तैलं तैः सार्षपं पचेत् ||४३|| सक्षौद्रं मात्रया तच्चाप्यूरुस्तम्भार्दितः पिबेत् | (रौक्ष्यान्मुक्त ऊरुस्तम्भात्ततश्च स विमुच्यते) ||४४||

kuṣṭhaśrīvēṣṭakōdīcyasaralaṁ dāru kēśaram| ajagandhā'śvagandhā ca tailaṁ taiḥ sārṣapaṁ pacēt||43|| sakṣaudraṁ mātrayā taccāpyūrustambhārditaḥ pibēt| (raukṣyānmukta ūrustambhāttatasca sa vimucyatē [1])||44||
kuShThashrIveShTakodIcyasaralaM dAru kesharam | ajagandhA~ashvagandhA ca tailaM taiH sArShapaM pacet ||43|| sakShaudraM mAtrayA taccApyUrustambhArditaH pibet | (raukShyAnmukta UrustambhAttatashca sa vimucyate [1]) ||44||

Mustard oil should be cooked by adding *kushtha, shreeveshtaka, udichya, sarala, devadaru, kesara, ajagandha* and *ashwagandha*. The patient suffering from *urusthambha* should take this medicated oil in appropriate quantity by adding honey. This recipe makes the patient free from rukshana (*kevala-vata prakopaja* symptoms) leading to the cure of *urusthambha*. [43-44]

Saindhavadi taila

द्वे पले सैन्धवात् पञ्च शुण्ठ्या ग्रन्थिकचित्रकात् | द्वे द्वे भल्लातकास्थीनि विंशतिर्द्वे तथाऽऽढके ||४५|| आरनालात् पचेत् प्रस्थं तैलस्यैतैरपत्यदम् | गृध्रस्यूरुग्रहार्शोर्तिसर्ववातविकारनुत् ||४६||

dvē palē saindhavāt pañca śuṇṭhyā granthikacitrakāt| dvē dvē bhallātakāsthīni viṁśatirdvē tathā''ḍhakē||45|| āranālāt pacēt prastham tailasyaitairapatyadam| gr̥dhrasyūrugrahārśōrtisarvavātavikāranut||46|| dve pale saindhavAt pa~jca shuNThyA granthikacitrakAt | dve dve bhallAtakAsthIni viMshatirdve tathA$_a$aDhake ||45|| AranAlAt pacet prasthaM tailasyaitairapatyadam | gRudhrasyUrugrahArshortisarvavAtavikAranut ||46||

One *prastha* (768 grams) of oil should be cooked by adding two *palas* (one *pala* = 48 grams) of *saindhava*, five *palas* of *shunthi*, two *palas* of *granthika*, two *palas* of *chitraka*, 20 fruits of *bhallahaka* and two *adhakas* of *aranala*. Intake of this medicated oil helps in the conception of the offspring. It cures *gridhrasi, urugraha, arshas,* pain and all types of diseases caused by the aggravated vata. [45-46]

पलाभ्यां पिप्पलीमूलनागरादष्टकट्वरः | तैलप्रस्थः समो दध्ना गृध्रस्यूरुग्रहापहः ||४७|| इत्यष्टकट्वरतैलम् | इत्याभ्यन्तरमुद्दिष्टमूरुस्तम्भस्य भेषजम् |

palābhyāṁ pippalīmūlanāgarādaṣṭakaṭvaraḥ| tailaprasthaḥ samō dadhnā gr̥dhrasyūrugrahāpahaḥ||47|| ityaṣṭakaṭvaratailam| ityābhyantaramuddiṣṭamūrustambhasya bhēṣajam| palAbhyAM pippalImUlanAgarAdaShTakaTvaraH | tailaprasthaH samo dadhnA gRudhrasyUrugrahApahaH ||47|| ityaShTakaTvaratailam | ityAbhyantaramuddiShTamUrustambhasya bheShajam |

One *prastha* of oil (768 grams) should be cooked by adding two *palas* (96 grams) of *pippalimoola* and *nagara* taken together, 8 *prasthas* of *katvara* (butter milk) and one *prastha* of yogurt. This medicated oil cures *gridhrasi* (sciatica) and *urustambha*. [47]

External applications

श्लेष्मणः क्षपणं त्वन्यदबाह्यं शृणु चिकित्सितम् ||४८|| वल्मीकमृत्तिका मूलं करञ्जस्य फलं त्वचम् | इष्टकानां ततश्चूर्णैः कुर्यादुत्सादनं भृशम् ||४९|| मूलैर्वाऽप्यश्वगन्धाया मूलैरर्कस्य वा भिषक् | पिचुमर्दस्य वा मूलैरथवा देवदारुणाः ||५०|| क्षौद्रसर्षपवल्मीकमृत्तिकासंयुतैर्भिषक् | गाढमुत्सादनं कुर्यादूरुस्तम्भे प्रलेपनम् ||५१|| दन्तीद्रवन्तीसुरसासर्षपैश्चापि बुद्धिमान् | तर्कारीशिग्रुसुरसाविश्ववत्सकनिम्बजैः ||५२|| पत्रमूलफलैस्तोयं शृतमुष्णं च सेचनम् | पिष्टं तु सर्षपं मूत्रेऽध्युषितं स्यात् प्रलेपनम् ||५३|| वत्सकः सुरसं कुष्ठं गन्धास्तुम्बुरुशिग्रुकौ | हिंस्रार्कमूलवल्मीकमृत्तिकाः सकुठेरकाः ||५४|| दधिसैन्धवसंयुक्तं कार्यमेतैः प्रलेपनम् | (ऊरुस्तम्भविनाशाय भिषजा जानता क्रमम्) ||५५|| श्योनाकं खदिरं बिल्वं बृहत्यौ सरलासनौ | शोभाञ्जनकतर्कारीश्वदंष्ट्रासुरसार्जकान् ||५६|| अग्निमन्थकरञ्जौ च जलेनोत्क्वाथ्य सेचयेत् | प्रलेपो मूत्रपिष्टैर्वाऽप्यूरुस्तम्भनिवारणः ||५७||

ślēṣmaṇaḥ kṣapaṇaṁ tvanyadbāhyaṁ śr̥ṇu cikitsitam||48|| valmīkamr̥ttikā mūlaṁ karañjasya phalaṁ tvacam| iṣṭakānāṁ tataścūrṇaiḥ kuryādutsādanaṁ bhr̥śam||49|| mūlairvā'pyaśvagandhāyā mūlairarkasya vā bhiṣak| picumardasya vā mūlairathavā dēvadāruṇaḥ||50|| kṣaudrasarṣapavalmīkamr̥ttikāsaṁyutairbhiṣak| gāḍhamutsādanaṁ

kuryādūrustambhē pralēpanam||51|| dantīdravantīsurasāsarṣapaiścāpi buddhimān| tarkārīśigrusurasāviśvavatsakanimbajaiḥ||52|| patramūlaphalaistōyaṁ śṛtamuṣṇaṁ ca sēcanam| piṣṭaṁ tu sarṣapaṁ mūtrē'dhyuṣitaṁ syāt pralēpanam||53|| vatsakaḥ surasaṁ kuṣṭhaṁ gandhāstumburuśigrukau| hiṁsrārkamūlavalmīkamṛttikāḥ [1] sakuṭhērakāḥ||54|| dadhisaindhavasaṁyuktaṁ kāryamētaiḥ pralēpanam| (ūrustambhavināśāya [2] bhiṣajā jānatā kramam)||55|| śyōnākaṁ khadiraṁ bilvaṁ bṛhatyau saralāsanau| śōbhāñjanakatarkārīśvadaṁṣṭrāsurasārjakān||56|| agnimanthakarañjau ca jalēnōtkvāthya sēcayēt| pralēpō mūtrapiṣṭairvā'pyūrustambhanivāraṇaḥ||57|| shleShmaNaH kShapaNaM tvanyadbAhyaM shRuNu cikitsitam ||48|| valmIkamRuttikA mUlaM kara~jjasya phalaM tvacam | iShTakAnAM tatashcUrNaiH kuryAdutsAdanaM bhRusham ||49|| mUlairvA~apyashvagandhAyA mUlairarkasya vA bhiShak | picumardasya vA mUlairathavA devadAruNAH ||50|| kShaudrasarShapavalmIkamRuttikAsaMyutairbhiShak | gADhamutsAdanaM kuryAdUrustambhe pralepanam ||51|| dantIdravantIsurasAsarShapaishcApi buddhimAn | tarkArIshigrusurasAvishvavatsakanimbajaiH ||52|| patramUlaphalaistoyaM shRutamuShNaM ca secanam | piShTaM tu sarShapaM mUtre~adhyuShitaM syAt pralepanam ||53|| vatsakaH surasaM kuShThaM gandhAstumburushigrukau | hiMsrArkamUlavalmIkamRuttikAH [1] sakuTherakAH ||54|| dadhisaindhavasaMyuktaM kAryametaiH pralepanam | (UrustambhavinAshAya [2] bhiShajA jAnatA kramam) ||55|| shyonAkaM khadiraM bilvaM bRuhatyau saralAsanau | shobhA~jjanakatarkArIshvadaMShTrAsurasArjakAn ||56|| agnimanthakara~jjau ca jalenotkvAthya secayet | pralepo mUtrapiShTairvA~apyUrustambhanivAraNaH ||57||

In the above mentioned verses (no.s 25-47), the recipes to be used internally for the cure of *urusthambha* are briefly described.

Hereafter recipes to be administered externally for the diminution of kapha' will be described which you may hear.

- The mud of ant-hill, the root, fruits and barks of *karanja* and bricks should be made to a powder. This should be used for *utsaadana* (therapeutic massage with mixture of powder and unctuous substance) frequently.
- Alternatively, the physician should administer this *utsaadana* therapy with the help of the root of *ashwagandha, arka, pichumarda* or *devadaru*. Any one of these drugs may be mixed with honey, *sarshapa* and mud of ant-hill before being used as thick *utsaadana* or *pralepana*.
- A wise physician may also apply the paste of *danti, dravanti, surasa* and *sarshapa* for the cure of *urustambha*.
- The warm decoction prepared by boiling water with the leaves, roots and fruits of *tarkari, shigru, surasa, vishwa, vatsaka* and *nimba dhaara* (pouring continuously) may be done over the affected part.
- Mustard should be made to a paste by triturating with cow's urine kept overnight and used for external application.

- *Vatska, surasa, kushtha,* aromatic drugs like *aguru, tumburu, shigru, himstra,* root of *arka* , Mud of ant-hill and *kudheraka* should be made to a paste by adding yogurt and rock salt. A physician conversant with the line of treatment should administer this paste as external application for the cure of *urustambha*.

Shyonaka, khadira, bilwa, brihati, kantakari, sarala, asana, shobhanjana, tarkari, shwadamshtra, surasa, arjaka, agnimantha and *karanja* should be boiled in water.

- This decoction is to be used for *dhaara* (pouring continuously) on the affected part.
- The above mentioned drugs may be made into a paste by triturating them with cow's urine and applied externally for the cure of *urusthambha* .[48-57]

Beneficial diet and lifestyle in kapha vitiation

कफक्षयार्थं शक्येषु व्यायामेष्वनुयोजयेत् | स्थलान्याक्रामयेत् कल्यं शर्कराः सिकतास्तथा ||५८|| प्रतारयेत् प्रतिस्रोतो नदीं शीतजलां शिवाम् | सरश्च विमलं शीतं स्थिरतोयं पुनः पुनः ||५९|| तथा विशुष्केऽस्य कफे शान्तिमूरुग्रहो व्रजेत् |६०|

kaphakṣayārthaṁ śakyēṣu vyāyāmēṣvanuyōjayēt| sthalānyākrāmayēt kalyaṁ śarkarāḥ sikatāstathā||58|| pratārayēt pratisrōtō nadīṁ śītajalāṁ śivām| saraśca vimalaṁ śītaṁ sthiratōyaṁ punaḥ punaḥ||59|| tathā viśuṣkē'sya kaphē śāntimūrugrahō vrajēt|60| kaphakShayArthaM shakyeShu vyAyAmeShvanuyojayet | sthalAnyAkrAmayet kalyaM sharkarAH sikatAstathA ||58|| pratArayet pratisroto nadIM shItajalAM shivAm | sarashca vimalaM shItaM sthiratoyaM punaH punaH ||59|| tathA vishuShke~asya kaphe shAntimUrugraho vrajet |60|

- To alleviate kapha, the able-bodied patients should be engaged in physical exercise and they should be made to walk over the ground covered with gravels and sand in the morning.
- The patient should be made to swim often against the current of river with cold water but harmless. He may also be advised swimming frequently in a pond having clean, cold and stable water.[58-60]

श्लेष्मणः क्षपणं यत् स्यान्न च मारुतमावहेत् ||६०|| तत् सर्वं सर्वदा कार्यमूरुस्तम्भस्य भेषजम् | शरीरं बलमग्निं च कार्यैषा रक्षता क्रिया ||६१||

ślēṣmaṇaḥ kṣapaṇaṁ yat syānna ca mārutamāvahēt ||60|| tat sarvaṁ sarvadā kāryamūrustambhasya bhēṣajam| śarīraṁ balamagniṁ ca kāryaiṣā rakṣatā kriyā||61|| shleShmaNaH kShapaNaM yat syAnna ca mArutamAvahet ||60|| tat sarvaM sarvadA kAryamUrustambhasya bheShajam | sharIraM balamagniM ca kAryaiShA rakShatA kriyA ||61||

All the therapeutic measures which alleviate kapha but do not aggravate vata should always be employed for the treatment of *urustambha*. These therapeutic measures should be administered while protecting the subject's physical strength and power of metabolism.[60-61]

Summary

तत्र श्लोकः-

हेतुः प्राग्रूपलिङ्गानि कर्मायोग्यत्वकारणम् | द्विविधं भेषजं चोक्तमूरुस्तम्भचिकित्सिते ||६२||

tatra ślōkaḥ-

hētuḥ prāgrūpaliṅgāni karmāyōgyatvakāraṇam| dvividhaṁ bhēṣajaṁ cōktamūrustambhacikitsitē||62|| tatra shlokaH-

hetuH prAgrUpali~ggAni karmAyogyatvakAraNam | dvividhaM bheShajaM coktamUrustambhacikitsite ||62||

In this chapter on the treatment of *urustambha*, the following topics are discussed. Etiology, premonitory signs and symptoms, signs and symptoms, therapeutic measures which are ineffective and causes to substantiate their futility and two categories of therapeutic measures (viz. internal and external).[62]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने ऊरुस्तम्भचिकित्सितं नाम सप्तविंशोऽध्यायः ||२७||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite cikitsAsthAne UrustambhacikitsitaM nAma saptaviMsho~adhyAyaH ||27||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē'prāptē dr̥ḍhabalasampūritē cikitsāsthānē ūrustambhacikitsitaṁnāma saptaviṁśō'dhyāyaḥ||27||

Thus ends the chapter on management of *urustambha* written by Agnivesha, redacted by Charaka and completed by Dridhabala.

Tattva Vimarsha (Fundamental Principles)

- *Urustambha* occurs due to consumption of diet and lifestyle having mutual contradictory properties like hot and cold, unctuous and dry etc.
- Inadequate digestion leading to vitiation of all dosha causes the basic pathogenesis.
- Kapha is the main dosha and meda dhatu is *dushya*. *Avarodha* (blockage) by excess fat and lipids in the vessels going downwards in thigh region is the type of pathogenesis.
- Oleation and Panchakarma therapy is contraindicated in *urustambha*.
- Constant administration of therapies for *samshamana* (pacification), *kshapana* (reduction) and *shoshana* (drying up by absorption) of kapha and *ama* are indicated in *urustambha*.
- Rukshana (drying up) therapies with diet, lifestyle and medicinesis administered to absorb morbid dosha causing obstruction.
- The treatment includes internal administration of *kshara, arishta* and *haritaki* as well as the drugs having abovementioned actions. External application in the

form of *utsadana*(massage with mixture of powder and unctuous substance) is prescribed.
- The strong patients shall be advised exercise which can reduce kapha and meda dhatu like walking on sand or swimming against the stream. The objective of exercise it to remove blockage from circulation.
- All the therapeutic measures which alleviate kapha but do not aggravate vata should always be employed for the treatment of *urustambha*. These therapeutic measures should be administered while protecting the subject's physical strength and power of metabolism.

Vidhi Vimarsha (Applied Inferences)

Urustambha resembles vata disorder because of clinical picture of painful weakness of pelvic girdle and lower extremities muscles. However, it should not be treated as *vatic* disorder as basically it is caused by vitiation of kapha and *ama* formation leading to obstruction of vata.

It is caused by poor lifestyle and diet with excess fat and inadequate digestion leading to *ama* and vitiation of three dosha of which kapha is predominant. *Ama*, vitiated three dosha and deranged meda dhatu (fat) get deposited in the muscles of lower extremities and strangulate them.

Since it is *tridoshic* disorder with increased ama, Panchakarma is contraindicated.

Specific treatment is internal and external rukshana (consumption therapies) consisting of:

- Consumption of the *amadosha*,
- Releasing the *medas* which is strangulating/ deposited / adhered with the muscles
- First pacify only kapha by consumption
- Swimming against the flow of water.
- Pachana, digestion regularization for the pitta dosha.
- Aggressive physiotherapy.
- All the myopathies should be treated as per line of treatment mentioned in *urustambha*.
- Differential diagnosis between urustambha, mamsa-medogata vata (disorder due to vitiated vata located in mamsa dhatu and meda dhatu), pittavrita vyana (*vyana* covered by vitiated pitta) and kapha avrita vyana (vyana covered by vitiated kapha) is necessary. These sets of disorders refer to genetic and acquired muscular disorders (inflammatory and degenerative disorders).

Etiological factors

Tridosha prakopa nidana mentioned by Vagbhata comprises of *sankirna, ajirna, vishama, viruddha, adhyashana, vyapanna-madya, putishushkakrishaamisha* etc. [64]. Consuming foods having different guna altogether (*sankirna*), practice of food and regimen which are antagonistic to the body's state and stage (*viruddha*), consuming food before the previous one gets digested (*adhyashana*) and repeated development of indigestion (*ajirna*) explained in the aetiology are direct causes for tridosha prakopa. Regular habituation of *viruddha, adhyashana* and *ajirna* causes accumulation of toxic metabolites in rasa dhatu. These toxic metabolites avert proper utilization of rasa dhatu and elicit tridosha prakopa, which carry untransformed rasa dhatu to *amashaya*. This rasa dhatu, which is having attributes of kapha is taken to *amashaya* to get metabolized (digested) by kaphagni present there. Thus ama rasa dhatu is a condition of *koshtha*. If *amarasadhatu* fails to get digested, it interacts and combines with elicited tridosha to become one which is designated as saama(tri)dosha. Thus tridosha prakopa occurs indirectly also by the toxic metabolites developing due to incompatible practices. As fat predominant circumstance paves for the initiation of pathogenesis of this disease, kapha gains more strength than the other two dosha. Kapha or saamakapha subdues pitta.[65] In medodushtija conditions all the channels will be obstructed by medas . [66]. If the subject happens to indulge in overexertion, jerks, day-time sleep or awakening in night, the pathogenic factor (saama-kapha-vata) along with medas from koshdha (rasa dhatu) moves to lower limbs and affects sakthi (lower limbs). Causes for the movement of dosha from koshdha to other rogamargas include overexertion, uncontrolled digestive or metabolic activity, unwholesome practice or vyana hyperactivity. Aavarana (obstruction of the movement of vata) pathogenesis also takes place at the siras supplying lowerlimbs. Prakupita dosha (dosha which gets aggravated by extrinsic causes and are not innately present in the body) is regarded as vata and innate intrinsic dosha is regarded as vayu (prana-udana-vyana-samana-apana) in Classics. Though both vata and vayu can get avarana, here medasaavrita vata (obstruction to vata which got aggravated by extrinsic causes by vitiated medas) takes place. Hence urusthambha has a synonym aadhyavata[67], which actually is a synonym of medasaavrita-vata (aadhyavata iti jneyassa kricchro medasaavrite – Madhav Nidan). The movement of vata as well as the active movement of lower limbs (performed by vyana vayu) will be

---

[64] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

[65] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

[66] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

[67]

obstructed by the medas and also made motionlessness (mudha-vata) by saamata. Hence the disease got the name by the samsthaana (sign), immobility of uru (urusthambha) caused by medas and ama.

Table 1: Pathological factors involved in urustambha

Vitiated dosha	Dushya Dhatu	Srotas	Prakriti (Sthanik dosha)	Desha (Rogamarga)	Kaala (stage of the disease)
Vitiated Kapha (Gourava, Sthairya, Shaitya, Snigdha) - Vata (Laaghava & Vaishadya)	Rasa dhatu(+), Asthi dhatu(+)	Rasavaha -srotas (+) Majjavaha -srotas (+)	Avalambaka Kapha (+),Paachaka pitta (-),Samaana (+), Vyaana (+)	Antar-roga maarga (+), Madhyama roga maarga (+)	Saama kapha (+), Avrita-vata, Acute (+)

Note: (+)=Identical with vitiated dosha,(-)= not identical with vitiated dosha, Samprapti Bala: 11/12 (Pravara)

Reason of limitation of panchakarma in management

The reason why panchakarma therapies are ineffective in urusthambha is due to four reasons. The tridosha which is getting vitiated due to visharupa ama (toxic metabolites in rasa dhatu) become saamadosha on interaction with ama rasa dhatu. This saamadosha will be directed to lower limbs by fat. So the two reasons being the adherence (paicchilyam) produced by ama and obstruction by medas. Due to these causes, the dosha are unable to move out of uru. The third reason is asthi is site of vata which is inherently shita (cold leading to stiffness) predominant. Kapha has cold properties leading to obstruction and stiffness. The fourth reason is mudha-vatata (vata

in asthi dhatu is devoid of movement) due to ama and avarana and hence movement of kapha outwards is not facilitated. Moreover kapha is immobile.

Panchakarma therapy is prescribed only when dosha are in a state of getting expelled out from nearest external orifices. In urusthambha due to adhering nature of dosha, obstruction by fat, decreased metabolic activity in asthi dhatu and also due to immobile kapha-vata, srotashodhana (clearing channels), abhishyandana (flowing nature of doshas) or paaka (proper metabolic activity) do not take place. This shows the inadequacy to facilitate mobility and koshtha gati (movement of dosha towards GIT) of dosha. Hence panchakarma therapy is not advisable in this circumstance.

Importance of rukshana

The biological functions performed by ruksha guna are those opposite to sneha guna. Snehaguna imparts softness, unctuousness, increases strength and improves the complexion. Ruksha removes kleda (water elementary principle) from cells or tissues and causes hardening and eventually roughening takes place. Fat predominance in structures makes them soft while protein in excess makes them hard. Sneha-kleda vriddhi in excess in tissues makes them flaccid and soft. As the sneha-kleda vriddhi cannot be expelled from asthi dhatu and brought to koshdha, the treatment principle which is to be applied is either increasing the mobility of kleda and make it move outwards or drying up of kleda by absorption. Rukshana is performed not only by ruksha guna, but also by many gunas which directly or indirectly augment the absorption of kleda. Kashaya-katu-tikta tastes are successively more powerful rukshana rasas. Vyadhiviparita treatment encompasses reinstalling the functions of samana vayu, vyana vayu and avalambaka kapha. Hetuviparita treatment is Saamadosha management and kaphaavrita vata treatment.

Beneficial diet

Congenial (pathya or roga-saatmya) food should be changed to shyaamaaka, kodrava, uddaala and shaali which are puraana (stored for a long period like one year or more). Shaali though is madhura, puraana will subside kapha and medas. Yusha of shushka moolaka or patola, Jaangala maamsa and other vegetables without ghee and salt [68]

Medicines

The best drug of choice is guggulu [69]. With its (guggulu's) prabhaava (special attribute), it does rukshana (vaishadyakara) as well as vata-anulomana (ushna-virya) simultaneously. The best formulation of choice is shaddharana churna which

---

[68] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

[69] Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

metabolises saama kapha and also medas along with vata-anulomana. Other chief drugs that could be used according to the status are triphala, trikatu, shilajit, karanjaphala, sarshapa etc. Choice of medicine is to be done according to the state and stage of the disease and diseased. Nourishment in vitiation of vata:If Urusthambha develops in emaciated (Apatarpanotha), santarpana of rasa dhatu has to be done with jaangala maamsa, puraana shaali etc. All the foresaid measures could be done in niraama stage only. The food, regimen and medicine should always be kapha-vatahara. The treatment should be always kaphahara (rukshana) along with vatahara (anulomana for laghu, vishada guna). Laaghava (decline of anulomana, effortless execution of activities) Aatma-rupa of vata causes symptoms in vyakti stage. Roukshya (degenerative changes) Aatma-rupa of vata causes symptoms of insomnia and pain (alarm to prevent necrosis) as upadrava due to careless application of rukshana.

Medicated oils

Medicated oils are to be applied only in niraama-dosha as well as kapha and medas have decreased (aavarana lakshanas disappear) considerably. Medicated oils can alleviate roukshya, vaishadya and laghava without affecting or along with the decline of kapha and meda dhatu.

Management of ama dosha

All these therapeutics are to be administered after metabolizing saama dosha. As ama is of toxic nature, treatment principle of ama-vata (Langhanam swedanam tikto deepanaani katuni ca) has to be applied initially. Then rukshana treatment principle without aggravating vata is explained. The foresaid food, recipes (medicine) and regimen help to achieve rukshana. Katu, tikta and kashaya rasaas are antagonistic to kapha, but aggravates vata. Dravyas which differ from the above principle are shunthi, pippali, rasona (katu dravyaas), guduchi, patola (tikta dravyas) and haritaki (kashaya dravya) will not aggravate vata. The patient should be made to walk on irregular surface will cause strain to lower limbs which is a treatment principle of kapha[70]. Swimming in cool water would increase the internal temperature which counters the shita guna of kapha which is strongly embedded in shita asthi-dhatu. This would favour kapha kshapana from asthi and its mitigation.

Current clinical practices

Principles of management

1. Kshapana of kapha and meda dhatu (reduction of kapha and meda dhatu)
2. Rukshana and shoshana (drying and absorbing excess fat and lipids)
3. External application 4. Exercise in the form of swimming against the flow

---

[70] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, pp437

Important medicines

1. Bhallataka 2. Guggulu

Table 2: Medicines used to treat Urustambha

Name	Dose	Time	Anupana (vehicle)
Bhallatakadi decoction	20 to 40 ml	Early morning and before sleep two times	–
Triphala guggulu	250 -500 mg	Early morning and before sleep two times	Bhallatakadi decoction
Chandraprabha	250 -500 mg	Early morning and before sleep two times	Vardhamana pippali formulation

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

Vatavyadhi Chikitsa

Chikitsa Sthana Chapter 28.Management of diseases caused by vata dosha Abstract

Vatavyadhi Chikitsa deals with diseases particularly caused by vata dosha. It is an important chapter as it encompasses a large spectrum of disorders especially concerned with neurological system, musculoskeletal system, reticulo-endothelial system and further pervades to all other systems in the body. The chapter highlights the five sub classifications of vata, their habitat and functions. The etiological factors of vatavyadhi are enlisted and two major pathology viz, dhatukshaya and *avarana* are detailed. In dhatukshaya, vitiated vata assumes the status of gatavata (increased movement of vata) and occupies various sites leading to dhatugata (affecting tissues) vata, ashayagata (affecting various sites) vata and *avayava* (organs) gatavata. *Avarana* (obstruction by covering) is a distinct pathology of vata in which the free mobility of vata is hampered. Accordingly, *avarana* may happen either due to two other dosha, dhatu (rakta, etc.) or mala (waste). *Avarana* may also happen in between two subtypes of vata as the direction of movement of various types of vata differ. This is called *anyonyavarana*. The symptomatology, pathology and management strategies of *avarana* as well as gatavata are detailed in the chapter. The most common neurological disorders like *pakshaghata* (stroke), *ardita* (facial palsy), *gridhrasi* (sciatica), *avabahuka* (frozen shoulder), *viswachi* (cervico brachial neuralgia) etc. are described. Various formulations including medicated oils and ghee etc. are also included in the chapter. The chapter confirms the difficulty in curability of chronic *vatavyadhi* affecting debilitated individuals. **Keywords**: Akshepaka, Anyonyavarana, Apana, Ardita, Avabahuka, Avarana, Ayurveda, Convulsive disorders, Dhatukshaya, Facial palsy, Gatavata, General Line of treatment of *Vatavyadhi, Gridhrasi,* Neurological disorders, *Pakshaghata, Prana, Samana,* Sciatica, Specific treatments of *Vatavyadhi*, Stroke, *Udana, Vishwachi, Vyana.*

Introduction

Vatavyadhi Chikitsa exclusively deals with certain common disorders where the specific vitiation of vata takes place. Before entering the chapter, let us consider the etymological derivations of the term vata. The technical term vata is derived from Sanskrit root verb *va* which means *gati gandhanayoh* (movement and continued efforts/enthusiasm.) or by the application of *kta* to the root verb *va* which again means the same as above, *vatiti vata*, the term vata is derived. As all ancient Indian scientific treatise observe strict rules regarding formation of a word, for the brevity and secrecy of expressions, it should be analyzed in detail for better understanding. The meaning of *gati* is to acquire; and *jnana* is to get aware or to sense. The term *gandhana* means to enthuse, to excite or to stimulate. Considering the different meanings of *gati*, and *gandhana* it is understood that the term vata itself conveys its role as a receptor as well

as stimulator. Hence it can be said that vata is the biological force which recognizes and stimulates all the activities in the body.

Vata is the prime dosha. Owing to its incorporeal nature and instability it is inaccessible in comparison to other two dosha. The inaccessibility is characterized in regard to its functional and physical attributes but is more relevant regarding the therapeutic aspect. Vata is also explained as *achintyaveerya* (inconceivable prowess) and *doshaanaam netah* (propeller of all functional elements in the body).[71]

Before discussing the importance and implications of vata, the references on vata and neurological elements in vedic literature is to be highlighted. In vedic science two terminologies namely *prana* and *pranaja* were used to denote nerve impulses. *Prana* is *kriyashakti* (power for action) and may be compared with motor impulse. *Pranaja* is also same as *prana* but conveys sensation of taste, smell, vision, sound, coitus, reproduction, pleasure and pain. It can be compared with sensory afferent impulse. Both *prana* and *pranaja* leave body at death. The entire neural axis is explained as *sushumna* (spinal cord) and it extends from the mid-perineum to inside of cranium runing through the middle of the spine to reach the cerebrum, twelve fingers breadth from nose. The shape of *sushumna* is compared with flower of *datura alba* with two dilatations at thoracic and lumbar areas. The cross section of spinal column is compared with the letter *Aum* in which grey matter and white matter is identified as *chitrini* (name for grey matter) and *vajra* (name for white matter). The neural net works are compared with *luta tantu* (spider web)[72]. Ten subtypes of *vata* are explained and *dhananjaya* (the tenth and last subtype) does not leave the body even after death. This is responsible for tissue transplantation after death. The description of *shadchakra* (six *chakras*) is also very striking with latest functional modern neurology. The difference between vedic and ayurvedic neurology is that vedic science used it to attain higher level of consciousness through control of one's nerve impulses. Ayurvedic science is meant for academic advancement or therapeutics. In Ayurveda it can be seen that practical utilization of vedic knowledge for therapeutic purpose by modification through experiments and experiences is done. Detailed descriptions of features of vata are available in various chapters of Charak Samhita including Deerghanjiviteeya Adhyaya, Vatakalakaliya Adhyaya and Rogabhishagjitiya Vimana, etc. The pathology and therapeutic aspects of vata is explained in this chapter. There is no separate chapter for diseases of pitta and kapha dosha. Vatavyadhi Chikitsa is an exclusive chapter dealing with vata janita vishesha vyadhi (diseases caused by vata vitiation). It is because of the supremacy of vata. The chapter is kept just after Urustambha Chikitsa since in that particular disease ama, kapha, meda, etc. are associated to cause vataprakopa and

---

[71] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

[72] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

urustambha. On application of strenuous rukshana chikitsa in urustambha, vataprakopa alone may also happen. Even though in *nanatmaja* (single dosha) vatavyadhi the presence of other dosha can be traced, the disease cannot manifest without the vitiation of vata.

Vata as explained earlier is the biological force present in the body which recognizes and stimulates all the activities. Instability of vata makes it inaccessible. It is characterized by an increase in the *chala* (motion) property, which is favored and contributed by other properties also. The *chala guna* is directional in nature and termed as *gati*. *Gati* is the distinct quality of vata, very important on physiological and pathological aspects. The *gati* of individual components of vata is to be analyzed according to the intensity, direction and area; depending upon the particular function it is carrying out. When the *gati* is aggravated (*gatatva*) or obstructed (*avarana*) the functional normality's of vata are impaired. The *gati* or *gatatva* have two implications, one subjected to activity (to move, carry out or reach-gata) and the second subjected to abode of activity (pathway). *Gatatva* is an essential part of any vataja samprapti*(pathogenesis).*Gatatva*of vata is possible in dhatu, upadhatu, asaya* (sites or hollow cavities of organs), *avayava* (part or organ), etc. Consumption of *ahara* of relatively higher *kittansa* (waste products) leads to diminution of dhatu and aggravation of vata[Cha. Sa. Sutra Sthana 28/4]. It leads to *riktata* (emptiness) and more *avakasa* (space) in dhatu, makes the engorgement and hyper movement of aggravated vata in the site. Dhatugatavata and dhatuavrita vata are also distinct pathologies as in *avarana* the vitiation of vata is passive and the *gati* is obstructed.

The chapter begins with praising of powerful vata followed with five subtypes of vata. After these descriptions, the etiopathological and therapeutic aspects of vata are explained. In the present chapter the two distinct pathology of vata is explained with possible causative factors. In the context of *gatavata*, the pathology is related to the various dhatu, ashaya or *avayava* involved in *gatatva*. The same way different *avarana* of vata by other two dosha, dhatu, mala, anna, etc. are explained. Since different subtypes of vata possess different *gati* mutual *avarana* among subtypes are also possible. The chapter also explains various disorders like *pakshaghata, ardita, akshepaka, avabahuka* etc. The general line of treatment of absolute vata vitiation is detailed in the chapter by giving importance to snehana, swedana, samshodhana, etc. An ample amount of medications including various *taila yoga, ghṛita yoga,* etc. are also given in the chapter. The specific treatment approaches in exclusive conditions are also explained.

Vata vyadhi are group of disorders which are very commonly encountered by ayurvedic physicians. In many diseases like *pakshaghata, ardita, gridhrasi, kateegraha,* etc. ayurvedic physicians are claiming better results and it is widely accepted also. Critical understandings of pathology, types, prognostic factors etc. are very important for academic and clinical success. Thus, thorough understanding of vata roga is essential for every treating physician.

Sanskrit Text, Transliteration and English Translation

अथातो वातव्याधिचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athAto VātavyādhicikitśītāM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

athātō vātavyādhicikitśītāṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

Now we shall expound the chapter Vata vyadhi chikitsa (Management of diseases caused by vata dosha). Thus said Lord Atreya.[1-2]

Significance of vayu

वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम् | वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तितः ||३||

Vāyur AyurbalaM Vāyur VāyurdhAtA sharIriNAm | Vāyur vishvamidaM sarvaM prabhurVāyushcakIrtitaH ||3|| Vāyurāyurbalaṁ vāyurvāyurdhātā śarīriṇām| vāyurviśvamidaṁ sarvaṁ prabhurvāyuśca kīrtitaḥ||3||

Vayu is life, vayu is strength, vayu mainstays living organism, the same vayu is verily the universe, and hence the Lord Vayu is praised. [3]

Important role of vayu in health

अव्याहतगतिर्यस्य स्थानस्थः प्रकृतौ स्थितः | वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम् ||४||

avyAhatagatiryasya sthānasthaH prakRutau sthitaH | VāyuHsyAtso~adhikaM jIvedvItarōgaH samAH shatam ||4|| avyāhatagatiryasya sthānasthaḥ prakr̥tau sthitaḥ| vāyuḥ syātsō’dhikaṁ jīvēdvītarōgaḥ samāḥ śatam||4||

When normal (non vitiated) vayu is at its abode with unobstructed (free) movement, is responsible for long lifespan of hundred years devoid of diseases.[4]

Types of vayu and their functions

प्राणोदानसमानाख्यव्यानापानैः स पञ्चधा | देहं तन्त्रयते सम्यक् स्थानेष्वव्याहतश्चरन् ||५|| स्थानं प्राणस्य मूर्धोरःकण्ठजिह्वास्यनासिकाः [१] | ष्ठीवनक्षवथूद्गारश्वासाहारादि कर्म च ||६|| उदानस्य पुनः स्थानं नाभ्युरः कण्ठ एव च | वाक्प्रवृत्तिः प्रयत्नौर्जोबलवर्णादि कर्म च ||७|| स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः | अन्तरग्नेश्च पार्श्वस्थः समानोऽग्निबलप्रदः ||८|| देहं व्याप्नोति सर्वं तु व्यानः शीघ्रगतिर्नृणाम् | गतिप्रसारणाक्षेपनिमेषादिक्रियः सदा ||९|| वृषणौ बस्तिमेढ्रं च नाभ्भूरू वङ्क्षणौ गुदम् | अपानस्थानमन्त्रस्थः शुक्रमूत्रशकृन्ति [२] च ||१०|| सृजत्यार्तवगर्भौ च युक्ताः स्थानस्थिताश्च ते | स्वकर्म कुर्वते देहो धार्यते तैरनामयः ||११||

prānaodAnasamānakhya vyānapānaiH sa pa~jcadhA | dehaM tantrayate samyak sthAneShvavyAhatashcaran ||5|| sthānaM prānasya mUrdhoraHkaNThajihvAsyanAsikAH [1] | ShThIvanakṣavathūdgArashvAsAhArAdi karma ca ||6|| udānasya punaH sthānaM nAbhyuraH kaNTha eva ca | vAkpravRttiH prayatnaurjobalavarNAdi karma ca ||7|| sveda dōṣambuvAhIni srotAMsi samadhiShThitaH | antaragneshca pArshvasthaH Samānao~agnibalapradaH ||8|| dehaM vyApnoti sarvaM tu vyānaH shIghragatirnRuNAm | gatiprasAraNAkShepanimeShAdikriyaH sadA ||9|| vRuShaNau bastimeDhraM ca nAmbhUrU va~gkShaNau gudam | apāna sthānamantrasthaH śukramūtrashakRunti [2] ca ||10|| sRujatyArtavagarbhau ca yuktAH sthānasthitAshca te | svakarma kurvate deho dhAryate tairanAmayaH ||11|| prāṇōdānasamānākhyavyānapāna iḥ sa pañcadhā| dēhaṁ tantrayatē samyak sthānēṣvavyāhataścaran||5|| sthānaṁ prāṇasya mūrdhōraḥkaṇṭhajihvāsyanāsikāḥ [1] | ṣṭhīvanakṣavathūdgāraśvāsāhārādi karma ca||6|| udānasya punaḥ sthānaṁ nābhyuraḥ kaṇṭha ēva ca| vākpravr̥ttiḥ prayatnaurjōbalavarṇādi karma ca||7|| svēdadōṣāmbuvāhīni srōtāṁsi samadhiṣṭhitaḥ| antaragnēśca pārśvasthaḥ samānō'gnibalapradaḥ||8|| dēhaṁ vyāpnōti sarvaṁ tu vyānaḥ śīghragatirnr̥ṇām| gatiprasāraṇākṣēpanimēṣādikriyaḥ sadā||9|| vr̥ṣaṇau bastimēḍhraṁ ca nābhyūrū vaṅkṣaṇau gudam| apānasthānamantrasthaḥ śukramūtraśakr̥nti [2] ca||10|| sr̥jatyārtavagarbhau ca yuktāḥ sthānasthitāśca tē| svakarma kurvatē dēhō dhāryatē tairanāmayaḥ||11||

Vayu is of five types namely prana, udana, samana, vyana and apana and they mechanize the body optimally occupying their sites without any irregular movement.

The location of *prana* is vertex, thorax, trachea, tongue, mouth and nose and it performs functions of spitting, sneezing, eructation, respiration, deglutition etc.

The site of *udana* is umbilicus, thorax and trachea and is responsible for vocalization, drive, energy, strength, complexion etc. *Samana* is located in channels of sweat, humors and water and lateral to the seat of agni (digestive enzymes (agni) and yield strength to the digestive fire.

Vyana has swift movement and spreads all over the body and is responsible for gait, flexion, extension, twinkling etc. *Apana* is told to be located in testicles, urinary bladder, penis, umbilicus, thighs, inguinal region and anus and performs ejaculation, micturition, defecation, expulsion of menstrual blood and fetus.

When these five are located in respective sites optimally, perform their functions, supports life without any morbidity. [5-11]

Role of vata/vayu in causing diseases

विमार्गस्था ह्ययुक्ता वा रोगैः स्वस्थानकर्मजैः | शरीरं पीडयन्त्येते प्राणानाशु हरन्ति च ||१२||
सङ्ख्यामप्यतिवृत्तानां तज्जानां हि प्रधानतः | अशीतिर्नखभेदाद्या रोगाः सूत्रे निदर्शिताः ||१३||
तानुच्यमानान् पर्यायैः सहेतूपक्रमाञ्छृणु | केवलं वायुमुद्दिश्य स्थानभेदात्तथाऽऽवृतम् ||१४||

vimArgasthA hyayuktA vA rōgaiH svasthānakarmajaiH | sharIraM pIDayantyete prānanAshu haranti ca ||12|| sa~gkhyAmapyativRuttAnAM tajjAnAM hi pradhAnataH | ashItirnakhabhedAdyA rōgaH sUtre nidarshitAH ||13|| tAnucyamAnAn paryAyaiH sahetUpakramA~jchRuNu | kevalaM Vāyu muddishya sthānabhedAttathA$_a$avRutam ||14|| vimārgasthā hyayuktā vā rōgaiḥ svasthānakarmajaiḥ| śarīraṁ pīḍayantyētē prāṇānāśu haranti ca||12|| saṅkhyāmapyativr̥ttānāṁ tajjānāṁ hi pradhānataḥ| aśītirnakhabhēdādyā rōgāḥ sūtrē nidarśitāḥ||13|| tānucyamānān paryāyaiḥ sahētūpakramāñchr̥ṇu| kēvalaṁ vāyumuddiśya sthānabhēdāttathā’’vr̥tam||14||

When dislodged or impaired, dosha harm the body by diseases according to their respective site and function, and may even lead to instantaneous death.

Even though the diseases caused by them are innumerable, starting from *nakhabheda* (nail splitting), the major eighty diseases enlisted in Sutra Sthana are important.

Now the aforesaid synonymous diseases with etiology and therapeutics are about to explain here, the absolute vata as per different locations as well as that got obstructed. [12-14]

Etiopathology

रूक्षशीताल्पलघ्वन्नव्यवायातिप्रजागरैः | विषमादुपचाराच्च दोषासृक्स्रवणादति ||१५|| लङ्घनप्लवनात्यध्वव्यायामातिविचेष्टितैः | धातूनां सङ्क्षयाच्चिन्ताशोकरोगातिकर्षणात् ||१६|| दुःखशय्यासनात् क्रोधाद्दिवास्वप्नाद्भयादपि | वेगसन्धारणादामादभिघातादभोजनात् ||१७|| मर्माघाताद्गजोष्ट्राश्वशीघ्रयानापतंसनात् | देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली ||१८|| करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्गसंश्रितान् |१९|

rūkṣashItAlpalaghvannavyavAyAtiprajAgaraiH | viShamAdupacArAcca dōṣasRuksravaNAdati ||15|| la~gghanaplavanAtyadhvavyAyAmAtiviceShTitaiH | dhātunAM sa~gkṣayaccintAshokarōgatikarShaNAt ||16|| duHkhashayyAsanAt krodhAddivAsvapnAdbhayAdapi | vegasandhAraNAdAmAdabhighAtAdabhojanAt ||17|| marmAghAtAdgajoShTrAshvashIghrayAnApataMsanAt | dehe srotAMsi riktAni pUrayitvA~anilo balI ||18|| karoti vividhAn vyAdhIn sarvA$_{ggaikA}$ggasaMshritAn |19| rūkṣaśītālpalaghvannavyavāyātiprajāgaraiḥ| viṣamādupacārācca dōṣāsr̥ksravaṇādati||15|| laṅghanaplavanātyadhvavyāyāmātivicēṣṭitaiḥ| dhātūnāṁ saṅkṣayāccintāśōkarōgātikarṣaṇāt||16|| duḥkhaśayyāsanāt krōdhāddivāsvapnādbhayādapi| vēgasandhāraṇādāmādabhighātādabhōjanāt||17|| marmāghātādgajōṣṭrāśvaśīghrayānāpataṁsanāt| dēhē srōtāṁsi riktāni pūrayitvā’nilō balī||18|| karōti vividhān vyādhīn sarvāṅgaikāṅgasaṁśritān|19|

Due to intake of dry, cold, deficient and light food; excessive sex and sleeplessness; improper treatments; expelling of dosha or blood letting; by excessive fasting, swimming, walking, exercising, and physical activity; depletion of tissue elements; worrying, grief, debilitating diseases; usage of uncomfortable beds or seats; anger, day sleep or even with fright; suppression of natural urges, indigestion, trauma, abstaining from food; injury to vital areas, falling from swift moving elephant, camel or horse etc.

vata is aggravated. This gets filled in the vacuous channels in the body and leads to various generalized or localized disorders. [15-19]

Premonitory symptoms

अव्यक्तं लक्षणं तेषां पूर्वरूपमिति स्मृतम् ||१९||

आत्मरूपं तु तद्व्यक्तमपायो लघुता पुनः |२०|

avyaktaM lakShaNaM teShAM pUrvarUpamiti smRutam ||19||

AtmarUpaM tu tadvyaktamapAyo laghutA punaH |20|

avyaktaṁ lakṣaṇaṁ tēṣāṁ pūrvarūpamiti smr̥tam||19||

ātmarūpaṁ tu tadvyaktamapāyō laghutā punaḥ|20|

Indistinct manifestation of the diseases are considered as prodromal symptoms.When the cardinal feature is clearly manifested, it is called as symptom, while the lessening of features are indicative of cure. [19-20]

General signs and symptoms of vata vitiation

सङ्कोचः पर्वणां स्तम्भो भेदोऽस्थ्नां पर्वणामपि ||२०||

लोमहर्षः प्रलापश्च पाणिपृष्ठशिरोग्रहः | खाञ्ज्यपाङ्गुल्यकुब्जत्वं शोषोऽङ्गानामनिद्रता ||२१||
गर्भशुक्ररजोनाशः स्पन्दनं गात्रसुप्तता | शिरोनासाक्षिभ्रुवां ग्रीवायाश्चापि हुण्डनम् ||२२||
भेदस्तोदार्तिराक्षेपो मोहश्चायास एव च | एवंविधानि रूपाणि करोति कुपितोऽनिलः ||२३||
हेतुस्थानविशेषाच्च भवेद्रोगविशेषकृत् |२४|

sa~gkocaH parvaNAM stambho bhedo~asthnAM parvaNAmapi ||20|| lomaharShaH pralApashca pANipRuShThashirograhaH | khA$_{jjyapA}$ggulyakubjatvaM shoSho$_{a}$ggAnAmanidratA ||21|| garbhaśukrarajonāśaH spandanaM gAtrasuptatA | shironAsAkShijatrUNAM grIvAyAshcApi huNDanam ||22|| bhedastodArtirAkShepo mohashcAyAsa eva ca | evaMvidhAni rUpANi karoti kupito~anilaH ||23|| hetusthānavisheShAcca bhavedrōgavisheShakRut |24| Saṅkōcaḥ parvaṇāṁ stambhō bhēdō'sthnāṁ parvaṇāmapi||20|| lōmaharṣaḥ pralāpaśca pāṇipr̥ṣṭhaśirōgrahaḥ| khāñjyapāṅgulyakubjatvaṁ śōṣō'ṅgānāmanidratā||21|| garbhaśukrarajōnāśaḥ spandanaṁ gātrasuptatā| śirōnāsākṣijatrūṇāṁ grīvāyāścāpi huṇḍanam||22|| bhēdastōdārtirākṣēpō mōhaścāyāsa ēva ca| ēvaṁvidhāni rūpāṇi karōti kupitō'nilaḥ||23|| hētusthānaviśēṣācca bhavēdrōgaviśēṣakr̥t|24|

Vitiated vata causes various symptoms like contractures, joint stiffness, splitting of bones and joints, horripilation, delirium, spasticity of hands, back and neck; limping, paraplegia, hunch back; organ atrophy, insomnia, intrauterine death of embryo and fetus, diminishing sperms and menstruation fasciculation, generalized numbness, benumbing or paralysis of muscles of head, nose, eyes, supraclavicular part and neck; splitting, pricking or aching type of pains; convulsions, loss of consciousness, fatigue

etc. Different specific diseases of vata are caused by specificity in etiological factors and site of affliction. [20-24]

Clinical features of vitiation of vata at different sites

Koshthashrita vata (vitiation at gastrointestinal tract)

तत्र कोष्ठाश्रिते दुष्टे निग्रहो मूत्रवर्चसोः ||२४||

ब्रध्नहृद्रोगगुल्मार्शःपार्श्वशूलं च मारुते |

tatra kōṣṭhashrite duShTe nigraho mūtravarcasoH ||24||

bradhnahRudrōgagulmArshaHpArshvashUlaM ca mArute |

tatra kōṣṭhāśritē duṣṭē nigrahō mūtravarcasōḥ||24||

bradhnahṛdrōgagulmārśaḥpārśvaśūlaṁ ca mārutē|

When vitiated vata is located in gastrointestinal tract or in abdomen it leads to urinary retention and constipation, intestinal and epigastric discomforts, gulma, piles and pain in flanks.[24]

Sarvanga kupita vata (vitiation all over body)

सर्वाङ्गुकुपिते वाते गात्रस्फुरणभञ्जने ||२५||

वेदनाभिः परीतश्च स्फुटन्तीवास्य सन्धयः |

sarvA~ggukupite vAte gAtrasphuraNabha~jjane ||25||

vedanAbhiH parItashca sphuTantIvAsya sandhayaH |

sarvāṅgakupitē vātē gātrasphuraṇabhañjanē||25||

vēdanābhiḥ parītaśca sphuṭantīvāsya sandhayaḥ|

When vitiated vata is located all over the body, it produces generalized fasciculation and breaking pain; different types of pain and the generalized joint crepitus. [25]

Guda sthita vata (vitiation at anus)

ग्रहो विण्मूत्रवातानां शूलाध्मानाश्मशर्कराः ||२६||

जङ्घोरुत्रिकपात्पृष्ठरोगशोषौ गुदस्थिते |

graho viNmūtravātanAM shUlAdhmAnAshmasharkarAH ||26||

ja~gghorutrikapAtpRuShTharōgashoShau [1] gudasthite | grahō viṇmūtravātānāṁ śūlādhmānāśmaśarkarāḥ||26||

jaṅghōrutrikapātpṛṣṭharōgaśōṣau [1] gudasthitē|

When vitiated vata is located in anus, it leads to retention of feces, urine and flatus; colicky pain, flatulence, renal calculi, micro-calculi; diseases with atrophy in calf, thigh, pelvis, and the back.[26]

Amashaya sthita vata (vitiation at stomach)

हृन्नाभिपार्श्वोदररुक्तृष्णोद्गारविसूचिकाः ||२७||

कासः कण्ठास्यशोषश्च श्वासश्चामाशयस्थिते |

hRunnAbhipArshvodararuktRuShNodgAravisUcikAH ||27||

kAsaH kaNThAsyashoShashca shvAsashcĀmashayasthite |

hṛnnābhipārśvōdararuktṛṣṇōdgāravisūcikāḥ||27||

kāsaḥ kaṇṭhāsyaśōṣaśca śvāsaścāmāśayasthitē|

When vitiated vata is located in stomach, symptoms manifest as pain in epigastrium, umbilicus, flanks and abdomen; morbid thirst, eructation, acute gastroenteritis, cough, dryness of throat and mouth and breathing difficulty.[27]

Pakwashaya sthita vata (vitiation at colon)

पक्वाशयस्थोऽन्त्रकूजं शूलाटोपौ करोति च ||२८||

कृच्छ्रमूत्रपुरीषत्वमानाहं त्रिकवेदनाम् |

pakvAshayastho~antrakUjaM shUlATopau karoti ca ||28||

kRucchramūtrapurIShatvamAnAhaM trikavedanAm |

pakvāśayasthō’ntrakūjaṁ śūlāṭōpau karōti ca||28||

kṛcchramūtrapurīṣatvamānāhaṁ trikavēdanām|

When vitiated vata is located in colon it causes gurgling, colicky pain, tympanites, difficulty in defecation and urination, flatulence and lumbar/ sacroiliac pain. [28]

Indriya gata vata (vitiation in sense organs)

श्रोत्रादिष्विन्द्रियवधं कुर्याद्दुष्टसमीरणः ||२९||

shrotrAdiShvindriyavadhaM kuryAdduShTasamIraNaH ||29||

śrōtrādiṣvindriyavadhaṁ kuryādduṣṭasamīraṇaḥ||29||

When vitiated vata is located in ear like sense organs leads to sensorial loss in the respective organs. [29]

Twaksthita vata (vitiation at skin)

त्वग्रूक्षा स्फुटिता सुप्ता कृशा कृष्णा च तुद्यते | आतन्यते सरागा च पर्वरुक् त्वक्स्थितेऽनिले ||३०||

tvagrūkṣa sphuTitA suptA kRushA kRuShNA ca tudyate | Atanyate sarAgA ca parvaruk tvaksthite~anile ||30|| tvagrūkṣā sphuṭitā suptā kṛśā kṛṣṇā ca tudyatē| ātanyatē sarāgā ca parvaruk tvaksthitē'nilē||30||

When vitiated vata is located in skin it becomes dry, fissured, numb, thin, blackish. It causes pain along with erythema and strain and leads to pain in distal end of bones.[30]

Raktagata vata(vitiation at blood)

रुजस्तीव्राः ससन्तापा वैवर्ण्यं कृशताऽरुचिः | गात्रे चारूंषि भुक्तस्य स्तम्भश्चासृग्गतेऽनिले ||३१||

rujastIvrAH sasantApA vaivarNyaM kRushatA~aruciH | gAtre cArUMShi bhuktasya stambhashcAsRuggate~anile ||31|| rujastīvrāḥ sasantāpā vaivarṇyaṁ kṛśatā'ruciḥ| gātrē cārūṁṣi bhuktasya stambhaścāsṛggatē'nilē||31||

When vitiated vata is located in blood it manifests as severe pain with warmth and discoloration; weight loss, anorexia, specific raised rashes in body and esophageal spasm.[31]

Mamsa medogata vata (vitiation in muscles and fats)

गुर्वङ्गं तुद्यतेऽत्यर्थं दण्डमुष्टिहतं तथा | सरुक् श्रमितमत्यर्थं [२] मांसमेदोगतेऽनिले ||३२||

gurva~ggaM tudyate~atyarthaM daNDamuShTihataM tathA | saruk shramitamatyarthaM [2] māṁsamedogate~anile ||32|| gurvaṅgaṁ tudyatē'tyarthaṁ daṇḍamuṣṭihataṁ tathā| saruk śramitamatyarthaṁ [2] māṁsamēdōgatē'nilē||32||

When vitiated vata is located in muscles and fat, it manifest as heaviness of body, pricking pain and as if beaten by a strong rod or fist cuff and painful severe fatigue.[32]

Majja-asthigata vata (vitiation in bones and marrow)

भेदोऽस्थिपर्वणां सन्धिशूलं मांसबलक्षयः | अस्वप्नः सन्तता रुक् च मज्जास्थिकुपितेऽनिले ||३३||

bhedo~asthiparvaNAM sandhishUlaM māṁsabalakṣayaH | asvapnaH santatA ruk ca majjAsthikupite~anile ||33|| bhēdō'sthiparvaṇāṁ sandhiśūlaṁ māṁsabalakṣayaḥ| asvapnaḥ santatā ruk ca majjāsthikupitē'nilē||33||

When vitiated vata is located in bones and marrow it leads to splitting pain of bones and joints, arthralgia, loss of muscle strength, insomnia and continuous pain.[33]

Shukra gata vata (vitiation in semen)

क्षिप्रं मुञ्चति बध्नाति शुक्रं गर्भमथापि वा | विकृतिं जनयेच्चापि शुक्रस्थः कुपितोऽनिलः ||३४||

kShipraM mu~jcati badhnAti śukraM garbhamathApi vA | vikRutiM janayeccApi śukrasthaH kupito~anilaH ||34|| kṣipraṁ muñcati badhnāti śukraṁ garbhamathāpi vā| vikṛtiṁ janayēccāpi śukrasthaḥ kupitō'nilaḥ||34||

When vitiated vata is located in semen, it causes premature ejaculation or anejaculation. It may also lead to preterm or delayed labor. It may also cause deformity in fetus. [34]

Snayugata vata (vitiation in tendons)

बाह्याभ्यन्तरमायामं खल्लिं कुब्जत्वमेव च | सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्नायुगतोऽनिलः ||३५||

bAhyAbhyantaramAyAmaM khalliM kubjatvameva ca | sarvA$_{ggaikA}$ggarōgaMshca kuryAt snAyugato~anilaH ||35|| bāhyābhyantaramāyāmaṁ khallīṁ kubjatvamēva ca| sarvāṅgaikāṅgarōgāṁśca kuryāt snāyugatō'nilaḥ||35||

When vitiated vata is located in neural tissue or tendons, it leads to ophisthotonus or emprosthotonus, radiculopathy, kyphosis, quadriplegia or hemiplegia. [35]

Siragata vata (vitiation in vascular tissue)

शरीरं मन्दरुक्शोफं शुष्यति स्पन्दते तथा | सुप्तास्तन्व्यो महत्यो वा सिरा वाते सिरागते ||३६||

sharIraM mandarukśōphaM shuShyati spandate tathA | suptAstanvyo mahatyo vA sirā vAte sirāgate ||36|| śarīraṁ mandarukśōphaṁ śuṣyati spandatē tathā| suptāstanvyō mahatyō vā sirā vātē sirāgatē||36||

When vitiated vata is located in vascular tissue it leads to mildly painful edema in the body, emaciation, twitching, loss of pulsation along with dilation or coarctation of vessels. [36]

Sandhigata vata (vitiation in joints)

वातपूर्णदृतिस्पर्शः शोथः सन्धिगतेऽनिले | प्रसारणाकुञ्चनयोः प्रवृत्तिश्च [३] सवेदना ||३७|| (इत्युक्तं [४] स्थानभेदेन वायोर्लक्षणमेव च) |३८|

vātapUrNadRutisparshaH śōthaH sandhigate~anile | prasAraNAku~jcanayoH pravRuttishca [3] savedanA ||37|| (ityuktaM [4] sthānabhedena vAyorlakShaNameva ca) |38| vātapūrṇadṛtisparśaḥ śōthaḥ sandhigatē'nilē| prasāraṇākuñcanayōḥ pravṛttiśca [3] savēdanā||37|| (ityuktaṁ [4] sthānabhēdēna vāyōrlakṣaṇamēva ca)|38|

When vitiated vata is located in joints, it leads to palpatory feeling of air in joints(crepitus), swelling along with painful flexion and extension.[38]

Thus the symptomatology of vata according to various site are explained. [38]

Ardita (facial paralysis)

अतिवृद्धः शरीरार्धमेकं वायुः प्रपद्यते | यदा तदोपशोष्यासृग्बाहुं पादं च जानु च ||३८|| तस्मिन् सङ्कोचयत्यर्धं मुखं जिह्मं करोति च | वक्रीकरोति नासाभ्रूललाटाक्षिहनूस्तथा ||३९|| ततो वक्रं व्रजत्यास्ये भोजनं वक्रनासिकम् [१] | स्तब्धं नेत्रं कथयतः क्षवथुश्च निगृह्यते ||४०|| दीना जिह्मा समुत्क्षिप्ता कला [२] सज्जति चास्य वाक् | दन्ताश्चलन्ति बाध्येते श्रवणौ भिद्यते स्वरः ||४१|| पादहस्ताक्षिजङ्घोरुशङ्खश्रवणगण्डरुक् [३] | अर्धे तस्मिन्मुखार्धे वा केवले स्यात्तदर्दितम् ||४२||

ativRuddhaH sharIrArdhamekaM Vāyu H prapadyate | yadA tadopashoShyAsRugbAhuM pAdaM ca jAnu ca ||38|| tasmin sa~gkocayatyardhe mukhaM jihmaM karoti ca | vakrIkaroti nAsAbhUlalATAkShihanUstathA ||39|| tato vakraM vrajatyAsye bhojanaM vakranAsikam [1] | stabdhaM netraM kathayataH kṣavathūshca nigRuhyate ||40|| dInA jihmA samutkShiptA kalA [2] sajjati cAsya vAk | dantAshcalanti bAdhyete shravaNau bhidyate svaraH ||41|| pAdahastAkShija$_{gghorusha}$gkhashravaNagaNDaruk [3] | ardhe tasminmukhArdhe vA kevale syAttadarditam ||42|| ativr̥ddhaḥ śarīrārdhamēkaṁ vāyuḥ prapadyatē| yadā tadōpaśōṣyāsr̥gbāhuṁ pādaṁ ca jānu ca||38|| tasmin saṅkōcayatyardhē mukhaṁ jihmaṁ karōti ca| vakrīkarōti nāsābhrūlalāṭākṣihanūstathā||39|| tatō vakraṁ vrajatyāsyē bhōjanaṁ vakranāsikam [1] | stabdhaṁ nētraṁ kathayataḥ kṣavathuśca nigr̥hyatē||40|| dīnā jihmā samutkṣiptā kalā [2] sajjati cāsya vāk| dantāścalanti bādhyētē śravaṇau bhidyatē svaraḥ||41|| pādahastākṣijaṅghōruśaṅkhaśravaṇagaṇḍaruk [3] | ardhē tasminmukhārdhē vā kēvalē syāttadarditam||42||

If the excessively increased vata affects one half of the body, as it diminishes the blood there, leads to contracture of arm, leg and knee of the affected half, and causes distortion of one side of the face and produces asymmetry of the nose, eye brow, fore head, eye and jaw.

The food goes into one side of the mouth; while speaking the nose gets curved, the eye remains rigid and without blink; the sneeze gets suppressed. His speech is feeble, distorted, strenuous and indistinct. His teeth get rickety, hearing affected and voice is hoarse. There is pain in his feet, hand, eyes, calves, thighs, temples, ears and cheek. This condition, may affect half the body or half of the face only, is called *ardita* (facial paralysis). [38-42]

Antarayama (Emprosthotonous)

मन्ये संश्रित्य वातोऽन्तर्यदा नाडीः प्रपद्यते | मन्यास्तम्भं तदा कुर्यादन्तरायामसञ्ज्ञितम् ||४३|| अन्तरायम्यते ग्रीवा मन्या च स्तभ्यते भृशम् | दन्तानां दंशनं लाला पृष्ठायामः [१] शिरोग्रहः ||४४|| जृम्भा वदनसङ्गश्चाप्यन्तरायामलक्षणम् | (इत्युक्तस्त्वन्तरायामो [२] … |४५|

manye saMshritya vAto~antaryadA nADIH prapadyate | manyAstambhaM tadA kuryAdantarAyAmasa$_{jj}$itam ||43|| antarAyamyate grIvA manyA ca stabhyate bhRusham | dantAnAM daMshanaM lAlA pRuShThAyAmaH [1] shirograhaH ||44|| jRumbhA vadanasa~ggashcApyantarAyAmalakShaNam | (ityuktastvantarAyAmo [2] … |45|
manyē saṁśritya vātō’ntaryadā nāḍīḥ prapadyatē| manyāstambhaṁ tadā kuryādantarāyāmasañjñitam||43|| antarāyamyatē grīvā manyā ca stabhyatē bhr̥śam| dantānāṁ daṁśanaṁ lālā pr̥ṣṭhāyāmaḥ [1] śirōgrahaḥ||44|| jr̥mbhā vadanasaṅgaścāpyantarāyāmalakṣaṇam| (ityuktastvantarāyāmō [2] …|45|

When vata get localised in the *manya* (neck), lateral aspect of the neck and gets spread into the internal vessels, it causes *manyastambha* otherwise named as *antarayam* (Emprosthotonus). So the neck becomes convulsed inward and the lateral aspect becomes very stiff, the teeth get clenched with salivation, contraction of the back

muscles and the head is stiff; yawning and lock jaw; these are the symptoms of *antarayam*. Thus *antarayam* is explained. [43-45]

Bahirayama(ophisthotonous)

…बहिरायाम उच्यते) ||४५|| पृष्ठमन्याश्रिता बाहयाः शोषयित्वा सिरा बली | वायुः कुर्याद्धनुस्तम्भं बहिरायामसञ्ज्ञकम् ||४६|| चापवन्नाम्यमानस्य पृष्ठतो नीयते शिरः | उर उत्क्षिप्यते मन्या स्तब्धा ग्रीवाऽवमृद्यते ||४७|| दन्तानां दशनं जृम्भा लालास्रावश्च वाग्ग्रहः | जातवेगो निहन्त्येष वैकल्यं वा प्रयच्छति ||४८||

…bahirAyAma ucyate) ||45|| pRuShThamanyAshritA bAhyAH shoShayitvA sirā balI | Vāyu H kuryAddhanustambhaM bahirAyAmasa$_{jj}$jakam ||46|| cApavannAmyamAnasya pRuShThato nIyate shiraH | ura utkShipyate manyA stabdhA grIvA~avamRudyate ||47|| dantAnAM dashanaM jRumbhA lAlAsrAvashca vAggrahaH | jAtavego nihantyeSha vaikalyaM vA prayacchati ||48|| …bahirāyāma ucyatē)||45|| pr̥ṣṭhamanyāśritā bāhyāḥ śōṣayitvā sirā balī| vāyuḥ kuryāddhanustambhaṁ bahirāyāmasañjñakam||46|| cāpavannāmyamānasya pr̥ṣṭhatō nīyatē śiraḥ| ura utkṣipyatē manyā stabdhā grīvā'vamr̥dyatē||47|| dantānāṁ daśanaṁ jr̥mbhā lālāsrāvaśca vāggrahaḥ| jātavēgō nihantyēṣa vaikalyaṁ vā prayacchati||48||

Bahirayama, will now be described. The potently provoked vata, on getting localized in the posterior and lateral of the neck and constricting external vessels, causes bow leg like rigidity of the body which is called as *bahirayama* (ophisthotonous).

As the body being bent like a bow, the head gets retracted almost touching his back and his chest is thrown forward, the sides of the neck become rigid and the neck in total get compressed along with clenching of teeth, salivation and aphasia. The attack may lead to death of the patient or deformity.[46-48]

Hanugraha (lock jaw)

हनुमूले स्थितो बन्धात् संस्रयत्यनिलो हनू | विवृतास्यत्वमथवा कुर्यात् [१] स्तब्धमवेदनम् ||४९|| हनुग्रहं च संस्तभ्य हनुं(नू)संवृतवक्रताम् |५०|

hanumUle sthito bandhAt saMsrayatyanilo hanU | vivRutAsyatvamathavA kuryAt [1] stabdhamavedanam ||49|| hanugrahaM ca saMstabhya hanuM(nU)saMvRutavakratAm |50| hanumūlē sthitō bandhāt saṁsrayatyanilō hanū| vivr̥tāsyatvamathavā kuryāt [1] stabdhamavēdanam||49|| hanugrahaṁ ca saṁstabhya hanuṁ(nū)saṁvr̥tavakratām|50|

When the vata gets localized at the root of the jaws causes dislocation of the jaws and produces either a condition of stiff gaping of mouth without any pain; or by causing spasticity of the jaw, the mouth becomes fixed and cannot be opened. This is called as *hanugraha* (lock jaw)

Aakshepaka (episodic contractions)

मुहुराक्षिपति क्रुद्धो गात्राण्याक्षेपकोऽनिलः ||५०||

पाणिपादं च संशोष्य सिराः सस्नायुकण्डराः |५१|

muhurAkShipati kruddho gAtrANyAkShepako~anilaH ||50||

pANipAdaM ca saMshoShya sirāH sasnAyukaNDarAH |51|

muhurākṣipati kruddhō gātrāṇyākṣēpakō'nilaḥ||50||

pāṇipādaṁ ca saṁśōṣya sirāḥ sasnāyukaṇḍarāḥ|51|

In *akshepaka* (..), the provoked vata contracts vessels, tendons and ligaments of the hands and feet cause episodic contraction in different parts of the body. [50-51]

Dandaka (stiffness of body)

पाणिपादशिरःपृष्ठश्रोणीः स्तभ्नाति मारुतः ||५१||

दण्डवत्स्तब्धगात्रस्य दण्डकः सोऽनुपक्रमः |५२|

pANipAdashiraHpRuShThashroNIH stabhnAti mArutaH ||51||

daNDavatstabdhagAtrasya daNDakaH so~anupakramaH |52|

pāṇipādaśiraḥpr̥ṣṭhaśrōṇīḥ stabhnāti mārutaḥ||51||

daṇḍavatstabdhagātrasya daṇḍakaḥ sō'nupakramaḥ|52|

When vata causes rigidity of muscles of the hands, feet, head, back and hips, so that the body becomes stiff as a stick, is called as *dandaka*, the condition is irremediable. [51-52]

Episodic nature of vata disorders

स्वस्थः स्यादर्दितादीनां मुहुर्वेगे [१] गतेऽगते ||५२||

पीड्यते पीडनैस्तैस्तैर्भिषगेतान् विवर्जयेत् |५३|

svasthaH syAdarditAdInAM muhurvege [1] gate~agate ||52||

pIDyate pIDanaistaistairbhiShagetAn vivarjayet |53|

svasthaḥ syādarditādīnāṁ muhurvēgē [1] gatē'gatē||52||

pīḍyatē pīḍanaistaistairbhiṣagētān vivarjayēt|53|

In diseases like *ardita* etc. when the episodic convulsions are gone, the patient returns to normal. Later as the episodes return the patient gets severely afflicted with characteristic features; the physicians should regard this condition as incurable. [52-53]

Pakshaghata (paralysis)

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा ||५३|| कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तमभमेव [१] च | गृहीत्वाऽर्धं शरीरस्य सिराः स्नायूर्विशोष्य च ||५४|| पादं सङ्कोचयत्येकं हस्तं वा तोदशूलकृत् | एकाङ्गरोगं तं विद्यात् सर्वाङ्गं [२] सर्वदेहजम् ||५५||

hatvaikaM mArutaH pakShaM dakShiNaM vAmameva vA ||53|| kuryAcceShTAnivRuttiM hi rujaM vAkstamabhameva [1] ca | gRuhItvA~ardhaM sharIrasya sirāH snAyUrvishoShya ca ||54|| pAdaM sa~gkocayatyekaM hastaM vA todashUlakRut | ekA~ggarōgaM taM vidyAt sarvA~ggaM [2] sarvadehajam ||55|| hatvaikaṁ mārutaḥ pakṣaṁ dakṣiṇaṁ vāmamēva vā||53|| kuryāccēṣṭānivṛttiṁ hi rujaṁ vākstambhamēva [1] ca| gṛhītvā'rdhaṁ śarīrasya sirāḥ snāyūrviśōṣya ca||54|| pādaṁ saṅkōcayatyēkaṁ hastaṁ vā tōdaśūlakṛt| ēkāṅgarōgaṁ taṁ vidyāt sarvāṅgaṁ [2] sarvadēhajam||55||

When vata paralyze one side of the body either right or left, leads to motor deficit, pain and aphasia on the affected side. [This is called as *pakshaghata* (hemiplegia)]. By afflicting one side of the body,vata causes diminution of the vessels and nerves lead to contraction of either one leg or one arm with aching and piercing pain. That condition is to be known *ekangaroga* (monoplegia). If it affects whole body it is called *sarvangaroga* (quadriplegia).[53-55]

Gridhrasi (sciatica) and *khalli* (radiculopathy)

स्फिक्पूर्वा कटिपृष्ठोरुजानुजङ्घापदं क्रमात् | गृध्रसी स्तम्भरुक्तोदैर्गृह्णाति स्पन्दते मुहुः ||५६|| वाताद्वातकफात्तन्द्रागौरवारोचकान्विता | खल्ली तु पादजङ्घोरुकरमूलावमोटनी ||५७||

sphikpUrvA kaTipRuShThorujAnuja~gghApadaM kramAt | gRudhrasI stambharuktodairgRuhNAti spandate muhuH ||56|| vātadvātakaphAttandrAgauravArocakAnvitA | khallI tu pAdaja~gghorukaramUlAvamoTanI ||57|| sphikpūrvā kaṭi pṛṣṭh ōrujānujaṅghāpadaṁ kramāt| gṛdhrasī stambharuktōdairgṛhṇāti spandatē muhuḥ||56|| vātādvātakaphāttandrāgauravārōcakānvitā| khallī tu pādajaṅghōrukaramūlāvamōṭanī||57||

Gridhrasi due to vata is manifested as; stiffness, ache and pricking pain in the course of gluteal region, hip and posterior aspect of thigh, knee, calf and soles and twitching infrequently. If it is due to combined vata and kapha, there will be additional symptoms of listlessness, heaviness and anorexia. The condition is known as *khalli* where there is kneading pain referable to feet, calf, thigh and shoulder. [56-57]

Other local disorders

स्थानानामनुरूपैश्च लिङ्गैः शेषान् विनिर्दिशेत् |५८|

sthānanAmanurUpaishca li~ggaiH sheShAn vinirdishet |58|

sthānānāmanurūpaiśca liṅgaiḥ śēṣān vinirdiśēt|58|

The rest of the disorders should be diagnosed according to the symptoms characteristic of the seat of affection. [58]

Pathological factors

सर्वेष्वेतेषु संसर्गं पित्ताद्यैरुपलक्षयेत् ||५८|| वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च (वा) | वातपित्तकफा देहे सर्वस्रोतोऽनुसारिणः ||५९|| वायुरेव हि सूक्ष्मत्वाद्द्वयोस्तत्राप्युदीरणः [१] | कुपितस्तौ समुद्धूय तत्र तत्र क्षिपन् गदान् ||६०|| करोत्यावृतमार्गत्वाद्रसादींश्चोपशोषयेत् |६१|

sarveShveteShu saMsargaM pittAdyairupalakṣayaet ||58|| vAyordhātukṣayat kopo mArgasyĀvaranaena ca (vA) | vātapittakaphA dehe sarvasroto~anusAriNaH ||59|| Vāyu reva hi sUkShmatvAddvayostatrApyudIraNaH [1] | kupitastau samuddhUya tatra tatra kShipan gadAn ||60|| karotyAvRutamArgatvAdrasAdIMshcopashoShayet |61| sarvēṣvētēṣu saṁsargaṁ pittādyairupalakṣayēt||58|| vāyōrdhātukṣayāt kōpō mārgasyāvaraṇēna ca (vā)| vātapittakaphā dēhē sarvasrōtō'nusāriṇaḥ||59|| vāyurēva hi sūkṣmatvāddvayōstatrāpyudīraṇaḥ [1] | kupitastau samuddhūya tatra tatra kṣipan gadān||60|| karōtyāvr̥tamārgatvādrasādīṁścōpaśōṣayēt|61|

In all these disorders, the association of other dosha like pitta etc. is to be considered.

The provocation of vata is either due to dhatukshaya, means diminution of tissue elements and/ or due to *avarana* means obstruction to its pathway. The vata, pitta and kapha, always circulate through all the body channels. The vata, owing to its subtle characteristics is really the impeller of the other two. When the vata is provoked, it propels the other two dosha and dislodges them about here and there, causing various diseases. Due to *avarana* (obstruction in its path), it further causes diminution of the body nutrient fluid and other body elements. [59-61]

Avrita vata (conditions due to obstructed vata)

लिङ्गं पित्तावृते दाहस्तृष्णा शूलं भ्रमस्तमः [१] ||६१||

कट्वम्ललवणोष्णैश्च विदाहः शीतकामिता |

शैत्यगौरवशूलानि कट्वाद्युपशयोऽधिकम् ||६२||

लङ्घनायासरूक्षोष्णकामिता च कफावृते |

रक्तावृते सदाहार्तिस्त्वङ्मांसान्तरजो भृशम् ||६३||

भवेत् सरागः श्वयथुर्जायन्ते मण्डलानि च |

कठिनाश्च विवर्णाश्च पिडकाः श्वयथुस्तथा ||६४|| हर्षः पिपीलिकानां च सञ्चार इव मांसगे |

चलः स्निग्धो मृदुः शीतः शोफोऽङ्गेष्वरुचिस्तथा ||६५||

आढ्यवात इति ज्ञेयः स कृच्छ्रो मेदसाऽऽवृतः |

स्पर्शमस्थ्नाऽऽवृते तूष्णं पीडनं चाभिनन्दति ||६६||

सम्भज्यते सीदति च सूचीभिरिव तुद्यते |

मज्जावृते विनामः [२] स्याज्जृम्भणं परिवेष्टनम् ||६७||

शूलं तु पीड्यमाने च पाणिभ्यां लभते सुखम् |

शुक्रावेगोऽतिवेगो वा निष्फलत्वं च शुक्रगे ||६८||

भुक्ते कुक्षौ च रुग्जीर्णे शाम्यत्यन्नावृतेऽनिले |

मूत्राप्रवृत्तिराध्मानं बस्तौ मूत्रावृतेऽनिले ||६९||

वर्चसोऽतिविबन्धोऽधः स्वे स्थाने परिकृन्तति |

व्रजत्याशु जरां स्नेहो भुक्ते चानह्यते नरः ||७०||

चिरात् पीडितमन्नेन दुःखं शुष्कं शकृत् सृजेत् |

श्रोणीवङ्क्षणपृष्ठेषु रुग्विलोमश्च मारुतः ||७१||

अस्वस्थं हृदयं चैव वर्चसा त्वावृतेऽनिले |७२|

li~ggaM pittAvRute dAhastRuShNA shUlaM bhramastamaH [1] ||61||
kaTvamlalavaNoShNaishca vidAhaH shItakAmitA | shaityagauravashUlAni kaTvAdyupashayo~adhikam ||62|| la~gghanAyAsarUkShoShNakAmitA ca kaphAvRute | raktAvRute sadAhArtistva~gmāṁsantarajo bhRusham ||63|| bhavet sarAgaH shvayathurjAyante maNDalAni ca | kaThinAshca vivarNAshca piDakAH shvayathustathA ||64|| harShaH pipIlikAnAM ca sa~jcAra iva māṁsage | calaH snigdho mRuduH shItaH shopho$_a$ggeShvarucistathA ||65|| ADhyavāta iti j~jeyaH sa kRucchro medasA$_a$avRutaH | sparshamasthnA$_a$avRute tUShNaM pIDanaM cAbhinandati ||66|| sambhajyate sIdati ca sUcIbhiriva tudyate | majjAvRute vinAmaH [2] syAjjRumbhaNaM pariveShTanam ||67|| shUlaM tu pIDyamAne ca pANibhyAM labhate sukham | śukravego~ativego vA niShphalatvaM ca śukrage ||68|| bhukte kukShau ca rugjIrNe shAmyatyannAvRute~anile | mūtrapravRuttirAdhmAnaM bastau mūtravRute~anile ||69|| varcaso$_{ativibandho}$adhaH sve sthAne parikRuntati | vrajatyAshu jarAM sneho bhukte cAnahyate naraH ||70|| cirAt pIDitamannena duHkhaM shuShkaM shakRut sRujet | shroNIva~gkShaNapRuShTheShu rugvilomashca mArutaH ||71|| asvasthaM hRudayaM caiva varcasA tvAvRute~anile |72| liṅgaṁ pittāvṛtē dāhastṛṣṇā śūlaṁ bhramastamaḥ [1] ||61|| kaṭvamlalavaṇōṣṇaiśca vidāhaḥ śītakāmitā| śaityagauravaśūlāni kaṭvādyupaśayō’dhikam||62|| laṅghanāyāsarūkṣōṣṇakāmitā ca kaphāvṛtē| raktāvṛtē sadāhārtistvaṅmāṁsāntarajō bhṛśam||63|| bhavēt sarāgaḥ śvayathurjāyantē maṇḍalāni ca| kaṭhināśca vivarṇāśca piḍakāḥ śvayathustathā||64|| harṣaḥ pipīlikānāṁ ca sañcāra iva māṁsagē| calaḥ snigdhō mṛduḥ śītaḥ śōphō’ṅgēṣvarucistathā||65|| āḍhyavāta iti jñēyaḥ sa kṛcchrō mēdasā*vṛtaḥ| sparśamasthnā*vṛtē tūṣṇaṁ pīḍanaṁ cābhinandati||66|| sambhajyatē sīdati ca sūcībhiriva tudyatē| majjāvṛtē vināmaḥ [2] syājjṛmbhaṇaṁ parivēṣṭanam||67|| śūlaṁ tu pīḍyamānē ca pāṇibhyāṁ labhatē sukham| śukrāvēgō’tivēgō vā niṣphalatvaṁ ca śukragē||68|| bhuktē kukṣau ca rugjīrṇē śāmyatyannāvṛtē’nilē| mūtrāpravṛttirādhmānaṁ bastau mūtrāvṛtē’nilē||69|| varcasō’tivibandhō’dhaḥ svē sthānē parikṛntati| vrajatyāśu jarāṁ snēhō bhuktē cānahyatē naraḥ||70|| cirāt pīḍitamannēna duḥkhaṁ śuṣkaṁ śakṛt sṛjēt| śrōṇīvaṅkṣaṇapṛṣṭhēṣu rugvilōmaśca mārutaḥ||71|| asvasthaṁ hṛdayaṁ caiva varcasā tvāvṛtē’nilē|72|

Vata occluded by pitta

The symptoms of vata occluded by pitta are burning sensation, morbid thirst, colic, giddiness, darkness of vision; heart burn on eating pungent, sour, salt and hot things and craving for cold things.[61]

Vata occluded by kapha

If the vata is occluded by kapha, there will be excess feeling of cold, heaviness, pain, pacification by pungent and similar other articles, craving for fasting, exertion, dry and hot things.[62]

Vata occluded by blood

When it is occluded by the blood, there will be severe burning pain in the area between the skin and the flesh, along with edema and reddish tinge and round patches.[63]

Vata occluded by mamsa

dhatu

In the flesh, it causes hard, discolored boils, and swellings, horripilation and tingling.[64]

Vata occluded by meda dhatu

When the vata is occluded in the adipose tissue, it causes movable, smooth, soft and cold swellings in the body, as well as anorexia. This condition is known as *adhyavata* and is difficult to cure. [65]

Vata occluded by asthi

dhatu

When the vata is occluded in the osseous tissue, the patient likes hot touch (local sudation) and pressing . He has splitting pain and feels as though his body is being pricked with needles.[66]

Vata occluded by majja

dhatu

When the vata is occluded in the marrow, there will be flexure/bending/curving of the body, /pandiculation (stretching and stiffening of the trunk and extremities), excess yawning, twisting and colicky pain. The patient gets relief on pressing with the hand (gentle massage). [67]

Vata occluded by shukra

dhatu

If the vata is occluded in semen, it results in ejaculation or premature ejaculation or sterility.[68]

Vata occluded by food

If the vata is occluded by food, there will be pain in the stomach on ingestion of food and disappearance of pain after digestion.[68]

Vata occluded by urine

If the vata is occluded by urine leads to urinary retention and distension of bladder.[69]

Vata occluded by feces

If the vata is occluded by the fecal matter; it leads to obstinate constipation, scissoring type pain in anal region, all unctuous matter ingested is immediately digested (due to excess dryness in colon), after food intake the person suffers from increased distension of abdomen and owing to the pressure of the food ingested the patient passes dry feces with difficulty and after long delay. He is afflicted with pain in the hips, groins and back; as the vata moves in a reverse direction causes epigastric discomfort. [70-71]

Prognosis

सन्धिच्युतिर्हनुस्तम्भः [१] कुञ्चनं कुब्जताऽर्दितः ||७२|| पक्षाघातोऽङ्गसंशोषः [२] पङ्गुत्वं खुडवातता | स्तम्भनं चाढ्यवातश्च रोगा मज्जास्थिगाश्च ये ||७३|| एते स्थानस्य गाम्भीर्याद्यत्नात् सिध्यन्ति वा न वा | नवान् बलवतस्त्वेतान् साधयेन्निरुपद्रवान् ||७४||

sandhicyutirhanustambhaH [1] ku~jcanaM kubjatA~arditaH ||72|| pakShAghAto$_a$ggasaMshoShaH [2] pa~ggutvaM khuDavātatA | stambhanaM cADhyavātashca rōga majjAsthigAshca ye ||73|| ete sthānasya gAmbhIryAdyatnAt sidhyanti vA na vA | navAn balavātastvetAn sAdhayennirupadravAn ||74||
sandhicyutirhanustambhaḥ [1] kuñcanaṁ kubjatā'rditaḥ||72|| pakṣāghātō'ṅgasaṁśōṣaḥ [2] paṅgutvaṁ khuḍavātatā| stambhanaṁ cāḍhyavātaśca rōgā majjāsthigāśca yē||73|| ētē sthānasya gāmbhīryādyatnāt sidhyanti vā na vā| navān balavātastvētān sādhayēnnirupadravān||74||

Joint dislocation, lock jaw, contracture, hunch back(kyphosis), facial paralysis, hemiplegia, atrophy of a part, paraplegia, arthritis, stiffness, rheumatic conditions and disorders due to affliction of vāta in the marrow; all these on account of their seriousness of the seat affected , may or may not be cured even after deliberate treatment. These can be cured when they are of recent origin in strong patient and without any complications. [72-74]

General management of vata disorders

Importance of snehana (oleation therapy) and swedana(sudation therapy)

क्रियामतः परं सिद्धां वातरोगापहां शृणु | केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत् ||७५|| वायुं सर्पिर्वसातैलमज्जपानैर्नरं ततः | स्नेहक्लान्तं समाश्वास्य पयोभिः स्नेहयेत् पुनः ||७६|| यूषैर्ग्राम्याम्बुजानूपरसैर्वा स्नेहसंयुतैः | पायसैः कृशरैः साम्ललवणैरनुवासनैः ||७७|| नावनैस्तर्पणैश्चान्नैः [१] सुस्निग्धं स्वेदयेत्ततः | स्वभ्यक्तं स्नेहसंयुक्तैर्नाडीप्रस्तरसङ्करैः ||७८|| तथाऽन्यैर्विविधैः स्वेदैर्यथायोगमुपाचरेत् | स्नेहाक्तं [२] स्विन्नमङ्गं तु वक्रं स्तब्धमथापि वा ||७९|| शनैर्नामयितुं शक्यं

यथेष्टं शुष्कदारुवत् | हर्षतोदरुगायामशोथस्तम्भग्रहादयः ||८०|| स्विन्नस्याशु प्रशाम्यन्ति मार्दवं चोपजायते | स्नेहश्च धातून्संशुष्कान् पुष्णात्याशु प्रयोजितः ||८१|| बलमग्निबलं पुष्टिं प्राणांश्चाप्यभिवर्धयेत् | असकृत्तं पुनः स्नेहैः स्वेदैश्चाप्युपपादयेत् ||८२|| तथा स्नेहमृदौ कोष्ठे न तिष्ठन्त्यनिलामयाः |८३|

kriyAmataH paraM siddhAM vātarōgapahAM shRuNu | kevalaM nirupastambhamAdau SnēhairupAcaret ||75|| Vāyu M sarpirvasAtailamajjapāna irnaraM tataH | SnēhaklAntaM samAshvAsya payobhiH Snēhayet punaH ||76|| yUShairgrAmyAmbujAnUparasairvA SnēhasaMyutaiH | pAyasaiH kRusharaiH sAmlalavaNairanuvAsanaiH ||77|| nAvanaistarpaNaishcAnnaiH [1] susnigdhaM svedayettataH | svabhyaktaM SnēhasaMyuktairnADIprastarasa~gkaraiH ||78|| tathA~anyairvividhaiH svedairyathAyogamupAcaret | SnēhaktaM [2] svinnama~ggaM tu vakraM stabdhamathApi vA ||79|| shanairnAmayituM shakyaM yatheShTaM shuShkadAruvat | harShatodarugAyAmaśōthastambhagrahAdayaH ||80|| svinnasyAshu prashAmyanti mArdavaM copajAyate | Snēhashca dhātunsaMshuShkAn puShNAtyAshu prayojitaH ||81|| balamagnibalaM puShTiM prāNaMshcApyabhivardhayet | asakRuttaM punaH SnēhaiH svedaishcApyupapAdayet ||82|| tathA SnēhamRudau koShThe na tiShThantyanilAmayAH |83| kriyāmataḥ paraṁ siddhāṁ vātarōgāpahāṁ śṛṇu| kēvalaṁ nirupastambhamādau snēhairupācarēt||75|| vāyuṁ sarpirvasātailamajjapānairnaraṁ tataḥ| snēhaklāntaṁ samāśvāsya payōbhiḥ snēhayēt punaḥ||76|| yūṣairgrāmyāmbujānūparasairvā snēhasaṁyutaiḥ| pāyasaiḥ kṛśaraiḥ sāmlalavaṇairanuvāsanaiḥ||77|| nāvanaistarpaṇaiścānnaiḥ [1] susnigdhaṁ svēdayēttataḥ| svabhyaktaṁ snēhasaṁyuktairnāḍīprastarasaṅkaraiḥ||78|| tathā'nyairvividhaiḥ svēdairyathāyōgamupācarēt| snēhāktaṁ [2] svinnamaṅgaṁ tu vakraṁ stabdhamathāpi vā||79|| śanairnāmayituṁ śakyaṁ yathēṣṭaṁ śuṣkadāruvat| harṣatōdarugāyāmaśōthastambhagrahādayaḥ||80|| svinnasyāśu praśāmyanti mārdavaṁ cōpajāyatē| snēhaśca dhātūnsaṁśuṣkān puṣṇātyāśu prayōjitaḥ||81|| balamagnibalaṁ puṣṭiṁ prāṇāṁścāpyabhivardhayēt| asakṛttaṁ punaḥ snēhaiḥ svēdaiścāpyupapādayēt||82|| tathā snēhamṛdau kōṣṭhē na tiṣṭhantyanilāmayāḥ|83|

Now listen to the effective line of treatment for the cure of diseases due to vata. If there is absolute vitiation of vata without any kind of association(obstruction), it should be treated at first with oleation therapy, such as internal administration of ghee, fat, oil and marrow. Then as the person, when saturated by the oleation, should be eased by consolation and should again be oleated with unctuous articles added milk; thin gruel of cereals and pulses or meat juice of domestic, wet-land and aquatic animals, milk or meat without bones mixed with sour and salt articles; followed with unctuous enema, nasal medications and nutritive food. [75-77]

When he is well oleated, he should be subjected to sudation therapy, for which oil is applied externally, and then fomentation is done through tubular, mattress or bolus method or different other types suitable to the situation. [78]

By application of oleation and sudation, even a deformed stiffened limb can be slowly brought back to normality, just as it possible to bend as desired even a dried piece of wood by such measures. [79]

Tingling numbness, pricking pain, aches, convulsions, swelling, stiffness and spasticity and similar other conditions can be quickly cured and the softness of the part restored by means of sudation. [80]

The oleation therapy when applied quickly replenishes the diminished body elements and increases the strength, power of the digestive mechanism, robustness and the vitality. [81]

The oleation and sudation procedures should be repeatedly administered so that the disorders of vata may not stay in the viscera softened by oleation procedure. [82]

Mridu samshodhana (Mild purgation)

यद्यनेन सदोषत्वात् कर्मणा न प्रशाम्यति ||८३|| मृदुभिः स्नेहसंयुक्तैरौषधैस्तं विशोधयेत् | घृतं तिल्वकसिद्धं वा सातलासिद्धमेव वा ||८४|| पयसैरण्डतैलं वा पिबेद्दोषहरं शिवम् | स्निग्धाम्ललवणोष्णाद्यैराहारैर्हि मलश्चितः ||८५|| स्रोतो बद्ध्वाऽनिलं रुन्ध्यात्तस्मात्तमनुलोमयेत् [१] | दुर्बलो योऽविरेच्यः स्यात्तं निरूहैरुपाचरेत् ||८६|| पाचनैर्दीपनीयैर्वा भोजनैस्तद्युतैर्नरम् | संशुद्धस्योत्थिते चाग्नौ स्नेहस्वेदौ पुनर्हितौ ||८७|| स्वाद्वम्ललवणस्निग्धैराहारैः सततं पुनः | नावनैर्धूमपानैश्च सर्वानेवोपपादयेत् ||८८|| इति सामान्यतः प्रोक्तं वातरोगचिकित्सितम् |८९|

yadyanena sa dōṣatvAt karmaNA na prashAmyati ||83|| mRudubhiH SnēhasaMyuktairauShadhaistaM vishodhayet | ghRutaM tilvakasiddhaM vA sAtalAsiddhameva vA ||84|| payasairaNDatailaM vA pibed dōṣaharaM shivam | snigdhAmlalavaNoShNAdyairAhArairhi malashcitaH ||85|| sroto baddhvA~anilaM rundhyAttasmAttamanulomayet [1] | durbalo yo~avirecyaH syAttaM nirUhairupAcaret ||86|| pācanairdIpanIyairvA bhojanaistadyutairnaram | saMshuddhasyotthite cAgnau Snēhasvedau punarhitau ||87|| svAdvamlalavaNasnigdhairAhAraiH satataM punaH | nAvanairdhUmapāna ishca sarvAnevopapAdayet ||88|| iti SamānayataH proktaM vātarōgacikitśītām |89| yadyanēna sadōṣatvāt karmaṇā na praśāmyati||83|| mṛdubhiḥ snēhasaṁyuktairauṣadhaistaṁ viśōdhayēt| ghṛtaṁ tilvakasiddhaṁ vā sātalāsiddhamēva vā||84|| payasairaṇḍatailaṁ vā pibēddōṣaharaṁ śivam| snigdhāmlalavaṇōṣṇādyairāhārairhi malaścitaḥ||85|| srōtō baddhvā’nilaṁ rundhyāttasmāttamanulōmayēt [1] | durbalō yō’virēcyaḥ syāttaṁ nirūhairupācarēt||86|| pācanairdīpanīyairvā bhōjanaistadyutairnaram| saṁśuddhasyōtthitē cāgnau snēhasvēdau punarhitau||87|| svādvamlalavaṇasnigdhairāhāraiḥ satataṁ punaḥ| nāvanairdhūmapānaiśca sarvānēvōpapādayēt||88|| iti sāmānyataḥ prōktaṁ vātarōgacikitśītām|89|

If due to residual morbidity, the symptoms did not subside with the above procedures, then the patient should be cleansed by means of mild drugs mixed with unctuous articles. [83]

For this purpose the patient may take the medicated ghee prepared with *tilvaka* or *satala*, or castor oil with milk; all of these are auspicious and expel the morbid humors. [84]

By excessive use of unctuous, sour, salty and hot articles of diet, the excretory matter gets accumulated and occluding the alimentary passage, obstructs the vata, hence *anulomana* of vata should be done. [85]

Debilitated patients, in whom purgation is contraindicated, should be given evacuative enema followed by a diet consisting of, or mixed with, the drugs of the digestive and appetizer groups. [86]

Sudation and oleation procedures, repeated again, are beneficial for those whose digestive mechanism has been stimulated as a result of the purificatory procedure. [87]

All diseases due to vata vitiation are always to be continually treated with sweet, sour, salty and unctuous articles of diet and nasal medication and inhalations. Thus the treatment of diseases due to vata provocation has been expounded in general. [88]

Specific treatment of various conditions

विशेषतस्तु कोष्ठस्थे वाते क्षारं [१] पिबेन्नरः ||८९|| पाचनैर्दीपनैर्युक्तैरम्लैर्वा [२] पाचयेन्मलान् | गुदपक्वाशयस्थे तु कर्मोदावर्तनुद्धितम् ||९०|| आमाशयस्थे शुद्धस्य यथादोषहरीः क्रियाः | सर्वाङ्गकुपितेऽभ्यङ्गो बस्तयः सानुवासनाः ||९१|| स्वेदाभ्यङ्गावगाहाश्च हृद्यं चान्नं त्वगाश्रिते | शीताः प्रदेहा रक्तस्थे विरेको रक्तमोक्षणम् ||९२|| विरेको मांसमेदःस्थे निरूहाः शमनानि च | बाह्याभ्यन्तरतः स्नेहैरस्थिमज्जगतं जयेत् ||९३|| हर्षोऽन्नपानं शुक्रस्थे बलशुक्रकरं हितम् | विबद्धमार्गं दृष्ट्वा वा शुक्रं दद्याद्विरेचनम् ||९४|| विरिक्तप्रतिभुक्तस्य पूर्वोक्तां कारयेत् क्रियाम् | गर्भे शुष्के तु वातेन बालानां चापि शुष्यताम् ||९५|| सिताकाश्मर्यमधुकैर्हितमुत्थापने पयः | हृदि प्रकुपिते सिद्धमंशुमत्या पयो हितम् ||९६|| मत्स्यान्नाभिप्रदेशस्थे सिद्धान् बिल्वशलाटुभिः | वायुना वेष्ट्यमाने तु गात्रे स्यादुपनाहनम् ||९७|| तैलं सङ्कुचितेऽभ्यङ्गो माषसैन्धवसाधितम् | बाहुशीर्षगते नस्यं पानं चौत्तरभक्तिकम् ||९८|| बस्तिकर्म त्वधो नाभेः शस्यते चावपीडकः |९९|

visheShatastu kōṣṭhasthe vAte kShAraM [1] pibennaraH ||89|| pācanairdIpanairyuktairamlairvA [2] pAcayenmalAn | gudapakvAshayasthe tu karmodAvartanuddhitam ||90|| Āmashayasthe shuddhasya yathA dōṣaharIH kriyAH | sarvA$_{ggakupite}$abhya~ggo bastayaH sAnuvAsanAH ||91|| svedAbhya~ggAvagAhAshca hRudyaM cAnnaM tvagAshrite | shItAH pradehA raktasthe vireko raktamokShaNam ||92|| vireko mām̐samedaHsthe nirUhAH shamanAni ca | bAhyAbhyantarataH SnēhairasthimajjagataM jayet ||93|| harSho~annapāna M śukrasthe balaśukrakaraM hitam | vibaddhamArgaM dRuShTvA vA śukraM dadyAdvirēcanam ||94|| viriktapratibhuktasya pUrvoktAM kArayet kriyAm | garbhe shuShke tu vAtena bAlAnAM cApi shuShyatAm ||95|| śītākAshmaryamadhukairhitamutthApānae payaH | hRudi prakupite siddhamaMshumatyA payo hitam ||96|| matsyAnnAbhipradeshasthe siddhAn bilvashalATubhiH | Vāyu nA veShTyamAne tu gAtre syAdupanAhanam ||97|| tailaM sa$_{gkucite}$abhya~ggo mAShasaindhavasAdhitam | bAhushIrShagate nasyaM pAnaM cauttarabhaktikam ||98|| bastikarma tvadho nAbheH shasyate cAvapIDakaH |99| viśēṣatastu kōṣṭhasthē vātē kṣāram̐ [1] pibēnnaraḥ||89|| pācanairdīpanairyuktairamlairvā [2] pācayēnmalān| gudapakvāśayasthē tu karmōdāvartanuddhitam||90|| āmāśayasthē śuddhasya yathādōṣaharīḥ kriyāḥ| sarvāṅgakupitē'bhyaṅgō bastayaḥ sānuvāsanāḥ||91|| svēdābhyaṅgāvagāhāśca hṛdyam̐ cānnam̐ tvagāśritē| śītāḥ pradēhā raktasthē virēkō raktamōkṣaṇam||92|| virēkō

māṁsamēdaḥsthē nirūhāḥ śamanāni ca| bāhyābhyantaratataḥ snēhairasthimajjagataṁ jayēt||93|| harṣō'nnapānaṁ śukrasthē balaśukrakaraṁ hitam| vibaddhamārgaṁ dṛṣṭvā vā śukraṁ dadyādvirēcanam||94|| viriktapratibhuktasya pūrvōktāṁ kārayēt kriyām| garbhē śuṣkē tu vātēna bālānāṁ cāpi śuṣyatām||95|| sitākāśmaryamadhukairhitamutthāpanē payaḥ| hṛdi prakupitē siddhamaṁśumatyā payō hitam||96|| matsyānnābhipradēśasthē siddhān bilvaśalāṭubhiḥ| vāyunā vēṣṭyamānē tu gātrē syādupanāhanam||97|| tailaṁ saṅkucitē'bhyaṅgō māṣasaindhavasādhitam| bāhuśīrṣagatē nasyaṁ pānaṁ cauttarabhaktikam||98|| bastikarma tvadhō nābhēḥ śasyatē cāvapīḍakaḥ|99|

Treatment of vata located in alimentary tract

Now to be specific; in the condition of morbid vata lodged in the alimentary tract, the patient should drink alkaline drugs or digestion of humors is to be done with digestive and appetizer groups of drugs.[89]

Treatment of vata located in colon

In condition of morbid vata lodged in the rectum or the colon, the treatment of *udavarta* should be given. [90]

Treatment of vata located in stomach

If it is lodged in the stomach, after the purificatory process, specific treatment as per the dosha should be given.

Treatment of vata located in entire body

When the vata is provoked in the entire body, oil massage, evacuative enema and unctuous enema should be given. [91]

Treatment of vata located in skin

When the skin is affected, sudation, oil application, hot immersion bath and cordial food should be given.

Treatment of vata located in blood

When the blood is affected, thick and cold external applications, purgation and blood letting are to be done. [92]

Treatment of vata located in muscle flesh and fat

As the flesh and fat is affected purgation, evacuative enema and palliative measures should be administered.

Treatment of vata located in osseous tissue and bone marrow

The osseous tissues and bone-marrow affliction should be corrected with internal and external oleation therapy.[93]

Treatment of vata located in semen and intrauterine growth retardation

If the semen is affected, virility enhancing food and drinks which promote strength and semen are beneficial. If the passage of semen is found to be occluded, purgation should be administered. Only after purgation and consumption of diet, the previously mentioned line of treatment should be carried out.[94]

When vata causes intrauterine growth retardation or new born is emaciated, then milk prepared with sugar, *kashmarya* and *madhuka* is beneficial for restoration.[95]

Treatment of vata located in cardiac region

If the provoked vata is located in the cardiac region, the milk prepared of aṁśumati is beneficial.

Treatment of vata located in umbilicus

If it is located in the umbilicus, fish processed with unripe *bilva* fruits should be given.[97]

Treatment of vata located in parts of body

If there are cramps in any part of the body, poultice should be applied.

In contractures of body parts, external massage with the medicated oil prepared with black gram and rock salt should be prescribed.

If there is vata provocation in the shoulders nasal medication and ghee should be administered after food.

When the morbid vata is localized below the umbilical region, enema and *avapidhaka sneha* are recommended.[98]

Treatment of vata disorders affecting tendon, ligaments and vessels

अर्दिते नावनं मूर्ध्नि तैलं तर्पणमेव च ||९९|| नाडीस्वेदोपनाहाश्चाप्यानूपपिशितैर्हिताः | स्वेदनं स्नेहसंयुक्तं पक्षाघाते विरेचनम् ||१००|| अन्तराकण्डरागुल्फं सिरा बस्त्यग्निकर्म च | गृध्रसीषु प्रयुञ्जीत खल्ल्या तूष्णोपनाहनम् ||१०१|| पायसैः कृशरैर्मांसैः शस्तं तैलघृतान्वितैः | व्यात्तानने हनुं स्विन्नामङ्गुष्ठाभ्यां प्रपीड्य च ||१०२|| प्रदेशिनीभ्यां चोन्नाभ्य चिबुकोन्नामनं हितम् | स्रस्तं स्वं गमयेत्स्थानं स्तब्धं स्विन्नं विनामयेत् ||१०३||

ardite nAvanaM mUrdhni tailaM tarpaNameva ca ||99|| nADIsvedopanAhAshcApyAnUpapishitairhitAH | svedanaM snēhasaMyuktaM pakShAghAte virēcanam ||100|| antarAkaNDarAgulphaM [1] sirā bastyagnikarma ca | gRudhrasIShu prayu~jjIta khallyAM tUShNopanAhanam ||101|| pAyasaiH kRusharairmāṁsaiH shastaM tailaghRutAnvitaiH | vyAttAnane [2] hanuM svinnAma~gguShThAbhyAM prapIDya ca ||102|| pradeshinIbhyAM connAbhya cibukonnAmanaM hitam | srastaM svaM gamayetsthānaM stabdhaM svinnaM vinAmayet ||103|| arditē nāvanaṁ mūrdhni tailaṁ tarpaṇamēva ca||99|| nāḍīsvēdōpanāhāścāpyānūpapiśitairhitāḥ| svēdanaṁ snēhasaṁyuktaṁ pakṣāghātē

virēcanam||100|| antarākaṇḍarāgulphaṁ [1] sirā bastyagnikarma ca| gṛdhrasīṣu prayuñjīta khallyāṁ tūṣṇōpanāhanam||101|| pāyasaiḥ kṛśarairmāṁsaiḥ śastaṁ tailaghṛtānvitaiḥ| vyāttānanē [2] hanuṁ svinnāmaṅguṣṭhābhyāṁ prapīḍya ca||102|| pradēśinībhyāṁ cōnnābhya cibukōnnāmanaṁ hitam| srastaṁ svaṁ gamayētsthānaṁ stabdhaṁ svinnaṁ vināmayēt||103||

In facial paralysis, nasal medication, overhead application of oil, *tarpaṇa*, tubular fomentation and poultices prepared of the flesh of aquatic animals are beneficial.[99]

In hemiplegia, sudation with unctuous preparations and purgation are beneficial.

In sciatica, venesection of the vein situated between medially situated tendon (*kandhara*) and *gulpha*, enema and cauterization should be resorted.[100]

In *khalli*, hot poultices prepared with milk pudding or *krishara* or flesh mixed with oil and ghee are beneficial.[101]

In lock jaw; in case of opened fixed mouth, the jaw should be subjected to sudation procedure first and then it should be pressed downwards by the thumbs (inserting in the mouth and pressing on the molar teeth) and pushed upwards by fingers (which are placed externally below the chin) is beneficial. So the subluxated part will reach its proper position. In stiffness it should be subjected to sudation procedure and flexed. [102-103]

Specific treatment as per site and *dushya*

प्रत्येकं स्थानदूष्यादिक्रियावैशेष्यमाचरेत् [१] |१०४|

pratyekaM sthānadUShyAdikriyAvaisheShyamAcaret [1] |104|

pratyēkaṁ sthānadūṣyādikriyāvaiśēṣyamācarēt [1] |104|

Specific line of treatment should be adopted in specific condition depending on site of affliction and the vitiated tissue involved.[104]

Brimhana (nourishment) treatment

सर्पिस्तैलवसामज्जसेकाभ्यञ्जनबस्तयः [१] ||१०४|| स्निग्धाः स्वेदा निवातं च स्थानं प्रावरणानि च | रसाः पयांसि भोज्यानि स्वाद्वम्ललवणानि च ||१०५|| बृंहणं यच्च तत् सर्वं प्रशस्तं वातरोगिणाम् |१०६|

sarpistailavasAmajjasekAbhya~jjanabastayaH [1] ||104|| snigdhAH svedA nivātaM ca sthānaM prĀvaranani ca | rasAH payAMsi bhojyAni svAdvamlalavaNAni ca ||105|| bRuMhaNaM yacca tat sarvaM prashastaM vātarogiNAm |106|
sarpistailavasāmajjasēkābhyañjanabastayaḥ [1] ||104|| snigdhāḥ svēdā nivātaṁ ca sthānaṁ prāvaraṇāni ca| rasāḥ payāṁsi bhōjyāni svādvamlalavaṇāni ca||105|| bṛṁhaṇaṁ yacca tat sarvaṁ praśastaṁ vātarōgiṇām|106|

Ghee, oil, fat, marrow, affusion, massage, enema, unctuous sudation, staying at calm places (without strong wind), covering with blankets, meat soups, various milks, articles

of diet of sweet, sour and salt tastes and whatever is nourishing are beneficial for disorders due to vata.[104-106]

Various formulations

बलायाः पञ्चमूलस्य दशमूलस्य वा रसे ||१०६|| अजशीर्षाम्बुजानूपमांसादपिशितैः पृथक् | साधयित्वा रसान् स्निग्धान्दध्यम्लव्योषसंस्कृतान् ||१०७|| भोजयेद्वातरोगार्तं तैर्व्यक्तलवणैर्नरम् | एतैरेवोपनाहांश्च पिशितैः सम्प्रकल्पयेत् ||१०८||

balAyAH pa~jcamUlasya dashamUlasya vA rase ||106|| ajashIrShAmbujAnUpamāṁsadapishitaiH pRuthak | sAdhayitvA rasAn snigdhAndadhyamlavyoShasaMskRutAn ||107|| bhojayedvātarōgartaM tairvyaktalavaNairnaram | etairevopanAhAMshca pishitaiH samprakalpayet ||108|| balāyāḥ pañcamūlasya daśamūlasya vā rasē||106|| ajaśīrṣāmbujānūpamāṁsādapiśitaiḥ pr̥thak| sādhayitvā rasān snigdhāndadhyamlavyōṣasaṁskr̥tān||107|| bhōjayēdvātarōgārtaṁ tairvyaktalavaṇairnaram| ētairēvōpanāhāṁśca piśitaiḥ samprakalpayēt||108||

The patient afflicted with vata disorders should be given meat soup of the flesh of the head of the goat, or of the aquatic, wet land or carnivorous animals prepared separately in the decoction of *sida* species, *panchamoola* and *dashamoola* seasoned with unctuous articles, sour curds and *trikatu* which is salted liberally.[106-107]

Poultices should be prepared from the same flesh as mixed with ghee, oil and sour articles, with the boneless flesh well crushed and steamed. [108]

घृततैलयुतैः साम्लैः क्षुण्णस्विन्नैरनस्थिभिः | पत्रोत्क्वाथपयस्तैलद्रोण्यः स्युरवगाहने ||१०९|| स्वभ्यक्तानां प्रशस्यन्ते सेकाश्चानिलरोगिणाम् | आनूपौदकमांसानि दशमूलं शतावरीम् ||११०|| कुलत्थान् बदरान्माषांस्तिलान्नास्नां यवान् बलाम् | वसादध्यारनालाम्लैः सह कुम्भ्यां विपाचयेत् ||१११|| नाडीस्वेदं प्रयुञ्जीत पिष्टैश्चाप्युपनाहनम् | तैश्च सिद्धं घृतं तैलमभ्यङ्गं पानमेव च ||११२|| मुस्तं किण्वं तिलाः कुष्ठं सुराह्वं लवणं नतम् | दधिक्षीरचतुःस्नेहैः सिद्धं स्यादुपनाहनम् ||११३|| उत्कारिकावेसवारक्षीरमाषतिलौदनैः | एरण्डबीजगोधूमयवकोलस्थिरादिभिः ||११४|| सस्नेहैः सरुजं गात्रमालिप्य बहलं भिषक् | एरण्डपत्रैर्बध्नीयाद्रात्रौ कल्यं विमोक्षयेत् ||११५|| क्षीराम्बुना ततः सिक्तं पुनश्चैवोपनाहितम् | मुञ्चेद्रात्रौ दिवाबद्धं चर्मभिश्च सलोमभिः ||११६|| फलानां तैलयोनीनामम्लपिष्टान् सुशीतलान् | प्रदेहानुपनाहांश्च गन्धैर्वातहरैरपि ||११७|| पायसैः कृशरैश्चैव कारयेत् स्नेहसंयुतैः |११८| रूक्षशुद्धानिलार्तानामतः स्नेहान् प्रचक्ष्महे||११८|| विविधान् विविधव्याधिप्रशमायामृतोपमान्|

ghRutatailayutaiH sAmlaiH kShuNNasvinnairanasthibhiH | patrotkvAthapayastailadroNyaH syuravagAhane ||109|| svabhyaktAnAM prashasyante sekAshcAnilarogiNAm | AnUpaudakamāṁsani dashamUlaM shatAvarIm ||110|| kulatthAn badarAnmAShAMstilAnrāsnāM yavAn balAm | vasAdadhyAranAlAmlaiH saha kumbhyAM vipAcayet ||111|| nADIsvedaM prayu~jjIta piShTaishcApyupanAhanam | taishca siddhaM ghRutaM tailamabhya~ggaM pAnameva ca ||112|| mustaM kiNvaM tilAH kuṣṭhaM surAhvaM lavaNaM natam | dadhikShIracatuHSnēhaiH siddhaM syAdupanAhanam ||113|| utkArikAvesavArakShIramAṡaṭīlaudānaiH | eraṇḍabIjagodhUmayavakōlasthirAdibhiH ||114|| saSnēhaiH sarujaM gAtramAlipya bahalaM bhiShak | eraṇḍapatrairbadhnIyAdrAtrau kalyaM vimokṣayaet ||115||

kShIrAmbunA tataH siktaM punashcaivopanAhitam | mu~jcedrAtrau divAbaddhaM carmabhishca salomabhiH ||116|| phalAnAM tailayonInAmamlapiShTAn sushItalAn | pradehAnupanAhAMshca gandhairvātaharairapi ||117|| pAyasaiH kRusharaishcaiva kArayet SnēhasaMyutaiH |118| rūkṣashuddhAnilArtAnAmataH Snēhan pracakShmahe ||118|| vividhAn vividhavyAdhiprashamAyAmRutopamAn | ghṛtatailayutaiḥ sāmlaiḥ kṣuṇṇasvinnairanasthibhiḥ| patrōtkvāthapayastailadrōṇyaḥ syuravagāhanē||109|| svabhyaktānāṁ praśasyantē sēkāścānilarōgiṇām| ānūpaudakamāṁsāni daśamūlaṁ śatāvarīm||110|| kulatthān badarānmāṣāṁstilānrāsnāṁ yavān balām| vasādadhyāranālāmlaiḥ saha kumbhyāṁ vipācayēt||111|| nāḍīsvēdaṁ prayuñjīta piṣṭaiścāpyupanāhanam| taiśca siddhaṁ ghṛtaṁ tailamabhyaṅgaṁ pānamēva ca||112|| mustaṁ kiṇvaṁ tilāḥ kuṣṭhaṁ surāhvaṁ lavaṇaṁ natam| dadhikṣīracatuḥsnēhaiḥ siddhaṁ syādupanāhanam||113|| utkārikāvēsavārakṣīramāṣatilaudānaiḥ| ēraṇḍabījagōdhūmayavakōlasthirādibhiḥ||114|| sasnēhaiḥ sarujaṁ gātramālipya bahalaṁ bhiṣak| ēraṇḍapatrairbadhnīyādrātrau kalyaṁ vimōkṣayēt||115|| kṣīrāmbunā tataḥ siktaṁ punaścaivōpanāhitam| muñcēdrātrau divābaddhaṁ carmabhiśca salōmabhiḥ||116|| phalānāṁ tailayōnīnāmamlapiṣṭān suśītalān| pradēhānupanāhāṁśca gandhairvātaharairapi||117|| pāyasaiḥ kṛśaraiścaiva kārayēt snēhasaṁyutaiḥ|118| rūkṣaśuddhānilārtānāmataḥ snēhān pracakṣmahē||118|| vividhān vividhavyādhipraśamāyāmṛtōpamān|

For immersion bath, vessel should be filled with the decoction of the leaves curative of vata or with medicated milk or oil.

Affusion is recommended after a good oil massage to the patient suffering from vata disorder. [109]

Cook in a pot the flesh of wetland and aquatic creatures, *dashamoola*, asparagus, horse-gram, jujube, black gram, sesame, *rasna*, barley and *sida* along with fat, curds, acetic acid and sour articles and administer this in the form of kettle sudation. This in the form of paste may also be used as poultice. And medicated ghee and oil prepared with this may be used for external massage as well as internal administration. [110-112]

The preparations made of *musta*, yeast, sesame, *kushtha, devadaru,* rock salt and *nata*, along with curds milk and the four varieties of unctuous articles should be used as poultice. [113]

The physician should give on the painful part, a thick application prepared of pancakes, *vesavara* preparation, milk, black gram, sesame, boiled rice, castor seeds, wheat, barley, *badara,* and *sthira* etc mixed with unctuous articles. This application should be at night and bandaged with caster leaves, and the bandage should be removed the next morning. Then the part should be poured with milk added with water and again poultice. The bandage which is applied during the day must be of leather with fur, and it should be removed at night. [114-116]

Thick applications can be made of oleiferous fruits well pasted with sour articles and be applied after it gets cool. And poultices can be made of the fragrant group of drugs curative of vata, milk pudding or *krishara* mixed with unctuous articles be used. [117]

We shall describe the various unctuous preparations which are comparable to nectar and are curative of disorders in those who are afflicted with dryness after purification and vata provocation. [118]

द्रोणेऽम्भसः पचेद्भागान् दशमूलाच्चतुष्पलान्॥११९॥ यवकोलकुलत्थानां भागैः प्रस्थोन्मितैः सह। पादशेषे रसे पिष्टैर्जीवनीयैः सशर्करैः॥१२०॥ तथा खर्जूरकाश्मर्यद्राक्षाबदरफल्गुभिः। सक्षीरैः सर्पिषः प्रस्थः सिद्धः केवलवातनुत्॥१२१॥ निरत्ययः प्रयोक्तव्यः पानाभ्यञ्जनबस्तिषु। चित्रकं नागरं रास्नां पौष्करं पिप्पलीं शटीम्॥१२२॥ पिष्ट्वा विपाचयेत् सर्पिर्वातरोगहरं परम्। बलाबिल्वशृते क्षीरे घृतमण्डं विपाचयेत्॥१२३॥ तस्य शुक्तिः प्रकुञ्चो वा नस्यं मूर्धगतेऽनिले। ग्राम्यानूपौदकानां तु भित्वाऽस्थीनि पचेज्जले॥१२४॥ तं स्नेहं दशमूलस्य कषायेण पुनः पचेत्। जीवकर्षभकास्फोताविदारीकपिकच्छुभिः॥१२५॥ वातघ्नैर्जीवनीयैश्च कल्कैर्द्विक्षीरभागिकम्। तत्सिद्धं नावनाभ्यङ्गात्तथा पानानुवासनात्॥१२६॥ सिरापर्वास्थिकोष्ठस्थं प्रणुदत्याशु मारुतम्। ये स्युः प्रक्षीणमज्जानः क्षीणशुक्रौजसश्च ये॥१२७॥ बलपुष्टिकरं तेषामेतत् स्यादमृतोपमम्। तद्वत्सिद्धा वसा नक्रमत्स्यकूर्मचुलूकजा॥१२८॥ प्रत्यग्रा विधिनाऽनेन नस्यपानेषु शस्यते। प्रस्थः स्यात्त्रिफलायास्तु कुलत्थकुडवद्वयम्॥१२९॥ कृष्णगन्धात्वगाढक्योः पृथक् पञ्चपलं भवेत्। रास्नाचित्रकयोर्द्वे द्वे दशमूलं पलोन्मितम्॥१३०॥ जलद्रोणे पचेत् पादशेषे प्रस्थोन्मितं पृथक्। सुरारनालदध्यम्लसौवीरकतुषोदकम्॥१३१॥ कोलदाडिमवृक्षाम्लरसं तैलं वसां घृतम्। मज्जानं च पयश्चैव जीवनीयपलानि षट्॥१३२॥ कल्कं दत्त्वा महास्नेहं सम्यगेनं विपाचयेत्। सिरामज्जास्थिगे वाते सर्वाङ्गैकाङ्गरोगिषु॥१३३॥ वेपनाक्षेपशूलेषु तदभ्यङ्गे प्रयोजयेत्। निर्गुण्ड्या मूलपत्राभ्यां गृहीत्वा स्वरसं ततः॥१३४॥ तेन सिद्धं समं तैलं नाडीकुष्ठानिलार्तिषु। हितं पामापचीनां च पानाभ्यञ्जनपूरणम्॥१३५॥ कार्पासास्थिकुलत्थानां रसे सिद्धं च वातनुत्॥१३६॥

droNe~ambhasaH pacedbhAgAn dashamUlAccatuShpalAn ||119|| yavakōlakulatthAnAM bhAgaiH prasthonmitaiH saha | pAdasheShe rase piShTairjIvanIyaiH sasharkaraiH ||120|| tathA kharjUrakAshmaryadrAkShAbadaraphalgubhiH | sakShIraiH sarpiShaH prasthaH siddhaH kevalavātanut ||121|| niratyayaH prayoktavyaH pAnAbhya~jjanabastiShu | citrakaM nAgaraM rāsnāM pauShkaraM pippalIM śaṭīm ||122|| piShTvA vipAcayet sarpirvātarōgaharaM param | balAbilvashRute kShIre ghRutamaNDaM vipAcayet ||123|| tasya shuktiH praku~jco vA nasyaM mUrdhagate~anile | grAmyAnUpaudakAnAM tu bhitvA~asthIni pacejjale ||124|| taM snēhaM dashamUlasya kaShAyeNa punaH pacet | jIvakarShabhakAsphotAvidArIkapikacchubhiH ||125|| vātaghnairjIvanIyaishca kalkairdvikShIrabhAgikam | tatsiddhaM nAvanAbhya~ggAttathA pAnAnuvAsanAt ||126|| sirāparvAsthikōṣṭhasthaM prāṇaudatyAshu mArutam | ye syuH prakShINamajjAnaH kShINaśukraujasashca ye ||127|| balapuShTikaraM teShAmetat syAdamRutopamam | tadvatsiddhA vasA nakramatsyakUrmaculUkajA ||128|| pratyagrA vidhinA~anena nasYāpanaeShu shasyate | prasthaH syAttriphalAyAstu kulatthakuDavadvayam ||129|| kRuShNagandhAtvagADhakyoH pRuthak pa~jcapalaM bhavet | rāsnācitrakayordve dve dashamUlaM palonmitam ||130|| jaladroNe pacet pAdasheShe prasthonmitaM pRuthak | surAranAladadhyamlasauvIrakatuShodakam ||131|| kōladADimavRūkṣamlarasaM tailaM vasAM ghRutam | majjAnaM ca payashcaiva jIvanIyapalAni ShaT ||132|| kalkaM dattvA mahASnēhaM samyagenaM vipAcayet | sirāmajjAsthige vAte sarvA$_{ggaikA}$ggarogiShu ||133|| vepanAkShepashUleShu tadabhya~gge prayojayet | nirguNDyA mUlapatrAbhyAM gRuhItvA svarasaM tataH ||134|| tena siddhaM samaM tailaM nADIkuṣṭhanilArtiShu | hitaM pAmApacInAM ca pAnAbhya~jjanapUraNam ||135||

kArpAsAsthikulatthAnAM rase siddhaM ca vātanut |136| drōṇē'mbhasaḥ pacēdbhāgān daśamūlāccatuṣpalān||119|| yavakōlakulatthānāṁ bhāgaiḥ prasthōnmitaiḥ saha| pādaśēṣē rasē piṣṭairjīvanīyaiḥ saśarkaraiḥ||120|| tathā kharjūrakāśmaryadrākṣābadaraphalgubhiḥ| sakṣīraiḥ sarpiṣaḥ prasthaḥ siddhaḥ kēvalavātanut||121|| niratyayaḥ prayōktavyaḥ pānābhyañjanabastiṣu| citrakaṁ nāgaraṁ rāsnāṁ pauṣkaraṁ pippalīṁ śaṭīm||122|| piṣṭvā vipācayēt sarpirvātarōgaharaṁ param| balābilvaśṛtē kṣīrē ghṛtamaṇḍaṁ vipācayēt||123|| tasya śuktiḥ prakuñcō vā nasyaṁ mūrdhagatē'nilē| grāmyānūpaudakānāṁ tu bhitvā'sthīni pacējjalē||124|| taṁ snēhaṁ daśamūlasya kaṣāyēṇa punaḥ pacēt| jīvakarṣabhakāsphōtāvidārīkapikacchubhiḥ||125|| vātaghnairjīvanīyaiśca kalkairdvikṣīrabhāgikam| tatsiddhaṁ nāvanābhyaṅgāttathā pānānuvāsanāt||126|| sirāparvāsthikōṣṭhasthaṁ praṇudatyāśu mārutam| yē syuḥ prakṣīṇamajjānaḥ kṣīṇaśukraujasaśca yē||127|| balapuṣṭikaraṁ tēṣāmētat syādamṛtōpamam| tadvatsiddhā vasā nakramatsyakūrmaculūkajā||128|| pratyagrā vidhinā'nēna nasyapānēṣu śasyatē| prasthaḥ syāttriphalāyāstu kulatthakuḍavadvayam||129|| kṛṣṇagandhātvagāḍhakyōḥ pṛthak pañcapalaṁ bhavēt| rāsnācitrakayōrdvē dvē daśamūlaṁ palōnmitam||130|| jaladrōṇē pacēt pādaśēṣē prasthōnmitaṁ pṛthak| surāranāladadhyamlasauvīrakatuṣōdakam||131|| kōladāḍimavṛkṣāmlarasaṁ tailaṁ vasāṁ ghṛtam| majjānaṁ ca payaścaiva jīvanīyapalāni ṣaṭ||132|| kalkaṁ dattvā mahāsnēhaṁ samyagēnaṁ vipācayēt| sirāmajjāsthigē vātē sarvāṅgaikāṅgarōgiṣu||133|| vēpanākṣēpaśūlēṣu tadabhyaṅgē prayōjayēt| nirguṇḍyā mūlapatrābhyāṁ gṛhītvā svarasaṁ tataḥ||134|| tēna siddhaṁ samaṁ tailaṁ nāḍīkuṣṭhānilārtiṣu| hitaṁ pāmāpacīnāṁ ca pānābhyañjanapūraṇam||135|| kārpāsāsthikulatthānāṁ rasē siddhaṁ ca vātanut|136|

Four *pala* (192 gm) of *dashamoola* should be decocted in one *drone* of water adding 64 *tolas* (768 gm) of barley, *badara* and horse gram. When it is reduced to one fourth quantity, prepare a medicated ghee in this decoction by taking 16 *pala* (768 gm) of ghee and adding milk, the paste of the *jeevaniya* drugs, sugar, dates, white teak, grape, *badara* and fig. This ghee is curative of disorders due to absolute *vata*. This preparation is harmless and should be used for internal administration, external massage and enema. [119-121]

Medicated ghee, prepared with the paste of *chitraka*, dry-ginger, *rasna, pushkara,* long pepper and *shathi* is excellent to cure vata-disorders. [122]

The supernatant part of ghee should be prepared with the milk boiled with *sida* and *bilva*. Two or four *tolas* (48 gm) of this should be used as nasal medication in condition of morbid vata affecting the head. [123]

The bones of the domestic, wet-land and aquatic animals should be broken into bits and cooked in water. The unctuous fluid obtained should again be cooked in the decoction of the *dashamoola*, adding the paste of *rishabhaka, sphota, vidari* and *kapikachchu* and of vata-curative drugs or *jeevaniya* group of drugs and double the quantity of milk. By the use of this preparation as nasal medication, massage, internal administration and unctuous enema, the morbid vata affecting the vessels, joints, bones and in *kushtha* gets quickly cured. For those suffering from loss of marrow as well as those who suffer

from loss of semen and vital essence, this imparts strength and robustness and acts like nectar. [124-127]

The fresh fat of the alligator, fish, tortoise or the porpoise prepared similarly as described above is recommended as nasal medication and for internal administration. [128]

Take 64 *tolas* (768 gm) of the *triphala*, 32 *tolas* (384 gm) of horse gram, 20 *tolas* (240 gm) each of the bark of the *krishnagandha* and *adhaki*, 8 *tolas* (96 gm) each of *rasna, chitraka* and four *tolas* (48 gm) of each of the *dashamoola* and decoct them in 1 *drone* (12.288 l) of water, reduced to one fourth of its quantity. Than add 64 *tolas* (768 gm) each of *sura, aranala,* sour curds, *sauveeraka, tushodakam,* the decoction of small *badara,* pomegranate, tamarind, butter, oil, fat, ghee, marrow, milk and 24 *tolas* (288gm) of the paste of the *jeevaniya* group of drugs, and prepare the *mahasneha* preparation in the due manner. [129-132]

This should be used as inunction in morbid vata affecting the vessels. Marrow and bones as well as is conditions of tremors contractions and colic, and vata disorder affecting the entire body or only a part of the body. [133]

The expressed juice of the root and leaves of *nirgundi* should be cooked with an equal quantity of oil. This oil can be used for internal administration, external massage and ear-fill; it is beneficial in sinuses or fistula -in -ano, dermatosis and other vata disorders as well as in scabies and scrofula. The oil prepared with the decoction of cotton seeds and horse gram is also curative of vata. [134-135]

मूलकस्वरसे क्षीरसमे स्थाप्यं त्र्यहं दधि||१३६|| तस्याम्लस्य त्रिभिः प्रस्थैस्तैलप्रस्थं विपाचयेत् | यष्ट्याह्वशर्करारास्नालवणार्द्रकनागरैः ||१३७|| सुपिष्टैः पलिकैः पानात्तदभ्यङ्गाच्च वातनुत् |१३८|

mUlakasvarase kShIrasame sthApyaM tryahaM dadhi ||136|| tasyAmlasya tribhiH prasthaistailaprasthaM vipAcayet | yaShTyAhvasharkarArāsnālavaNArdrakanAgaraiH ||137|| supiShTaiH palikaiH pAnAttadabhya~ggAcca vātanut |138| mūlakasvarasē kṣīrasamē sthāpyaṁ tryahaṁ dadhi||136|| tasyāmlasya tribhiḥ prasthaistailaprasthaṁ vipācayēt| yaṣṭyāhvaśarkarārāsnālavaṇārdrakanāgaraiḥ||137|| supiṣṭaiḥ palikaiḥ pānāttadabhyaṅgācca vātanut|138|

Curds should be kept for three days in a mixture of equal measures of the expressed juice of radish and milk. Prepare medicated oil by taking 64 *tolas* (768 gm) of oil and triple the quantity of this sour preparation adding the paste of 4 *tolas* (48 gm) each of liquorice, sugar, *rasna,* rock salt and green ginger. This oil can be used for internal administration and external application as curative of vata. [136-137]

पञ्चमूलकषायेण पिण्याकं बहुवार्षिकम् ||१३८|| पक्त्वा तस्य रसं पूत्वा तैलप्रस्थं विपाचयेत् | पयसाऽष्टगुणेनैतत् सर्ववातविकारनुत् ||१३९|| संसृष्टे श्लेष्मणा चैतद्वाते शस्तं विशेषतः | यवकोलकुलत्थानां श्रेयस्याः शुष्कमूलकात् ||१४०|| बिल्वाच्चाञ्जलिमेकैकं द्रवैरम्लैर्विपाचयेत् | तेन तैलं कषायेण फलाम्लैः कटुभिस्तथा ||१४१|| पिष्टैः सिद्धं महावातैरार्तः शीते प्रयोजयेत् |१४२|

pa~jcamUlakaShAyeNa piNyAkaM bahuvArShikam ||138|| paktvA tasya rasaM pUtvA [1] tailaprasthaM vipAcayet | payasA~aShTaguNenaitat sarvavātavikAranut ||139|| saMsRuShTe shleShmaNA caitadvAte shastaM visheShataH | yavakōlakulatthAnAM shreyasyAH shuShkamUlakAt ||140|| bilvAccA~jjalimekaikaM dravairamlairvipAcayet | tena tailaM kaShAyeNa phalAmlaiH kaTubhistathA ||141|| piShTaiH siddhaM mahAvātairArtaH shIte prayojayet |142| pañcamūlakaṣāyēṇa piṇyākaṁ bahuvārṣikam||138|| paktvā tasya rasaṁ pūtvā [1] tailaprasthaṁ vipācayēt| payasā'ṣṭaguṇēnaitat sarvavātavikāranut||139|| saṁsr̥ṣṭē ślēṣmaṇā caitadvātē śastaṁ viśēṣataḥ| yavakōlakulatthānāṁ śrēyasyāḥ śuṣkamūlakāt||140|| bilvāccāñjalimēkaikaṁ dravairamlairvipācayēt| tēna tailaṁ kaṣāyēṇa phalāmlaiḥ kaṭubhistathā||141|| piṣṭaiḥ siddhaṁ mahāvātairārtaḥ śītē prayōjayēt|142| pañcamūlakaṣāyēṇa piṇyākaṁ bahuvārṣikam||138|| paktvā tasya rasaṁ pūtvā [1] tailaprasthaṁ vipācayēt| payasā'ṣṭaguṇēnaitat sarvavātavikāranut||139|| saṁsr̥ṣṭē ślēṣmaṇā caitadvātē śastaṁ viśēṣataḥ| yavakōlakulatthānāṁ śrēyasyāḥ śuṣkamūlakāt||140|| bilvāccāñjalimēkaikaṁ dravairamlairvipācayēt| tēna tailaṁ kaṣāyēṇa phalāmlaiḥ kaṭubhistathā||141|| piṣṭaiḥ siddhaṁ mahāvātairārtaḥ śītē prayōjayēt|142|

Cook very old oil-cake in the decoction of dashamūla; strain the solution and prepare a medicated oil in this solution by taking 64 *tolas* (768 gm) of oil and eight times the quantity of milk. This oil is curative of all disorders of vata. This is specially recommended in conditions of vata associated with kapha.[138-139]

Take 16 *tolas* (192 gm) each of barley, *kola*, horse gram, *shreyasi,* dry radish and *bilva* and cook them in a sour solution. The medicated oil prepared with this decoction along with sour fruit and the paste of pungent spices, should be used by the patient suffering from severe disorders of vata, in the cold season. [140-141]

Sahachara taila and baladi taila

सर्ववातविकाराणां तैलान्यन्यान्यतः शृणु ||१४२|| चतुष्प्रयोगाण्यायुष्यबलवर्णकराणि च | रजःशुक्रप्रदोषघ्नान्यपत्यजननानि च ||१४३|| निरत्ययानि सिद्धानि सर्वदोषहराणि च | सहाचरतुलायाश्च रसे तैलाढकं पचेत् ||१४४|| मूलकल्काद्दशपलं पयो दत्त्वा चतुर्गुणम् | सिद्धेऽस्मिञ्छर्कराचूर्णादष्टादशपलं भिषक् ||१४५|| विनीय दारुणेष्वेतद्वातव्याधिषु योजयेत् | श्वदंष्ट्रास्वरसप्रस्थौ द्वौ समौ पयसा सह ||१४६|| षट्पलं शृङ्गवेरस्य गुडस्याष्टपलं तथा | तैलप्रस्थं विपक्वं तैर्दद्यात् सर्वानिलार्तिषु ||१४७|| जीर्णे तैले च दुग्धेन पेयाकल्पः प्रशस्यते | बलाशतं गुडूच्याश्च पादं रास्नाष्टभागिकम् ||१४८|| जलाढकशते पक्त्वा दशभागस्थिते रसे | दधिमस्त्विक्षुनिर्यासशुक्तैस्तैलाढकं समैः ||१४९|| पचेत् साजपयोऽर्धांशैः कल्कैरेभिः पलोन्मितैः | शटीसरलदार्वेलामञ्जिष्ठागुरुचन्दनैः ||१५०|| पद्मकातिविषामुस्तसूर्पपर्णीहरेणुभिः | यष्ट्याह्वसुरसव्याघ्रनखर्षभकजीवकैः ||१५१|| पलाशरसकस्तूरीनलिकाजातिकोषकैः | स्पृक्काकुङ्कुमशैलेयजातीकटुफलाम्बुभिः ||१५२|| त्वचाकुन्दुरुकर्पूरतुरुष्कश्रीनिवासकैः [१] | लवङ्गनखकक्कोलकुष्ठमांसीप्रियङ्गुभिः ||१५३|| स्थौणेयतगरध्यामवचामदनपल्लवैः | सनागकेशरैः सिद्धे क्षिपेच्चात्रावतारिते ||१५४|| पत्रकल्कं ततः पूतं विधिना तत् प्रयोजयेत् | श्वासं कासं ज्वरं हिक्कां [२] छर्दिं गुल्मान् क्षतं क्षयम् ||१५५|| प्लीहशोषावपस्मारमलक्ष्मीं च प्रणाशयेत् | बलातैलमिदं श्रेष्ठं वातव्याधिविनाशनम् ||१५६|| (अग्निवेशाय गुरुणा कृष्णात्रेयेण भाषितम्) | इति बलातैलम् |

sarvavātavikArANAM tailAnyanyAnyataH shRuNu ||142|| catuShprayogANyAyuShyabalavarNakarANi ca | rajaHśukrapra dōṣaghnAnyapatyajananAni ca ||143|| niratyayAni siddhAni sarva dōṣaharANi ca | sahAcaratulAyAshca rase tailADhakaM pacet ||144|| mUlakalkAddashapalaM payo dattvA caturguNam | siddhe$_{asmi}$jcharkarAcUrNAdaShTAdashapalaM bhiShak ||145|| vinIya dAruNeShvetadVātavyādhiShu yojayet | shvadaMShTrAsvarasaprasthau dvau samau payasA saha ||146|| ShaTpalaM shRu~ggaverasya guDasyAShTapalaM tathA | tailaprasthaM vipakvaM tairdadyAt sarvAnilArtiShu ||147|| jIrNe taile ca dugdhena peyAkalpaH prashasyate | balAshataM guDUcyAshca pAdaM rāsnāShTabhAgikam ||148|| jalADhakashate paktvA dashabhAgasthite rase | dadhimastvikShuniryAsashuktaistailADhakaM samaiH ||149|| pacet sAjapayo~ardhAMshaiH kalkairebhiH palonmitaiH | śaṭīsaraladArvelAma~jjiShThAgurucandanaiH ||150|| padmakAtiviṣāmustasUrpaparNIhareNubhiH | yaShTyAhvasurasavyAghranakharShabhakajIvakaiH ||151|| palAsharasakastUrInalikAjAtikoShakaiH | spRukkAku~gkumashaileyajAtIkaTuphalAmbubhiH ||152|| tvacAkundurukarpUraturuShkashrInivAsakaiH [1] | lava$_{gganakhakakkōlakuṣṭhamAMsIpriya}$ggubhiH ||153|| sthauNeyatagaradhyAmavacAmadanapallavaiH | sanAgakesharaiH siddhe kShipeccAtrAvātarite ||154|| patrakalkaM tataH pUtaM vidhinA tat prayojayet | shvAsaM kAsaM jvaraM hikkAM [2] chardiM gulmAn kShataM kṣayam ||155|| pIlhashoShAvapasmAramalakShmIM ca prānāśayet | balAtailamidaM shreShThaM Vātavyādhivināśanam ||156|| (agniveshAya guruNA kRuShNAtreyeNa bhAShitam) | iti balAtailam | sarvavātavikārāṇāṁ tailānyanyānyataḥ śr̥ṇu||142|| catuṣprayōgāṇyāyuṣyabalavarṇakarāṇi ca| rajaḥśukrapradōṣaghnānyapatyajananāni ca||143|| niratyayāni siddhāni sarvadōṣaharāṇi ca| sahācaratulāyāśca rasē tailāḍhakaṁ pacēt||144|| mūlakalkāddaśapalaṁ payō dattvā caturguṇam| siddhē'smiñcharkarācūrṇādaṣṭādaśapalaṁ bhiṣak||145|| vinīya dāruṇēṣvētadvātavyādhiṣu yōjayēt| śvadaṁṣṭrāsvarasaprasthau dvau samau payasā saha||146|| ṣaṭpalaṁ śr̥ṅgavērasya guḍasyāṣṭapalaṁ tathā| tailaprasthaṁ vipakvaṁ tairdadyāt sarvānilārtiṣu||147|| jīrṇē tailē ca dugdhēna pēyākalpaḥ praśasyatē| balāśataṁ guḍūcyāśca pādaṁ rāsnāṣṭabhāgikam||148|| jalāḍhakaśatē paktvā daśabhāgasthitē rasē| dadhimastvikṣuniryāsaśuktaistailāḍhakaṁ samaiḥ||149|| pacēt sājapayō'rdhāṁśaiḥ kalkairēbhiḥ palōnmitaiḥ| śaṭīsaraladārvēlāmañjiṣṭhāgurucandanaiḥ||150|| padmakātiviṣāmustasūrpaparṇīharēṇubhiḥ| yaṣṭyāhvasurasavyāghranakharṣabhakajīvakaiḥ||151|| palāśarasakastūrīnalikājātikōṣakaiḥ| spr̥kkākuṅkumaśailēyajātīkaṭuphalāmbubhiḥ||152|| tvacākundurukarpūraturuṣkaśrīnivāsakaiḥ [1] | lavaṅganakhakakkōlakuṣṭhamāṁsīpriyaṅgubhiḥ||153|| sthauṇēyatagaradhyāmavacāmadanapallavaiḥ| sanāgakēśaraiḥ siddhē kṣipēccātrāvatāritē||154|| patrakalkaṁ tataḥ pūtaṁ vidhinā tat prayōjayēt| śvāsaṁ kāsaṁ jvaraṁ hikkāṁ [2] chardiṁ gulmān kṣataṁ kṣayam||155||

plīhaśōṣāvapasmāramalakṣmīṁ ca praṇāśayēt| balātailamidaṁ śrēṣṭhaṁ vātavyādhivināśanam||156|| (agnivēśāya guruṇā kr̥ṣṇātrēyēṇa bhāṣitam)| iti balātailam|

Listen now to the description of other preparations of oils for all types of diseases of vata that can be used in all the four therapeutic modes; that are promotive of longevity, strength and complexion; that are curative of menstrual and seminal disorders; which are inductive of progeny; and which are free from harmful effects and are generally curative of all kinds of morbidity. [142-143]

Prepare medicated oil in 400 *tolas* (4.8 l) of the decoction of *sahachara*, by using 256 *tolas* (3.072 liters) of oil and adding 40 *tolas* (480 gm) of the paste of radish and four times the quantity milk is added.The physician should use this oil mixed with 72 *tolas* (864 gm) of powdered sugar, in severe types of vata disorder. [144-145]

Prepare medicated oil by taking 64 *tolas* (768 ml) of oil along with 128 *tolas* (1.536 liters) of the expressed juice of *shvadamshthra*, equal quantity of milk, 24 *tolas* (288 gm) of dry ginger and 32 *tolas* (384 gm) of jaggery. This should be administered in all kinds of disorders of *vata*. After the dose of oil has been digested the regimen of thin gruel along with milk is recommended. [146-147]

Take 400 *tolas* (4.8 kg) of *bala*, fourth part of *guduchi* and one eighth quantity of *rasna* and cook in 1 *adhaka* (307.2 l) of water till it is reduced to one tenth of the quantity. Prepare 256 *tolas* (3.072 l) of oil with this decoction adding equal quantities of whey, sugarcane juice and vinegar along with half the quantity of goat's milk and the paste of four *tolas* (48 gm) of the leaves of each of the following drugs:- *shathi, sarala, darvi, ela, manjishtha, agaru, chandana, padmaka, ativisha, musta, surpaparni, harenu, yashthimadhu, surasa, vyaghranakha, rshabhaka, jeevakaih,* juice of *palasha, kastūrī, nalika,* buds of jasmine, *sprrikka, kunkuma, shaileya, jati phala, kathuphala, ambu, tvak, kunduru, karpura, aturushka, shrinivasa, lavanga, nakha, kakkoli, kushtha, mamsi, priyangu, sthauneya, tagara, dhyama, vacha,* leaves of *madana* and *nagakesar*. This should then be strained and the paste of fragrant drugs are added to it and administered duly. This excellent *bala* oil is curative of vata disorders in general. It can be used in dyspnea, cough, fever, hiccup, vomiting, *gulma*, pectoral lesions, cachexia, splenic disorders, emaciation, epilepsy and lack of lustre. [148-154]

Amritadi tailam

अमृतायास्तुलाः पञ्च द्रोणेष्वष्टस्वपां पचेत् ||१५७|| पादशेषे समक्षीरं तैलस्य द्व्याढकं पचेत् | एलामांसीनतोशीरसारिवाकुष्ठचन्दनैः ||१५८|| बलातामलकीमेदाशतपुष्पर्धिजीवकैः [१] | काकोलीक्षीरकाकोलीश्रावण्यतिबलानखैः ||१५९|| महाश्रावणिजीवन्तीविदारीकपिकच्छुभिः | शतावरीमहामेदाकर्कटाख्याहरेणुभिः ||१६०|| वचागोक्षुरकैरण्डरास्नाकालासहाचरैः | वीराशल्लकिमुस्तत्वक्पत्रर्षभकबालकैः ||१६१|| सहैलाकुङ्कुमस्पृक्कात्रिदशाहृवैश्च कार्षिकैः | मञ्जिष्ठायास्त्रिकर्षेण मधुकाष्टपलेन च ||१६२|| कल्कैस्तत् क्षीणवीर्याग्निबलसम्मूढचेतसः | उन्मादारत्यपस्मारैरार्तांश्च प्रकृतिं नयेत् ||१६३|| वातव्याधिहरं श्रेष्ठं तैलाग्र्यममृताहृवयम् | (कृष्णात्रेयेण [२] गुरुणा भाषितं वैद्यपूजितम्) ||१६४|| इत्यमृताद्यं तैलम् |

amRutAyAstulAH pa~jca droNeShvaShTasvapAM pacet ||157|| pAdasheShe samakShIraM tailasya dvyADhakaM pacet | elAmAMsInatoshIrasArivAkuṣṭhacandanaiH ||158|| balAtAmalakImedAshatapuShpardhijIvakaiH [1] | kAkolIkShIrakAkolIshrAvaNyatibalAnakhaiH ||159|| mahAshrAvaNijIvantIvidArIkapikacchubhiH | shatAvarImahAmedAkarkaTAkhyAhareNubhiH ||160|| vacAgokShurakairaNDarāsnākAlAsahAcaraiH | vIrAshallakimustatvakpatrarShabhakabAlakaiH ||161|| sahailAku~gkumaspRukkAtridashAhvaishca kArShikaiH | ma~jjiShThAyAstrikarSheNa madhukAShTapalena ca ||162|| kalkaistat kShINavIryAgnibalasammUDhacetasaH | unmAdAratyapasmArairArtAMshca prakRutiM nayet ||163|| Vātavyādhiharaṃ shreShThaM tailAgryamamRutAhvayam | (kRuShNAtreyeNa [2] guruNA bhAShitaM vaidyapUjitam) ||164|| ityamRutAdyaM tailam | amṛtāyāstulāḥ pañca drōṇēṣvaṣṭasvapāṁ pacēt||157|| pādaśēṣē samakṣīraṁ tailasya dvyāḍhakaṁ pacēt| ēlāmāṁsīnatōśīrasārivākuṣṭhacandanaiḥ||158|| balātāmalakīmēdāśatapuṣpardhijīvakaiḥ [1] | kākōlīkṣīrakākōlīśrāvaṇyatibalānakhaiḥ||159|| mahāśrāvaṇijīvantīvidārīkapikacchubhiḥ| śatāvarīmahāmēdākarkaṭākhyāharēṇubhiḥ||160|| vacāgōkṣurakairaṇḍarāsnākālāsahācaraiḥ| vīrāśallakimustatvakpatrarṣabhakabālakaiḥ||161|| sahailākuṅkumaspṛkkātridaśāhvaiśca kārṣikaiḥ| mañjiṣṭhāyāstrikarṣēṇa madhukāṣṭapalēna ca||162|| kalkaistat kṣīṇavīryāgnibalasammūḍhacētasaḥ| unmādāratyapasmārairārtāṁśca prakṛtiṁ nayēt||163|| vātavyādhiharaṁ śrēṣṭhaṁ tailāgryamamṛtāhvayam| (kṛṣṇātrēyēṇa [2] guruṇā bhāṣitaṁ vaidyapūjitam)||164|| ityamṛtādyaṁ tailam

Prepare decoction of 2000 *tolas* (24 kg) of *guduchi* in 5 *drone* (98.304 l) of water by reducing to ¼th its quantity. Later add 512 *tolas* (60144 l) of sesame oil and equal quantity of milk in this decoction, along with paste of 1 *tola* (12 gm) each of cardamom, *ela, mamsi, nata, ushira, sariva, kushtha, chandana, bala, tamalaki, meda, shatapushpa, riddhi, jeevaka, kakoli, ksheerakakoli, shravani, atibala, nakha, mahashravani, jeevanti,vidari, kapikacchu, shatavari, mahameda, karkata, harenu, vacha, gokshura, eranda, rasna, kala, sahachara, bala, veera, shallaki, musta, tvak, patra, rishabhaka, balaka, ela, kunkuma, sprikka* and three *tolas* (36 gm) of manjishtha and 32 *tolas* (384 gm) of *yashtimadhu*. It restores the health of those affected with reduced semen, digestive power and vitality. Normalizes individuals with insanity and epilepsy and is excellent to cure vata disorder. This is the *amritadya taila* propounded by preceptor *krishnatreya* who was respected by reverent physicians. [157- 164]

Rasna taila

रास्नासहस्रनिर्यूहे तैलद्रोणं विपाचयेत् | गन्धैर्हैमवतैः पिष्टैरेलाद्यैश्चानिलार्तिनुत् ||१६५|| कल्पोऽयमश्वगन्धायां प्रसारण्यां बलाद्वये | क्वाथकल्कपयोभिर्वा बलादीनां पचेत् पृथक् ||१६६|| इति रास्नातैलम् |

rāsnāsahasraniryUhe tailadroNaM vipAcayet | gandhairhaimavātaiH piShTairelAdyaishcAnilArtinut ||165|| kalpo~ayamashvagandhAyAM prasAraNyAM

balAdvaye | kvAthakalkapayobhirvA balAdInAM pacet pRuthak ||166|| iti rāsnātailam | rāsnāsahasraniryūhē tailadrōṇaṁ vipācayēt| gandhairhaimavātaiḥ piṣṭairēlādyaiścānilārtinut||165|| kalpō'yamaśvagandhāyāṁ prasāraṇyāṁ balādvayē| kvāthakalkapayōbhirvā balādīnāṁ pacēt pr̥thak||166|| iti rāsnātailam

The medicated oil is prepared by taking 1024 *tolas* (12.288 l) of oil and cooking it in 4000 *tolas* (48 l) of the decoction of *rasna* along with the paste of the fragrant groups of drugs grown in the Himalayas, as well as the cardamom group of drugs. This oil is curative of vata. A similar preparation of *ashvagandha* and *prasarani* and the two varieties of *sida* or the medicated oil of *sida* and other drugs may be prepared using these drugs individually in the form of decoction, paste or milk.

Thus, *rasna taila* has been explained. [165–166]

Mulakadya taila and vrishmuladi taila

मूलकस्वरसं क्षीरं तैलं दध्यम्लकाञ्जिकम् | तुल्यं विपाचयेत् कल्कैर्बलाचित्रकसैन्धवैः ||१६७|| पिप्पल्यतिविषारास्नाचविकागुरुशिग्रुकैः | भल्लातकवचाकुष्ठश्वदंष्ट्राविश्वभेषजैः ||१६८|| पुष्कराह्वशटीबिल्वशताह्वानतदारुभिः | तत्सिद्धं पीतमत्युग्रान् हन्ति वातात्मकान् गदान् ||१६९|| इति मूलकाद्यं तैलम् | वृषमूलगुडूच्योश्च द्विशतस्य शतस्य च | चित्रकात् साश्वगन्धाच्च क्वाथे तैलाढकं पचेत् ||१७०|| सक्षीरं वायुना भग्ने दद्याज्जर्जरिते तथा | प्राक्तैलावापसिद्धं च भवेदेतद्गुणोत्तरम् ||१७१|| इति वृषमूलादितैलम् |

mUlakasvarasaM kShIraM tailaM dadhyamlakA~jjikam | tulyaM vipAcayet kalkairbalAcitrakasaindhavaiH ||167|| pippalyativiṣārāsnācavikAgurushigrukaiH | bhallAtakavacAkuṣṭhashvadaMShTrAvishvabheShajaiH ||168|| puShkarAhvaśaṭībilvashatAhvAnatadArubhiH | tatsiddhaM pItamatyugrAn hanti vātatmakAn gadAn ||169|| iti mUlakAdyaM tailam | vRuShamUlaguDUcyoshca dvishatasya shatasya ca | citrakAt sAshvagandhAcca kvAthe tailADhakaM pacet ||170|| sakShIraM Vāyu nA bhagne dadyAjjarjarite tathA | prAktailAvApasiddhaM ca bhavedetadguNottaram ||171|| iti vRuShamUlAditailam | mūlakasvarasaṁ kṣīraṁ tailaṁ dadhyamlakāñjikam| tulyaṁ vipācayēt kalkairbalācitrakasaindhavaiḥ||167|| pippalyativiṣārāsnācavikāguruśigrukaiḥ| bhallātakavacākuṣṭhaśvadaṁṣṭrāviśvabhēṣajaiḥ||168|| puṣkarāhvaśaṭībilvaśatāhvānatadārubhiḥ| tatsiddhaṁ pītamatyugrān hanti vātātmakān gadān||169|| iti mūlakādyaṁ tailam| vr̥ṣamūlaguḍūcyōśca dviśatasya śatasya ca| citrakāt sāśvagandhācca kvāthē tailāḍhakaṁ pacēt||170|| sakṣīraṁ vāyunā bhagnē dadyājjarjaritē tathā| prāktailāvāpasiddhaṁ ca bhavēdētadguṇōttaram||171|| iti vr̥ṣamūlāditailam|

Medicated oil is prepared by taking 64 *tolas* (768 gm) of oil and cooking it in equal quantities of radish juice, milk, sour curds, and sour *kanji*, the paste of *sida, chitraka,* rock salt, *pippali, ativisha, rasna, chavika, agaru, shigru, bhallataka, vacha, kushtha, shvadamishtra, vishvabheshaja, pushkara, shati, bilwa, shatahva, nata,* and *devadaru*. This *mulakadya taila*, when taken internally, cures even very severe types of *vata* disorders. [167-169]

256 *tolas* (3.072 l) of sesame oil are cooked in 800 *tolas* (9.6 l) of the decoction of *vrisha* roots and guduchi, and 400 *tolas* (4.8 l) of the decoction of *chitraka, ashvagandha* and milk. This medicated oil should be prescribed in fractured or serious conditions of bone due to *vata*. It becomes exceedingly effective if prepared with the paste mentioned in earlier oils. [170-171]

Mulaka taila

रास्नाशिरीषयष्ट्याह्वशुण्ठीसहचरामृताः ॥१७२॥ स्योनाकदारुशम्पाकहयगन्धात्रिकण्टकाः | एषां दशपलान् भागान् कषायमुपकल्पयेत् ॥१७३॥ ततस्तेन कषायेण सर्वगन्धैश्च कार्षिकैः | दध्यारनालमाषाम्बुमूलकेक्षुरसैः [१] शुभैः ॥१७४॥ पृथक् प्रस्थोन्मितैः सार्धं तैलप्रस्थं विपाचयेत् | प्लीहमूत्रग्रहश्वासकासमारुतरोगनुत् [२] ॥१७५॥ एतन्मूलकतैलाख्यं [३] वर्णायुर्बलवर्धनम् | इति मूलकतैलम् | यवकोलकुलत्थानां मत्स्यानां शिग्रुबिल्वयोः | रसेन मूलकानां च तैलं दधिपयोन्वितम् ॥१७६॥ साधयित्वा भिषग्दद्यात् सर्ववातामयापहम् | लशुनस्वरसे सिद्धं तैलमेभिश्च वातनुत् ॥१७७॥ तैलान्येतान्यृतुस्नातामङ्गनां पाययेत च | पीत्वाऽन्यतममेषां हि वन्ध्याऽपि जनयेत् सुतम् ॥१७८॥ यच्च शीतज्वरे तैलमगुर्वाद्यमुदाहृतम् | अनेकशतशस्तच्च सिद्धं स्याद्वातरोगनुत् ॥१७९॥ वक्ष्यन्ते यानि तैलानि वातशोणितकेऽपि च | तानि चानिलशान्त्यर्थं सिद्धिकामः प्रयोजयेत् ॥१८०॥ नास्ति तैलात् परं किञ्चिदौषधं मारुतापहम् | व्यवाय्युष्णगुरुस्नेहात् संस्काराद्वलवत्तरम् ॥१८१॥ गणैर्वातहरैस्तस्माच्छतशोऽथं सहस्रशः | सिद्धं क्षिप्रतरं हन्ति सूक्ष्ममार्गस्थितान् गदान् ॥१८२॥

rāsnāshirIShayaShTyAhvashuNThIsahacarAmRutAH ||172|| syonAkadArushampAkahayagandhAtrikaNTakAH | eShAM dashapalAn bhAgAn kaShAyamupakalpayet ||173|| tatastena kaShAyeNa sarvagandhaishca kArShikaiH | dadhyAranAlamAShAmbumUlakekShurasaiH [1] shubhaiH ||174|| pRuthak prasthonmitaiH sArdhaM tailaprasthaM vipAcayet | plIhamūtragrahashvAsakAsamArutarōganut [2] ||175|| etanmUlakatailAkhyaM [3] varNAyurbalavardhanam | iti mUlakatailam | yavakōlakulatthAnAM matsyAnAM shigrubilvayoH | rasena mUlakAnAM ca tailaM dadhipayonvitam ||176|| sAdhayitvA bhiShagdadyAt sarvavātamayApaham | lashunasvarase siddhaM tailamebhishca vātanut ||177|| tailAnyetAnyRutuṣṇā tAma~gganAM pAyayeta ca | pItvA~anyatamameShAM hi vandhyA~api janayet sutam ||178|| yacca shItajvare tailamagurvAdyamudAhRutam | anekashatashastacca siddhaM syAdvātarōganut ||179|| vakShyante yAni tailAni vātashoNitake~api ca | tAni cAnilashAntyarthaM siddhikAmaH prayojayet ||180|| nAsti tailAt paraM ki~jcidauShadhaM mArutApaham | vyavAyyuShNaguruSnēhat saMskArAdvalavattaram ||181|| gaNairvātaharaistasmAcchatasho~athaM sahasrashaH | siddhaM kShipratараM hanti sUkShmamArgasthitAn gadAn ||182|| rāsnāśirīṣayaṣṭyāhvaśuṇṭhīsahacarāmṛtāḥ||172|| syōnākadāruśampākahayagandhātrikaṇṭakāḥ| ēṣāṁ daśapalān bhāgān kaṣāyamupakalpayēt||173|| tatastēna kaṣāyēṇa sarvagandhaiśca kārṣikaiḥ| dadhyāranālamāṣāmbumūlakēkṣurasaiḥ [1] śubhaiḥ||174|| pṛthak prasthōnmitaiḥ sārdhaṁ tailaprasthaṁ vipācayēt| plīhamūtragrahaśvāsakāsamārutarōganut [2] ||175|| ētanmūlakatailākhyaṁ [3] varṇāyurbalavardhanamiti mūlakatailamyavakōlakulatthānāṁ matsyānāṁśigrubilvayōḥ| rasēna mūlakānāṁ ca tailaṁ dadhipayōnvitam||176|| sādhayitvā bhiṣagdadyāt sarvavātāmayāpaham| laśunasvarasē siddhaṁ tailamēbhiśca vātanut||177|| tailānyētānyṛtusnātāmaṅganāṁ pāyayēta ca| pītvā'nyatamamēṣāṁ hi vandhyā'pi janayēt sutam||178|| yacca śītajvarē tailamagurvādyamudāhṛtam|

anēkaśataśastacca siddhaṁ syādvātarōganut||179|| vakṣyantē yāni tailāni vātaśōṇitakē'pi ca| tāni cānilaśāntyarthaṁ siddhikāmaḥ prayōjayēt||180|| nāsti tailāt paraṁ kiñcidauṣadhaṁ mārutāpaham| vyavāyyuṣṇagurusnēhāt saṁskārādvalavattaram||181|| gaṇairvātaharaistasmācchataśō'tha sahasraśaḥ| siddhaṁ kṣiprataraṁ hanti sūkṣmamārgasthitān gadān||182||

Prepare a decoction by taking 40 *tolas* (48 gm) of each of *rasna, shirisha,* liquorice, dry ginger, *sahachara, guduchi, syonaka, devadaru, shampaka, ashvagandha* and *gokshura*. Then oil is prepared by taking 64 *tolas* (768 ml) of sesame oil and cooking it in the above said decoction along with 64 *tolas* (768 ml) each of curds, *aranala*, decoction of black gram, juices of good quality of radish, and sugar cane, adding one *tola* (12 gm) of the paste of each of the *gandhavarga* drugs. This *mūlaka* oil is curative of splenic disorders, retention of urine, dyspnoea, cough and other vata disorders. It is also promotive of complexion, life and vitality. Thus *mūlaka taila* is explained. [172-173]

Medicated oil is prepared by taking sesame oil and cooking it in the decoction of barley, *kola*, horse gram, fish, drumstick, *bael*, radish, curds and milk. This is curative of all vata disorders. The medicated oil prepared in the expressed juice of garlic and the drugs mentioned above, is curative of vata roga. These different oils may be given as potion to a woman who has just taken her purificatory bath on the cessation of menses. By taking any of this medicated oil as *pana*, even a sterile woman will become fertile.

The *agurvadya* oil, which has been described in the treatment of *shita jwara*, if processed again many hundred times, becomes curative of vata disorders. And the medicated oils, which will be described in the therapeutics of rheumatic conditions, may be prescribed for the alleviation of vāta disorders, by the physician desirous of success in treatment. [176-180]

There exists no medication superior to oil as a remedy for vata, due to its quality of extreme spreadability, hot in potency, heaviness, unctuousness and by virtue of becoming more powerful on being medicated with the vata curative group of drugs.

Being also capable of further intensification of potency, by being processed again for hundreds or thousands of times, *taila* very quickly cures the diseases which are located into even the minutest part of the body. [181-182]

Management of avrita vata conditions

क्रिया साधारणी सर्वा संसृष्टे चापि शस्यते | वाते पित्तादिभिः स्रोतःस्वावृतेषु विशेषतः ||१८३|| पित्तावृते विशेषेण शीतामुष्णां तथा क्रियाम् | व्यत्यासात् कारयेत् सर्पिर्जीवनीयं च शस्यते ||१८४|| धन्वमांसं यवाः शालिर्यापनाः क्षीरबस्तयः | विरेकः क्षीरपानं च पञ्चमूलीबलाशृतम् ||१८५|| मधुयष्टिबलातैलघृतक्षीरैश्च सेचनम् | पञ्चमूलकषायेण कुर्यादवा शीतवारिणा ||१८६|| कफावृते यवान्नानि जाङ्गला मृगपक्षिणः | स्वेदास्तीक्ष्णा निरूहाश्च वमनं सविरेचनम् ||१८७|| जीर्णं सर्पिस्तथा तैलं तिलसर्षपजं हितम् | संसृष्टे कफपित्ताभ्यां पित्तमादौ विनिर्जयेत् ||१८८||

kriyA sAdhAraNI sarvA saMsRuShTe cApi shasyate | vAte pittAdibhiH srotaHsvAvRuteShu visheShataH ||183|| pittAvRute visheSheNa shItAmuShNAM tathA

kriyAm | vyatyAsAt kArayet sarpirjIvanIyaM ca shasyate ||184|| dhanvamāṁsaM yavAH shAlirYāpana H kShIrabastayaH | virekaH kShIrapāna M ca pa~jcamUlbalAshRutam ||185|| madhuyaShTibalAtailaghRutakShIraishca secanam | pa~jcamUlakaShAyeNa kuryAdvA shItavAriNA ||186|| kaphAvRute yavAnnAni jA~ggalA mRugapakShiNaH | svedAstIkShNA nirUhAshca vamanaM savirēcanam ||187|| jIrNaM sarpistathA tailaM tilasarShapajaM hitam | saMsRuShTe kaphapittAbhyAM pittamAdau vinirjayet ||188|| kriyā sādhāraṇī sarvā saṁsr̥ṣṭē cāpi śasyatē| vātē pittādibhiḥ srōtaḥsvāvr̥tēṣu viśēṣataḥ||183|| pittāvr̥tē viśēṣēṇa śītāmuṣṇāṁ tathā kriyām| vyatyāsāt kārayēt sarpirjīvanīyaṁ ca śasyatē||184|| dhanvamāṁsaṁ yavāḥ śāliryāpanāḥ kṣīrabastayaḥ| virēkaḥ kṣīrapānaṁ ca pañcamūlībalāśr̥tam||185|| madhuyaṣṭibalātailaghr̥takṣīraiśca sēcanam| pañcamūlakaṣāyēṇa kuryādvā śītavāriṇā||186|| kaphāvr̥tē yavānnāni jāṅgalā mr̥gapakṣiṇaḥ| svēdāstīkṣṇā nirūhāśca vamanaṁ savirēcanam||187|| jīrṇaṁ sarpistathā tailaṁ tilasarṣapajaṁ hitam| saṁsr̥ṣṭē kaphapittābhyāṁ pittamādau vinirjayēt||188||

This general line of treatment is also recommended in conditions of association with morbidity of other humors, but especially when the body channels have been occluded by pitta and kapha in vata disorders. [183]

Management of pittavrita vata

In condition of occlusion of pitta, the physician should administer cold and hot lins of treatment in alternation. Here, ghee prepared of *jeevaniya gana* is recommended.

Diet which contains flesh of *jaṇgala* animals, barley and *shali* rice, *yapana* enema, milk enema, purgation, drinking of milk, decoction of *panchamula* and *sida* is also beneficial.[184-185]

The patient should be given *dharā* with medicated oil or ghee or milk prepared with liquorice and *sida*, or with the decoction of *panchamūla* or with cold water. [186]

In conditions of occlusion by kapha articles made of barley, the flesh of animals and birds of *jaṇgala* area as diet is effective along with strong sudation, evacuative enema and emesis and purgation. Old ghee, sesame oil and mustard oil are also beneficial. [187-187 ½]

In the condition of occlusion by both kapha and pitta, pitta must be subdued first. [188]

Management of various condition of vata located in other sites

आमाशयगतं मत्वा कफं वमनमाचरेत् ||१८९|| पक्वाशये विरेकं तु पित्ते सर्वत्रगे तथा | स्वेदैर्विष्यन्दितः श्लेष्मा यदा पक्वाशये स्थितः ||१९०|| पित्तं वा दर्शयेल्लिङ्गं बस्तिभिस्तौ विनिर्हरेत् | श्लेष्मणाऽनुगतं वातमुष्णैर्गोमूत्रसंयुतैः ||१९१|| निरूहैः पित्तसंसृष्टं निर्हरेत् क्षीरसंयुतैः | मधुरौषधसिद्धैश्च तैलैस्तमनुवासयेत् ||१९२|| शिरोगते तु सकफे धूमनस्यादि कारयेत् | हृते पित्ते कफे यः स्यादुरःस्रोतोऽनुगोऽनिलः ||१९३|| सशेषः स्यात् क्रिया तत्र कार्या केवलवातिकी | शोणितेनावृते कुर्याद्वातशोणितकीं क्रियाम् ||१९४|| प्रमेहवातमेदोघ्नीमामवाते [३] प्रयोजयेत् | स्वेदाभ्यङ्गरसक्षीरस्नेहा मांसावृते हिताः ||१९५|| महास्नेहोऽस्थिमज्जस्थे पूर्ववद्रेतसाऽऽवृते | अन्नावृते तदुल्लेखः [४] पाचनं दीपनं लघु ||१९६|| मूत्रलानि तु मूत्रेण स्वेदाः सोत्तरबस्तयः | शकृता तैलमैरण्डं स्निग्धोदावर्तवत्क्रिया [५] ||१९७||

स्वस्थानस्थो बली दोषः प्राक् तं स्वैरौषधैर्जयेत् | वमनैर्वा विरेकैर्वा बस्तिभिः शमनेन वा ||१९८|| (इत्युक्तमावृते वाते पित्तादिभिर्यथायथम् [६]) |१९९|

ĀmashayagataM matvA [1] kaphaM vamanamAcaret ||189|| pakvAshaye virekaM tu pitte sarvatrage tathA | svedairviShyanditaH shleShmA yadA pakvAshaye sthitaH ||190|| pittaM vA darshayelli~ggaM bastibhistau vinirharet | shleShmaNA~anugataM vātamuShNairgomūtrasaMyutaiH ||191|| nirUhaiH pittasaMsRuShTaM nirharet kShIrasaMyutaiH | madhurauShadhasiddhaishca tailaistamanuvAsayet ||192|| shirōgate tu sakaphe dhUmanasyAdi kArayet | hRute pitte kaphe yaH syAduraHsroto$_{anugo}$anilaH ||193|| sasheShaH [2] syAt kriyA tatra kAryA kevalavAtikI | shoNitenAvRute kuryAdvātashoNitakIM kriyAm ||194|| pramehavātamedoghnImAmavAte [3] prayojayet | svedAbhya~ggarasakShIraSnēha māṁsavRute hitAH ||195|| mahAsneho~asthimajjasthe pUrvavadretasA$_a$avRute | annAvRute tadullekhaH [4] pācanaM dIpanaM laghu ||196|| mūtralAni tu mUtreNa svedAH sottarabastayaH | shakRutA tailamairaNDaM snigdhodAvartavatkriyA [5] ||197|| svasthānastho balI dōṣaH prAk taM svairauShadhairjayet | vamanairvA virekairvA bastibhiH shamanena vA ||198|| (ityuktamAvRute vAte pittAdibhiryathAyatham [6]) |199| āmāśayagataṁ matvā [1] kaphaṁ vamanamācarēt||189|| pakvāśayē virēkaṁ tu pittē sarvatragē tathā| svēdairviṣyanditaḥ ślēṣmā yadā pakvāśayē sthitaḥ||190|| pittaṁ vā darśayēlliṅgaṁ bastibhistau vinirharēt| ślēṣmaṇā’nugataṁ vātamuṣṇairgōmūtrasaṁyutaiḥ||191|| nirūhaiḥ pittasaṁsr̥ṣṭaṁ nirharēt kṣīrasaṁyutaiḥ| madhurauṣadhasiddhaiśca tailaistamanuvāsayēt||192|| śirōgatē tu sakaphē dhūmanasyādi kārayēt| hr̥tē pittē kaphē yaḥ syāduraḥsrōtō’nugō’nilaḥ||193|| saśēṣaḥ [2] syāt kriyā tatra kāryā kēvalavātikī| śōṇitēnāvr̥tē kuryādvātaśōṇitakīṁ kriyām||194|| pramēhavātamēdōghnīmāmavātē [3] prayōjayēt| svēdābhyaṅgarasakṣīrasnēhā māṁsāvr̥tē hitāḥ||195|| mahāsnēhō’sthimajjasthē pūrvavadrētasā’’vr̥tē| annāvr̥tē tadullēkhaḥ [4] pācanaṁ dīpanaṁ laghu||196|| mūtralāni tu mūtrēṇa svēdāḥ sōttarabastayaḥ| śakr̥tā tailamairaṇḍaṁ snigdhōdāvartavatkriyā [5] ||197|| svasthānasthō balī dōṣaḥ prāk taṁ svairauṣadhairjayēt| vamanairvā virēkairvā bastibhiḥ śamanēna vā||198|| (ityuktamāvr̥tē vātē pittādibhiryathāyatham [6])|199|

On finding that kapha is located in the stomach (*amashaya*), emesis should be given and if it is located in the colon (*pakvashaya*), the treatment of choice is purgation. If pitta has pervaded all over the body, again the same (purgation) should be given. [189-189 ½]

As kapha or pitta gets liquefied by sudation, and gets accumulated in the colon and the symptoms of *pitta* manifest, both of these should be eliminated by the use of enema. [190-190 ½]

If vata is associated with kapha, it should be eliminated by warm evacuative enema mixed with cow’s urine. If vata is associated with pitta, it should be eliminated by evacuative enema mixed with milk. Then the patient should be given unctuous enema prepared with the *madhura rasa* group of drugs. [191-192]

In condition of vata located in the head and associated with kapha, inhalation and nasal medication should be given. [192 ½]

If after the elimination of pitta and kapha, there remains a residual morbidity of vata in the channels of the chest region, the treatment indicated in absolute vata should be given. [193- 193 ½]

If vata is occluded by blood, the line of treatment should be the same as indicated in *vatashonita*.[194]

In ama vata, treatment curative of *prameha, vata and*meda", should be given. [194 ½]

If vata is occluded by the flesh, than sudation, massage, meat juices, milk and unctuous medications are recommended. [195]

If vata is occluded by the osseous tissue or the marrow, *mahasneha* should be given. If occluded in the semen, the treatment has already been described. [195 ½]

If vata is occluded by food, then emesis, digestives, carminatives and light diet are recommended. [196]

If occluded by urine, diuretics, sudation and trans-urethral enema are recommended. If vata is occluded by fecal matter, the remedies are castor oil and unctuous therapy as indicated in *udavarta*. [197]

A morbid humor, while in its natural habitat, and when more powerful; it should be first subdued by its own suitable medications such as emesis, purgation, enema or sudation. [198]

Thus has been described the treatment of conditions of occlusion of vata by pitta, etc. [198 ½]

Mutual occlusions by types of vata and their management

मारुतानां हि पञ्चानामन्योन्यावरणे शृणु ||१९९|| लिङ्गं व्याससमासाभ्यामुच्यमानं मयाऽनघ! | प्राणो वृणोत्युदानादीन् प्राणं वृण्वन्ति तेऽपि च ||२००|| उदानाद्यास्तथाऽन्योन्यं सर्व एव यथाक्रमम् | विंशतिर्वरणान्येतान्युल्बणानां [१] परस्परम् ||२०१|| मारुतानां हि पञ्चानां तानि सम्यक् प्रतर्कयेत् | सर्वेन्द्रियाणां शून्यत्वं ज्ञात्वा स्मृतिबलक्षयम् ||२०२|| व्याने प्राणावृते लिङ्गं कर्म तत्रोर्ध्वजत्रुकम् | स्वेदोऽत्यर्थं लोमहर्षस्त्वग्दोषः सुप्तगात्रता ||२०३|| प्राणे व्यानावृते तत्र स्नेहयुक्तं विरेचनम् | प्राणावृते समाने स्युर्जडगद्गदमूकताः ||२०४|| चतुष्प्रयोगाः शस्यन्ते स्नेहास्तत्र सयापनाः | समानेनावृतेऽपाने [२] ग्रहणीपार्श्वहृद्गदाः ||२०५|| शूलं चामाशये तत्र दीपनं सर्पिरिष्यते |२०६|

mArutAnAM hi pa~jcAnAmanyonyĀvaranae shRuNu ||199|| li~ggaM vyAsasamAsAbhyAmucyamAnaM mayA~anagha! | prānao vRuNotyudānadIn prānaM vRuNvanti te~api ca ||200|| udānadyAstathA~anyonyaM sarva eva yathAkramam | viMśaṭīrvaraNAnyetAnyulbaNAnAM [1] parasparam ||201|| mArutAnAM hi pa~jcAnAM tAni samyak pratarkayet | sarvendriyANAM shUnyatvaM j~jAtvA smRutibalakṣayam ||202|| vyānae prānavRute li~ggaM karma tatrordhvajatrukam | svedo~atyarthaM lomaharShastvag dōṣaH suptagAtratA ||203|| prānae vyānavRute tatra SnēhayuktaM

virēcanam | prānavRute Samānae syurjaDagadgadamUkatAH ||204|| catuShprayogAH shasyante Snēhastatra saYāpana H | SamānaenAvRute~apānae [2] grahaNIpArshvahRudgadAH ||205|| shUlaM cAmAshaye tatra dIpanaM sarpiriShyate |206| mārutānāṁ hi pañcānāmanyōnyāvaraṇē śṛṇu||199|| liṅgaṁ vyāsasamāsābhyāmucyamānaṁ mayā'nagha!| prāṇō vṛṇōtyudānādīn prāṇaṁ vṛṇvanti tē'pi ca||200|| udānādyāstathā'nyōnyaṁ sarva ēva yathākramam| viṁśatirvaraṇānyētānyulbaṇānāṁ [7] parasparam||201|| mārutānāṁ hi pañcānāṁ tāni samyak pratarkayēt| sarvēndriyāṇāṁ śūnyatvaṁ jñātvā smṛtibalakṣayam||202|| vyānē prāṇāvṛtē liṅgaṁ karma tatrōrdhvajatrukam| svēdō'tyarthaṁ lōmaharṣastvagdōṣaḥ suptagātratā||203|| prāṇē vyānāvṛtē tatra snēhayuktaṁ virēcanam| prāṇāvṛtē samānē syurjaḍagadgadamūkatāḥ||204|| catuṣprayōgāḥ śasyantē snēhāstatra sayāpanāḥ| samānēnāvṛtē'pānē [8] grahaṇīpārśvahṛdgadāḥ||205|| śūlaṁ cāmāśayē tatra dīpanaṁ sarpiriṣyatē|206|

Oh Sinless Dear! I shall next describe the mutual obstruction between the five types of vata in detailed and concised manner. [199-199 ½]

The prana vata occludes the *udana* and other types of vata while they too may occlude the *prana.* [200]

Udana and all other types of vāta may occlude one another in the same manner. There occur twenty conditions of occlusion caused by mutual obstruction of these five types of provoked vata. These should be properly debated. [201-201½]

On observing the loss of function of all the sense organs, and loss of memory and strength, it should be diagnosed as the condition of the occlusion of *vyana* by *prana*.

Here the therapeutic approaches above the supra-clavicular region of the body are to be done. [202-202½]

When *prana* gets occluded by *vyana* excessive perspiration, horripilation, skin diseases, and numbness of limbs is manifested. The treatment is purgation combined with unctuous articles. [203-203½]

In condition of occlusion of *samana* by *prana*, the speech will be scanty, slurred or even muteness can occur. All the four modes of unctuous therapy along with *yapana* enema are recommended as treatment. [204-204½]

In condition of occlusion of *apana* by *samana, grahani,* pain in *parshva*, heart diseases and colicky pain of the stomach manifest where treatment indicated is the ghee medicated with digestive stimulants. [205-205½]

शिरोग्रहः प्रतिश्यायो निःश्वासोच्छ्वाससङ्ग्रहः ||२०६|| हृद्रोगो मुखशोषश्चाप्युदाने प्राणसंवृते | तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा ||२०७|| कर्मौजोबलवर्णानां नाशो मृत्युरथापि वा | उदानेनावृते प्राणे तं शनैः शीतवारिणा ||२०८|| सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत् | उर्ध्वगेनावृतेऽपाने छर्दिश्वासादयो गदाः ||२०९|| स्युर्वाते तत्र बस्त्यादि भोज्यं चैवानुलोमनम् | मोहोऽल्पोऽग्निरतीसार ऊर्ध्वगेऽपानसंवृते ||२१०|| वाते स्याद्वमनं तत्र दीपनं ग्राहि चाशनम् | वम्याध्मानमुदावर्तगुल्मार्तिपरिकर्तिकाः ||२११|| लिङ्गं व्यानावृतेऽपाने तं स्निग्धैरनुलोमयेत् |

अपानेनावृते व्याने भवेद्विण्मूत्ररेतसाम् ||२१२|| अतिप्रवृत्तिस्तत्रापि सर्वं सङ्ग्रहणं मतम् | मूर्च्छा तन्द्रा प्रलापोऽङ्गसादोऽग्न्योर्जोबलक्षयः ||२१३|| समानेनावृते व्याने व्यायामो लघुभोजनम् | स्तब्धताऽल्पाग्निताऽस्वेदश्चेष्टाहानिर्निमीलनम् ||२१४|| उदानेनावृते व्याने तत्र पथ्यं मितं लघु | पञ्चान्योन्यावृतानेवं वातान् बुध्येत लक्षणैः ||२१५|| एषां स्वकर्मणां हानिर्वृद्धिर्वाऽऽवरणे मता | यथास्थूलं समुद्दिष्टमेतदावरणेऽष्टकम् ||२१६|| सलिङ्गभेषजं सम्यग्बुधानां बुद्धिवृद्धये |२१७|

shirograhaH pratishyAyo niHshvAsocchvAsasa~ggrahaH ||206|| hRudrogo mukhashoShashcApyudānae prānasaMvRute | tatrordhvabhAgikaM karma kAryamAshvAsanaM tathA ||207|| karmaujobalavarNAnAM nAsho mRutyurathApi vA | udānaenAvRute prānae taM shanaiH shItavAriNA ||208|| si~jcedAshvAsayeccainaM sukhaM caivopapAdayet | urdhvagenAvRute~apānae chardishvAsAdayo gadAH ||209|| syurvAte tatra bastyAdi bhojyaM caivAnulomanam | moho$_{alpo}$agnira'tīsāra Urdhvage~apāna saMvRute ||210|| vAte syAdvamanaM tatra dIpanaM grAhi cAshanam | vamyAdhmAnamudAvartagulmArtiparikartikAH ||211|| li~ggaM vyānavRute~apānae taM snigdhairanulomayet | apānaenAvRute vyānae bhavedviNmūtraretasAm ||212|| atipravRuttistatrApi sarvaM sa~ggrahaNaM matam | mUrcchA tandrA pralApo$_{a}$ggasAdo~agnyojobalakṣayaH ||213|| SamānaenAvRute vyānae vyAyAmo laghubhojanam | stabdhatA$_{alpAgnitA}$asvedashceShTAhAnirnimIlanam ||214|| udānaenAvRute vyānae tatra pathyaM mitaM laghu | pa~jcAnyonyAvRutAnevaM vātan budhyeta lakShaNaiH ||215|| eShAM svakarmaNAM hAnirvRuddhirvA$_{a}$āvaranae matA | yathAsthUlaM samuddiShTametadĀvaranae~aShTakam ||216|| sali~ggabheShajaM samyagbudhAnAM buddhivRuddhaye |217| śirōgrahaḥ pratiśyāyō niḥśvāsōcchvāsasaṅgrahaḥ||206|| hr̥drōgō mukhaśōṣaścāpyudānē prāṇasaṁvr̥tē| tatrōrdhvabhāgikaṁ karma kāryamāśvāsanaṁ tathā||207|| karmaujōbalavarṇānāṁ nāśō mr̥tyurathāpi vā| udānēnāvr̥tē prāṇē taṁ śanaiḥ śītavāriṇā||208|| siñcēdāśvāsayēccainaṁ sukhaṁ caivōpapādayēt| urdhvagēnāvr̥tē'pānē chardiśvāsādayō gadāḥ||209|| syurvātē tatra bastyādi bhōjyaṁ caivānulōmanam| mōhō'lpō'gniratīsāra ūrdhvagē'pānasaṁvr̥tē||210|| vātē syādvamanaṁ tatra dīpanaṁ grāhi cāśanam| vamyādhmānamudāvartagulmārtiparikartikāḥ||211|| liṅgaṁ vyānāvr̥tē'pānē taṁ snigdhairanulōmayēt| apānēnāvr̥tē vyānē bhavēdviṇmūtrarētasām||212|| atipravr̥ttistatrāpi sarvaṁ saṅgrahaṇaṁ matam| mūrcchā tandrā pralāpō'ṅgasādō'gnyōjōbalakṣayaḥ||213|| samānēnāvr̥tē vyānē vyāyāmō laghubhōjanam| stabdhatā'lpāgnitā'svēdaścēṣṭāhānirnimīlanam||214|| udānēnāvr̥tē vyānē tatra pathyaṁ mitaṁ laghu| pañcānyōnyāvr̥tānēvaṁ vātān budhyēta lakṣaṇaiḥ||215|| ēṣāṁ svakarmaṇāṁ hānirvr̥ddhirvā''varaṇē matā| yathāsthūlaṁ samuddiṣṭamētadāvaraṇē'ṣṭakam||216|| saliṅgabhēṣajaṁ samyagbudhānāṁ buddhivr̥ddhayē|217|

In conditions of occlusion of *udana* by *prana*, there is neck rigidity, coryza, impediment to inspiration and expiration, cardiac disorders and dryness of the mouth.

Here the treatment is as indicated in diseases of the parts above the supra-clavicular region and consolation. [206-207]

In condition of occlusion of *prana* by *udana*, there will be loss of function, vital essence, strength and complexion or it may even lead to death.

This condition should be treated by gradual pouring with cold water and comforting measures in such a way that the patient may be restored to health. [208-208½]

In condition of the occlusion of *apana* by *udana*, there will be vomiting, dyspnea, and similar other disorders. The treatment is enema and similar measures, and diet inducing *vata anulomana*. [209-209½]

In condition of the occlusion of *udana* by *apana*, there occur stupor, reduced digestive mechanism and diarrhea. The treatment measures are emesis and diet that is digestive, stimulant and *grahi*. [210-210½]

In condition of occlusion of *apana* by *vyana*, there occur the symptoms of vomiting, distension of abdomen, *udavarta, gulma,* colic and griping pain. This condition should be treated by *anulomana* by means of unctuous medications. [211-211½]

In condition of occlusion of *vyana* by *apana*, there occurs excessive discharge of feces, urine and semen. Here the treatment indicated is *sangrahana* therapy. [212-212½]

In condition of occlusion of *vyana* by *samana*, there occurs fainting, stupor, garrulousness, asthenia of the limbs, reduced digestive mechanism, vital essence and strength. Exercise and light diet are indicated as treatment for this condition. [213-213½]

In condition of occlusion of *vyana* by *udana*, there occurs rigidity, decreased gastro-intestinal enzymes activity, anhidrosis, and loss of movement and absence of winking. The treatment is wholesome, measured and light diet. [214-214½]

By the symptoms one should diagnose the condition of mutual occlusion of these five types of vata, and it has been laid down that there will occurs either the increase or decrease of its functions as the particular type of vata is affected. [215-215½]

Thus have been described in general this eight conditions of mutual occlusion along with their symptoms and treatment, in order to aid the understanding of intelligent physicians. [216-216½]

General guidelines for management

स्थानान्यवेक्ष्य वातानां वृद्धिं हानिं च कर्मणाम् ||२१७|| द्वादशावरणान्यन्यान्यभिलक्ष्य भिषग्जितम् | कुर्यादभ्यञ्जनस्नेहपानबस्त्यादि [१] सर्वशः ||२१८|| क्रममुष्णमनुष्णं वा व्यत्यासादवचारयेत् |२१९|

sthānanyavekShya vātanAM vRuddhiM hAniM ca karmaNAm ||217|| dvAdashĀvarananyanyAnyabhilakShya bhiShagjitam | kuryAdabhya~jjanaSnēhapāna bastyAdi [1] sarvashaH ||218|| kramamuShNamanuShNaM vA vyatyAsAdavacArayet |219| sthānānyavēkṣya vātānāṁ vṛddhiṁ hāniṁ ca karmaṇām||217|| dvādaśāvaraṇānyanyānyabhilakṣya bhiṣagjitam| kuryādabhyañjanasnēhapānabastyādi [1] sarvaśaḥ||218|| kramamuṣṇamanuṣṇaṁ vā vyatyāsādavacārayēt|219|

On investigating the habitat of each type of vata, as well as the signs of increase or decrease of its functions, the physician should diagnose the remaining twelve conditions of mutual occlusions and should treat them by means of external application, unctuous

internal administration, enema and all other procedures, or he may be alternatively given cold and hot measures. [217-218½]

Specific principles of management

उदानं योजयेदूर्ध्वमपानं चानुलोमयेत् ||२१९|| समानं शमयेच्चैव त्रिधा व्यानं तु योजयेत् | प्राणो रक्ष्यश्चतुर्भ्योऽपि स्थाने ह्यस्य स्थितिर्ध्रुवा ||२२०|| स्वं स्थानं गमयेदेवं वृतानेतान् विमार्गगान् |२२१|

udānaM yojayedUrdhvamapāna M cAnulomayet ||219|| samānaM shamayeccaiva tridhA vyānaM tu yojayet | prānao rakShyashcaturbhyo~api sthAne hyasya sthitirdhruvA ||220|| svaM sthānaM gamayedevaM vRutAnetAn vimArgagAn |221| udānaṁ yōjayēdūrdhvamapānaṁ cānulōmayēt||219|| samānaṁ śamayēccaiva tridhā vyānaṁ tu yōjayēt| prāṇō rakṣyaścaturbhyō'pi sthānē hyasya sthitirdhruvā||220|| svaṁ sthānaṁ gamayēdēvaṁ vr̥tānētān vimārgagān|221|

The *udana* should be regulated upwards and the *apana* downwards. The *samana* should be alleviated and the *vyana* should be treated by all the three methods. Even more carefully than the other four types of vata, the *prana* should be maintained, because life depends on the proper maintenance of it in its habitat.

Thus the physician should regulate and establish types of vata in their normal habitats, which have been occluded and misdirected. [219-220½]

Types of vata occluded by dosha

मूर्च्छा दाहो भ्रमः शूलं विदाहः शीतकामिता ||२२१|| छर्दनं च विदग्धस्य प्राणे पित्तसमावृते | ष्ठीवनं क्षवथूद्गारनिःश्वासोच्छ्वाससङ्ग्रहः ||२२२|| प्राणे कफावृते रूपाण्यरुचिश्छर्दिरेव च | मूर्च्छाद्यानि च रूपाणि दाहो नाभ्युरसः क्लमः ||२२३|| ओजोभ्रंशश्च सादश्चाप्युदाने पित्तसंवृते | आवृते श्लेष्मणोदाने वैवर्ण्यं वाक्स्वरग्रहः ||२२४|| दौर्बल्यं गुरुगात्रत्वमरुचिश्चोपजायते | अतिस्वेदस्तृषा दाहो मूर्च्छा चारुचिरेव [१] च ||२२५|| पित्तावृते समाने स्यादुपघातस्तथोष्मणः | अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च ||२२६|| कफावृते समाने स्याद्गात्राणां चातिशीतता | व्याने पित्तावृते तु स्याद्दाहः सर्वाङ्गगः क्लमः ||२२७|| गात्रविक्षेपसङ्गश्च ससन्तापः सवेदनः | गुरुता सर्वगात्राणां सर्वसन्ध्यस्थिजा रुजः ||२२८|| व्याने कफावृते लिङ्गं गतिसङ्गस्तथाऽधिकः [२] | हारिद्रमूत्रवर्चस्त्वं तापश्च गुदमेढ्रयोः ||२२९|| लिङ्गं पित्तावृतेऽपाने रजसश्चातिवर्तनम् | भिन्नामश्लेष्मससृष्टगुरुवर्चःप्रवर्तनम् ||२३०|| श्लेष्मणा संवृतेऽपाने कफमेहस्य चागमः |२३१|

mUrcchA dAho bhramaH shUlaM vidAhaH shItakAmitA ||221|| chardanaM ca vidagdhasya prānae pittasamAvRute | ShThIvanaM kṣavathūdgAraniHshvAsocchvAsasa~ggrahaH ||222|| prānae kaphAvRute rUpANyarucishchardireva ca | mUrcchAdyAni ca rUpANi dAho nAbhyurasaH klamaH ||223|| ojobhraMshashca sAdashcApyudānae pittasaMvRute | AvRute shleShmaNodAne vaivarNyaM vAksvaragrahaH ||224|| daurbalyaM gurugAtratvamarucishcopajAyate | atisvedastRuShA dAho mUrcchA cArucireva [1] ca ||225|| pittAvRute Samānae syAdupaghAtastathoShmaNaH | asvedo vahnimAndyaM ca lomaharShastathaiva ca ||226|| kaphAvRute Samānae syAdgAtrANAM cAtishItatA | vyānae pittAvRute tu syAddAhaH sarvA~ggagaH klamaH ||227|| gAtravikShepasa~ggashca sasantApaH savedanaH | gurutA sarvagAtrANAM

sarvasandhyasthijA rujaH ||228|| vyānae kaphAvRute li~ggaM gatisa$_{ggastathA}$adhikaH [2] | hAridramūtravarcastvaM tApashca gudameDhrayoH ||229|| li~ggaM pittAvRute~apānae rajasashcAtivartanam | bhinnAmashleShmasaMsRuShTaguruvarcaHpravartanam ||230|| shleShmaNA saMvRute~apānae kaphamehasya cAgamaH |231| mūrcchā dāhō bhramaḥ śūlaṁ vidāhaḥ śītakāmitā||221|| chardanaṁ ca vidagdhasya prāṇē pittasamāvr̥tē| ṣṭhīvanaṁ kṣavathūdgāraniḥśvāsōcchvāsasaṅgrahaḥ||222|| prāṇē kaphāvr̥tē rūpāṇyaruciśchardirēva ca| mūrcchādyāni ca rūpāṇi dāhō nābhyurasaḥ klamaḥ||223|| ōjōbhraṁśaśca sādaścāpyudānē pittasaṁvr̥tē| āvr̥tē ślēṣmaṇōdānē vaivarṇyaṁ vāksvaragrahaḥ||224|| daurbalyaṁ gurugātratvamaruciścōpajāyatē| atisvēdastr̥ṣā dāhō mūrcchā cārucirēva [11] ca||225|| pittāvr̥tē samānē syādupaghātastathōṣmaṇaḥ| asvēdō vahnimāndyaṁ ca lōmaharṣastathaiva ca||226|| kaphāvr̥tē samānē syādgātrāṇāṁ cātiśītatā| vyānē pittāvr̥tē tu syāddāhaḥ sarvāṅgagaḥ klamaḥ||227|| gātravikṣēpasaṅgaśca sasantāpaḥ savēdanaḥ| gurutā sarvagātrāṇāṁ sarvasandhyasthijā rujaḥ||228|| vyānē kaphāvr̥tē liṅgaṁ gatisaṅgastathā'dhikaḥ [12] | hāridramūtravarcastvaṁ tāpaśca gudamēḍhrayōḥ||229|| liṅgaṁ pittāvr̥tē'pānē rajasaścātivartanam| bhinnāmaślēṣmasaṁsr̥ṣṭaguruvarcaḥpravartanam||230|| ślēṣmaṇā saṁvr̥tē'pānē kaphamēhasya cāgamaḥ|231|

In occlusion of *prana* by pitta fainting, giddiness, colic, burning sensation, craving for cold things and vomiting of acidic gastric material are seen as symptoms. [221-221½]

In occlusion of *prana* by kapha, there occur symptoms such as frequent spitting, sneezing, eructation, impediment to the inspiration and expiration, anorexia and vomiting. [222-222½]

In condition of occlusion of *udana* by pitta, there occur symptoms such as fainting etc and burning in the umbilical region and chest, exhaustion, loss of vital essence and asthenia. [223-223½]

In occlusion of *udana* by kapha, there occur discolorations, aphasia and dysarthria, debility, heaviness of the body and anorexia. [224-224½]

In condition of occlusion of *samana* by pitta, there occur hyperhidrosis, thirst, burning, fainting, anorexia, derangement of appetite and decreased gastro-intestinal enzyme activity. [225-225½]

In condition of occlusion of the *samana* by kapha, there occur anhidrosis, reduced gastro-intestinal enzyme activity, horripilation and excessive coldness of the limbs. [226-226½]

In condition of occlusion of *vyana* by pitta, there occur burning all over the body, exhaustion, chorea or poverty of movements accompanied with temperature and pain. [227-227½]

In condition of occlusion of *vyana* by kapha, there occur symptoms such as heaviness of the limbs, pain in all the bones and joints, and impaired gait. [228-228½]

In condition of occlusion of *apana* by pitta, there occur symptoms such as yellowish discoloration of urine and feces, sensation of heat in the rectum and penis and excessive flow of the menses. [229-229½]

In condition of occlusion of *apana* by kapha, there occur stools that are loose, heavy and mixed with undigested matter and mucus and kapha dominated *prameha*. [230-230½]

Guidelines for diagnosis of conditions

लक्षणानां तु मिश्रत्वं पित्तस्य च कफस्य च ||२३१|| उपलक्ष्य भिषग्विद्वान् मिश्रमावरणं वदेत् | यद्यस्य वायोर्निर्दिष्टे स्थानं तत्रेतरौ स्थितौ ||२३२|| दोषौ बहुविधान् व्याधीन् दर्शयेतां यथानिजान् | आवृतं श्लेष्मपित्ताभ्यां प्राणं चोदानमेव च ||२३३|| गरीयस्त्वेन पश्यन्ति भिषजः शास्त्रचक्षुषः | विशेषाज्जीवितं प्राणे उदाने संश्रितं बलम् ||२३४|| स्यात्तयोः पीडनाद्धानिरायुषश्च बलस्य च | सर्वेऽप्येतेऽपरिज्ञाताः परिसंवत्सरास्तथा ||२३५|| उपेक्षणादसाध्याः स्युरथवा दुरुपक्रमाः [१] |२३६|

lakShaNAnAM tu mishratvaM pittasya ca kaphasya ca ||231|| upalakShya bhiShagvidvAn mishramĀvaranaM vadet | yadyasya vAyornirdiShTaM sthānaM tatretarau sthitau ||232|| dōṣau bahuvidhAn vyAdhIn darshayetAM yathAnijAn | AvRutaM shleShmapittAbhyAM prānaM codAnameva ca ||233|| garIyastvena pashyanti bhiShajaH shAstracakShuShaH | visheShAjjIvitaM prānae udānae saMshritaM balam ||234|| syAttayoH pIDanAddhAnirAyuShashca balasya ca | sarve$_{apyete}$aparij~jAtAH parisaMvatsarAstathA ||235|| upekShaNAdasAdhyAH syurathavA durupakramAH [1] |236| lakṣaṇānāṁ tu miśratvaṁ pittasya ca kaphasya ca||231|| upalakṣya bhiṣagvidvān miśramāvaraṇaṁ vadēt| yadyasya vāyōrnirdiṣṭaṁ sthānaṁ tatrētarau sthitau||232|| dōṣau bahuvidhān vyādhīn darśayētāṁ yathānijān| āvr̥taṁ ślēṣmapittābhyāṁ prāṇaṁ cōdānamēva ca||233|| garīyastvēna paśyanti bhiṣajaḥ śāstracakṣuṣaḥ| viśēṣājjīvitaṁ prāṇē udānē saṁśritaṁ balam||234|| syāttayōḥ pīḍanāddhānirāyuṣaśca balasya ca| sarvē'pyētē'parijñātāḥ parisaṁvatsarāstathā||235|| upēkṣaṇādasādhyāḥ syurathavā durupakramāḥ [13] |236| lakṣaṇānāṁ tu miśratvaṁ pittasya ca kaphasya ca||231|| upalakṣya bhiṣagvidvān miśramāvaraṇaṁ vadēt| yadyasya vāyōrnirdiṣṭaṁ sthānaṁ tatrētarau sthitau||232|| dōṣau bahuvidhān vyādhīn darśayētāṁ yathānijān| āvr̥taṁ ślēṣmapittābhyāṁ prāṇaṁ cōdānamēva ca||233|| garīyastvēna paśyanti bhiṣajaḥ śāstracakṣuṣaḥ| viśēṣājjīvitaṁ prāṇē udānē saṁśritaṁ balam||234|| syāttayōḥ pīḍanāddhānirāyuṣaśca balasya ca| sarvē'pyētē'parijñātāḥ parisaṁvatsarāstathā||235|| upēkṣaṇādasādhyāḥ syurathavā durupakramāḥ [1] |236|

On observing the mixed symptoms of pitta and kapha, the learned physician should diagnose it as a condition of combined occlusion. [231-231½]

If the two other dosha get located in the places described as the habitat of vata, they manifest various symptoms of disorders characteristic to each of them. [232-232½]

Medical authorities regard, as most serious, the condition of occlusion of *prana* or *udana* by kapha and pitta combined, because life is particularly dependent on *prana*, and strength on *udana;* and occlusion of them, will result in loss of life and vitality. [233-234½]

If all these conditions are either undiagnosed or neglected for longer than a year, they become either incurable or extreme difficult to cure. [235-235½]

Complications and management

हृद्रोगो विद्रधिः प्लीहा गुल्मोऽतीसार एव च ||२३६|| भवन्त्युपद्रवास्तेषामावृतानामुपेक्षणात् | तस्मादावरणं वैद्यः पवनस्योपलक्षयेत् ||२३७|| पञ्चात्मकस्य वातेन पित्तेन श्लेष्मणाऽपि वा | भिषग्जितमतः सम्यगुपलक्ष्य समाचरेत् ||२३८|| अनभिष्यन्दिभिः स्निग्धैः स्रोतसां शुद्धिकारकैः | कफपित्ताविरुद्धं यद्यच्च वातानुलोमनम् ||२३९|| सर्वस्थानावृतेऽप्याशु तत् कार्यं मारुते हितम् | यापना बस्तयः प्रायो मधुराः सानुवासनाः ||२४०|| प्रसमीक्ष्य बलाधिक्यं मृदु वा स्रंसनं हितम् | रसायनानां सर्वेषामुपयोगः प्रशस्यते ||२४१|| शैलस्य जतुनोऽत्यर्थं पयसा गुग्गुलोस्तथा | लेहं वा भार्गवप्रोक्तमभ्यसेत् क्षीरभुङ्नरः ||२४२|| अभयामलकीयोक्तमेकादशसिताशतम् [१] | अपानेनावृते सर्वं दीपनं ग्राहि भेषजम् ||२४३|| वातानुलोमनं यच्च पक्वाशयविशोधनम् | इति सङ्क्षेपतः प्रोक्तमावृतानां चिकित्सितम् ||२४४|| प्राणादीनां भिषक् कुर्यादवितर्क्य स्वयमेव तत् | पित्तावृते तु पित्तघ्नैर्मारुतस्याविरोधिभिः | कफावृते कफघ्नैस्तु मारुतस्यानुलोमनैः ||२४५||

hRudrogo vidradhiH plIhA gulmo~a'tīsāra eva ca ||236|| bhavantyupadravAsteShAmAvRutAnAmupekShaNAt | tasmAdĀvaranaM vaidyaH pavanasyopalakṣayaet ||237|| pa~jcAtmakasya vAtena pittena shleShmaNA~api vA | bhiShagjitamataH samyagupalakShya samAcaret ||238|| anabhiShyandibhiH snigdhaiH srotasAM shuddhikArakaiH | kaphapittAviruddhaM yadyacca vātanulomanam ||239|| sarvasthānavRute~apyAshu tat kAryaM mArute hitam | Yāpana bastayaH prAyo madhurAH sAnuvAsanAH ||240|| prasamIkShya balAdhikyaM mRudu vA sraMsanaM hitam | rasāyananAM sarveShAmupayogaH prashasyate ||241|| shailasya jatuno~atyarthaM payasA guggulostathA | lehaM vA bhArgavaproktamabhyaset kShIrabhu~gnaraH ||242|| abhayAmalakIyoktamekAdashaśītāshatam [1] | apānaenAvRute sarvaM dIpanaM grAhi bheShajam ||243|| vātanulomanaM yacca pakvAshayavishodhanam | iti sa~gkShepataH proktamAvRutAnAM cikitśītām ||244|| prānadInAM bhiShak kuryAdvitarkya svayameva tat | pittAvRute tu pittaghnairmArutasyAvirodhibhiH | kaphAvRute kaphaghnaistu mArutasyAnulomanaiH ||245|| hṛdrōgō vidradhiḥ plīhā gulmō'tīsāra ēva ca||236|| bhavantyupadravāstēṣāmāvṛtānāmupēkṣaṇāt| tasmādāvaraṇaṁ vaidyaḥ pavanasyōpalakṣayēt||237|| pañcātmakasya vātēna pittēna ślēṣmaṇā'pi vā| bhiṣagjitamataḥ samyagupalakṣya samācarēt||238|| anabhiṣyandibhiḥ snigdhaiḥ srōtasāṁ śuddhikārakaiḥ| kaphapittāviruddhaṁ yadyacca vātānulōmanam||239|| sarvasthānāvṛtē'pyāśu tat kāryaṁ mārutē hitam| yāpanā bastayaḥ prāyō madhurāḥ sānuvāsanāḥ||240|| prasamīkṣya balādhikyaṁ mṛdu vā sraṁsanaṁ hitam| rasāyanānāṁ sarvēṣāmupayōgaḥ praśasyatē||241|| śailasya jatunō'tyarthaṁ payasā guggulōstathā| lēhaṁ vā bhārgavaprōktamabhyasēt kṣīrabhuṅnaraḥ||242|| abhayāmalakīyōktamēkādaśasitāśatam [14] | apānēnāvṛtē sarvaṁ dīpanaṁ grāhi bhēṣajam||243|| vātānulōmanaṁ yacca pakvāśayaviśōdhanam| iti saṅkṣēpataḥ prōktamāvṛtānāṁ cikitśītām||244|| prāṇādīnāṁ bhiṣak kuryādvitarkya svayamēva tat| pittāvṛtē tu pittaghnairmārutasyāvirōdhibhiḥ| kaphāvṛtē kaphaghnaistu mārutasyānulōmanaiḥ||245||

As a result of neglecting these conditions of occlusions, there occur complications such as cardiac disorders, abscesses, splenic disorders, *gulma* and diarrhea. [236-236½]

Therefore, the physician should diagnose the condition of occlusion of the five types of vata, by vata, pitta, or kapha. [237-237½]

After having well thought about the proper medications, the physician should treat the patient by measures which are non-*abhishyandi*, unctuous and depurative of body channels. [238-238½]

In condition of occlusion of vata in all its habitats, taking prompt measures which are vata anulomana and at the same time not antagonistic to kapha and pitta is beneficial. [239-239½]

The *yapana* enema as well as the sweet unctuous enema is generally beneficial, and if the patient found to be sufficiently strong mild laxatives may be used. [240-240½]

The use of all kinds of rasayana is highly recommended. A course of *shilajatu* and a course of *guggulu* with milk are especially beneficial. [241-241½]

The patient living on milk diet, may take a course of rasayana (told by Bhargava explained in *Abhayamalaki Pada*) containing 4400 *tolas* (52.8 kg) of sugar. (242-242½)

In condition of occlusion by *apana*, all measures that are deepana, grahi, vata anulomana and which cleanse *pakvashaya* constitute the treatment. [243-243½]

Thus has been described in brief the line of treatment in conditions of occlusion of *prana* and other types of vata; the physician should use his own discretion and give the proper treatment. [244-244½]

In a condition of occlusion of vata by pitta, the physician should administer medications curative of pitta and not antagonistic to vata.

In a condition of occlusion of vata by kapha, medications curative of kapha and vata anulomana should be given. [245]

Similarity in macrocosm and microcosm

लोके वाय्वर्कसोमानां दुर्विज्ञेया यथा गतिः | तथा शरीरे वातस्य पित्तस्य च कफस्य च ||२४६||

loke vAyvarkasomAnAM durvij~jeyA yathA gatiH | tathA sharIre vātasya pittasya ca kaphasya ca ||246|| lōkē vāyvarkasōmānāṁ durvijñēyā yathā gatiḥ| tathā śarīrē vātasya pittasya ca kaphasya ca||246||

Just as in the universe the courses of the air, the sun and the moon are difficult to comprehend, even so are the forces of vata, pitta and kapha in the body.[246]

Four states of dosha

क्षयं वृद्धिं समत्वं च तथैवावरणं भिषक् | विज्ञाय पवनादीनां न प्रमुह्यति कर्मसु ||२४७||

kṣayaM vRuddhiM samatvaM ca tathaivĀvaranaM bhiShak | vij~jAya pavanAdInAM na pramuhyati karmasu ||247|| kṣayaṁ vṛddhiṁ samatvaṁ ca tathaivāvaraṇaṁ bhiṣak| vijñāya pavanādīnāṁ na pramuhyati karmasu||247||

The physician who understand the condition of decrease, increase, normality and occlusion of vata and other dosha, is not deluded with regard to treatment.[247]

Summary

तत्र श्लोकौ-

पञ्चात्मनः स्थानवशाच्छरीरे स्थानानि कर्माणि च देहधातोः | प्रकोपहेतुः कुपितश्च रोगान् स्थानेषु चान्येषु वृतोऽवृतश्च ||२४८|| प्राणेश्वरः प्राणभृतां करोति क्रिया च तेषामखिला निरुक्ता | तां देशसात्म्यर्तुबलान्यवेक्ष्य प्रयोजयेच्छास्त्रमतानुसारी ||२४९||

tatra shlokau-

pa~jcAtmanaH sthānavashAccharIre sthānani karmANi ca dehadhAtoH | prakopahetuH kupitashca rōgan sthAneShu cAnyeShu vRuto~avRutashca ||248|| prānaeshvaraH prānabhRutAM karoti kriyA ca teShAmakhilA niruktA | tAM deshasAtmyartubalAnyavekShya prayojayecchAstramatAnusArI ||249|| tatra ślōkau-

pañcātmanaḥ sthānavaśāccharīrē sthānāni karmāṇi ca dēhadhātōḥ| prakōpahētuḥ kupitaśca rōgān sthānēṣu cānyēṣu vṛtō’vṛtaśca||248|| prāṇēśvaraḥ prāṇabhṛtāṁ karōti kriyā ca tēṣāmakhilā niruktā| tāṁ dēśasātmyartubalānyavēkṣya prayōjayēcchāstramatānusārī||249||

The vata being the subject of this chapter, the habitats and functions of the five-fold body sustaining element vata, have been dealt with here. The causes of provocation, the diseases which this life controlling principle of vata gives rise to in the persons, when provoked, both in its own habitat and in other places, both in conditions of occlusion and in no occlusion, and the treatment of all those disease have been fully expounded here. The physician guided by the directions of the science, should administer the treatment, giving full consideration to factors of place, similarity, season and strength. [248-249]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने वातव्याधिचिकित्सितं नामाष्टाविंशोऽध्यायः ||२८||

Ity agniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite cikitsāsthAne VātavyādhicikitśītāM nAmAShTAviMsho~adhyAyaH ||28||

ityagnivēśakṛtē tantrē carakapratisaṁskṛtē’prāptē dṛḍhabalasampūritē cikitsāsthānē vātavyādhicikitśītāṁnāmāṣṭāviṁśō’dhyāyaḥ||28||

Thus, in the section on ‘Therapeutics’, in the treatise compiled by Agnivesha and revised by Charak, the twenty-eighth chapter entitled Vatavyadhi Chikitsa not being available, the same as restored by Dridhabala, is completed.[28]

Tattva Vimarsha (Fundamental Principles)

1. Vayu/vata is responsible for life, strength and functioning of living organisms.
2. Normal (non vitiated) vayu/vata with unobstructed (free) movement and location at its natural site, is responsible for long healthy lifespan.
3. Vayu/vata is of five types namely *prana, udāna, samana, vyana* and *apana* and they mechanize the body optimally occupying their sites without any irregular movement.
4. The location of *prana* is vertex, thorax, trachea, tongue, mouth and nose and it performs functions of spitting, sneezing, eructation, respiration, deglutition etc.
5. The site of *udana* is umbilicus, thorax and trachea and is responsible for vocalization, drive, energy, strength, complexion etc.
6. *Samana* is located in channels of sweat, humors and water and lateral to the seat of agni (digestive enzymes (agni) and yield strength to the digestive fire.
7. *Vyana* has swift movement and spreads all over the body and is responsible for gait, flexion, extension, twinkling etc.
8. *Apana* is located in testicles, urinary bladder, penis, umbilicus, thighs, inguinal region and anus and performs ejaculation, micturition, defecation, expulsion of menstrual blood and fetus.
9. When these five are located in respective sites optimally, they perform their functions and support life without any morbidity.
10. Due to various vata provoking factors, vata is vitiated and it fills the empty channels and leads to various disorders at that particular site.
11. The onset of vata disorders is generally sudden without any premonitory signs.
12. The diagnosis of vata disorders is based upon the symptoms characteristic of the seat of affliction.
13. In all vata disorders, the association of other dosha like pitta etc. is to be considered.
14. The provocation of vata is either due to dhatukshaya, means diminution of tissue elements and/ or due to *avarana* means obstruction to its pathway. The vata, pitta and kapha always circulate through all the body channels.
15. The vata, owing to its quality of subtleness is really the impeller of the other two dosha.
16. When the vata is provoked, it propels the other two dosha and dislodges them about here and there, causing various diseases. Due to *avarana* (obstruction in its path), it further causes diminution of the body nutrient fluid and other body elements.
17. In case of *avarana* (occlusion of vata), the clinical presentation includes the increased signs of dosha which is occluding vata.
18. In pure vitiation of vata, without any association or obstruction by other dosha, snehana and swedana therapy are first principles of treatment.
19. Mild cleansing with unctuous drugs shall be given to remove the residual morbidity.

20. By excessive use of unctuous, sour, salty and hot articles of diet, the excretory matter gets accumulated, occluding the alimentary passage, obstructs the vata, hence *anulomana* of vata should be done.
21. Specific line of treatment should be adopted in specific condition depending on site of affliction and the vitiated tissue involved.
22. Ghee, oil, fat, marrow, affusion, massage, enema, unctuous sudation, staying at calm places (without strong wind), covering with blankets, meat soups, various milks, articles of diet of sweet, sour and salty taste and whatever is nourishing are beneficial for disorders due to vata.
23. Pitta and kapha dosha occlude vata dosha at their sites and result in disorders. The clinical features are dominated by the vitiated dosha. The functions of obstructed dosha are decreased in these conditions.
24. The various types of vata dosha can mutually occlude each other's pathways and result in disorders. There are increased signs of obstructing types of vata and decreased functions of obstructed type of vata dosha.
25. The *udana* should be regulated with therapies leading to its upward movement. The *apana* should be regulated with therapies leading to its downwards movement. The *samana* should be alleviated and the *vyana* should be treated by all the three methods. *Prana* should be maintained even more carefully than the other four types of vata, because life depends on the proper maintenance of it in its habitat. Thus, the treatment is intended to regulate and establish types of vāta in their normal habitats, which have been occluded and misdirected.
26. Life and vitality is particularly dependent on *prana*, and strength on *udana;* and occlusion of them, will result in loss of life and vitality.
27. In a condition of occlusion of vata by pitta, the treatment is done with medications curative of pitta and not antagonistic to vata.
28. In a condition of occlusion of vata by kapha, medications curative of kapha and vata anulomana should be given.
29. Just as in the universe the courses of the air, the sun and the moon are difficult to comprehend, even so are the forces of vata, pitta and kapha in the body. The first three are responsible for all functions in macrocosm, whereas the latter three are for functions in microcosm.
30. There are four conditions viz. decrease, increase, normality and occlusion of vata and other dosha.

Vidhi Vimarsha (Applied Inferences)

Importance of vata dosha in overall health and disease

This text highlights the grandness of vata dosha. Vata is equated to ayu. Life is sustained by vayu only. Even though ayu is previously defined as conglomeration of sharira (physical body), indriya (sensorium), sattva (mind) and atma (soul). [Cha. Sa. Sutra Sthana 1/42] Here it is mentioned equivalent to vayu. The sense organs, mind and soul in physical body are manifested through the functions of vayu only. The

strength of the individual is also provided by vayu. These two usages of ayu and bala are later explained as, *prana* is life and *udana* is strength. [verse 3]

Vata performs all its activity for a healthy long life subject to status of its three functions. They are *akupita*(not increased, decreased or vitiated), *sthanastha* (located in its own place) and *avyahatagati*(nothing is interfering with its movement or *gati*).

Nature of vata

Pitta and kapha are relatively compact and in corporeal form. On the contrary vata is incorporeal (*avayavasamghatarahita*). It can be termed as rarified in nature. The vata is *anavasthita* (unstable) too. These two properties are due to its composition formed by akasha and vayu predominantly[73] which are incorporeal (*amurta*). *Chalatva* (mobility) and *apratighata* (unobstructability) are characteristics of vayu and akasha perceptible by the tactile sense organ. [Cha. Sa. Sharira Sthana 1/29-30] The biological vata (which is present in the living being) is self originated (*svayambhu*), subtle (*sukshma*) and all pervasive (*sarvagata*). It is invisible (*avyakta*) but its activities are patent or manifest (*vyaktakarma*).[74]

Anavasthita (unstable) is due to chala property of vata. This continuous moving nature of vata is explained with other terminologies also like *sheeghravata*(swift movement)[Cha. Sa. Vimana Sthana 8/98], *ashukari* (instantaneous action), *muhushchari* (rhythmic movement).[75]. It abounds in the fundamental quality of *raja* (the principle of cohesion and action). The predominance of *raja* is responsible for the instability of vata. The quality of *chalatva* is directional in nature, which is explained by the term *gati*. Vata convenes all bodily activities by this important feature.

Owing to its incorporeal nature and instability vata is *anasadhya* (inaccessible) also. The inaccessibility is characterized in regard to its functional and physical attributes but more relevant regarding the therapeutic aspect. Above explained cardinal features make vata achintya veerya (inconceivable prowess) and doshanam neta (propeller of all functional elements in the body).[Cha. Sa. Sutra Sthana 1/8]

Properties of vata

In Vatakalakaliya Adhyaya, questions have been raised about exciting and alleviating factors regarding qualities of vata. *Ruksha*(dry), *laghu*(light), *sheeta*(cool), *daruna* (dreadful), *khara* (rough) and *vishada* (clean) have been explained as qualities of vata. Repeated use of substances with these qualities and actions of such similar qualities causes aggravation and excitation of vata and is alleviated by use of substances

---

[73] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

[74]

[75] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

possessing contrary qualities. This brings out the phenomenon of two mutually interrelated and inseparable of sharira vayu viz.

1. that, the sharira vayu is a biophysical force and
2. that it is closely associated with material substances which form part of the structure of the body for example, functions of nervous system. It is a chemical reaction sequence which occurs during the course of life. This chemical reaction –sequence, can be accelerated (excited) or inhibited by substances with similar properties (*dravya samanya*), qualities (*guna samanya*) and actions (*karma samanya*) and inhibited by substances with opposite properties. In other words, it may be concluded that the bio – physical force – the *sharira vayu* – is closely linked with some material structural factors. These can be influenced by diet and medicine on the basis of similar increase and opposite decrease.

Sodium, potassium, calcium, and chloride ions are continuously moving around (brownian movement) which is the result of their ionic state (*swabhava / swayambhu guna*). The ionic inflow and outflow within the cell causes depolarization and repolarization or in other words impulse is generated. Hyper or hypo state of these ions is the cause for disease condition which may present in the form of seizures, palpitations, muscle cramps, lethargy, altered sensorium, coma and death.

Therefore, the biological energy produced by this ionic movement is the cause for *sharira vayu* and as per modern science too their concentration depends on *ahara* and *vihara*.

The continuous, controlled movement of the ions is responsible for cell activity which together at the level of cells contributes to tissue activity which together contributes to the organ, system and in turn whole body. [verse 4]

Types of vata dosha

In Vedic literature, as a medical system, the important five types of vata are explained with their locations and functions. The word *tantrayate* is used to explain the functional quality of vata and *sharira* (physical body) is *yantra* for functioning of *tantra*. The vata dosha on basis of its functions is classified into five types. They reside in the *sharira* at the level of *sharira paramanu* (cell) and also at gross level. Five types of vata work together in a synchronized manner for the normal functioning of the sharira (vayu tantrayantra dhara). [verse 5-11]

General etiological factors and basic pathogenesis of *vata* disorders

The etiological factors can be divided into two:

1. which cause direct vata vitiation and
2. which cause indirect vata vitiation.

Day sleep (*divaswapna*) do not directly lead to vitiation of vata. However, it leads to formation of *ama* and cause vata vitiation indirectly by obstructing vata.

Vegasandharana (suppression of natural urges) and *marmabhighata* (trauma to vital organs) etc. are examples of direct vitiation. The pathogenesis is also bi-fold. The initial pathology is aggravation of vata and diminution of dhatu and vice versa. One augments the other. This ultimately causes emptiness in channels and rarity in tissues which gives more space for movements of vata. The second pathology is by increase in dhatu leading to excessive filling in channels to cause their clogging and blocking vata. [verse 15-19]

Premonitory signs and symptoms

Clinical manifestations may not be apparent because of vague manifestation of symptoms (*Avyaktam lakshanam*). This occurs in two situations, either the pathogenesis is extremely slow or it is abrupt. In the initial case, it is unable to appreciate the prodromal symptoms and presenting complaints separately. If it is an abrupt pathology the clinical presentation immediately follows the prodromal symptoms without appreciable gap. [verse 19-20]

Clinical features

The clinical presentations vary according to the specificity of hetu (cause) and *sthana* (location). The treatment options also vary accordingly. For example if vata prakopa takes place due to *ruksha vriddhi* in *pakvashaya* it may lead to habitual constipation in which *snigdha, ushna* and *tikshna aushadha* like *mishraka sneha* may be a good treatment option.

If the same vata gets vitiated in *amashaya* due to *snigdha vriddhi*, it leads to gastro-esophageal reflux disease (GERD), *ruksha ushna* and *tikshna* like *gomutra bhavita shaddharana* is the ideal treatment option. *Anuvasana* is the ideal therapy in vata vitiated in *pakwashaya*, whereas vamana is the best therapy in vata vitiated in *amashaya*. [verse 20-24]

Three modes of pathogenesis of vata diseases

The three characteristics of vata vitiation viz. *svatantra dushti* (vitiation due to independent specific causes), gata vata (increased movement of vata) and *avarana* (obstruction to movement of vata). imply three possible modes of pathogenesis in vata diseases. These can be further analyzed as follows; due to the following three important properties of vata, it is regarded entirely different from other dosha[Cha. Sa. Sutra Sthana 12/3]

1. *Asamghata* (Incorporeal)
2. *Anavasthita* (Unstable)
3. *Anasadhya* (Inaccessible)

Pathogenesis of various conditions

All the verses explain a specific type of *samprapti* (pathogenesis) like koshthagata vata (vata affecting alimentary tract), amashayagata vata (vata affecting stomach.) etc. They

are not to be considered as a single disease. These specific diseases may lead to many disease presentations in which the treatment strategies can be generalized. Any dosha may occupy any particular site or area and lead to diseases. This type of pathology of vitiated vata is called as gatavata. Normally in all gatavata, the affected dushya(vitiated body components) will be *kshina* (depleted) and affected *srotas* will be *rikta* (empty). The concept of gatavata can be further explored physiologically.Dhatu are classified into two types' *asthayi* (temporary) dhatu and sthayi(permanent) dhatu. Asthayi dhatu are the ones which are *dravaswarupa* (liquid state) and undergoing conversion (*parinam apadyamananam*) and they are being *vikshepita* (circulated) from their *mulasthana* (origin) throughout the *sharira* (*abhivahana*) for the purpose of *poshana* (nourishment) of the sthayi dhatu. This *parinamana* (conversion) and *abhivahana prakriya*(transportation) takes place in *marga* (channel) which are known as *srotas*; hence *marga* is one of the synonym used for *srotas* along with *sira* (vein), *dhamani* (artery), *rasayani* (capillary), *rasavahini* (channels carrying nutrient fluid), *nadi* (nerve), *panthana* (pathway), *sharira chhidra* (perforated channel), *samvrita-asamvritani* (covered or uncovered), *sthana* (site), *ashaya* (organ), *niketa* (habitat), *shariradhatu avakasha* (hollow space in body tissues).

Prakupita(vitiated) dosha have the capacity to further vitiate both *sthanastha dhatu* (fixed tissue element) as well as *margagata* (circulating tissue elements) sharira dhatu. When prakupita vata vitiates the dhatu, it is called as gatavata. In this condition, vitiated vata affects the specific site due to specific etiological factors. While designing treatment protocol, in this context specific etiological factors for each and every gatavata related diseases must be observed to clarify why vitiated vata goes to specific part of the body or to specific dhatu to develop kosthagata vata, raktagata vata etc. In this condition, dhatu is *dushya* (getting vitiated).

Koshthagata vata:

Vata getting vitiated in the koshtha(alimentary tract) is explained as koshthagata vata.

Gudagata vata:

It can also be explained that gudagata vata and pakvashayagata vata are different clinical entities. In gudagata vata, obstruction of stool, urine and flatus is observed, whereas in pakvashayagata vata there is painful defecation, micturition with *antrakujana* (gurgling sound), *atopa* (distension) and *anaha* (constipation). *Ashma sarkara* (urolith) is exclusively present in gudagata vata with pain and atrophy in calf muscles, thighs, sacram, feet and back. This can be compared with lumbo-sacral plexopathy. It may be understood as in case of *pakvashaya gatavata*, proximal part of large intestine along with ascending, transverse and descending colon is involved; whereas in gudagata vata, involvement of sigmoid colon, rectum, anus and their nerve supply.

Amashayagata vata:

This is a typical presentation of vata leaving its own site and vitiating other site. Here the local dosha is considered important because it is more virulent than the external dosha

coming from other sites. The clinical entities originating from *amashaya* (stomach) are caused due to vitiated vata entering into *amashaya*. It increases emptiness of stomach leading to indigestion or *ama pradoshaja vikara* like *visuchika* (diarrhea) etc.

Indriyagata vata:

Indriyagata vata is applicable to any sense organ. *Indriya vadha* may be interpreted as complete, partial or minimal loss of sensation. *Shrotra*(ears) has specific importance among other *indriya*, in which inherent dosha of *shrotra* is vata itself. So vata prakopa in *shrotra* is more impacting. It is worthy to remember the notion in vatakalakaleeya that vata is *sarvendriyanam udyojaka* (motivating factors for all sense organs).

Twakgata vata:

Tvak (skin) is referred as somatic organ even though it is a sensory organ. *Supti* (numbness) and *toda* (pricking sensation) are not symptoms specific to *tvakindriya.* Here *tvak* represents rasa dhatu. Rasa does not have cellular pattern and hence not included in *shakha*. The *tvak* is derivative of *rasa* and is included in *shakha*. *Tvakindriya gatavata* should be understood under indriyagatavata.

Siragata vata:

When vata afflicts *sira* (blood vessel) it may broaden or narrow the sirā. Widening may lead to *shopha* and narrowing may lead to *shosha* or vice versa as per the site of affliction. Two different conditions of vascular diseases i.e. aneurysym (*mahat*) and atherosclerosis / venous thrombosis (*tanu*) are examples.

Sandhigata vata (osteoarthritis):

There is depletion of periarticular and articular tissue by vitiated vata in sandhigata vata/osteoarthritis, empty spaces are occupied by vata which is felt as crepitus on palpation. Vata also causes hypertrophic tissue in the form of osteophytes and causes painful flexion and extension movements. This is the characteristic feature of swelling in sandhigata vata.

Ardita:

Ardita is a disease of episodic origin. It may lead to facial paralysis or hemiplegia or both. In other classics *ardita* is explained as facial paralysis only. [verse 38-42]

Antarayama (emprosthotonous) and bahirayama(ophisthotonous):

These diseases are tetany like conditions in which the body is sharply bent forward and backward respectively. [verse 43-48]

Hanugraha:

It is a lockjaw like condition that may be persistent or intermittent or recurrent due to vitiation of vata affecting the mandibular joint. [verse 49]

Dandaka:

Dandaka is a condition in which the muscles are hypertonic but without convulsions. When it further manifests as tonic clonic convulsions it is referred as *danda akshepaka*. This condition is caused due to vitiation of vata simultaneously in muscle groups. [verse 51]

Episodic nature of various vata disorders

The disorders mentioned from *ardita* onwards are *vegavana* (episodic). All *vegavana* disorders have two phases, *vega* and *vegantara*. *Vegantara* is the symptom free period and is considered as right time for medication. [verse 52]

Pakshaghata:

Three diseases namely *pakshaghata*(hemiplegia), *ekangaroga* (monoplegia) and *sarvangaroga* (quadriplegia) are explained. In *pakshaghata* no painful symptoms are explained. *Sira* and *snayu* are considered as *dushya* in *ekangaroga* and *sarvangaroga*. *Sira* is the *upadhatu* of rakta and *snayu* is the *upadhatu* of meda, therefore *meda* and *rakta* have vital role in pathogenesis of these diseases. [verse 53-55]

Gridhrasi:

Gridhrasi is a *snayugata* (affecting tendon) *roga*. The word *gridhrasi* is derived from *ghridhra*, which means vulture, the typical gait of the disease is highlighted by the name. The patient's gait is changed like a vulture due to affected tendons by vitiated vata.

Khalli is the term given to severe painful twisting conditions of tendons. [verse 56-57]

Nomenclature of diseases:

All the vata disorders cannot be named or explained. They should be understood on the basis of site of affliction as well as nomenclature. [verse 58]

Diagnosis of dhatukshaya (degenerative pathology) and avarana (obstructive pathology) induced vitiation of vata:

Vata can be vitiated due to dhatukshaya and *margavarana* types of pathogenesis. Dhatukshaya leads to depletion of tissues and more space for vata to move. This leads to gatavata phenomenon. *Avarana* of vata can be caused by other dosha or dhatu. So the differences between *avarana* and gatavata should be understood.

The word, *avarana* means obstruction or resistance or friction to the normal *gati* of vata. Hence when its normal movement is hampered or vitiated, it becomes *avrita* and leads to different disorders. The gatatva and avritatva are entirely different phenomenon. Here an attempt is being made to differentiate the both physio-pathologies. [16]

1. In *avarana*, generally the vitiation of vata is passive. When vitiated dosha or any other thing obstructs the pathway of vata, avarana happens. Normal state of vata gets vitiated as *avarana* progresses. The substance which obstructs the pathway

of vata is called as *avaraka* and the dosha (vata in general or its components) affected by *avarana* is called as *avariya* or *avrita*. Normally the *avarana* is caused by the etiological factors for the vitiation of *avaraka*. Etiological factors for the vitiation of vata (*sva nidana*) will be absent. In case of gatavata the vitiation of vata will be active. Here its own etiological factors are operating in the vitiation of vata in the pathogenesis and the vitiated vata adopts specific pathway and abnormally localizes at particular sites.

2. In the process of *avarana chala* property of vata is diminished due to obstruction. Other properties are not involved in the process of obstruction. But in case of *gatatva* the vitiation of vata takes place by involvement of other properties like *ruksha, laghu, khara, vishada* etc along with *chala*.
3. In *avarana* the *gati* of vata is obstructed partially or fully. Once gets obstructed the vata may simply get lodged there (*baddha marga, margarodha*), try to nullify the obstruction, may get covered by the obstructing substance (*avrita*), adopt an opposite direction (*pratiloma*) or alter the direction (*viloma*). The different terminologies have been used to denote *avarana* in different contexts according to the nature of *avarana* and the state of vata and *marga* (passage). In case of *gatatva* the *gati* of vitiated vata aggravated and starts moving abnormally leading to localization at particular sites.*Avarana* is caused by *purnata* (filling) of other dosha in the *srotas/marga* (passage) of vata. In *gatatva* the *srotas* or sites of occupation of vata are *rikta* (unfilled or spacious) and the aggravated vata fills the *srotas*/site.
4. In *avarana* of vata, swakarma vriddhi (exaggerated activities) of *avaraka* (covering dosha) is manifested. The *avrita* (i.e. vata) will show *swakarma hani* (diminished activity). This is the general feature of *avarana*. Here the excessively increased strong *avaraka* suppresses the normal action of *avrita* (i.e.vata). Therefore, when the obstruction is complete it may lead to the *prakopa* of vata resulting in the presentation of vata vitiated symptoms as well as its disorders[Cha. Sa. Chikitsa Sthana 28/215, Chakrapani]. In case of *gatatva* the symptomatology will be predominantly of vata vitiation and pain is a common and chief complaint in all the conditions of *gatatva*.
5. Obstruction or covering of vata is possible by body components like dosha (pitta and kapha),tissues,food, excretory products or mutual affliction of vata types. Gatatva of vata (affection) is happening in empty spaces or hollow cavities of tissues, their elements, organs and other body parts. In *avarana*, the body component is in increased state causing fullness in respected channels, while in *gatatva* pathology, the body components are in depleted state casusing emptiness in the respected channels. Dhatugata vata will be presented with decreased quality of tissues associated with signs of vitiated vata. Obviously, exceptions are possible according to the complexities of process of *avarana* or *gatatva*.
6. In case of *avarana* of vata, the *avaraka* is important for treatment since vitiation of vata is passive. When *avarana* is removed vitiated vata gets pacified. But in

cases of *gatatva*, the vitiated vata has to be treated first along with correction of *adhisthana*.

7. Diagnosis of *avarana* is made with the help of *upashaya–anupashaya* (pacifying and aggravating factors) method. Diagnosis of *gatatva* is made according to the *rupa* (symptomatology).
8. Complications of *avarana* are explained in case of improper diagnosis and delayed treatment like *hridroga, vidradhi, kamala* etc. No known complication occur in *gatatva*.
9. *Avarana* of vata may cause depletion of nutrition to dhatu (dhatugata sama) leading to successive diminition of rasadi dhatu(*rasadimscha upasosayet*).[Cha. sa. Sutra Sthana 28/61] No such reference is available in case of *gatatva*.

The discussed points are briefly enlisted in the table below:

Avrita(obstructed) vata	*Gata* (excess movement) vata
Vitiation of vata is passive	Vitiation of vata is active
Normally *svanidana*(specific causes for vitiation) of vata are not responsible	Vitiation of vata by *svanidana*
Only *chala* property of vata is involved and it is diminished in the phenomenon	Other properties of vata are also involved and the *chala* property aggravated in the phenomenon
Gati of vata is obstructed	*Gati* of vata is aggravated
Purnata(fullness) in *srotas/marga*	*Riktaka*(emptiness) in *srotas*
Vata shows *svakarma hani* (decreased function)	Vata shows *svakarma vriddhi* (increased function)
Dhatu are in *vriddhi* (increase) or *saama*	Dhatu daurbalya (decrease) present
Avarana possible with other dosha/anna/mala/individual components of vata	Not possible
Avarana by *avayava*(body part) or *ashaya*(organ) not possible	*Gatatva* in *ashaya* and *avayava* explained
Avaraka gets importance in treatment	Vata gets importance in treatment
Diagnosis made with *upashaya anupashaya* (hit and trial)	Diagnosis with *rupa*
Complications of *avarana* possible	None
Successive diminution of rasadi dhatu possible	None

As *avarana* proceeds it may end up in dhatukshaya as the *avrita* will block rasa dhatu which give nourishment. This is commonly observed. This is possible in many other disorders also. The best example is rajayakshma.

Prognosis:

Exclusive vata disorders are serious and have poor prognosis. The symptoms / diseases explained manifest when vitiated vata affects vital parts. The therapeutic approaches should be cautious and extra efforts are essential for a better recovery. As the disease becomes chronic the curability rate drastically declines. The physical strength of the patient is also very important in determining prognosis. [verse 72-74]

General principles of management:

The general line of management of *vatavyadhi* applies to absolute vata vitiation only. If there is any association or obstruction of other dosha in *vatavyadhi*, the treatment will be different. *Kevalam* term indicates pathology of vitiation of exclusive vata. *Nirupastambha* is condition without any association of other dosha. This pathology shall be primarily treated with oleation therapy.

As in exclusive vataja disease the major *gunavriddhi* is *ruksha* which leads to *riktata* in *srotas* and dhatu and more *avakasha* (space) for vata; snehana is essential and ideal. Various methods for snehana are employed depending on *avastha* (stage), *sthana* (site) and *bala* (strength) of the diseases and as well as patient.

Following snehana, swedana is also mandatory. Here the *ushna guna* (hot property) operates to control *sheeta* (cold). Repeated snehana and swedana imparts high grade of flexibility.

Sneha is a good medium to control vata as well as vata-pitta. Generally, this line of treatment can be counted as a part of brimhana. [verse 75-83]

Repeated snehana and swedana therapies can control vata well. However, *samshodhana* (purification) therapies are executed to remove the residual dosha. As *shodhana* has a definite chance for causation of vata prakopa, the approach should be cautious, so *mridu samshodana* (mild purification) is done. Sneha virechana is done by *tilwaka ghrita* or *eranda taila*, etc. *Eranda taila* is very effective in treating vata prakopa due to *udavarta*. If virechana is not possible, *anulomana* diet should be adviced. If the patient is extremely weak niruha is better option. Even after *shodhana*; recurrent application of snehana and swedana are essential.[verse 83-88]

Management of vata at different sites

Treatment of disorders of vata, when located in different sites, habitat (*sthana*) is more important in comparison to the invaded (*agantu*) dosha e.g in koshthagata vata, koshtha is given preference in treatment, and so *kshara* is used which helps in digestion (pachana). But when vata is located in *pakvashaya* or *guda* which is vatasthana,

udavartahara treatment is selected, which includes vata anulomana, basti, varti'' etc. In amashayagata vata, shodhana in the form of vamana is done.

Hridaya anna (favourite food) is typically indicated in tvakgata vata because, rūkṣatā in tvak is a result of rasakṣaya caused by overworrying.[Cha. Sa. Vimana Sthana 5/13]

Bahya snehana in the form of *abhyanga* or *dhara*, etc are very effective in asthi dhatugata and majja dhatugata vata. Abhyantara snehana replenishes meda dhatu and subsequently asthi dhatu and majja dhatu. It is worthy to note the utility of *tikta ghrita* in asthi dhatu kshaya.

In *shukrakshaya* (depletion of *shukra*), *harshana* (pleasure) and *vrishya annapana* (aphorodisiac diet) is very useful. [76]

Management of *ardita* (facial palsy)

The line of treatment of *ardita* aims at *mastishkya* (brain), therefore, nasya is indicated. Nasya is explained to be the direct entrance to the cranial vault. Nasya may be *shodhana, shamana* or brimhana as the case may be. But there is an opinion that since the word *navana* is used, it means snaihika nasya. *Murdhni taila* is absolutely meant for treatment in head region and is of four types viz. *abhyanga* (head massage), *seka* (pouring liquid on head), *pichu* (therapeutic unctuous swab on head) and *shirobasti*. *Tarpana* (nourishment therapy) is *akshitarpana* (nourishing eyes) and *shrotratarpana* (nourishing ears). *Nadisweda* is very specific in *ardita* and *ksheeradhooma* (medicated fumes of milk).

Poultice prepared from flesh of marshy animals is used for brimhana in atrophy of muscles. Vamana is indicated in *ardita*, when it is associated with *shopha* and *raktamokshana* is indicated when associated with *daha* (burning) and *raga* (redness).

In *pakshaghata, swedana, fomentation mixed with unctuous material and virechana or purgation therapy with unctuous substance is indicated. Virechana is the line of treatment in*pakshaghata*and outweighs basti which is said to be ideal for vatakopa.*Pakshaghata*may be understood as a concealed*urdhwaga raktapitta*(bleeding from upper orifices of body) in which the only and effective choice is*adho-shodhana*(purgation).*Gridhrasi*is a tendon and ligament disorder and*shastra, kshara,*and*agnikarma*are the main line of treatment. Therefore*siravyadha*(blood letting) and*dahakarma*(cauterization) is advised. Basti is also a good choice since pakvashayagata vata leads to*kateegraha*and*gridhrasi''.

Agnikarma and *siravyadha* are the two line of treatment which are useful in acute phase to relieve the pain in *gridhrasi* and also in *khalli*. *Agnikarma* relieves muscle spasm thereby reducing pain whereas *siravyadha* may be helpful by reducing the blood stasis.

---

[76] Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

Improved circulation removes cytokines and other inflammatory factors thereby reducing pain. (99-103)

Agnikarma is a para surgical procedure in which a metallic thin pointed rod called *shalaka* is heated and applied to specific points of pain for relief. It is commonly used as efficient pain reducing therapy in musculoskeletal disorders.

Importance of site of affliction in treatment

The specificity of treatment depends on the site of affliction and the associated morbid tissues. For example masthishkya is very specific for ardita, pakshaghata, indriyagatavata etc. Even though vamana is kaphahara, it is exclusively indicated in āmashayagata vāta taking into account of site of affliction. [verse 104]

Brimhana treatment of vata vitiation: The treatment of exclusive vata vitiation (without involvement of other dosha) is brimhana. If associated dosha is present, they shall be treated first. [verse 105]

Bala is excellent for lone vitiated vata. The head of goat is indicated on the basis of the principle ‘samanyam vridhikaranam’(like increases like). These also explain the awareness of utilization of brain of goat in degenerative brain lesions. Lavana relieves stambha (stiffness) and samghata (conglomeration). Upanaha is also prepared with such well fomented flesh and added with different oils, salts etc. Such upanāha are brimhana. [verse 106-108]

Avagaha (immersion) sweda

Avagaha is typically indicated in apana vaigunya (defects due to apana vata vitiation), it is a type of drava sweda (liquid fomentation). Nadisweda is also an excellent option for all types of vataroga. Poultices (upanaha) of different types provide self generated heat to cause swedana. It is by virtue of various dhanya (cereals) and kinwa (yeast) available in it. [verse 109-118]

Different formulations

Different medicated ghrita, taila, vasa, majja and maha sneha (combination of all four sneha) are indicated for various conditions in the form of oral ingestion, inhalation, enema and external application etc. Maha sneha is guru (heavy to digest) and ultimately indicated in disorders like convulsions, tremor etc. [verse 119-136]

Pinyaka taila is a preparation in which ruksha guna is imparted to taila and is highly useful in kapha associated Vata vyadhi. [verse 136-137]

Importance of oil in treatment of vata

By virtue of vyavayi guna (pervading/diffusive), it reaches the different interior parts of the body without any metabolic changes. By processing taila can adopt any type of qualitative changes. The drugs are potentiated by repeated processing in its own media.

Drugs like ksheerbala (101 avartita), dhanwatharam (21 avartita) etc. are worth mentioning here. This approach of samskara makes sneha as sukshma sneha (with better bio-availability and penetration). [verse 181-182]

Management of avrita vata

In pittavritta vata, hot and cold should be applied alternately. Jivaniya sarpi is also very brimhana. Brimhana is the ideal pacifying line of treatment for vata and vata-pitta.

In kaphavritta vata, ruksha is given importance. In association of kapha along with pitta in vataroga, pitta should be given importance in management. It is because of the fact that pitta makes the disease process as ‘ashukari’(instantaneous).

In Kaphavritta vata; tikshna sweda, niruha and vamana which reduces kapha is indicated followed by virechana intended for vata anulomana and also useful for kapha.

Jirna/purana sarpi (old ghee) which has kaphaghna quality has to be used; tila and sarshapa which are kapha vataghna are to be used. Warm drinks of yava, jangala mamsa rasa which gives strength to the patient without increasing kapha are to be administered. [verse 183-188]

Kshara basti (gomutrayukta basti) in case of kapha-vata and ksheera basti in pitta-vata is recommended. Raktavruta vata is similar to uttana-vatarakta and treatment is accordingly same. Rakta avruta vata is one of the phases of vatarakta. Thus raktamokshana and basti chikitsa which is useful in vatarakta is also helpful in rakta avruta vata.

Prameha samprapti mentioned in Sutra sthana 17th chapter explains kapha, pitta, meda dhatu and mamsa dhatu which when increased causes avarana of vata. Therefore, pramehagna cikitsa is helpful in meda avruta vata and also in mamsavrutta vata. Hence in mamsavrutta vata the pipilika iva sanchara (tingling sensation) reduces, if prameha is treated. Similarly, in obesity, medasavruta vata (vata obstructed by excess meda) [Cha.Sa.Sutra Sthana 21/5] and meda and mamsa ativridhi [Cha.Sa.Sutra Sthana 21/9] is observed. These conditions are best treated on the principles of management of prameha, sthaulya associated with vitiated vata. Therapeutic emesis to expel out the intoxicated food in stomach is advised in condition of annavrita vata (vata obstructed by food). Pachana and deepana helps in digestion and also pacifies vata.

Hot fomentation reduces urethral pressure. A study done by Shafik A. showed that sitting in warm water helps in micturition which seems to be initiated by reflex internal urethral sphincter relaxation. A thermo sphincter reflex is likely to be involved.

Uttara basti effect is similar to catheterization. Further depending on the medicines used for uttara basti, tridosha shamana can be done.

The lines of treatment of raktagata vata and raktvrita vata as well as shukragata vata and shukrāavruta vata are one and the same irrespective difference in samprapti as gata vata or avruta vata. It is because of the fact that rakta and shukra are mobile and

comparatively pervaded all over the body like vata so gatavata and avruta vata are mutually complimentary here. Finally, the treatment strategies of anyasthanagata(in other sites) vata are explained. The importance is given to sthanastha dosha (in own sites).[Verse 189-199]

Movements of vata and concept of anyonyavarana:As discussed earlier avyahatagati (free movement) is a cardinal feature of vata to perform normally. In avarana certain obstacles like dosha, dhatu or anna etc which are immobile, occupy the pathway of mobile [[/vata]._It_is_not_mandatory_that_such_immobile_articles_only_cause_obstruction_to_[[vata|vata]. It is not mandatory that such immobile articles only cause obstruction to vata. If the individual sub types of vata are considered prana, udana, vyana, samana and apana are mobile and has some specific direction for their gati. For example, prana has movement from murdha (head) to downwards. Udana has movement from uras(chest) to upwards. Vyana moves upward downward and sidewards like rasa. Samana moves around jatharagni. Apana move downwards from pakvashaya. This can be further analysed as follows. Udana possess upward movement. Likewise ‘apana’ has downward direction. Vyana vayu moves in horizontal direction (vyāpanat vyāna uccyate) along with upward and downward directions as rasa samvahana (circulation) is concerned.[19]Samana is also having such qualities to equally distribute the nutrients through out the body. Prana has multi directional gati. So, the movements of individual subtypes of vāta are directional in nature. When these meet in opposite direction it makes anyonyavarana. For example prāna and udāna meet opposite and interfere with mutual normal movements leads to difficulty in inspiration as well as expiration which is comparatively irreversible. This concept is called anyonyāvarana. It is of 20 types taking into account of 5 different types making 4 particular combinations. Anyonyāvarana are comparatively difficult situations. [verses 199-206]

Anyonya avarana is characterized by Svakarma hani or vriddhi (either increase or decrease in functions) which depends on the nature and site of anyonyāvarana (mutual covering). For example prana avruta udana may lead to difficulty in respiration, followed with cardiac symptoms, aphasia or dysarthria and some times upper respiratory symptoms. This presentation is comparatively acute in onset and. Here the functions of udāna are masked by prana. But in udana avruta prana the symptoms are loss of motor power, immunity and complexion leading to death. Here the functions of prana are seriously hampered. This symptom may be acute or chronic in nature. When apana got avarana by udana the normal peristalsis is hampared and anulomana is the line of treatment. In apana avarana to udana increased bowel motility can be seen grāhi is the line of treatment which should be adopted here.

Rehabilitation of vata

Prakrutisthapanam means re-establishment in its own pathway (sva margaga)/ or in its own place (sva sthana gamayed enam). Therefore for udana vayu, vamana etc. treatment should be administered to regulate the normal functional status of udana vayu. Apana has adhogati, therefore anulomana chikitsā should be done, thereby

regularizing the urdhva apana bhava of Apana vayu. Shamana should be line of treatment for samana vayu. Empowering digestive power should be done. Samana being sited near agni, proper digestion and absorption of essential elements will be observed. Proper electrolyte balance will be maintained, thereby maintaining the pH of body fluids. As discussed previously vyāna has all the three gati i.e. urdhva, adho and madhya gati. Here the general line of treatment of anyonyavarana is discussed. [verse 219-221]

Importance of udana and prana vata

Among various avarana, the involvement of udana and prana are very important. As explained in the introductory comments, prana is life and udana is strength. These are very vital issues as far as avarana is concerned. Improper management or avoidance of treatments may lead to permanant disabilities in avarana. [verse 231-236]

Complications of Avarana

This includes hrudroga, vidradhi, plīhā, gulma, atisara. Hrudroga is a common complication of ill treated avarana of prana and udana. Vidradhi and pliha are caused by wrongly managed avarana of vyana. Gulma and atisara are common complications of avarana of samana and apana.

Srotoshodhana is an important line of management in Avarana. It ensures unobstructed movement of vata. All abhishyandi(increasing discharges in body) food causes srotorodha (obstruction of channels). Yapana Basti is ideal for all age group and safe to severe clinical presentations. It protects all marma points. As it is neither lekhana (reducing body components), nor brimhana, it is useful for managing vata as well as avaraka kapha or pitta. Guggulu rasāyana and shilajatu rasāyana is ideal for many clinical conditions of avarana.

Related chapters

Vatakalakaliya Adhyaya, Basti, Snehana, Panchakarma

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

Vatarakta Chikitsa

Chikitsa Sthana Chapter 29. Management of diseases involving vata and rakta
Abstract

The chapter refers to vatashonita (or vatarakta), a condition caused by vitiated vata dosha and rakta dhatu. As the disease is caused by predominantly vitiated vata and rakta, it follows Vatavyadhi Chikitsa (vatika disorder). The manifestations of *vatashonita* resemble various metabolic and connective tissue diseases like gout, inflammatory polyarthritis and vasculitis. This variation in manifestation depends upon degree of vitiation of dosha and dhatu in each individual of unique Prakriti. This reflects each patient's unique disease requiring specific personalized treatment which is unique to Ayurvedic system of management. The chapter has description of etiological factors along with types of *vatashonita, purvarupa* (prodromal symptoms), *rupa* (clinical features) of different types, *rupa* of dosha predominance, *upadrava* (complication) ,*sadhya-asadhyatva* (prognosis), treatment of different types of *vatashonita*, precautions during treatment as well as symptomatic treatment for relief in non-curable state of disease. **Keywords**: Vata, rakta, gout, connective tissue diseases, inflammatory arthritis, polyarthritis, vasculitis.

Introduction

After describing the chapter on various presentations of vata dominant disorders, the chapter on vata being afflicted by vitiated rakta is narrated. *Vatashonita* is caused by vitiated vata doshaand rakta which impede the *gati* (movement) of each other. It is also called as *adhyaroga* because it affects mainly affluent people who are not habitual to physical activity and indulged in factors responsible for vitiation of rakta. People of pitta Prakriti (pitta constitution) are prone to develop *vatashonita*, because *sukumaratva* (youthful personality) is the characteristic feature of pitta Prakriti.

In *vatashonita*, there is abnormality in movements of vata dosha due to abnormality of rakta. It is a group of inflammatory rheumatic disorders covering gouty arthritis, rheumatoid arthritis, connective tissue disorders, inflammatory polyarthritis, vasculitis depending upon the site of vitiation.

The vitiated factors impair agni (digestion and metabolism) at *jatharagni* and *dhatvagni* level. In *vatarakta*, the vitiated vata dosha affects *jatharagni* to cause *vishamagni* and rakta dhatvagni. This impairment leads to increase in blood and serological parameters like uric acid, C-reactive protein etc. These can be used as biomarkers for assessment of efficacy of therapy.

In process of rakta-dhatvagni, sira (vessels) and kandara (tendons) are byproducts. Therefore, impairment of rakta-dhatvagni leads to involvement of deep vessels and connective tissues. This indicates *vatarakta* also covers diseases like vasculitis along

with thrombosis and embolism, Thromboangiitis obliterans (Burger's disease), and Raynaud's disease.

The chapter explains various conditions of involvement of dosha, dushya and the site of vitiation. Treatment depends upon the assessment and correction of these factors causing the conditions.

Sanskrit Text, Transliteration and English Translation

अथातो वातशोणितचिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātō vātaśōṇitacikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto vātaśonitacikitsitaM vyAkhyAsyAmaH ||1||

iti ha smAha bhagavAnAtreyaH ||2||

Now we shall expound the chapter "Vatashonita (or vatarakta) Chikitsa" (Management of diseases involving vata and rakta). Thus said Lord Atreya. [1–2]

Agnivesha's query

हुताग्निहोत्रमासीनमृषिमध्येपुनर्वसुम् | पृष्टवान् गुरुमेकाग्रमग्निवेशोऽग्निवर्चसम् ||३||
अग्निमारुततुल्यस्य संसर्गस्यानिलासृजोः | हेतुलक्षणभैषज्यान्यथास्मै गुरुरब्रवीत् ||४||

hutāgnihōtramāsīnamr̥ṣimadhyē punarvasum| pr̥ṣṭavān gurumēkāgramagnivēśō'gnivarcasam||3|| agnimārutatulyasya saṁsargasyānilāsr̥jōḥ| hētulakṣaṇabhaiṣajyānyathāsmai gururabravīt||4|| hutAgnihotramAsInamRuShimadhye punarvasum | pRuShTavAn gurumekAgramagnivesho~gnivarcasam ||3|| agnimArutatulyasya saMsargasyAnilAsRujoH | hētulakShaNabhaiShajyAnyathAsmai gururabravIt ||4||

After finishing his daily worship and *yagna* (religious sacrifice), Punarvasu was sitting admidst the sages.

Then with concentrated mind, looking like a flame of fire, Agnivesha asked him, "Sir, please explain the etiology, symptomatology and treatment of disease (*vatashonita*) which is a combination of vata and rakta, and is like that of fire and wind. The teacher (Punarvasu) explained. [3–4]

Etiological factors

लवणाम्लकटूक्षारस्निग्धोष्णाजीर्णभोजनैः | क्लिन्नशुष्काम्बुजानूपमांसपिण्याकमूलकैः ||५||
कुलत्थमाषनिष्पावशाकादिपललेक्षुभिः | दध्यारनालसौवीरशुक्ततक्रसुरासवैः ||६||
विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः | प्रायशः सुकुमाराणां मिष्टान्नसुखभोजिनाम् [१] ||७||
अचङ्क्रमणशीलानां कुप्यते वातशोणितम् | अभिघातादशुद्ध्या च प्रदुष्टे शोणिते नृणाम् ||८||

कषायकटुतिक्ताल्परूक्षाहारादभोजनात् | हयोष्ट्रयानयानाम्बुक्रीडाप्लवनलङ्घनैः [२] ||९|| उष्णे चात्यध्ववैषम्याद्व्यवायाद्वेगनिग्रहात् [३] | वायुर्विवृद्धो वृद्धेन रक्तेनावारितः पथि ||१०|| कृत्स्नं सन्दूषयेद्रक्तं तज्ज्ञेयं वातशोणितम् | खुडं वातबलासाख्यमाढ्यवातं च नामभिः ||११||

lavaṇāmlakaṭukṣārasnigdhōṣṇājīrṇabhōjanaiḥ|
klinnaśuṣkāmbujānūpamāṁsapiṇyākamūlakaiḥ||5||
kulatthamāṣaniṣpāvaśākādipalalēkṣubhiḥ|
dadhyāranālasauvīraśuktatakrasurāsavaiḥ||6||
viruddhādhyaśanakrōdhadivāsvapnaprajāgaraiḥ| prāyaśaḥ sukumārāṇāṁ miṣṭānnasukhabhōjinām [1] ||7|| acaṅkramaṇaśīlānāṁ kupyatē vātaśōṇitam|
abhighātādaśuddhyā ca praduṣṭē śōṇitē nr̥ṇām||8||
kaṣāyakaṭutiktālparūkṣāhārādabhōjanāt| hayōṣṭrayānayānāmbukrīḍāplavanalaṅghanaiḥ [2] ||9|| uṣṇē cātyadhvavaiṣamyādvyavāyādvēganigrahāt [3] | vāyurvivr̥ddhō vr̥ddhēna raktēnāvāritaḥ pathi||10|| kr̥tsnaṁ sandūṣayēdraktaṁ tajjñēyaṁ vātaśōṇitam| khuḍaṁ vātabalāsākhyamāḍhyavātaṁ ca nāmabhiḥ||11||
lavaNAmlakaTukShArasnigdhoShNAjIrNabhojanaiH |
klinnashuShkAmbujAnUpamAMsapiNyAkamUlakaiH ||5||
kulatthamAShaniShpAvashAkAdipalalekShubhiH |
dadhyAranAlasauvIrashuktatakrasurAsavaiH ||6||
viruddhAdhyashanakrodhadivAsvapnaprajAgaraiH | prAyashaH sukumArANAM miShTAnnasukhabhojinAm [1] ||7|| aca~gkramaNashIlAnAM kupyate vātaśonitam |
abhighAtAdashuddhyA ca praduShTe shoNite nRuNAm ||8||
kaShAyakaTutiktAlparUkShAhArAdabhojanAt |
hayoShTrayAnayAnAmbukrIDAplavanala~gghanaiH [2] ||9|| uShNe cAtyadhvavaiShamyAdvyavAyAdveganigrahAt [3] | vAyurvivRuddho vRuddhena raktenAvAritaH pathi ||10|| kRutsnaM sandUShayedraktaM tajj~jeyaM vātaśonitam |
khuDaM vātabalAsAkhyamADhyavātaM ca nAmabhiH ||11||

Excess intake of salty, sour, pungent, alkalies and fatty substances, hot food, consumption of rotten and dried flesh, fleshes of aquatic animals like fish, animals living in the area where there are dense forest and heavy rainfall, cake of oil seeds after extraction of oil (*pindyaka*), radish (Raphanus sativus), red gram, black gram, green vegetables, *palala* (grated flesh), sugarcane, curd, sour gruel, *sauvira* and *shukta* (vinegar), butter milk, *sura* and *asava* (alcohol and medicinal preparations having high concentration of alcohol), intake of food inspite of indigestion (*ajirna*), incompatible food (*viruddhahara*), eating food before proper digestion of previous one (*adhyashana*), anger, sleeping in daytime and vigil during the night; in general the delicate persons who are indulged in sweet and delicious food substances and are not in habit of physical activities, the vata and *shonita* vitiates.

Due to injuries, not purifying the body (by *shodhana karma*) and indulged in consuming astringent, pungent, bitter, *ruksha* food items (grains of low nutritional content), starvation, traveling by horses, camels and carts, sporting in water, jumping, leaping, excessive walking in hot season, excessive sexual intercourse and suppression of natural urges are responsible for vitiation of vata.

Due to etiological factors described earlier and obstruction in passage by vitiated rakta the vata aggravates, which again vitiates the rakta and known as *vatashonita*, having synonyms as *khuda, vatabalasa* and *adhyavata*. [5-11]

Sites of affliction

तस्य स्थानं करौ पादावङ्गुल्यः सर्वसन्धयः | कृत्वाऽऽदौ हस्तपादे तु मूलं देहे विधावति ||१२||

tasya sthānaṁ karau pādāvaṅgulyaḥ sarvasandhayaḥ| kṛtvā''dau hastapādē tu mūlaṁ dēhē vidhāvati||12|| tasya sthAnaM karau pAdAva~ggulyaH sarvasandhayaH | kRutvA$_a$adau hastapAde tu mUlaM dehe vidhAvati ||12||

Its sites are hands, feet, fingers and all other joints. At first it settles its root (initial involvement) in hands and feet and then spread all over the body. [12]

सौक्ष्म्यात् सर्वसरत्वाच्च पवनस्यासृजस्तथा | तद्द्रवत्वात् सरत्वाच्च देहं गच्छन् सिरायनैः ||१३|| पर्वस्वभिहतं क्षुब्धं वक्रत्वादवतिष्ठते | स्थितं पित्तादिसंसृष्टं तास्ताः सृजति वेदनाः ||१४|| करोति दुःखं तेष्वेव तस्मात् प्रायेण सन्धिषु | भवन्ति वेदनास्तास्ता अत्यर्थं दुःसहा नृणाम् ||१५||

saukṣmyāt sarvasaratvācca pavanasyāsṛjastathā| taddravatvāt saratvācca dēhaṁ gacchan sirāyanaiḥ||13|| parvasvabhihataṁ kṣubdhaṁ vakratvādavatiṣṭhatē| sthitaṁ pittādisaṁsṛṣṭaṁ tāstāḥ sṛjati vēdanāḥ||14|| karōti duḥkhaṁ tēṣvēva tasmāt prāyēṇa sandhiṣu| bhavanti vēdanāstāstā atyarthaṁ duḥsahā nṛṇām||15|| saukShmyAt sarvasaratvAcca pavanasyAsRujastathA | taddravatvAt saratvAcca dehaM gacchan sirāyanaiH ||13|| parvasvabhihataM kShubdhaM vakratvAdavatiShThate | sthitaM pittAdisaMsRuShTaM tAstAH sRujati vedanAH ||14|| karoti duHkhaM teShveva tasmAt prAyeNa sandhiShu | bhavanti vedanAstAstA atyarthaM duHsahA nRuNAm ||15||

Due to subtleness and pervasiveness of vata, and liquidity and flowing property of rakta, they travel all over the body through blood vessels.

Near the *parva sandhis* (small joints of fingers), as blood vessels are in slanting pattern, the vitiated blood is stagnated there and thereafter the vitiated vata and rakta along with pitta etc. produce different types of *vedana* (unpleasant sensation like pain etc.) so that there are *dukha* (pain and other abnormal sensation) in the joints. The *vedana* (pain) is so severe, which is difficult to tolerate. [13–15]

Premonitory symptoms

स्वेदोऽत्यर्थं न वा काष्ण्यं स्पर्शाज्ञत्वं क्षतेऽतिरुक् | सन्धिशैथिल्यमालस्यं सदनं पिडकोद्गमः ||१६|| जानुजङ्घोरुकट्यंसहस्तपादाङ्गसन्धिषु | निस्तोदः स्फुरणं भेदो गुरुत्वं सुप्तिरेव च ||१७|| कण्डूः सन्धिषु रुग्भूत्वा भूत्वा नश्यति चासकृत् | वैवर्ण्यं मण्डलोत्पत्तिर्वातासृक्पूर्वलक्षणम् ||१८||

svēdō'tyarthaṁ na vā kārṣṇyaṁ sparśājñatvaṁ kṣatē'tiruk| sandhiśaithilyamālasyaṁ sadanaṁ piḍakōdgamaḥ||16|| jānujaṅghōrukaṭyaṁsahastapādāṅgasandhiṣu| nistōdaḥ sphuraṇaṁ bhēdō gurutvaṁ suptirēva ca||17|| kaṇḍūḥ sandhiṣu rugbhūtvā bhūtvā naśyati cāsakṛt| vaivarṇyaṁ maṇḍalōtpattirvātāsṛkpūrvalakṣaṇam||18|| svedo~atyarthaM na vA kArShNyaM sparshAj~jatvaM kShate~atiruk |

sandhishaithilyamAlasyaM sadanaM piDakodgamaH ||16||
jAnuja$_{gghorukaTyaMsahastapAdA}$ggasandhiShu | nistodaH sphuraNaM bhedo gurutvaM suptireva ca ||17|| kaNDUH sandhiShu rugbhUtvA bhUtvA nashyati cAsakRut | vaivarNyaM maNDalotpattirvātasRukpUrvalakShaNam ||18||

There is excessive or absence of perspiration, blackishness of the body, poor or lack of tactile sensation, high intensity of pain on trauma, laxity of joints, lassitude, malaise, appearance of boils, feeling of heaviness, numbness and itching in knee, thigh, waist, shoulder, hands, legs and other joints of the body, appearance of pain in the joints and abatement (without treatment), discoloration of body, appearance of mandala (circular skin lesions) are the premonitory symptoms of *vatashonita*. [16–18]

Types of *vatarakta*

उत्तानमथ गम्भीरं द्विविधं तत् प्रचक्षते | त्वङ्मांसाश्रयमुत्तानं गम्भीरं त्वन्तराश्रयम् ||१९||

uttānamatha gambhīraṁ dvividhaṁ tat pracakṣatē| tvaṅmāṁsāśrayamuttānaṁ gambhīraṁ tvantarāśrayam||19|| uttānamatha gambhIraM dvividhaM tat pracakShate | tva~gmAMsAshrayamuttānaM gambhIraM tvantarAshrayam ||19||

As this is said there are two types of *vatashonita* - *uttana* (superficial) and *gambhira* (deep). The *uttana* is located in twaka(skin) and mamsa dhatu (muscles) while the *gambhira* is located in the deep tissues. [19]

Clinical features of *uttana vatarakta* (superficial type)

कण्डूदाहरुगायामतोदस्फुरणकुञ्चनैः | अन्विता श्यावरक्ता त्वग्बाह्ये ताम्रा तथेष्यते ||२०||

kaṇḍūdāharugāyāmatōdasphuraṇakuñcanaiḥ| anvitā śyāvaraktā tvagbāhyē tāmrā tathēṣyatē||20|| kaNDUdAharugAyAmatodasphuraNaku~jcanaiH | anvitA shyAvaraktA tvagbAhye tAmrA tatheShyate ||20||

Symptoms of *uttana vatashonita* are itching, burning sensation, pain, stretching sensation, piercing pain, fasciculation, feeling of constricting and the color of skin becomes blackish, red or coppery. [20]

Clinical features of *gambhira vatarakta* (deep type)

गम्भीरे श्वयथुः स्तब्धः कठिनोऽन्तर्भृशार्तिमान्| श्यावस्ताम्रोऽथवा दाहतोदस्फुरणपाकवान् ||२१||
रुग्विदाहान्वितोऽभीक्ष्णं वायुः सन्ध्यस्थिमज्जसु | छिन्दन्निव चरत्यन्तर्वक्रीकुर्वंश्च वेगवान् ||२२||
करोति खञ्जं पङ्गुं वा शरीरे सर्वतश्चरन् | सर्वैर्लिङ्गैश्च विज्ञेयं वातासृगुभयाश्रयम् ||२३||

gambhīrē śvayathuḥ stabdhaḥ kaṭhinō’ntarbhṛśārtimān| śyāvastāmrō’thavā dāhatōdasphuraṇapākavān||21|| rugvidāhānvitō’bhīkṣṇaṁ vāyuḥ sandhyasthimajjasu| chindanniva caratyantarvakrīkurvaṁśca vēgavān||22|| karōti khañjaṁ paṅguṁ vā śarīrē sarvātaścaran| sarvairliṅgaiśca vijñēyaṁ vātāsṛgubhayāśrayam||23|| gambhIre shvayathuH stabdhaH kaThino~antarbhRushArtimAn | shyAvastAmro~athavA dAhatodasphuraNapAkavAn ||21|| rugvidAhAnvito~abhIkShNaM vAyuH

sandhyasthimajjasu | chindanniva caratyantarvakrIkurvaMshca vegavAn ||22|| karoti kha~jjaM pa~gguM vA sharIre sarvātashcaran | sarvairli~ggaishca vij~jeyaM vātasRugubhayAshrayam ||23||

Symptoms of *gambhira vatashonita* are – edema in the involved parts of the body, stiffness of joints, hardness of the part, severe pain inside, the color of the part involved becomes either blackish or coppery. There is burning sensation, pricking pain, fasciculation and finally the part become inflamed and ulcerated. When vata reaches sandhi, asthi dhatu and majja dhatu (joints, bones and bone marrow) it causes severe pain and burning sensation. The forcefully moving vayu having reached the joints causes cutting nature of pain whereby making them crooked, produces limping or lameness while moving all over the body. When the symptoms of both types – *uttana* and *gambhira* are present in a patient, it should be considered as *ubhayashrita* (superficial and deep both). [21–23]

Differential features as per dosha dominance

तत्र वातेऽधिके वा स्याद्रक्ते पित्ते कफेऽपि वा | संसृष्टेषु समस्तेषु यच्च तच्छृणु लक्षणम् ||२४|| विशेषतः सिरायामशूलस्फुरणतोदनम् [१] | शोथस्य काष्ण्यं रौक्ष्यं च श्यावतावृद्धिहानयः ||२५|| धमन्यङ्गुलिसन्धीनां सङ्कोचोऽङ्गग्रहोऽतिरुक् | कुञ्चनस्तम्भने शीतप्रद्वेषश्चानिलेऽधिके ||२६|| श्वयथुर्भृशरुक् [२] तोदस्ताम्रश्चिमिचिमायते | स्निग्धरूक्षैः शमं नैति कण्डूक्लेदान्वितोऽसृजि [३] ||२७|| विदाहो वेदना मूर्च्छा स्वेदस्तृष्णा मदो भ्रमः | रागः पाकश्च भेदश्च शोषश्चोक्तानि पैत्तिके ||२८|| स्तैमित्यं गौरवं स्नेहः सुप्तिर्मन्दा च रुक् कफे | हेतुलक्षणसंसर्गाद्विद्याद्द्वन्द्वत्रिदोषजम् ||२९||

tatra vātē'dhikē vā syādraktē pittē kaphē'pi vā| saṁsṛṣṭēṣu samastēṣu yacca tacchṛṇu lakṣaṇam||24|| viśēṣataḥ sirāyāmaśūlasphuraṇatōdanam [1] | śōthasya kārṣṇyaṁ raukṣyaṁ ca śyāvātavṛddhihānayaḥ||25|| dhamanyaṅgulisandhīnāṁ saṅkōcō'ṅgagrahō'tiruk| kuñcanastambhanē śītapradvēṣaścānilē'dhikē||26|| śvayathurbhṛśaruk [2] tōdastāmraścimicimāyatē| snigdharūkṣaiḥ śamaṁ naiti kaṇḍūklēdānvitō'sṛji [3] ||27|| vidāhō vēdanā mūrcchā svēdastṛṣṇā madō bhramaḥ| rāgaḥ pākaśca bhēdaśca śōṣaścōktāni paittikē||28|| staimityaṁ gauravaṁ snēhaḥ suptirmandā ca ruk kaphē| hētulakṣaṇasaṁsargādvidyāddvandvatridōṣajam||29|| tatra vAte~adhike vA syAdrakte pitte kaphe~api vA | saMsRuShTeShu samasteShu yacca tacchRuNu lakShaNam ||24|| visheShataH sirāyAmashUlasphuraNatodanam [1] | shothasya kArShNyaM raukShyaM ca shyAvātavRuddhihAnayaH ||25|| dhamanya~ggulisandhInAM sa$_{gkoco}$a$_{ggagraho}$atiruk | ku~jcanastambhane shItapradveShashcAnile~adhike ||26|| shvayathurbhRusharuk [2] todastAmrashcimicimAyate | snigdharUkShaiH shamaM naiti kaNDUkledAnvito~asRuji [3] ||27|| vidAho vedanA mUrcchA svedastRuṣṇa mado bhramaH | rAgaH pAkashca bhedashca shoShashcoktAni paittike ||28|| staimityaM gauravaM snehaH suptirmandA ca ruk kaphe | hētulakShaNasaMsargAdvidyAddvandvatridośajam ||29||

Now listen the clinical features found in predominance of vata, rakta, pitta, kapha or in combination of two or all three dosha. If vata is predominant, there is sirayama (stretching sensation in sira or veins), pain, fasciculation, pricking pain, swollen part becomes blackish , dry , increasing and decreasing grayish hue, constrictions of

dhamani (arteries, ligaments) of fingers, stiffness of body parts and intense pain, constriction, stiffness and hatred to cold by the patient. These are the symptoms of vata predominance.

If rakta is predominant, there is swelling, severe pain of pricking nature, tingling sensation, colour of part of skin becomes coppery, not diminished by application of either unctuous or dry substances associated with itching and moistening over the part. If pitta is predominant, there is burning sensation over the part, pain, fainting, perspiration, thirst, narcosis, giddiness, redness of the part affected, pain of tearing nature, inflammation and atrophy of the part.

If kapha is predominant there is feeling of wetness of the skin, heaviness, unctuousness, numbness and mild pain. When there is predominance of two dosha or all three dosha there will be combination of symptoms and etiological factors as well. [24–29]

Prognosis

एकदोषानुगं साध्यं नवं, याप्यं द्विदोषजम् | त्रिदोषजमसाध्यं स्याद्यस्य च स्युरुपद्रवाः ||३०||

ēkadōṣānugaṁ sādhyaṁ navaṁ, yāpyaṁ dvidōṣajam| tridōṣajamasādhyaṁ syādyasya ca syurupadravāḥ||30|| ekadośanugaM sādhyaM navaM, yApyaM dvidośajam | tridośajamasādhyaM syAdyasya ca syurupadravAH ||30||

When there is recent onset and predominance of single dosha, vatashonita is sadhya (curable). The disease arising from predominance of two dosha is yapya (palliable). The disease arising from predominance of all three dosha and has developed upadrava (complications) as well, is asadhya (incurable). [30]

Complications

अस्वप्नारोचकश्वासमांसकोथशिरोग्रहाः | मूर्च्छायमदरुक्तृष्णाज्वरमोहप्रवेपकाः ||३१|| हिक्कापाङ्गुल्यवीसर्पपाकतोदभ्रमक्लमाः | अङ्गुलीवक्रता स्फोटा दाहमर्मग्रहार्बुदाः ||३२|| एतैरुपद्रवैर्वर्ज्यं मोहेनैकेन वाऽपि यत् | सम्प्रस्रावि विवर्णं च स्तब्धमर्बुदकृच्च यत् ||३३|| वर्जयेच्चैव सङ्कोचकरमिन्द्रियतापनम् | अकृत्स्नोपद्रवं याप्यं साध्यं स्यान्निरुपद्रवम् ||३४||

asvapnārōcakaśvāsamāṁsakōthaśirōgrahāḥ|
mūrcchāyamadaruktṛṣṇājvaramōhapravēpakāḥ||31||
hikkāpāṅgulyavīsarpapākatōdabhramaklamāḥ| aṅgulīvakratā sphōṭā dāhamarmagrahārbudāḥ||32|| ētairupadravairvarjyaṁ mōhēnaikēna vā'pi yat| samprasrāvi vivarṇaṁ ca stabdhamarbudakṛcca yat||33|| varjayēccaiva saṅkōcakaramindriyatāpanam| akṛtsnōpadravaṁ yāpyaṁ sādhyaṁ syānnirupadravam||34|| asvapnArocakashvAsamAMsakothashirograhAH |
mUrcchAyamadaruktRuṣṇājvaramohapravepakAH ||31||
hikkApA~ggulyavIsarpapAkatodabhramaklamAH | a~ggulIvakratA sphoTA dAhamarmagrahArbudAH ||32|| etairupadravairvarjyaM mohenaikena vA~api yat | samprasrAvi vivarNaM ca stabdhamarbudakRucca yat ||33|| varjayeccaiva

sa~gkocakaramindriyatApanam | akRutsnopadravaM yApyaM sādhyaM syAnnirupadravam ||34||

Insomnia, anorexia, dyspnea, gangrene, stiffness in the head, fainting, narcosis, pain, thirst, fever, mental confusion, shivering, hiccup, lameness, eryseplas, inflammation and ulceration, pricking pain, giddiness, exhaustion, crook like deformity of fingers, appearance of blisters, burning sensation, stiffness in *marma* (vital part of the body), appearance of tumors, if these symptoms have appeared the disease is incurable. Even if there is mental confusion alone, then also the disease is incurable. The patient should not be treated if there is profuse discharge from the ulcer, discoloration, stiffness, the lesion has become like tumor, constriction of the part and damage to the senses.

If all the above complications are not present, then the disease is *yapya* (palliable). If the complications are not present, then it is curable. [31–34]

रक्तमार्गं निहन्त्याशु शाखासन्धिषु मारुतः | निविश्यान्योन्यमावार्य वेदनाभिर्हरेदसून् ||३५||

raktamārgaṁ nihantyāśu śākhāsandhiṣu mārutaḥ| niviśyānyōnyamāvārya vēdanābhirharēdasūn||35|| raktamArgaM nihantyAshu shAkhAsandhiShu mArutaH | nivishyAnyonyamAvArya vedanAbhirharedasUn ||35||

Vitiated vata having reached the joints of extremities obstruct the way of the rakta and vitiated rakta obstructs the way of vata, thus causes the unbearable pain and leads to death. [35]

Treatment principles

तत्र मुञ्चेदसृक् शृङ्गजलौकःसूच्यलाबुभिः | प्रच्छनैर्वा सिराभिर्वा यथादोषं यथाबलम् ||३६||

tatra muñcēdasṛk śṛṅgajalaukaḥsūcyalābubhiḥ| pracchainairvā sirābhirvā yathādōṣaṁ yathābalam||36|| tatra mu~jcedasRuk shRu~ggajalaukaHsUcyalābubhiH | pracchanairvA sirābhirvA yathAdośaM yathAbalam ||36||

In this condition, the blood should let out with *shringa* (horn), *jalauka* (leech application), *suchi* (needle), *alabu* (hollow bitter gourd), *pracchana* (scratching) or *siravyadha* (venesection) depending on morbidity and strength of the patient. [36]

Modes of *raktamokshana*

रुग्दाहशूलतोदार्तादसृक् स्राव्यं जलौकसा | शृङ्गैस्तुम्बैर्हरेत् सुप्तिकण्डूचिमिचिमायनात् ||३७||

rugdāhaśūlatōdārtādasṛk srāvyaṁ jalaukasā| śṛṅgaistumbairharēt suptikaṇḍūcimicimāyanāt||37|| rugdAhashUlatodArtAdasRuk srAvyaM jalaukasA | shRu~ggaistumbairharet suptikaNDUcimicimAyanAt ||37||

Bloodletting should be done by applying the leech if one is suffering from discomfort, burning sensation, pain and pricking sensation. If the patient is suffering from tactile dysfunction, itching and tingling, his blood should let out with either *shringa* (animal horn) or *alabu* (hollow gourd). [37]

देशाद्देशं व्रजत् स्राव्यं सिराभिः प्रच्छनेन वा | अङ्गग्लानौ न तु स्राव्यं रूक्षे वातोत्तरे च यत् [४] ||३८ ||

dēśāddēśaṁ vrajat srāvyaṁ sirābhiḥ pracchanēna vā| aṅgaglānau na tu srāvyaṁ rūkṣē vātōttarē ca yat [4] ||38|| deshAddeshaM vrajat srAvyaM sirābhiH pracchanena vA | a~ggaglAnau na tu srAvyaM rUkShe vAtottare ca yat [4] ||38||

If the symptoms and complications in *vatashonita* are not localised to a specific part rather are of fleeting nature, the blood should be let out with *siravyadha* (venesection) or by *pracchana*. In case if there are *angaglani* (*anga shosha* i.e.atrophy), dryness, and other symptoms of vata dominance, the bloodletting should not be done. [38]

Complications of blood letting in vata dominant condition

गम्भीरं श्वयथुं स्तम्भं कम्पं स्नायुसिरामयान् | ग्लानिं चापि ससङ्कोचां कुर्याद्वायुरसृक्क्षयात् ||३९||
खाञ्ज्यादीन् वातरोगांश्च मृत्युं चात्यवसेचनात् | कुर्यात्तस्मात् प्रमाणेन स्निग्धाद्रक्तं विनिर्हरेत् ||४०||

gambhīraṁ śvayathuṁ stambhaṁ kampaṁ snāyusirāmayān| glāniṁ cāpi sasaṅkōcāṁ kuryādvāyurasr̥kkṣayāt||39|| khāñjyādīn vātarōgāṁśca mr̥tyuṁ cātyavasēcanāt| kuryāttasmāt pramāṇēna snigdhādraktaṁ vinirharēt||40|| gambhIraM shvayathuM stambhaM kampaM snAyusirāmayAn | glAniM cApi sasa~gkocAM kuryAdvAyurasRukkShayAt ||39|| khA~jjyAdIn vātarogAMshca mRutyuM cAtyavasecanAt | kuryAttasmAt pramANena snigdhAdraktaM vinirharet ||40||

Blood loss due to blood letting may cause aggravation of vata dosha, leading to deep swelling, stiffness, tremors, disorders of *sira* and *snayu* (blood vessels and ligaments), debility and constriction of the part. If there is excessive blood loss, the complications like limping and other vāta disorders and even death will occur. Hence one should let the blood out in proper quantity, after proper oleation. [39–40]

General principles of management

विरेच्यः स्नेहयित्वाऽऽदौ स्नेहयुक्तैर्विरेचनैः | रूक्षैर्वा मृदुभिः शस्तमसकृद्वस्तिकर्म च ||४१||
सेकाभ्यङ्गप्रदेहान्नस्नेहाः प्रायोऽविदाहिनः | वातरक्ते प्रशस्यन्त … |४२|

virēcyaḥ snēhayitvā''dau snēhayuktairvirēcanaiḥ| rūkṣairvā mr̥dubhiḥ śastamasakr̥dbastikarma ca||41|| sēkābhyaṅgapradēhānnasnēhāḥ prāyō'vidāhinaḥ| vātaraktē praśasyanta …|42| virecyaH snehayitvA$_a$adau snehayuktairvirecanaiH | rUkShairvA mRudubhiH shastamasakRudbastikarma ca ||41|| sekAbhya~ggapradehAnnasnehAH prAyo~avidAhinaH | vātarakte prashasyanta … |42|

After proper oleation, *vatarakta* patient shall be treated with mild therapeutic purgation with unctuous substances or with dry substances (in case of excess oleated patient). After purgation, the patient should be given frequent basti (enema of medicated substances) including anuvasana basti (unctuous enema) and niruha basti (enema made from decoction of medicinal herbs). Besides fomentation, massage, ointments, food and *sneha* (unctuous substances) be given to the patient which do not cause burning sensation. Now listen; specific remedies. [41–42]

Specific treatment

……विशेषं तु निबोध मे||४२|| बाह्यमालेपनाभ्यङ्गपरिषेकोपनाहनैः|
विरेकास्थापनस्नेहपानैर्गम्भीरमाचरेत् ||४३|| सर्पिस्तैलवसामज्जापानाभ्यञ्जनबस्तिभिः |
सुखोष्णैरुपनाहैश्च वातोत्तरमुपाचरेत् ||४४|| विरेचनैर्घृतक्षीरपानैः सेकैः सबस्तिभिः | शीतैर्निर्वापणैश्चापि रक्तपित्तोत्तरं जयेत् ||४५|| वमनं मृदु नात्यर्थं स्नेहसेकौ विलङ्घनम् | कोष्णा लेपाश्च शस्यन्ते वातरक्ते कफोत्तरे ||४६||

… viśēṣaṁ tu nibōdha mē||42|| bāhyamālēpanābhyaṅgapariṣēkōpanāhanaiḥ|
virēkāsthāpanasnēhapānairgambhīramācarēt||43||
sarpistailavasāmajjāpānābhyañjanabastibhiḥ| sukhōṣṇairupanāhaiśca
vātōttaramupācarēt||44|| virēcanairghr̥takṣīrapānaiḥ sēkaiḥ sabastibhiḥ|
śītairnirvāpaṇaiścāpi raktapittōttaraṁ jayēt||45|| vamanaṁ mr̥du nātyarthaṁ
snēhasēkau vilaṅghanam| kōṣṇā lēpāśca śasyantē vātaraktē kaphōttarē||46||
……..visheShaM tu nibodha me ||42||
bAhyamAlepanAbhya~ggapariShekopanAhanaiH |
virekAsthApanasnehapAnairgambhIramAcaret ||43||
sarpistailavasAmajjApAnAbhya~jjanabastibhiH | sukhoShNairupanAhaishca
vAtottaramupAcaret ||44|| virecanairghRutakShIrapAnaiH sekaiH sabastibhiH |
shItairnirvApaNaishcApi raktapittottaraM jayet ||45|| vamanaM mRudu nAtyarthaM
snehasekau vila~gghanam | koShNA lepAshca shasyante vātarakte kaphottare ||46||

In case of *uttana vatashonita* affecting superficial tissues only, the patient should be treated with *alepana* (affected part is covered with medicinal paste), *abhyanga* (massage), *parisheka* (bathing in warm decoction or unctuous substances) and *upanaha* (application of poultice).

In the case of *gambhira vatarakta* the patient should be treated with purgation, asthapana basti (enema with decoction of medicinal plants) and snehapana(drinking medicated oil/ghee).

In the disease where the vata is predominant, one should over come the disease with medicated ghee, taila, vasa, majja (ghee, oil, fat, and bone marrow of animals) either by intake or massage or enema and the diseased part should be treated with warm *upanaha* (warm poultice).

Where the rakta and pitta both are predominant, patient should be treated by mild purgation, after *ghrita pana* (intake of medicated ghee), intake of milk, bathing in decoction made from medicinal plants and basti (enema). The rakta-pitta dominance should be treated with cold and refrigerant *alepa* (paste of herbs).

Where the kapha is predominant, in patient of *vatarakta* he should be treated with mild emesis and avoid excessive oleation, sudation and fasting. Lukewarm *lepa* (pastes of herbs) are useful. [43–46]

कफवातोत्तरे शीतैः प्रलिप्ते वातशोणिते | दाहशोथरुजाकण्डूविवृद्धिः स्तम्भनाद्भवेत् ||४७|| रक्तपित्तोत्तरे चोष्णैर्दाहः क्लेदोऽवदारणम् | भवेत्तस्माद्भिषग्दोषबलं बुद्ध्वाऽऽचरेत्क्रियाम् ||४८||

kaphavātōttarē śītaiḥ praliptē vātaśōṇitē| dāhaśōtharujākaṇḍūvivṛddhiḥ stambhanādbhavēt||47|| raktapittōttarē cōṣṇairdāhaḥ klēdō'vadāraṇam| bhavēttasmādbhiṣagdōṣabalaṁ buddhvā''carētkriyām||48|| kaphavAtottare shItaiH pralipte vātashoNite | dAhashotharujAkaNDUvivRuddhiH stambhanAdbhavet ||47|| raktapittottare coShNairdAhaH kledo~avadAraNam | bhavettasmAdbhiShagdośabalaM buddhvA$_a$acaretkriyAm ||48||

In the patients of *vatarakta* with vata-kapha predominance, if cold pralepa is applied then there will be complications like burning sensation, swelling of the part, pain and itching due to stasis of the dosha, like wise in the patients suffering from *vatarakta* with rakta and pitta predominance, if are applied with *ushna dravya* will cause *daha* (burning sensation), *kleda* (moistening) and tearing of the skin. Therefore, in cases of *vatarakta*, the physician should apply the treatment measures after well considering the *bala* (strength) of the dosha. [47–48]

Contra-indications for *vatarakta*

दिवास्वप्नं ससन्तापं व्यायामं मैथुनं तथा | कटूष्णं गुर्वभिष्यन्दि लवणाम्लं च वर्जयेत् ||४९||

divāsvapnaṁ sasantāpaṁ vyāyāmaṁ maithunaṁ tathā| kaṭūṣṇaṁ gurvabhiṣyandi lavaṇāmlaṁ ca varjayēt||49|| divAsvapnaM sasantApaM vyAyAmaM maithunaM tathA | kaTUṣṇaM gurvabhiShyandi lavaNAmlaM ca varjayet ||49||

The patient of *vatarakta* should abstain from day sleep, exposure to heat, excessive physical exertion, coitus, eating of pungent, salty, sour, *ushna, guru* (difficult to digest) and *abhishyandi* food (food articles which after consumption are responsible for the excessive secretions in the body) substances. [49]

Dietary regimen

पुराणा यवगोधूमनीवाराः शालिषष्टिकाः | भोजनार्थं रसार्थं वा विष्किरप्रतुदा हिताः ||५०|| आढक्यश्चणका मुद्गा मसूराः समकुष्ठकाः | यूषार्थं बहुसर्पिष्काः प्रशस्ता वातशोणिते ||५१|

purāṇā yavagōdhūmanīvārāḥ śāliṣaṣṭikāḥ| bhōjanārthaṁ rasārthaṁ vā viṣkirapratudā hitāḥ||50|| āḍhakyaścaṇakā mudgā masūrāḥ samakuṣṭhakāḥ| yūṣārthaṁ bahusarpiṣkāḥ praśastā vātaśōṇitē||51|| purANA yavagodhUmanIvArAH shAliShaShTikAH | bhojanArthaM rasArthaM vA viShkirapratudA hitAH ||50|| ADhakyashcaNakA mudgA masUrAH samakuShThakAH | yUShArthaM bahusarpiShkAH prashastA vātashoNite ||51||

Old barley, wheat, *nevara, shali* and *shashtika dhanya* (special qualities of red rice) are good to eat and soup of flesh of *vishkira* (birds which scratch the ground) and *pratuda* (birds which pick the food and eat like pigeon) or soup of pulses, pea, bengal gram, lentils and *makushtha* (*motha*) can be taken by adding plenty of ghee, by the patients of *vatarakta*. [50–51]

सुनिषण्णकवेत्राग्रकाकमाचीशतावरी | वास्तुकोपोदिकाशाकं शाकं सौवर्चलं तथा ||५२|| घृतमांसरसैर्भृष्टं शाकसात्म्याय दापयेत् | व्यञ्जनार्थं, तथा गव्यं माहिषाजं पयो हितम् ||५३|| इति सङ्क्षेपतः प्रोक्तं वातरक्तचिकित्सितम् | एतदेव पुनः सर्वं व्यासतः सम्प्रवक्ष्यते ||५४||

suniṣaṇṇakavētrāgrakākamācīśatāvarī| vāstukōpōdikāśākaṁ śākaṁ sauvarcalaṁ tathā||52|| ghṛtamāṁsarasairbhṛṣṭaṁ śākasātmyāya dāpayēt| vyañjanārthaṁ, tathā gavyaṁ māhiṣājaṁ payō hitam||53|| iti saṅkṣēpataḥ prōktaṁ vātaraktacikitsitam| ētadēva punaḥ sarvaṁ vyāsataḥ sampravakṣyatē||54||
suniShaNNakavetrAgrakAkamAcIshatAvarI | vAstukopodikAshAkaM shAkaM sauvarcalaM tathA ||52|| ghRutamAMsarasairbhRuShTaM shAkasAtmyAya dApayet | vya~jjanArthaM, tathA gavyaM mAhiShAjaM payo hitam ||53|| iti sa~gkShepataH proktaM vātaraktacikitsitam | etadeva punaH sarvaM vyAsataH sampravakShyate ||54||

Green vegetables like *sunishnaka* (Marsilia minula), *vetagra* (new buddings of Salix caprea), *kakmachi* (Solanaum nigrum) buddings of *shatavari* (new buddings of Asparagus racesmosa), *vastuka* (Chemopodium album), *upodika* and *sauvarchala* (Gynandropis pentaphylla), cooked with either ghee or *mamsa rasa* (soup of fleshes) can be given to the patients who are suited for these and followed by intake of milk of cow, buffaloes, or goats is beneficial. Thus, the treatment of *vatarakta* is said to be in brief, the same will be said again in details. [52–54]

Various formulations

श्रावणीक्षीरकाकोलीजीवकर्षभकैः समैः | सिद्धं समधुकैः सर्पिः सक्षीरं वातरक्तनुत् ||५५||

śrāvaṇīkṣīrakākōlījīvakarṣabhakaiḥ samaiḥ| siddhaṁ samadhukaiḥ sarpiḥ sakṣīraṁ vātaraktanut||55|| shrAvaNIkShIrakAkolIjIvakarShabhakaiH samaiH | siddhaM samadhukaiH sarpiH sakShIraM vātaraktanut ||55||

Sravani (Gorakha mundi), *kshirakakoli, jeevaka, rishabhaka* and *madhuka* are to be taken in equal quantity, after crushing these all, the *kalka* (paste) to be cooked with cow's milk and ghee, this *sravani ghrita* alleviates *vatarakta*. [55]

बलामतिबलां मेदामात्मगुप्तां शतावरीम् | काकोलीं क्षीरकाकोलीं रास्नामृद्धिं च पेषयेत् ||५६|| घृतं चतुर्गुणक्षीरं तैः सिद्धं वातरक्तनुत् | हृत्पाण्डुरोगवीसर्पकामलाज्वरनाशनम् ||५७||

balāmatibalāṁ mēdāmātmaguptāṁ śatāvarīm| kākōlīṁ kṣīrakākōlīṁ rāsnāmṛddhiṁ ca pēṣayēt||56|| ghṛtaṁ caturguṇakṣīraṁ taiḥ siddhaṁ vātaraktanut| hṛtpāṇḍurōgavīsarpakāmalājvaranāśanam||57||
balAmatibalAMmedAmAtmaguptAMshatAvarIm|
kAkolIMkShIrakAkolIMrAsnAmRuddhiMcapeShayet||56||
ghRutaMcaturguNakShIraMtaiHsiddhaMvAtaraktanut|
hRutpANDurogavIsarpakAmalAjvaranAshanam ||57||

Bala, atibala, meda, shatavari, atmagupta, kakoli, kshirakakoli, rasna, riddhima is to be taken in equal quantity and crushed then take one part *kalka*, four times ghee and milk and mix it and carryout *snehasiddhi*. This *baladi ghrita* alleviates *vatarakta, hridroga*

(Cardiac disorders), *pandu* (anemia), *visarpa* (erysepales), *kamala* (jaundice) and *jwara* (fever). [56–57]

Parushaka ghee

त्रायन्तिकातामलकीद्विकाकोलीशतावरी | कशेरुकाकषायेण कल्कैरेभिः पचेद्धृतम् ||५८|| दत्त्वा परूषकाद्राक्षाकाश्मर्येक्षुरसान् समान् | `पृथग्विदार्याः स्वरसं तथा क्षीरं चतुर्गुणम् ||५९|| एतत् प्रायोगिकं सर्पिः पारूषकमिति स्मृतम् | वातरक्ते क्षते क्षीणे वीसर्पे पैत्तिके ज्वरे ||६०|| इति पारूषकम घृतं

trāyantikātāmalakīdvikākōlīśatāvarī| kaśērukākaṣāyēṇa kalkairēbhiḥ pacēddhr̥tam||58|| dattvā parūṣakādrākṣākāśmaryēkṣurasān samān| pr̥thagvidāryāḥ svarasaṁ tathā kṣīraṁ caturguṇam||59|| ētat prāyōgikaṁ sarpiḥ pārūṣakamiti smr̥tam| vātaraktē kṣatē kṣīṇē vīsarpē paittikē jvarē||60|| iti pārūṣakaṁ ghr̥tam
trAyantikAtĀmalakidvikAkolIshatAvarI | kasherukAkaShAyeNa kalkairebhiH paceddhRutam ||58|| dattvA parUShakAdrAkShAkAshmaryekShurasAn samAn | pRuthagvidAryAH svarasaM tathA kShIraM caturguNam ||59|| etat prAyogikaM sarpiH pArUShakamiti smRutam | vātarakte kShate kShINe vIsarpe paittike jvare ||60|| iti pArUShakaM ghRutam |

Decoction of *trayamana, tamalaki* (Phyllinthus niruri), *kakoli, kshirkakoli, shatavari* and *kasheru* (Scirpus kysoor) is to be prepared by using paste of same drugs and decoction of all to be taken with juice of *parushaka* (Grewia asciatica), *draksha* (Vitis vinifera), *kashmarya* (Gmelina arboria), *ikshu* (Saccharum officinarium) and *vidarikanda* (Pueraria tuberose) are to be taken in equal quantity. Add one part of *kalka*, four times ghee, five times juice, and sixteen times cow's milk and then cook it till the liquid part is dried, the ghee is separated. This *parushaka ghrita* alleviates vātarakta, wasting due to injury or trauma, *visarpa* and *paittika jwara*. [58–60]

Jivaniya ghee

द्वे पञ्चमूले वर्षाभूमेरण्डं सपुनर्नवम् | मुद्गपर्णीं महामेदां माषपर्णीं शतावरीम् ||६१|| शङ्खपुष्पीमवाक्पुष्पीं रास्नामतिबलां बलाम् | पृथग्द्विपलिकं कृत्वा जलद्रोणे विपाचयेत् ||६२|| पादशेषे समान् क्षीरधात्रीक्षुच्छागलान् रसान् | घृताढकेन संयोज्य शनैर्मृद्वग्निना पचेत् ||६३|| कल्कानावाप्य मेदे द्वे काश्मर्यफलमुत्पलम् | त्वक्क्षीरीं पिप्पलीं द्राक्षां पद्मबीजं पुनर्नवाम् ||६४|| नागरं क्षीरकाकोलीं पद्मकं बृहतीद्वयम् | वीरां शृङ्गाटकं भव्यमुरुमाणं निकोचकम् ||६५|| खर्जूराक्षोटवातामभुञ्जाताभिषुकांस्तथा | एतैर्घृताढके सिद्धे क्षौद्रं शीते प्रदापयेत् ||६६|| सम्यक् सिद्धं च विज्ञाय सुगुप्तं सन्निधापयेत् | कृतरक्षाविधिं चौक्षे प्राशयेदक्षसम्मितम् ||६७|| पाण्डुरोगं ज्वरं हिक्कां स्वरभेदं भगन्दरम् | पार्श्वशूलं क्षयं कासं प्लीहानं वातशोणितम् ||६८|| क्षतशोषमपस्मारमश्मरीं शर्करां तथा | सर्वाङ्गैकाङ्गरोगांश्च मूत्रसङ्गं च नाशयेत् ||६९|| बलवर्णकरं धन्यं वलीपलितनाशनम् | जीवनीयमिदं सर्पिर्वृष्यं वन्ध्यासुतप्रदम् ||७०||

dvē pañcamūlē varṣābhūmēraṇḍaṁ sapunarnavam| mudgaparṇīṁ mahāmēdāṁ māṣaparṇīṁ śatāvarīm||61|| śaṅkhapuṣpīmavākpuṣpīṁ rāsnāmatibalāṁ balām| pr̥thagdvipalikaṁ kr̥tvā jaladrōṇē vipācayēt||62|| pādaśēṣē samān kṣīradhātrīkṣucchāgalān rasān| ghr̥tāḍhakēna saṁyōjya śanairmr̥dvagninā pacēt||63|| kalkānāvāpya mēdē dvē kāśmaryaphalamutpalam| tvakkṣīrīṁ pippalīṁ drākṣāṁ padmabījaṁ punarnavām||64|| nāgaraṁ kṣīrakākōlīṁ padmakaṁ br̥hatīdvayam| vīrāṁ śr̥ṅgāṭakaṁ bhavyamurumāṇaṁ nikōcakam||65||

kharjūrākṣōṭavātāmamuñjātābhiṣukāṁstathā| ētairghṛtāḍhakē siddhē kṣaudraṁ śītē pradāpayēt||66|| samyak siddhaṁ ca vijñāya suguptaṁ sannidhāpayēt| kṛtarakṣāvidhiṁ caukṣē prāśayēdakṣasammitam||67|| pāṇḍurōgaṁ jvaraṁ hikkāṁ svarabhēdaṁ bhagandaram| pārśvaśūlaṁ kṣayaṁ kāsaṁ plīhānaṁ vātaśōṇitam||68|| kṣataśōṣamapasmāramaśmarīṁ śarkarāṁ tathā| sarvāṅgaikāṅgarōgāṁśca mūtrasaṅgaṁ ca nāśayēt||69|| balavarṇakaraṁ dhanyaṁ valīpalitanāśanam| jīvanīyamidaṁ sarpirvṛṣyaṁ vandhyāsutapradam||70|| dve pa~jcamUle varShAbhUmeraNDaM sapunarnavam | mudgaparNIM mahAmedAM mAShaparNIM shatAvarIm ||61|| sha~gkhapuShpImavAkpuShpIM rAsnAmatibalAM balAm | pRuthagdvipalikaM kRutvA jaladrōṇē vipAcayet ||62|| pAdasheShe samAn kShIradhAtrIkShucchAgalAn rasAn | ghRutADhakena saMyojya shanairmRudvagninA pacet ||63|| kalkAnAvApya mede dve kAshmaryaphalamutpalam | tvakkShIrIM pippalIM drAkShAM padmabIjaM punarnavAm ||64|| nAgaraM kShIrakAkolIM padmakaM bRuhatIdvayam | vIrAM shRu~ggATakaM bhavyamurumANaM nikocakam ||65|| kharjUrAkShoTavātamamu~jjAtAbhiShukAMstathA | etairghRutADhake siddhe kShaudraM shIte pradApayet ||66|| samyak siddhaM ca vij~jAya suguptaM sannidhApayet | kRutarakShAvidhiM caukShe prAshayedakShasammitam ||67|| pANDurogaM jvaraM hikkAM svarabhedaM bhagandaram | pArshvashUlaM kShayaM kAsaM plIhAnaM vātaśonitam ||68|| kShatashoShamapasmAramashmarIM sharkarAM tathA | sarvA$_{ggaikA}$ggarogAMshca mUtrasa~ggaM ca nAshayet ||69|| balavarNakaraM dhanyaM valIpalitanAshanam | jIvanIyamidaM sarpirvRuShyaM vandhyAsutapradam ||70||

Both *laghu* and *brihad panchamula* (*dashmula*), *varshabhu* (Trianthema portulacastrum), *eranda*, *punarnava*, *mudgaparni* (Phaseolus trilobus), *mahameda, mashaparni* (Teramnus labialis), *shatavari, shankhapushpi, avakpushpi, rasna* (Pluchea lanceolata), *bala, atibala*, are to be taken 80 gm each and crushed then boiled in one *drone* water (approximately 10.24 litre) when the water is reduced to one fourth then liquid portion is taken away. Cow's milk, *amalaki* (Phyllanthus emblica), sugarcane and soup of goat meat each to be taken in equal quantity of decoction. Milk, decoction, *amalaki* juice, sugarcane juice and meat soup are mixed and then added one *adhaka* (2.56 kg) ghee and then cooked in mild heat. *Meda, mahameda*, fruit of *kashmarya, utpalam, tvakkshiri* (Bambusa arundinacia), *pippali* (Piper longum), *draksha* (Vitis vinifera), *padmabeeja* (Nelumbium speciosum), *punarnava, brihati* (Solanum indicum), *kantakari*,(Solanum xanthocarpum), *vidarikanda, shringataka* (Trapa bispinosa), *bhavya, urumana* (Prunna armeniaca), *nikocha* (roots of Alangium lamarckii thwaites), *kharjura* (Phoenix dactylifera), *akshothaka* (Juglans regia), *vatama* (Prunus amygdalus), *munjata* (Pistacia vera), and *abhishuka* (Pinus gerardiana) are to be taken in equal quantity and crushed to powder and about 64 gm of the powder is added with them when the *ghritasiddhi* is observed then *ghrita* should be separated, allow to cool and then 640 gm honey should be added to it. The preparation should be stored well and protected in a clean container. After observing rituals the *jeevaniya ghrita* in the dose of one *tola* (about 10 gm) be given to the patient. This *ghrita* alleviates *pandu* (anemia), *jwara* (fever), *hikka* (hiccup), *svarabheda* (abnormality of voice), *bhagandara* (fistula in ano) *parshvashula* (chest pain), *kshaya* (tuberculosis), *kasa* (cough), *pleeha* (disorders

of spleen), *vatarakta, urakshata* (internal injury of chest), *shosha* (wasting), *apasmara* (epilepsy), *ashmari* (urinary calculus), *sharkara* (urinary gravels), generalized or localized vātik disorders and *mutra sanga* (retention of urine). This *ghrita* promotes strength, complexion and is auspicious, it also removes wrinkles and graying of hairs, is aphrodisiac and may provide progeny even to a sterile woman. [61–70]

द्राक्षामधु(धू)कतोयाभ्यां सिद्धं वा ससितोपलम् | पिबेद्घृतं तथा क्षीरं गुडूचीस्वरसे शृतम् ||७१||

drākṣāmadhu(dhū)katōyābhyāṁ siddhaṁ vā sasitōpalam| pibēddhṛtaṁ tathā kṣīraṁ guḍūcīsvarasē śṛtam||71|| drAkShAmadhu(dhU)katoyAbhyAM siddhaM vA sasitopalam | pibeddhRutaM tathA kShIraM Guḍūcīsvarase shRutam ||71||

Patient of *vatarakta* should take ghee cooked with decoction of *draksha* (vitis vinifera) and *madhuka* (Bassia latifolia), along with sugar candy or be given with milk, which is well boiled with juice of *guduchi* (Tinospora cordifolia). [71]

जीवकर्षभकौ मेदामृष्यप्रोक्तां शतावरीम् | मधुकं मधुपर्णीं च काकोलीद्वयमेव च ||७२|| मुद्गमाषाख्यपर्णिन्यौ दशमूलं पुनर्नवाम् | बलामृताविदारीश्च साश्वगन्धाश्मभेदकाः ||७३|| एषां कषायकल्काभ्यां सर्पिस्तैलं च साधयेत् | लाभतश्च वसामज्जधान्वप्रातुदवैष्किरम् ||७४|| चतुर्गुणेन पयसा तत् सिद्धं वातशोणितम् | सर्वदेहाश्रितं हन्ति व्याधीन् घोरांश्च वातजान् ||७५||

jīvakarṣabhakau mēdām ṛṣyaprōktāṁ śatāvarīm| madhukaṁ madhuparṇīṁ ca kākōlīdvayamēva ca||72|| mudgamāṣākhyaparṇinyau daśamūlaṁ punarnavām| balāmṛtāvidārīśca sāśvagandhāśmabhēdakāḥ||73|| ēṣāṁ kaṣāyakalkābhyāṁ sarpistailaṁ ca sādhayēt| lābhataśca vasāmajjadhānvaprātudavaiṣkiram||74|| caturguṇēna payasā tat siddhaṁ vātaśōṇitam| sarvadēhāśritaṁ hanti vyādhīn ghōrāṁśca vātajān||75|| jIvakarShabhakau medAmRuShyaproktAM shatAvarIm | madhukaM madhuparNIM ca kAkolIdvayameva ca ||72|| mudgamAShAkhyaparNinyau dashamUlaM punarnavAm | balAmRutAvidArIshca sAshvagandhAshmabhedakAH ||73|| eShAM kaShAyakalkAbhyAM sarpistailaM ca sAdhayet | lAbhatashca vasAmajjadhAnvaprAtudavaiShkiram ||74|| caturguNena payasA tat siddhaM vātaśonitam | sarvadehAshritaM hanti vyAdhIn ghorAMshca vātajAn ||75||

Jeevaka, rishabhaka, meda, rishyaprokta, shatavari, madhuka, madhuparni, kakoli, kshirakakoli mudgaparni (Phaseolus trilobus), *mashaparni* (Teramnus labialis), *dashamula, punarnava, bala, amrita, vidari, aswagandha* and *pasanabheda* (Saxifraga lingulata), decoction of all these substances is made and again paste of these substances is added to decoction, then oil and ghee cooked along with four times milk, *vasā* (fat) and *majja* (marrow) of pecking and gallinaceous birds living in *dhanva* (dessert) area may be added. Prepared ghee alleviates *vatarakta* and severe vātik disorders pertaining to all over the body. [72–75]

स्थिरा श्वदंष्ट्रा बृहती सारिवा सशतावरी | काश्मर्याण्यात्मगुप्ता च वृश्चीरो द्वे बले तथा ||७६|| एषां क्वाथे चतुःक्षीरं पृथक् तैलं पृथग्घृतम् | मेदाशतावरीयष्टिजीवन्तीजीवकर्षभैः ||७७|| पक्त्वा मात्रा ततः क्षीरत्रिगुणाऽध्यर्धशर्करा | खजेन मथिता पेया वातरक्ते त्रिदोषजे ||७८||

sthirā śvadaṁṣṭrā bṛhatī sārivā saśatāvarī| kāśmaryāṇyātmaguptā ca vṛścīrō dvē balē tathā||76|| ēṣāṁ kvāthē catuḥkṣīraṁ pṛthak tailaṁ pṛthagṛtaṁ | mēdāśatāvarīyaṣṭijīvantījīvakarṣabhaiḥ||77|| paktvā mātrā tataḥ kṣīratriguṇā'dhyardhaśarkarā| khajēna mathitā pēyā vātaraktē tridōṣajē||78|| sthirA shvadaMShTrA bRuhatI sArivA sashatAvarI | kAshmaryANyAtmaguptA ca vRushcIro dve bale tathA ||76|| eShAM kvAthe catuHkShIraM pRuthak tailaM pRuthagghRutam | medAshatAvarIyaShTijIvantIjIvakarShabhaiH ||77|| paktvA mAtrA tataH kShIratriguNA~adhyardhasharkarA | khajena mathitA peyA vātarakte tridośaje ||78||

Oil and ghee should be cooked separately with decoction of *sthira* (Desmodium gangeticum), *shvadamishtra* (Tribulus terrestris), *brihati* (Solanum indicum), *sariva, shatavari, kashmarya, kapikachhu, vrischira* (Boerhavia diffusa), *bala* and *atibala* with four times milk and paste of *meda, shatavari, madhuyashti, jivanti, jivaka* and *rishabhaka*. Prepared *yamaka* (combination of two sneha) is kept. One part of *yamaka* (about 12 ml), three times milk and one and half times sugar mixed together and churned with the churning stick. This mixture should be given to the patient suffering from tridoshaja vatarakta. [76-78]

तैलं पयः शर्करां च पाययेद्वा सुमूर्च्छितम् | सर्पिस्तैलसिताक्षौद्रैर्मिश्रं वाऽपि पिबेत् पयः ||७९||

tailaṁ payaḥ śarkarāṁ ca pāyayēdvā sumūrcchitam| sarpistailasitākṣaudrairmiśraṁ vā'pi pibēt payaḥ||79|| tailaM payaH sharkarAM ca pAyayedvA sumUrcchitam | sarpistailasitAkShaudrairmishraM vA~api pibet payaH ||79||

Oil, sugar and milk mixed together and churned should be given to the patient or ghee, *taila*, sugar and honey mixed with milk should be given to the patients of *vatarakta* (*tridoshaja*). [79]

अंशुमत्या शृतः प्रस्थः पयसो द्विसितोपलः | पाने प्रशस्यते तद्वत् पिप्पलीनागरैः शृतः ||८०||

aṁśumatyā śṛtaḥ prasthaḥ payasō dvisitōpalaḥ| pānē praśasyatē tadvat pippalīnāgaraiḥ śṛtaḥ||80|| aMshumatyA shRutaH prasthaH payaso dvisitopalaH | pAne prashasyate tadvat pippalInAgaraiH shRutaH ||80||

Milk (640 ml) boiled in decoction of *shalaparni* and added with 80 gm sugar is recommended for drink. Like wise milk boiled with *pippali* and *shunthi* is useful in *vatarakta*. [80]

बलाशतावलीरास्नादशमूलैः सपीलुभिः | श्यामैरण्डस्थिराभिश्च वातार्तिघ्नं शृतं पयः ||८१||

balāśatāvalīrāsnādaśamūlaiḥ sapīlubhiḥ| śyāmairaṇḍasthirābhiśca vātārtighnaṁ śṛtaṁ payaḥ||81|| balAshatAvalIrAsnAdashamUlaiH sapIlubhiH | shyAmairaNDasthirAbhishca vātartighnaM shRutaM payaH ||81||

Milk boiled with *bala, shatavari, rasna, dashamula, peelu* (Salva dorapersica), *shyama, eranda* and *shalaparni*, alleviates *vatika* disorders (and *vatarakta*) [81]

Anulomana treatment

धारोष्णं मूत्रयुक्तं वा क्षीरं दोषानुलोमनम् | पिबेद्वा सत्रिवृच्चूर्णं पित्तरक्तावृतानिलः ||८२||

dhārōṣṇaṁ mūtrayuktaṁ vā kṣīraṁ dōṣānulōmanam| pibēdvā satrivr̥ccūrṇaṁ pittaraktāvr̥tānilaḥ||82|| dhAroShNaM mUtrayuktaM vA kShIraM dośanulomanam | pibedvA satrivRuccūrnaM pittaraktAvRutAnilaH ||82||

For the *anulomana* of the dosha (downward movement of the mala dosha), *dharoshana dugdha* (fresh warm milk) mixed with mutra (cow's urine) should be given to drink, if the vata is *avrita* by the pitta and rakta, the patient should be given fresh warm milk mixed with *trivrita churna* to drink. [82]

Purgative formulations

क्षीरेणैरण्डतैलं वा प्रयोगेण पिबेन्नरः | बहुदोषो विरेकार्थं जीर्णे क्षीरौदनाशनः ||८३|| कषायमभयानां [१] वा घृतभृष्टं पिबेन्नरः | क्षीरानुपानं त्रिवृताचूर्णं द्राक्षारसेन वा ||८४||

kṣīrēṇairaṇḍatailaṁ vā prayōgēṇa pibēnnaraḥ| bahudōṣō virēkārthaṁ jīrṇē kṣīraudanāśanaḥ||83|| kaṣāyamabhayānāṁ [1] vā ghr̥tabhr̥ṣṭaṁ pibēnnaraḥ| kṣīrānupānaṁ trivr̥tācūrṇaṁ drākṣārasēna vā||84|| kShIreNairaNDatailaM vA prayogeNa pibennaraH | bahudoSho virekArthaM jIrNe kShIraudanAshanaH ||83|| kaShAyamabhayAnAM [1] vA ghRutabhRuShTaM pibennaraH | kShIrAnupAnaM trivRutAcūrnaM drAkShArasena vA ||84||

In the patient whom dosha are excessively aggravated should be given *eranda taila* (castor oil) with milk for purgation. After digestion, the patient should be given rice with milk.

One should be given decoction of *abhaya* (Terminalia chebula) fried with ghee of *trivrita churna* (powder of Operculina turpethum) either with milk or grape juice. [83–84]

काश्मर्यं त्रिवृतां द्राक्षां त्रिफलां सपरूषकाम् | शृतं पिबेद्विरेकाय लवणक्षौद्रसंयुतम् ||८५|| त्रिफलायाः कषायं वा पिबेत् क्षौद्रेण संयुतम् | धात्रीहरिद्रामुस्तानां कषायं वा कफाधिकः ||८६||

kāśmaryaṁ trivr̥tāṁ drākṣāṁ triphalāṁ saparūṣakām| śr̥taṁ pibēdvirēkāya lavaṇakṣaudrasaṁyutam||85|| triphalāyāḥ kaṣāyaṁ vā pibēt kṣaudrēṇa saṁyutam| dhātrīharidrāmustānāṁ kaṣāyaṁ vā kaphādhikaḥ||86|| kAshmaryaM trivRutAM drAkShAM triphalAM saparUShakAm | shRutaM pibedvirekAya lavaNakShaudrasaMyutam ||85|| triphalAyAH kaShAyaM vA pibet kShaudreNa saMyutam | dhAtrIharidrAmustAnAM kaShAyaM vA kaphAdhikaH ||86||

For purgation, decoction of *kashmarya, trivrita, draksha* and *parushaka* (Grewia asiatica) added with salt and honey should be given.

One should take decoction of *triphala* added with honey or decoction of *amalaki, haridra* and *musta* added with honey to the patients of kapha predominant *vatarakta*. [85–86]

योगैश्च कल्पविहितैरसकृत्तं विरेचयेत् | मृदुभिः स्नेहसंयुक्तैर्ज्ञात्वा वातं मलावृतम् ||८७||

yōgaiśca kalpavihitairasakṛttaṁ virēcayēt| mṛdubhiḥ snēhasaṁyuktairjñātvā vātaṁ malāvṛtam||87|| yogaishca kalpavihitairasakRuttaM virecayet | mRudubhiH snehasaMyuktairj~jAtvA vātaM malAvRutam ||87||

In case when vata is *avrita* with mala (waste products of the body) the patient should be given mridu virechana (mild purgatives) mentioned in Kalpa Sthana along with *sneha* (unctuous substances). [87]

Importance of basti

निर्हरेद्वा मलं तस्य सघृतैः क्षीरबस्तिभिः | न हि बस्तिसमं किञ्चिद्वातरक्तचिकित्सितम् ||८८||

nirharēdvā malaṁ tasya saghṛtaiḥ kṣīrabastibhiḥ| na hi bastisamaṁ kiñcidvātaraktacikitsitam||88|| nirharedvA malaM tasya saghRutaiH kShIrabastibhiH | na hi bastisamaM ki~jcidvātaraktacikitsitam ||88||

Mala (excrements) of the patients of *vatarakta* should be eliminated by administrating basti (enema) of *ksheera* (milk) mixed with *ghrita*. There is no treatment of *vatarakta* efficient as basti. [88]

बस्तिवङ्क्षणपार्श्वोरुपर्वास्थिजठरार्तिषु | उदावर्ते च शस्यन्ते निरूहाः सानुवासनाः ||८९||

bastivaṅkṣaṇapārśvōruparvāsthijaṭharārtiṣu| udāvartē ca śasyantē nirūhāḥ sānuvāsanāḥ||89|| bastiva~gkShaNapArshvoruparvAsthijaTharArtiShu | udAvarte ca shasyante nirUhAH sAnuvAsanAH ||89||

If the patient is suffering from pain in pelvis, groin, flanks, thighs, small joints, bones, upper abdomen and if there is udavarta, niruha basti (enema of decoction made from medicinal herbs) along with anuvasna basti(unctuous enema) are recommended. [89]

दद्यात्तैलानि चेमानि बस्तिकर्मणि बुद्धिमान् | नस्याभ्यञ्जनसेकेषु दाहशूलोपशान्तये ||९०||

dadyāttailāni cēmāni bastikarmaṇi buddhimān| nasyābhyañjanasēkēṣu dāhaśūlōpaśāntayē||90| dadyAttailAni cemAni bastikarmaNi buddhimAn | nasyAbhya~jjanasekeShu dAhashUlopashAntaye ||90||

The wise physician should administer the following oils as basti (enema) or nasya (nasal medication), abhyanga (massage) and parisheka to alleviate daha (burning sensation) and pain. [90]

Madhuparnyadi tailam

मधुयष्ट्यास्तुलायास्तु [१] कषाये पादशेषिते | तैलाढकं समक्षीरं पचेत् कल्कैः पलोन्मितैः ||९१|| शतपुष्पावरीमूर्वापयस्यागुरुचन्दनैः | स्थिराहंसपदीमांसीद्विमेदामधुपर्णिभिः ||९२|| काकोलीक्षीरकाकोलीतामलक्यृद्धिपद्मकैः | जीवकर्षभजीवन्तीत्वक्पत्रनखवालकैः ||९३|| प्रपौण्डरीकमञ्जिष्ठासारिवैन्द्रीवितुन्नकैः | चतुष्प्रयोगात्तद्धन्ति तैलं मारुतशोणितम् ||९४|| सोपद्रवं साङ्गशूलं सर्वगात्रानुगं तथा | वातासृक्पित्तदाहार्तिज्वरघ्नं बलवर्णकृत् ||९५|| इति मधुपर्ण्यादितैलम् |

madhuyaShTyAstulAyAstu [1] kaShAye pAdasheShite | tailADhakaM samakShIraM pacet kalkaiH palonmitaiH ||91|| shatapuShpAvarImUrvApayasyAgurucandanaiH | sthirAhaMsapadImAMsIdvimedAmadhuparNibhiH ||92|| kAkolIkShIrakAkolItAmalakyRuddhipadmakaiH | jIvakarShabhajIvantItvakpatranakhavAlakaiH ||93|| prapauNDarIkama~jjiShThAsArivaindrIvitunnakaiH | catuShprayogAttaddhanti tailaM mArutaśonitam ||94|| sopadravaM sA~ggashUlaM sarvagAtrAnugaM tathA | vātasRukpittadAhArtijvaraghnaM balavarNakRut ||95|| iti madhuparNyAditailam | madhuyaṣṭyāstulāyāstu [1] kaṣāyē pādaśēṣitē| tailāḍhakaṁ samakṣīraṁ pacēt kalkaiḥ palōnmitaiḥ||91|| śatapuṣpāvarīmūrvāpayasyāgurucandanaiḥ| sthirāhaṁsapadīmāṁsīdvimēdāmadhuparṇibhiḥ||92|| kākōlīkṣīrakākōlītāmalakyr̥ddhipadmakaiḥ| jīvakarṣabhajīvantītvakpatranakhavālakaiḥ||93|| prapauṇḍarīkamañjiṣṭhāsārivaindrīvitunnakaiḥ| catuṣprayōgāttaddhanti tailaṁ mārutaśōṇitam||94|| sōpadravaṁ sāṅgaśūlaṁ sarvagātrānugaṁ tathā| vātāsr̥kpittadāhārtijvaraghnaṁ balavarṇakr̥t||95|| iti madhuparṇyāditailam

Decoction of four kg *madhuyashti* (Glycyrrhiza glabra) should be prepared and than 2.56 kg oil with equal quantity of milk be cooked with decoction in mild flame, during cooking *kalka* (paste) of *shatapushpa, shatavari, murva, payasya* (Holostemma rheedianum), *aguru, chandana, shalparni, hansapadi*(Adiantum lunulatum), *mansi, meda, mahameda, madhuparni* (Tinospora cordifolia), *kakoli, kshirakakoli, tamalaki, ṛiddhi,padmaka, jeevaka, risbhaka, jeevanti* (Leptadenia reticulate), *twak, patra, nakha* (Helix aspera), *sugandhabala* (Pabonia podorata), *prapondarika* (Cassia absus), *manjishtha, sariva, aindri* (Citrullus colocynthis) and *vitunnaka* (Coriandrum sativum) be added. This *madhuparnayadi tailam* be used in four ways pana, nasya, basti and snehana (intake, nasal medication, enema of medicated substance and massage with medicated oils) alleviates *vatarakta* associated with complications, pain in the body and disease spread all over the body. This oil is very effective in *vatarakta* with *daha* (burning sensation) caused by pitta and fever, it also promotes strength of the body and complexion. [91–95]

Sukumaraka tailam

मधुकस्य शतं द्राक्षा खर्जूराणि परूषकम् | मधूकौदनपाक्यौ च प्रस्थं मुञ्जातकस्य च ||९६|| काश्मर्याढकमित्येतच्चतुर्द्रोणे पचेदपाम् | शेषेऽष्टभागे पूते च तस्मिंस्तैलाढकं पचेत् ||९७|| तथाऽऽमलककाश्मर्यविदारीक्षुरसैः समैः | चतुर्द्रोणेन पयसा कल्कं दत्त्वा पलोन्मितम् ||९८|| कदम्बामलकाक्षोटपद्मबीजकशेरुकम् | शृङ्गाटकं शृङ्गवेरं लवाणं पिप्पलीं सिताम् ||९९|| जीवनीयैश्च संसिद्धं क्षौद्रप्रस्थेन संसृजेत् | नस्याभ्यञ्जनपानेषु बस्तौ चापि नियोजयेत् ||१००|| वातव्याधिषु सर्वेषु मन्यास्तम्भे हनुग्रहे | सर्वाङ्गैकाङ्गवाते च क्षतक्षीणे क्षतज्वरे ||१०१|| सुकुमारकमित्येतद्वातास्रामयनाशनम् | स्वरवर्णकरं तैलमारोग्यबलपुष्टिदम् ||१०२|| इति सुकुमारकतैलम् |

madhukasya śataṁ drākṣā kharjūrāṇi parūṣakam| madhūkaudanapākyau ca prastharṁ muñjātakasya ca||96|| kāśmaryāḍhakamityētaccaturdrōṇē pacēdapām| śēṣē’ṣṭabhāgē pūtē ca tasmiṁstailāḍhakaṁ pacēt||97|| tathā’’malakakāśmaryavidārīkṣurasaiḥ samaiḥ|

caturdrōṇēna payasā kalkaṁ dattvā palōnmitam||98||
kadambāmalakākṣōṭapadmabījakaśērukam| śr̥ṅgāṭakaṁ śr̥ṅgavēraṁ lavāṇaṁ pippalīṁ sitām||99|| jīvanīyaiśca saṁsiddhaṁ kṣaudraprasthēna saṁsr̥jēt| nasyābhyañjanapānēṣu bastau cāpi niyōjayēt||100|| vātavyādhiṣu sarvēṣu manyāstambhē hanugrahē| sarvāṅgaikāṅgavātē ca kṣatakṣīṇē kṣatajvarē||101|| sukumārakamityētadvātāsrāmayanāśanam| svaravarṇakaraṁ tailamārōgyabalapuṣṭidam||102|| iti sukumārakatailam madhukasya shataM drAkShA kharjUrANi parUShakam | madhUkaudanapAkyau ca prasthaM mu~jjAtakasya ca ||96|| kAshmaryADhakamityetaccaturdrōṇē pacedapAm | sheShe~aShTabhAge pUte ca tasmiMstailADhakaM pacet ||97|| tathA$_a$amalakakAshmaryavidArIkShurasaiH samaiH | caturdrōṇēna payasA kalkaM dattvA palonmitam ||98|| kadambAmalakAkShoTapadmabIjakasherukam | shRu~ggATakaM shRu~ggaveraM lavANaM pippalIM sitAm ||99|| jIvanIyaishca saMsiddhaM kShaudraprasthena saMsRujet | nasyAbhya~jjanapAneShu bastau cApi niyojayet ||100|| vātavyAdhiShu sarveShu manyAstambhe hanugrahe | sarvA$_{ggaikA}$ggavAte ca kShatakShINe kShatajvare ||101|| sukumArakamityetadvātasrAmayanAshanam | svaravarNakaraM tailamArogyabalapuShTidam ||102|| iti sukumArakatailam |

Madhuka 100 *pala* (about 4 kg) *draksha, kharjura* (Phoenix dactylifera), *parushaka, madhuka* (Bassia latifolia), *audanapaki* (abutilon indicum), *munjataka* (Saccharum munja) each one *pala* (400 gm) *kashmarya*, one *adhaka* (about 2.56 kg) all ingredients to be crushed and boiled in 40.96 liters of water, reduced to one eighth and filtered, with the decoction 2.56 kg oil, equal quantity of the juices of *amalaki, kashmarya, vidari* (Pueraria tuberosa) and sugarcane alongwith 40.96 liters of milk and 40 gms each of paste of following drugs– *kadamba* (Anthocephalus kadama),*amalaki, akshota* (Juglans regia), lotus seeds (Nelumbium speciosum), *kasheruka* (Scirpus kysoor), *shringataka* (Trapa bispinosa), *shunthi, saindhava, lavana* (rock salt), *pippali, sarkara* (cane sugar), and herbs of *jeevaniya gana* (Ca. Su 4 /8-1) to be mixed and cooked. Then oil is prepared it allow to cool and then honey 640 gm should be added with and kept. This *sukumaraka taila* should be used in the form of nasyam (nasal medication), abhyanga (massage with medicated oils), pāna (intake) and basti (enema) in all *vata* disorders, *manyastambha* (torticollis), *hanugraha* (lock jaw) *sarvanga vata* (generalized *vata*), *ekanga vata* (localized *vata*), *kshatakshina* (wasting caused by injury) and *kshataja jwara* (fever caused by wound) and it alleviates *vatarakta*; promotes voice, complexion, health, strength and corpulence of the body. [96–102]

This ends explanation of *sukumarakam tailam*.

Amritadya tailam

गुडूचीं मधुकं ह्रस्वं पञ्चमूलं पुनर्नवाम् | रास्नामेरण्डमूलं च जीवनीयानि लाभतः ||१०३|| पलानां शतकैर्भागैर्बलापञ्चशतं तथा | कोलबिल्वयवान्माषान्कुलत्थांश्चाढकोन्मितान् ||१०४|| काश्मर्याणां सुशुष्काणां द्रोणं द्रोणशतेऽम्भसि | साधयेज्जर्जरं धौतं चतुर्द्रोणं च शेषयेत् ||१०५|| तैलद्रोणं पचेत्तेन दत्त्वा पञ्चगुणं पयः | पिष्ट्वा त्रिपलिकं चैव चन्दनोशीरकेशरम् ||१०६|| पत्रैलागुरुकुष्ठानि तगरं मधुयष्टिकाम् | मञ्जिष्ठाष्टपलं चैव तत् सिद्धं सार्वयौगिकम् ||१०७|| वातरक्ते क्षतक्षीणे भारार्ते क्षीणरेतसि |

वेपनाक्षेपभग्नानां सर्वाङ्गैकाङ्गरोगिणाम् ||१०८|| योनिदोषमपस्मारमुन्मादं खञ्जपङ्गुताम् | हन्यात् प्रसवनं [१] चैतत्तैलाभ्यममृताह्वयम् ||१०९|| इत्यमृताद्यं तैलम् |

guḍūcīṁ madhukaṁ hrasvaṁ pañcamūlaṁ punarnavām| rāsnāmēraṇḍamūlaṁ ca jīvanīyāni lābhataḥ||103|| palānāṁ śatakairbhāgairbalāpañcaśataṁ tathā| kōlabilvayavānmāṣānkulatthāṁścāḍhakōnmitān||104|| kāśmaryāṇāṁ suśuṣkāṇāṁ drōṇaṁ drōṇaśatē'mbhasi| sādhayējjarjaraṁ dhautaṁ caturdrōṇaṁ ca śēṣayēt||105|| tailadrōṇaṁ pacēttēna dattvā pañcaguṇaṁ payaḥ| piṣṭvā tripalikaṁ caiva candanōśīrakēśaram||106|| patrailāgurukuṣṭhāni tagaraṁ madhuyaṣṭikām| mañjiṣṭhāṣṭapalaṁ caiva tat siddhaṁ sārvayaugikam||107|| vātaraktē kṣatakṣīṇē bhārārtē kṣīṇarētasi| vēpanākṣēpabhagnānāṁ sarvāṅgaikāṅgarōgiṇām||108|| yōnidōṣamapasmāramunmādaṁ khañjapaṅgutām| hanyāt prasavanaṁ [1] caitattailāgryamamṛtāhvayam||109|| ity amṛtādyaṁ tailam GuḌūcīM madhukaM hrasvaM pa~jcamUlaM punarnavAm | rAsnAmeraNDamUlaM ca jIvanIyAni lAbhataH ||103|| palAnAM shatakairbhAgairbalApa~jcashataM tathA | kolabilvayavAnmAShAnkulatthAMshcADhakonmitAn ||104|| kAshmaryANAM sushuShkANAM droNaM droNashate~ambhasi | sAdhayejjarjaraM dhautaM caturdroNaM ca sheShayet ||105|| tailadroNaM pacettena dattvA pa~jcaguNaM payaH | piShTvA tripalikaM caiva candanoshIrakesharam ||106|| patrailAgurukuShThAni tagaraM madhuyaShTikAm | ma~jjiShThAShTapalaM caiva tat siddhaM sArvayaugikam ||107|| vAtarakte kShatakShINe bhArArte kShINaretasi | vepanAkShepabhagnAnAM sarvA_{ggaikA}ggarogiNAm ||108|| yonidośamapasmAramunmAdaM kha$_{jjapa}$ggutAm | hanyAt prasavanaM [1] caitattailAgryamamRutAhvayam ||109|| ityamRutAdyaM tailam |

Guduchi, madhuka, laghu panchamula (*shalparni, prishnaparni, choti kateri, badi kateri, gokshura*), *punarnava, rasna, eranda moola,* herbs of *jeevaniya gana* (each 4 kg), *bala* (20 kg), *kola* (Zizyphus jujuba), *bilwa, yava, masha* (black gram) and *kulattha* (horse shoe gram) each 2.56 kg, dried fruit of *kashmarya*, all substances well crushed and then boiled in 1024 liters water and reduced to about 40.96 liters and filtered, now 10.24 liters oil and five times (about 56.20 liters) milk is added with decoction and cooked alongwith the paste of *chandana, usheera* (Andropogon muricatus), *keshara, tejapatra, aguru, kustha, tagara, madhuyashti* and *manjishtha* each 120 gm be added with. After well cooked as per *sneha siddhi lakshana* the oil is separated. This oil known as *amritadya taila* is very effective in *vatarakta, kshatakshina* (wasting caused by injury), affliction by carrying heavy load, *ksheena sukra* (weakness/ dyskinesia of semen), *vepana* (tremors), convulsions, fractures and generalized or localized diseases. It also alleviates *yonidosha* (diseases of female reproductive system), *apasmara* (epilepsy), *unmada* (insanity), *khanjapangutam* (limping and lameness) and makes possible easy delivery of foetus. [103–109]

This explains *amritadyam tailam*.

Mahapadma tailam

पद्मवेतसयष्ट्याह्वफेनिलापद्मकोत्पलैः | पृथक्पञ्चपलैर्दर्भबलाचन्दनकिंशुकैः ||११०|| जले शृतैः पचेत्तैलप्रस्थं सौवीरसम्मितम् | लोध्रकालीयकोशीरजीवकर्षभकेशरैः ||१११||

मदयन्तीलतापत्रपद्मकेशरपद्मकैः | प्रपौण्डरीककाश्मर्यमांसीमेदाप्रियङ्गुभिः ||११२|| कुङ्कुमस्य पलार्धेन मञ्जिष्ठायाः पलेन च | महापद्ममिदं तैलं वातासृग्ज्वरनाशनम् ||११३|| इति महापद्मं तैलम् |

padmavetasayaShTyAhvaphenilApadmakotpalaiH |
pRuthakpa~jcapalairdarbhabalAcandanakiMshukaiH ||110|| jale shRutaiH pacettailaprasthaM sauvIrasammitam | lodhrakAlIyakoshIrajIvakarShabhakesharaiH ||111|| madayantIlatApatrapadmakesharapadmakaiH |
prapauNDarIkakAshmaryamAMsImedApriya~ggubhiH ||112|| ku~gkumasya palArdhena ma~jjiShThAyAH palena ca | mahApadmamidaM tailaM vātasRugjvaranAshanam ||113|| iti mahApadmaM tailam | padmavētasayaṣṭyāhvaphēnilāpadmakōtpalaiḥ|
pṛthakpañcapalairdarbhabalācandanakiṁśukaiḥ||110|| jalē śṛtaiḥ pacēttailaprastham sauvīrasammitam| lōdhrakālīyakōśīrajīvakarṣabhakēśaraiḥ||111|| madayantīlatāpatrapadmakēśarapadmakaiḥ|
prapauṇḍarīkakāśmaryamāṁsīmēdāpriyaṅgubhiḥ||112|| kuṅkumasya palārdhēna mañjiṣṭhāyāḥ palēna ca| mahāpadmamidaṁ tailaṁ vātāsṛgjvaranāśanam||113|| iti mahāpadmaṁ tailam|

Padma, vetasa (Salix caprea), *madhuyashti, phenila* (Sapindus mukorossi), *kamala, utapala, bala, chandana* and *kinshuka* (butea frondośa) each 200 gm crushed and decocted in water. With this decoction 640 gm of oil should be cooked with equal quantity of *sauvira* (type of vinegar) and paste of *lodhra, kaliyaka* (Barberis aristata), *ushira, jeevaka, risbhaka* (in lieu Pueraria tuberosa) *nagakeshara, padmaka, prapaundrika, kashmarya, mansi, meda, priyangu* and *kumkuma* 20 gm and *manjishta* 40 gm. This *mahapadma taila* alleviates *vatarakta* and *jwara* (fever). [110-113]

This ends explanation of *mahapadma tailam*.

Khuddaka padmaka tailam

पद्मकोशीरयष्ट्याह्वरजनीक्वाथसाधितम् | स्यात् पिष्टैः सर्जमञ्जिष्ठावीराकाकोलिचन्दनैः ||११४|| खुड्डाकपद्मकमिदं तैलं वातास्रदाहनुत् |११५| इति खुड्डाकपद्मकं तैलम् |

padmakōśīrayaṣṭyāhvarajanīkvāthasādhitam| syāt piṣṭaiḥ sarjamañjiṣṭhāvīrākākōlicandanaiḥ||114|| khuḍḍākapadmakamidaṁ tailaṁ vātāsradāhanut|115| iti khuḍḍākapadmakaṁ tailam
padmakoshIrayaShTyAhvarajanIkvAthasAdhitam | syAt piShTaiH sarjama~jjiShThAvIrAkAkolicandanaiH ||114|| khuDDAkapadmakamidaM tailaM vātasradAhanut |115| iti khuDDAkapadmakaM tailam |

Oil fortified with the decoction of *padmaka, ushira, madhuyashti,* and *haridra* along with the paste of *sarja* (Shorea robusta) *manjishtha, veera, kakoli,* and *chandana*. This *khuddakapadmaka taila* alleviates *vatarakta* and *daha* (burning sensation) [114–115]

This ends explanation of *khuddakapadmaka tailam*.

Shatapaki madhuka tailam

शतेन यष्टिमधुकात् साध्यं दशगुणं पयः ||११५|| तस्मिंस्तैले चतुर्द्रोणे मधुकस्य पलेन तु | सिद्धं मधुककाश्मर्यसैर्वा वातरक्तनुत् ||११६|| मधुपर्ण्याः पलं पिष्ट्वा तैलप्रस्थं चतुर्गुणे| क्षीरे साध्यं शतं कृत्वा तदेवं मधुकाच्छते ||११७|| सिद्धं देयं त्रिदोषे [१] स्याद्वातास्रे श्वासकासनुत् | हृत्पाण्डुरोगवीसर्पकामलादाहनाशनम् ||११८|| इति शतपाकं मधुकतैलम् ||

śatēna yaṣṭimadhukāt sādhyaṁ daśaguṇaṁ payaḥ||115|| tasmiṁstailē caturdrōṇē madhukasya palēna tu| siddhaṁ madhukakāśmaryasairvā vātaraktanut||116|| madhuparṇyāḥ palaṁ piṣṭvā tailaprasthaṁ caturguṇē| kṣīrē sādhyaṁ śataṁ kr̥tvā tadēvaṁ madhukācchatē||117|| siddhaṁ dēyaṁ tridōṣē [1] syādvātāsrē śvāsakāsanut| hr̥tpāṇḍurōgavīsarpakāmalādāhanāśanam||118|| iti śatapākaṁ madhukatailam shatena yaShTimadhukAt sādhyaM dashaguNaM payaH ||115|| tasmiMstaile caturdrōṇē madhukasya palena tu | siddhaM madhukakAshmaryasairvA vātaraktanut ||116|| madhuparNyAH palaM piShTvA tailaprasthaM caturguNe | kShIre sādhyaM shataM kRutvA tadevaM madhukAcchate ||117|| siddhaM deyaM tridoShe [1] syAdvātasre shvAsakAsanut | hRutpANDurogavIsarpakAmalAdAhanAshanam ||118|| iti shatapAkaM madhukatailam |

4 kg of madhuyaśti is boiled in ten times of milk (40 litres) and reduced to 10 litres, with this oil 40.96 litres should be cooked with the paste of 40 gm of *madhuka* or juice of *madhuka* and *kashmarya*. This *taila* alleviates *vatarakta*.

Paste of *madhuparni* 40 gm, oil 640 gm should be cooked with the paste of *madhuparni* 40 gm and 2.56 liter milk and *taila* is obtained. This should be repeated hundred times, adding paste of *madhuka* 40 gms each times. It should be used in *tridoshaja vatarakta* and is also beneficial in dyspnea, cough, cardiac disorders, anemia, erysepales, jaundice and burning sensation. [115–118]

This ends explanation of *shatapakam madhuka tailam*.

Shatapaki or *sahastrapaki bala tailam*

बलाकषायकल्काभ्यां तैलं क्षीरसमं पचेत् | सहस्रं [१] शतवारं वा वातासृग्वातरोगनुत् ||११९|| रसायनमिदं श्रेष्ठमिन्द्रियाणां प्रसादनम् | जीवनं बृंहणं स्वर्यं शुक्रासृग्दोषनाशनम् ||१२०|| इति सहस्रपाकं शतपाकं वा बलातैलम् |

balākaṣāyakalkābhyāṁ tailaṁ kṣīrasamaṁ pacēt| sahasraṁ [1] śatavāraṁ vā vātāsr̥gvātarōganut||119|| rasāyanamidaṁ śrēṣṭhamindriyāṇāṁ prasādanam| jīvanaṁ br̥ṁhaṇaṁ svaryaṁ śukrāsr̥gdōṣanāśanam||120|| iti sahasrapākaṁ śatapākaṁ vā balātailam balAkaShAyakalkAbhyAM tailaM kShIrasamaM pacet | sahasraM [1] shatavAraM vA vātasRugvātaroganut ||119|| rasAyanamidaM shreShThamindriyANAM prasAdanam | jIvanaM bRuMhaNaM svaryaM shukrAsRugdośanAshanam ||120|| iti sahasrapAkaM shatapAkaM vA balAtailam

Take decoction of *bala*, paste of *bala*, milk and oil and cook till *siddha lakshana* is observed. The process should be repeated either hundred or thousand times. This *bala taila* alleviates *vatarakta* and vata disorders. It is an excellent rasayana, which is very

good promoter of sensual well being, vitaliser, promote body build, very well for voice, and alleviates shukra dhatu elated as well as menstrual disorders. [119–120]

गुडूचीरसदुग्धाभ्यां तैलं द्राक्षारसेन वा | सिद्धं मधुककाश्मर्यरसैर्वा वातरक्तनुत् ||१२१|| आरनालाढके तैलं पादसर्जरसं शृतम् | प्रभूते खजितं तोये ज्वरदाहार्तिनुत् परम् ||१२२||

guḍūcīrasadugdhābhyāṁ tailaṁ drākṣārasēna vā| siddhaṁ madhukakāśmaryarasairvā vātaraktanut||121|| āranālāḍhakē tailaṁ pādasarjarasaṁ śr̥tam| prabhūtē khajitaṁ tōyē jvaradāhārtinut param||122|| GuḍūcīrasadugdhAbhyAM tailaM drAkShArasena vA | siddhaM madhukakAshmaryarasairvA vātaraktanut ||121|| AranAlADhake tailaM pAdasarjarasaM shRutam | prabhUte khajitaM toye jvaradAhArtinut param ||122||

Oil cooked with the juice of the *guduchi* and milk or with grape juice or with the juice of *madhuka* and *kashmarya* alleviates *vatarakta*.

Oil 650 ml cooked in l2.56 liters of sour gruel with one fourth *sarja rasa* (resin of Shorea robusta) and then churned in plenty of water and separated. This oil is an excellent alleviator of discomfort of *jwara* and *daha* (fever and burning sensation). [121–122]

Pinda tailam

समधूच्छिष्टमाञ्जिष्ठं ससर्जरससारिवम् | पिण्डतैलं तदभ्यङ्गाद्बातरक्तरुजापहम् ||१२३|| इति पिण्डतैलम् |

samadhūcchiṣṭamañjiṣṭhaṁ sasarjarasasārivam| piṇḍatailaṁ tadabhyaṅgādbātaraktarujāpaham||123|| iti piṇḍatailam samadhUcchiShTamA~jjiShThaM sasarjarasasArivam | piNDatailaM tadabhya~ggAdbAtaraktarujApaham ||123|| iti piNDatailam |

Oil cooked with the honey bee wax, *manjistha, sarja rasa* (resin of shorea robusta) and *sariva*. This oil known as *pinda taila*, if applied on the body alleviates pain in *vatarakta*. [123]

This ends the explanation of *pinda tailam*.

Dashamula processed milk

दशमूलशृतं क्षीरं सद्यः शूलनिवारणम् | परिषेकोऽनिलप्राये तद्वत् कोष्णेन सर्पिषा ||१२४||

daśamūlaśr̥taṁ kṣīraṁ sadyaḥ śūlanivāraṇam| pariṣēkō’nilaprāyē tadvat kōṣṇēna sarpiṣā||124|| dashamUlashRutaM kShIraM sadyaH shUlanivAraNam | pariSheko~anilaprAye tadvat koShNena sarpiShA ||124||

The milk boiled with decoction of *dashamula* alleviates pain immediately. Application of warm ghee on the body may remove *vatika shula* (pain caused by vata). [124]

Various external applications

स्नेहैर्मधुरसिद्धैर्वा चतुर्भिः परिषेचयेत् | स्तम्भाक्षेपकशूलार्तं कोष्णैर्दाहे तु शीतलैः ||१२५|| तद्वद्गव्याविकच्छागैः क्षीरैस्तैलविमिश्रितैः | क्वाथैर्वा जीवनीयानां पञ्चमूलस्य वा भिषक् ||१२६||

snēhairmadhurasiddhairvā caturbhiḥ pariṣēcayēt| stambhākṣēpakaśūlārtaṁ kōṣṇairdāhē tu śītalaiḥ||125|| tadvadgavyāvikacchāgaiḥ kṣīraistailavimiśritaiḥ| kvāthairvā jīvanīyānāṁ pañcamūlasya vā bhiṣak||126|| snehairmadhurasiddhairvA caturbhiH pariShecayet | stambhAkShepakashUlArtaM koShNairdAhe tu shItalaiH ||125|| tadvadgavyAvikacchAgaiH kShIraistailavimishritaiH | kvAthairvA jIvanIyAnAM pa~jcamUlasya vA bhiShak ||126||

In case, if the patient of *vatarakta* is suffering from *stambha* (stiffness of the joints), *akshepa* (convulsions), and pain, one should apply four types of *sneha* (*taila*, ghee, *vasa* and *majja*) all over the body processed with herbs of *madhura gana* (*jeevaniya gana*) and apply warm *sneha*, if there is burning sensation than cold *sneha* be applied. Milk of cow, sheep and goat mixed with oil or decoction of *jeevaniya gana* mixed with oil or decoction of *panchamula* mixed with oil is sprinkled over in similar ways. [125-126]

द्राक्षेक्षुरसमद्यानि दधिमस्त्वम्लकाञ्जिकम् | सेकार्थे तण्डुलक्षौद्रशर्कराम्बु च शस्यते ||१२७||

drākṣēkṣurasamadyāni dadhimastvamlakāñjikam| sēkārthē taṇḍulakṣaudraśarkarāmbu ca śasyatē||127|| drAkShekShurasamadyAni dadhimastvamlakA~jjikam | sekArthe taNDulakShaudrasharkarAmbu ca shasyate ||127||

Either juice of grapes or decoction of dried grapes (Vitis vinifera), juice of sugarcane, wine, curd water, sour gruel, rice water, honey and sugar well mixed and sprinkled over the body of the patient suffering from *vatarakta* to alleviate *daha* (burning sensation). [127]

कुमुदोत्पलपद्माद्यैर्मणिहारैः सचन्दनैः | शीततोयानुगैर्दाहे प्रोक्षणं स्पर्शनं हितम् ||१२८||

kumudōtpalapadmādyairmaṇihāraiḥ sacandanaiḥ| śītatōyānugairdāhē prōkṣaṇaṁ sparśanaṁ hitam||128|| kumudotpalapadmAdyairmaNihAraiH sacandanaiH | shItatoyAnugairdAhe prokShaNaM sparshanaM hitam ||128||

In case of burning sensation sponging and contact with the flowers of *kumuda, utpala, padma* (different varieties of lotus) etc, necklace of gems and sandal wood pieces immersed in cold water is beneficial. [128]

चन्द्रपादाम्बुसंसिक्ते क्षौमपद्मदलच्छदे | शयने पुलिनस्पर्शशीतमारुतवीजिते ||१२९||
चन्दनार्द्रस्तनकराः प्रिया नार्यः प्रियंवदाः | स्पर्शशीताः सुखस्पर्शा घ्नन्ति दाहं रुजं क्लमम् ||१३०||

candrapādāmbusaṁsiktē kṣaumapadmadalacchadē| śayanē pulinasparśaśītamārutavījitē||129|| candanārdrastanakarāḥ priyā nāryaḥ priyaṁvadāḥ| sparśaśītāḥ sukhasparśā ghnanti dāhaṁ rujaṁ klamam||130|| candrapAdAmbusaMsikte kShaumapadmadalacchade | shayane pulinasparshashItamArutavIjite ||129|| candanArdrastanakarAH priyA nAryaH priyaMvadAH | sparshashItAH sukhasparshA ghnanti dAhaM rujaM klamam ||130||

The patient lying on a bed moistened with dews, exposed to moon rays, covered with flax and lotus leaves and fanned with breeze cooled by contact of sandy beach, and touched by beloved and sweet spoken women who have applied sandal paste on their

breasts and hands due to which their body touch has become cold and smooth, it reduces burning sensation, pain and exhaustion. [129-130]

सरागे सरुजे दाहे रक्तं विस्राव्य लेपयेत् | मधुकाश्वत्थत्वङ्मांसीवीरोदुम्बरशाद्वलैः ||१३१||
जलजैर्यवचूर्णैर्वा सयष्ट्याह्वपयोघृतैः | सर्पिषा जीवनीयैर्वा पिष्टैर्लेपोऽर्तिदाहनुत् ||१३२||

sarāgē sarujē dāhē raktaṁ visrāvya lēpayēt|
madhukāśvatthatvaṅmāṁsīvīrōdumbaraśādvalaiḥ||131|| jalajairyavacūrṇairvā sayaṣṭyāhvapayōghṛtaiḥ| sarpiṣā jīvanīyairvā piṣṭairlēpō'rtidāhanut||132|| sarAge saruje dAhe raktaM visrAvya lepayet | madhukAshvatthatva~gmAMsIvIrodumbarashAdvalaiH ||131|| jalajairyavacūrnairvA sayaShTyAhvapayoghRutaiH | sarpiShA jIvanIyairvA piShTairlepo~artidAhanut ||132||

In case of patient of *vatarakta* having redness, pain, and burning sensation, blood letting should be done followed by application of paste prepared from *madhuka, ashvattha, mamsi, udumbara, shadvala* (green Cynodon dactylon) and *kshirakakoli* or paste prepared either from aquatic flowers (lotus etc.) or barley, *yashtimadhu*, milk and ghee or that of herbs of *jeevaniya gana* mixed with ghee. [131–132]

तिलाः [१] प्रियालो मधुकं बिसं मूलं च वेतसात् | आजेन पयसा पिष्टः प्रलेपो दाहरागनुत् ||१३३||

tilāḥ [1] priyālō madhukaṁ bisaṁ mūlaṁ ca vētasāt| ājēna payasā piṣṭaḥ pralēpō dāharāganut||133|| tilAH [1] priyAlo madhukaM bisaM mUlaM ca vetasAt | Ajena payasA piShTaH pralepo dAharAganut ||133||

Tila (sesame), *priyala, madhuka, bisa* (lotus rhizome) and *vetas* (root of salix capria) pounded with goat's milk and applied on the body in the form of paste relieves burning sensation (in *vatarakta*). [133]

प्रपौण्डरीकमञ्जिष्ठादार्वीमधुकचन्दनैः | सितोपलैरकासक्तुमसूरोशीरपद्मकैः ||१३४|| लेपो रुग्दाहवीसर्परागशोफनिवारणः | पित्तरक्तोत्तरे त्वेते, लेपान् वातोत्तरे शृणु ||१३५|| वातघ्नैः साधितः स्निग्धः सक्षीरमुद्गपायसः [२] | तिलसर्षपपिण्डैर्वाऽप्युपनाहो रुजापहः ||१३६||

prapauṇḍarīkamañjiṣṭhādārvīmadhukacandanaiḥ|
sitōpalairakāsaktumasūrōśīrapadmakaiḥ||134|| lēpō rugdāhavīsarparāgaśōphanivāraṇaḥ| pittaraktōttarē tvētē, lēpān vātōttarē śṛṇu||135|| vātaghnaiḥ sādhitaḥ snigdhaḥ sakṣīramudgapāyasaḥ [2] |
tilasarṣapapiṇḍairvā'pyupanāhō rujāpahaḥ||136||
prapauNDarIkama~jjiShThAdArvImadhukacandanaiH |
sitopalairakAsaktumasUroshIrapadmakaiH ||134|| lepo rugdAhavIsarparAgashophanivAraNaH | pittaraktottare tvete, lepAn vAtottare shRuNu ||135|| vātaghnaiH sAdhitaH snigdhaH sakShIramudgapAyasaH [2] |
tilasarShapapiNDairvA~apyupanAho rujApahaH ||136||

Prapaundarika, manjishtha, daru haridra, madhuka, chandana, ereka, saktu (flour of roasted grains), *masura* (lentil), uśira and padmaka all are crushed (and made paste with water), its paste is applied on the body, it alleviates pain, burning sensation, *visarpa* (cellulitis or erysipalus), redness, *shopha* (inflammation). This formulation is beneficial in

pitta and rakta predominant *vatarakta*. Porridge of green gram prepared with milk, unctuous substance and vata subjugator herbs or poultice prepared with sesame and mustard alleviate pain of vata predominant *vatarakta*. [134–136]

औदकप्रसहानूपवेशवाराः सुसंस्कृताः | जीवनीयौषधैः स्नेहयुक्ताः स्युरुपनाहने ||१३७||
स्तम्भतोदरुगायामशोथाङ्गग्रहनाशनाः | जीवनीयौषधैः सिद्धा सपयस्का वसाऽपि वा ||१३८||

audakaprasahānūpavēśavārāḥ susaṁskr̥tāḥ| jīvanīyauṣadhaiḥ snēhayuktāḥ syurupanāhanē||137|| stambhatōdarugāyāmaśōthāṅgagrahanāśanāḥ| jīvanīyauṣadhaiḥ siddhā sapayaskā vasā'pi vā||138|| audakaprasahAnUpaveshavArAH susaMskRutAH | jIvanIyauShadhaiH snehayuktAH syurupanAhane ||137|| stambhatodarugAyAmashothA~ggagrahanAshanAH | jIvanIyauShadhaiH siddhA sapayaskA vasA~api vA ||138||

Poultice of *vesavara* (crushed and fried boneless meat) prepared from the meat of *prasaha* (animals who catch their food by the teeth and eat for eg. cow, ass, mule, horse, camel, leopard, lion, bear, dog, cat, rat etc.) well processed with the herbs of *jeevaniya gana* and *sneha* (*ghee, taila, vasa, majja*), applied on the part of the body affected by the *vata* predominant *vatarakta* alleviate stiffness, pricking pain, organ tension, immobility and edema or crushed powder of herbs of *jeevaniya gana* processed with milk and fat is equally effective. [137–138]

घृतं सहचरान्मूलं जीवन्ती च्छागलं पयः | लेपः पिष्टास्तिलास्तद्वद्भृष्टाः पयसि निर्वृताः ||१३९||

ghr̥taṁ sahacarānmūlaṁ jīvantī cchāgalaṁ payaḥ| lēpaḥ piṣṭāstilāstadvadbhr̥ṣṭāḥ payasi nirvr̥tāḥ||139|| ghRutaM sahacarAnmUlaM jIvantI cchAgalaM payaH | lepaH piShTAstilAstadvadbhRuShTAH payasi nirvRutAH ||139||

Root of *sahachara* and *jeevanti* are mashed with goat's milk and added with *ghrita* then applied on the body, like wise roasted sesame mashed with goat's milk and applied on the body, both formulations are effective in relieving *daha* (burning sensation). [139]

क्षीरपिष्टमुमालेपमेरण्डस्य फलानि च | कुर्याच्छूलनिवृत्त्यर्थं शताह्वामनिलेऽधिके ||१४०||

kṣīrapiṣṭamumālēpamēraṇḍasya phalāni ca| kuryācchūlanivr̥ttyarthaṁ śatāhvāmanilē'dhikē||140|| kShIrapiShTamumAlepameraNDasya phalAni ca | kuryAcchUlanivRuttyarthaM shatAhvAmanile~adhike ||140||

If the paste of either seeds of *eranda* or *uma* (Foeniculum vulgare) mashed with goat's milk, applied on the body relieves pain caused by predominance of vata in *vatarakta*. [140]

समूलाग्रच्छदैरण्डक्वाथे द्विप्रास्थिकं पृथक् | घृतं तैलं वसा मज्जा चानूपमृगपक्षिणाम् ||१४१|| कल्कार्थे जीवनीयानि गव्यं क्षीरमथाजकम् | हरिद्रोत्पलकुष्ठैलाशताह्वाश्वहनच्छदान् [३] ||१४२|| बिल्वमात्रान् पृथक् पुष्पं काकुभं चापि साधयेत् | मधूच्छिष्टपलान्यष्टौ दद्याच्छीतेऽवतारिते ||१४३||
शूलेनैषोऽर्दिताङ्गानां लेपः सन्धिगतेऽनिले | वातरक्ते च्युते भग्ने खञ्जे कुब्जे च शस्यते ||१४४||

samūlāgracchadairaṇḍakvāthē dviprāsthikaṁ pr̥thak| ghr̥taṁ tailaṁ vasā majjā cānūpamr̥gapakṣiṇām||141|| kalkārthē jīvanīyāni gavyaṁ kṣīramathājakam|

haridrōtpalakuṣṭhailāśatāhvāśvahanacchadān [3] ||142|| bilvamātrān pr̥thak puṣpaṁ kākubhaṁ cāpi sādhayēt| madhūcchiṣṭapalānyaṣṭau dadyācchītē'vātaritē||143|| śūlēnaiṣō'rditāṅgānāṁ lēpaḥ sandhigatē'nilē| vātaraktē cyutē bhagnē khañjē kubjē ca śasyatē||144|| samUlAgracchadairaNDakvAthe dviprAsthikaM pRuthak | ghRutaM tailaM vasA majjA cAnUpamRugapakShiNAm ||141|| kalkArthe jIvanIyAni gavyaM kShIramathAjakam | haridrotpalakuShThailAshatAhvAshvahanacchadAn [3] ||142|| bilvamAtrAn pRuthak puShpaM kAkubhaM cApi sAdhayet | madhUcchiShTapalAnyaShTau dadyAcchIte~avātarite ||143|| shUlenaiSho$_{arditA}$ggAnAM lepaH sandhigate~anile | vātarakte cyute bhagne kha~jje kubje ca shasyate ||144||

320 ml decoction of new leaves and root of *eranda* is prepared and then total 1.28 kg of *ghrita, taila, vasa* (fat) and *majja* (marrow derived from marshy animals and birds) are mashed and cooked. During cooking *kalka* (crushed powder) of *jeevaniya gana*, cow's milk, goat's milk, and *kalka* of *haridra, utpala, kushtha, ela, shatahva,* leaves of *karavira* and flowers of *kakubha* 40 gms each be mixed with and obtained *sneha* (fatty material) after *sneha siddhi lakshana* and allowed to become cooled, then 320 gm of bee wax should be added. This formulation is applied on the body in case of pain (bodyache), *sandhivata* (osteoarthritis), *vatarakta* (conditions like gouty arthritis and others), *sandhichyuti* (dislocation of joint), *bhagna* (fracture), *khanja* (limping) and *kubjatwa* (humpedness). [141–144]

शोफगौरवकण्ड्वाद्यैर्युक्ते त्वस्मिन् कफोत्तरे | मूत्रक्षारसुरापक्वं घृतमभ्यञ्जने हितम् ||१४५||

śōphagauravakaṇḍvādyairyuktē tvasmin kaphōttarē| mūtrakṣārasurāpakvaṁ ghr̥tamabhyañjanē hitam||145|| shophagauravakaNDvAdyairyukte tvasmin kaphottare | mUtrakShArasurApakvaM ghRutamabhya~jjane hitam ||145||

In case of kapha predominant *vatarakta* with swelling, heaviness, and itching etc. than the part be applied ghr̥ta which is cooked with cow's urine, alkalies and wine. [145]

पद्मकं त्वक् समधुकं सारिवा चेति तैर्घृतम् | सिद्धं समधुशुक्तं स्यात् सेकाभ्यङ्गे कफोत्तरे ||१४६||

padmakaṁ tvak samadhukaṁ sārivā cēti tairghr̥tam| siddhaṁ samadhuśuktaṁ syāt sēkābhyaṅgē kaphōttarē||146|| padmakaM tvak samadhukaM sArivA ceti tairghRutam | siddhaM samadhushuktaM syAt sekAbhya~gge kaphottare ||146||

Ghrita cooked with *padmaka, tvak, madhuka sariva* and *madhushukta* (type of vinegar) be mixed with prepared *ghrita*. This formulation is useful if sprinkled and massaged in kapha predominant *vatarakta*. [146]

क्षारस्तैलं [४] गवां [५] मूत्रं जलं च कटुकैः शृतम् | परिषेके प्रशंसन्ति वातरक्ते कफोत्तरे ||१४७||

kṣārastailaṁ [4] gavāṁ [5] mūtraṁ jalaṁ ca kaṭukaiḥ śr̥tam| pariṣēkē praśaṁsanti vātaraktē kaphōttarē||147|| kShArastailaM [4] gavAM [5] mUtraM jalaM ca kaTukaiH shRutam | pariSheke prashaMsanti vātarakte kaphottare ||147||

Alkalies, oil, urine, pungent herbs and water in equal quantity and decocted. *Parisheka* (sprinkling) of this decoction is beneficial in kapha predominant *vatarakta* and this is well praised. [147]

लेपः सर्षपनिम्बार्कहिंस्राक्षीरतिलैर्हितः | श्रेष्ठः सिद्धः [६] कपित्थत्वग्घृतक्षीरैः ससक्तुभिः ||१४८||

lēpaḥ sarṣapanimbārkahiṁsrākṣīratilairhitaḥ| śrēṣṭhaḥ siddhaḥ [6] kapitthatvagghṛtakṣīraiḥ sasaktubhiḥ||148|| lepaH sarShapanimbArkahiMsrAkShIratilairhitaH | shreShThaH siddhaH [6] kapitthatvagghRutakShIraiH sasaktubhiH ||148||

Paste prepared from *sarshapa, nimba, arka, himsra, tila* and bark of *kapittha*, milk and ghee with *saktu* (flour of roasted grains) is effective. [148]

गृहधूमो वचा कुष्ठं शताह्वा रजनीद्वयम् | प्रलेपः शूलनुद्वातरक्ते वातकफोत्तरे ||१४९||

gṛhadhūmō vacā kuṣṭhaṁ śatāhvā rajanīdvayam| pralēpaḥ śūlanudvātaraktē vātakaphōttarē||149|| gRuhadhUmo vacA kuShThaM shatAhvA rajanIdvayam | pralepaH shUlanudvātarakte vātakaphottare ||149||

Paste preparation from *grihadhumo* (soot), *vacha, kushtha, shatahva, haridra* and *daru haridra* alleviates pain of vata- kapha predominant vatarakta. [149]

तगरं त्वक् शताह्वैला कुष्ठं मुस्तं हरेणुका | दारु व्याघ्रनखं चाम्लपिष्टं वातकफास्रनुत् ||१५०||

tagaraṁ tvak śatāhvailā kuṣṭhaṁ mustaṁ harēṇukā| dāru vyāghranakhaṁ cāmlapiṣṭaṁ vātakaphāsranut||150|| tagaraM tvak shatAhvailA kuShThaM mustaM hareNukA | dAru vyAghranakhaM cAmlapiShTaM vātakaphAsranut ||150||

Tagara, tvak, satahva, ela, kushtha, mushta, harenuka, devadaru, vyaghranakha (Capparis sepiaria), all these are pounded with sour liquid and applied as a paste, alleviates vata kapha predominant *vatarakta*. [150]

मधुशिग्रोर्हितं तद्वद्बीजं धान्याम्लसंयुतम् | मुहूर्तं लिप्तमम्लैश्च सिञ्चेद्वातकफोत्तरम् ||१५१||

madhuśigrōrhitaṁ tadvadbījaṁ dhānyāmlasaṁyutam| muhūrtaṁ liptamamlaiśca siñcēdvātakaphōttaram||151|| madhushigrorhitaM tadvadbIjaM dhAnyAmlasaMyutam | muhUrtaM liptamamlaishca si~jcedvātakaphottaram ||151||

Seeds of sweet *shigru* triturated with *dhanyamla* (sour gruel) and paste applied on the part of the body for a while and then washed with sour liquid in vata kapha predominant *vatarakta* (to alleviate pain). [151]

त्रिफलाव्योषपत्रैलात्वक्क्षीरीचित्रकं वचाम् | विडङ्गं पिप्पलीमूलं रोमशं वृषकत्वचम् ||१५२|| ऋद्धिं तामलकीं चव्यं समभागानि पेषयेत् | कल्यं लिप्तमयस्पात्रे [७] मध्याह्ने भक्षयेत्ततः ||१५३|| वर्जयेद्दधिशुक्तानि क्षारं वैरोधिकानि च | वातास्रे सर्वदोषेऽपि हितं शूलार्दिते परम् ||१५४||

triphalāvyōṣapatrailātvakkṣīrīcitrakaṁ vacām| viḍaṅgaṁ pippalīmūlaṁ rōmaśaṁ vṛṣakatvacam||152|| ṛddhiṁ tāmalakīṁ cavyaṁ samabhāgāni pēṣayēt| kalyaṁ liptamayaspātrē [7] madhyāhnē bhakṣayēttataḥ||153|| varjayēddadhiśuktāni kṣāraṁ

vairōdhikāni ca| vātāsrē sarvadōṣē'pi hitaṁ śūlārditē param||154|| triphalAvyoShapatrailAtvakkShIrIcitrakaM vacAm | viDa~ggaM pippalImUlaM romashaM vRuShakatvacam ||152|| RuddhiM tĀmalakiM cavyaM samabhAgAni peShayet | kalyaM liptamayaspAtre [7] madhyAhne bhakShayettataH ||153|| varjayeddadhishuktAni kShAraM vairodhikAni ca | vātasre sarvadoShe~api hitaM shUlArdite param ||154||

Triphala, vyosha (*trikatu*), *patra* (Cinnamomum lamella), *ela, tvakkshiri* (Bambusa arundinacia), *chitraka, vacha*, *vidanga, pippalimula, romasha* (*kasheesa*), bark of *adulsa* (Adhatoda vasica), *riddhi, tamalaki* and *chavya*, take all in equal quantity and crushed. The powder of all herbs is pasted on the iron utensil in early morning and be eaten in the noon. During this treatment one should avoid curd, vinegar, alkalies and incompatible food items. It is very efficacious in removing pain of *vatarakta* caused by all dosha. [152–154]

बुद्ध्वा स्थानविशेषांश्च दोषाणां च बलाबलम् | चिकित्सितमिदं कुर्यादूहापोहविकल्पवित् ||१५५||

buddhvā sthānaviśēṣāṁśca dōṣāṇāṁ ca balābalam| cikitsitamidaṁ kuryādūhāpōhavikalpavit||155|| buddhvA sthAnavisheShAMshca dośaNAM ca balAbalam | cikitsitamidaM kuryAdUhApohavikalpavit ||155||

After considering specific position and strength of vitiated dosha, the physician who is well conversant in reasoning and variation should apply aforesaid treatment. [155]

Treatment of obstruction by excess meda dhatu and kapha

कुपिते मार्गसंरोधान्मेदसो वा कफस्य वा | अतिवृद्ध्याऽनिले [१] नादौ शस्तं स्नेहनबृंहणम् ||१५६|| व्यायामशोधनारिष्टमूत्रपानैर्विरेचनैः | तक्राभयाप्रयोगैश्च क्षपयेत् कफमेदसी ||१५७||

kupitē mārgasaṁrōdhānmēdasō vā kaphasya vā| ativr̥ddhyā'nilē [1] nādau śastaṁ snēhanabr̥ṁhaṇam||156|| vyāyāmaśōdhanāriṣṭamūtrapānairvirēcanaiḥ| takrābhayāprayōgaiśca kṣapayēt kaphamēdasī||157|| kupite mArgasaMrodhAnmedaso vA kaphasya vA | ativRuddhyA~anile [1] nAdau shastaM snehanabRuMhaNam ||156|| vyAyAmashodhanAriShTamUtrapAnairvirecanaiH | takrAbhayAprayogaishca kShapayet kaphamedasI ||157||

If vata is vitiated due to obstruction either by excessive aggravated meda dhatu or kapha, one should not apply unctuous and stouting drugs in the beginning. Instead kapha and meda dhatu subjugate with physical exercises, shodhana (purification), virechana (purgation), and intake of arishta (fermentated preparation of medicinal herbs etc.) and butter milk with abhaya.[156-157]

बोधिवृक्षकषायं तु प्रपिबेन्मधुना सह | वातरक्तं जयत्याशु त्रिदोषमपि दारुणम् ||१५८||

bōdhivr̥kṣakaṣāyaṁ tu prapibēnmadhunā saha| vātaraktaṁ jayatyāśu tridōṣamapi dāruṇam||158|| bodhivRukShakaShAyaM tu prapibenmadhunA saha | vātaraktaM jayatyAshu tridośamapi dAruNam ||158||

One should take decoction of *bodhivriksa* with honey. It vanquishes severe *vatarakta* even caused by all three dosha. [158]

पुराणयवगोधूमसीध्वरिष्टसुरासवैः | शिलाजतुप्रयोगैश्च गुग्गुलोर्माक्षिकस्य च ||१५९||

purāṇayavagōdhūmasīdhvariṣṭasurāsavaiḥ| śilājatuprayōgaiśca guggulōrmākṣikasya ca||159|| purANayavagodhUmasIdhvariShTasurAsavaiH | shilAjatuprayogaishca guggulormAkShikasya ca ||159||

One should use old wheat and barley to eat and *sidhu, arishtha, sura, asava* (medicated beverages) to drink and *shilajatu* (black bitumen), *guggulu* (commiphora mukul) and *makshika* as well. [159]

Treatment of severe vitiation of rakta

गम्भीरे रक्तमाक्रान्तं स्याच्चेत्तद्वातवज्जयेत् | पश्चाद्वाते क्रियां कुर्याद्वातरक्तप्रसादनीम् ||१६०||

gambhīrē raktamākrāntaṁ syāccēttadvātavajjayēt| paścādvātē kriyāṁ kuryādvātaraktaprasādanīm||160|| gambhIre raktamAkrAntaM syAccettadvātavajjayet | pashcAdvAte kriyAM kuryAdvātaraktaprasAdanIm ||160||

In *gambhira vatarakta* if blood is vitiated severely, it should be treated like vāta first and there after steps should be taken to pacify *vatarakta*. [160]

Treatment of complications

रक्तपित्तातिवृद्ध्या तु पाकमाशु नियच्छति | भिन्नं स्रवति वा रक्तं विदग्धं पूयमेव वा ||१६१|| तयोः क्रिया विधातव्या भेदशोधनरोपणैः [१] | कुर्यादुपद्रवाणां च क्रियां स्वां स्वाच्चिकित्सितात् ||१६२||

raktapittātivr̥ddhyā tu pākamāśu niyacchati| bhinnaṁ sravati vā raktaṁ vidagdhaṁ pūyamēva vā||161|| tayōḥ kriyā vidhātavyā bhēdaśōdhanarōpaṇaiḥ [2] | kuryādupadravāṇāṁ ca kriyāṁ svāṁ svāccikitsitāt||162|| raktapittAtivRuddhyA tu pAkamAshu niyacchati | bhinnaM sravati vA raktaM vidagdhaM pUyameva vA ||161|| tayoH kriyA vidhAtavyA bhedashodhanaropaNaiH [1] | kuryAdupadravANAM ca kriyAM svAM svAccikitsitAt ||162||

The disordered part due to excessive aggravation of rakta and pitta get inflammed or torn and discharging blood or pus with property of burning sensation should be treated with incision, cleansing and healing applications. Complications should be managed according to their respective treatment (mentioned earlier). [161–162]

Summary

तत्र श्लोकाः-

हेतुः स्थानानि मूलं च यस्मात् प्रायेण सन्धिषु | कुप्यति प्राक् च यद्रूपं द्विविधस्य च लक्षणम् ||१६३|| पृथग्भिन्नस्य लिङ्गं च दोषाधिक्यमुपद्रवाः | साध्यं याप्यमसाध्यं च क्रिया साध्यस्य चाखिला ||१६४|| वातरक्तस्य निर्दिष्टा समासव्यासतस्तथा | महर्षिणाऽग्निवेशाय तथैवावस्थिकी क्रिया ||१६५||

tatra ślōkāḥ-

hētuḥ sthānāni mūlaṁ ca yasmāt prāyēṇa sandhiṣu| kupyati prāk ca yadrūpaṁ dvividhasya ca lakṣaṇam||163|| pṛthagbhinnasya liṅgaṁ ca dōṣādhikyamupadravāḥ| sādhyaṁ yāpyamasādhyaṁ ca kriyā sādhyasya cākhilā||164|| vātaraktasya nirdiṣṭā samāsavyāsatastathā| maharṣiṇā'gnivēśāya tathaivāvasthikī kriyā||165|| tatra shlokAH-

hētuH sthAnAni mUlaM ca yasmAt prAyeNa sandhiShu | kupyati prAk ca yadrUpaM dvividhasya ca lakShaNam ||163|| pRuthagbhinnasya li~ggaM ca dośadhikyamupadravAH | sādhyaM yApyamasādhyaM ca kriyA sādhyasya cAkhilA ||164|| vātaraktasya nirdiShTA samAsavyAsatastathA | maharShiNA~gniveshAya tathaivAvasthikI kriyA ||165||

In this chapter of *vatarakta* the etiological factors, location and root, reason for its prevalence of aggravation in general in joints, prodromal symptoms, clinical features, symptoms of both types (*uttana* and *gambhira*), different symptom produced by the dosha predominance and complications, prognostic description of different stages of the disease (*sadhya, yapya* and *asadhya*), management of *sadhya vatarakta* (curable *vatarakta*) and symptomatic treatment of all stages as well has been described in brief and details by the great sage Atreya for Agnivesha.

Thus ends the 29th Chapter (Vatarakta Chikitsa) in Chikitsa Sthana in treatise composed by Agnivesha, redacted by Charak and reconstructed by Dridhabala. [163–165]

Tattva Vimarsha (Fundamental Principles)

1. *Vatashonita* occurs when aggravated vata is afflicted with vitiated *shonita*. Vata is the constantly moving and *shonita* is also constantly flowing tissue, both need clear passage for uninterrupted movement. There is simultaneous aggravation of vata, vitiation of rakta and damage to potency of channels (arteries and veins). When channels pass through narrow and circuitous path of small joints, vitiated rakta and aggravated vata gets seated there to start inflammation of local tissues.
2. A combination of vata aggravating factors and pitta-rakta vitiating factors gives rise to vatarakta.
3. Etiological factors of vata vitiation are *virudha ahara* (incompatible food), *adhyasana* (taking food before complete digestion of previous one), *ratri jagrana* (vigil in night), *kashaya* (astringent), *katu* (pungents), *tikta* (bitter), *alpabhojana* (inadequate quantity of food), *ruksha bhojana* (food substances of low nutritional values), *abhojana* (starvation), excess travelling in uncomfortable vehicles, sporting in water, jumping, leaping, excessive walking in hot season, excessive sexual intercourse and suppression of natural urges.
4. Pitta, shonita and *shonita vaha srotasa*, vitiating factors are *lavana, amla, katu, kshara, ushna bhojana, ajeerna bhojana* (salty, sour, pungent, alkaline, fatty substances, very hot food, taking food during indigestion), various pulses (*kulattha, masha* etc), various beverages having quite good percentage of

alcohol, excess walking in hot season, vigil during night are responsible for vitiation of *pitta dosha* as well as *shonita* and *shonita vaha srotasa*.

5. Pitta predominant person leading a delicate life style is more susceptible for early progression of *vatarakta*.
6. There are two types of *vatashonita*:
    1. *Uttana* or superficial, located in blood vessels between skin and muscles. It manifests as itching, burning, piercing pain in skin, constricting and expanding sensation of skin, black red and coppery boils of skin, and
    2. *Gambhira* or deep: Located in blood vessels of small joints of extremities but more in lower extremities and big toe is most affected. Manifested inflammation, hard, non- shifting and painful, pulsating inflammation with coppery black color and cause of disability.
7. Based on dosha, vatshonita is classified into four types, three of them due to one dosha and one due to three dosha, the last one is incurable.
8. Treatment is four-fold with six types of blood letting, therapeutic purgation, purifying enema and palliative treatment for vata.
9. In *vatarakta, rakta* obstructs pathway of vata and vice-versa i.e. vata obstructing pathway of rakta. Bloodletting helps in the movement of vata.
10. The purgation should be mild because strong purgation may cause *vataprakopa*.
11. After proper oleation, *vatarakta* patient shall be treated with mild therapeutic purgation with unctuous substances or with dry substances (in case of excess oleated patient). After purgation, the patient should be given frequent basti (enema of medicated substances) including anuvasana basti (unctuous enema) and niruha basti (enema made from decoction of medicinal herbs). Besides fomentation, massage, ointments, food and *sneha* (unctuous substances) be given to the patient which do not cause burning sensation.
12. In case of uttana vata shonita affecting superficial tissues only, the patient should be treated with *alepana* (affected part is covered with medicinal paste), *abhyanga* (massage), *parisheka* (bathing in warm decoction or unctuous substances) and *upanaha* (application of poultice).
13. In the case of gambhira vata rakta the patient should be treated with purgation, asthapana basti(enema with decoction of medicinal plants) and snehapana (drinking medicated oil/ghee).
14. In the disease where the vata is predominant, one should over come the disease with medicated ghee, taila, vasa, majja(ghee, oil, fat, and bone marrow of animals) either by intake or massage or enema and the diseased part should be treated with warm *upanaha* (warm poultice).
15. Where the rakta and pitta both are predominant, patient should be treated by mild purgation, after *ghrita pana* (intake of medicated ghee), intake of milk, bathing in decoction made from medicinal plants and *basti* (enema). The *raktapitta* should be treated with cold and refrigerant *alepam* (paste of herbs).

16. Where the kapha is predominant, patient of *vatarakta* should be treated with mild emesis and avoid excessive oleation, sudation and fasting. Luke warm *lepa* (pastes of herbs) are useful.
17. External application of unctuous substances like ghee and oil processed with herbs having cold potency, sweet and bitter tastes are effective to reduce burning sensation.
18. If vata is vitiated due to obstruction either by excessive aggravated meda dhatu or kapha, one should not apply unctuous and stouting drugs in the beginning. Instead kapha and meda dhatu subjugate with physical exercises, *shodhana* (purification), virechana (purgation), and intake of *arishta* (fermentated preparation of medicinal herbs etc.) and butter milk with *abhaya*.

Vidhi Vimarsha (Applied Inferences)

Vatarakta is a group of inflammatory rheumatic diseases. Pathogenesis of these ailments is related to aggravation of vata dosha due to vitiation of rakta dhatu. The primary sites of involvement are small joints of hands and feet.

Etiological factors

Diet

Excess intake of salty, sour and pungent foods with spices and deep fried in oil are observed to cause the disease. The soft drinks with alkalis, excess consumption of fatty substances, alcohol, aquatic animals, dried flesh are known to vitiate rakta. A study carried on 178 participants revealed that excess intake of *amlarasa* could be a risk factor for joint inflammation, dentine hypersensitivity, stomatitis, halitosis, heartburn and papules.[77] Consumption of astringent, pungent, bitter, *ruksha* food items (grains of low nutritional values and those with dry property) vitiate vata dosha. Consumption of *tikshna*[78] (sharply acting) and *vidahi* (which causes burning) are other factors responsible for vitiating rakta.[79]

The dietary habits like intake of food during indigestion (*ajirna*), incompatible food (*viruddhahara*), eating food before proper digestion of previous meal (*adhyashana*) are causes of vitiation of vata due to improper digestion and metabolism.

---

[77] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

[78] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

[79] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

Psychological factors

Anger is known to vitiate pitta and secondarily rakta.

Lifestyle habits

Sleeping in daytime and vigil during the night; injuries, not purifying the body (by *shodhana karma*); starvation, excess traveling, sporting in water, jumping, leaping, excessive walking in hot season, excessive sexual intercourse and suppression of natural urges are responsible for vitiation of vata.

In general, the delicate persons who are indulged in sweet and rich food substances and are not in habit of physical activities, the vata and rakta are vitiated. Those who have sedentary lifestyles with least walking are most prone to *vatarakta*. [80],[81],[82]

The above factors can cause vitiation of blood by aggravation of its *tikshna* (sharply acting) property and vitiation of vata dosha by aggravation of its *ruksha* (dry) property. The properties like *sukshma* (minuteness) and *sara* (moving) of both vata and rakta are affected to cause the disease process. *Drava* (fluidity) of rakta is affected leading to obstruction in free movement of vata.

Pathogenesis

The pathogenesis involves aggravation by *avarana*(obstruction) of movement of vata by the vitiated rakta. Therefore, the treatment is focused upon pacification of rakta to remove obstruction and pacification of vata. The pathogenesis starts from small joints of lower extremities.[83] The onset of disease is acute and the vitiation of rakta occurs quickly. [84]

Clinical features

1. Pain, swelling, redness, increased temperature and tenderness of small joints especially thumb or big toes. This slowly spreads to affect all joints.
2. Itching, burning, pricking, pulsating, breaking pain in skin

---

[80]

[81] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

[82] Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

[83] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, pp437

[84] B.N. Shah et al, Phytopharmacological profile of Lagenaria siceraria: A review, Asian Journal of Plant Science 9(3); 2010, 152-157.

3. Greyish, copperish discolouration of skin
4. In case of involvement of deeper tissues, swelling, hardness of affected site, discoloration, suppuration, pulsating, pricking or burning sensation can occur.

Above features are observed at sites of joints, ligaments and blood vessels as per the dosha dominance in *vatarakta*.

Types

Uttana vatarakta involves *twacha* (skin) and mamsa dhatu (muscular tissue). *Gambhira vatarakta* involves all other tissues. The *uttana vatarakta* progresses to *gambhira vatarakta* in due course of time.[85],[86]

Differential diagnosis

Vatarakta, amavata and sandhigata vata are three most common rheumatological clinical conditions. The clinical presentations need to be differentiated for diagnosis and designing treatment protocol.

Criteria	*Vatarakta*	*Amavata*	*Sandhigata Vata*
Dosha	Vata associated with pitta	Vata associated with ama, mainly kapha	Vata associated with vata
Dushya	Rakta		

dhatu,Twak, Mamsa dhatu | Rasa dhatu | Asthi dhatu,Majja dhatu | | Clinical Features | Pain, Burning Sensation, Swelling, Tenderness | Pain, Swelling, Tenderness | Painful movements | | Nature of pain/spread of disease pathogens | Spreads like rat poison (moderate), pulsating | Like scorpion bite (severe), fleeting | Pain on movement, stable | | Joints involved | Small joints like metacarpal and metatarsal joints | Big joints like knee, elbow, shoulder and sacroiliac joint. | Wear and tear of excessively used joints | | Reaction to *sneha* (oleation) | Mild *sneha* is indicated | Strictly contraindicated, as pain increases after massage and oleation | Indicated, pain reduces after massage and oleation | | Aggravating factors in diet | Hot, sour, salty, pungent | Salt, sweet, heavy to digest food | Bitter, pungent, light to digest food | | General aggravating factors | Exposure to heat, traveling | Sedentary lifestyle, exertion immediately after taking food | Overuse of joints | | Treatment | Sneha, virechana, basti with drugs of mild property,

---

[85] EE Elisha, HAA Twaji,NM Ali, JH Tarish, S Karim,M Al-Omari, The Anthelmintic Activity of Some Iraqi Plants of the Cucurbitaceae, International Journal of Crude Drug Research, Vol 25, Issue 3,1987, PP-153-157

[86] Neeraj Kant Sharma, Priyankayadav, Hemant Kumar Singh And Anil Kumar Shrivastava, In Vitro Antioxidant activity of Lagenaria siceraria leaves, Malaysian Journal of Pharmaceutical science, Vol 11, No.1,1-11(2013)

raktamokshana | Langhana, basti with drugs of sharp acting property | Snehana, basti, brimhana |

Constituent conditions of *vatarakta*

Rheumatoid arthritis and gout are two most common rheumatological conditions.

Those patients with involvement of small joints of extremities resemble rheumatoid arthritis, on the other hand patients with mono-articular or oligo-articular arthritis and associated elevated uric acid resemble gout. There is a difference of opinion among Ayurvedic physicians, some call *vatarakta* as gout and others call rheumatoid arthritis. Some Ayurvedic physicians consider *amavata* as rheumatoid arthritis. However, it can be observed that the patients diagnosed as rheumatoid arthritis show clinical features of vitiation of vata associated with kapha dosha. Whereas, the patients diagnosed as gouty arthritis show clinical features of vitiation of vata associated with pitta dosha. Therefore, the former case can be treated on the lines of *vatarakta* associated with kapha, while the latter can be treated on principles of *vatarakta* associated with pitta. On close observation it is noted that in *amavata* there is involvement of large joins of extremities and sacroiliac joints which is consistent with rheumatoid variant or ankylosing spondylitis. Ayurvedic management depends upon correction of imbalance of dosha, dushya and Prakriti of the individual and can be viewed as working through epigenetic pathway. On the other hand, modern medicine system works by antagonizing the pro-inflammatory proteins or acting through “genetic pathway”. It becomes clear that both systems achieve the objective using different ways. It can be compared to digging the tunnel from both sides. However, the direction of diagnosis and treatment needs to be clearly based upon clinical assessment of dosha dominance. The serological parameters can only be utilized for assessment of therapy.

The condition in which blood vessels, connective tissues and tendons are involved such as vasculitis along with thrombosis and embolism, thrombo-angiitis obliterans (Burger’s disease), Raynaud’s disease are also considered under the disease *vatarakta*.

The treatment focus on correction of *rakta-dhatvagni*, through which mechanisms in *sira*(vessels) and *kandara*(tendons) are corrected.

Investigations

1. Serological investigations like Erythrocyte sedimentation rate, C-reactive protein, uric acid, quantitative and qualitative assessment of rheumatoid factor may be investigated as biomarkers.
2. Radiological investigations including X-rays of affected part
3. Ultrasound, histopathological study and angiography.

Complications

Insomnia, permanent joint deformity, gangrene, necrosis, tumor can occur as complication of *vatarakta*.

Prognosis considering present developments in medicine

The disease with involvement of single dosha and new (diagnosed within one year) is curable. The disease with involvement of more than one dosha and chronic (more than one year) is palliable with medicines and appropriate therapies.

Management of diseases (Treatment protocols)

Principles of management

1. Basti (therapeutic enema): Basti with herbs of *ruksha* (dry) property or *mridu* (mild) property are used to treat both *uttana* (superficial) and *gambhira* (deep) types of *vatarakta*.
2. *Raktamokshana* (bloodletting): Bloodletting is prescribed as per dosha dominance in *vatarakta* patients. This gives better results to remove obstruction and reduce vitiation of blood.

Main drugs:

1. *Guduchi*
2. *Kokilaksha*
3. *Suranjana*

Type	Name	Dosage	Time	Anupana
Vataja	*Kaishora guggulu*	500-1000 mg	Between two meals	*Kokilaksha kwatha* + ghee + honey
Pittaja and Raktaja	*Mauktika kamduha*	60-250 mg	Between two meals	Milk and *guduchi kwatha*
Kaphaja	*Gud-Bhallataka-haritaki vati*	1-3 grams	Before meals, two times	Milk or lukewarm water

Evidence based clinical practices

A study reviewing anti-rheumatic formulations showed that 247 formulations are enlisted in Ayurveda texts. *rasnasaptaka kwath*, *ajmodadi choorna, vatavidhvanasana rasa, vatari rasa, sinhanad guggulu, yogaraj guggulu, khandashunthyavaleha, amrit bhallatak, guggulu panchatikta ghrita, vishagarbha taila* are common formulations used to treat rheumatic conditions. *Yogaraja guggulu* is used in 50% prescriptions [87] for rheumatic cases.

---

[87] B.V.S Lakshmi and M Sudhakar, Adaptogenic activity of Lagenaria siceraria, An experimental study using acute stress models on rats, Journal of Pharmacology and Toxicology, 2009,4(8)pp-300-306

A research on *vatarakta* concluded that the notion of *margavarana* (obstruction in pathway) can be correlated to the pathology of atherosclerosis, and the state of *uttana vatarakta* to that of peripheral arterial disease. Identical therapeutic efficacy of *kaishora guggulu* and *amrita guggulu* was observed in thirty patients of *uttana vatarakta*. [88]

Another study was carried out to evaluate the antioxidant effect of five *kashayams* (*kwaths* - decoctions) *manjishtadi kashayam* (MK), *rasna erandadi kashayam* (REK), *sahacharadhi kashayam* (SK), *maharasnadi* (or *rasna dwiguna bhagam*) *kashayam* (MRK) and *dhanwantharam kashayam* (DK) used in the management of diseases manifested due to vitiation of vata and *vatarakta* (mostly diseases of connective tissues, bones, joints and nervous system). It concluded that the total phenolic content and the antioxidant property of the products justify the protective and corrective effects produced by the products in vata and *vatarakta* disorders. The phenolic content is highest in MK, followed by DK. The phenolic content of MRK, SK and REK are comparable [89]. This shows the formulations act by scavenging the free radicals in rheumatic diseases.

Potential areas /scope for further research

Study to evaluate the efficacy of basti and bloodletting therapies in the management of *vatarakta* is needed. Further studies to evaluate the effect of Ayurvedic formulations in management of *vatarakta* are needed.

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

[88] Rakesh P Prajapati, Manisha Kalariya, Sachin K parmar, Navin R sheth Phytochemical and pharmacological review of legenaria siceraria , J Ayurveda Integr Med . 2010 volume1/issue 4/ page 266-272
http://www.iaim.in/text.asp?20101/4/266-272/74431

[89] Li-Hua Shang , Chun-Mei Li , Zhao-Yang Yang , De-Hai Che , Jing-Yan Cao and Yan Yu, Luffa echinata Roxb. Induces Human Colon Cancer Cell (HT-29) Death by Triggering the Mitochondrial Apoptosis Pathway, Molecules 2012, 17, 5780-5794

Yonivyapat Chikitsa

’‘’Chikitsa Sthana Chapter 30. Management of disorders of genital tract ’’’

’’’ Abstract ’’’

Yonivyapat Chikitsa mainly deals with the management of disorders of male and female genital tract and reproductive system. It also includes the abnormalities of breast milk and its impact on baby and some guidelines for the management of diseases in children. The last part comprises of some important general principles in clinical management of diseases like factors influencing disease process, time of administration of medicine and route of administration. The disorders of the female genital tract are described under twenty ‘’yonivyapat’’ (‘’yoni’‘(vagina),’‘vyapat’‘(disorders)) based upon the vitiation of dosha and dushyas.’‘Rakta yoni’’ (per vaginal bleeding) and ‘’pradara’’ (menorrhagia) are described separately considering its importance in gynecology practice. The local and generalized management of these disorders with Panchakarma, basti and ‘’uttara basti’’ procedures, vaginal douches are enlisted. Various disorders of the male genital tract, causes of impotency, defects of semen and their management are elaborated further. The chapter is comprehensive manual of management of disorders of male and female genital tract as well as guidelines for pediatric practice.
’‘’Keywords’‘’:’‘Yonivyapat’’ (disorders of female genital tract), ‘’shukra’’ (semen and sperm), artava (menstruation), ‘’klaibya’’ (impotency), disorders of male genital tract, ‘’stanya’’ (breast milk), ‘’pradara’’ (menorrhagia), dysmenorrhoea, pediatrics,circadian rhythm, ‘’aushadha sevana kala’’, chrnonopharmacolgy.

Introduction

‘’Yoni’’ means origin or source. The source of birth of human being is in the male and female genital tracts. The present chapter describes the disorders of male and female genital tracts.

It largely describes disorders of female genital tract due to excessive aggravation of dosha i.e.vata, pitta, kapha and rakta. The chapter explains causes, numbers, classifications, symptoms, clinical features, complications and treatment of gynecological and menstrual disorders. Some references about this are also available in 19th chapter of Sutra Sthana.

As female is considered to be the root of a healthy offspring, due importance is given to her reproductive health especially external and internal reproductive system and the diseases which affect those. A female afflicted with any such diseases will not be able to conceive and will be susceptible for various other disorders.

Abnormal diet and lifestyle, abnormalities of sperm and ovum are responsible for vitiation of dosha mainly vata dosha, causing gynecological disorders. All gynecological

disorders should be managed with ‘’purvakarma’’ like proper oleation and sudation followed by Panchakarma. Besides Panchakarma and special therapies, healthy diet, purgatives and milk are also beneficial to treat the gynecological disorders. Importance of purification before conception for healthy progeny is highlighted.

This is highly significant to prevent hereditary or genetic disorders from passing them to next generations.

The second part of this chapter deals with disorders of male genital tract. It mentions factors causing male infertility.

Characteristics of abnormal semen and dosha involvement, shuddha shukra (normal semen) characteristics, male impotency, coital dysfunction, its classifications and causes are discussed. The treatment of shukra dushti (faulty semen) and other dysfunctions need Panchakarma, rasayana and vajikarana treatment. It also gives guidelines of management of diseases in newborn originated due to defective breast milk.

The third part guides some common factors to be considered in clinical management of diseases like habitat, season, time of administration and adaptability. Consideration of assessment of dosha dominance in anukta vyadhi (diseases which are not mentioned in the text) is important guideline given in this chapter.

Sanskrit Text, Transliteration and English Translation

अथातो योनिव्यापच्चिकित्सितं व्याख्यास्यामः ||१||

इति ह स्माह भगवानात्रेयः ||२||

athātō yōnivyāpaccikitsitaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

yonivyApaccikitsitaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Yonivyapat Chikitsa” (Management of disorders of the genital tract). Thus said Lord Atreya.[1-2]

Agnivesha’s query

दिव्यतीर्थौषधिमतश्चित्रधातुशिलावतः | पुण्ये हिमवतः पार्श्वे सुरसिद्धर्षिसेविते ||३||

विहरन्तं तपोयोगात्तत्त्वज्ञानार्थदर्शिनम् | पुनर्वसुं जितात्मानमग्निवेशोऽनु पृष्टवान् ||४||

divyatīrthauṣadhimataścitradhātuśilāvataḥ| puṇyē himavataḥ pārśvē surasiddharṣisēvitē||3||

viharantaṁ tapōyōgāttattvajñānārthadarśinam| punarvasuṁ [1] jitātmānamagnivēśō’nu pr̥ṣṭavān||4||

divyatIrthauShadhimatashcitradhAtushilAvataH| puNye himavataH pArshve surasiddharShisevite||3||

viharantaM tapoyogAttattvaj~jAnArthadarshinam| punarvasuM jitAtmAnamagnivesho~anu pRuShTavAn||4||

Agnivesha asked to Punarvasu who was self controlled, seer of the ideas, spiritual knowledge, wandering besides Himalaya which was endowed with sacred water sources like ‘’Ganga’’, devine herbs, various metals and stones of different colors, as well as inhabited by gods, virtue of knowledge of penance accomplished by the sages. [3-4]

भगवन्! यदपत्यानां मूलं नार्यः परं नृणाम् | तद्विघातो गदैश्चासां क्रियते योनिमाश्रितैः ||५||

तस्मात्तेषां समुत्पत्तिमुत्पन्नानां च लक्षणम् | सौषधं श्रोतुमिच्छामि प्रजानुग्रहकाम्यया ||६||

bhagavan! yadapatyānāṁ mūlaṁ nāryaḥ paraṁ nr̥ṇām| tadvighātō gadaiścāsāṁ kriyatē yōnimāśritaiḥ||5||

tasmāttēṣāṁ samutpattimutpannānāṁ ca lakṣaṇam| sauṣadhaṁ śrōtumicchāmi prajānugrahakāmyayā||6||

bhagavan! yadapatyAnAM mUlaM nAryaH paraM nRuNAm| tadvighAto gadaishcAsAM kriyate yonimAshritaiH||5||

tasmAtteShAM samutpattimutpannAnAM ca lakShaNam| sauShadhaM shrotumicchAmi prajAnugrahakAmyayA||6|

Oh Lord ! The prime source of progeny is the woman. An offspring cannot be conceived if there are disorders in the genital tract. Hence,for the welfare of people, I want to hear or know the causes of disorders of the genital tract,their symptoms as well as the treatment. [5-6]

Twenty disorders of female genital tract

Explanation by Atreya

इति शिष्येण पृष्टस्तु प्रोवाचर्षिवरोऽत्रिजः | विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसङ्ग्रहे ||७||

iti śiṣyēṇa pr̥ṣṭastu prōvācarṣivarō’trijaḥ| viṁśatirvyāpadō yōnērnirdiṣṭā rōgasaṅgrahē||7||

iti shiShyeNa pRuShTastu provAcarShivaro~atrijaH| viMshatirvyApado yonernirdiShTA rogasa~ggrahe||7||

Thus after queried by the disciple Agnivesha, the son of Atri, best among the sages said that twenty types of the disorders of the genital tract were mentioned in the ‘’Rogasangraha’’ (enumeration of diseases) chapter.[7]

Causative factors

मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च | जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक् ||८||

mithyācārēṇa tāḥ strīṇāṁ praduṣṭēnārtavēna ca| jāyantē bījadōṣācca daivācca śṛṇu tāḥ pṛthak||8||

mithyAcAreNa tAH strINAM praduShTenArtavena ca | jAyante bIjadoShAcca daivAcca shRuNu tAH pRuthak||8||

Those occur in women due to their faulty lifestyle habits, vitiated menstrual blood, defects in ovum (‘’beeja’’)(hereditary or congenital defects) and the destiny. (Now) Listen about each of them.[8]

Vata dominant ‘’yonivyapat’’

वातलाहारचेष्टाया वातलायाः समीरणः | विवृद्धो योनिमाश्रित्य योनेस्तोदं सवेदनम् ||९||

स्तम्भं पिपीलिकासृप्तिमिव कर्कशतां तथा | करोति सुप्तिमायासं वातजांश्चापरान् गदान् ||१०||

सा स्यात् सशब्दरुक्फेनतनुरूक्षार्तवाऽनिलात् |

vātalāhāracēṣṭāyā vātalāyāḥ samīraṇaḥ| vivṛddhō yōnimāśritya yōnēstōdaṁ savēdanam||9||

stambhaṁ pipīlikāsṛptimiva karkaśatāṁ tathā| karōti suptimāyāsaṁ vātajāṁścāparān gadān||10||

sā syāt saśabdarukphēnatanurūkṣārtavā’nilāt|

vAtalAhAraceShTAyA vAtalAyAH samIraNaH| vivRuddho yonimAshritya yonestodaM savedanam||9||

stambhaM pipIlikAsRuptimiva karkashatAM tathA| karoti suptimAyAsaM vAtajAMshcAparAn gadAn||10||

sA syAt sashabdarukphenatanurUkShArtavA~anilAt|

If woman of vatika constitution follows vata-aggravating diet and life style, then vata gets aggravated and reaches the genital tract. This leads to piercing pain, stiffness, feeling of crawling of ants, hardness, numbness and exhaustion. Beside this, other

vatika disorders are likely to occur. Vitiated yoni due to vata, secretes frothy, thin, rough menstrual blood with sound and pain. [9-10]

Pitta dominant ‘’yonivyapat’’

व्यापत्कट्वम्ललवणक्षाराद्यैः पित्तजा भवेत् ||११||

दाहपाकज्वरोष्णार्ता नीलपीतासितार्तवा | भृशोष्णकुणपस्रावा योनिः स्यात्पित्तदूषिता||१२||

vyāpatkaṭvamlalavaṇakṣārādyaiḥ pittajā bhavēt||11||

dāhapākajvarōṣṇārtā nīlapītāsitārtavā| bhr̥śōṣṇakuṇapasrāvā yōniḥ syātpittadūṣitā||12||

vyApatkaTvamlalavaNakShArAdyaiH pittajA bhavet||11||

dAhapAkajvaroShNArtA nIlapItAsitArtavA| bhRushoShNakuNapasrAvA yoniH syAtpittadUShitA||12||

Due to excessive use of pungent, sour, salty, alkaline substances etc. pitta dominant type of disorders of the genital tract are prone to occur. In the vagina, which is vitiated by pitta, the burning sensation, suppuration (inflammation) and heat occurs with the feeling of fever and heat. The menstrual blood flow is of blue, yellow and black color with excessive heat and as the smell of cadaver. [11-12]

Kapha dominant ‘’yonivyapat’’

कफोऽभिष्यन्दिभिर्वृद्धो योनिं चेद्दूषयेत् स्त्रियाः | स कुर्यात् पिच्छिलां शीतां कण्डुग्रस्ताल्पवेदनाम् ||१३||

पाण्डुवर्णां तथा पाण्डुपिच्छिलार्तववाहिनीम् |

kaphō’bhiṣyandibhirvr̥ddhō yōniṁ cēddūṣayēt striyāḥ| sa kuryāt picchilāṁ śītāṁ kaṇḍugrastālpavēdanām||13||

pāṇḍuvarṇāṁ tathā pāṇḍupicchilārtavavāhinīm|

kapho~abhiShyandibhirvRuddho yoniM ceddUShayet striyAH| sa kuryAt picchilAM shItAM kaNDugrastAlpavedanAm||13||

pANDuvarNAM tathA pANDupicchilArtavavAhinIm|

If kapha aggravating substances are used in excess then kapha gets aggravated and affects the genital tract of woman which makes it slimy, cold, associated with itching and mild pain. Woman becomes pale and secretes the pale and slimy menstrual blood.[13]

Tridosha dominant ‘’yonivyapat’’

समश्नन्त्या रसान् सर्वान्दूषयित्वा त्रयो मलाः ||१४||

योनिगर्भाशयस्थाः स्वैर्योनिं युञ्जन्ति लक्षणैः | सा भवेद्दाहशूलार्ता श्वेतपिच्छिलवाहिनी ||१५|

samaśnantyā rasān sarvāndūṣayitvā trayō malāḥ||14||

yōnigarbhāśayasthāḥ svairyōniṁ yuñjanti lakṣaṇaiḥ| sā bhavēddāhaśūlārtā śvētapicchilavāhinī||15||

samashnantyA rasAn sarvAndUShayitvA trayo malAH||14||

yonigarbhAshayasthAH svairyoniM yu~jjanti lakShaNaiH| sA bhaveddAhashUlArtA shvetapicchilavAhinI||15||

When a woman uses all the ‘’rasas’’ in excess and by mixing wholesome and unwholesome food articles together, then all three dosha located in her uterus vitiate the genital tract and produce their symptoms. Thus the vitiated genital tract suffers from the burning sensation and pain and discharges the white, slimy menstrual blood. [14-15]

‘’Asrija yonivyapat’’

रक्तपित्तकरैर्नार्या रक्तं पित्तेन दूषितम् | अतिप्रवर्तते योन्यां लब्धे गर्भेऽपि सासृजा ||१६||

raktapittakarairnāryā raktaṁ pittēna dūṣitam| atipravartatē yōnyāṁ labdhē garbhē’pi sāsṛjā||16||

raktapittakarairnAryA raktaM pittena dUShitam| atipravartate yonyAM labdhe garbhe~api sAsRujA ||16||

The menstrual blood (stored in ‘’yoni‘‘) is vitiated by the pitta due to excessive intake of rakta & pitta aggravating diet and lifestyle, then even after conception, the menstrual blood flows excessively. It is known as’‘asrija’’ (raktaja) ‘’yoni‘‘. [16] Here, even after conception, the pregnancy does not continue because of the excessive flow of blood. So in place of’‘Asrija’’some scholars read it as “Apraja”.

‘’Arajaska yonivyapat’’

योनिगर्भाशयस्थं चेत् पित्तं सन्दूषयेदसृक् | साऽरजस्का मता काश्र्यवैवर्ण्यजननी भृशम् ||१७||

yōnigarbhāśayasthaṁ cēt pittaṁ sandūṣayēdasṛk| sā’rajaskā matā kārśyavaivarṇyajananī bhṛśam||17||

yonigarbhAshayasthaM cet pittaM sandUShayedasRuk| sA~arajaskA matA kArshyavaivarNyajananI bhRusham||17||

If the blood is vitiated by the pitta which is located in the genital tract and uterus, then the patient becomes emaciated and develops abnormal complexion. This condition is known as ‘’Arajaska’’.[17]

‘’Acharana yonivyapat’’

योन्यामधावनात् कण्डूं जाताः कुर्वन्ति जन्तवः | सा स्यादचरणा कण्ड्वा तयाऽतिनरकाङ्क्षिणी ||१८||

yōnyāmadhāvanāt kaṇḍūṁ jātāḥ kurvanti jantavaḥ| sā syādacaraṇā kaṇḍvā tayā’tinarakāṅkṣiṇī||18||

yonyAmadhAvanAt kaNDUM jAtAH kurvanti jantavaH| sA syAdacaraNA kaNDvA tayA$_{atinarakA}$gkShiNI||18||

When a woman does not wash her external genitalia , then micro-organisms (bacteria, virus) are likely to grow and cause itching, by which woman has frequent desire of man. This is known as ‘’Acharna’’.[18]

‘’Aticharana yonivyapat’’

पवनोऽतिव्यवायेन शोफसुप्तिरुजः स्त्रियाः | करोति कुपितो योनौ सा चातिचरणा मता ||१९||

pavanō’tivyavāyēna śōphasuptirujaḥ striyāḥ| karōti kupitō yōnau sā cāticaraṇā matā||19||

pavano~ativyavAyena shophasuptirujaH striyAH| karoti kupito yonau sA cAticaraNA matA||19||

Due to excessive coitus, the vata gets aggravated and causes swelling, numbness, pain in female genital tract. This is known as ‘’Aticharana’’. [19]

‘’Prakcharana yonivyapat’’

मैथुनादतिबालायाः पृष्ठकट्यूरुवङ्क्षणम् | रुजन् दूषयते योनिं वायुः प्राक्चरणा हि सा ||२०||

maithunādatibālāyāḥ pr̥ṣṭhakaṭyūruvaṅkṣaṇam| rujan dūṣayatē yōniṁ vāyuḥ prākcaraṇā hi sā||20||

maithunAdatibAlAyAH pRuShThakaTyUruva~gkShaNam| rujan dUShayate yoniM vAyuH prAkcaraNA hi sA||20||

When the sexual intercourse is performed in too premature (younger/adolescent) girls, then vata gets aggravated leading to vitiation of the genital tract and produces pain in back, waist, thighs and groins. This is known as Prakcharana. [20]

‘’Upapluta yonivyapat’’

गर्भिण्याः श्लेष्मलाभ्यासाच्छर्दिनिःश्वासनिग्रहात् | वायुः क्रुद्धः कफं योनिमुपनीय प्रदूषयेत् ||२१||

पाण्डुं सतोदमास्रावं श्वेतं स्रवति वा कफम् | कफवातामयव्याप्ता सा स्याद्योनिरुपप्लुता ||२२||

garbhiṇyāḥ ślēṣmalābhyāsācchardiniḥśvāsanigrahāt| vāyuḥ kruddhaḥ kapham̐ yōnimupanīya pradūṣayēt||21||

pāṇḍum̐ satōdamāsrāvam̐ śvētam̐ sravati vā kapham| kaphavātāmayavyāptā sā syādyōnirupaplutā||22||

garbhiNyAH shleShmalAbhyAsAcchardiniHshvAsanigrahAt| vAyuH kruddhaH kaphaM yonimupanIya pradUShayet||21||

pANDuM satodamAsrAvaM shvetaM sravati vA kapham| kaphavAtAmayavyAptA sA syAdyonirupaplutA||22||

If a woman ingests kapha aggravating substances and suppresses the urges of vomiting and expiration, then vitiated vayu carries the aggravated kapha to the genital tract and leads to its vitiation. In this condition pale colored fluid with piercing pain or white mucus is secreted. The defects of kapha and vata are involved in this genital disorder. This is known as ‘’upapluta’’ [21-22]

‘’Paripluta yonivyapat’’

पित्तलाया नृसंवासे क्षवथूद्गारधारणात् | पित्तसम्मूर्च्छितो वायुर्योनिं दूषयति स्त्रियाः ||२३||

शूना स्पर्शाक्षमा सार्तिर्नीलपीतमसृक् स्रवेत् | श्रोणिवङ्क्षणपृष्ठार्तिज्वरार्तायाः परिप्लुता ||२४||

pittalāyā nr̥saṁvāsē kṣavathūdgāradhāraṇāt| pittasammūrcchitō vāyuryōniṁ dūṣayati striyāḥ||23||

śūnā sparśākṣamā sārtirnīlapītamasr̥k sravēt| śrōṇivaṅkṣaṇapr̥ṣṭhārtijvarārtāyāḥ pariplutā||24||

pittalAyA nRusaMvAse kShavathUdgAradhAraNAt| pittasammUrcchito vAyuryoniM dUShayati striyAH||23||

shUnA sparshAkShamA sArtirnIlapItamasRuk sravet|
shroNiva~gkShaNapRuShThArtijvarArtAyAH pariplutA||24||

When a woman of pitta dominant constitution uses the pitta aggravating things, suppresses the urges of sneezing and eructation during coitus, then vayu mixed with pitta gets aggravated affecting the female genital tract. Due to this woman suffers from fever and ‘’yoni’’ (female genital tract) becomes swollen, inflamed, tender and painful. The menstrual blood becomes blue, yellow in colour and associated with pain in pelvis, groin and back. This is known as ‘’paripluta’’. [23-24]

‘’Udavartini yonivyapat’’

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः | सा रुगार्ता रजः कृच्छ्रेणोदावृत्तं विमुञ्चति ||२५||

आर्तवे सा विमुक्ते तु तत्क्षणं लभते सुखम् | रजसो गमनादूर्ध्वं ज्ञेयोदावर्तिनी बुधैः ||२६||

vēgōdāvartanādyōnimudāvartayatē'nilaḥ| sā rugārtā rajaḥ kr̥cchrēṇ̣ōdāvr̥ttaṁ vimuñcati||25||

ārtavē sā vimuktē tu tatkṣaṇaṁ labhatē sukham| rajasō gamanādūrdhvaṁ jñēyōdāvartinī budhaiḥ||26||

vegodAvartanAdyonimudAvartayate~anilaH| sA rugArtA rajaH kRucchreNodAvRuttaM vimu~jcati||25||

Artave sA vimukte tu tatkShaNaM labhate sukham| rajaso gamanAdUrdhvaM j~jeyodAvartinI budhaiH||26||

When natural urges are suppressed, then vayu goes upwards and takes the genital tract in upward direction (retroversion condition). Due to this, severe pain occurs by which eviction of the menstrual blood is very difficult because of its upward tendency. After discharge of menstrual blood, pain subsides. It is known by the wise physician as ''udavartini'' because of the upward course of menstrual blood.[25-26]

''Karnini yonivyapat''

अकाले वाहमानाया गर्भेण पिहितोऽनिलः | कर्णिकां जनयेद्योनौ श्लेष्मरक्तेन मूर्च्छितः ||२७||

रक्तमार्गावरोधिन्या सा तया कर्णिनी मता |२८|

akālē vāhamānāyā garbhēṇa pihitō'nilaḥ| karṇikāṁ janayēdyōnau ślēṣmaraktēna mūrcchitaḥ||27||

raktamārgāvarōdhinyā sā tayā karṇinī matā|28|

akAle vAhamAnAyA garbheNa pihito~anilaH| karNikAM janayedyonau shleShmaraktena mUrcchitaH||27||

raktamArgAvarodhinyA sA tayA karNinI matA|28|

If woman, without labor pain strains untimely to deliver a fetus, vayu gets obstructed by the fetus and combined with kapha and blood it produces small muscular sprouts or knots called "''Karnika''" in the''yoni'' which obstructs the passage of menstrual blood. This is known as ''karnini''.[28]

''Putraghni yonivyapat''

रौक्ष्याद्वायुर्यदा गर्भं जातं जातं विनाशयेत् ||२८||

दुष्टशोणितजं नार्याः पुत्रघ्नी नाम सा मता |२९|

raukṣyādvāyuryadā garbhaṁ jātaṁ jātaṁ vināśayēt||28||

duṣṭaśōṇitajaṁ nāryāḥ putraghnī nāma sā matā|29|

raukShyAdvAyuryadA garbhaM jAtaM jAtaM vinAshayet||28||

duShTashoNitajaM nAryAH putraghnI nAma sA matA|29|

Due to dryness (consumption of ununctuous diet and lifestyle), the aggravated vayu destroys the fetus which is formed by the abnormal ‘’shonita’’ causing repeated loss of pregnancy. [28]

‘’Antarmukhi yonivyapat’’

व्यवायमतितृप्ताया भजन्त्यास्त्वन्नपीडितः ||२९||

वायुर्मिथ्यास्थिताङ्गाया योनिस्रोतसि संस्थितः | वक्रयत्याननं योन्याः साऽस्थिमांसानिलार्तिभिः ||३०||

भृशार्तिर्मैथुनाशक्ता योनिरन्तर्मुखी मता |३१|

vyavāyamatitṛptāyā bhajantyāstvannapīḍitaḥ||29||

vāyurmithyāsthitāṅgāyā yōnisrōtasi saṁsthitaḥ| vakrayatyānanaṁ yōnyāḥ [1] sā’sthimāṁsānilārtibhiḥ||30||

bhṛśārtirmaithunāśaktā yōnirantarmukhī matā|31|

vyavAyamatitRuptAyA bhajantyAstvannapIDitaH||29||

vAyurmithyAsthitA~ggAyA yonisrotasi saMsthitaH| vakrayatyAnanaM yonyAH sA~asthimAMsAnilArtibhiH||30||

bhRushArtirmaithunAshaktA yonirantarmukhI matA|31|

When a woman overeats and indulges in coitus in an abnormal posture, then vayu situated in genital tract and pressed with food, twists the opening of Yoni and produces different types of vatika pains in the bone and muscles. There is severe pain in vagina leading to intolerance of coital act. This is known as antarmukhi. [29-30]

‘’Suchimukhi yonivyapat’’

गर्भस्थायाः स्त्रिया रौक्ष्याद्वायुर्योनिं प्रदूषयन् ||३१||

मातृदोषादणुद्वारां कुर्यात् सूचीमुखी तु सा |३२|

garbhasthāyāḥ striyā raukṣyādvāyuryōniṁ pradūṣayan||31||

mātṛdōṣādaṇudvārāṁ kuryāt sūcīmukhī tu sā|32|

garbhasthAyAH striyA raukShyAdvAyuryoniM pradUShayan||31||

mAtRudoShAdaNudvArAM kuryAt sUcImukhI tu sA|32|

If pregnant woman consumes the vata aggravating ununctuous diet and lifestyle, then the yoni (genital tract) of female fetus is affected. Due to this, orifice of Yoni becomes narrow. This anatomical defect happening in female fetus is due to faulty habits of mother and it is known as suchimukhi.[32]

‘’Shushka yonivyapat’’

व्यवायकाले रुन्धन्त्या वेगान् प्रकुपितोऽनिलः ||३२||

कुर्याद्विण्मूत्रसङ्गार्तिं शोषं योनिमुखस्य च |३३|

vyavāyakālē rundhantyā vēgān prakupitō’nilaḥ||32||

kuryādviṇmūtrasaṅgārtiṁ śōṣaṁ yōnimukhasya ca|33|

vyavAyakAle rundhantyA vegAn prakupito~anilaH||32||

kuryAdviNmUtrasa~ggArtiM shoShaM yonimukhasya ca|33|

During coitus, if the natural urges are suppressed, then vitiated vayu causes pain and retention of feces and urine, dryness of the vaginal orifice. This is known as ‘’sushkayoni’’.[33]

‘’Vamini yonivyapat’’

षडहात् सप्तरात्राद्वा शुक्रं गर्भाशयं गतम् ||३३||

सरुजं नीरुजं वाऽपि या स्रवेत् सा तु वामिनी |३४|

ṣaḍahāt saptarātrādvā śukraṁ garbhāśayaṁ gatam||33||

sarujaṁ nīrujaṁ vā’pi yā sravēt sā tu vāminī|34|

ShaDahAt saptarAtrAdvA shukraM garbhAshayaM gatam||33||

sarujaM nIrujaM vA~api yA sravet sA tu vAminI|34|

The condition in which there is expulsion of the shukra with or without pain within six or seven days after entry in the uterus, is known as ‘’vamini’’. [34]

‘’Shandhi yonivyapat’’

बीजदोषात्तु गर्भस्थमारुतोपहताशया ||३४||

नृद्वेषिण्यस्तनी चैव षण्ढी स्यादनुपक्रमा |३५|

bījadōṣāttu garbhasthamārutōpahatāśayā||34||

nr̥dvēṣiṇyastanī caiva ṣaṇḍhī syādanupakramā|35|

bIjadoShAttu garbhasthamArutopahatAshayA||34||

nRudveShiNyastanI caiva ShaNDhI syAdanupakramA|35|

Due to the genetic defects and abnormalities of sperm and ovum of the parents, the uterus of the female fetus is affected with abnormal vata. The woman dislikes the males and is having underdeveloped breasts. This is incurable and is known as ‘’shandhi’’.[35]

‘’Mahayoni yonivyapat’’

विषमं दुःखशय्यायां मैथुनात् कुपितोऽनिलः ||३५||

गर्भाशयस्य योन्याश्च मुखं विष्टम्भयेत् स्त्रियाः | असंवृतमुखी सार्ती रूक्षफेनास्रवाहिनी ||३६||

मांसोत्सन्ना महायोनिः पर्ववङ्क्षणशूलिनी |३७|

viṣamaṁ duḥkhaśayyāyāṁ maithunāt kupitō’nilaḥ||35||

garbhāśayasya yōnyāśca mukhaṁ viṣṭambhayēt striyāḥ| asaṁvṛtamukhī sārtī rūkṣaphēnāsravāhinī||36||

māṁsōtsannā mahāyōniḥ parvavaṅkṣaṇaśūlinī|37|

viShamaM duHkhashayyAyAM maithunAt kupito~anilaH||35||

garbhAshayasya yonyAshca mukhaM viShTambhayet striyAH| asaMvRutamukhI sArtI rUkShaphenAsravAhinI||36||

mAMsotsannA mahAyoniH parvava~gkShaNashUlinI|37|

If coitus is performed with difficulty on an uncomfortable bed, the vitiated vata dilates the orifices of uterus and vagina. By this, vaginal opening is unclosed, painful and rough, frothy menstrual blood comes out. There is muscular protuberance in the vagina and there is associated pain in the joints and groin. This is known as ‘’mahayoni’’. [35-37]

Consequences of ‘’yonivyapat’’

इत्येतैर्लक्षणैः प्रोक्ता विंशतिर्योनिजा गदाः ||३७||

न शुक्रं धारयत्येभिर्दोषैर्योनिरुपद्रुता | तस्माद्गर्भं न गृह्णाति स्त्री गच्छत्यामयान् बहून् ||३८||

गुल्मार्शःप्रदरादींश्च वाताद्यैश्चातिपीडनम् |३९|

ityētairlakṣaṇaiḥ prōktā viṁśatiryōnijā gadāḥ||37||

na śukraṁ dhārayatyēbhirdōṣairyōnirupadrutā| tasmādgarbhaṁ na gṛhṇāti strī gacchatyāmayān bahūn||38||

gulmārśaḥpradarādīṁśca vātādyaiścātipīḍanam|39|

ityetairlakShaNaiH proktA viMshatiryonijA gadAH||37||

na shukraM dhArayatyebhirdoShairyonirupadrutA| tasmAdgarbhaM na gRuhNAti strI gacchatyAmayAn bahUn||38||

gulmArshaHpradarAdIMshca vAtAdyaishcAtipIDanam|39|

Thus, the twenty female gynecological disorders (disorders of the genital tract) have been described based upon clinical features. The affected ‘’yoni’’ (uterus) due to these defects is unable to hold the semen (sperm). So, woman does not conceive and suffers from ‘’gulma’’, piles, heavy bleeding and gets afflicted with various disorders of vata, pitta and kapha. [37-39]

Dosha dominance in ‘’yonivyapat’’

आसां षोडश यास्त्वन्त्या आद्ये द्वे पित्तदोषजे ||३९||

परिप्लुता वामिनी च वातपित्तात्मिके मते | कर्णिन्युपप्लुते वातकफाच्छेषास्तु वातजाः ||४०||

देहं वातादयस्तासां स्वैर्लिङ्गैः पीडयन्ति हि |४१|

āsāṁ ṣōḍaśa yāstvantyā ādyē dvē pittadōṣajē||39||

pariplutā vāminī ca vātapittātmikē matē| karṇinyupaplutē vātakaphācchēṣāstu vātajāḥ||40||

dēhaṁ vātādayastāsāṁ svairliṅgaiḥ pīḍayanti hi|41|

AsAM ShoDasha yAstvantyA Adye dve pittadoShaje||39||

pariplutA vAminI ca vAtapittAtmike mate| karNinyupaplute vAtakaphAccheShAstu vAtajAH||40||

dehaM vAtAdayastAsAM svairli~ggaiH pIDayanti hi|41|

Sixteen disorders mentioned in the end (excluding those four, described first with specific dosha dominance). Among these, the first two are caused by pitta dosha.

‘’Paripluta’’ and ‘’vamini’’ are caused by dominance of vata and pitta dosha.

‘’Karmini’’ and ‘’upapluta’’ are caused by vata and kapha dosha; while remaining ten disorders are [[/vata]ja._[[Vata|vata]ja. dosha afflict the genital tract with their respective symptoms. [40-41]

General principles of management

स्नेहनस्वेदबस्त्यादि वातजास्वनिलापहम् ||४१||

कारयेद्रक्तपित्तघ्नं शीतं पित्तकृतासु च | श्लेष्मजासु च रूक्षोष्णं कर्म कुर्याद्विचक्षणः ||४२||

सन्निपाते विमिश्रं तु संसृष्टासु च कारयेत् |

snēhanasvēdabastyādi vātajāsvanilāpaham||41||

kārayēdraktapittaghnaṁ śītaṁ pittakṛtāsu ca| ślēṣmajāsu ca rūkṣōṣṇaṁ karma kuryādvicakṣaṇaḥ||42||

sannipātē vimiśraṁ tu saṁsṛṣṭāsu ca kārayēt|

snehanasvedabastyAdi vAtajAsvanilApaham||41||

kArayedraktapittaghnaM shItaM pittakRutAsu ca| shleShmajAsu ca rUkShoShNaM karma kuryAdvicakShaNaH||42||

sannipAte vimishraM tu saMsRuShTAsu ca kArayet|

In vatika disorders, vata alleviating procedures such as snehana (unction), swedana(fomentation), basti (enema) should be prescribed.

In ‘’paittika’’ disorders, cold measures which pacify the rakta and pitta should be used. The expert should exert the dry and hot remedies in kaphaja disorders of the genital tract.

In ‘’sannipataja’’ and ‘’dwandaja’’ female genital disorders, mixed treatment should be done. [41-42]

Manual intervention in displaced genital tract/uterus

स्निग्धस्विन्नां तथा योनिं दुःस्थितां स्थापयेत्पुनः ||४३||

पाणिना नामयेज्जिह्मां संवृतां वर्धयेत् पुनः | प्रवेशयेन्निःसृतां च विवृतां परिवर्तयेत् ||४४||

योनिः स्थानापवृत्ता हि शल्यभूता मता स्त्रियाः |

snigdhasvinnāṁ tathā yōniṁ duḥsthitāṁ sthāpayētpunaḥ||43||

pāṇinā nāmayējjihmāṁ saṁvṛtāṁ vardhayēt punaḥ| pravēśayēnniḥsṛtāṁ ca vivṛtāṁ parivartayēt||44||

yōniḥ sthānāpavṛttā hi śalyabhūtā matā striyāḥ|

snigdhasvinnAM tathA yoniM duHsthitAM sthApayetpunaH||43||

pANinA nAmayejjihmAM saMvRutAM vardhayet punaH| praveshayenniHsRutAM ca vivRutAM parivartayet||44||

yoniH sthAnApavRuttA hi shalyabhUtA matA striyAH|

If vagina or genital organs are displaced from their place, it should be brought to its normal position after the snehana (unction) and swedana (fomentation).

If it becomes twisted, then it should be pressed with hand.

If the vaginal opening is contracted,it should be dilated.

If it is prolapsed from its place, then it should be placed inside.

If the ‘’yoni’’ is dilated, then it should be turned (for contraction), because displaced genital organs act as the ‘’shalya’’ (foreign body). [43-44]

Mild purification in management of all ‘’yonivyapat’’

सर्वां व्यापन्नयोनिं तु कर्मभिर्वमनादिभिः ||४५||

मृदुभिः पञ्चभिर्नारीं स्निग्धस्विन्नामुपाचरेत् |

sarvāṁ vyāpannayōniṁ tu karmabhirvamanādibhiḥ||45||

mṛdubhiḥ pañcabhirnārīṁ snigdhasvinnāmupācarēt|

sarvAM vyApannayoniM tu karmabhirvamanAdibhiH||45||

mRudubhiH pa~jcabhirnArIM snigdhasvinnAmupAcaret|

In all the disorders of the genital tract, female should be treated with application of five mild vamanadi (evacuative) measures after snehana (unction) and swedana (fomentation). [45]

Treatment after purification

सर्वतः सुविशुद्धायाः शेषं कर्म विधीयते ||४६||

sarvataḥ suviśuddhāyāḥ śēṣaṁ karma vidhīyatē||46||

sarvataH suvishuddhAyAH sheShaM karma vidhIyate||46||

Now when woman is evacuated by the mild application of five evacuative measures, remaining measures should be applied.[46]

Management of vata vitiation

वातव्याधिहरं कर्म वातार्तानां सदा हितम् | औदकानूपजैर्मांसैः क्षीरैः सतिलतण्डुलैः ||४७||

सवातघ्नौषधैर्नाडीकुम्भीस्वेदैरुपाचरेत् | अक्तां लवणतैलेन साश्मप्रस्तरसङ्करैः ||४८||

स्विन्नां कोष्णाम्बुसिक्ताङ्गीं वातघ्नैर्भोजयेद्रसैः |४९|

vātavyādhiharaṁ karma vātārtānāṁ sadā hitam| audakānūpajairmāṁsaiḥ kṣīraiḥ satilataṇḍulaiḥ||47||

savātaghnauṣadhairnāḍīkumbhīsvēdairupācarēt| aktāṁ lavaṇatailēna sāśmaprastarasaṅkaraiḥ||48||

svinnāṁ kōṣṇāmbusiktāṅgīṁ vātaghnairbhōjayēdrasaiḥ|49|

vAtavyAdhiharaM karma vAtArtAnAM sadA hitam| audakAnUpajairmAMsaiH kShIraiH satilataNDulaiH||47||

savAtaghnauShadhairnADIkumbhIsvedairupAcaret| aktAM lavaNatailena sAshmaprastarasa~gkaraiH||48||

svinnAM koShNAmbusiktA~ggIM vAtaghnairbhojayedrasaiH|49|

The woman who is suffering from the vataja yoni roga (disorders of genital tract, affected by the vata), vata alleviating treatment is always beneficial. ‘’Yoni’’ (vagina) should be fomented with the meat of aquatic and marshy animals or milk mixed with sesame and rice and vata-alleviating drugs. Or vagina should be massaged with salt and oil and fomented with warm iron, stone or bolus. When vagina is completely smooth, then woman should take the bath with warm water and take vata alleviating meat soup. [47-49]

Various formulations in management of vataja yonivyapat

बलाद्रोणद्वयक्वाथे घृततैलाढकं पचेत् ||४९||

स्थिरापयस्याजीवन्तीवीरर्षभकजीवकैः | श्रावणीपिप्पलीमुद्गपीलुमाषाख्यपर्णिभिः ||५०||

शर्कराक्षीरकाकोलीकाकनासाभिरेव च | पिष्टैश्चतुर्गुणक्षीरे सिद्धं पेयं यथाबलम् ||५१||

वातपित्तकृतान् रोगान् हत्वा गर्भं दधाति तत् |

balādrōṇadvayakvāthē ghr̥tatailāḍhakaṁ pacēt||49||

sthirāpayasyājīvantīvīrarṣabhakajīvakaiḥ|
śrāvaṇīpippalīmudgapīlumāṣākhyaparṇibhiḥ||50||

śarkarākṣīrakākōlīkākanāsābhirēva ca| piṣṭaiścaturguṇakṣīrē siddhaṁ pēyaṁ yathābalam||51||

vātapittakr̥tān rōgān hatvā garbhaṁ dadhāti tat|

balAdroNadvayakvAthe ghRutatailADhakaM pacet||49||

sthirApayasyAjIvantIvIrarShabhakajIvakaiH|
shrAvaNIpippalImudgapIlumAShAkhyaparNibhiH||50||

sharkarAkShIrakAkolIkAkanAsAbhireva ca| piShTaishcaturguNakShIre siddhaM peyaM yathAbalam||51||

vAtapittakRutAn rogAn hatvA garbhaM dadhAti tat|

One ‘’adhaka’’ (approx. 2.50kg) ‘’ghrita’’ and oil mixed and should be cooked in the two drone decoction (approx. 20 lts.) of ‘’bala’‘, At the time of preparation, the decoction of paste of’‘sariwana, payasya, jivanti, veera, rishbhaka, jivaka, shravani, pippali, mudaga parni, pilu, mashaparni, sharkara, ksheerakakoli’’ and ‘’kakanasa’’ should be mixed. This should be cooked tactfully along with the mixing of four times (four ‘’adhaka’‘) milk. After processed, it should be used according to strength. It helps in conception after treating the’‘yoni rogas’’ (genital disorders) caused by the vata and pitta. [49-51]

काश्मर्यत्रिफलाद्राक्षाकासमर्दपरूषकैः ||५२||

पुनर्नवाद्विरजनीकाकनासासहचरैः | शतावर्या गुडूच्याश्च प्रस्थमक्षसमैर्घृतात् ||५३||

साधितं योनिवातघ्नं गर्भदं परमं पिबेत् |

kāśmaryatriphalādrākṣākāsamardaparūṣakaiḥ||52||

punarnavādvirajanīkākanāsāsahacaraiḥ| śatāvaryā guḍūcyāśca prasthamakṣasamairghṛtāt||53||

sādhitaṁ yōnivātaghnaṁ garbhadaṁ paramaṁ pibēt|

kAshmaryatriphalAdrAkShAkAsamardaparUShakaiH||52||

punarnavAdvirajanIkAkanAsAsahacaraiH| shatAvaryA guDUcyAshca prasthamakShasamairghRutAt||53||

sAdhitaM yonivAtaghnaM garbhadaM paramaM pibet|

One ‘’prastha’’ (approx. 640 gm) ‘’ghrita’’ should be cooked with the paste of one ‘’karsha’’ each of ‘’kashmarya, triphala, draksha, kasamarda, parushaka, punarnava, haridra, daruharidra, kakanasa, sahachara, shatavari’’ and ‘’guduchi’’. This should be taken to destroy the vataja yoni roga and is best for conception.[52-53]

पिप्पलीकुञ्चिकाजाजिवृषकं सैन्धवं वचाम् ||५४||

यवक्षाराजमोदे च शर्करां चित्रकं तथा | पिष्ट्वा सर्पिषि भृष्टानि पाययेत् प्रसन्नया ||५५||

योनिपार्श्वार्तिहृद्रोगगुल्मार्शोविनिवृत्तये |

pippalīkuñcikājājīvṛṣakaṁ saindhavaṁ vacām||54||

yavakṣārājamōdē ca śarkarāṁ citrakaṁ tathā| piṣṭvā sarpiṣi bhṛṣṭāni pāyayēt prasannayā||55||

yōnipārśvārtihṛdrōgagulmārśōvinivṛttayē|

pippalIku~jcikAjAjIvRuShakaM saindhavaM vacAm||54||

yavakShArAjamode ca sharkarAM citrakaM tathA| piShTvA sarpiShi bhRuShTAni pAyayet prasannayA||55||

yonipArshvArtihRudrogagulmArshovinivRuttaye|

The equal quantity of ‘’pippali, upakunchika, jiraka, vrishaka, saindhava, vacha, yavakshara, ajmoda, sharkara,’’ and ‘’chitraka mula’’ should be crushed, fried in ‘’ghrita’’ and consumed after mixing with ‘’prasanna’’ (clear wine).It helps to alleviate the pain in vagina, flanks, heart diseases, ‘’gulma’’ and the piles. [54-55]

वृषकं मातुलुङ्गस्य मूलानि मदयन्तिकाम् ||५६||

पिबेत् सलवणैर्मद्यैः पिप्पलीकुञ्चिके तथा |

vṛṣakaṁ mātuluṅgasya mūlāni madayantikām||56||

pibēt salavaṇairmadyaiḥ pippalīkuñcikē tathā|

vRuShakaM mAtulu~ggasya mUlAni madayantikAm||56||

pibet salavaNairmadyaiH pippalIku~jcike tathA|

‘’Vrishaka, matulunga mula, madayantika’’ should be pounded and drink with wine and rock salt. Or ‘’pippali’’ and ‘’upakunchika’’ should also be pounded and drink with alcohol and rock salt. Both these preparations helps to pacify the pain of vagina (genital tract).[56]

रास्नाश्वदंष्ट्रावृषकैः पिबेच्छूले शृतं पयः ||५७||

गुडूचीत्रिफलादन्तीक्वाथैश्च परिषेचयेत् |

rāsnāśvadaṁṣṭrāvṛṣakaiḥ pibēcchūlē śṛtaṁ payaḥ||57||

guḍūcītriphalādantīkvāthaiśca pariṣēcayēt|

rAsnAshvadaMShTrAvRuShakaiH pibecchUle shRutaM payaH||57||

guDUcItriphalAdantIkvAthaishca pariShecayet|

In case of pain in vagina the ‘’rasna, shwadransta, vrishaka’’ should be pasted and cooked with milk or ‘’yoni’’ should be irrigated with the decoction of ‘’guduchi, triphala’’ and ‘’dantimula’’ in equal parts. It helps to relieve the ‘’yonishula’’.[57]

सैन्धवं तगरं कुष्ठं बृहती देवदारु च ||५८||

समांशैः साधितं कल्कैस्तैलं धार्यं रुजापहम् |

saindhavaṁ tagaraṁ kuṣṭhaṁ bṛhatī dēvadāru ca||58||

samāṁśaiḥ sādhitaṁ kalkaistailaṁ dhāryaṁ rujāpaham|

saindhavaM tagaraM kuShThaM bRuhatI devadAru ca||58||

samAMshaiH sAdhitaM kalkaistailaM dhAryaM rujApaham|

Oil should be cooked with the paste of equal parts of ‘’saindhava, tagara, kushtha, brahati’’ and ‘’devadaru’‘. Tamponing in vagina with this medicated oil helps to relieve the’‘yonishula’’. [58]

गुडूचीमालतीरास्नाबलामधुकचित्रकैः ||५९||

निदिग्धिकादेवदारुयूथिकाभिश्च कार्षिकैः | तैलप्रस्थं गवां मूत्रे क्षीरे च द्विगुणे पचेत् ||६०||

वातार्तायाः पिचुं दद्याद्योनौ च प्रणयेत्ततः |

guḍūcīmālatīrāsnābalāmadhukacitrakaiḥ||59||

nidigdhikādēvadāruyūthikābhiśca kārṣikaiḥ| tailaprastham gavāṁ mūtrē kṣīrē ca dviguṇē pacēt||60||

vātārtāyāḥ picuṁ dadyādyōnau ca praṇayēttataḥ|

guDUclmAlatIrAsnAbalAmadhukacitrakaiH||59||

nidigdhikAdevadAruyUthikAbhishca kArShikaiH| tailaprasthaM gavAM mUtre kShIre ca dviguNe pacet||60||

vAtArtAyAH picuM dadyAdyonau ca praNayettataH|

One ‘’prastha’’ oil (approx. 640ml) should be cooked with the paste of ‘’guduchi, jati, rasna, bala, madhuka, chitraka, kantakari, devadaru, yuthika’’ each 1-1 ‘’karsha’’ (10gm) along with the cow’s urine and milk (two ‘’prastha’’ each). The vaginal tamponing should be done with this oil especially in those who suffer from Vata predominant Yonivyapad. This oil should also be used for uttarabasti. [59-60]

Therapeutic procedures for management of vata dominant ‘’yonivyapat’’

वातार्तानां च योनीनां सेकाभ्यङ्गपिचुक्रियाः ||६१||

(उष्णाः स्निग्धाः प्रकर्तव्यास्तैलानि स्नेहनानि च) |

vātārtānāṁ ca yōnīnāṁ sēkābhyaṅgapicukriyāḥ||61||

(uṣṇāḥ snigdhāḥ prakartavyāstailāni snēhanāni ca)|

vAtArtAnAM ca yonInAM sekAbhya~ggapicukriyAH||61||

(uShNAH snigdhAH prakartavyAstailAni snehanAni ca)|

The ‘’vatika’’ disorders of the female genital tract should be treated with warm and unctous substances in the form of irrigation, massage and tamponing. The oil for unction (snehana) should be prepared and used.[61]

हिंस्राकल्कं तु वातार्ता कोष्णमभ्यज्य धारयेत् | पञ्चवल्कस्य पित्तार्ता श्यामादीनां कफातुरा ||६२||

hiṁsrākalkaṁ tu vātārtā kōṣṇamabhyajya dhārayēt| pañcavalkasya pittārtā śyāmādīnāṁ kaphāturā||62||

hiMsrAkalkaM tu vAtArtA koShNamabhyajya dhArayet| pa~jcavalkasya pittArtA shyAmAdInAM kaphAturA||62||

If the vagina is afflicted due to vata, it should be massaged with warm oil and the paste of ‘’hanspadi’’ root should be retained.

In the ‘’yoni’’ suffering from pitta, the paste of ‘’panchavalkala’’ should be retained in vagina and in that which is suffering from kapha, the paste of ‘’shyamadi’’ drugs should be used. [62]

Therapeutic procedures for management of pitta dominant ‘’yonivyapat’’

पित्तलानां तु योनीनां सेकाभ्यङ्गपिचुक्रियाः | शीताः पित्तहराः कार्याः स्नेहनार्थं घृतानि च ||६३||

(पित्तघ्नौषधसिद्धानि कार्याणि भिषजा तथा) |

pittalānāṁ tu yōnīnāṁ sēkābhyaṅgapicukriyāḥ| śītāḥ pittaharāḥ kāryāḥ snēhanārthaṁ ghṛtāni ca||63||

(pittaghnauṣadhasiddhāni kāryāṇi bhiṣajā tathā)|

pittalAnAM tu yonInAM sekAbhya~ggapicukriyAH| shItAH pittaharAH kAryAH snehanArthaM ghRutAni ca||63||

(pittaghnauShadhasiddhAni kAryANi bhiShajA tathA)|

In gynaecological disorders (disorders of the genital tract) which are caused by pitta then cold, pitta alleviating irrigation, massage and tamponing etc. should be done. A vaidya should use the ‘’ghrita’’ (processed with vata alleviating drugs) for unction (snehana). [63]

Various formulations in management of pittaja yonivyapat

‘’Brihat shatavari ghritam’’

शतावरीमूलतुलाश्चतस्रः सम्प्रपीडयेत् ||६४||

रसेन क्षीरतुल्येन पचेत्तेन घृताढकम् | जीवनीयैः शतावर्या मृद्वीकाभिः परूषकैः ||६५||

पिष्टैः प्रियालैश्चाक्षांशैर्द्वियष्टिमधुकैर्भिषक् | सिद्धे शीते च मधुनः पिप्पल्याश्च पलाष्टकम् ||६६||

सितादशपलोन्मिश्राल्लिहयात् पाणितलं ततः | योन्यसृक्शुक्रदोषघ्नं वृष्यं पुंसवनं च तत् ||६७||

क्षतं क्षयं रक्तपित्तं कासं श्वासं हलीमकम् | कामलां वातरक्तं च वीसर्पं हृच्छिरोग्रहम् ||६८||

उन्मादारत्यपस्मारान् वातपित्तात्मकाञ्जयेत् | इति बृहच्छतावरीघृतम् |

śatāvarīmūlatulāścatasraḥ samprapīḍayēt||64||

rasēna kṣīratulyēna pacēttēna ghr̥tāḍhakam| jīvanīyaiḥ śatāvaryā mr̥dvīkābhiḥ parūṣakaiḥ||65||

piṣṭaiḥ priyālaiścākṣāṁśairdviyaṣṭimadhukairbhiṣak| siddhē śītē ca madhunaḥ pippalyāśca palāṣṭakam||66||

sitādaśapalōnmiśrāllihyāt pāṇitalaṁ tataḥ| yōnyasr̥kśukradōṣaghnaṁ vr̥ṣyaṁ puṁsavanaṁ ca tat||67||

kṣataṁ kṣayaṁ raktapittaṁ kāsaṁ śvāsaṁ halīmakam| kāmalāṁ vātaraktaṁ ca vīsarpaṁ hr̥cchirōgraham||68||

unmādāratyapasmārān vātapittātmakāñjayēt| iti br̥hacchatāvarīghr̥tam

shatAvarImUlatulAshcatasraH samprapIDayet||64||

rasena kShIratulyena pacettena ghRutADhakam| jIvanIyaiH shatAvaryA mRudvIkAbhiH parUShakaiH||65||

piShTaiH priyAlaishcAkShAMshairdviyaShTimadhukairbhiShak| siddhe shIte ca madhunaH pippalyAshca palAShTakam||66||

sitAdashapalonmishrAllihyAt pANitalaM tataH| yonyasRukshukradoShaghnaM vRuShyaM puMsavanaM ca tat||67||

kShataM kShayaM raktapittaM kAsaM shvAsaM halImakam| kAmalAM vAtaraktaM ca vIsarpaM hRucchirograham||68||

unmAdAratyapasmArAn vAtapittAtmakA~jjayet| iti bRuhacchatAvarIghRutam|

Four ‘’tula’’ (16 kg) ‘’shatavari’’ root should be crushed to evict the juice. With this juice, an equal quantity of milk to be mixed and one ‘’adhaka’’ (2.56 kg) ‘’ghrita’’ should be cooked with the paste of ‘’jivaniya varga’‘(vitalizer) drugs,’‘shatavari, draksha, parushaka, priyala’’ and two types of ‘’madhuka’’ one karsha (10gm) each. When ‘’ghrita’’ is prepared, it should be poured and cooled. Then it is mixed with honey, ‘’pippali’’ powder each eight ‘’pala’’ (320 gm) and sugar 10 ‘’pala’’ (400 gm). This should be used in dose of one ‘’karsha’’ (10 gm). It relieves the abnormalities or defects of the genital tract, menses and the semen. It is an aphrodisiac and helps in healthy progeny. It helps to treat the chest wound, tuberculosis or wasting, internal hemorrhage (‘’raktapitta’‘), cough, dyspnea,’‘halimaka, kamala’’ (jaundice), ‘’vatarakta, visarpa,’’

heart diseases, ‘’shiroroga’’ and insanity, restlessness, epilepsy and other caused by the vata and pitta dosha. [64-68]

एवमेव क्षीरसर्पिर्जीवनीयोपसाधितम् ||६९||

गर्भदं पित्तलानां च योनीनां स्याद्भिषग्जितम् |७०|

ēvamēvakṣīrasarpirjīvanīyōpasādhitam||69||

garbhadaṁ pittalānāṁ ca yōnīnāṁ syādbhiṣagjitam|70|

evameva kShIrasarpirjIvanIyopasAdhitam||69||

garbhadaM pittalAnAM ca yonInAM syAdbhiShagjitam|70|

Thus, milk and ‘’ghrita’’ processed with vitalizer drugs (‘’jivaniya varga’‘) helps in conception and it is the best treatment for the’‘paittika’’ disorders of the female genital tract.[70]

Management of kapha dominant ‘’yonivyapat’’

योन्यां श्लेष्मप्रदुष्टायां वर्तिः संशोधनी हिता ||७०||

वाराहे बहुशः पित्ते भावितैर्लक्तकैः कृता |

yōnyāṁ ślēṣmapraduṣṭāyāṁ vartiḥ saṁśōdhanī hitā||70||

vārāhē bahuśaḥ pittē bhāvitairlaktakaiḥ kr̥tā|

yonyAM shleShmapraduShTAyAM vartiH saMshodhanI hitA||70||

vArAhe bahushaH pitte bhAvitairlaktakaiH kRutA|

In the kaphaja disorders of the female genital tract, the application of cleansing suppository made of piece of cloth and impregnated many times in the bile of pig is beneficial. [70]

Various formulations in management to kapha dominant ‘’yonivyapat’’

भावितं पयसाऽर्कस्य यवचूर्णं ससैन्धवम् ||७१||

वर्तिः कृता मुहुर्धार्या ततः सेच्या सुखाम्बुना |

bhāvitaṁ payasā’rkasya yavacūrṇaṁ sasaindhavam||71||

vartiḥ kr̥tā muhurdhāryā tataḥ sēcyā sukhāmbunā|

bhAvitaM payasA~arkasya yavacUrNaM sasaindhavam||71||

vartiH kRutA muhurdhAryA tataH secyA sukhAmbunA|

The suppository made of rock salt and barley should be impregnated with milk of ‘’Arka’’ and it should be kept in vagina frequently and after this vagina should be washed with warm water. [71]

पिप्पल्या मरिचैर्माषैः शताह्वाकुष्ठसैन्धवैः ||७२||

वर्तिस्तुल्या प्रदेशिन्या धार्या योनिविशोधनी |७३|

pippalyā maricairmāṣaiḥ śatāhvākuṣṭhasaindhavaiḥ||72||

vartistulyā pradēśinyā dhāryā yōniviśōdhanī|73|

pippalyA maricairmAShaiH shatAhvAkuShThasaindhavaiH||72||

vartistulyA pradeshinyA dhAryA yonivishodhanI|73|

In kaphaja disorders of the genital tract, the suppository should be made as the size of index finger with the paste of ‘’pippali, maricha, masha, shatahva, kushtha’’ and rock salt and it should be kept in vagina for cleansing.[72]

उदुम्बरशलाटूनां द्रोणमब्द्रोणसंयुतम् ||७३||

सपञ्चवल्ककुलकमालतीनिम्बपल्लवम् | निशां स्थाप्य जले तस्मिंस्तैलप्रस्थं विपाचयेत् ||७४||

लाक्षाधवपलाशत्वङ्निर्यासैः शाल्मलेन च | पिष्टैः सिद्धस्य तैलस्य पिचुं योनौ निधापयेत् ||७५||

सशर्करैः कषायैश्च शीतैः कुर्वीत सेचनम् | पिच्छिला विवृता कालदुष्टा योनिश्च दारुणा ||७६||

सप्ताहाच्छुध्यति क्षिप्रमपत्यं चापि विन्दति |

udumbaraśalāṭūnāṁ drōṇamabdrōṇasaṁyutam||73||

sapañcavalkakulakamālatīnimbapallavam| niśāṁ sthāpya jalē tasmiṁstailaprasthaṁ vipācayēt||74||

lākṣādhavapalāśatvaṅniryāsaiḥ śālmalēna ca| piṣṭaiḥ siddhasya tailasya picuṁ yōnau nidhāpayēt||75||

saśarkaraiḥ kaṣāyaiśca śītaiḥ kurvīta sēcanam| picchilā vivṛtā kāladuṣṭā yōniśca dāruṇā||76||

saptāhācchudhyati kṣipramapatyaṁ cāpi vindati|

udumbarashalATUnAM droNamabdroNasaMyutam||73||

sapa~jcavalkakulakamAlatInimbapallavam | nishAM sthApya jale tasmiMstailaprasthaM vipAcayet||74||

lAkShAdhavapalAshatva~gniryAsaiH shAlmalena ca| piShTaiH siddhasya tailasya picuM yonau nidhApayet||75||

sasharkaraiH kaShAyaishca shItaiH kurvIta secanam| picchilA vivRutA kAladuShTA yonishca dAruNA||76||

saptAhAcchudhyati kShipramapatyaM cApi vindati|

Unripe fruit of ‘’udumbara, panchavalkala, kulattha,’’ leaves of ‘’jati’’ and ‘’nimba’’ should be taken in equal part and all in quantity of one drona (10.24 kg). All these should be crushed and soaked in one drone (10.24 lts) of water overnight. In early morning should be pressed with hands and pour the water. In this extract one ‘’prastha’’ oil should be mixed and cooked with the paste of lac, ‘’dhava,’’ bark and exudation or gum of ‘’palash’’ and ‘’shalmali,’’ each 1-1 ‘’karsha’’ (10 gms) each.

A tampon is dipped in this oil and kept in vagina.Decoction which is cold and added with sugar should be used for vaginal douche. By using this, ‘’pichcchhila’‘(slimy)’‘yoni’‘,’‘vivruta’‘(dilated)’‘kaladushta yoni’’ and ‘’darunayoni’’ are cleansed within seven days and woman gets progeny very soon. [73-76]

उदुम्बरस्य दुग्धेन षट्कृत्वो भावितात्तिलात् ||७७||

तैलं क्वाथेन तस्यैव सिद्धं धार्यं च पूर्ववत् |

udumbarasya dugdhēna ṣaṭkr̥tvō bhāvitāttilāt||77||

tailaṁ kvāthēna tasyaiva siddhaṁ dhāryaṁ ca pūrvavat|

udumbarasya dugdhena ShaTkRutvo bhAvitAttilAt||77||

tailaM kvAthena tasyaiva siddhaM dhAryaM ca pUrvavat|

Oil should be extracted from the sesame seeds which are impregnated six times with the milk of ‘’udumbara’’ and cooked in the decoction of ‘’udumbara’’. With this oil a tampon should be put into the vagina. [77]

धातक्यामलकीपत्रस्रोतोजमधुकोत्पलैः ||७८||

जम्ब्वाम्रमध्यकासीसलोध्रकट्फलतिन्दुकैः | सौराष्ट्रिकादाडिमत्वगुदुम्बरशलाटुभिः ||७९||

अक्षमात्रैरजामूत्रे क्षीरे च द्विगुणे पचेत् | तैलप्रस्थं पिचुं दद्याद्योनौ च प्रणयेत्ततः ||८०||

कटीपृष्ठत्रिकाभ्यङ्गं स्नेहबस्तिं च दापयेत् | पिच्छिला स्राविणी योनिर्विप्लुतोपप्लुता तथा ||८१||

उत्ताना चोन्नता शून्ना सिध्येत् सस्फोटशूलिनी |

dhātakyāmalakīpatrasrōtōjamadhukōtpalaiḥ||78||

jambvāmramadhyakāsīsalōdhrakaṭphalatindukaiḥ|
saurāṣṭrikādāḍimatvagudumbaraśalāṭubhiḥ||79||

akṣamātrairajāmūtrē kṣīrē ca dviguṇē pacēt| tailaprastharṁ picuṁ dadyādyōnau ca praṇayēttataḥ||80||

kaṭīpṛṣṭhatrikābhyaṅgaṁ snēhabastiṁ ca dāpayēt| picchilā srāviṇī yōnirviplutōpaplutā tathā||81||

uttānā cōnnatā śūnā sidhyēt sasphōṭaśūlinī|

dhAtakyAmalakIpatrasrotojamadhukotpalaiH||78||

jambvAmramadhyakAsIsalodhrakaTphalatindukaiH|
saurAShTrikAdADimatvagudumbarashalATubhiH||79||

akShamAtrairajAmUtre kShIre ca dviguNe pacet| tailaprasthaM picuM dadyAdyonau ca praNayettataH||80||

kaTIpRuShThatrikAbhya~ggaM snehabastiM ca dApayet| picchilA srAviNI yonirviplutopaplutA tathA||81||

uttAnA connatA shUnA sidhyet sasphoTashUlinI|

''Dhataki'' flower, leaves of ''amalaki, srotanjana, madhuka, utpala,'' seed pulp of ''jambu'' and mango, ''kasisa, lodhra, katphala, tinduka, saurashtrika,'' covering of pomegranate, tender fruits of ''udumbara'', each should be taken one''karsha'' (10 gms each), pounded and pasted and cooked in the double quantity of goat's urine and milk.Then one ''prastha'' (640 ml) oil should be mixed and cooked. With this oil, vaginal tamponing should be done and followed by the massage of the pelvis or waist, back and the sacral region. Anuvasana basti (unctuous enema) should be given with this oil. This oil should be used to treat the ''pichchhila yoni'', discharges from the vagina,''vipluta,Upapluta, antarmukhi, suchimukhi yoni'' and also the swelling and eruptions in the ''yoni''. [78-81]

करीरधवनिम्बार्कवेणुकोशाम्रजाम्बवैः ||८२||

जिङ्गिनीवृषमूलानां क्वाथैर्मार्द्वीकसीधुभिः | सशुक्तैर्धावनं मिश्रैर्योन्यास्रावविनाशनम् ||८३||

कुर्यात् सतक्रगोमूत्रशुक्तैर्वा त्रिफलारसैः |८४|

karīradhavanimbārkavēṇukōśāmrajāmbavaiḥ||82||

jiṅginīvṛṣamūlānāṁ kvāthairmārdvīkasīdhubhiḥ| saśuktairdhāvanaṁ miśrairyōnyāsrāvavināśanam||83||

kuryāt satakragōmūtraśuktairvā triphalārasaiḥ|84|

karIradhavanimbArkaveNukoshAmrajAmbavaiH||82||

ji~gginIvRuShamUlAnAM kvAthairmArdvIkasIdhubhiH| sashuktairdhAvanaM mishrairyonyAsrAvavinAshanam||83||

kuryAt satakragomUtrashuktairvA triphalArasaiH|84|

The vagina should be washed with the decoction of ''karira, dhava,'' bark of ''nimba,'' flower of ''arka, venu, koshamra, jambu,'' roots of ''jingini'' and ''vasa'', mixed

with''sidhu'' and ''sukta'' (vinegar) of ''draksha''. It helps to treat the vaginal discharges or vagina should be washed with the decoction or juice of''triphala'' mixed with ''takra'' (butter milk), cow's urine or ''sukta''. [82-83]

पिप्पल्ययोरजःपथ्याप्रयोगा मधुना हिताः ||८४||

pippalyayōrajaḥpathyāprayōgā madhunā hitāḥ||84||

pippalyayorajaHpathyAprayogA madhunA hitAH||84||

This powder of ''pippali, lohabhasma'' and ''haritaki'' mixed with honey is useful in vaginal discharges.[84]

General guidelines for basti medication in dosha dominance

श्लेष्मलायां कटुप्रायाः समूत्रा बस्तयो हिताः | पित्ते समधुरक्षीरा वाते तैलाम्लसंयुताः ||८५||

सन्निपातसमुत्थायाः कर्म साधारणं हितम् |८६|

ślēṣmalāyāṁ kaṭuprāyāḥ samūtrā bastayō hitāḥ| pittē samadhurakṣīrā vātē tailāmlasaṁyutāḥ||85||

sannipātasamutthāyāḥ karma sādhāraṇaṁ hitam|86|

shleShmalAyAM kaTuprAyAH samUtrA bastayo hitAH| pitte samadhurakShIrA vAte tailAmlasaMyutAH||85||

sannipAtasamutthAyAH karma sAdhAraNaM hitam|86|

In case of genital tract disorders with predominance of kapha, basti]of pungent drugs(predominantly) along with cow's urine is beneficial.

In pitta dominant disorders, basti should be given with the recipes containing milk and sweet drugs (''madhura dravyas'') . In those disorders in which vata is predominant, basti should be given with oil and decoction or juice of''Amla''(sour) drugs together. In the''sannipatika'' disorders, all the measures (general treatment of disorders of the genital tract due to vata, pitta and kapha mixed together are beneficial.[85-86]

Management of ''rakta yoni'' (vaginal bleeding)

रक्तयोन्यामसृग्वर्णैरनुबन्धं समीक्ष्य च ||८६||

ततः कुर्याद्यथादोषं रक्तस्थापनमौषधम् |

raktayōnyāmasṛgvarṇairanubandhaṁ samīkṣya ca||86||

tataḥ kuryādyathādōṣaṁ raktasthāpanamauṣadham|

raktayonyAmasRugvarNairanubandhaM samIkShya ca||86||

tataH kuryAdyathAdoShaM raktasthApanamauShadham|

In ‘’rakta yoni’’ (bleeding through the vagina), the color of bleeding should be observed for the association of dosha and hemostatic drugs should be used according to the involvement of dosha. [86]

Management of vata dominant ‘’asrigadara’’

तिलचूर्णं दधि घृतं फाणितं शौकरी वसा ||८७||

क्षौद्रेण संयुतं पेयं वातासृग्दरनाशनम् |

tilacūrṇaṁ dadhi ghṛtaṁ phāṇitaṁ śaukarī vasā||87||

kṣaudrēṇa saṁyutaṁ pēyaṁ vātāsṛgdaranāśanam|

tilacUrNaM dadhi ghRutaM phANitaM shaukarI vasA||87||

kShaudreNa saMyutaM peyaM vAtAsRugdaranAshanam|

For relief (alleviation) of vataja asrigdara(menorrhagia due to vata), powder of sesame, curd, ghee, ‘’phanitam,’’ pigfat all mixed with honey and should be used.[87]

वराहस्य रसो मेद्यः सकौलत्थोऽनिलाधिके ||८८||

शर्कराक्षौद्रयष्ट्याह्वनागरैर्वा युतं दधि |

varāhasya rasō mēdyaḥ sakaulatthō’nilādhikē||88||

śarkarākṣaudrayaṣṭyāhvanāgarairvā yutaṁ dadhi|

varAhasya raso medyaH sakaulattho~anilAdhike||88||

sharkarAkShaudrayaShTyAhvanAgarairvA yutaM dadhi|

The use of fat rich pig flesh juice mixed with the decoction of ‘’kulattha’’ destroys the vataja asrigdara or curd prepared with the sugar, honey, ‘’yashtimadhu’’ and ‘’shunthi’’ is beneficial in vataja asrigdara. [88]

Management of pitta dominant ‘’asrigadara’’

पयस्योत्पलशालूकबिसकालीयकाम्बुदम् ||८९||

सपयःशर्कराक्षौद्रं पैत्तिकेऽसृग्दरे पिबेत् |९०|

payasyōtpalaśālūkabisakālīyakāmbudam||89||

sapayaḥśarkarākṣaudraṁ paittikē’sṛgdarē pibēt|90|

payasyotpalashAlUkabisakAlIyakAmbudam||89||

sapayaHsharkarAkShaudraM paittike~asRugdare pibet|90|

In ‘’paittika pradara roga, payasya, uttapala, shaluka, bisa, kaliyaka, musta,’’ all these together or single drug should be taken along with milk, sugar and honey.[89]

‘’Pushyanuga churna’’

पाठा जम्ब्वाम्रयोर्मध्यं शिलोद्भेदं रसाञ्जनम् ||९०||

अम्बष्ठा शाल्मलीश्लेषं समङ्गां वत्सकत्वचम् | बाह्लीकातिविषे बिल्वं मुस्तं लोध्रं सगैरिकम् ||९१||

कट्वङ्गं मरिचं शुण्ठीं मृद्वीकां रक्तचन्दनम् | कट्फलं वत्सकानन्ताधातकीमधुकार्जुनम् ||९२||

पुष्येणोद्धृत्य तुल्यानि सूक्ष्मचूर्णानि कारयेत् | तानि क्षौद्रेण संयोज्य पिबेत्तण्डुलवारिणा ||९३||

अर्शःसु चातिसारेषु रक्तं यच्चोपवेश्यते | दोषागन्तुकृता ये च बालानां तांश्च नाशयेत् ||९४||

योनिदोषं रजोदोषं श्वेतं नीलं सपीतकम् | स्त्रीणां श्यावारुणं यच्च प्रसह्य विनिवर्तयेत् ||९५||

चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम् |९६| इति पुष्यानुगचूर्णम् |

pāṭhā jambvāmrayōrmadhyaṁ śilōdbhēdaṁ rasāñjanam||90||

ambaṣṭhā śālmalīślēṣaṁ samaṅgāṁ vatsakatvacam| bāhlīkātiviṣē bilvaṁ mustaṁ lōdhraṁ sagairikam||91||

kaṭvaṅgaṁ maricaṁ śuṇṭhīṁ mṛdvīkāṁ raktacandanam| kaṭphalaṁ vatsakānantādhātakīmadhukārjunam||92||

puṣyēṇōddhṛtya tulyāni sūkṣmacūrṇāni kārayēt| tāni kṣaudrēṇa saṁyōjya pibēttaṇḍulavāriṇā||93||

arśaḥsu cātisārēṣu raktaṁ yaccōpavēśyatē| dōṣāgantukṛtā yē ca bālānāṁ tāṁśca nāśayēt||94||

yōnidōṣaṁ rajōdōṣaṁ śvētaṁ nīlaṁ sapītakam| strīṇāṁ śyāvāruṇaṁ yacca prasahya vinivartayēt||95||

cūrṇaṁ puṣyānugaṁ nāma hitamātrēyapūjitam|96|

iti puṣyānugacūrṇam

pAThA jambvAmrayormadhyaM shilodbhedaM rasA~jjanam||90||

ambaShThA shAlmalIshleShaM sama~ggAM vatsakatvacam| bAhlIkAtiviShe bilvaM mustaM lodhraM sagairikam||91||

kaTva~ggaM maricaM shuNThIM mRudvIkAM raktacandanam| kaTphalaM vatsakAnantAdhAtakImadhukArjunam||92||

puShyeNoddhRutya tulyAni sUkShmacUrNAni kArayet| tAni kShaudreNa saMyojya pibettaNDulavAriNA||93||

arshaHsu cAtisAreShu raktaM yaccopaveshyate| doShAgantukRutA ye ca bAlAnAM tAMshca nAshayet||94||

yonidoShaM rajodoShaM shvetaM nIlaM sapItakam| strINAM shyAvAruNaM yacca prasahya vinivartayet||95||

cUrNaM puShyAnugaM nAma hitamAtreyapUjitam|96|

iti puShyAnugacUrNam|

‘’Patha,’’ kernel of ‘’jamun,’’ kernel of mango, ‘’shilabheda, rasanjana, ambashtha, mocharasa, lajjalu,’’ bark of ‘’kutaja, kesara, ativisha, bilva, musta, lodhra, gairika, aralu, maricha, shunthi, mridvika,’’ red sandal, ‘’katphala, indrayava, ananta, dhataki, madhuka’’ and ‘’arjuna’’ all these drugs should be collected in ‘’pushya’’ constellation in equal quantity. Prepare the fine powder of these. It should be given to lick with ‘’madhu’’ and followed by rice water. It helps to stop the bleeding caused by the piles and diarrhea. It also stops the bleeding in children caused by the dosha or extraneous factor. It cures the genital tract disorders, menstrual disorders and discharges as white, blue, yellow, blackish and reddish. This powder named as ‘’pushyanuga’’ is praised by Atreya and extremely beneficial in above mentioned disorders. [90-96]

तण्डुलीयकमूलं तु सक्षौद्रं तण्डुलाम्बुना ||९६||

रसाञ्जनं च लाक्षां च छागेन पयसा पिबेत् |

taṇḍulīyakamūlaṁ tu sakṣaudraṁ taṇḍulāmbunā||96||

rasāñjanaṁ ca lākṣāṁ ca chāgēna payasā pibēt|

taNDulIyakamUlaM tu sakShaudraM taNDulAmbunA||96||

rasA~jjanaM ca lAkShAM ca chAgena payasA pibet|

The paste of ‘’tanduliyaka mula’’ mixed with honey should be taken with rice water and ‘’rasanjana’’ and lac should be drink with goat’s milk. [96]

पत्रकल्कौ घृते भृष्टौ राजादनकपित्थयोः ||९७||

पित्तानिलहरौ, पैत्ते सर्वथैवास्रपित्तजित् |

patrakalkau ghṛtē bhṛṣṭau rājādanakapitthayōḥ||97||

pittānilaharau, paittē sarvathaivāsrapittajit|

patrakalkau ghRute bhRuShTau rAjAdanakapitthayoH||97||

pittAnilaharau, paitte sarvathaivAsrapittajit|

Paste of ‘’rasanjana’’ and ‘’kapittha’’ leaves, roasted in ghee destroys the disorders due to pitta and kapha.[97]

Management of kapha dominant ‘’asrigadara’’

मधुकं त्रिफलां लोध्रं मुस्तं सौराष्ट्रिकां मधु ||९८||

मद्यैर्निम्बगुडूच्यौ वा कफजेऽसृग्दरे पिबेत् |

madhukaṁ triphalāṁ lōdhraṁ mustaṁ saurāṣṭrikāṁ madhu||98||

madyairnimbaguḍūcyau vā kaphajē’sr̥gdarē pibēt|

madhukaM triphalAM lodhraM mustaM saurAShTrikAM madhu||98||

madyairnimbaguDUcyau vA kaphaje~asRugdare pibet|

In kaphaja asrigdara, fine powder (‘’kaphadachana’‘) of’‘mulethi, amalaki, haridra, baheda, lodhra, musta, sourashtrika’’ in equal quantity, should be taken in dose of one gm with honey. Or the paste of ‘’nimba’’ leaves and ‘’guduchi’’ should be taken with liquor. [98]

Virechana in pitta dominant ‘’asrigadara’’

विरेचनं महातिक्तं पैत्तिकेऽसृग्दरे पिबेत् ||९९||

हितं गर्भपरिस्रावे यच्चोक्तं तच्च कारयेत् |१००|

virēcanaṁ mahātiktaṁ paittikē’sr̥gdarē pibēt||99||

hitaṁ garbhaparisrāvē yaccōktaṁ tacca kārayēt|100|

virecanaM mahAtiktaM paittike~asRugdare pibet||99||

hitaM garbhaparisrAve yaccoktaM tacca kArayet|100|

In ‘’paittika’’ type of ‘’pradara, mahatikta ghrita’’ should be used for purgation. The beneficial measures mentioned in management of abortion should be followed.[100]

Formulation for ‘’uttara basti’’

काश्मर्यकुटजक्वाथसिद्धमुत्तरबस्तिना ||१००||

रक्तयोन्यरजस्कानां पुत्रघ्न्याश्च हितं घृतम् |

kāśmaryakuṭajakvāthasiddhamuttarabastinā||100||

raktayōnyarajaskānāṁ putraghnyāśca hitaṁ ghr̥tam|

kAshmaryakuTajakvAthasiddhamuttarabastinA||100||

raktayonyarajaskAnAM putraghnyAshca hitaM ghRutam|

‘’Ghrita’’ prepared with the decoction of ‘’kashmarya’’ and ‘’kutaja’’ should be used in ‘’raktayoni, arajaska’’ and ‘’putraghani yonivyapada’‘, by the’‘uttara basti’’.[100]

Treatment of ‘’arajaska’’ (amenorrhoea)

मृगाजाविवराहासृग्दध्यम्लफलसर्पिषा [१] ||१०१||

अरजस्का पिबेत् सिद्धं जीवनीयैः पयोऽपि वा |

mṛgājāvivarāhāsṛgdadhyamlaphalasarpiṣā [1] ||101||

arajaskā pibēt siddhaṁ jīvanīyaiḥ payō’pi vā|

mRugAjAvivarAhAsRugdadhyamlaphalasarpiShA [1] ||101||

arajaskA pibet siddhaM jIvanIyaiH payo~api vA|

The woman having ‘’arajaska’’ (amenorrhea) ‘’yoni’‘, should take blood of deer or goat or sheep or pig mixed with curd, sour fruit juice and ghee, in variation with sour curd, honey and ghee or she should drink milk processed with’‘jivaniya varga’’ (vitalizer) drugs. [101]

कर्णिन्यचरणाशुष्कयोनिप्राक्चरणासु च ||१०२||

कफवाते च दातव्यं तैलमुत्तरबस्तिना |

karṇinyacaraṇāśuṣkayōniprākcaraṇāsu ca||102||

kaphavātē ca dātavyaṁ tailamuttarabastinā|
karNinyacaraNAshuShkayoniprAkcaraNAsu ca||102||

kaphavAte ca dAtavyaM tailamuttarabastinA|

The oil processed with ‘’jivaniya varga’’ (vitalizer) drugs should be given by the ‘’uttarabasti’’ or through the vaginal douche in these ‘’karnini, acharna, sushkayoni, prakcharna’’ gynecological disorders and other disorders of genital tract due to kapha and vata. [102]

गोपित्ते मत्स्यपित्ते वा क्षौमं त्रिःसप्तभावितम् ||१०३||

मधुना किण्वचूर्णं वा दद्यादचरणापहम् |

स्रोतसां शोधनं कण्डूक्लेदशोफहरं च तत् ||१०४||

gōpittē matsyapittē vā kṣaumaṁ triḥsaptabhāvitam||103||

madhunā kiṇvacūrṇaṁ vā dadyādacaraṇāpaham|

srōtasāṁ śōdhanaṁ kaṇḍūklēdaśōphaharaṁ ca tat||104||

gopitte matsyapitte vA kShaumaM triHsaptabhAvitam||103||

madhunA kiNvacUrNaM vA dadyAdacaraNApaham|

srotasAM shodhanaM kaNDUkledashophaharaM ca tat||104||

A flaxen cloth impregnated (''bhavana'') 21 times with bile of cow or bile of fish, should be kept inside the vagina or a wick prepared with the mixture of yeast (''surakitta'') powder and honey should be put to clean the channels of menstrual blood and it cures the itching, moisture and swelling. [103-104]

वातघ्नैः शतपाकैश्च तैलैः प्रागतिचारिणी |

आस्थाप्या चानुवास्या च स्वेद्या चानिलसूदनैः ||१०५||

स्नेहद्रव्यैस्तथाऽऽहारैरुपनाहैश्च युक्तितः |

vātaghnaiḥ śatapākaiśca tailaiḥ prāgaticāriṇī|

āsthāpyā cānuvāsyā ca svēdyā cānilasūdanaiḥ||105||

snēhadravyaistathā''hārairupanāhaiśca yuktitaḥ|

vAtaghnaiH shatapAkaishca tailaiH prAgaticAriNI|

AsthApyA cAnuvAsyA ca svedyA cAnilasUdanaiH||105||

snehadravyaistathA$_a$ahArairupanAhaishca yuktitaH|

The woman suffering from ''prakcharna'' and ''aticharna'' should be administered enema (niruha and anuvasana basti) with vata alleviating oil cooked hundred times. Or sudation should be done with vata-alleviating drugs or oily food substances and poultice should be used tactically.[105]

शताह्वायवगोधूमकिण्वकुष्ठप्रियङ्गुभिः ||१०६||

बलाखुपर्णिकाश्र्याह्वैः संयावो धारणः स्मृतः |

śatāhvāyavagōdhūmakiṇvakuṣṭhapriyaṅgubhiḥ||106||

balākhuparṇikāśryāhvaiḥ saṁyāvō dhāraṇaḥ smṛtaḥ|

shatAhvAyavagodhUmakiNvakuShThapriya~ggubhiH||106||

balAkhuparNikAshryAhvaiH saMyAvo dhAraNaH smRutaH|

A wick (''utkarika'') cooked with the paste of ground drugs''shatahva'' (aniseed), barley, wheat, yeast, ''kushtha, priyangu, bala, akhuparni, gandhaviroja'' should be put into the vagina. This purifies the ''aticharana'' and ''acharana yoni'' and becomes fit for conception.[106]

Management of ‘’vamini’’ and ‘’upapluta yonivyapat’’

वामिन्युपप्लुतानां च स्नेहस्वेदादिकः क्रमः ||१०७||

कार्यस्ततः स्नेहपिचुस्ततः सन्तर्पणं भवेत् |

vāminyupaplutānāṁ ca snēhasvēdādikaḥ kramaḥ||107||

kāryastataḥ snēhapicustataḥ santarpaṇaṁ bhavēt|

vAminyupaplutAnAM ca snehasvedAdikaH kramaH||107||

kAryastataH snehapicustataH santarpaNaM bhavet|

In ‘’vamini’’ and ‘’upapluta’’ disorders, oleation and sudation should be done. After this ‘’yoni’’ should be saturated with the application of unctuous tampons. After fomentation, a cloth soaked in ‘’vata’’ alleviating oil should be kept into the vagina.[107]

Management of ‘’vipluta yonivyapat’’

शल्लकीजिङ्गिनीजम्बूधवत्वक्पञ्चवल्कलैः ||१०८||

कषायैः साधितः स्नेहपिचुः स्याद्विप्लुतापहः |

śallakījiṅginījambūdhavatvakpañcavalkalaiḥ||108||

kaṣāyaiḥ sādhitaḥ snēhapicuḥ syādviplutāpahaḥ|

shallaklji$_{gginljambUdhavatvakpa}$jcavalkalaiH||108||

kaShAyaiH sAdhitaH snehapicuH syAdviplutApahaH|

A tampon or cloth soaked in oil, cooked with the decoction of bark of ‘’sallaki, jingini’’ (‘’majitha’‘), bark of’‘jambu,’’ bark of ‘’dhava, panchavalkala’’ (vata, pipal, paras, gular, pakad) should be put in vagina which purifies the ‘’vipluta yoni’’.[108]

कर्णिन्यां वर्तिका कुष्ठपिप्पल्यर्काग्रसैन्धवैः ||१०९||

बस्तमूत्रकृता धार्या सर्वं च श्लेष्मनुद्धितम् |

karṇinyāṁ vartikā kuṣṭhapippalyarkāgrasaindhavaiḥ||109||

bastamūtrakr̥tā dhāryā sarvaṁ ca ślēṣmanuddhitam|

karNinyAM vartikA kuShThapippalyarkAgrasaindhavaiH||109||

bastamUtrakRutA dhAryA sarvaM ca shleShmanuddhitam|

In ‘’karnini yoni roga’‘, a long, fatty suppository or a wick as an index finger, made up of equal parts of’‘kushtha, pippali,’’ front part of leaf of ‘’madara’’, rock salt pasted with goat’s urine, should be applied into the vagina. Besides, all kapha alleviating measures should be used. [109]

Management of ‘’udavarta’’ and ‘’mahayoni yonivyapat’’

त्रैवृतं स्नेहनं स्वेदो ग्राम्यानूपौदका रसाः ||११०||

दशमूलपयोबस्तिश्चोदावर्तानिलार्तिषु | त्रैवृतेनानुवास्या च बस्तिश्चोत्तरसञ्ज्ञितः ||१११||

एतदेव महायोन्यां स्रस्तायां च विधीयते |

traivṛtaṁ snēhanaṁ svēdō grāmyānūpaudakā rasāḥ||110||

daśamūlapayōbastiścōdāvartānilārtiṣu| traivṛtēnānuvāsyā ca bastiścōttarasañjñitaḥ||111||

ētadēva mahāyōnyāṁ srastāyāṁ ca vidhīyatē|

traivRutaM snehanaM svedo grAmyAnUpaudakA rasAH||110||

dashamUlapayobastishcodAvartAnilArtiShu| traivRutenAnuvAsyA ca bastishcottarasa$_{jj}$itaH||111||

etadeva mahAyonyAM srastAyAM ca vidhIyate|

In ‘’udavarta yoni’’ and ‘’vatika’’ disorders, unction (snehana) with ‘’traivruta sneha’’ (mixture of ghee,oil and animal fat) and fomentation (swedana), meat soup of birds and animals living in domestic,marshy area or in water are beneficial. Basti with milk processed using ‘’dashamula’’ should be given. The unctuous enema (anuvasana basti) and ‘’uttarabasti’’ with ‘’traivruta sneha’’ are efficacious. The same treatment should be given in ‘’mahayoni’’ and ‘’srasta yoni’’.[110-111]

Management of ‘’mahayoni’’

वसा ऋक्षवराहाणां घृतं च मधुरैः शृतम् ||११२||

पूरयित्वा महायोनिं बध्नीयात् क्षौमलक्तकैः |

vasā ṛkṣavarāhāṇāṁ ghṛtaṁ ca madhuraiḥ śṛtam||112||

pūrayitvā mahāyōniṁ badhnīyāt kṣaumalaktakaiḥ|

vasA RukShavarAhANAM ghRutaM ca madhuraiH shRutam||112||

pUrayitvA mahAyoniM badhnIyAt kShaumalaktakaiH|

Fat of bear and pig or cow's ghrita with sweet drugs should be put into ''mahayoni'' and bandaged the ''yoni'' with flaxen piece. Here bandaging gives support and helps plugged fat or ''ghrita'' not leak out of vagina. [112]

प्रस्रस्तां सर्पिषाऽभ्यज्य क्षीरस्विन्नां प्रवेश्य च ||११३||

बध्नीयाद्वेशवारस्य पिण्डेनामूत्रकालतः |

prasrastāṁ sarpiṣā'bhyajya kṣīrasvinnāṁ pravēśya ca||113||

badhnīyādvēśavārasya piṇḍēnāmūtrakālataḥ|

prasrastAM sarpiShA~abhyajya kShIrasvinnAM praveshya ca||113||

badhnIyAdveshavArasya piNDenAmUtrakAlataH|

Uterus or genital organs which are displaced, should be massaged with ''ghrita'' first, after that fomentation or sudation should be done with milk. After proper fomentation, the displaced genital organs or uterus should be placed inside manually, bandaging should be done after putting the bolus of ''vesavara'' into the vagina. This bandage should not be removed till the urge of micturition.[113]

Vata alleviating (''Vatanashaka'') treatment in''yonivyapat''

यच्च वातविकाराणां कर्मोक्तं तच्च कारयेत् ||११४||

सर्वव्यापत्सु मतिमान्महायोन्यां विशेषतः |

yacca vātavikārāṇāṁ karmōktaṁ tacca kārayēt||114||

sarvavyāpatsu matimānmahāyōnyāṁ viśēṣataḥ|

yacca vAtavikArANAM karmoktaM tacca kArayet||114||

sarvavyApatsu matimAnmahAyonyAM visheShataH|

It should be decided by the skilled physician that the remedy or treatment of ''vatika'' disorders should be applied in all types of ''yonivyapat'' disorders and specially in ''mahayoni''. [114]

नहि वातादृते योनिर्नारीणां सम्प्रदुष्यति ||११५||

शमयित्वा तमन्यस्य कुर्याद्दोषस्य भेषजम् |११६|

nahi vātādṛtē yōnirnārīṇāṁ sampraduṣyati||115||

śamayitvā tamanyasya kuryāddōṣasya bhēṣajam|116|

nahi vAtAdRute yonirnArINAM sampraduShyati||115||

shamayitvA tamanyasya kuryAddoShasya bheShajam|116|

The ‘’yoni’’ (genital tract or uterus) is never vitiated without involvement of vata dosha. So, vata should be pacified first then treat other dosha. [115-116]

Management of ‘’shweta pradara’’ (leukorrhea)

रोहीतकान्मूलकल्कं पाण्डुरेऽसृग्दरे पिबेत् ||११६||

जलेनामलकीबीजं कल्कं वा ससितामधुम् |

rōhītakānmūlakalkaṁ pāṇḍurē’sr̥gdarē pibēt||116||

jalēnāmalakībījaṁ kalkaṁ vā sasitāmadhum|

rohItakAnmUlakalkaM pANDure~asRugdare pibet||116||

jalenAmalakIbIjaM kalkaM vA sasitAmadhum|

In ‘’shweta pradara’’ (excessive whitish discharge), the paste of root of ‘’rohitaka’’ should be taken with water or pasted seeds or ‘’amalaki’’ mixed with sugar and honey should be taken with water.[116]

मधुनाऽऽमलकाच्चूर्णं रसं वा लेहयेच्च ताम् ||११७||

न्यग्रोधत्वक्कषायेण लोध्रकल्कं तथा पिबेत् | आस्रावे क्षौमपट्टं वा भावितं तेन धारयेत् ||११८||

प्लक्षत्वक्चूर्णपिण्डं वा धारयेन्मधुना कृतम् | योन्या स्नेहाक्तया लोध्रप्रियङ्गुमधुकस्य वा ||११९||

धार्या मधुयुता वर्तिः कषायाणां च सर्वशः | स्रावच्छेदार्थमभ्यक्तां धूपयेद्वा घृताप्लुतैः ||१२०||

सरलागुग्गुलुयवैः सतैलकटुमत्स्यकैः |

madhunā’’malakāccūrṇaṁ rasaṁ vā lēhayēcca tām||117||

nyagrōdhatvakkaṣāyēṇa lōdhrakalkaṁ tathā pibēt| āsrāvē kṣaumapaṭṭaṁ vā bhāvitaṁ tēna dhārayēt||118||

plakṣatvakcūrṇapiṇḍaṁ vā dhārayēnmadhunā kr̥tam| yōnyā snēhāktayā lōdhrapriyaṅgumadhukasya vā||119||

dhāryā madhuyutā vartiḥ kaṣāyāṇāṁ ca sarvaśaḥ| srāvacchēdārthamabhyaktāṁ dhūpayēdvā ghr̥tāplutaiḥ||120||

saralāgugguluyavaiḥ satailakaṭumatsyakaiḥ|

madhunA$_a$amalakAccUrNaM rasaM vA lehayecca tAm||117||

nyagrodhatvakkaShAyeNa lodhrakalkaM tathA pibet| AsrAve kShaumapaTTaM vA bhAvitaM tena dhArayet||118||

plakShatvakcUrNapiNDaM vA dhArayenmadhunA kRutam| yonyA snehAktayA lodhrapriya~ggumadhukasya vA||119||

dhAryA madhuyutA vartiH kaShAyANAM ca sarvashaH| srAvacchedArthamabhyaktAM dhUpayedvA ghRutAplutaiH||120||

saralAgugguluyavaiH satailakaTumatsyakaiH|

The woman suffering from ‘’shweta pradara’’ should be advised to lick the powder or juice of ‘’amalaki’‘, mixed with honey. She should take the paste of’‘lodhra’’ with the decoction of bark of ‘’nyagrodha’’ or in case of excessive discharge, a flaxen cloth should be impregnated with the decoction of ‘’nyagrodha’’ and put into the vagina.

A ‘’vatanashaka’’ oil should be applied first then a bolus or thick wick of powder of bark of plaksa with honey should be retained into the vagina.

She should retain a thick wick or suppository, made of powder of ‘’lodhra, priyangu, mulethi’’ and honey after smearing the vagina with oil.

A wick or suppository, made of powder of astringent (‘’kashaya rasa’‘) drugs mixed with honey should be retained inside the’‘yoni’’. It cures the vaginal discharges.

After smearing the vagina with plenty of ‘’ghrita’‘, it should be fumigated with’‘sarala, guggulu,’’ barley and ‘’katu matasyaka’’ (dried small ‘’siddhari’’ fish) mixed with oil. [117-120]

Treatment of sticky vaginal discharge

कासीसं त्रिफला काङ्क्षी समङ्गाऽऽम्रास्थि धातकी ||१२१||

पैच्छिल्ये क्षौद्रसंयुक्तश्चूर्णो वैशद्यकारकः |

kāsīsaṁ triphalā kāṅkṣī samaṅgā’’mrāsthi dhātakī||121||

paicchilyē kṣaudrasaṁyuktaścūrṇō vaiśadyakārakaḥ|

kAsIsaM triphalA kA~gkShI sama$_{ggA}$a~amrAsthi dhAtakI||121||

paicchilye kShaudrasaMyuktashcUrNo vaishadyakArakaH|

In ‘’pichchhila yoni roga’‘, a powder of’‘kasisa, triphala, saurashtri, lajjalu, amra’’ seeds and ‘’dhataki’’ mixed with honey should be applied into the vagina. It makes the genital tract clean. [121]

पलाशसर्जजम्बूत्वक्समङ्गामोचधातकीः ||१२२|| सपिच्छिलापरिक्लिन्नास्तम्भनः कल्क इष्यते |

palāśasarjajambūtvaksamaṅgāmōcadhātakīḥ||122|| sapicchilāpariklinnāstambhanaḥ kalka iṣyatē|

palAshasarjajambUtvaksama~ggAmocadhAtakIH||122||
sapicchilApariklinnAstambhanaH kalka iShyate|

A paste of bark of ‘’palasha, sarja,’’ bark of ‘’jambu, lajjalu, mocharasa,’’ flower of ‘’dhataki’’ should be applied locally. It cures the sliminess (greasiness) and wetness of the genital tract. [122]

Treatment of stiff and dryness in vagina

स्तब्धानां कर्कशानां च कार्यं मार्दवकारकम् ||१२३||

धारयेद्वेशवारं वा पायसं कृशरां तथा |

stabdhānāṁ karkaśānāṁ ca kāryaṁ mārdavakārakam||123||

dhārayēdvēśavāraṁ vā pāyasaṁ kr̥śarāṁ tathā|

stabdhAnAM karkashAnAM ca kAryaM mArdavakArakam||123||

dhArayedveshavAraM vA pAyasaM kRusharAM tathA|

In stiffed (‘’stambha’‘) and hard (’‘karkash’‘) genital tract, the seeds of softness or flabbiness should be adopted and’‘vesavara’’ or ‘’payasa’’ or ‘’krishara’’ should be retained in vagina.[123]

Treatment of foul smelling vaginal discharge

दुर्गन्धानां कषायः स्यात्तौवरः कल्क एव वा ||१२४||

चूर्णं वा सर्वगन्धानां पूतिगन्धापकर्षणम् |

durgandhānāṁ kaṣāyaḥ syāttauvaraḥ kalka ēva vā||124||

cūrṇaṁ vā sarvagandhānāṁ pūtigandhāpakarṣaṇam|

durgandhAnAM kaShAyaH syAttauvaraH kalka eva vA||124||

cUrNaM vA sarvagandhAnAM pUtigandhApakarShaNam|

In foul smell from the genital tract, the decoction of ‘’tuvaraka’’ should be used to clean or wash or paste of ‘’tuvaraka’’ should be applied or the powder of ‘’sarvagandha dravyas’’ helps to remove the foul smell. [124]

Importance of purification before conception

एवं योनिषु शुद्धासु गर्भं विन्दन्ति योषितः ||१२५||

अदुष्टे प्राकृते बीजे जीवोपक्रमणे सति |१२६|

ēvaṁ yōniṣu śuddhāsu garbhaṁ vindanti yōṣitaḥ||125||

aduṣṭē prākṛtē bījē jīvōpakramaṇē sati|126|

evaM yoniShu shuddhAsu garbhaM vindanti yoShitaH||125||

aduShTe prAkRute blje jIvopakramaNe sati|126|

Thus when the genital tract is purified and the seeds (sperm and ovum) are normal (in their own form), undamaged, then the jivatma or consciousness wants to come into the fetus (garbha) then women conceive. [125]

पञ्चकर्मविशुद्धस्य पुरुषस्यापि चेन्द्रियम् ||१२६||

परीक्ष्य वर्णैर्दोषाणां दुष्टं तद्घ्नैरुपाचरेत् |१२७|

pañcakarmaviśuddhasya puruṣasyāpi cēndriyam||126||

parīkṣya varṇairdōṣāṇāṁ duṣṭaṁ tadghnairupācarēt|127|

pa~jcakarmavishuddhasya puruShasyApi cendriyam||126||

parIkShya varNairdoShANAM duShTaM tadghnairupAcaret|127|

The purification of man should be done by five measures (Panchakarma) and Shukra(semen) should be examined in terms of Varna(colour) etc for assessing the involvement of vitiated dosha and he should be treated with those drugs which pacify the vitiated dosha in semen. [126-127]

Summary

भवन्ति चात्र-

सलिङ्गा व्यापदो योनेः सनिदानचिकित्सिताः ||१२७||

उक्ता विस्तरतः सम्यङ्मुनिना तत्त्वदर्शिना |

bhavanti cātra-

saliṅgā vyāpadō yōnēḥ sanidānacikitsitāḥ||127||

uktā vistarataḥ samyaṅmuninā tattvadarśinā|

bhavanti cAtra-

sali~ggA vyApado yoneH sanidAnacikitsitAH||127||

uktA vistarataH samya~gmuninA tattvadarshinA|

The disorders of the female genital tract along with the symptoms, causes and treatment have been said in detail by the sage Atreya. [127]

Disorders of Male genital tract

Agnivesha’s queries about disorders of male genital tract

पुनरेवाग्निवेशस्तु पप्रच्छ भिषजां वरम् ||१२८||

आत्रेयमुपसङ्गम्य शुक्रदोषास्त्वयाऽनघ! | रोगाध्याये समुद्दिष्टा ह्यष्टौ पुंसामशेषतः ||१२९||

तेषां हेतुं भिषक्श्रेष्ठ! दुष्टादुष्टस्य चाकृतिम् | चिकित्सितं च कात्स्न्र्येन क्लैब्यं यच्च चतुर्विधम् ||१३०||

उपद्रवेषु योनीनां प्रदरो यश्च कीर्तितः | तेषां निदानं लिङ्गं च चिकित्सां चैव तत्त्वतः ||१३१||

समासव्यासभेदेन प्रब्रूहि भिषजांवर! |

punarēvāgnivēśastu papraccha bhiṣajāṁ varam||128||

ātrēyamupasaṅgamya śukradōṣāstvayā’nagha!| rōgādhyāyē samuddiṣṭā hyaṣṭau puṁsāmaśēṣataḥ||129||

tēṣāṁ hētuṁ bhiṣakśrēṣṭha! duṣṭāduṣṭasya cākr̥tim| cikitsitaṁ ca kārtsnyēna klaibyaṁ yacca caturvidham||130||

upadravēṣu yōnīnāṁ pradarō yaśca kīrtitaḥ| tēṣāṁ nidānaṁ liṅgaṁ ca cikitsāṁ caiva tattvataḥ||131||

samāsavyāsabhēdēna prabrūhi bhiṣajāṁvara!|

punarevAgniveshastu papraccha bhiShajAM varam||128||

Atreyamupasa~ggamya shukradoShAstvayA~anagha!| rogAdhyAye samuddiShTA hyaShTau puMsAmasheShataH||129||

teShAM hetuM bhiShakshreShTha! duShTAduShTasya cAkRutim| cikitsitaM ca kArtsnyena klaibyaM yacca caturvidham||130||

upadraveShu yonInAM pradaro yashca kIrtitaH| teShAM nidAnaM li~ggaM ca cikitsAM caiva tattvataH||131||

samAsavyAsabhedena prabrUhi bhiShajAMvara!|

Agnivesha approached Atreya, the best preceptor among physicians, and asked that Oh ! Innocent or sinless, you have mentioned the eight defects of semen in the chapter on diseases in Sutra Sthana. Oh best among the phsyicians, you have told about the causes of eight defects of semen (shukra), symptoms of normal and abnormal semen, its proper treatment, four types of impotency and ‘’pradara’’ (menorrhea or D.U.B.)as mentioned as a complication of disorders of genital tract or uterus. please explain me, in brief as well as in detail about etiology, symptoms and proper treatment of those

disorders. [128-131] Atreya, the foremost or leading among the sages, said to devoted Agnivesha. [132]

Process of ejaculation and causes of vitiation of shukra (defects in semen and sperms)

तस्मै शुश्रूषमाणाय प्रोवाच मुनिपुङ्गवः ||१३२||

बीजं यस्माद्व्यवाये तु हर्षयोनिसमुत्थितम् | शुक्रं पौरुषमित्युक्तं तस्माद्वक्ष्यामि तच्छृणु ||१३३||

यथा बीजमकालाम्बुकृमिकीटाग्निदूषितम् | न विरोहति सन्दुष्टं तथा शुक्रं शरीरिणाम् ||१३४||

अतिव्यवायाद्व्यायामादसात्म्यानां च सेवनात् | अकाले वाऽप्ययोनौ वा मैथुनं न च गच्छतः ||१३५||

रूक्षतिक्तकषायातिलवणाम्लोष्णसेवनात् | नारीणामरसज्ञानां गमनाज्जरया तथा ||१३६||

चिन्ताशोकादविस्रम्भाच्छस्त्रक्षाराग्निविभ्रमात् | भयात्क्रोधादभीचाराद्व्याधिभिः कर्शितस्य च ||१३७||

वेगाघातात् क्षताच्चापि धातूनां सम्प्रदूषणात् | दोषाः पृथक् समस्ता वा प्राप्य रेतोवहाः सिराः ||१३८||

शुक्रं सन्दूषयन्त्याश … |१३९|

tasmai śuśrūṣamāṇāya prōvāca munipuṅgavaḥ||132||

bījaṁ yasmādvyavāyē tu harṣayōnisamutthitam| śukraṁ pauruṣamityuktaṁ tasmādvakṣyāmi tacchṛṇu||133||

yathā bījamakālāmbukṛmikīṭāgnidūṣitam| na virōhati sanduṣṭaṁ tathā śukraṁ śarīriṇām||134||

ativyavāyādvyāyāmādasātmyānāṁ ca sēvanāt| akālē vā'pyayōnau vā maithunaṁ na ca gacchataḥ||135||

rūkṣatiktakaṣāyātilavaṇāmlōṣṇasēvanāt| nārīṇāmarasajñānāṁ gamanājjarayā tathā||136||

cintāśōkādavisrambhācchastrakṣārāgnivibhramāt| bhayātkrōdhādabhīcārādvyādhibhiḥ karśitasya ca||137||

vēgāghātāt kṣatāccāpi dhātūnāṁ sampradūṣaṇāt| dōṣāḥ pṛthak samastā vā prāpya rētōvahāḥ sirāḥ||138||

śukraṁ sandūṣayantyāśu …|139|

tasmai shushrUShamANAya provAca munipu~ggavaH||132||

Bijam yasmAdvyavAye tu harShayonisamutthitam| shukraM pauruShamityuktaM tasmAdvakShyAmi tacchRuNu||133||

yathA bIjamakAlAmbukRumikITAgnidUShitam| na virohati sanduShTaM tathA shukraM sharIriNAm||134||

ativyavAyAdvyAyAmAdasAtmyAnAM ca sevanAt| akAle vA~apyayonau vA maithunaM na ca gacchataH||135||

rUkShatiktakaShAyAtilavaNAmloShNasevanAt| nArINAmarasaj~jAnAM gamanAjjarayA tathA||136||

cintAshokAdavisrambhAcchastrakShArAgnivibhramAt|
bhayAtkrodhAdabhIcArAdvyAdhibhiH karshitasya ca||137||

vegAghAtAt kShatAccApi dhAtUnAM sampradUShaNAt| doShAH pRuthak samastA vA prApya retovahAH sirAH||138||

shukraM sandUShayantyAshu …|139|

As the semen (shukra) gets ejaculated as a result of excitement and it is the sign of masculinity. The reason behind calling it as seed will be explained by me . The seed as an effect of delighted coitus, has been described as shukra,it is the male characteristic known as semen. As the (plant) seed at inappropriate time, affected by unseasonal rains, worms, pests & fire does not grow out, in the same way the semen (does not grow up) in human body.

Excess intercourse, excess exercise, consumption of unsuitable food, untimely coitus, other than in vagina, or complete abstinence from it, consumption of dry, bitter, astringent, salty, sour, hot food; unaware of female desire, untimely ejaculation, senility, anxiety, distress, distrust, imperfect (local) usage of surgical instruments, alkali, agni (cautery); apprehension, rage, exorcism, emaciation (secondary) to diseases; repression of urges, injury, morbidity producing vitiation of dhatu, Dosha individually or collectively reaching to ‘’retovaha srotas’’ lead to acute disorders of the shukra(semen).[132-139]

Eight abnormalities in semen

… तद्वक्ष्यामि विभागशः | फेनिलं तनु रूक्षं च विवर्णं पूति पिच्छिलम् ||१३९||

अन्यधातूपसंसृष्टमवसादि तथाऽष्टमम् | फेनिलं तनु रूक्षं च कृच्छ्रेणाल्पं च मारुतात् ||१४०||

भवत्युपहतं शुक्रं न तद्गर्भाय कल्पते | सनीलमथवा पीतमत्युष्णं पूतिगन्धि च ||१४१||

दहल्लिङ्गं विनिर्याति शुक्रं पित्तेन दूषितम् | श्लेष्मणा बद्धमार्गं तु भवत्यत्यर्थपिच्छिलम् ||१४२||

स्त्रीणामत्यर्थगमनादभिघातात् क्षतादपि | शुक्रं प्रवर्तते जन्तोः प्रायेण रुधिरान्वयम् ||१४३||

वेगसन्धारणाच्छुक्रं वायुना विहतं पथि | कृच्छ्रेण याति ग्रथितमवसादि तथाऽष्टमम् ||१४४||

इति दोषाः समाख्याताः शुक्रस्याष्टौ सलक्षणाः |

… tadvakṣyāmi vibhāgaśaḥ| phēnilaṁ tanu rūkṣaṁ ca vivarṇaṁ pūti picchilam||139||

anyadhātūpasaṁsr̥ṣṭamavasādi tathā'ṣṭamam| phēnilaṁ tanu rūkṣaṁ ca kr̥cchrēṇālpaṁ ca mārutāt||140||

bhavatyupahataṁ śukraṁ na tadgarbhāya kalpatē| sanīlamathavā pītamatyuṣṇaṁ pūtigandhi ca||141||

dahalliṅgaṁ viniryāti śukraṁ pittēna dūṣitam| ślēṣmaṇā baddhamārgaṁ tu bhavatyatyarthapicchilam||142||

strīṇāmatyarthagamanādabhighātāt kṣatādapi| śukraṁ pravartatē jantōḥ prāyēṇa rudhirānvayam||143||

vēgasandhāraṇācchukraṁ vāyunā vihataṁ pathi| kr̥cchrēṇa yāti grathitamavasādi tathā''ṣṭamam||144||

iti dōṣāḥ samākhyātāḥ śukrasyāṣṭau salakṣaṇāḥ|

… tadvakShyAmi vibhAgashaH | phenilaM tanu rUkShaM ca vivarNaM pUti picchilam ||139||

anyadhAtUpasaMsRuShTamavasAdi tathA~aShTamam | phenilaM tanu rUkShaM ca kRucchreNAlpaM ca mArutAt ||140||

bhavatyupahataM shukraM na tadgarbhAya kalpate | sanIlamathavA pItamatyuShNaM pUtigandhi ca ||141||

dahalli~ggaM viniryAti shukraM pittena dUShitam | shleShmaNA baddhamArgaM tu bhavatyatyarthapicchilam ||142||

strINAmatyarthagamanAdabhighAtAt kShatAdapi | shukraM pravartate jantoH prAyeNa rudhirAnvayam ||143||

vegasandhAraNAcchukraM vAyunA vihataM pathi | kRucchreNa yAti grathitamavasAdi tathA$_a$aShTamam ||144||

iti doShAH samAkhyAtAH shukrasyAShTau salakShaNAH |

It is (The disorders of shukra) being described discretely.

''Fenilam'' (frothy), ''tanu'' (slender), ''ruksham'' (arid), ''vivarnam'' (discolored), ''pooti'' (putrid), ''pichhilam'' (slimy), afflicted with other dhatu & precipitant are the eight (shukra disorders).

Frothy, slender, arid, scanty, discomforting ejaculation is due to vata (dominance). Thus affected semen is incapable of fertilization (garbha).

Semen of bluish or yellow discoloration,(with) putrid odor, ejaculation with burning sensation is affected by pitta.

Semen affected by kapha is extremely slimy and obstructs channel of semen (ejaculatory duct).

Ejaculated semen with blood is due to excess coitus, (local) or injury.

The eighth (type of semen disorder) is due to repression of shukra. Semen gets obstructed within its channel by (vitiated) vata; which may ejaculate painfully with increased viscosity. Thus eight disorders of shukra (semen) are illustrated with symptoms. [139-144]

Characteristics of ‘’shuddha retas’’ (normal semen)

स्निग्धं घनं पिच्छिलं च मधुरं चाविदाहि च ||१४५||

रेतः शुद्धं विजानीयाच्छ्वेतं स्फटिकसन्निभम् |१४६|

snigdhaṁ ghanaṁ picchilaṁ ca madhuraṁ cāvidāhi ca||145||

rētaḥ śuddhaṁ vijānīyācchvētaṁ sphaṭikasannibham|146|

snigdhaM ghanaM picchilaM ca madhuraM cAvidAhi ca ||145||

retaH shuddhaM vijAnIyAcchvetaM sphaTikasannibham |146|

(‘’Retah‘’)virile semen which is’‘snigdha’’ (unctous), ‘’ghana’’ (viscous), ‘’picchila’’ (slimy), ‘’madhura’’ (‘’sweet‘’),‘’avidahi’’ (non-blazing), looking like white crystal quartz; known as normal (semen).[146]

Principles of management of disorders of semen

वाजीकरणयोगैस्तैरुपयोगसुखैर्हितैः ||१४६||

रक्तपित्तहरैर्योगैर्योनिव्यापदिकैस्तथा | दुष्टं यदा भवेच्छुक्रं तदा तत् समुपाचरेत् ||१४७||

घृतं च जीवनीयं यच्च्यवनप्राश एव च | गिरिजस्य प्रयोगश्च रेतोदोषानपोहति ||१४८||

वातान्विते हिताः शुक्रे निरूहाः सानुवासनाः | अभयामलकीयं च पैत्ते शस्तं रसायनम् ||१४९||

मागध्यमृतलोहानां त्रिफलाया रसायनम्| कफोत्थितं शुक्रदोषं हन्याद्भल्लातकस्य च||१५०||

यदन्यधातुसंसृष्टं शुक्रं तद्वीक्ष्य युक्तितः| यथादोषं प्रयुञ्जीत दोषधातुभिषग्जितम्||१५१||

सर्पिः पयो रसाः शालिर्यवगोधूमषष्टिकाः| प्रशस्ताः शुक्रदोषेषु बस्तिकर्म विशेषतः||१५२||

इत्यष्टशुक्रदोषाणां मुनिनोक्तं चिकित्सितम्|१५३|

vājīkaraṇayōgaistairupayōgasukhairhitaiḥ||146||

raktapittaharairyōgairyōnivyāpadikaistathā| duṣṭaṁ yadā bhavēcchukraṁ tadā tat samupācarēt||147||

ghṛtaṁ ca jīvanīyaṁ yaccyavanaprāśa ēva ca| girijasya prayōgaśca rētōdōṣānapōhati||148||

vātānvitē hitāḥ śukrē nirūhāḥ sānuvāsanāḥ| abhayāmalakīyaṁ ca paittē śastaṁ rasāyanam ||149||

māgadhyamṛtalōhānāṁ triphalāyā rasāyanam| kaphōtthitaṁ śukradōṣaṁ hanyādbhallātakasya ca||150||

yadanyadhātusaṁsṛṣṭaṁ śukraṁ tadvīkṣya yuktitaḥ| yathādōṣaṁ prayuñjīta dōṣadhātubhiṣagjitam||151||

sarpiḥ payō rasāḥ śāliryavagōdhūmaṣaṣṭikāḥ| praśastāḥ śukradōṣēṣu bastikarma viśēṣataḥ||152||

ityaṣṭaśukradōṣāṇāṁ muninōktaṁ cikitsitam|153|

vAjIkaraNayogaistairupayogasukhairhitaiH ||146||

raktapittaharairyogairyonivyApadikaistathA | duShTaM yadA bhavecchukraM tadA tat samupAcaret ||147||

ghRutaM ca jIvanIyaM yaccyavanaprAsha eva ca | girijasya prayogashca retodoShAnapohati ||148||

vAtAnvite hitAH shukre nirUhAH sAnuvAsanAH | abhayAmalakIyaM ca paitte shastaM rasAyanam ||149||

mAgadhyamRutalohAnAM triphalAyA rasAyanam | kaphotthitaM shukradoShaM hanyAdbhallAtakasya ca ||150||

yadanyadhAtusaMsRuShTaM shukraM tadvIkShya yuktitaH | yathAdoShaM prayu~jjIta doShadhAtubhiShagjitam ||151||

sarpiH payo rasAH shAliryavagodhUmaShaShTikAH | prashastAH shukradoSheShu bastikarma visheShataH ||152||

ityaShTashukradoShANAM muninoktaM cikitsitam |153|

In case of diseases of semen, treatment with use of ‘’vajikarana’’ formulations (aphrodisiac) are beneficial.The formulations which are ‘’Raktapittahara’’ in nature, and those explained in the context of ‘’Yonivyapad’’ can also be used according to the nature of vitiation. Management with ‘’jeevaneeya ghritam, chyavanaprasham,’’ (‘’girija’‘)’‘shilajatu’’ remove the diseases of virile semen.

For semen affected by vata, niruha basti with ‘’anuvasana’’ is advisable. For pittaja (disorder) of semen rasayana (formulations) like ‘’Abhayamalakeeyam’’ are preferred.

Semen disorders caused by kapha shall be treated with ‘’pippali, amrita’’ (‘’guduchi’‘),’‘loha, triphala,’’ and ‘’bhallataka rasayana.’’

When semen is affected by other dhatu, it shall be observed and skillfully treated, according to the dosha (vitiated), and the dhatu.

‘’Sarpi’’ (ghee), ‘’payas’’ (milk), ‘’rasa’’ (‘’mamsarasa’’/ soup of meat),’’shali’’ (‘’shali’’ rice), ‘’yava’’ (barley), ‘’shashtika,’’ especially ‘’bastikarma’’ are advisable in the disorder of the semen.

This is the treatment advised by the sages for eight semen disorders.[146-153]

‘’Klaibya’’ (impotency)

रेतोदोषोद्भवं क्लैब्यं यस्माच्छुद्ध्यैव सिध्यति ||१५३||

ततो वक्ष्यामि ते सम्यगग्निवेश! यथातथम् |१५४|

rētōdōṣōdbhavaṁ klaibyaṁ yasmācchuddhyaiva sidhyati||153||

tatō vakṣyāmi tē samyagagnivēśa! yathātatham|154|

retodoShodbhavaM klaibyaM yasmAcchuddhyaiva sidhyati ||153||

tato vakShyAmi te samyagagnivesha! yathAtatham |154|

An impotency due to disorders of semen is cured by elimination of the disorder; which is appropriately being described as it is (Agnivesha).[153-154]

Causes of ‘’klaibya’’ (impotency)

बीजध्वजोपघाताभ्यां जरया शुक्रसङ्क्षयात् ||१५४||

क्लैब्यं सम्पद्यते तस्य शृणु सामान्यलक्षणम् | सङ्कल्पप्रवणो नित्यं प्रियां वश्यामपि स्त्रियम् ||१५५||

न याति लिङ्गशैथिल्यात् कदाचिद्याति वा यदि | श्वासार्तः स्विन्नगात्रश्च मोघसङ्कल्पचेष्टितः ||१५६||

म्लानशिश्नश्च निर्बीजः स्यादेतत् क्लैब्यलक्षणम् | सामान्यलक्षणं ह्येतद्विस्तरेण प्रवक्ष्यते ||१५७||

bījadhvajōpaghātābhyāṁ jarayā śukrasaṅkṣayāt||154||

klaibyaṁ sampadyatē tasya śṛṇu sāmānyalakṣaṇam| saṅkalpapravaṇō nityaṁ priyāṁ vaśyāmapi striyam||155||

na yāti liṅgaśaithilyāt kadācidyāti vā yadi| śvāsārtaḥ svinnagātraśca mōghasaṅkalpacēṣṭitaḥ||156||

mlānaśiśnaśca nirbījaḥ syādētat klaibyalakṣaṇam| sāmānyalakṣaṇaṁ hyētadvistarēṇa pravakṣyatē||157||

bljadhvajopaghAtAbhyAM jarayA shukrasa~gkShayAt ||154||

klaibyaM sampadyate tasya shRuNu sAmAnyalakShaNam | sa~gkalpapravaNo nityaM priyAM vashyAmapi striyam ||155||

na yAti li~ggashaithilyAt kadAcidyAti vA yadi | shvAsArtaH svinnagAtrashca moghasa~gkalpaceShTitaH ||156||

mlAnashishnashca nirbIjaH syAdetat klaibyalakShaNam | sAmAnyalakShaNaM hyetadvistareNa pravakShyate ||157||

Common symptoms of the impotency caused by the ‘’beeja-upaghata’’ (hereditary/congenital defect), ‘’dhwajopaghata’’ (erectile dysfunction), ‘’jara’’ (senility), ‘’shukrasamkshaya’’ (diminished semen) shall be explained.

A person desiring sex is unable to complete sexual intercourse with loved and even obedient female due to loss of erection. Even if he (tries to) attempt, he gets more exhausted with dyspnea, excess perspiration, futile sexual efforts, languid penis and is devoid of semen. These are the general features of impotency. Specific features will be described later.[154-157]

‘’Bijopaghataja klaibya’’ (impotency due to genetic abonormality)

शीतरूक्षाल्पसङ्क्लिष्टविरुद्धाजीर्णभोजनात्| शोकचिन्ताभयत्रासात् स्त्रीणां चात्यर्थसेवनात् ||१५८||

अभिचारादविस्रम्भाद्रसादीनां च सङ्क्षयात् | वातादीनां च वैषम्यात्तथैवानशनाच्छ्रमात् ||१५९||

नारीणामरसज्ञत्वात् पञ्चकर्मापचारतः | बीजोपघाताद्भवति पाण्डुवर्णः सुदुर्बलः ||१६०||

अल्पप्राणोऽल्पहर्षश्च प्रमदासु भवेन्नरः | हृत्पाण्डुरोगतमककामलाश्रमपीडितः ||१६१||

छर्द्यतीसारशूलार्तः कासज्वरनिपीडितः | बीजोपघातजं क्लैब्यं … |१६२|

śītarūkṣālpasaṅkliṣṭaviruddhājīrṇabhōjanāt | śōkacintābhayatrāsāt strīṇāṁ cātyarthasēvanāt||158||

abhicārādavisrambhādrasādīnāṁ ca saṅkṣayāt| vātādīnāṁ ca vaiṣamyāttathaivānaśanācchramāt||159||

nārīṇāmarasajñatvāt pañcakarmāpacārataḥ| bījōpaghātādbhavati pāṇḍuvarṇaḥ sudurbalaḥ||160||

alpaprāṇō’lpaharṣaśca pramadāsu bhavēnnaraḥ| hṛtpāṇḍurōgatamakakāmalāśramapīḍitaḥ||161||

chardyatīsāraśūlārtaḥ kāsajvaranipīḍitaḥ| bījōpaghātajaṁ klaibyaṁ …|163|

shItarUkShAlpasa~gkliShTaviruddhAjIrNabhojanAt | shokacintAbhayatrAsAt strINAM cAtyarthasevanAt ||158||

abhicArAdavisrambhAdrasAdInAM ca sa~gkShayAt | vAtAdInAM ca vaiShamyAttathaivAnashanAcchramAt ||159||

nArINAmarasaj~jatvAt pa~jcakarmApacArataH | bIjopaghAtAdbhavati pANDuvarNaH sudurbalaH ||160||

alpaprANo~alpaharShashca pramadAsu bhavennaraH | hRutpANDurogatamakakAmalAshramapIDitaH ||161||

chardyatIsArashUlArtaH kAsajvaranipIDitaH | bIjopaghAtajaM klaibyaM … |162|

Intake of ‘’sheeta’’ (cold), ‘’ruksha’’ (arid), less, ‘’sanklishta’’ (muddled), incompatible, unprocessed food; ‘’shoka’’ (anguish), ‘’chinta’’ (apprehension), ‘’bhaya’’ (fear), ‘’trasa’’ (trouble), excess indulgence in women, exorcism, suspicion, deficiency of ‘’Rasadi dhatu, dosha imbalances (vata,pitta, kapha), fasting, exertion, unawareness of female interests, undergoing incorrect Panchakarma, and deficient semen leads to pallor, weak, less vital person with incomplete erection (even) for young women; may get affected with disorders of the heart,’‘pandu, tamaka’’ (disorders of respiratory system), ‘’kamala’’ (liver disorders), exhaustion, vomiting, diarrhea, colic, cough, and ‘’jwara’’ (fever). This impotency is due to loss of beeja (sperms).[158-162]

‘’Dhwajabhangaja klaibya’’ (impotency due to erectile dysfunction)

… ध्वजभङ्गकृतं शृणु ||१६२||

अत्यम्ललवणक्षारविरुद्धासात्म्यभोजनात् | अत्यम्बुपानाद्विषमात् पिष्टान्नगुरुभोजनात् ||१६३||

दधिक्षीरानूपमांससेवनाद्व्याधिकर्षणात् | कन्यानां चैव गमनादयोनिगमनादपि ||१६४||

दीर्घरोगां चिरोत्सृष्टां तथैव च रजस्वलाम् | दुर्गन्धां दुष्टयोनिं च तथैव च परिस्रुताम् ||१६५||

ईदृशीं प्रमदां मोहाद्यो गच्छेत् कामहर्षितः | चतुष्पदाभिगमनाच्छेफसश्चाभिघाततः ||१६६||

अधावनाद्वा मेढ्रस्य शस्त्रदन्तनखक्षतात् | काष्ठप्रहारनिष्पेषाच्छूकानां चातिसेवनात् ||१६७||

रेतसश्च प्रतीघाताद्ध्वजभङ्गः प्रवर्तते |

(भवन्ति यानि रूपाणि तस्य वक्ष्याम्यतः परम्) | श्वयथुर्वेदना मेढ्रे रागश्चैवोपलक्ष्यते ||१६८||

स्फोटाश्च तीव्रा जायन्ते लिङ्गपाको भवत्यपि | मांसवृद्धिर्भवेच्चास्य व्रणाः क्षिप्रं भवन्त्यपि ||१६९||

पुलाकोदकसङ्काशः स्रावः श्यावारुणप्रभः | वलयीकुरुते चापि कठिनश्च परिग्रहः ||१७०||

ज्वरस्तृष्णा भ्रमो मूर्च्छा च्छर्दिश्चास्योपजायते | रक्तं कृष्णं स्रवेच्चापि नीलमाविललोहितम् ||१७१||

अग्निनेव च दग्धस्य तीव्रो दाहः सवेदनः | बस्तौ वृषणयोर्वाऽपि सीवन्यां वङ्क्षणेषु च ||१७२||

कदाचित्पिच्छिलो वाऽपि पाण्डुः स्रावश्च जायते | श्वयथुर्जायते मन्दः स्तिमितोऽल्पपरिस्रवः ||१७३||

चिराच्च पाकं व्रजति शीघ्रं वाऽथ प्रमुच्यते | जायन्ते क्रिमयश्चापि क्लिद्यते पूतिगन्धि च ||१७४||

विशीर्यते मणिश्चास्य मेढ्रं मुष्कावथापि च | ध्वजभङ्गकृतं क्लैब्यमित्येतत् समुदाहृतम् ||१७५||

एतं पञ्चविधं केचिद्ध्वजभङ्गं प्रचक्षते |१७६|

… dhvajabhaṅgakṛtaṁ śṛṇu||162||

atyamlalavaṇakṣāraviruddhāsātmyabhōjanāt| atyambupānādviṣamāt piṣṭānnagurubhōjanāt||163||

dadhikṣīrānūpamāṁsasēvanādvyādhikarṣaṇāt| kanyānāṁ caiva gamanādayōnigamanādapi||164||

dīrgharōgāṁ cirōtsṛṣṭāṁ tathaiva ca rajasvalām| durgandhāṁ duṣṭayōniṁ ca tathaiva ca parisrutām ||165||

īdṛśīṁ pramadāṁ mōhādyō gacchēt kāmaharṣitaḥ| catuṣpadābhigamanācchēphasaścābhighātataḥ||166||

adhāvanādvā mēḍhrasya śastradantanakhakṣatāt| kāṣṭhaprahāraniṣpēṣācchūkānāṁ cātisēvanāt||167||

rētasaśca pratīghātāddhvajabhaṅgaḥ pravartatē|

(bhavanti yāni rūpāṇi tasya vakṣyāmyataḥ param)| śvayathurvēdanā mēḍhrē rāgaścaivōpalakṣyatē||168||

sphōṭāśca tīvrā jāyantē liṅgapākō bhavatyapi| māṁsavṛddhirbhavēccāsya vraṇāḥ kṣipraṁ bhavantyapi||169||

pulākōdakasaṅkāśaḥ srāvaḥ śyāvāruṇaprabhaḥ| valayīkurutē cāpi kaṭhinaśca parigrahaḥ||170||

jvarastṛṣṇā bhramō mūrcchā cchardiścāsyōpajāyatē| raktaṁ kṛṣṇaṁ sravēccāpi nīlamāvilalōhitam||171||

agninēva ca dagdhasya tīvrō dāhaḥ savēdanaḥ| bastau vṛṣaṇayōrvā'pi sīvanyāṁ vaṅkṣaṇēṣu ca||172||

kadācitpicchilō vā'pi pāṇḍuḥ srāvaśca jāyatē| śvayathurjāyatē mandaḥ stimitō'lpaparisravaḥ||173||

cirācca pākaṁ vrajati śīghraṁ vā'tha pramucyatē| jāyantē krimayaścāpi klidyatē pūtigandhi ca||174||

viśīryatē maṇiścāsya mēḍhraṁ muṣkāvathāpi ca| dhvajabhaṅgakṛtaṁ klaibyamityētat samudāhṛtam||175||

ētaṁ pañcavidhaṁ kēciddhvajabhaṅgaṁ pracakṣatē|176|

… dhvajabha~ggakRutaM shRuNu ||162||

atyamlalavaNakShAraviruddhAsAtmyabhojanAt | atyambupAnAdviShamAt piShTAnnagurubhojanAt ||163||

dadhikShIrAnUpamAMsasevanAdvyAdhikarShaNAt | kanyAnAM caiva gamanAdayonigamanAdapi ||164||

dIrgharogAM cirotsRuShTAM tathaiva ca rajasvalAm | durgandhAM duShTayoniM ca tathaiva ca parisrutAm ||165||

IdRushIM pramadAM mohAdyo gacchet kAmaharShitaH | catuShpadAbhigamanAcchephasashcAbhighAtataH ||166||

adhAvanAdvA meDhrasya shastradantanakhakShatAt | kAShThaprahAraniShpeShAcchUkAnAM cAtisevanAt ||167||

retasashca pratIghAtAddhvajabha~ggaH pravartate |

(bhavanti yAni rUpANi tasya vakShyAmyataH param) | shvayathurvedanA meDhre rAgashcaivopalakShyate ||168||

sphoTAshca tIvrA jAyante li~ggapAko bhavatyapi | mAMsavRuddhirbhaveccAsya vraNAH kShipraM bhavantyapi ||169||

pulAkodakasa~gkAshaH srAvaH shyAvAruNaprabhaH | valayIkurute cApi kaThinashca parigrahaH ||170||

jvarastRuShNA bhramo mUrcchA cchardishcAsyopajAyate | raktaM kRuShNaM sraveccApi nIlamAvilalohitam ||171||

agnineva ca dagdhasya tIvro dAhaH savedanaH | bastau vRuShaNayorvA~api sIvanyAM va~gkShaNeShu ca ||172||

kadAcitpicchilo vA~api pANDuH srAvashca jAyate | shvayathurjAyate mandaH stimito~alpaparisravaH ||173||

cirAcca pAkaM vrajati shIghraM vA~atha pramucyate | jAyante krimayashcApi klidyate pUtigandhi ca ||174||

vishIryate maNishcAsya meDhraM muShkAvathApi ca | dhvajabha~ggakRutaM klaibyamityetat samudAhRutam ||175||

etaM pa~jcavidhaM keciddhvajabha~ggaM pracakShate |176|

Lets us understand that (the impotency) due to erectile dysfunction.

Intake of excess sour, salty, ‘’kshara’’ (alkaline), incompatible and unsuitable food, drinking excess water, irregular meals, intake of floury & heavy preparations, use of curd, milk, meat of marshy animals, emaciation after the diseases, coitus with female child, other than vaginal coitus, cohabitation of with female with chronic illness, who is menstruating, with foul odor, with vaginal disorders, and excessive vaginal discharge leads to the impotency due to the erectile dysfunction.

The kind of coitus out of exhilaration with young females, with quadrupeds, injury to phallus, avoiding cleansing of penis, wounds on penis due to sharp instruments, teeth, nails, or strikes by wood stick, pressing, excess use of awry insects and holding back the virile semen leads to the impotency due to the erectile dysfunction.

Let us understand its ‘’rupa’’ (characteristics):

Swelling, pain, & redness of the penis, appearance of severe boils, ‘’lingapaka’’ (penile inflammation), abnormal growth of ‘’mamsa’’ (warts), wounds occur instantaneously. Further, appearance of watery discharge like ‘’pulaka’’ (rice water), or blackish or reddish in color, ring formation, hardening of penile circumference; fever, excess thirst, giddiness, fainting, vomiting occurs. Reddish, blackish, bluish or voilet discharge occurs with intense burning sensation & pain at bladder, scrotum, ‘’seevani’’(frenum of the prepuce) and inguinal region. Perhaps there is slimy, pale discharge, mild swelling, with moist feeling and scanty discharge.[163-175]

It may take time to suppurate or may subside quickly or may get infected with parasites; it becomes moist and has foul odor. The glans penis is necrosed or even the whole phallus and scrotum may slough out. This is description of the impotency due to erectile dysfunction. Some (other authors) consider five types of the same. [174-175]

‘’Jarasambhavajaja klaibya’’ (impotency due to senility)

क्लैब्यं जरासम्भवं हि प्रवक्ष्याम्यथ तच्छृणु ||१७६||

जघन्यमध्यप्रवरं वयस्त्रिविधमुच्यते | अतिप्रवयसां शुक्रं प्रायशः क्षीयते नृणाम् ||१७७||

रसादीनां सङ्क्षयाच्च तथैवावृष्यसेवनात् | बलवीर्येन्द्रियाणां च क्रमेणैव परिक्षयात् ||१७८||

परिक्षयादायुषश्चाप्यनाहाराच्छ्रमात् क्लमात् | जरासम्भवजं क्लैब्यमित्येतैर्हेतुभिर्नृणाम् ||१७९||

जायते तेन सोऽत्यर्थं क्षीणधातुः सुदुर्बलः | विवर्णो दुर्बलो दीनः क्षिप्रं व्याधिमथाश्नुते ||१८०||

एतज्जरासम्भवं हि … |१८१|

klaibyaṁ jarāsambhavaṁ hi pravakṣyāmyatha tacchṛṇu||176||

jaghanyamadhyapravaraṁ vayastrividhamucyatē| atipravayasāṁ śukraṁ prāyaśaḥ kṣīyatē nṛṇām||177||

rasādīnāṁ saṅkṣayācca tathaivāvṛṣyasēvanāt| balavīryēndriyāṇāṁ ca kramēṇaiva parikṣayāt||178||

parikṣayādāyuṣaścāpyanāhārācchramāt klamāt| jarāsambhavajaṁ klaibyamityētairhētubhirnṛṇām||179||

jāyatē tēna sō’tyarthaṁ kṣīṇadhātuḥ sudurbalaḥ| vivarṇō durbalō dīnaḥ kṣipraṁ vyādhimathāśnutē||180||

ētajjarāsambhavaṁ hi …|181|

klaibyaM jarAsambhavaM hi pravakShyAmyatha tacchRuNu ||176||

jaghanyamadhyapravaraM vayastrividhamucyate | atipravayasAM shukraM prAyashaH kShIyate nRuNAm ||177||

rasAdInAM sa~gkShayAcca tathaivAvRuShyasevanAt | balavIryendriyANAM ca krameNaiva parikShayAt ||178||

parikShayAdAyuShashcApyanAhArAcchramAt klamAt | jarAsambhavajaM klaibyamityetairhetubhirnRuNAm ||179||

jAyate tena so~atyarthaM kShINadhAtuH sudurbalaH | vivarNo durbalo dInaH kShipraM vyAdhimathAshnute ||180||

etajjarAsambhavaM hi … |181|

The impotency due to senility is being described here for understanding.

Age has been categorized in three groups – ‘’jaghanya’’ (early), ‘’madhya’’ (middle) and ‘’pravara’’ (elder) age group. Generally, lesser semen is in elderly person due to deficiency of rasadi dhatu, consumption of ‘’avrishya’’ (non-aphrodisiac) food, gradual loss of strength, energy and sensory-motor organs, reducing life span, malnutrition, physical exertion & mental exhaustion leads to senility related impotency.

Eventually, the person keeps on aging with deep debility of dhatu, weakness, loss of complexion, with poor energy, easily caught by the diseases. This is the impotency due to senility.[176-180]

‘’Kshayaja klaibya’’ (impotency due to deficiency of dhatu)

… चतुर्थं क्षयजं शृणु | अतीव चिन्तनाच्चैव शोकात्क्रोधाद्भयात्तथा ||१८१||

ईर्ष्योत्कण्ठामदोद्वेगान् सदा विशति यो नरः | कृशो वा सेवते रूक्षमन्नपानं तथौषधम् ||१८२||

दुर्बलप्रकृतिश्चैव निराहारो भवेद्यदि | असात्म्यभोजनाच्चापि हृदये यो व्यवस्थितः ||१८३||

रसः प्रधानधातुर्हि क्षीयेताशु ततो नृणाम् | रक्तादयश्च क्षीयन्ते धातवस्तस्य देहिनः ||१८४||

शुक्रावसानास्तेभ्योऽपि शुक्रं धाम परं मतम् | चेतसो वाऽतिहर्षेण व्यवायं सेवतेऽति यः ||१८५||

तस्याशु क्षीयते शुक्रं ततः प्राप्नोति सङ्क्षयम् | घोरं व्याधिमवाप्नोति मरणं वा स गच्छति ||१८६||

शुक्रं तस्माद्विशेषेण रक्ष्यमारोग्यमिच्छता | एवं निदानलिङ्गाभ्यामुक्तं क्लैब्यं चतुर्विधम् ||१८७||

केचित् क्लैब्ये त्वसाध्ये द्वे ध्वजभङ्गक्षयोद्भवे | वदन्ति शेफसश्छेदाद्वृषणोत्पाटनेन च ||१८८||

मातापित्रोर्बीजदोषादशुभैश्चाकृतात्मनः | गर्भस्थस्य यदा दोषाः प्राप्य रेतोवहाःसिराः ||१८९||

शोषयन्त्याशु तन्नाशाद्रेतश्चाप्युपहन्यते | तत्र सम्पूर्णसर्वाङ्गः स भवत्यपुमान् पुमान् ||१९०||

एते त्वसाध्या व्याख्याताः सन्निपातसमुच्छ्रयात् |१९१|

… caturthaṁ kṣayajaṁ śṛṇu| atīva cintanāccaiva śōkātkrōdhādbhayāttathā||181||

īrṣyōtkaṇṭhāmadōdvēgān sadā viśati yō naraḥ| kṛśō vā sēvatē rūkṣamannapānaṁ tathauṣadham||182||

durbalaprakṛtiścaiva nirāhārō bhavēdyadi| asātmyabhōjanāccāpi hṛdayē yō vyavasthitaḥ||183||

rasaḥ pradhānadhāturhi kṣīyētāśu tatō nṛṇām| raktādayaśca kṣīyantē dhātavastasya dēhinaḥ||184||

śukrāvasānāstēbhyō'pi śukraṁ dhāma paraṁ matam| cētasō vā'tiharṣēṇa vyavāyaṁ sēvatē'ti yaḥ||185||

tasyāśu kṣīyatē śukraṁ tataḥ prāpnōti saṅkṣayam| ghōraṁ vyādhimavāpnōti maraṇaṁ vā sa gacchati||186||

śukraṁ tasmādviśēṣēṇa rakṣyamārōgyamicchatā| ēvaṁ nidānaliṅgābhyāmuktaṁ klaibyaṁ caturvidham||187||

kēcit klaibyē tvasādhyē dvē dhvajabhaṅgakṣayōdbhavē| vadanti śēphasaśchēdādvṛṣaṇōtpāṭanēna ca||188||

mātāpitrōrbījadōṣādaśubhaiścākṛtātmanaḥ| garbhasthasya yadā dōṣāḥ prāpya rētōvahāḥsirāḥ||189||

śōṣayantyāśu tannāśādrētaścāpyupahanyatē| tatra sampūrṇasarvāṅgaḥ sa bhavatyapumān pumān||190||

ētē tvasādhyā vyākhyātāḥ sannipātasamucchrayāt|191|

… caturthaM kShayajaM shRuNu | atIva cintanAccaiva shokAtkrodhAdbhayAttathA ||181||

IrShyotkaNThAmadodvegAn sadA vishati yo naraH | kRusho vA sevate rUkShamannapAnaM tathauShadham ||182||

durbalaprakRutishcaiva nirAhAro bhavedyadi | asAtmyabhojanAccApi hRudaye yo vyavasthitaH ||183||

rasaH pradhAnadhAturhi kShIyetAshu tato nRuNAm | raktAdayashca kShIyante dhAtavastasya dehinaH ||184||

shukrAvasAnAstebhyo~api shukraM dhAma paraM matam | cetaso vA~atiharSheNa vyavAyaM sevate~ati yaH ||185||

tasyAshu kShIyate shukraM tataH prApnoti sa~gkShayam | ghoraM vyAdhimavApnoti maraNaM vA sa gacchati ||186||

shukraM tasmAdvisheSheNa rakShyamArogyamicchatA | evaM nidAnali~ggAbhyAmuktaM klaibyaM caturvidham ||187||

kecit klaibye tvasAdhye dve dhvajabha~ggakShayodbhave | vadanti shephasashchedAdvRuShaNotpATanena ca ||188||

mAtApitrorbIjadoShAdashubhaishcAkRutAtmanaH | garbhasthasya yadA doShAH prApya retovahAHsirAH ||189||

shoShayantyAshu tannAshAdretashcApyupahanyate | tatra sampUrNasarvA~ggaH sa bhavatyapumAn pumAn ||190||

ete tvasAdhyA vyAkhyAtAH sannipAtasamucchrayAt |191|

Let’s understand fourth (type) is kshayaja (due to deficiency)—

Excess stress, grief, rage, apprehension, envy, curiosity, intoxication, & agitation; emaciated, regular consumer of arid food and medicines, fasting by the debilitated & scanty intake of food, leads diminished rasa dhatu at ‘’hridaya’’.

The principal dhatu diminish rapidly resulting in deficiency of raktadi dhatu (sequentially) in the person; till it affects shukra dhatu. Shukra dhatu is the superior among all the dhatu.

In case the person indulges in coitus due to over exhilaration of mind, it leads to immediate loss of semen causing overall ‘’kshaya’’; which may further cause serious illness or death.

Therefore shukra (semen) shall be conserved especially for those willing to conserve the health.

Thus four types of the impotency have been described with the etiology and symptomatology.

As per some other opinion, the two types of impotency, erectile dysfunction and ‘’kshayaja’’ are incurable, also by penilectomy and orchidectomy.

Dosha due to ‘’beejadosha’’ (genetic defects) of parents and ominous past conduct when penetrate into the virile semen system, it causes destruction of virile semen, leading to an impotent man even after endowment of complete organs. These are known as incurable due to provocation of ‘’sannipata’’ (aggravation of all three dosha) [181-191]

Management of ‘’klaibya’’ (impotency)

चिकित्सितमतस्तूर्ध्वं समासव्यासतः शृणु ||१९१||

शुक्रदोषेषु निर्दिष्टं भेषजं यन्मयाऽनघ! | क्लैब्योपशान्तये कुर्यात् क्षीणक्षतहितं च यत् ||१९२||

बस्तयः क्षीरसर्पींषि वृष्ययोगाश्च ये मताः | रसायनप्रयोगाश्च सर्वानेतान् प्रयोजयेत् ||१९३||

समीक्ष्य देहदोषाग्निबलं भेषजकालवित् | व्यवायहेतुजे क्लैब्ये तथा धातुविपर्ययात् ||१९४||

दैवव्यपाश्रयं चैव भेषजं चाभिचारजे | समासेनैतदुद्दिष्टं भेषजं क्लैब्यशान्तये ||१९५||

cikitsitamatastūrdhvaṁ samāsavyāsataḥ śṛṇu||191||

śukradōṣēṣu nirdiṣṭaṁ bhēṣajaṁ yanmayā’nagha!| klaibyōpaśāntayē kuryāt kṣīṇakṣatahitaṁ ca yat||192||

bastayaḥ kṣīrasarpīṁṣi vṛṣyayōgāśca yē matāḥ| rasāyanaprayōgāśca sarvānētān prayōjayēt||193||

samīkṣya dēhadōṣāgnibalaṁ bhēṣajakālavit| vyavāyahētujē klaibyē tathā dhātuviparyayāt ||194||

daivavyapāśrayaṁ caiva bhēṣajaṁ cābhicārajē | samāsēnaitaduddiṣṭaṁ bhēṣajaṁ klaibyaśāntayē||195||

cikitsitamatastUrdhvaM samAsavyAsataH shRuNu ||191||

shukradoSheShu nirdiShTaM bheShajaM yanmayA~anagha! | klaibyopashAntaye kuryAt kShINakShatahitaM ca yat ||192||

bastayaH kShIrasarpIMShi vRuShyayogAshca ye matAH | rasAyanaprayogAshca sarvAnetAn prayojayet ||193||

samIkShya dehadoShAgnibalaM bheShajakAlavit | vyavAyahetuje klaibye tathA dhAtuviparyayAt ||194||

daivavyapAshrayaM caiva bheShajaM cAbhicAraje | samAsenaitaduddiShTaM bheShajaM klaibyashAntaye ||195||

Let’s understand general and specific treatments of above mentioned (diseases)—

Whatever remedy mentioned by me for the shukra (semen) disorders as well as the remedy beneficial for the ‘’kshataksheena’’ shall be applied for the alleviation of impotency.

Indications are basti, ksheera-sarpi (combination of milk and ghee), ‘’vrishya yoga’’ (aphrodisiac), & rasayana prayoga (rejuvenating medicines); all together shall be administered here for the treatment of impotency, caused by excess coitus, dhatu viparyaya (opposite qualities of body tissues), considering deha-bala (strength of the

patient), dosha–bala(degree of dosha vitiation), agni-bala (power of agni) & bheshaja-kala(time of medicine administration).

''Daivavyapashrya'' (spiritual) treatment modalities indicated in the impotency caused by exorcism. Altogether is the objective to alleviate the impotency.[192-195]

विस्तरेण प्रवक्ष्यामि क्लैब्यानां भेषजं पुनः | सुस्विन्नस्निग्धगात्रस्य स्नेहयुक्तं विरेचनम् ||१९६||

अन्नाशनं ततः कुर्यादथवाऽऽस्थापनं पुनः | प्रदद्यान्मतिमान् वैद्यस्ततस्तमनुवासयेत् ||१९७||

पलाशैरण्डमुस्ताद्यैः पश्चादास्थापयेत्ततः | वाजीकरणयोगाश्च पूर्वं ये समुदाहृताः ||१९८||

भिषजा ते प्रयोज्याः स्युः क्लैब्ये बीजोपघातजे | ध्वजभङ्गकृतं क्लैब्यं ज्ञात्वा तस्याचरेत् क्रियाम् ||१९९||

प्रदेहान् परिषेकांश्च कुर्याद्वा रक्तमोक्षणम् | स्नेहपानं च कुर्वीत सस्नेहं च विरेचनम् ||२००||

अनुवासं ततः कुर्यादथवाऽऽस्थापनं पुनः | व्रणवच्च क्रियाः सर्वास्तत्र कुर्याद्विचक्षणः ||२०१||

जरासम्भवजे क्लैब्ये क्षयजे चैव कारयेत् | स्नेहस्वेदोपपन्नस्य सस्नेहं शोधनं हितम् ||२०२||

क्षीरसर्पिर्वृष्ययोगा बस्तयश्चैव यापनाः | रसायनप्रयोगाश्च तयोर्भेषजमुच्यते ||२०३||

विस्तरेणैतदुद्दिष्टं क्लैब्यानां भेषजं मया |२०४|

vistarēṇa pravakṣyāmi klaibyānāṁ bhēṣajaṁ punaḥ| susvinnasnigdhagātrasya snēhayuktaṁ virēcanam||196||

annāśanaṁ tataḥ kuryādathavā''sthāpanaṁ punaḥ| pradadyānmatimān vaidyastatastamanuvāsayēt||197||

palāśairaṇḍamustādyaiḥ paścādāsthāpayēttataḥ| vājīkaraṇayōgāśca pūrvaṁ yē samudāhr̥tāḥ||198||

bhiṣajā tē prayōjyāḥ syuḥ klaibyē bījōpaghātajē| dhvajabhaṅgakr̥taṁ klaibyaṁ jñātvā tasyācarēt kriyām||199||

pradēhān pariṣēkāṁśca kuryādvā raktamōkṣaṇam| snēhapānaṁ ca kurvīta sasnēhaṁ ca virēcanam||200||

anuvāsaṁ tataḥ kuryādathavā''sthāpanaṁ punaḥ| vraṇavacca kriyāḥ sarvāstatra kuryādvicakṣaṇaḥ||201||

jarāsambhavajē klaibyē kṣayajē caiva kārayēt| snēhasvēdōpapannasya sasnēhaṁ śōdhanaṁ hitam||202||

kṣīrasarpirvr̥ṣyayōgā bastayaścaiva yāpanāḥ| rasāyanaprayōgāśca tayōrbhēṣajamucyatē||203||

vistarēṇaitaduddiṣṭaṁ klaibyānāṁ bhēṣajaṁ mayā|204|

vistareNa pravakShyAmi klaibyAnAM bheShajaM punaH | susvinnasnigdhagAtrasya snehayuktaM virecanam ||196||

annAshanaM tataH kuryAdathavA$_a$asthApanaM punaH | pradadyAnmatimAn vaidyastatastamanuvAsayet ||197||

palAshairaNDamustAdyaiH pashcAdasthApayettataH | vAjIkaraNayogAshca pUrvaM ye samudAhRutAH ||198||

bhiShajA te prayojyAH syuH klaibye bIjopaghAtaje | dhvajabha~ggakRutaM klaibyaM j~jAtvA tasyAcaret kriyAm ||199||

pradehAn pariShekAMshca kuryAdvA raktamokShaNam | snehapAnaM ca kurvIta sasnehaM ca virecanam ||200||

anuvAsaM tataH kuryAdathavA$_a$asthApanaM punaH | vraNavacca kriyAH sarvAstatra kuryAdvicakShaNaH ||201||

jarAsambhavaje klaibye kShayaje caiva kArayet | snehasvedopapannasya sasnehaM shodhanaM hitam ||202||

kShIrasarpirvRuShyayogA bastayashcaiva yApanAH | rasAyanaprayogAshca tayorbheShajamucyate ||203||

vistareNaitaduddiShTaM klaibyAnAM bheShajaM mayA |204|

The treatment of the impotency is being redescribed in detail. Snehana and swedana shall be done in the patient of impotency; along with the unctuous therapeutic purgation. After that either the patient shall be nourished or asthapana basti shall be given by the sound physician followed by the anuvasana basti.

Asthapana basti shall be given with ‘’palasha’’ (Butea sp), ‘’erandamoola’’ (Ricinus root), ‘’musta’’ (Cyprus rotundus) etc.

The aphrodiasiac remedies mentioned earlier shall be used in impotency due to ‘’beejopaghata’’.

The impotency due to erectile dysfunction shall be treated with pradeha and parisheka or snehapana, blood letting (raktamokshana) and therapeutic induction of purgation with unctuous medications. After virechana that is therapeutic purgation asthapana or anuvasana basti shall be administered and the treatment shall be planned similar to the treatment of wounds (vrana) in erectile dysfunction.

Impotency secondary to the aging shall be treated as the ‘’kshayaja’’ with snehana, swedana and unctuous purification therapies. Cow milk, ghee, and aphrodisiac formulations aling with yapana basti, rasayana treatment are the remedies illustrated as the remedy for the impotency.[196-204]

Menstrual disorders

‘’Asrigadara’’ (menorrhagia)

यः पूर्वमुक्तः प्रदरः शृणु हेत्वादिभिस्तु तम् ||२०४||

याऽत्यर्थं सेवते नारी लवणाम्लगुरूणि च | कटून्यथ विदाहीनि स्निग्धानि पिशितानि च ||२०५||

ग्राम्यौदकानि मेद्यानि कृशरां पायसं दधि | शुक्तमस्तुसुरादीनि भजन्त्याः कुपितोऽनिलः ||२०६||

रक्तं प्रमाणमुत्क्रम्य गर्भाशयगताः सिराः | रजोवहाः समाश्रित्य रक्तमादाय तद्रजः ||२०७||

यस्माद्विवर्धयत्याशु रसभावाद्विमानता | तस्मादसृग्दरं प्राहुरेतत्तन्त्रविशारदाः ||२०८||

रजः प्रदीर्यते यस्मात् प्रदरस्तेन स स्मृतः | सामान्यतः समुद्दिष्टं कारणं लिङ्गमेव च ||२०९||

yaḥ pūrvamuktaḥ pradaraḥ śr̥ṇu hētvādibhistu tam||204||

yā’tyarthaṁ sēvatē nārī lavaṇāmlagurūṇi ca| kaṭūnyatha vidāhīni snigdhāni piśitāni ca||205||

grāmyaudakāni mēdyāni kr̥śarāṁ pāyasaṁ dadhi| śuktamastusurādīni bhajantyāḥ kupitō’nilaḥ||206||

raktaṁ pramāṇamutkramya garbhāśayagatāḥ sirāḥ| rajōvahāḥ samāśritya raktamādāya tadrajaḥ||207||

yasmādvivardhayatyāśu rasabhāvādvimānatā | tasmādasr̥gdaraṁ prāhurētattantraviśāradāḥ||208||

rajaḥ pradīryatē yasmāt pradarastēna sa smr̥taḥ| sāmānyataḥ samuddiṣṭaṁ kāraṇaṁ liṅgamēva ca||209||

yaH pUrvamuktaH pradaraH shRuNu hetvAdibhistu tam ||204||

yA~atyarthaM sevate nArI lavaNAmlagurUNi ca | kaTUnyatha vidAhIni snigdhAni pishitAni ca ||205||

grAmyaudakAni medyAni kRusharAM pAyasaM dadhi | shuktamastusurAdIni bhajantyAH kupito~anilaH ||206||

raktaM pramANamutkramya garbhAshayagatAH sirAH | rajovahAH samAshritya raktamAdAya tadrajaH ||207||

yasmAdvivardhayatyAshu rasabhAvAdvimAnatA | tasmAdasRugdaraM prAhuretattantravishAradAH ||208||

rajaH pradIryate yasmAt pradarastena sa smRutaH | sAmAnyataH samuddiShTaM kAraNaM li~ggameva ca ||209||

Now listen about the ‘’Pradara’’ (menorrhagia) which has been mentioned earlier and its etiology etc. The woman who consumes excessive salty, sour, food heavy to digest, pungent,those causing burning sensation,unctous and fatty diets, meat of domestic and aquatic animals, cooked rice with pulse (‘’krishira’‘), rice cooked with milk (’‘payasa’‘), curd, vinegar (’‘shukta’‘), curd water(’‘mastu’‘), alcohol etc. causes vitiation of vata dosha. Along with this, vitiated Rakta (because of above factors) increases its amount and such increased’‘rakta’’ stays in the ‘’artava vaha strotas’’ and hence immediately increases the menstrual blood. The increased ‘’raja’’ is by virtue of mixture with increased rakta. The erudite (experts) named it as ‘’Asrigdara’’ and because of excessive flow of menstrual blood it is called ‘’Pradara’’ (menorrhagia). The general causes and symptoms of ‘’Pradara’’ are directed here. [204-209]

Four types of ‘’pradara’’

चतुर्विधं व्यासतस्तु वाताद्यैः सन्निपाततः | अतःपरं प्रवक्ष्यामि हेत्वाकृतिभिषग्जितम् ||२१०||

caturvidhaṁ vyāsatastu vātādyaiḥ sannipātataḥ| ataḥparaṁ pravakṣyāmi hētvākr̥tibhiṣagjitam||210||

caturvidhaM vyAsatastu vAtAdyaiH sannipAtataH | ataHparaM pravakShyAmi hetvAkRutibhiShagjitam ||210||

By description, ‘’pradara’’ is classified in for types. Three by single dosha (vataja, pittaja, kaphaja) and the fourth type is by all three dosha (‘’sannipataja’‘). After this, I am describing the causes, symptoms and treatment of’‘pradara roga’’. [210]

Vata dominant ‘’pradara’’

रूक्षादिभिर्मारुतस्तु रक्तमादाय पूर्ववत् | कुपितः प्रदरं कुर्याल्लक्षणं तस्य मे शृणु ||२११||

फेनिलं तनु रूक्षं च श्यावं चारुणमेव च | किंशुकोदकसङ्काशं सरुजं वाऽथ नीरुजम् ||२१२||

कटिवङ्क्षणहृत्पार्श्वपृष्ठश्रोणिषु मारुतः | कुरुते वेदनां तीव्रामेतद्वातात्मकं विदुः ||२१३||

rūkṣādibhirmārutastu raktamādāya pūrvavat| kupitaḥ pradaraṁ kuryāllakṣaṇaṁ tasya mē śr̥ṇu||211||

phēnilaṁ tanu rūkṣaṁ ca śyāvaṁ cāruṇamēva ca| kiṁśukōdakasaṅkāśaṁ sarujaṁ vā’tha nīrujam||212||

kaṭivaṅkṣaṇahr̥tpārśvapr̥ṣṭhaśrōṇiṣu mārutaḥ| kurutē vēdanāṁ tīvrāmētadvātātmakaṁ viduḥ||213||

rUkShAdibhirmArutastu raktamAdAya pUrvavat | kupitaH pradaraM kuryAllakShaNaM tasya me shRuNu ||211||

kiMshukodakasa~gkAshaM sarujaM vA~atha nIrujam ||212||

kaTiva~gkShaNahRutpArshvapRuShThashroNiShu mArutaH | kurute vedanAM tIvrAmetadvAtAtmakaM viduH ||213||

The vitiated vata due to intake of dry diet etc, along with rakta (blood) causes ‘’pradara roga’’ as aforesaid etiology. Now listen to the symptoms of ‘’vatika pradara’‘. The menstrual blood is frothy, thin, rough, dark (blackish), reddish, resembling water of’‘palasha’’ flower in colour, comes with or without pain. During menstruation, intense pain occurs in waist, groin, cardiac region, back, flanks and pelvic region this should be known as vataja pradara. [211-213]

Pitta dominant ‘’pradara’’

अम्लोष्णलवणक्षारैः पित्तं प्रकुपितं यदा | पूर्ववत् प्रदरं कुर्यात् पैत्तिकं लिङ्गतः शृणु ||२१४||

सनीलमथवा पीतमत्युष्णमसितं तथा | नितान्तरक्तं स्रवति मुहुर्मुहुरथार्तिमत् ||२१५||

दाहरागतृषामोहज्वरभ्रमसमायुतम् | असृग्दरं पैत्तिकं स्याच्छ्लैष्मिकं तु प्रवक्ष्यते ||२१६||

amlōṣṇalavaṇakṣāraiḥ pittaṁ prakupitaṁ yadā| pūrvavat pradaraṁ kuryāt paittikaṁ liṅgataḥ śṛṇu||214||

sanīlamathavā pītamatyuṣṇamasitaṁ tathā| nitāntaraktaṁ sravati muhurmuhurathārtimat||215||

dāharāgatr̥ṣāmōhajvarabhramasamāyutam| asr̥gdaraṁ paittikaṁ syācchlaiṣmikaṁ tu pravakṣyatē||216||

amloShNalavaNakShAraiH pittaM prakupitaM yadA | pUrvavat pradaraM kuryAt paittikaM li~ggataH shRuNu ||214||

sanIlamathavA pItamatyuShNamasitaM tathA | nitAntaraktaM sravati muhurmuhurathArtimat ||215||

dAharAgatRuShAmohajvarabhramasamAyutam | asRugdaraM paittikaM syAcchlaiShmikaM tu pravakShyate ||216||

Pitta is aggravated by intake of sour, hot, salty,alkaline things in excess, causes the ‘’pradara’’ like aforesaid etiology. After this, listen about the symptoms of pittaja pradara. The menstrual blood is bluish, yellow or blackish in color, very hot, and it is discharged in profuse amount frequently with pain, burning, redness, thirst, mental confusion, fever and dizziness, it is known as pittaja pradara. Now kaphaja pradara will be described. [214-216]

Kapha dominant ‘’pradara’’

गुर्वादिभिर्हेतुभिश्च पूर्ववत् कुपितः कफः | प्रदरं कुरुते तस्य लक्षणं तत्त्वतः शृणु ||२१७||

पिच्छिलं पाण्डुवर्णं च गुरु स्निग्धं च शीतलम् | स्रवत्यसृक् श्लेष्मलं च घनं मन्दरुजाकरम् ||२१८||

छर्द्यरोचकहृल्लासश्वासकाससमन्वितम् | (वक्ष्यते [४] क्षीरदोषाणां सामान्यमिह कारणम् ||२१९||

यत्तदेव त्रिदोषस्य कारणं प्रदरस्य तु |)

gurvādibhirhētubhiśca pūrvavat kupitaḥ kaphaḥ| pradaraṁ kurutē tasya lakṣaṇaṁ tattvataḥ śṛṇu||217||

picchilaṁ pāṇḍuvarṇaṁ ca guru snigdhaṁ ca śītalam| sravatyasṛk ślēṣmalaṁ ca ghanaṁ mandarujākaram||218||

chardyarōcakahṛllāsaśvāsakāsasamanvitam| (vakṣyatē [4] kṣīradōṣāṇāṁ sāmānyamiha kāraṇam||219||

yattadēva tridōṣasya kāraṇaṁ pradarasya tu)|

gurvAdibhirhetubhishca pUrvavat kupitaH kaphaH | pradaraM kurute tasya lakShaNaM tattvataH shRuNu ||217||

picchilaM pANDuvarNaM ca guru snigdhaM ca shItalam | sravatyasRuk shleShmalaM ca ghanaM mandarujAkaram ||218||

chardyarocakahRullAsashvAsakAsasamanvitam | (vakShyate [4] kShIradoShANAM sAmAnyamiha kAraNam ||219||

yattadeva tridoShasya kAraNaM pradarasya tu |)

The vitiated kapha due to intake of heavy food or diet causes the ‘’pradara’’ like condition and listen the exact symptoms of it. The menstrual blood flows out as greasy (slimy), pale, heavy, unctuous, cold, mixed with kapha, viscous and with mild pain. It is associated with vomiting, loss of appetite, alacrity or nausea, breathlessness and cough. (Further the general causes of vitiated milk will be described which are the causes of tridoshaja pradara). [217-219]

‘’Sannipataja Pradara’’

त्रिलिङ्गसंयुतं विद्यान्नैकावस्थमसृग्दरम् ||२२०||

नारी त्वतिपरिक्लिष्टा यदा प्रक्षीणशोणिता | सर्वहेतुसमाचारादतिवृद्धस्तदाऽनिलः ||२२१||

रक्तमार्गेण सृजति प्रत्यनीकबलं कफम् | दुर्गन्धं पिच्छिलं पीतं विदग्धं पित्ततेजसा ||२२२||

वसां मेदश्च यावद्धि समुपादाय वेगवान् | सृजत्यपत्यमार्गेण सर्पिर्मज्जवसोपमम् ||२२३||

triliṅgasaṁyutaṁ vidyānnaikāvasthamasṛgdaram||220||

nārī tvatiparikliṣṭā yadā prakṣīṇaśōṇitā| sarvahētusamācārādativṛddhastadā’nilaḥ||221||

raktamārgēṇa sṛjati pratyanīkabalaṁ kapham| durgandhaṁ picchilaṁ pītaṁ vidagdhaṁ pittatējasā||222||

vasāṁ mēdaśca yāvaddhi samupādāya vēgavān| sṛjatyapatyamārgēṇa sarpirmajjavasōpamam||223||

trili~ggasaMyutaM vidyAnnaikAvasthamasRugdaram ||220||

nArI tvatiparikliShTA yadA prakShINashoNitA |
sarvahetusamAcArAdativRuddhastadA~anilaH ||221||

raktamArgeNa sRujati pratyanIkabalaM kapham | durgandhaM picchilaM pItaM vidagdhaM pittatejasA ||222||

vasAM medashca yAvaddhi samupAdAya vegavAn | sRujatyapatyamArgeNa sarpirmajjavasopamam ||223||

If the different symptoms which are mentioned for vata, pitta and kapha are present collectively then it is said to be ‘’sannipataja pradara’‘. When a women who is severely ill and anaemic is indulged in consuming diet capable of aggravating all dosha, the intensely aggravated vata due to use of all etiological factors, pushes out from the vagina ,the kapha which is responsible for strength . The discharge is foul smelling, slimy and yellow due to burning with the heat of pitta. Along with this, the’‘yoni’’ also expels with force the muscle fat etc, burnt with pitta hence resembling like marrow and blood or fat. [220-223]

Signs of incurability in ‘’pradara’’

शश्वत् स्रवत्यथास्रावं तृष्णादाहज्वरान्विताम् | क्षीणरक्तां दुर्बलां स तामसाध्यां विवर्जयेत् ||२२४||

śaśvat sravatyathāsrāvaṁ tṛṣṇādāhajvarānvitām| kṣīṇaraktāṁ durbalāṁ sa tāmasādhyāṁ vivarjayēt||224||

shashvat sravatyathAsrAvaM tRuShNAdAhajvarAnvitAm | kShINaraktAM durbalAM sa tAmasAdhyAM vivarjayet ||224||

If there is continuous discharge from the vagina of woman and associated with thirst, burning sensation and fever and if she is anemic and weak then her ‘’pradara roga’’ is incurable, and it should not be treated. [224]

Characteristics of normal menstruation

मासान्निष्पिच्छदाहार्ति पञ्चरात्रानुबन्धि च | नैवातिबहु नात्यल्पमार्तवं शुद्धमादिशेत् ||२२५||

गुञ्जाफलसवर्णं च पद्मालक्तकसन्निभम् | इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् ||२२६||

māsānniṣpicchadāhārti pañcarātrānubandhi ca| naivātibahu nātyalpamārtavaṁ śuddhamādiśēt||225||

guñjāphalasavarṇaṁ ca padmālaktakasannibham | indragōpakasaṅkāśamārtavaṁ śuddhamādiśēt||226||

mAsAnniShpicchadAhArti pa~jcarAtrAnubandhi ca | naivAtibahu nAtyalpamArtavaM shuddhamAdishet ||225||

gu~jjAphalasavarNaM ca padmAlaktakasannibham | indragopakasa~gkAshamArtavaM shuddhamAdishet ||226||

If menstrual discharge (artava) comes after a month without stickiness (sliminess), burning sensation and pain, persists for five days, neither too little nor excess in quantity then it is considered as free from dosha or normal. In color, artava (menstrual blood) should be red like ‘’gunja’’ fruit, red lotus flower or ‘’mahavara’’ or red as ‘’indragopaka’’ insect, such ‘’artava’’ is considered as normal menstrual blood. [225-226]

Treatment of ‘’pradara’’

योनीनां वातलाद्यानां यदुक्तमिह भेषजम् | चतुर्णां प्रदराणां च तत् सर्वं कारयेद्भिषक् ||२२७||

yōnīnāṁ vātalādyānāṁ yaduktamiha bhēṣajam| caturṇāṁ pradarāṇāṁ ca tat sarvaṁ kārayēdbhiṣak||227||

yonInAM vAtalAdyAnAM yaduktamiha bheShajam | caturNAM pradarANAM ca tat sarvaM kArayedbhiShak ||227||

The treatment of vatala and other ‘’yonivyapat’’ which has been mentioned earlier in this chapter, should also be administered in all four types of ‘’pradara roga’’ respectively.[227]

रक्तातिसारिणां यच्च तथा शोणितपित्तिनाम् | रक्तार्शसां च यत् प्रोक्तं भेषजं तच्च कारयेत् ||२२८||

raktātisāriṇāṁ yacca tathā śōṇitapittinām| raktārśasāṁ ca yat prōktaṁ bhēṣajaṁ tacca kārayēt||228||

raktAtisAriNAM yacca tathA shoNitapittinAm | raktArshasAM ca yat proktaM bheShajaM tacca kArayet ||228||

The treatment which is advised for ‘’raktatisara’’ (diarrhea with expulsion of blood), ‘’raktapitta’’ (internal hemorrhage) and ‘’raktarsha’’ (bleeding piles) should be administered in ‘’pradara roga’’.[228]

Abnormalities of breast milk

‘’Stanya dushti’’ (abnormalities of breast milk and lactation)

धात्रीस्तनस्तन्यसम्पदुक्ता विस्तरतः पुरा | स्तन्यसञ्जननं चैव स्तन्यस्य च विशोधनम् ||२२९||

वातादिदुष्टे लिङ्गं च क्षीणस्य च चिकित्सितम् | तत्सर्वमुक्तं ये त्वष्टौ क्षीरदोषाः प्रकीर्तिताः ||२३०||

वातादिष्वेव तान् विद्याच्छास्त्रचक्षुर्भिषक्तमः | त्रिविधास्तु यतः शिष्यास्ततो वक्ष्यामि विस्तरम् ||२३१|

dhātrīstanastanyasampaduktā vistarataḥ purā| stanyasañjananaṁ caiva stanyasya ca viśōdhanam||229||

vātādiduṣṭē liṅgaṁ ca kṣīṇasya ca cikitsitam| tatsarvamuktaṁ yē tvaṣṭau kṣīradōṣāḥ prakīrtitāḥ||230||

vātādiṣvēva tān vidyācchāstracakṣurbhiṣaktamaḥ| trividhāstu yataḥ śiṣyāstatō vakṣyāmi vistaram||231||

dhAtrIstanastanyasampaduktA vistarataH purA |

stanyasa~jjananaM caiva stanyasya ca vishodhanam ||229||

vAtAdiduShTe li~ggaM ca kShINasya ca cikitsitam | tatsarvamuktaM ye tvaShTau kShIradoShAH prakIrtitAH ||230||

vAtAdiShveva tAn vidyAcchAstracakShurbhiShaktamaH | trividhAstu yataH shiShyAstato vakShyAmi vistaram ||231||

The excellent characteristics of foster mother (wet nurse), breast and breast milk have been described earlier. The ‘’stanya samjanana’’ (galactogogue), purification of milk, symptoms of breast milk vitiated by vatadi dosha, symptoms and treatment of poor breast milk production, eight types of milk defects have been mentioned earlier. The eight types of breast milk morbidities are also caused by vata (and other) dosha, which is known to physician well versed in knowledge of Ayurveda. Disciples are of three types, ‘’pravara’’ (with high intelligence), ‘’madhyama’’ (with mediocre intelligence) and ‘’avara’’ (with low intelligence). Hence, for the knowledge of all three types of disciples, the details of these eight types of morbidities of breast milk is described in detail hereafter. [229-231]

Causes of ‘’Stanya dushti’’ (abnormal breast milk)

अजीर्णासात्म्यविषमविरुद्धात्यर्थभोजनात् | लवणाम्लकटुक्षारप्रक्लिन्नानां च सेवनात् ||२३२||

मनःशरीरसन्तापादस्वप्नान्निशि चिन्तनात् | प्राप्तवेगप्रतीघातादप्राप्तोदीरणेन च ||२३३||

परमान्नं गुडकृतं कृशरां दधि मन्दकम् | अभिष्यन्दीनि मांसानि ग्राम्यानूपौदकानि च ||२३४||

भुक्त्वा भुक्त्वा दिवास्वप्नान्मद्यस्यातिनिषेवणात् | अनायासादभीघातात् क्रोधाच्चातङ्ककर्शनैः ||२३५||

दोषाः क्षीरवहाः प्राप्य सिराः स्तन्यं प्रदूष्य च | कुर्युरष्टविधं भूयो दोषतस्तन्निबोध मे ||२३६||

ajīrṇāsātmyaviṣamaviruddhātyarthabhōjanāt| lavaṇāmlakaṭukṣārapraklinnānāṁ ca sēvanāt||232||

manaḥśarīrasantāpādasvapnānniśi cintanāt| prāptavēgapratīghātādaprāptōdīraṇēna ca||233||

paramānnaṁ guḍakṛtaṁ kṛśarāṁ dadhi mandakam | abhiṣyandīni māṁsāni grāmyānūpaudakāni ca||234||

bhuktvā bhuktvā divāsvapnānmadyasyātiniṣēvaṇāt| anāyāsādabhīghātāt krōdhāccātaṅkakarśanaiḥ||235||

dōṣāḥ kṣīravahāḥ prāpya sirāḥ stanyaṁ pradūṣya ca| kuryuraṣṭavidhaṁ bhūyō dōṣatastannibōdha mē||236||

ajIrNAsAtmyaviShamaviruddhAtyarthabhojanAt | lavaNAmlakaTukShArapraklinnAnAM ca sevanAt ||232||

manaHsharIrasantApAdasvapnAnnishi cintanAt |
prAptavegapratIghAtAdaprAptodIraNena ca ||233||

paramAnnaM guDakRutaM kRusharAM dadhi mandakam | abhiShyandIni mAMsAni grAmyAnUpaudakAni ca ||234||

bhuktvA bhuktvA divAsvapnAnmadyasyAtiniShevaNAt | anAyAsAdabhIghAtAt krodhAccAta~gkakarshanaiH ||235||

doShAH kShIravahAH prApya sirAH stanyaM pradUShya ca | kuryuraShTavidhaM bhUyo doShatastannibodha me ||236||

Due to indigestion, intake of unsuitable, irregular, excessive and contradictory food, excessive intake of salty, sour, pungent, alkaline and rotten substances, mental and physical stress, insomnia, awakening at night, anxiety, suppression of urges and propulsion of non occurring urges, frequent intake of ‘’parmanna’’ (milk pudding), eatable substances prepared with jaggery and rice cooked with pulse (‘’khichari‘‘), curd, slowly formed curd or which is not fully fermented, kapha stimulating food like those having “abhishyandi” property, meat of domestic, marshy and aquatic animals, daily sleeping during day time after having food, excess use of wine, lack of physical stress, injury, anger and emaciation of body as a result of chronic illness,vatadi dosha get vitiated and they reach the milk carrying vessels and vitiate the breast milk, thus eight types of’‘Stanyadushti’’ are manifested. The clinical features of vitiated breast milk by different dosha will be described hereafter. [232-236]

Signs of vitiation of breast milk as per dosha dominance

वैरस्यं फेनसङ्घातो रौक्ष्यं चेत्यनिलात्मके | पित्ताद्वैवर्ण्यदौर्गन्ध्ये स्नेहपैच्छिल्यगौरवम् ||२३७||

कफाद्भवति रूक्षाद्यैरनिलः स्वैः प्रकोपणैः | क्रुद्धः क्षीराशयं प्राप्य रसं स्तन्यस्य [३] दूषयेत् ||२३८||

vairasyaṁ phēnasaṅghātō raukṣyaṁ cētyanilātmakē| pittādvaivarṇyadaurgandhyē snēhapaicchilyagauravam||237||

kaphādbhavati rūkṣādyairanilaḥ svaiḥ prakōpaṇaiḥ| kruddhaḥ kṣīrāśayaṁ prāpya rasaṁ stanyasya [3] dūṣayēt||238||

vairasyaM phenasa~gghAto raukShyaM cetyanilAtmake | pittAdvaivarNyadaurgandhye snehapaicchilyagauravam ||237||

kaphAdbhavati rUkShAdyairanilaH svaiH prakopaNaiH | kruddhaH kShIrAshayaM prApya rasaM stanyasya [3] dUShayet ||238||

The breast milk vitiated by vata dosha shows abnormal taste, presence of froth and roughness; whereas pitta vitiated breast milk becomes discolored and foul smelling. Due to kapha, the breast milk becomes excessive unctuous, slimy and heavy in digestion. Vata and other dosha are vitiated by intake of ununctuous and other dietary factors. These vitiated dosha reach the breast and adversely affect the taste of the milk. [237-238]

Signs of vata vitiation in breast milk and baby

विरसं वातसंसृष्टं कृशीभवति तत् पिबन् | न चास्य स्वदते क्षीरं कृच्छ्रेण च विवर्धते ||२३९||

virasaṁ vātasaṁsr̥ṣṭaṁ kr̥śībhavati tat piban| na cāsya svadatē kṣīraṁ kr̥cchrēṇa ca vivardhatē||239||

virasaM vAtasaMsRuShTaM kRushIbhavati tat piban | na cAsya svadate kShIraM kRucchreNa ca vivardhate ||239||

The child who feeds on the milk of abnormal taste affected by the ‘’vata’’, becomes very weak. The child does not enjoy the taste of milk and thus his growth gets impaired.[239]

तथैव वायुः कुपितः स्तन्यमन्तर्विलोडयन् | करोति फेनसङ्घातं तत्तु कृच्छ्रात् प्रवर्तते ||२४०||

tathaiva vāyuḥ kupitaḥ stanyamantarvilōḍayan| karōti phēnasaṅghātaṁ tattu kr̥cchrāt pravartatē||240||

tathaiva vAyuH kupitaH stanyamantarviloDayan | karoti phenasa~gghAtaM tattu kRucchrAt pravartate ||240||

The aggravated vata reaches the breast and churns the milk by which excessive froth is produced and hence such milk flows out of breast with great difficulty.[240]

तेन क्षामस्वरो बालो बद्धविण्मूत्रमारुतः | वातिकं शीर्षरोगं वा पीनसं वाऽधिगच्छति ||२४१||

tēna kṣāmasvarō bālō baddhaviṇmūtramārutaḥ| vātikaṁ śīrṣarōgaṁ vā pīnasaṁ vā’dhigacchati||241||

tena kShAmasvaro bAlo baddhaviNmUtramArutaH | vAtikaM shIrSharogaM vA pInasaM vA~adhigacchati ||241||

By consuming the frothy milk, the child’s voice becomes feeble. His stool, urine and flatus are retained. He suffers from ‘’shirorogas’’ due to vata and ‘’pinasa’’ (chronic coryza). [241]

पूर्ववत् कुपितः स्तन्ये स्नेहं शोषयतेऽनिलः | रूक्षं तत् पिबतो रौक्ष्याद्बलह्रासः प्रजायते ||२४२||

pūrvavat kupitaḥ stanyē snēhaṁ śōṣayatē’nilaḥ| rūkṣaṁ tat pibatō raukṣyādbalahrāsaḥ prajāyatē||242||

pUrvavat kupitaH stanye snehaM shoShayate~anilaH | rUkShaM tat pibato raukShyAdbalahrAsaH prajAyate ||242||

The vitiated vata due to consumption of rough food items etc, dries up unctuousness or fat of milk. If the child takes this harsh or rough milk, it causes the decrease in strength. [242]

Signs of pitta vitiation in breast milk and baby

पित्तमुष्णादिभिः क्रुद्धं स्तन्याशयमभिप्लुतम् | करोति स्तन्यवैवर्ण्यं नीलपीतासितादिकम् ||२४३||

pittamuṣṇādibhiḥ kruddhaṁ stanyāśayamabhiplutam| karōti stanyavaivarṇyaṁ nīlapītāsitādikam||243||

pittamuShNAdibhiH kruddhaM stanyAshayamabhiplutam | karoti stanyavaivarNyaM nIlapItAsitAdikam ||243||

The vitiated pitta due to intake of hot items etc. reaches in the seat of milk and produces the discolored milk such as blue, yellow, black.[243]

विवर्णगात्रः स्विन्नः स्यात्तृष्णालुर्भिन्नविट् शिशुः | नित्यमुष्णशरीरश्च नाभिनन्दति तं स्तनम् ||२४४||

vivarṇagātraḥ svinnaḥ syāttṛṣṇālurbhinnaviṭ śiśuḥ| nityamuṣṇaśarīraśca nābhinandati taṁ stanam||244||

vivarNagAtraH svinnaH syAttRuShNAlurbhinnaviT shishuH | nityamuShNasharIrashca nAbhinandati taM stanam ||244||

If the child consumes the milk,there will be discolouration of the body and the child will also suffer from excessive perspiration, excessive feeling of thirst, diarrhea and constant warmness of body.The child also refuses or dislikes the breast feeding.[244]

पूर्ववत् कुपिते पित्ते दौर्गन्ध्यं क्षीरमृच्छति | पाण्ड्वामयस्तत्पिबतः कामला च भवेच्छिशोः ||२४५||

pūrvavat kupitē pittē daurgandhyaṁ kṣīramṛcchati| pāṇḍvāmayastatpibataḥ kāmalā ca bhavēcchiśōḥ||245||

pUrvavat kupite pitte daurgandhyaM kShIramRucchati | pANDvAmayastatpibataH kAmalA ca bhavecchishoH ||245||

The vitiated pitta due to intake of pitta aggravating factors produces the foul smell in the milk. If the child consumes this kind of milk, he suffers from anemia and jaundice.[245]

Signs of kapha vitiation in breast milk and baby

क्रुद्धो गुर्वादिभिः श्लेष्मा क्षीराशयगतः स्त्रियाः | स्नेहान्वितत्वात्तत्क्षीरमतिस्निग्धं करोति तु ||२४६||

kruddhō gurvādibhiḥ ślēṣmā kṣīrāśayagataḥ striyāḥ|
snēhānvitatvāttatkṣīramatisnigdhaṁ karōti tu||246||

kruddho gurvAdibhiH shleShmA kShIrAshayagataH striyAH |
snehAnvitatvAttatkShIramatisnigdhaM karoti tu ||246||

The vitiated kapha due to intake of heavy substances or food items etc. reaches the breast of woman and makes it too unctuous because of its own unctuous quality.[246]

छर्दनः कुन्थनस्तेन लालालुर्जायते शिशुः | नित्योपदिग्धैः स्रोतोभिर्निद्राक्लमसमन्वितः ||२४७||

श्वासकासपरीतस्तु प्रसेकतमकान्वितः |

chardanaḥ kunthanastēna lālālurjāyatē śiśuḥ| nityōpadigdhaiḥ
srōtōbhirnidrāklamasamanvitaḥ ||247||

śvāsakāsaparītastu prasēkatamakānvitaḥ|

chardanaH kunthanastena lAlAlurjAyate shishuH | nityopadigdhaiH
srotobhirnidrAklamasamanvitaH ||247||

shvAsakAsaparItastu prasekatamakAnvitaH |

The child who takes or consumes this too unctuous (‘’atisnigdha’‘) milk suffers from vomiting, gripping pain, and excessive salivation. As the channels are constantly filled or smeared with kapha, the child suffers from sleep, exhaustion, breathlessness, cough, excessive dribbling of saliva and darkness (’‘tamaka’’).[247]

अभिभूय कफः स्तन्यं पिच्छिलं कुरुते यदा ||२४८||

लालालुः शूनवक्त्राक्षिर्जडः स्यात्तत् पिबञ्छिशुः |

abhibhūya kaphaḥ stanyaṁ picchilaṁ kurutē yadā||248||

lālāluḥ śūnavaktrākṣirjaḍaḥ syāttat pibañchiśuḥ|

abhibhUya kaphaH stanyaM picchilaM kurute yadA ||248||

lAlAluH shUnavaktrAkShirjaDaH syAttat piba~jchishuH |

When kapha is vitiated or predominates with its own factors, it makes the breast milk slimy. The child who consumes this slimy milk suffers from the excessive salivation, swelling of face, dull eyes and becomes inactive .[248]

कफः क्षीराशयगतो गुरुत्वात् क्षीरगौरवम् ||२४९||

करोति गुरु तत् पीत्वा बालो हृद्रोगमृच्छति | अन्यांश्च विविधात्रोगान्कुर्यात्क्षीरसमाश्रितान् ||२५०||

kaphaḥ kṣīrāśayagatō gurutvāt kṣīragauravam||249||

karōti guru tat pītvā bālō hr̥drōgamr̥cchati| anyāṁśca vividhātrōgānkuryātkṣīrasamāśritān||250||

kaphaH kShIrAshayagato gurutvAt kShIragauravam ||249||

karoti guru tat pItvA bAlo hRudrogamRucchati | anyAMshca vividhAtrogAnkuryAtkShIrasamAshritAn ||250||

When aggravated Kapha which is heavy in attribute afflicts the breasts, it also causes heaviness in the milk. The child who consumes this kind of milk will suffer from heart disease and other various disorders are also caused by the heavy milk.(250)

Treatment of diseases due to vitiated breast milk

क्षीरे वातादिभिर्दुष्टे सम्भवन्ति तदात्मकाः | तत्रादौ स्तन्यशुद्ध्यर्थं धात्रीं स्नेहोपपादिताम् ||२५१||

संस्वेद्य विधिवद्वैद्यो वमनेनोपपादयेत् |

kṣīrē vātādibhirduṣṭē sambhavanti tadātmakāḥ| tatrādau stanyaśuddhyarthaṁ dhātrīṁ snēhōpapāditām||251||

saṁsvēdya vidhivadvaidyō vamanēnōpapādayēt|

kShIre vAtAdibhirduShTe sambhavanti tadAtmakAH | tatrAdau stanyashuddhyarthaM dhAtrIM snehopapAditAm ||251||

saMsvedya vidhivadvaidyo vamanenopapAdayet |

When the breast milk is vitiated by aggravated vata and other dosha, other various disorders specific to such dosha afflict the child.

The ‘’vaidya’’ needs to purify the breast milk and for this, the mother or wet nurse should given massage and fomentation in a proper way and after that emesis should be done. [251]

वचाप्रियङ्गुयष्ट्याह्वफलवत्सकसर्षपैः ||२५२||

कल्कैर्निम्बपटोलानां क्वाथैः सलवणैर्वमेत् |

vacāpriyaṅguyaṣṭyāhvaphalavatsakasarṣapaiḥ||252||

kalkairnimbapaṭōlānāṁ kvāthaiḥ salavaṇairvamēt|

vacApriya~gguyaShTyAhvaphalavatsakasarShapaiH ||252||

kalkairnimbapaTolAnAM kvAthaiH salavaNairvamet |

The paste of ‘’vacha, priyangu, yashtimadhu, madanaphala, kutaja’’ and yellow mustard with ‘’saindhava lavana,’’ mixed in the decoction of ‘’nimba’’ and ‘’patola’’ should be given to the wet nurse for the emesis. [252]

सम्यग्वान्तां यथान्यायं कृतसंसर्जनां ततः ||२५३||

दोषकालबलापेक्षी स्नेहयित्वा विरेचयेत् |

samyagvāntāṁ yathānyāyaṁ kr̥tasaṁsarjanāṁ tataḥ||253||

dōṣakālabalāpēkṣī snēhayitvā virēcayēt|

samyagvAntAM yathAnyAyaM kRutasaMsarjanAM tataH ||253||

doShakAlabalApekShI snehayitvA virecayet |

After proper emesis, ‘’dhatri’’ (wet nurse) should be administered ‘’samsarjana kriya’’ (diet as prescribed). She should be given purgation therapy after proper oleation, considering the dosha, season and strength of patient. [253]

त्रिवृतामभयां वाऽपि त्रिफलारससंयुताम् ||२५४||

पाययेन्मधुसंयुक्तामभयां वाऽपि केवलाम् | (पाययेन्मूत्रसंयुक्तां विरेकार्थं च शास्त्रवित्) ||२५५||

trivr̥tāmabhayāṁ vā’pi triphalārasasaṁyutām||254||

pāyayēnmadhusaṁyuktāmabhayāṁ vā’pi kēvalām| (pāyayēnmūtrasaṁyuktāṁ virēkārthaṁ ca śāstravit)||255||

trivRutAmabhayAM vA~api triphalArasasaMyutAm ||254||

pAyayenmadhusaMyuktAmabhayAM vA~api kevalAm | (pAyayenmUtrasaMyuktAM virekArthaM ca shAstravit) ||255||

‘’Trivrit’’ or ‘’haritaki’’ mixed with the decoction of ‘’triphala’’ or only powder of ‘’haritaki’’ mixed with honey should be given.These drugs can also be given with cow’s urine, by a wise physician for the purpose of purgation. [254-255]

सम्यग्विरिक्तां मतिमान् कृतसंसर्जनां पुनः | ततो दोषावशेषघ्नैरन्नपानैरुपाचरेत् ||२५६||

samyagviriktāṁ matimān kr̥tasaṁsarjanāṁ punaḥ| tatō dōṣāvaśēṣaghnairannapānairupācarēt ||256||

samyagviriktAM matimAn kRutasaMsarjanAM punaH | tato doShAvasheShaghnairannapAnairupAcaret ||256||

After proper purgation, again she should be given proper dietetic regimens (''sansarjana kriya'' should be performed) and for removal of the remaining dosha, suitable diet and drinks should be given as follows. [256]

शालयः षष्टिका वा स्युः श्यामाका भोजने हिताः | प्रियङ्गवः कोरदूषा यवा वेणुयवास्तथा ||२५७||

śālayaḥ ṣaṣṭikā vā syuḥ śyāmākā bhōjanē hitāḥ| priyaṅgavaḥ kōradūṣā yavā vēṇuyavāstathā||257||

shAlayaH ShaShTikA vA syuH shyAmAkA bhojane hitAH | priya~ggavaH koradUShA yavA veNuyavAstathA ||257||

''Shali'' rice, ''shashthi'' rice or ''shyama'' rice, ''priyangu, kodrava, barley, bamboo'' and ''yava'' are beneficial diet.[257]

वंशवेत्रकलायाश्च शाकार्थे स्नेहसंस्कृताः | मुद्गान् मसूरान् यूषार्थे कुलत्थांश्च प्रकल्पयेत् ||२५८||

vaṁśavētrakalāyāśca śākārthē snēhasaṁskr̥tāḥ| mudgān masūrān yūṣārthē kulatthāṁśca prakalpayēt||258||

vaMshavetrakalAyAshca shAkArthe snehasaMskRutAH | mudgAn masUrAn yUShArthe kulatthAMshca prakalpayet ||258||

For ''shaka,'' (vegetable preparation) the bamboo shoots, ''vetra'' and peas processed with ''ghrita'' or oil should be taken. Green gram,lentils and ''kulattha'' should be used for ''yusha'' (vegetarian soup). [258]

निम्बवेत्राग्रकुलकवार्ताकामलकैः शृतान् | सव्योषसैन्धवान् यूषान्दापयेत्स्तन्यशोधनान् ||२५९||

शशान् कपिञ्जलानेणान् संस्कृतांश्च प्रदापयेत् |

nimbavētrāgrakulakavārtākāmalakaiḥ śr̥tān| savyōṣasaindhavān yūṣāndāpayētstanyaśōdhanān||259||

śaśān kapiñjalānēṇān saṁskr̥tāṁśca pradāpayēt|

nimbavetrAgrakulakavArtAkAmalakaiH shRutAn | savyoShasaindhavAn yUShAndApayetstanyashodhanAn ||259||

shashAn kapi~jjalAneNAn saMskRutAMshca pradApayet |

The soup which is used for purification of breast milk, should be prepared with tender leaves of ''neem'' and ''vetra, parvala'' leaves, brinjal and ''amalaka'' added with dry zinger (''shunthi''), pepper,''pippali'' and rock salt.

Processed meat of rabbits, grey partridge or sparrow, and of deer should be given to the wet nurse. [259]

शार्ङ्गेष्टासप्तपर्णत्वगश्वगन्धाशृतं जलम् ||२६०||

पाययेताथवा स्तन्यशुद्धये रोहिणीशृतम् |

śārṅgēṣṭāsaptaparṇatvagaśvagandhāśr̥taṁ jalam||260||

pāyayētāthavā stanyaśuddhayē rōhiṇīśr̥tam|

shAr~ggeShTAsaptaparNatvagashvagandhAshRutaM jalam ||260||

pAyayetAthavA stanyashuddhaye rohiNIshRutam |

For purification of breast milk of ‘’dhatri’‘; decoction of’‘kakajangha,’’ bark of ‘’chhativana’’ (‘’sapta parna’‘) and’‘ashwagandha’’ or simply decoction of ‘’katuki’’ (‘’rohini’’) should be given to drink.[260]

अमृतासप्तपर्णत्वक्क्वाथं चैव सनागरम् ||२६१||

किराततिक्तकक्वाथं श्लोकपादेरितान् पिबेत् | त्रीनेतान्स्तन्यशुद्ध्यर्थमिति सामान्यभेषजम् ||२६२||

amr̥tāsaptaparṇatvakkvāthaṁ caiva sanāgaram||261||

kirātatiktakakvāthaṁ ślōkapādēritān pibēt| trīnētānstanyaśuddhyarthamiti sāmānyabhēṣajam||262||

amRutAsaptaparNatvakkvAthaM caiva sanAgaram ||261||

kirAtatiktakakvAthaM shlokapAderitAn pibet | trInetAnstanyashuddhyarthamiti sAmAnyabheShajam ||262||

The decoction of ‘’guduchi’’ and bark of ‘’saptaparna’’ or decoction of dry ginger (‘’shunthi’‘) or decoction of’‘chiraita’’ (‘’kiratatikta’‘) should be given to the’‘dhatri’’ for purification of milk. Thus the general medicines are described here for the purification of milk. [261-262]

कीर्तितं स्तन्यदोषाणां पृथगन्यं निबोधत | पाययेद्विरसक्षीरां द्राक्षामधुकसारिवाः ||२६३||

श्लक्ष्णपिष्टां पयस्यां च समालोड्य सुखाम्बुना |

kīrtitaṁ stanyadōṣāṇāṁ pr̥thaganyaṁ nibōdhata| pāyayēdvirasakṣīrāṁ drākṣāmadhukasārivāḥ||263||

ślakṣṇapiṣṭāṁ payasyāṁ ca samālōḍya sukhāmbunā|

kIrtitaM stanyadoShANAM pRuthaganyaM nibodhata | pAyayedvirasakShIrAM drAkShAmadhukasArivAH ||263||

shlakShNapiShTAM payasyAM ca samAloDya sukhAmbunA |

Now listen the treatment of other specific defects of the breast milk.

The woman having milk of abnormal taste should be given fine paste of ‘’draksha, yashtimadhu, sariva’’ and ‘’ksheeravidari’’ mixed with lukewarm water. [263]

पञ्चकोलकुलत्थैश्च पिष्टैरालेपयेत् स्तनौ ||२६४||

शुष्कौ प्रक्षाल्य निर्दुहयात्तथा स्तन्यं विशुध्यति |

pañcakōlakulatthaiśca piṣṭairālēpayēt stanau||264||

śuṣkau prakṣālya nirduhyāttathā stanyaṁ viśudhyati| pa~jcakolakulatthaishca piShTairAlepayet stanau ||264||

shuShkau prakShAlya nirduhyAttathA stanyaM vishudhyati |

The paste of ‘’panchakola’’ and ‘’kulatha’’ should be applied locally on the breast and when the paste dries, it should be washed with warm water and milk to be expressed from the breast. Thus the affected milk gets purified. [264]

फेनसङ्घातवत्क्षीरं यस्यास्तां पाययेत् स्त्रियम् ||२६५||

पाठानागरशार्ङ्गेष्टामूर्वाः पिष्ट्वा सुखाम्बुना |

phēnasaṅghātavatkṣīraṁ yasyāstāṁ pāyayēt striyam||265||

pāṭhānāgaraśārṅgēṣṭāmūrvāḥ piṣṭvā sukhāmbunā|

phenasa~gghAtavatkShIraM yasyAstAM pAyayet striyam ||265||

pAThAnAgarashAr~ggeShTAmUrvAH piShTvA sukhAmbunA |

The woman whose milk gets frothy, she should be given to drink the paste of ‘’patha, sunthi, kakajangha’’ and ‘’murva’’ with warm water. [265]

अञ्जनं नागरं दारु बिल्वमूलं प्रियङ्गवः ||२६६||

स्तनयोः पूर्ववत् कार्यं लेपनं क्षीरशोधनम् |

añjanaṁ nāgaraṁ dāru bilvamūlaṁ priyaṅgavaḥ||266||

stanayōḥ pūrvavat kāryaṁ lēpanaṁ kṣīraśōdhanam|

a~jjanaM nAgaraM dAru bilvamUlaM priya~ggavaH ||266||

stanayoH pUrvavat kAryaM lepanaM kShIrashodhanam |

In the woman lactating thick frothy milk, the paste of ‘’anjana, shunthi, devadaru,’’ crust of ‘’bilva’’ root and fruit of ‘’priyangu’’ should be applied on the breast to purify the milk. (As mentioned before after the paste dries, the breast should be cleaned with warm water and breast milk should be pumped out).[266]

किराततिक्तकं शुण्ठीं सामृतां क्वाथयेद्भिषक् ||२६७||

तं क्वाथं पाययेद्धात्रीं स्तन्यदोषनिबर्हणम् |

kirātatiktakaṁ śuṇṭhīṁ sāmṛtāṁ kvāthayēdbhiṣak||267||

taṁ kvāthaṁ pāyayēddhātrīṁ stanyadōṣanibarhaṇam|

kirAtatiktakaM shuNThIM sAmRutAM kvAthayedbhiShak ||267||

taM kvAthaM pAyayeddhAtrIM stanyadoShanibarhaNam |

The ‘’vaidya’’ should prescribe decoction of ’’ kiratatikta’’ ‘’shunthi’’ and ‘’guduchi’’ to the wet nurse to purify the defective breast milk. [267]

स्तनौ चालेपयेत् पिष्टैर्यवगोधूमसर्षपैः ||२६८||

stanau cālēpayēt piṣṭairyavagōdhūmasarṣapaiḥ||268||

stanau cAlepayet piShTairyavagodhUmasarShapaiH ||268||

The paste of barley, wheat and mustard seed should be applied on the breast in the manner described previously.[268]

षड्विरेकाश्रितीयोक्तैरौषधैः स्तन्यशोधनैः | रूक्षक्षीरा पिबेत् क्षीरं तैर्वा सिद्धं घृतं पिबेत् ||२६९||

ṣaḍvirēkāśritīyōktairauṣadhaiḥ stanyaśōdhanaiḥ| rūkṣakṣīrā pibēt kṣīraṁ tairvā siddhaṁ ghṛtaṁ pibēt||269||

ShaDvirekAshritIyoktairauShadhaiH stanyashodhanaiH | rUkShakShIrA pibet kShIraM tairvA siddhaM ghRutaM pibet ||269||

The woman having ununctuous milk should be given the milk or ‘’ghrita’’ processed with ten ‘’stanya shodhana’’ drugs, which are mentioned in the fourth chapter of Sutra Sthana named ‘’shadvirekashritiya’’.[269]

पूर्ववज्जीवकाद्यं च पञ्चमूलं प्रलेपनम् | स्तनयोः संविधातव्यं सुखोष्णं स्तन्यशोधनम् ||२७०||

pūrvavajjīvakādyaṁ ca pañcamūlaṁ pralēpanam| stanayōḥ saṁvidhātavyaṁ sukhōṣṇaṁ stanyaśōdhanam||270||

pUrvavajjIvakAdyaM ca pa~jcamUlaM pralepanam | stanayoH saMvidhAtavyaM sukhoShNaM stanyashodhanam ||270||

As earlier the lukewarm paste of ‘’jivaniya varga’’ and five drugs of ‘’brihat panchamula’’ should be applied over the breast for purification of breast milk. (Washing of breast and manual expression of milk after drying of paste). [270]

यष्टीमधुकमृद्वीकापयस्यासिन्धुवारिकाः | शीताम्बुना पिबेत्कल्कं क्षीरवैवर्ण्यनाशनम् ||२७१||

yaṣṭīmadhukamṛdvīkāpayasyāsindhuvārikāḥ| śītāmbunā pibētkalkaṁ kṣīravaivarṇyanāśanam||271||

yaShTImadhukamRudvIkApayasyAsindhuvArikAH | shItAmbunA pibetkalkaM kShIravaivarNyanAshanam ||271||

To remove the discolouration of milk the ‘’dhatri’’ (wetnurse) should take the paste of ‘’yashtimadhu, draksha, ksheera vidari, sindubara’’ with cold water. [271]

द्राक्षामधुककल्केन स्तनौ चास्याः प्रलेपयेत् | प्रक्षाल्य वारिणा चैव निर्दुह्यातौ पुनः पुनः ||२७२||

drākṣāmadhukakalkēna stanau cāsyāḥ pralēpayēt| prakṣālya vāriṇā caiva nirduhyāttau punaḥ punaḥ||272||

drAkShAmadhukakalkena stanau cAsyAH pralepayet | prakShAlya vAriNA caiva nirduhyAttau punaH punaH ||272||

The paste of ‘’madhuka’’ should be applied on the breasts of the ‘’dhatri’’ and after drying it is washed with warm water and milk should be expressed repeatedly.[272]

विषाणिकाजशृङ्ग्यौ च त्रिफलां रजनीं वचाम् | पिबेच्छीताम्बुना पिष्ट्वा क्षीरदौर्गन्ध्यनाशिनीम् ||२७३||

viṣāṇikājaśṛṅgyau ca triphalāṁ rajanīṁ vacām| pibēcchītāmbunā piṣṭvā kṣīradaurgandhyanāśinīm||273||

viShANikAjashRu~ggyau ca triphalAM rajanIM vacAm | pibecchItAmbunA piShTvA kShIradaurgandhyanAshinIm ||273||

To remove the foul smell from milk, the paste of ‘’aja shringi, meshashringi, triphala, haridra’’ and ‘’vacha’’ should be taken with cold water. [273]

लिह्याद्वाऽप्यभयाचूर्णं सव्योषं माक्षिकप्लुतम् | क्षीरदौर्गन्ध्यनाशार्थं धात्री पथ्याशिनी तथा ||२७४||

lihyādvā’pyabhayācūrṇaṁ savyōṣaṁ mākṣikaplutam| kṣīradaurgandhyanāśārthaṁ dhātrī pathyāśinī tathā||274||

lihyAdvA~apyabhayAcUrNaM savyoShaM mAkShikaplutam | kShIradaurgandhyanAshArthaM dhAtrI pathyAshinI tathA ||274||

The wet nurse should follow the wholesome diet chart and should take the powder of ‘’shunthi, pippali, maricha’’ and ‘’haritaki,’’ mixed with honey to alleviate the foul smell from the breast milk. [274]

सारिवोशीरमञ्जिष्ठाश्लेष्मातककुचन्दनैः | पत्राम्बुचन्दनोशीरैः स्तनौ चास्याः प्रलेपयेत् ||२७५||

sārivōśīramañjiṣṭhāślēṣmātakakucandanaiḥ| patrāmbucandanōśīraiḥ stanau cāsyāḥ pralēpayēt||275||

sArivoshIrama~jjiShThAshleShmAtakakucandanaiH | patrAmbucandanoshIraiH stanau cAsyAH pralepayet ||275||

The paste of ‘’sariva, ushira, manjishtha,’’ bark of ‘’shlesmantaka, rakta chandana’’ or the paste of ‘’tejapatra, sugandha bala’’ or ‘’rakta chandana, ushira’’ should be applied on the breasts (when it is dried, the breast should be washed with water and milk to be expressed to remove foul smell from breast milk.) [275]

स्निग्धक्षीरा दारुमुस्तपाठाः पिष्ट्वा सुखाम्बुना | पीत्वा ससैन्धवाः क्षिप्रं क्षीरशुद्धिमवाप्नुयात् ||२७६||

snigdhakṣīrā dārumustapāṭhāḥ piṣṭvā sukhāmbunā| pītvā sasaindhavāḥ kṣipraṁ kṣīraśuddhimavāpnuyāt||276||

snigdhakShIrA dArumustapAThAH piShTvA sukhAmbunA | pItvA sasaindhavAH kShipraM kShIrashuddhimavApnuyAt ||276||

The woman whose milk is too unctuous, she should take the powder of ‘’devadaru, musta, patha’’ with rock salt and should drink with lukewarm water to purify the breast milk quickly.[276]

पाययेत् पिच्छिलक्षीरां शार्ङ्गेष्टामभयां वचाम् | मुस्तनागरपाठाश्च पीताः स्तन्यविशोधनाः ||२७७||

pāyayēt picchilakṣīrāṁ śārṅgēṣṭāmabhayāṁ vacām| mustanāgarapāṭhāśca pītāḥ stanyaviśōdhanāḥ||277||

pAyayet picchilakShIrAM shAr~ggeShTAmabhayAM vacAm | mustanAgarapAThAshca pItAH stanyavishodhanAH ||277||

The paste or decoction of ‘’kakamachi, haritaki, vacha, musta, shunthi’’ and ‘’patha’’ should be given to drink to the woman whose milk is slimy for the purification of milk.[277]

तक्रारिष्टं पिबेच्चापि यदुक्तं गुदजापहम् | विदारीबिल्वमधुकैः स्तनौ चास्याः प्रलेपयेत् ||२७८||

takrāriṣṭaṁ pibēccāpi yaduktaṁ gudajāpaham| vidārībilvamadhukaiḥ stanau cāsyāḥ pralēpayēt||278||

takrAriShTaM pibeccApi yaduktaM gudajApaham | vidArIbilvamadhukaiH stanau cAsyAH pralepayet ||278||

To purify the slimy milk the ‘’dhatri’’ (wet nurse) should take the takrarishta as prescribed in treatment of piles. She should apply the paste of ‘’vidarikanda,’’ crust of ‘’bilva’s’’ root and ‘’yashtimadhu’’ on her breasts.[278]

त्रायमाणामृतानिम्बपटोलत्रिफलाशृतम् | गुरुक्षीरा पिबेदाशु स्तन्यदोषविशुद्धये ||२७९||

trāyamāṇāmṛtānimbapaṭōlatriphalāśṛtam| gurukṣīrā pibēdāśu stanyadōṣaviśuddhayē||279||

trAyamANAmRutAnimbapaTolatriphalAshRutam | gurukShIrA pibedAshu stanyadoShavishuddhaye ||279||

The woman having heavy milk should take the decoction of ‘’trayamana, guduchi,’’ bark of ‘’nimba, patola’’ leaves, ‘’triphala’’ for purification of defects of breast milk quickly.[279]

पिबेद्वा पिप्पलीमूलचव्यचित्रकनागरम् | बलानागरशार्ङ्गेष्टामूर्वाभिर्लेपयेत् स्तनौ ||२८०||

पृश्निपर्णीपयस्याभ्यां स्तनौ चास्याः प्रलेपयेत् |

pibēdvā pippalīmūlacavyacitrakanāgaram| balānāgaraśārṅgēṣṭāmūrvābhirlēpayēt stanau||280||

pṛśniparṇīpayasyābhyāṁ stanau cāsyāḥ pralēpayēt|

pibedvA pippalImUlacavyacitrakanAgaram |
balAnAgarashAr~ggeShTAmUrvAbhirlepayet stanau ||280||

pRushniparNIpayasyAbhyAM stanau cAsyAH pralepayet |

She can either drink the decoction of ‘’pippali mula, chavya, chitraka’’ and ‘’shunthi’’ or apply the paste of ‘’bala, shunthi, kakamachi’’ and ‘’murva’’ on her breasts. Similarly application of paste of ‘’prusniparni’’ and ‘’ksheeravidari’’ can also be done on her breasts.[280]

अष्टावेते क्षीरदोषा हेतुलक्षणभेषजैः ||२८१||

निर्दिष्टाः क्षीरदोषोत्थास्तथोक्ताः केचिदामयाः |२८२|

aṣṭāvētē kṣīradōṣā hētulakṣaṇabhēṣajaiḥ||281||

nirdiṣṭāḥ kṣīradōṣōtthāstathōktāḥ kēcidāmayāḥ|282|

aShTAvete kShIradoShA hetulakShaNabheShajaiH ||281||

nirdiShTAH kShIradoShotthAstathoktAH kecidAmayAH |282|

Thus these eight defects of breast milk have been described here with their causes, symptoms and treatment and some ailments caused by the defects of milk have also described here. [281-282]

Pediatrics

Principles of management in pediatrics

दोषदूष्यमलाश्चैव महतां व्याधयश्च ये ||२८२||

त एव सर्वे बालानां मात्रा त्वल्पतरा मता | निवृत्तिर्वमनादीनां मृदुत्वं परतन्त्रताम् ||२८३||

वाक्चेष्टयोरसामर्थ्यं वीक्ष्य बालेषु शास्त्रवित् | भेषजं स्वल्पमात्रं तु यथाव्याधि प्रयोजयेत् ||२८४||

मधुराणि कषायाणि क्षीरवन्ति मृदूनि च | प्रयोजयेद्भिषग्बाले मतिमानप्रमादतः ||२८५||

अत्यर्थस्निग्धरूक्षोष्णमम्लं कटुविपाकि च | गुरु चौषधपानान्नमेतद्बालेषु गर्हितम् ||२८६||

समासात् सर्वरोगाणामेतद्बालेषु भेषजम् | निर्दिष्टं शास्त्रविद्वैद्यः प्रविविच्य प्रयोजयेत् ||२८७||

dōṣadūṣyamalāścaiva mahatāṁ vyādhayaśca yē||282||

ta ēva sarvē bālānāṁ mātrā tvalpatarā matā| nivr̥ttirvamanādīnāṁ mr̥dutvaṁ paratantratām||283||

vākcēṣṭayōrasāmarthyaṁ vīkṣya bālēṣu śāstravit| bhēṣajaṁ svalpamātraṁ tu yathāvyādhi prayōjayēt||284||

madhurāṇi kaṣāyāṇi kṣīravanti mr̥dūni ca| prayōjayēdbhiṣagbālē matimānapramādataḥ||285||

atyarthasnigdharūkṣōṣṇamamlaṁ kaṭuvipāki ca| guru cauṣadhapānānnamētadbālēṣu garhitam||286||

samāsāt sarvarōgāṇāmētadbālēṣu bhēṣajam| nirdiṣṭaṁ śāstravidvaidyaḥ pravivicya prayōjayēt||287||

doShadUShyamalAshcaiva mahatAM vyAdhayashca ye ||282||

ta eva sarve bAlAnAM mAtrA tvalpatarA matA | nivRuttirvamanAdInAM mRudutvaM paratantratAm ||283||

vAkceShTayorasAmarthyaM vIkShya bAleShu shAstravit | bheShajaM svalpamAtraM tu yathAvyAdhi prayojayet ||284||

madhurANi kaShAyANi kShIravanti mRudUni ca | prayojayedbhiShagbAle matimAnapramAdataH ||285||

atyarthasnigdharUkShoShNamamlaM kaTuvipAki ca | guru cauShadhapAnAnnametadbAleShu garhitam ||286||

samAsAt sarvarogANAmetadbAleShu bheShajam | nirdiShTaM shAstravidvaidyaH pravivicya prayojayet ||287||

The vitiation of dosha, body elements, mala and the diseases which affect adults also affect children similarly, but in lesser degree.

Inapplicability of major purification procedures like emesis in children due to tender nature, dependency, inability to fully express themselves in speech and gestures, are the factors which a wise paediatrician should consider while prescribing the medicine for diseases of children.

He should give only small doses of medicines as per the disease. Sweet decoction, medicated milk and medicines with mild potency shall be administered in children by wise pediatrician.

The medicines, food and beverages with excess unctuousness, dryness, hot potency, sour, pungent in post digestive effect, and heavy to digest property are contraindicated in children.

Thus, in brief, the directions regarding the treatment of all the diseases occurring in children, and the physician well versed in science should treat the diseases after meticulously differentiating these factors (mentioned above).[282-287]

Colophon of Chikitsa Sthana

Importance of Chikitsa Sthana

भवन्ति चात्र-

इति सर्वविकाराणामुक्तमेतच्चिकित्सितम् | स्थानमेतद्धि तन्त्रस्य रहस्यं परमुत्तमम्||२८८||

bhavanti cātra-

iti sarvavikārāṇāmuktamētaccikitsitam| sthānamētaddhi tantrasya rahasyaṁ paramuttamam ||288||

bhavanti cAtra-

iti sarvavikArANAmuktametaccikitsitam | sthAnametaddhi tantrasya rahasyaM paramuttamam ||288||

Thus has been expounded the therapeutics of all diseases; and this section of ‘’chikitsa’’ (management) contains the most essential part of this treatise. [288]

Contributors to the treatise

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च | नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ||२८९||

तानेतान् कापिलबलिः शेषान् दृढबलोऽकरोत् | तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ||२९०||

asmin saptadaśādhyāyāḥ kalpāḥ siddhaya ēva ca| nāsādyantē’gnivēśasya tantrē carakasaṁskr̥tē||289||

tānētān kāpilabaliḥ śēṣān dr̥ḍhabalō’karōt| tantrasyāsya mahārthasya pūraṇārthaṁ yathātatham||290||

asmin saptadashAdhyAyAH kalpAH siddhaya eva ca | nAsAdyante~agniveshasya tantre carakasaMskRute ||289||

tAnetAn kApilabaliH sheShAn dRuDhabalo~akarot | tantrasyAsya mahArthasya pUraNArthaM yathAtatham ||290||

Seventeen chapters of Chikitsa Sthana, all chapters of Kalpa Sthana and Siddhi Sthana are not found in treatise composed by Agnivesha and revised by Charaka.

These chapters have been added by Dridhabala, Son of Kapilabali to fulfil the aim of completion of this great treatise. [289-290]

Important factors in management of diseases

Guiding principles to understand ‘’anukta vyadhi’’ (untold diseases that are not mentioned here)

रोगा येऽप्यत्र नोद्दिष्टा बहुत्वान्नामरूपतः | तेषामप्येतदेव स्याद्दोषादीन् वीक्ष्य भेषजम् ||२९१||

rōgā yē’pyatra nōddiṣṭā bahutvānnāmarūpataḥ| tēṣāmapyētadēva syāddōṣādīn vīkṣya bhēṣajam||291||

rogA ye~apyatra noddiShTA bahutvAnnAmarUpataH | teShAmapyetadeva syAddoShAdIn vIkShya bheShajam ||291||

The disease which are not described here due to their various names and clinical presentations shall also be treated according to the dominance of dosha, etc.factors (as mentioned earlier). [291]

दोषदूष्यनिदानानां विपरीतं हितं ध्रुवम् | उक्तानुक्तान् गदान् सर्वान् सम्यग्युक्तं नियच्छति ||२९२||

dōṣadūṣyanidānānāṁ viparītaṁ hitaṁ dhruvam| uktānuktān gadān sarvān samyagyuktaṁ niyacchati||292||

doShadUShyanidAnAnAM viparItaM hitaM dhruvam | uktAnuktAn gadAn sarvAn samyagyuktaM niyacchati ||292||

The treatment that is opposite to dosha, dushya and ‘’nidana’’ (causative factors) is always beneficial. The diseases that are told and untold here can be treated with proper implementation of this principle. [292]

देशकालप्रमाणानां सात्म्यासात्म्यस्य चैव हि | सम्यग्योगोऽन्यथा ह्येषां पथ्यमप्यन्यथा भवेत् ||२९३||

dēśakālapramāṇānāṁ sātmyāsātmyasya caiva hi| samyagyōgō’nyathā hyēṣāṁ pathyamapyanyathā bhavēt||293||

deshakAlapramANAnAM sAtmyAsAtmyasya caiva hi | samyagyogo~anyathA hyeShAM pathyamapyanyathA bhavet ||293||

The medicines shall be prescribed after due consideration of ‘’desha’’ (habitat), ‘’kala’’ (season), ‘’pramana’’ (dosage), satmya(adaptability) and ‘’asatmya’’ (non-adaptability). If this is properly considered, then it is ‘’pathya’’ (beneficial to body systems). Otherwise it is non-beneficial. [293]

Routes of administration of medicine

आस्यादामाशयस्थान् हि रोगान् नस्तःशिरोगतान् | गुदात् पक्वाशयस्थांश्च हन्त्याशु दत्तमौषधम् ||२९४||

शरीरावयवोत्थेषु विसर्पपिडकादिषु | यथादेशं प्रदेहादि शमनं स्याद्विशेषतः ||२९५||

āsyādāmāśayasthān hi rōgān nastaḥśirōgatān| gudāt pakvāśayasthāṁśca hantyāśu dattamauṣadham||294||

śarīrāvayavōtthēṣu visarpapiḍakādiṣu| yathādēśaṁ pradēhādi śamanaṁ syādviśēṣataḥ||295||

AsyAdAmAshayasthAn hi rogAn nastaHshirogatAn | gudAt pakvAshayasthAMshca hantyAshu dattamauShadham ||294||

sharIrAvayavottheShu visarpapiDakAdiShu | yathAdeshaM pradehAdi shamanaM syAdvisheShataH ||295||

If the ‘’doshas’’ are located in stomach, then medicines shall be administered orally; if at head region, then through nose; and if at colon then medicines quickly act if given per rectum. The ‘’doshas’’ at other body parts and diseases originated from them like ‘’visarpa, pidaka’’ etc, shall be treated with ‘’pradeha’’ etc. specific local pacification procedures. [294-295]

Factors to be considered for medicine administration

दिनातुरौषधव्याधिजीर्णलिङ्गर्त्ववेक्षणम् | कालं विद्याद्दिनावेक्षः पूर्वाह्णे वमनं यथा ||२९६||

dināturauṣadhavyādhijīrṇaliṅgartvavēkṣaṇam | kālaṁ vidyāddināvēkṣaḥ pūrvāhṇē vamanaṁ yathā||296||

dinAturauShadhavyAdhijIrNali~ggartvavekShaNam | kAlaM bidyAddinAvekShaH pUrvAhNe vamanaM yathA ||296||

Medicines must be administered taking into consideration of day (time), patient, type of medicine, disease, digestive status, and season. The time of administration of medicine depends on the day like emetics should be given early in the morning. [296]

‘’Aushadha sevana kala’’ (time of administration of medicine)

रोग्यवेक्षो यथा प्रातर्निरन्नो बलवान् पिबेत् | भेषजं लघुपथ्यान्नैर्युक्तमद्यात्तु दुर्बलः ||२९७||

rōgyavēkṣō yathā prātarnirannō balavān pibēt| bhēṣajaṁ laghupathyānnairyuktamadyāttu durbalaḥ||297||

rogyavekSho yathA prAtarniranno balavAn pibet | bheShajaM laghupathyAnnairyuktamadyAttu durbalaH ||297||

The time of administration and the type of medicine must be decided as per the condition and diseased status of the patient. Patient in good condition who is strong

should consume medicine early in the morning prior to morning meals and a person who is weak should take medicines along with food which is very light to get digested. [297]

Ten slots of consuming medicines

भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः | सामुद्गं भक्तसंयुक्तं ग्रासग्रासान्तरे दश ||२९८||

bhaiṣajyakālō bhuktādau madhyē paścānmuhurmuhuḥ| sāmudgaṁ bhaktasaṁyuktaṁ grāsagrāsāntarē daśa||298||

bhaiShajyakAlo bhuktAdau madhye pashcAnmuhurmuhuH | sAmudgaM bhaktasaMyuktaM grAsagrAsAntare dasha ||298||

Ten slots or times of consuming medicines are described here. These include the two timings which are described in previous ‘’sutra’’, before meals, in between meals, at the end of meals, frequently,before and after the intake of light food, medicine mixed with the morsel,medicine given along with each morsel and medicine administrated in between each morsel.[298]

Relation between time of administration and type of vitiated vata dosha

अपाने विगुणे पूर्वं, समाने मध्यभोजनम् | व्याने तु प्रातरशितमुदाने भोजनोत्तरम् ||२९९||

apānē viguṇē pūrvaṁ, samānē madhyabhōjanam| vyānē tu prātaraśitamudānē bhōjanōttaram||299||

apAne viguNe pUrvaM, samAne madhyabhojanam | vyAne tu prAtarashitamudAne bhojanottaram ||299||

In vitiation of apana vayu medicines must be consumed before food , in vitiation of samana vayu food must be consumed in between meals, in vyana [[/vayu]_]vitiation_early_morning_medication_is_advised_and_in_udana_[[vayu|vayu]]vitiation early morning medication is advised and in udana श्वासकासपिपासासु त्ववचार्यं मुहुर्मुहुः ||३००||

vāyau prāṇē praduṣṭē tu grāsagrāsāntariṣyatē| śvāsakāsapipāsāsu tvavacāryaṁ muhurmuhuḥ||300||

vAyau prANe praduShTe tu grAsagrAsAntariShyate | shvAsakAsapipAsAsu tvavacAryaM muhurmuhuH ||300||

When prana [[/vayu|vayu is vitiated medicines is to be advocated along with each morsel and in between two morsel. In diseases like ‘’shwasa, kasa, pippasa’’ (thirst) frequent doses of medicines must be given. [300]

सामुद्गं हिक्किने देयं लघुनाऽन्नेन संयुतम् | सम्भोज्यं त्वौषधं भोज्यैर्विचित्रैररुचौ हितम् ||३०१||

sāmudgaṁ hikkinē dēyaṁ laghunā'nnēna saṁyutam| sambhōjyaṁ tvauṣadhaṁ bhōjyairvicitrairarucau hitam||301||

sAmudgaM hikkine deyaM laghunA~annena saMyutam | sambhojyaM tvauShadhaM bhojyairvicitrairarucau hitam ||301||

In diseases like ‘’hikka’’, medicines are to be used before and after, along with light meal to get digested. In patient with anorexia, medicines are to be given with different (attractive) meals.[301]

ज्वरे पेयाः कषायाश्च क्षीरं सर्पिर्विरेचनम् | षडहे षडहे देयं कालं वीक्ष्यामयस्य च ||३०२||

jvarē pēyāḥ kaṣāyāśca kṣīraṁ sarpirvirēcanam| ṣaḍahē ṣaḍahē dēyaṁ kālaṁ vīkṣyāmayasya ca||302||

jvare peyAH kaShAyAshca kShIraM sarpirvirecanam | ShaDahe ShaDahe deyaM kAlaM vIkShyAmayasya ca ||302||

‘’Peya , kashaya’’ (decoction), ‘’kshira’’ (medicated milk), medicated ghee and purgation must be advocated every six days taking into consideration status of the diseases like ‘’Jvara.’’ [302]

Signs of complete digestion

क्षुद्वेगमोक्षौ लघुता विशुद्धिर्जीर्णलक्षणम् | तदा भेषजमादेयं स्याद्धि दोषवदन्यथा ||३०३||

kṣudvēgamōkṣau laghutā viśuddhirjīrṇalakṣaṇam| tadā bhēṣajamādēyaṁ syāddhi dōṣavadanyathā||303||

kShudvegamokShau laghutA vishuddhirjIrNalakShaNam | tadA bheShajamAdeyaM syAddhi doShavadanyathA ||303||

Good appetite, proper passage of natural urges like stools and urine, lightness in the body and ‘’udgāra viśuddhi’‘(purity of eructation) are the’‘Lakshana’’ of ‘’jeerna’’ (complete digestion of food). The medicines are to be given after observing these symptoms for pacifying the diseases.If medicine is given in the absence of such symptoms, it may lead to adverse effects.[303]

चयादयश्च दोषाणां वर्ज्यं सेव्यं च यत्र यत् | ऋताववेक्ष्यं यत् कर्म पूर्वं सर्वमुदाहृतम् ||३०४||

cayādayaśca dōṣāṇāṁ varjyaṁ sēvyaṁ ca yatra yat| ṛtāvavēkṣyaṁ yat karma pūrvaṁ sarvamudāhṛtam||304||

cayAdayashca doShANAM varjyaM sevyaM ca yatra yat | RutAvavekShyaM yat karma pUrvaM sarvamudAhRutam ||304||

The pattern of vitiation of dosha as per the seasonal variation, and what are the dietary do's and don'ts and which treatment should be administered in which season is well elaborated previously in Sutra Sthana. [304]

(उपक्रमाणां करणं प्रतिषेधे च कारणम् | व्याख्यातमबलानां सविकल्पानामवेक्षणे ||३०५||

(upakramāṇāṁ karaṇaṁ pratiṣēdhē ca kāraṇam| vyākhyātamabalānāṁ savikalpānāmavēkṣaṇē||305||

(upakramANAM karaNaM pratiShedhe ca kAraNam | vyAkhyAtamabalAnAM savikalpAnAmavekShaNe ||305||

The contraindicated treatment in certain period are explained well, as well as management of a weak patient and a strong patient is very well elaborated. [305]

मुहुर्मुहुश्च रोगाणामवस्थामातुरस्य च | अवेक्षमाणस्तु भीषक् चिकित्सायां न मुह्यति) ||३०६||

इत्येवं षड्विधं कालमनवेक्ष्य भिषग्जितम् | प्रयुक्तमहिताय स्यात् सस्यस्याकालवर्षवत् ||३०७||

muhurmuhuśca rōgāṇāmavasthāmāturasya ca| avēkṣamāṇastu bhiṣak cikitsāyāṁ na muhyati)||306||

ityēvaṁ ṣaḍvidhaṁ kālamanavēkṣya bhiṣagjitam| prayuktamahitāya syāt sasyasyākālavarṣavat||307||

muhurmuhushca rogANAmavasthAmAturasya ca | avekShamANastu bhIShak cikitsAyAM na muhyati) ||306||

ityevaM ShaDvidhaM kAlamanavekShya bhiShagjitam | prayuktamahitAya syAt sasyasyAkAlavarShavat ||307||

That ''vaidya'' who keenly observes the status of the patient and status of the disease and then treats the patient never makes a mistake while managing the patient. The ''vaidya'' who does not follow the above six dosage timings of administration of medicines would not treat the disease properly and as unseasonal rain damages the crops; same way the medicines given at the wrong time damages health of patient. [306-307]

''Kala'' (season, state and time)

व्याधीनामृत्वहोरात्रवयसां भोजनस्य च | विशेषो भिद्यते यस्तु कालावेक्षः स उच्यते ||३०८||

वसन्ते श्लेष्मजा रोगाः शरत्काले तु पित्तजाः | वर्षासु वातिकाश्चैव प्रायः प्रादुर्भवन्ति हि ||३०९||

vyādhīnāmṛtvahōrātravayasāṁ bhōjanasya ca| viśēṣō bhidyatē yastu kālāvēkṣaḥ sa ucyatē||308||

vasantē ślēṣmajā rōgāḥ śaratkālē tu pittajāḥ| varṣāsu vātikāścaiva prāyaḥ prādurbhavanti hi||309||

vyAdhInAmRutvahorAtravayasAM bhojanasya ca | visheSho bhidyate yastu kAlAvekShaH sa ucyate ||308||

vasante shleShmajA rogAH sharatkAle tu pittajAH | varShAsu vAtikAshcaiva prAyaH prAdurbhavanti hi ||309||

With reference to ‘’kālā’‘, the specific classification of diseases (as per the vitiation of Dosha) during different seasons, day and night,different ages and different stages of digestion of food will be described hereafter. In general, kaphaja disorders are manifested in’‘vasanta ritu’‘, pittaja disorders appear during’‘sharada ritu’’ and vataja disorders manifest during ‘’varsha ritu’’. [308-309]

Circadian rhythm of dosha disorders

निशान्ते दिवसान्ते च वर्षान्ते वातजा गदाः | प्रातः क्षपादौ कफजास्तयोर्मध्ये तु पित्तजाः ||३१०||

niśāntē divasāntē ca varṣāntē vātajā gadāḥ| prātaḥ kṣapādau kaphajāstayōrmadhyē tu pittajāḥ||310||

nishAnte divasAnte ca varShAnte vAtajA gadAH | prAtaH kShapAdau kaphajAstayormadhye tu pittajAH ||310||

End of night, end of day, end of rainy season time is prone for vataja disorders. Beginning of day, morning and evening times is susceptible for kaphaja disorders and middle time of day is prone for pittaja disorders.[310]

वयोन्तमध्यप्रथमे वातपित्तकफामयाः | बलवन्तो भवन्त्येव स्वभावाद्वयसो नृणाम् ||३११||

vayōntamadhyaprathamē vātapittakaphāmayāḥ| balavantō bhavantyēva svabhāvādvayasō nr̥ṇām||311||

vayontamadhyaprathame vAtapittakaphAmayAH | balavanto bhavantyeva svabhAvAdvayaso nRuNAm ||311||

In ‘’prathama vaya’‘(childhood), there is predominance of kapha; in’‘madhya vaya’’ (youth and adulthood), there is predominance of pitta and in ‘’anta vaya’’ (old age), there is predominance of vata dosha. These dosha have a natural predominance as per the age of the person.[311]

जीर्णान्ते वातजा रोगा जीर्यमाणे तु पित्तजाः | श्लेष्मजा भुक्तमात्रे तु लभन्ते प्रायशो बलम् ||३१२||

jīrṇāntē vātajā rōgā jīryamāṇē tu pittajāḥ| ślēṣmajā bhuktamātrē tu labhantē prāyaśō balam||312||

jIrNAnte vAtajA rogA jIryamANe tu pittajAH | shleShmajA bhuktamAtre tu labhante prAyasho balam ||312||

Taking into consideration the time of digestion of food, when it gets completely digested, that is at the end of digestion vataja disorders occur; in middle of digestion pittaja

disorders manifest and immediately when food is under process of digestion kapha dosha dominant disorders may appear with more severity.[312]

Importance of proper dosage

नाल्पं हन्त्यौषधं व्याधिं यथाऽऽपोऽल्पा महानलम् | दोषवच्चातिमात्रं स्यात्सस्यस्यात्युदकं यथा ||३१३||

सम्प्रधार्य बलं तस्मादामयस्यौषधस्य च | नैवातिबहु नात्यल्पं भैषज्यमवचारयेत् ||३१४||

nālpaṁ hantyauṣadhaṁ vyādhiṁ yathā''pō'lpā mahānalam| dōṣavaccātimātraṁ syātsasyasyātyudakaṁ yathā||313||

sampradhārya balaṁ tasmādāmayasyauṣadhasya ca| naivātibahu nātyalpaṁ bhaiṣajyamavacārayēt||314||

nAlpaM hantyauShadhaM vyAdhiM yath$A_a$apo~alpA mahAnalam | doShavaccAtimAtraM syAtsasyasyAtyudakaM yathA ||313||

sampradhArya balaM tasmAdAmayasyauShadhasya ca | naivAtibahu nAtyalpaM bhaiShajyamavacArayet ||314||

As very small quantity of water cannot extinguish big fire, similarly small doses (insufficient dose) of medicine cannot inhibit or treat disease. Similarly excess water in field damages crop, the same way excess of medicine damages health of a person. Hence medicine should be given as per the status of disease; neither should it be given in very higher dose nor in very smaller doses to treat disease.[313-314]

Satmya (adaptability) as per habitat

औचित्याद्यस्य यत् सात्म्यं देशस्य पुरुषस्य च | अपथ्यमपि नैकान्तात्तत्त्यजंल्लभते सुखम् ||३१५||

बाह्लीकाः पह्लवाश्चीनाः शूलीका यवनाः शकाः | मांसगोधूममाध्वीकशस्त्रवैश्वानरोचिताः ||३१६||

मत्स्यसात्म्यास्तथा प्राच्याः क्षीरसात्म्याश्च सैन्धवाः | अश्मकावन्तिकानां तु तैलाम्लं सात्म्यमुच्यते ||३१७||

कन्दमूलफलं सात्म्यं विद्यान्मलयवासिनाम् | सात्म्यं दक्षिणतः पेया मन्थश्चोत्तरपश्चिमे ||३१८||

मध्यदेशे भवेत् सात्म्यं यवगोधूमगोरसाः | तेषां तत्सात्म्ययुक्तानि भैषजान्यवचारयेत् ||३१९||

सात्म्यं ह्याशु बलं धत्ते नातिदोषं च बह्वपि | योगैरेव चिकित्सन् हि देशाद्यज्ञोऽपराध्यति ||३२०||

aucityādyasya yat sātmyaṁ dēśasya puruṣasya ca| apathyamapi naikāntāttattyajaṁllabhatē sukham||315||

bāhlīkāḥ pahlavāścīnāḥ śūlīkā yavanāḥ śakāḥ|
māṁsagōdhūmamādhvīkaśastravaiśvānarōcitāḥ||316||

matsyasātmyāstathā prācyāḥ kṣīrasātmyāśca saindhavāḥ| aśmakāvantikānāṁ tu tailāmlaṁ sātmyamucyatē||317||

kandamūlaphalaṁ sātmyaṁ vidyānmalayavāsinām| sātmyaṁ dakṣiṇataḥ pēyā manthaścōttarapaścimē ||318||

madhyadēśē bhavēt sātmyaṁ yavagōdhūmagōrasāḥ| tēṣāṁ tatsātmyayuktāni bhaiṣajānyavacārayēt||319||

sātmyaṁ hyāśu balaṁ dhattē nātidōṣaṁ ca bahvapi| yōgairēva cikitsan hi dēśādyajñō'parādhyati||320||

aucityAdyasya yat sAtmyaM deshasya puruShasya ca | apathyamapi naikAntAttattyajaMllabhate sukham ||315||

bAhlIkAH pahlavAshcInAH shUlIkA yavanAH shakAH | mAMsagodhUmamAdhvIkashastravaishvAnarocitAH ||316||

matsyasAtmyAstathA prAcyAH kShIrasAtmyAshca saindhavAH | ashmakAvantikAnAM tu tailAmlaM sAtmyamucyate ||317||

kandamUlaphalaM sAtmyaM vidyAnmalayavAsinAm | sAtmyaM dakShiNataH peyA manthashcottarapashcime ||318||

madhyadeshe bhavet sAtmyaM yavagodhUmagorasAH | teShAM tatsAtmyayuktAni bhaiShajAnyavacArayet ||319||

sAtmyaM hyAshu balaM dhatte nAtidoShaM ca bahvapi |

yogaireva cikitsan hi deshAdyaj$_{jo}$aparAdhyati ||320||

Any food substance which is habituated to a particular person in a particular geographical area,even if they are not conducive or not wholesome to body and mind, it should not be withdrawn instantaneously. If any unwholesome food is prohibited instantly the person may not be benefited from it.

''Balhika'' means people living in ''balakha bukhara, shadwal, shulik, yawana'' and ''shaka''. They are habituated to the intake of''mamsa'' (meat), ''godhuma''(wheat),''madhvika'' (alcoholic beverages), and they are indicated for ''Shastrakarma'' (surgery) and ''Agnikarma'' (cauterization).People from east are habituated to the use of fish while people living in ''sindha desha'' are accustomed to the intake of milk. Ashmaka and Avantika (Ujjain) residents are used with the consumption of oil and sour substances. People from Vidyanamalaya (Malabar region) are habituated to the intake of ''kanda mūla'' (rhizomes, tuber roots) and fruits. People from south are used with the intake of ''peya'' , and people from north are habituated to the consumption of ''mantha''. People from central part are accustomed to the use of''yava, godhuma'' and ''gorasa''(milk).

Medicines must be administered along with the food which is satmya(wholesome) to the patient . Medicines given with तथाऽन्तःसन्धिमार्गाणां दोषाणां गूढचारिणाम् ||३२१||

भवेत् कदाचित् कार्याऽपि विरुद्धाभिमता क्रिया | पित्तमन्तर्गतं गूढं स्वेदसेकोपनाहनैः ||३२२||

नीयते बहिरुष्णैर्हि तथोष्णं शमयन्ति ते | बाह्यैश्च शीतैः सेकाद्यैरूष्माऽन्तर्याति पीडितः ||३२३||

सोऽन्तर्गूढं कफं हन्ति शीतं शीतैस्तथा जयेत् | श्लक्ष्णपिष्टो घनो लेपश्चन्दनस्यापि दाहकृत् ||३२४||

त्वग्गतस्योष्मणो रोधाच्छीतकृच्चान्यथाऽगुरोः | छर्दिघ्नी मक्षिकाविष्ठा मक्षिकैव तु वामयेत् ||३२५||

द्रव्येषु स्विन्नजग्धेषु चैव तेष्वेव विक्रिया | तस्माद्दोषौषधादीनि परीक्ष्य दशतत्वतः ||३२६||

कुर्याच्चिकित्सितं प्राज्ञो न योगैरेव केवलम् |

vayōbalaśarīrādibhēdā hi bahavō matāḥ | tathā'ntaḥsandhimārgāṇāṁ dōṣāṇāṁ gūḍhacāriṇām||321||

bhavēt kadācit kāryā'pi viruddhābhimatā kriyā| pittamantargataṁ gūḍhaṁ svēdasēkōpanāhanaiḥ||322||

nīyatē bahiruṣṇairhi tathōṣṇaṁ śamayanti tē| bāhyaiśca śītaiḥ sēkādyairūṣmā'ntaryāti pīḍitaḥ||323||

sō'ntargūḍhaṁ kaphaṁ hanti śītaṁ śītaistathā jayēt| ślakṣṇapiṣṭō ghanō lēpaścandanasyāpi dāhakr̥t||324||

tvaggatasyōṣmaṇō rōdhācchītakr̥ccānyathā'gurōḥ| chardighnī makṣikāviṣṭhā makṣikaiva tu vāmayēt||325||

dravyēṣu svinnajagdhēṣu caiva tēṣvēva vikriyā| tasmāddōṣauṣadhādīni parīkṣya daśa tattvataḥ||326||

kuryācchikitsitam prājno na yogaireva kevalam |

vayobalasharIrAdibhedA hi bahavo matAH | tathA~antaHsandhimArgANAM doShANAM gUDhacAriNAm ||321||

bhavet kadAcit kAryA~api viruddhAbhimatA kriyA | pittamantargataM gUDhaM svedasekopanAhanaiH ||322||

nIyate bahiruShNairhi tathoShNaM shamayanti te | bAhyaishca shItaiH sekAdyairUShmA~antaryAti pIDitaH ||323||

so~antargUDhaM kaphaM hanti shItaM shItaistathA jayet | shlakShNapiShTo ghano lepashcandanasyApi dAhakRut ||324||

tvaggatasyoShmaNo rodhAcchItakRuccAnyathA~aguroH | chardighnI makShikAviShThA makShikaiva tu vAmayet ||325||

dravyeShu svinnajagdheShu caiva teShveva vikriyA | tasmAddoShauShadhAdIni parIkShya dasha tattvataH ||326||

kuryAcchikitsitam prAjno na yogaireva kevalam |

On the basis of age, strength, physical characters etc there are innumerable types or combinations.To manage the Dosha which is deeply seated into the tissue, many procedures which seems to be opposite or contradictory as per the classical concepts may have to be advocated. For example [[/pitta|pitta which is ‘’ushna’’ (hot) in nature is treated by ‘’sheeta’’ (cold) procedures generally, but the deep seated vitiated pitta is to be treated by giving hot fomentation or poultice. If cold procedures are implemented in this condition, it may worsen the condition. Similarly , deep seated kapha dosha is to be treated with’‘sheeta’’ procedures . Here,‘’Lepas’’ made out of ‘’sheeta dravyas’’ like ‘’chandana’’ may be applied. Even though ‘’chandana’’ is a ‘’sheeta dravya’‘,the’‘lepa’’ made out of superfine powder of ‘’chandana’’ , if it is applied on the lesion, it will block the heat coming out of the skin. This accumulated heat creates burning at the site. In opposite, if ‘’lepa’’ of ‘’agaru’’ which is hot in nature is applied, it will impart coldness in that part. It is said that the stool of fly is having anti-emetic property but if someone consumes the fly,it will induces vomiting. Food substances if boiled or baked may get changed in their properties. Thus it’s important for a ‘’vaidya’‘, that he should not depend only on the properties of the’‘yoga’’ (formulation). He must consider all the ten factors discussed earlier along with different types of factors, their classification and some exceptional rules while treating the disorders. [321-326]

निवृत्तोऽपि पुनर्व्याधिः स्वल्पेनायाति हेतुना ||३२७||

क्षीणे मार्गीकृते देहे शेषः सूक्ष्म इवानलः | तस्मात्तमनुबध्नीयात् प्रयोगेणानपायिना ||३२८||

सिद्ध्यर्थं प्राक्प्रयुक्तस्य सिद्धस्याप्यौषधस्य तु | काठिन्यादूनभावाद्वा दोषोऽन्तः कुपितो महान् ||३२९||

पथ्यैर्मृद्वल्पतां नीतो मृदुदोषकरो भवेत् | पथ्यमप्यश्नतस्तस्माद्यो व्याधिरुपजायते ||३३०||

ज्ञात्वैवं वृद्धिमभ्यासमथवा तस्य कारयेत् | सातत्यात्स्वाद्वभावाद्वा पथ्यं द्वेष्यत्वमागतम् ||३३१||

कल्पनाविधिभिस्तैस्तैः प्रियत्वं गमयेत् पुनः | मनसोऽर्थानुकूल्याद्धि तुष्टिरूर्जा रुचिर्बलम् ||३३२||

सुखोपभोगता च स्याद्व्याधेश्चातो बलक्षयः | लौल्याद्दोषक्षयाद्व्याधेर्वैधर्म्याच्चापि या रुचिः ||३३३||

तासु पथ्योपचारः स्याद्योगेनाद्यं विकल्पयेत् |

kuryāccikitsitaṁ prājñō na yōgairēva kēvalam| nivr̥ttō’pi punarvyādhiḥ svalpēnāyāti hētunā||327||

kṣīṇē mārgīkr̥tē dēhē śēṣaḥ sūkṣma ivānalaḥ| tasmāttamanubadhnīyāt prayōgēṇānapāyinā||328||

siddhyarthaṁ prākprayuktasya siddhasyāpyauṣadhasya tu| kāṭhinyādūnabhāvādvā dōṣō’ntaḥ kupitō mahān||329||

pathyairmr̥dvalpatāṁ nītō mr̥dudōṣakarō bhavēt| pathyamapyaśnatastasmādyō vyādhirupajāyatē||330||

jñātvaivaṁ vr̥ddhimabhyāsamathavā tasya kārayēt| sātatyātsvādvabhāvādvā pathyaṁ dvēṣyatvamāgatam||331||

kalpanāvidhibhistaistaiḥ priyatvaṁ gamayēt punaḥ| manasō'rthānukūlyāddhi tuṣṭirūrjā rucirbalam||332||

sukhōpabhōgatā ca syādvyādhēścātō balakṣayaḥ|
laulyāddōṣakṣayādvyādhērvaidharmyāccāpi yā ruciḥ||333||

tāsu pathyopacārah syādyogenādyaM vikalpayet |

nivRutto~api punarvyAdhiH svalpenAyAti hetunA ||327||

kShINe mArgIkRute dehe sheShaH sUkShma ivAnalaH | tasmAttamanubadhnIyAt prayogeNAnapAyinA ||328||

siddhyarthaM prAkprayuktasya siddhasyApyauShadhasya tu | kAThinyAdUnabhAvAdvA doSho~antaH kupito mahAn ||329||

pathyairmRudvalpatAM nIto mRududoShakaro bhavet |
pathyamapyashnatastasmAdyo vyAdhirupajAyate ||330||

j~jAtvaivaM vRuddhimabhyAsamathavA tasya kArayet | sAtatyAtsvAdvabhAvAdvA pathyaM dveShyatvamAgatam ||331||

kalpanAvidhibhistaistaiH priyatvaM gamayet punaH | manaso~arthAnukUlyAddhi tuShTirUrjA rucirbalam ||332||

sukhopabhogatA ca syAdvyAdheshcAto balakShayaH |
laulyAddoShakShayAdvyAdhervaidharmyAccApi yA ruciH ||333||

tAsu pathyopacAraH syAdyogenAdyaM vikalpayet |

As a small sparkle of fire flares up when it comes in contact with wind or wood and gets converted into huge flames of fire. Similarly in a weak body in which previously a disease pathology had occurred and it has just recovered from the disease, whenever it gets chance, the disease may again relapse the body. Hence for the better results of the medicines administered, ''pathya'' (wholesome diet) must be followed even after the disease symptoms are completely disappeared.

If strong or weak medicament has vitiated the dosha internally, they can be pacified by following wholesome diet. If disease status aggravates even if wholesome diet is followed,then the diet pattern should be changed which may help to inhibit the progression of disease. If patient is bored from taking the same food or does not relish the food, then food should be prepared by different methods which will be liked by the patient.

If the food and other objects are liked by patient then only he gets satisfaction, enthusiasm, energy, taste, strength and happiness which reduces the influence of disease.

Greediness in eating, due to the inactivity of dosha or wrong disease process leads to loss of taste and appetite which can be corrected by wholesome diet and activity or change in the previously advised diet.[327-333]

Summary

तत्र श्लोकाः-

विंशतिर्व्यापदो योनेर्निदानं लिङ्गमेव च ||३३४||

चिकित्सा चापि निर्दिष्टा शिष्याणां हितकाम्यया | शुक्रदोषास्तथा चाष्टौ निदानाकृतिभेषजैः ||३३५||

क्लैब्यान्युक्तानि चत्वारि चत्वारः प्रदरास्तथा | तेषां निदानं लिङ्गं च भैषज्यं चैव कीर्तितम् ||३३६||

क्षीरदोषास्तथा चाष्टौ हेतुलिङ्गभिषग्जितैः | रेतसो रजसश्चैव कीर्तितं शुद्धिलक्षणम् ||३३७||

उक्तानुक्तचिकित्सा च सम्यग्योगस्तथैव च | देशादिगुणशंसा च कालः षड्विध एव च ||३३८||

देशे देशे च यत् सात्म्यं यथा वैद्योऽपराध्यति | चिकित्सा चापि निर्दिष्टा दोषाणां गूढचारिणाम् ||३३९||

यो हि सम्यङ्ग जानाति शास्त्रं शास्त्रार्थमेव च | न कुर्यात् स क्रियां चित्रमचक्षुरिव चित्रकृत् ||३४०||

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते | चिकित्सितमिदं स्थानं षष्ठं परिसमापितम् ||३४१||

tatra ślōkāḥ-

viṁśatirvyāpadō yōnērnidānaṁ liṅgamēva ca||334||

cikitsā cāpi nirdiṣṭā śiṣyāṇāṁ hitakāmyayā| śukradōṣāstathā cāṣṭau nidānākṛtibhēṣajaiḥ||335||

klaibyānyuktāni catvāri catvāraḥ pradarāstathā| tēṣāṁ nidānaṁ liṅgaṁ ca bhaiṣajyaṁ caiva kīrtitam||336||

kṣīradōṣāstathā cāṣṭau hētuliṅgabhiṣagjitaiḥ| rētasō rajasaścaiva kīrtitaṁ śuddhilakṣaṇam||337||

uktānuktacikitsā ca samyagyōgastathaiva ca| dēśādiguṇaśaṁsā ca kālaḥ ṣaṅvidha ēva ca||338||

dēśē dēśē ca yat sātmyaṁ yathā vaidyō'parādhyati| cikitsā cāpi nirdiṣṭā dōṣāṇāṁ gūḍhacāriṇām||339||

yō hi samyaṅna jānāti śāstraṁ śāstrārthamēva ca| na kuryāt sa kriyāṁ citramacakṣuriva citrakṛt||340||

agnivēśakṛtē tantrē carakapratisaṁskṛtē| cikitsitamidaṁ sthānaṁ ṣaṣṭhaṁ parisamāpitam||341||

tatra shlokAH-

viMshatirvyApado yonernidAnaM li~ggameva ca ||334||

shukradoShAstathA cAShTau nidAnAkRutibheShajaiH ||335||

klaibyAnyuktAni catvAri catvAraH pradarAstathA | teShAM nidAnaM li~ggaM ca bhaiShajyaM caiva kIrtitam ||336||

kShIradoShAstathA cAShTau hetuli~ggabhiShagjitaiH | retaso rajasashcaiva kIrtitaM shuddhilakShaNam ||337||

uktAnuktacikitsA ca samyagyogastathaiva ca | deshAdiguNashaMsA ca kAlaH Sha~gvidha eva ca ||338||

deshe deshe ca yat sAtmyaM yathA vaidyo~aparAdhyati | cikitsA cApi nirdiShTA doShANAM gUDhacAriNAm ||339||

yo hi samya~gga jAnAti shAstraM shAstrArthameva ca | na kuryAt sa kriyAM citramacakShuriva citrakRut ||340||

agniveshakRute tantre carakapratisaMskRute | cikitsitamidaM sthAnaM ShaShThaM parisamApitam ||341||

In this chapter of Yonivyapat Chikitsa twenty types of ‘’yoni roga’‘, their causes, symptoms and treatment, eight types of disorders of’‘veerya’’ (semen), their causes, symptoms and treatment, four types of infertility and four types of ‘’pradara’’ (vaginal discharges) their causes, symptoms and treatment, eight types of disorders of breast milk their causes, symptoms and its short and detail treatment, symptoms of shuddha shukra(normal semen) and shuddha artava(menstrual bleeding), management of explained and unexplained diseases, importance of place and time in treatment, six type of classification regarding time in general or the period regarding day, month, season etc, satmya of people residing in different area, how ‘’vaidya’’ can cause error in conducting any treatment or procedure and treatment of deep seated dosha are explained.

As a blind person cannot draw a good portrait, similarly that ‘’vaidya’’ who doesn’t understand science and its interpretation cannot treat disease in a proper manner. [334-341]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते चिकित्सास्थाने योनिव्यापच्चिकित्सितं नाम त्रिंशोऽध्यायः ||३०||

श्रीचरकसंहितायां चिकित्सितस्थानं समाप्तम् ||३१||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē’prāptē dr̥ḍhabalasampūritē cikitsāsthānē yōnivyāpaccikitsitaṁnāma triṁśō’dhyāyaḥ||30||

iti carakasaṁhitāyāṁ ṣaṣṭhaṁ cikitsitasthānaṁ sampūrṇam|

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite cikitsAsthAne yonivyApaccikitsitaM nAma triMsho~adhyAyaH ||30||

shrIcarakasaMhitAyAM cikitsitasthAnaM samAptam ||31||

Thus ends the thirtieth chapter of Chikitsa Sthana in the treatise by Agnivesha, revised by Charak and redacted by Dridhabala.

Tattva Vimarsha (Fundamental Principles)

The faulty lifestyle habits, vitiated menstrual blood, defects in ‘’beeja’’ (ovum, causing hereditary or congenital defects) and the destiny are four causative factors for diseases of female genital tract. In addition to above, manifestation of ‘’yonivyapat’’ (diseases of female genital tract) depends upon the vitiation of dosha due to their own causative factors. *The manifestation of diseases of female genital tract can occur in two ways viz. structural abnormalities and functional abnormalities. This leads to defects in menstruation, difficulty in sexual intercourse, inability to conceive i.e. infertility or abortion.*

The diseases of female genital tract are influenced by various physiological factors like age, maturity, menstruation, sexual intercourse, pregnancy, labor, menopause and suppression of natural urges. *Vata plays important role in all conditions of ‘’yonivyapat‘‘, because the genital tract is inherent seat of vata dosha. The genetic defects in female genital tract are mainly caused by improper diet and lifestyle of mother during pregnancy and vitiation of vata dosha. Assessment of dominance of dosha must be done before starting treatment of’‘yonivyapat’‘, because the treatment and procedures are highly specific to vitiation of dosha. The treatment is based upon assessment of dominance of dosha, its purification, general pacification and local procedures with dosha alleviating medicines.*

The purification procedures advocated in females shall always be mild in nature. Strong purification is contra-indicated in females. The local examination of female genital tract, vaginal discharge, vaginal structure (unctuousness or dryness, stiffness or flaccidity, displacement) shall always be done before designing treatment protocol. In’‘rakta yoni’’ (bleeding through the vagina), the color of bleeding should be observed for the association of dosha and hemostatic drugs should be used according to the involvement of dosha. (86) When the genital tract is purified and the seeds (sperm and ovum) are normal (in their own form), undamaged, then the ‘’jeevatama’’ or consciousness wants to come into the fetus (garbha) then women conceive. (125) *In males, the shukra (semen) gets ejaculated as a result of excitement and is the sign of masculinity. The seed as an effect of delighted coitus, has been described as shukra (semen), is the male characteristic. As the seed has capacity of reproduction in favorable conditions, the shukra possess capacity of reproduction.*

Improper diet, improper lifestyle, psychological factors and improper sexual habits impair quality and quantity of shukra dhatu. *‘’Fenilam’’ (frothy), ‘’tanu’’ (slender), ‘’ruksham’’ (arid), ‘’vivarnam’’ (discolored), ‘’pooti’’ (putrid), ‘’pichhilam’’ (slimy), afflicted with other dhatu, & precipitant are the eight shukra disorders affected by vitiated dosha.* ’‘Retah’’ (virile semen) that is ‘’snigdha’’ (unctuousness), ‘’ghana’’ (viscous), ‘’picchila’’ (slimy), ‘’madhura’’ (sweet), ‘’avidahi’’ (non-blazing), looking like white crystal quartz; are

characteristics of normal (semen). *In case of diseases of semen, treatment principles with use of formulations mentioned in ‘’vajikarana’’ (aphrodisiac), ‘’raktapitta’’ and ‘’yonivyapat’’ are applied.* Impotency is caused by the ‘’beeja-upaghata’’ (hereditary/congenital defect), ‘’dhwajopaghata’’ (erectile dysfunction), ‘’jaraya’’ (senility), ‘’shukrasamkshaya’’ (diminished semen). *The treatment mentioned for the shukra (semen) disorders as well as ‘’kshataksheena’’ shall be applied for alleviation of impotency. Indications are basti, ksheera-sarpi’’ (combination of milk and ghee), ‘’vrishya yoga’’(aphrodisiac), &’’rasayana prayoga’’ (rejuvenating medicines); all together shall be administered for the treatment of impotency, caused by excess coitus, dhatu viparyaya, considering ‘’deha-bala’’ (strength of the patient), dosha–bala (degree of dosha vitiation), agni-bala (power of agni) & ‘’bheshaja-kala’’ (time of medicine administration).* The vitiated dosha affect menstrual blood and increase quantity and duration of menstruation leading to ‘’pradara‘‘. The clinical manifestations of’‘pradara’’ depend upon dosha dominance involved in pathogenesis. *If menstrual discharge (artava) comes after a month without stickiness (sliminess), burning sensation and pain, persists for five days, neither too little nor excess in quantity then it is considered as free from dosha or normal. In color, artava (menstrual blood) should be red like ‘’gunja’’ fruit, red lotus flower or ‘’mahavara’’ or red as ‘’indragopaka’’ insect, such artava is considered as normal menstrual blood. (225-226)* The treatment of ‘’pradara’’ is as per principles of management for ‘’raktatisara’’ (diarrhea with expulsion of blood), ‘’raktapitta’’ (internal hemorrhage) and ‘’raktarsha’’ (bleeding piles). *The breast milk can be affected by vitiated dosha due to improper diet and lifestyle of mother or wet nurse. The clinical manifestation is observed in change in color and consistency of breast milk, signs on the breast milk fed baby and mother too. The treatment of mother or wet nurse is done in order to treat the defects.*

The vitiation of dosha, body elements, mala and the diseases which affect adults also affect children similarly, but to lesser degree. *The pediatrician should not administer emesis like purification procedures in children due to tender nature, dependency, inability to fully express themselves in speech and gestures. He should give only small doses of medicines as per the disease. Sweet decoction, medicated milk and medicines with mild potency shall be administered in children by wise pediatrician. The medicines, food and beverages with excess unctuousness, dryness, hot potency, sour, pungent in post digestive effect, and heavy to digest property are contraindicated in children. (282-286)* The new diseases which are not described in this text due to their various names and clinical presentations shall also be treated according to the dominance of dosha, etc.factors(as mentioned earlier). (291) *The treatment that is opposite to dosha, dushya and nidana (causative factors) is always beneficial.* The medicines shall be prescribed after due consideration of ‘’desha’’ (habitat), ‘’kala’’ (season), ‘’pramana’’ (dosage), satmya (adaptability) and ‘’asatmya’’ (non-adaptability). If this is properly considered, then it is ‘’pathya’’ (beneficial to body systems). Otherwise it is non-beneficial. (293) *The medicines shall always be administered through nearest route to the site of affliction. If the dosha are located in stomach, then medicines shall be administered orally; if at head region, then through nose; and if at colon then medicines quickly act if given per rectum. The dosha at other body parts and diseases originated*

from them like ‘’visarpa, pidaka’’ etc, shall be treated with ‘’pradeha’’ etc. specific local pacification procedures. (294-295) Medicines must be administered taking into consideration day (time), the diseased person, type of medicine, disease, digestive status, and season. The time of administration of medicine depends on the day like emetics should be given early in the morning.(296) *The time of administration of drug depends upon circadian rhythm of dosha, status of digestion, interaction with food and type of vata vitiated in body.* In vitiation of apana vayu medicines must be consumed before food , in vitiation of samana vayu food must be consumed in between meals, in vyana vayu vitiation, early morning medication is advised and in udana vayu vitiation medicine is advised after meals. When prana vayu is vitiated medicines is to be advocated along with each morsel and in between two morsel. In diseases like ‘’shwasa, kasa, pipasa’’ (thirst) frequent doses of medicines must be given. *Good appetite, natural passage of urges like stools and urine, lightness in the body and unobstructed vata dosha are the symptoms of ‘’jeerna’’ (complete digestion).* Generally kaphaja disorders are manifested in ‘’vasanta ritu; pittaja’’ disorders appear during ‘’sharada ritu’’ and vataja disorders manifest during ‘’varsha ritu‘‘. (308-309) *End of night, end of day, end of rainy season time is prone for vataja disorders. Beginning of day, morning and evening times is susceptible for kaphaja disorders and middle time of day is prone for pittaja disorders.(310)* In prathama vaya(childhood), there is predominance of kapha; in‘‘madhya vaya’’ (youth and adulthood), there is predominance of pitta and in ‘’anta vaya’’ (old age), there is predominance of vata dosha. These dosha have a natural predominance as per the age of the person.(311) *Taking into consideration the time of digestion of food, when it gets completely digested, that is at the end of food digestion vata dosha disorders occur; in middle of digestion pitta dosha disorders manifest and immediately when food is under process of digestion kapha dosha dominant disorder may appear.(312)* The treatment shall always consider adaptability of an individual to food, lifestyle and medicines as per ‘’desha’’(habitat). *The disease can relapse even after exposure to small amount of causative factors in an individual with weak strength. Hence for the better results of the medicines given before to treat the disease, ‘’pathya’’ (wholesome diet) must be followed after the disease is completely treated.* The feeling of satisfaction, enthusiasm, energy, taste, strength and happiness through food and other subjects reduces the influence of disease.

Vidhi Vimarsha (Applied Inferences)

Female genital tract and its disorders

Female is considered most important to have progeny. Amongst the four factors responsible for fetus, i.e. ‘’ritu, kshetra, ambu’’ and ‘’beeja’’; all four are present in female. Hence reproductive health maintenance will lead to procuring a healthy progeny. [5]

General causes of ‘’yonivyapat’’

The four common factors responsible for ‘’yonivyapat’’ are mentioned as :

#‘’Mithyaachara’’ – Faulty diet habits and unhygienic conditions with faulty sexual practices are responsible for vitiation of dosha leading to female reproductive system disorders. # Pradushta artava – Menstruation is mirror of reproductive health. Any abnormality in menstrual cycle indicates pathology in the female reproductive system. Hence ‘’pradushta artava indicates any hormonal / organic pathology leading to menstrual abnormality. #’‘Beeja dosha’’ – Congenital anomalies occurs because of sperm or ovum defect. Here the word ‘’beeja’’ refers to both male and female gametes. #‘’Daiva’’ – The deeds of the past are also held responsible for certain conditions related with the reproductive system. The unexplained factors of certain diseases can be considered as result of ‘’poorva janma karma’’ (deeds of past life). [8]

Doshaja yonivyapat

{

! scope=“col”

! scope=“col”

-

rowspan=“2”

Dysmenorrhea

-

Endometriosis

-

rowspan=“3”

Trichomonas vaginalis

-

Genital infection

-

Pelvic inflammatory disease

-

rowspan=“2”

Moniliasis

-

Candidiasis

-

rowspan=“3”

{

Mixed vaginitis

-

Endometritis

-

Chronic infection

}

[9-15]

Other ‘’yonivyapat’’ and their possible clinical correlation

{

‘’Asrija – Rakta yoni’’

Menorrhagia because of coagulation factors leading to failure of implantation hence failure of conception anticardiolipin antibody and antiphospholipid antibody present

-

‘’Arajaska’’

Secondary pathological amenorrhea because of poor nutritional status. In anorexia and even female athlete’s amenorrhea

-

‘’Acharna’’

Genital infections because of poor hygienic conditions

-

‘’Aticharana’’

Local vulval and vaginal inflammation due to excessive intercourse. Common example is honeymoon cystitis.

-

‘’Prakacharana’’

Vaginal tearing, ligament stretching because of sexual intercourse before adolescence

-

‘’Upapluta’’

Candidia infection during pregnancy

-

{

‘’Paripluta’’

Pelvic inflammatory disease

-

‘’Udavartini’’

Primary spasmodic dysmenorrhea

-

‘’Karnini’’

Old cervical tears leading to formation of tag, polyps

-

‘’Putraghni’’

Recurrent late first trimester and second trimester abortion

-

‘’Vamini’’

Recurrent first trimester abortion

-

‘’Antarmukhi’’

Fixed retroverted uterus

-

‘’Suchimukhi’’

Congenital pinhole is of cervix

-

‘’Sushka’’

Menopause or estrogen deficiency, premature menopause

-

‘’Sandhi’’

Turner’s syndrome, Genetic abnormality with absent breast and uterus

-

‘’Mahayoni’’

Complete genital prolapse, procidentia

}

[16-37]

The complication of these diseases is infertility due to coital, vaginal, uterine and other factors. Along with the dosha which are aggravated and responsible for causing certain ailment of reproductive system also causes ailments of nearby systems like urinary, intestinal and rectum. [38-39]

Principles of treatment of ‘’yonivyapat’’

The general line of treatment should be targeted towards the dosha, hence vataja, pittaja, kaphaja yonivypat should be treated accordingly with snehana swedana, raktapittahara sheeta, ruksha ushna therapies respectively. In all types of gynecological disorders, Panchakarma should be administered in mild form in order to eliminate the vitiated dosha and restoring normal reproductive health. Principles of surgical corrections of congenital anomalies and displaced organs are also given stating that the uterus which has been displaced from its original place should be regarded as ‘’shalya’’ and the treatment of ‘’shalya’’ is its removal. Hence this is the indication of hysterectomy in complete genital prolapse. The method of such procedure is not given in any classics. [41-46]

Local treatments like douching, fomentation, keeping oil tampon, vaginal suppositories, fumigation. Indications and method of preparation of such medicines in form of oil, ghee, suppository and others are described later. Other preparations are in the form of ‘’churna, vati, kwath‘‘, oil, ghee are to be used orally or in the form of basti(medicated enema) or’‘uttarabasti’’ (administration of medicine in uterus through vaginal route) are given in detail. [47-114]

The importance of vata dosha in causing female reproductive tract disorders is highlighted as the location of genital organs is also the seat of apana vayu and all the functions like menstruation, pregnancy, labor are governed by apana vayu. Hence considering the crucial role of vata, the treatment should be aimed at vata alleviation along with other therapies.[114-116]

The soul resides when the genital organs are cleansed with all therapies and the male and female gamete are favorable for conception and best. [126]

Male genital tract and its disorders

By ‘’retovaha srotas’’ the pathway through which the semen flows out shall be considered; which can be correlated to the seminal vesicles and ejaculatory duct. ‘’Retovaha srotas’’ has been discussed separately to make it understand that is is different than ‘’shukravaha srotas’‘. As mentioned earlier’‘shukravaha srotas’’ comprises of ‘’medhra’’ (the penis) and ‘’vrishana’’ (the scrotum), which is referred for stationary semen; while ‘’retas’’ is the word for virile semen, that is flowing semen. Therefore the words shukra and ‘’retas’’ have been used separately in different context as per the suitability and the intention of description. [133-139]

Abnormal semen

For achievement of conception, more emphasis is given on quantity and quality of sperm. Little work has been done on the change in the characteristics of semen.

Although change in volume, viscosity, pH effect the sperm motility and concentration and hence can lead to reduced fertility. The causative factors of change in characteristics of semen can be genital infections, trauma,malignancy, ejaculation problems, sex abuse and some medications.

The characteristics of abnormal semen

The shukra dushti has been mentioned as of eight types by Sushruta, although the nomenclature is different.

’‘’Table : 1 Classification of shukra dushti according to SushrutaSushruta. Sharira Sthana, Cha.2 Shukrashonitashuddhi Sharira Adhyaya verse 2-3. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1. and’‘Ashtanga Sangraha’’’’

{

! scope=“col”

! scope=“col”

! scope=“col”

-

Vata dushta

Aruna, krishna varna, phenila, tanu, rooksha, alpa, vilambita vedana yukta

Oligospermia and azospermia, injury, chronic inflammation, low fructose, obstruction in seminal vesicle

-

Pitta dushta

Neela varna, ushna, putigandha, daha chosha type of pain during ejaculation

Acute prostitis

-

Kapha dushta

Shukla varna, atipicchila, prabuta, kandu yukta, visra gandha

Chronic inflammatory condition, hypofunction of male sex accessory glands

-

Kunapa – Shonita dushta

Cadaver smelling, ‘’analpa’‘, associated with’‘osha’’ and ‘’chosha’’

Hemospermia (benign prostate hypertrophy) or acute injury to external genitals.

{

-

Granthi–Kapha vata dushta

Clot formation

Prostatic dysfunction and inflammation

-

Putipuya - pitta kapha dushta

Foul smelling, semen containing ‘’puya’’

Pyospermia, Chalmydia infection, STD

-

Kshina – pitta vata dushta

Hypospermia and oligospermia

Decreased semen volume because of obstruction in seminal vesicle.

-

Mutrapurishagandhi - Tridosha

Semen with smell of urine and feces

Carcinoma, recto – genital urinary tract fistula

}

[139-144]

Characteristics of normal semen

The shuddha shukra should be white like ‘’sphatika’’, liquid, viscous, sweet in taste, smell of honey also should look like mixture of oil and honey.

Following are the criteria for normal semen according to modern science:

Normal semen

’‘’Composition’’’

Most of the fluid in semen is made up of secretions from male reproductive organs. Semen contains citric acid, free amino acids, fructose, enzymes, phosphorylcholine, prostaglandin, potassium, and zinc. Recent studies have also evaluated calcium, magnesium and gold in semen. *46 to 80 per cent of the fluid is produced by the seminal vesicles* 13 to 33 per cent by the prostate gland *5 per cent from the testicles and epididymis* 2-5 percent from Bulbourethral and urethral glands

’‘’Normal semen sample’’’

Normal semen has certain characteristics. These can be broken down into appearance, volume, smell and so forth.

’‘’Appearance of human semen’’’

A normal sample has a grey-opalescent appearance. If left open for a while the semen initially clots or coagulates over the first hour and then it becomes liquefied.

’‘’Volume’’’

A usual semen volume per ejaculate is around 2 to 3 ml or more. Sperm constitute approximately 10% of semen volume.

’‘’Smell’’’

A chlorine smell or fishy odor in semen is normal.

’‘’Taste’’’

Semen tastes slightly sweet due to a high content of fructose. The taste of semen tends to change slightly from person to person and may be affected by diet.

’‘’pH of semen’’’

The pH range should be 7.2 to 7.8. This is the normal pH of the body. If the pH is lower than 7.2, it may mean that there is a low sperm counts or malformations in the reproductive tract. If the pH is above 7.8, it may indicate a urinary tract infection.

’‘’Sperm concentration’’’

The normal range of sperm in semen samples is 20 million/ml or more and a total count of 40 million or more.[145-146]

Present criteria of ‘’klaibya’’ (Impotency) due to ‘’beejopaghata’’ (Less/absence of Sperm): {| |- |Oligozoospermia:
|When sperm concentration is < 20 million/ml. |- |Asthenozoospermia:
|Fewer than 50% spermatozoa with forward progression (categories (a) and (b) or fewer than 25% spermatozoa with category (a) movement. |- |Teratozoospermia: |Fewer than 50% spermatozoa with normal morphology. |- |Oligoasthenoteratozoospermia: |Signifies disturbance of all the three variables (combination of only two prefixes may also be used). |- |Azoospermia:
|No spermatozoa in the ejaculate |- |Aspermia: |No ejaculation |} [158-163]

Erection is a neuro-vasculo-tissue phenomenon under hormonal control. Erectile dysfunction (ED) is defined as persistent inability to attain and maintain an erection sufficient to permit satisfactory sexual performance.

There is increasing evidence that ED can be an early manifestation of coronary artery and peripheral vascular disease; thus ED should not be regarded only as quality of life issue but also as potential warning sign of cardiovascular diseases.

ED shares risk factors with cardiovascular disease.

Lifestyle modification (intensive exercise and decrease in BMI) can improve erectile function.

ED is a symptom, not a disease. Some patients may not be properly evaluated or receive treatment for an underlying disease or condition that may be causing ED.

ED is common after radical prostatectomy, irrespective of the surgical technique used.

ED is common after external radiotherapy and brachytherapy.

Common causes of ED

Vasculogenic

Cardiovascular disease Hypertension *Diabetes mellitus* Hyperlipidaemia *Smoking* Major surgery (RP) or radiotherapy (pelvis or retroperitoneum) # Neurogenic ‘’Central causes’’

Degenerative disorders (multiple sclerosis, Parkinson’s disease, multiple atrophy etc.) Spinal cord trauma or diseases *Stroke* Central nervous system tumors

‘’Peripheral causes’’

Type 1 and 2 diabetes mellitus Chronic renal failure *Polyneuropathy* Surgery (pelvis or retroperitoneum, radical prostatectomy, colorectal surgery, etc.)

Anatomical or structural

Hypospadias, epispedias Micropenis *Congenital curvature of the penis* La Peyronie’s disease

Hormonal

Hypogonadism Hyperprolactinemia *Hyper- and hypothyroidism* Hyper- and hypocortisolism (Cushing’s disease etc)

Drug-induced

Antihypertensives (diuretics are the most common medication causing ED) Antidepressants (selective serotonin reuptake inhibitors, tricyclics) *Antipsychotics (incl. neuroleptics)* Antiandrogens; GnRH analogues and antagonists *Recreational drugs (alcohol, heroin, cocaine, marijuana, methadone)

Psychogenic

Generalised type (e.g., lack of arousability and disorders of sexual intimacy) Situational type (e.g., partner-related, performance-related issues or due to distress) [162-167]

{
! scope=“col”
! scope=“col”
! scope=“col”
-
‘’Lingapaka’’
Penile inflammation
Balanitis
-
‘’Shwayathu’’
Swelling
’‘-’’
-
‘’Mamsaabhivriddhi’’
Warts
Condyloma, mollusum contagiosum, warts
-
‘’Chirat Pakam’’
Chronic inflammation
Chronic urethritis, prastatitis
-
‘’Medhra vedana’’
Pain in penis
Urethral calculi
-
‘’Valayi kushtha’’
Circular skin lesions
Trichomoniasis
-
‘’Teevra Sphota’’
Erupting boils
Chancroid, Herpes

{

-

‘’Pulakodaka srava’’

Exudative secretions

Gonorrhea, chlamydia

-

‘’Vrana’’

Wounds

Penile cancer

}

[168-173]

Penile & Testicular diseases of Chronic Inflammatory etiology

#Veneral diseases #Benign and malignant tumors of male genitalia #Penile fractures [174-175]

After age 40 years, testosterone levels in men begin to decrease. This decline, alternatively referred to as the male climacteric, andropause, viropause, or partial androgen deficiency of the aging male (PADAM), may account for a number of pathophysiologic changes associated with aging. Decreased bone density, loss of lean body mass, depressed erythropoiesis, oligospermia, sexual dysfunction; cognitive deficits, memory problems, and depression have all been hypothesized to result from a reduction in serum androgen levels. The symptoms of andropause are indolent, because the nature of androgen loss with age is slow and progressive3. [179-180]

’‘’Causes for’‘Kashyaja Klaibya’‘, per recent researches:’’’ #Vasal agenesis – absence of Vasa deferentia #Bilateral testicular atrophy #Ductal obstruction – Ejaculatory Duct obstruction #Genetic factors

Concept of shukrashmari & ejaculatory duct obstruction

Surgical measures described in the treatment of ‘’klaibya’’ (impotency)

‘’Medhrachheda’’: Partial and /or complete penectomy

‘’Vrishana patana’’: Orchiectomy [181-191]

Times of administration of medicines

Last part of this chapter discuss the importance of ‘’pathya’’ (wholesome diet) in treatment and dosage timings of administrations can be termed as slots and ‘’Sharangdhara Samhita’’ elaborates this time of administration in five different slots.

Drugs can be administered at five designated time slots during the day as below: #‘’Kinchit suryodaya jate’’ (just after sunrise) #‘’Divasa bhojana’’ (around lunch) #‘’Sayam bhojana’’ (around evening meal i.e. dinner) #‘’Muhurmuhu’’ (repeated) #‘’Nishi’’ (at night) [297]

The second time of administration elaborated by ‘’Sharangdhar Samhita’’ is divided into five parts that is before meals, in between meals, after meals, medicines mixed with food and before and after meals. #‘’Bhojanagre’’ (prior to start of lunch) e.g. mixture of ‘’lavana’’ (rock salt) and ‘’ardraka’’ (fresh ginger) #‘’Bhojanamishra’’ (drug mixed in food) e.g. Mixture of ‘’hingu’’ (asafetida) and ‘’ghrita’’ (ghee). #‘’Bhojanamadhya’’ (in the midst of lunch) e.g. water or any liquids #‘’Bhojanante’’ (at the end of lunch) e.g. ‘’lavanga’’ (clove) and fruits of ‘’haritaki’’ (Chebulic myrobalans) #‘’Bhojanapurvante’’ (before and after lunch) e.g. ‘’dhatriloha‘‘: a formulation made of‘‘dhatri’’ (Emblica officinalis) and ‘’loha’’ (iron) ‘’bhasma’’ prescribed in ‘’amlapitta’’ (acid peptic disease).Dr.S.S.Sawrikar, ‘’Sharangdhar Samhita, Pre-published English Translation and Discussion’’ [299]

The time of drug administration which is related to the type of disease and status of the ‘’doshas’’ in the body can be called as chronotherapeutics. Chronotherapeutics refers to a treatment method in which in-vivo drug availability is timed to match rhythms of disease in order to optimize therapeutic outcomes and minimize side effects. It is based on the observation that there is an interdependent relationship between the peak-to-trough rhythmic activity in disease symptoms and risk factors, pharmacologic sensitivity, and pharmacokinetics of many drugs.

The circadian timing system is composed of molecular clocks, which drive 24-h changes in xenobiotic metabolism and detoxification, cell cycle events, DNA repair, apoptosis, and angiogenesis. The cellular circadian clocks are coordinated by endogenous physiological rhythms, so that they tick in synchrony in the host tissues that can be damaged by anticancer agents. As a result, circadian timing can modify 2- to 10-fold the tolerability of anticancer medications in experimental models and in cancer patients. Improved efficacy is also seen when drugs are given near their respective times of best tolerance, due to: #Inherently poor circadian entrainment of tumors and #Persistent circadian entrainment of healthy tissues.

Conversely, host clocks are disrupted whenever anticancer drugs are administered at their most toxic time. On the other hand, circadian disruption accelerates experimental and clinical cancer processes. Gender, circadian physiology, clock genes, and cell cycle

critically affect outcome on cancer chronotherapeutics. Mathematical and systems biology approaches currently develop and integrate theoretical, experimental, and technological tools in order to further optimize and personalize the circadian administration of cancer treatments.

Many biological functions wax and wane in cycles that repeat each day, month, or year. Such patterns do not reflect simply an organism's passive response to environmental changes, such as daily cycles of light and darkness. Rather, they reflect the organism's biological rhythms, that is, its ability to keep track of time and to direct changes in function accordingly. Biological rhythms that repeat approximately every 24 hours are called circadian rhythms (from the Latin circa, for around, and dies,for day).Groos, G.A., and Hendriks, J., "Circadian Rhythm in Electrical Discharge of Rat Suprachiasmatic Neurones Recorded in Vitro," Neuroscience Letters 34:283-388, 1982.

The frequency of heart attacks peaks between 6 a.m. and noonMuller, J.E., Stone, P.H., Turin, Z.G., et al., "The Milis Study Group: Circadian Variation in the Frequency of Onset of Acute Myocardial Infarction," New England Journal of Medicine 313:1315- 1322, 1985. asthma attacks are most prevalent at night, human babies are born predominantly in the early morning hours.Glattre, E., and Bjerkedal, T., "The 24-Hour Rhythmicity of Birth," Acta Obstetrics and Gynecology, Scandinavia 62:31-36, 1983.,Kaiser, H., and Halberg, F., "Circadian Periodic Aspects of Birth," Annals of the New York Academy of Sciences 98:1056-1068, 1962. While these patterns do not necessarily indicate that the events are driven by the circadian pacemaker, they do suggest temporal order in the functioning of the human body.

This temporal organization appears to be beneficial; the human body is prepared for routine changes in state, such as awakening each morning, rather than simply reacting after shifts in demand.Moore-Ede, M.C., "Physiology of the Circadian Timing System: Predictive vs. Reactive Homeostasis," American Journal of Physiology, 250:R737-R752, 1986. In addition, these regular cycles in the body present considerations for diagnosis of health problems and for the timing of medical treatment.Halberg, F., "Implications of Biological Rhythms for Clinical Practice," Hospital Practice 12:139-149, 1977.

The circadian rhythms of various functions in humans, such as hormone production, body temperature, and sleepiness, are normally coordinated— i.e., they bear a specific relationship to each other. This temporal organization suggests that some biological timekeeping device must drive, regulate, or at least integrate various circadian rhythms. In mammals, considerable experimental evidence indicates that a region of the brain called the suprachiasmatic nucleus (SCN) is the circadian pacemaker.Meijer, J.H., and Rietveld, W.J., "Neurophysiology of the Suprachiasmatic Circadian Pacemaker in Rodents," Physiological Review 69:671-707, 1989. The SCN, composed of a cluster of thousands of small nerve cells, is located within a region of the brain, the hypothalamus, that controls such basic functions as food intake and body temperature. [297]

The secretion of cortisol, a steroid hormone important for metabolism and responses to stress, fluctuates daily, peaking in the very early morning hours and falling to a negligible amount by the end of the day (181). Besides its use as a marker for the internal pacemaker, the circadian rhythm of cortisol secretion may drive other rhythms in the body and has important clinical implications.

Also, cortisol-like steroid hormones used therapeutically to treat asthma and allergies and to suppress the immune system, are best administered in the morning, when they interfere least with the body's own cortisol production. Circadian rhythms in cardiovascular function have long been recognized. Indicators of heart and blood vessel function that demonstrate daily rhythms include blood pressure, heart rate, blood volume and flow, heart muscle function, and responsiveness to hormones (84). The daily fluctuations in cardiovascular function are further illustrated by symptoms of disease. Data have shown that abnormal electrical activity in the heart and chest pains peak at approximately 4 a.m. in patients suffering from coronary heart disease (189,190). As stated earlier, the number of heart attacks has been shown to peak between 6 a.m. and noon (117,140).

These temporal characteristics of cardiovascular disease indicate the importance of careful timing in their assessment, monitoring, and treatment (120). [299]

'‘'This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.'"

Kalpa Sthana

Preamble of Kalpa Sthana

Kalpa Sthana deals with the study of formulations used in therapeutic purification procedures.

Fundamental principles

A healthy individual is an asset to any society, while a sick individual will be a liability to his family in particular and the society at large. To keep oneself healthy, Ayurveda lays down the principles of various lifestyles in terms of daily regimen (dinacharya), seasonal regimen (ritucharya) and modified lifestyles to cure the diseases. Physical exercise for the preservation of health begins with adapting techniques for purification of the body and the mind along with an intake of rasayana drugs (rejuvenatives). Accumulated mala (metabolic waste) at the level of cell, tissue or organ should be expunged out to facilitate the restoration of normal functioning of the body by five purification procedures (shodhana karma) often referred as Panchakarma, namely vamana (emesis), virechana (purgation), asthapana basti (evacuative enema), anuvasana basti (restorative enema), and shirovirechana (errhines) are indicated for healthy as well as diseased persons. If *malas* are not taken out of the body, they cause diseases and decay (ageing) of the body. After purification procedures, *jatharagni* (gastro-intestinal digestive juices) becomes weak and may not digest the food normally. For restoration of this function, the food that is easily digestible is introduced and increased gradually over a period of time and this procedure is called *samsarjana karma*. Details of pharmaceutical process of drugs employed in vamana and virechana procedures are given in this section and detailed therapeutic implications of all the shodhana karma in Siddhi Sthana. Vamana and virechana therapies should be administered before administering basti (medicated enema therapy). Therefore, vamana and virechana drugs are first described in Kalpa Sthana before the description of basti therapy, which is described in detail under Siddhi Sthana. Generally, purgation therapy is administered only after the administration of emetic therapy and keeping this view the first six chapters are allocated for description of emetic drugs.

Six drugs have been described for emesis and nine others are described for purgation. Six hundred recipes prepared from these drugs (Total 15 drugs) are for the use of physician of low caliber and intelligent physician can formulate many other recipes to suit the exact requirement of his patient. The formulations are prescribed according to disease in different dosage forms like *kashaya* (decoction), *svarasa* (juice), *kalka* (paste), *churna* (powder), *peya* (drinks), *lehya* (lickable), and *bhojya* (foods).

Kalpa

Sthana Contents at a glance

Chapter No.	Chapter Name	No. of *Shlokas*	Name of the drug	No. of Recipes	Part Used	Botanical identification[90]
1	Madana kalpa Adhyaya	30	*Madana phala*	133	Fruit and Flower	*Randia dumetorum*
2	Jimutaka Kalpa Adhyaya	15	*Jimutaka*	39	Fruit and Flower	*Luffa echinata* Roxb.
3	Ikshvaku Kalpa Adhyaya	23	*Ikshvaku*	45	Leaf, Fruit, Seed	*Lagenaria siceraria* Standl.
4	Dhamargava Kalpa Adhyaya	20	*Dhamargava*	60	Fruit, Flower, Tender Leaves	*Luffa cylindrica* (Linn.) M. Roem.
5	Vatsaka Kalpa Adhyaya	13	*Vatsaka*	18	Fruit	*Holarrhena antidysenterica* Wall.(male *Kutaja*)and *Wrightia tinctoria* R.Br.(or W. tomentosa Roem. & Schult.)(

[90] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

Chapter No.	Chapter Name	No. of *Shlokas*	Name of the drug	No. of Recipes	Part Used	Botanical identification[90]
						female *Kutaja*)
6	Kritavedhana Kalpa Adhyaya	14	*Kritavedhana*	60	Flower, Fruit	*Luffa acutangula* (Linn.)
7	Shyama trivrita Kalpa Adhyaya	80	*Shyama*, *Trivrita*	110	Root	*Ipomoea petaloidea* Chois.(Shyama trivrita), Operculina turpethum (Arun trivrita)
8	Chaturangula Kalpa Adhyaya	18	*Araghvadha*	12	Fruit	*Cassia fistula* Linn.
9	Tilvaka Kalpa Adhyaya	18	*Tilvaka*	16	Root, Bark	*Viburnum nervosum*(According to Thakur Balavant Singh)
10	Sudha Kalpa Adhyaya	22	*Sudha*	20	Milky Latex	*Euphorbia neriifolia* Linn.
11	Saptala shankhini Kalpa					

Chapter No.	Chapter Name	No. of *Shlokas*	Name of the drug	No. of Recipes	Part Used	Botanical identification[90]
Adhyaya	19	*Saptala*, *Shankhini*	36	Root (of *Saptala*), Fruit (of *Shankhini*)	*Euphorbia dracunculoides* Lam. and *Colonyction muricatum* G Don.	
12	Dantidravanti Kalpa Adhyaya	107	*Danti*, *Dravanti*	49	Root	*Baliosperma montanum* Muell.-Arg.
Total		379		600		

Madanakalpa Adhyaya (pharmaceutical preparations)is the very first chapter of Kalpa Sthana of Charak Samhita. In all, there are twelve chapters in this section, of which the first six including *Madanakalpa* describe the various pharmaceutical formulations for emesis while the remaining six describe various purgative pharmaceutical preparations. Each chapter is named after a plant drug and in every chapter many compound formulations with suitable plant drugs are also given. Grossly, all twelve chapters can be divided into Vamana and Virechana *Kalpa*. The literal meaning of Vamana is to eliminate the dosha(impurities) from gastro-oral route whereas from lower tract- through anus it is known as purgative. Since impurities are eliminated in both the cases, it is known as [[/Madanakalpa_Adhyaya#Vamana(therapeutic_emesis)_and_Virechana(therapeutic_purgation)|*Virechana sanjna* (evacuative) [Cha. Sa. Kalpa Sthana 1/4]]]

Salient features of Kalpa

Sthana

Charak detailed the Pharmacokinetics of drugs, dosage forms and weights and measures in this section. Drugs useful for vamana and virechana are discussed with their synonyms, varieties, pharmacological actions, and various modes of application in different dosage forms.

Factors responsible for therapeutic efficacy

Four important factors for producing maximum therapeutic efficacy of these drugs are identified. *Deshasampat* (collecting the plant from appropriate habitat), *kalasampat* (collecting the drugs in the appropriate season), *gunasampat* (collecting the plants when they are enriched with excellent attributes like *rasa*, guna, virya, etc.) and *bhajanasampat* (storage of drugs in appropriate container).

Pharmacokinetics of Drugs

Drugs (used for emesis and purgation) which are *ushna* (hot), *tikshna* (sharp), *sukshma* (subtle), *vyavayi* (those pervading the entire body before getting digested) and *vikasi* (those causing looseness of joints), by virtue of their own potency, reach the heart and circulate through the vessels. Because of their *agneya* nature (predominance of agni mahabhuta, or fire element), they liquefy the compact form of (adhered) dosha (morbid material), and because of their sharpness (*tikshna* attribute) they separate the adhered dosha located in the gross and subtle channels of the entire body. Like honey kept in the pot smeared with fat, the morbid material, after separation, moves floating without adhesion in the body which has been oleated (by the administration of oleation therapy). Because of its nature to move through subtle channels and to flow (towards the gastrointestinal tract), this morbid material reaches the stomach, and gets propelled by *udana vayu*. Because of the predominance of agni mahabhuta and vayu mahabhuta in these (emetic) drugs, and because of their specific action to move upwards, the morbid material gets expelled through the upward tract (mouth). On the other hand, purgative drugs, because of the predominance of prithvi and jala mahabhuta, and because of their specific action, (*prabhavajanya*) move downwards to expel the morbid material through the downward tract (anus). Combination of both these attributes result in the expulsion of the morbid material through both the upward and downward tracts.

Similarities/ Dissimilarities of virya

Sometimes, the drugs of secondary nature (mixed with main drug) have antagonistic property. Even then they do not contradict the effects of the principal drug. If these drugs of secondary nature are similar in potency as that of the principal drugs, then the recipe becomes all the more effective therapeutically. Trituration, boiling etc. are considered *samskaras* which bring in chemical changes in the chemical structure of the drug resulting in the modification of the drug activity.

Modification of drug activity

Ingredients of a recipe should be impregnated with the juice or decoction of other ingredients having identical potency. By virtue of appropriate *samyoga* (addition of ingredients), *vishlesha* (elimination of ingredients), *kala* (appropriate time of administration) and *samskara* (processing) even a small quantity of a drug may produce more powerful effects, and otherwise even a recipe in large quantity may produce very mild effects.

Weight and measures

Two traditions for *mana* (weight and measures) are mentioned in Kalpa Sthana, namely, *Kalinga* (part of present Orissa) and *Magadha* (part of present Bihar). Charak opines that Magadha is better than former. Chakrapani considers this statement as unauthentic. It is also suggested that when weight of ingredients in a recipe is not specified, then all the ingredients are to be taken in equal quantity.

Snehapaka (preparation of medicated oil or ghee)

Charak Samhita does not specify the liquid medium to be used in formulation of the medications. However, the use of certain liquids has been known through practice and other sources. In the process of *snehakalpana*, for example, water has to be used invariably. *Snehapaka* (preparation of medicated oil or ghee) is categorized into three types i.e. *mridupaka* (mild boiling), *madhayamapaka* (moderate boiling) and *kharapaka* (full boiling). *Sneha* processed by *kharapaka* is indicated for massage purpose, *mridupaka sneha* is recommended to be used for nasya (inhalation) and moderately processed oil or ghee for internal use including for basti karma.

Purification of drugs

To reduce the toxicity (*vikasi guna*) of *Danti* and *Dravanti*, Charak evolved a process using *Pippali* and honey paste which is to be besmeared over the roots and once again to be smeared with mud and fomented with steam after drying up in sun. Chakrapani observes that heat of fire and sunrays makes the root free from adverse effects. This could be quoted as a best example of purification process employed for the removal of toxicity - a novel concept mentioned by Charak. In the medieval ages, *Rasashastra* texts adopted several purificatory procedures for various herbal and metallic drugs.

Sushruta's perspective of Kalpa sthana

The subject matter of Kalpasthana in Sushruta samhita is entirely different and deals with one of the Ashtangas of Ayurveda known as Damshtrachikitsa (Toxicology). Sushruta furnished the details of vamana and virechana drugs in Sutra sthana (43 and 44th chapter). Among vamana dravyas madanaphala, jimutaka pushpa, kutaja phala, ikshvaku pushpa, kritavedhana beeja and dhamargava phala are enumerated. Sushruta identified best virechaneeya drugs based on part used like, trivrit among root purgatives and amongst bark, fruits, oil, juice and latex, the drugs namely tilvaka, haritaki, erandataila (Castor oil), karavellaka and snuhi are considered as best respectively. Trivrit, danti, dravanti, tilvaka, haritaki, chaturangula, erandataila, snuhiksheera, saptala, and shankhini are enumerated under virechaneeya drugs. There is not much difference among the drugs enumerated in Charak and Sushruta, but Sushruta included triphala, erandataila under virechana drugs.

Charak suggested root bark of tilvaka while Sushruta instructed to use bark of tilvaka. A purgative recipe is suggested for children, old people, delicate and patients suffering from dhatukshaya (weight loss/wasting condition) by Sushruta which includes

erandataila (Castor oil) mixed with triphala kwatha and milk or meat soup. He also suggested chaturangula for children up to age 12. It appears that Sushruta suggested easily available purgatives.[91]

Relevance of the concepts of Kalpa

Sthana in the current clinical practices

Vamana karma (emesis) and *virechana karma* (purgation) are mandatory before performing *basti karma* (enema), in order to promote health (i.e., for the patient to gain weight). Keeping this in view, the details about drugs employed in *vamana* and *virechana karma* are described in this section and the details about *basti karma* in the subsequent section, Siddhi Sthana.

For *vamana karma*, *Madanaphala* is the main drug employed in the current clinical practice. But the rest of five drugs (i.e., *Jimutaka*, *Ikshvaku*, *Dhamargava*, *Vatsaka*, and *Kritavedhana*) are not being prescribed. Charak suggested the period of collection and procedure for extracting seed from the *Madanaphala*. These procedures are not being followed currently.

In the purgative therapy the drug *Trivrita* is prescribed currently in the various dosage forms and *Aragwadha* and *Danti* are infrequently prescribed. Charak suggested a procedure for extracting the pulp from the fruit of *Aragwada*. He also described a process to reduce *vikasi guna* (causes looseness of tissues) of *Danti* root. Both these procedures are not in vogue. Sushruta suggested *Triphala* (three fruits, namely *Haritaki*, *Vibitaka*, and *Amalaki*) and *Eranda Taila* (Castor oil) as purgatives and are prescribed in the current clinical practice.

Tilvaka, *Saptala*, *Sankhini*, and *Dravanti* are the purgative drugs suggested by Charak which are controversial and not being preferred in current practice.

The procedures described by Charak with regard to *vamana* and *virechana karma* are being followed religiously by Ayurvedic physicians of current times.

Ayurvedic classics have advocated to collect the medicinal plants according to part used and seasons in order to get desired pharmacological action and therapeutic benefits. Sushruta, Charak and other acharyas advocate the collection of various parts of medicinal plants based on the seasons. The logic behind such recommendations has been validated by recent modern scientific research.

In a study the variations in the phytoconstituents of *Ashwagandha* root was evaluated according to lunar cycles with regard to *grishma* and *shishira ritu* (summer and late winter season). In this study, total phenolic, flavonide and carbohydrate content of *Ashwagandha* root were found more in *poornima* (full moon day) samples. GAP

---

[91] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

(*Grishma Ashadha Poornima*, or the full moon night occurring in the *Grishma-Ashadha* season) samples showed maximum differentiation from rest of the samples with regards to TCA, TCW, TFW, MEx, WEX, pH etc. parameters. The *Grishma-Jyeshtha Poornima* (GJP) and GAP samples were found to be superior than *Amavasya* (new moon day) samples with regard to functional groups and with anoloid content respectively. [92] [93] Such type of studies validate the concept of seasonal collection of drug delineated in Ayurveda classics like Charak Samhita and *Sushruta Samhita*.

Contemporary perspective

Modern phytochemistry suggests that Saponin containing drugs act like irritants due to their foam producing action. Through this mechanism, drugs like madana, ikshvaku, jimutaka, kritvedhana may produce emesis. Till date there is no research work carried out on biological activity of kurchine regarding emesis. Drugs containing anthroquinone derivatives tend to be good laxatives. Therefore anthraqinone containing drugs like argvadha act as good virechaka drugs. Ayurvedic classical texts atributed anti-diarrhoel activity to kutaja (Stem bark & seeds). Charak included kutaja under emetics. It may be interpreted that kutaja in emetic doses induces vomiting, while in sub-emetic or therapeutic doses controls diarrhea. According to modern pharmacology “the emetic drugs in sub-emetic doses acts as bronchodilators” indicates that alteration of the dose of the drug can produce different pharmacological actions.[94] It can be presumed that kutaja in emetic doses produces vomiting at the level of upper gastrointestinal tract, while the therapeutic dose of the drug controls diarrhea at the level of lower gastrointestinal tract. *Vamanopaga* drugs (synergistic drugs to vamana karma) like kovidara, karbudara, shanapushpi, pratyakpushpi possess agni and vayu mahabhuta dominance can support main vamana dravya for emetic action, while drugs like draksha, kashmariphala, parushaka, badara, kuvala, peelu, karkandhu are prithvi and jala mahabhuta dominant drugs, which can support the main *virechaka* drugs for inducing purgative action.

To summarize the content of *Kalpa sthana* of Charak samhita it appears that the information about most popular emetic and purgative drugs with various dosage forms is furnished. And more research is required to explain modus operandii of emetic and purgative drugs and their therapeutic applicability through evidence based clinical trials which were in vogue during those times.

Important concepts in Kalpa Sthana

- Mode of action of Vamana and Virechana [Cha. Sa. Kalpa Sthana 1 / 5]

---

[92] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

[93]

[94] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

- Factors responsible for potency of drug [Cha. Sa. Kalpa Sthana 1 / 7]
- Selection of soil and desha classification for collecting good quality medicinal plants [Cha. Sa. Kalpa Sthana 1 / 7-8]
- Ideal and forbidden areas for collecting medicinal plants [Cha. Sa. Kalpa Sthana 1 / 9]
- Time period of collection and harvesting herbs[Cha. Sa. Kalpa Sthana 1 / 10]
- Storage of herbs [Cha. Sa. Kalpa Sthana 1 / 11]
- Concept of Anupana (vehicle) [Cha. Sa. Kalpa Sthana 1 / 12]
- Nasal drug delivery of herbs [Cha. Sa. Kalpa Sthana 1 / 19], [Cha. Sa. Kalpa Sthana 3 / 11-12],[Cha. Sa. Kalpa Sthana 4 / 10],[Cha. Sa. Kalpa Sthana 10 / 17]
- Concept of ascending dosage schedule (vardhamana matra)[Cha. Sa. Kalpa Sthana 3 / 13]
- Development of different dosage forms of purgatives according to constitution [Cha. Sa. Kalpa Sthana 7 / 28]
- Formulation of purgative drugs according to seasons[Cha. Sa. Kalpa Sthana 7 / 56-59]
- Formulation designing according to koshtha[Cha. Sa. Kalpa Sthana 10 / 17]
- Principles of indicating nomenclature of formulation [Cha. Sa. Kalpa Sthana 12 / 44]
- Concept of potentiation of drugs including the theory of antogonism and synergism [Cha. Sa. Kalpa Sthana 12 / 45-48]
- Categorization or classification of therapeutic response into mild, moderate and severe categories [Cha. Sa. Kalpa Sthana 12 / 50-56]
- Importance of assessment of roga bala and rogi bala (severity of disease and strength of patient) for prescribing purification procedures[Cha. Sa. Kalpa Sthana 12 / 60]
- Management of residual dosha with food and medicated decoctions after purification therapies.[Cha. Sa. Kalpa Sthana 12 / 66]
- Concept of examination of koshtha (status of gastrointestinal tract) while administering vamana and virechana drugs.[Cha. Sa. Kalpa Sthana 12 /67]
- Concept of sneha and ruksha virechana [Cha. Sa. Kalpa Sthana 12 / 82-83]
- Inhibiting factors fro prevention of purgative actions.[Cha. Sa. Kalpa Sthana 12 / 80]
- Concept of posology based upon koshtha(status of gastro intestinal tract), vaya(age) and bala(strength)[Cha. Sa. Kalpa Sthana 12 / 86]

Important areas of research and its clinical applications

- Standardization of procedure of vamana and virechana karma
- Standardization of processes of different dosage forms
- Studies on procedures and processing of different anupana like Kwatha, Yavagu, Ksheerapaka, Swarasa, Shashkuli, Shadava, Raga, Shukta, Suramanda, Asava,

Sura, Varit, Krishara, Panaka, Sauvira, Tushodaka, Avaleha, Shritapaka, Seedhu, Utkarika

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

Madanakalpa Adhyaya

’‘Kalpa Sthana Chapter 1. Pharmaceutical preparations of Madanaphala’’

’‘Abstract’’

The present chapter Madanakalpa Adhyaya deals with the basic and important concepts about the drugs used for vamana (therapeutic emesis) and virechana (therapeutic purgation). Among the emetic drugs, ‘’Madanaphala’’ is the best because it does not produces any adverse effects, therefore the section of Kalpa Sthana is started from ‘’Madanaphala’’ formulations. Hereafter,a brief definition of vamana and virechana therapies, and the mode of action of these drugs has been described. The factors responsible for promoting therapeutic efficacy of these drugs have also been mentioned. Further, three kinds of habitats and the characteristic features of these habitats, suitable time and method for drug collection are given. Subsequent to collecting the drugs (or herbs), storage and formulations of ‘’Madanaphala’’ and specific procedure for administering emetic drugs have been given. Several dosage forms of ‘’Madanaphala’’ viz. – pills, powders, linctus, ‘’utkarika’‘,’‘vati’‘,’‘modaka’‘,’‘shashkuli’’ and in the forms of ‘’badara’’ and ‘’sashava’’ have been discussed. At the end of the chapter, important synonyms of ‘’Madanaphala’’
viz. ‘’madana’‘,’‘karahata’‘,’‘ratha’‘,’‘pinditaka’‘,’‘phala’’ and ‘’ivasana’’ are given.
’‘Keywords’‘:’‘Madanaphala’’, vamana, virechana

Introduction

In the preceding section to Kalpa Sthana, i.e., in Chikitsa Sthana, therapeutic emesis and purgation have been prescribed in the context of the treatment of various diseases. In this section, these recipes have been described in detail. Generally, purgation therapy is administered only after the administration of emetic therapy. Therefore the chapters describing emetic therapy are placed before the chapters dealing with purgative therapy in Kalpa Sthana.

Among emetic drugs, ‘’Madanaphala’’ is considered to be the best because it does not cause any adverse effect. That explains why a chapter on ‘’Madanaphala’’ precedes all other chapters in this section.

‘’Kalpa’’ means “that which is processed”. In this context, pharmaceutical preparations are called ‘’Kalpa’‘. This’‘Sthana’’ is called Kalpa Sthana since formulations of emetics and purgatives have been described here. The preparations which expel the dosha upwards through mouth are called ‘’Urdhavabhagahara’’ (emetics) and those which expel downwards through rectum are ‘’Adhobhagahara’’ (purgatives). In this section, it is explained that drugs possessing vayu and agni mahabhuta predominance initiate vamana action, while drugs with prithvi and jala predominance produce virechana action. However, these actions have been attributed to the principle of a specific

action(prabhava). It is clearly mentioned that these drugs became efficacious by the effect of ‘’desha’’ (appropriate habitat), ‘’kala’’ (season and time), guna (enriched with excellent attributes) and ‘’bhaajana’’ (storing in appropriate containers).

In this reference three basic kind of ‘’desha’’ (habitat) i.e. ‘’jangala’‘,’‘anupa’’ and ‘’sadharana’’ have been ascribed on the basis of specific flora and fauna. Laws for collection of different parts of a plant ,i.e., roots in summers or late winter when the leaves of the trees have ripened and withered away; barks, rhizome and latex in autumn; heartwood in ‘’Hemanta’’ (early winter); and flowers and fruits during appropriate seasons have been laid out.

Since these are variations with regard to place (‘’desha’‘) and time (’‘kala’‘), preparations and processing of drugs and it is not possible to prescribe one drug which might be universally applicable. Moreover all the drugs may not be available everywhere. Hence a number of formulations of’‘Madanaphala’’ are described. The physician may select one out of them which is suitable for the person.

Further the number six hundred for vamana and virechana preparations is not restrictive, it is only for guidance to brilliant scholars to formulate more while it would serve as standard for average physician.

Thus, the first chapter ‘’Madanakalpa’’ throws the light on complete Kalpa Sthana and also deals with the basic concepts to understand the habitat, collection and storage of unprocessed drugs (or ingredients) and the pharmacodynamics of vamana and virechana drugs.

Sanskrit Text, Transliteration with English Translation

अथातो मदनकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātō madanakalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAto madanakalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Madana Kalpa” (Pharmaceutical preparations of Madana(phala)). Thus said Lord Atreya. [1-2]

Objective of Kalpa Sthana

अथ खलु वमनविरेचनार्थं वमनविरेचनद्रव्याणां सुखोपभोगतमैः सहान्यैर्द्रव्यैर्विविधैः कल्पनार्थं भेदार्थं विभागार्थं चेत्यर्थः,तद्योगानां च क्रियाविधेः सुखोपायस्य सम्यगुपकल्पनार्थं कल्पस्थानमुपदेक्ष्यामोऽग्निवेश!||३||

atha khalu vamanavirēcanārtham vamanavirēcanadravyāṇām sukhōpabhōgatamaiḥsahānyairdravyairvividhaiḥ kalpanārtham bhēdārtham vibhāgārtham cētyarthaḥ, tadyōgānām cakriyāvidhēḥ sukhōpāyasya samyagupakalpanārtham kalpasthānamupadēkṣyāmō'gnivēśa!||3||

atha khalu vamanavirecanArthaM [1] vamanavirecanadravyANAM sukhopabhogatamaiH sahAnyairdravyairvividhaiH kalpanArthaM bhedArthaM vibhAgArthaMcetyarthaH [2] , tadyogAnAM ca kriyAvidheH sukhopAyasya samyagupakalpanArthaM kalpasthAnamupadekShyAmo~agnivesha!||3||

Now I shall expound the section on pharmaceuticals that deals with preparations of emetic and purgative drugs, describing combinations and administration of these formulations and simple methods for the purpose of emesis and purgation, Oh Agnivesha! [3]

Vamana (therapeutic emesis) and Virechana (therapeutic purgation)

तत्र दोषहरणमूर्ध्वभागं वमनसञ्ज्ञकम्, अधोभागं विरेचनसञ्ज्ञकम्; उभयं वा शरीरमलविरेचनाद्विरेचनसञ्ज्ञां लभते||४||

tatra dōṣaharaṇamūrdhvabhāgaṁ Vamanasañjñakam, adhōbhāgaṁ virēcanasañjñakam; ubhayaṁ vāśarīramalavirēcanādvirēcanasañjñāṁ labhatē||4||

tatra doShaharaNamUrdhvabhAgaM vamanasa$_{jj}$akam, adhobhAgaM virecanasa$_{jj}$akam; ubhayaM vA sharIramalavirecanAdvirecanasa$_{jj}$AM labhate||4||

Of all drugs, those that eliminate impurities from the upper part are known as emetics while those that act via the lower part are called purgatives. Or (broadly), both are collectively termed as evacuatives (or purgatives) because of their purging out excrement from the body. [4]

Pharmacodynamics of Vamana

तत्रोष्ण-तीक्ष्ण-सूक्ष्म-व्यवायि-विकाशीन्यौषधानि स्ववीर्येण हृदयमुपेत्य धमनीरनुसृत्य स्थूलाणुस्रोतोभ्यः केवलं शरीरगतंदोषसङ्घातमाग्नेयत्वाद् विष्यन्दयन्ति, तैक्ष्ण्याद् विच्छिन्दन्ति, स विच्छिन्नः परिप्लवन् [१] स्नेहभाविते कायेस्नेहाक्तभाजनस्थमिवक्षौद्रमसज्जन्नणुप्रवणभावादामाशयमागम्योदानप्रणुन्नोऽग्निवाय्वात्मक

त्वादूर्ध्वभागप्रभावादौषधस्योर्ध्वमुत्क्षिप्यते,सलिलपृथिव्यात्मकत्वादधोभागप्रभावाच्चौषधस्याधः प्रवर्तते, उभयतश्चोभयगुणत्वात्| इति लक्षणोद्देशः||५||

tatrōṣṇa-tīkṣṇa-sūkṣma-vyavāyi-vikāśīnyauṣadhāni svavīryēṇa hṛdayamupētya dhamanīranusṛtya sthūlāṇusrōtōbhyaḥ kēvalaṁ śarīragataṁdōṣasaṅghātamāgnēyatvād viṣyandayanti, taikṣṇyād vicchindanti, sa vicchinnaḥ pariplavan [1] snēhabhāvitē kāyē snēhāktabhājanasthamivakṣaudramasajjannaṇupravaṇabhāvādāmāśayamāgamyōdāna praṇunnō’
gnivāyvātmakatvādūrdhvabhāgaprabhāvādauṣadhasyōrdhvamutkṣipyatē,salilapṛthivyāt makatvādadhōbhāgaprabhāvāccauṣadhasyādhaḥ pravartatē,
ubhayataścōbhayaguṇatvāt| iti lakṣaṇōddēśaḥ||5||

tatroShNa-tIkShNa-sUkShma-vyavAyi-vikAshInyauShadhAni svavIryeNa hRudayamupetya dhamanIranusRutya sthUlANusrotobhyaH kevalaM sharIragataMdoShasa~gghAtamAgneyatvAd viShyandayanti, taikShNyAd vicchindanti, sa vicchinnaH pariplavan [1] snehabhAvite kAye snehAktabhAjanasthamivakShaudramasajjannaNupravaNabhAvAdAmAshayamAgamy odAnapraNunno~agnivAyvAtmakatvAdUrdhvabhAgaprabhAvAdauShadhasyordhvamut kShipyate,salilapRuthivyAtmakatvAdadhobhAgaprabhAvAccauShadhasyAdhaH pravartate, ubhayatashcobhayaguNatvAt| iti lakShaNoddeshaH||5||

The ‘’ushna’‘,’‘tikshna’‘,’‘sukshma’‘,’‘vyavayi’’ and ‘’vikashi’’ drugs, because of their vigorous ability in reaching the heart and circulating through the vessels, affect masses of impurity within the entire body, liquefying them and making them pass through large and small ducts (due to the fiery nature of such drugs) and detach them due to their sharpness. Consequently the detached masses left floating get ejected by ‘’udana’’ (vayu). They get thrown upwards because of the natural composition of the drug with agni and vayu (Mahabhuta) and the specific potency (for emesis). When the natural composition of the drug predominates in jala and prithvi and there is specific potency (for purgation), it goes down. When both the above characters are combined it moves both ways. Thus the definition is said in brief. [5]

List of Drugs for Vamana and Virechana

तत्र फल-जीमूतकेक्ष्वाकु-धामार्गव-कुटज-कृतवेधनानां,
श्यामा-त्रिवृच्चतुरङ्गुल-तिल्वक-महावृक्ष-सप्तला-शङ्खिनी-दन्ती-द्रवन्तीनां च,
नानाविधदेशकालसम्भवास्वाद-रस-वीर्य-विपाक-प्रभावग्रहणाद्
देह-दोष-प्रकृति-वयो-बलाग्नि-भक्ति-सात्म्य-रोगावस्थादीनां नानाप्रभाववत्त्वाच्च,
विचित्रगन्ध-वर्ण-रस-स्पर्शानामुपयोगसुखार्थमसङ्ख्येयसंयोगानामपि चसतां द्रव्याणां
विकल्पमार्गोपदर्शनार्थं षड्विरेचनयोगशतानि व्याख्यास्यामः||६||

tatra phala-jīmūtakēkṣvāku-dhāmārgava-kuṭaja-kṛtavēdhanānāṁ,
śyāmā-trivṛccaturaṅgula-tilvaka-mahāvṛkṣa-saptalā-śaṅkhinī-dantī-dravantīnāṁ ca,
nānāvidhadēśakālasambhavāsvāda-rasa-vīrya-vipāka-prabhāvagrahaṇād
dēha-dōṣa-prakṛti-vayō-balāgni-bhakti-sātmya-rōgāvasthādīnāṁnānāprabhāvavattvācc a,

vicitragandha-varṇa-rasa-sparśānāmupayōgasukhārthamasaṅkhyēyasaṁyōgānāmapi ca satāṁ dravyāṇāṁvikalpamārgōpadarśanārthaṁ ṣaḍvirēcanayōgaśatāni vyākhyāsyāmaḥ||6||

tatra phala-jImUtakekShvAku-dhAmArgava-kuTaja-kRutavedhanAnAM, shyAmA-trivRuccatura$_{ggula-tilvaka-mahAvRukSha-saptalA-sha}$gkhinI-dantI-dravantInAMca, nAnAvidhadeshakAlasambhavAsvAda-rasa-vIrya-vipAka-prabhAvagrahaNAd [1] deha-doSha-prakRuti-vayo-balAgni-bhakti-sAtmya-rogAvasthAdInAMnAnAprabhAvavattvAcca [2] , vicitragandha-varNa-rasa-sparshAnAmupayogasukhArthamasa~gkhyeyasaMyogAnAm api [3] ca satAM dravyANAMvikalpamArgopadarshanArthaM ShaDvirecanayogashatAni vyAkhyAsyAmaH||6||

Here I will describe six hundred evacuative formulations involving ‘’Madanaphala’‘,’’jimuta’‘,’’ikshvaku’‘,’‘dhamargava’‘,’‘kutaja’’ and ‘’kritvedhana’’ (all emetics); ‘’shyama’‘,’’trivrita’‘,’‘chaturangula’‘,’’tilvaka’‘,’‘mahavriksha, saptala, shankhini, danti’’ - there are innumerable combinations of drugs due to variations in habitat, place and time; taste, ‘’Rasa, Virya, Vipaka’’ and ‘’Prabhava’’ (of drugs); in body, morbidity, constitution, age, strength, agni, inclination, suitability, states of disease etc. (of the patient) and in smell, color, taste and touch (of vehicles and subsidiary drugs) for easy administration. [6]

तानि तु द्रव्याणि देश-काल-गुण-भाजन-सम्पद्वीर्यबलाधानात् क्रियासमर्थतमानि भवन्ति||७||

tāni tu dravyāṇi dēśa-kāla-guṇa-bhājana-sampadvīryabalādhānāt kriyāsamarthatamāni bhavanti||7||

tAni tu dravyANi desha-kAla-guNa-bhAjana-sampadvIryabalAdhAnAt kriyAsamarthatamAni bhavanti||7||

These drugs are the most potent when they are exposed to the most suitable of place, time, properties and containers. [7]

Three Types of ‘’Desha’’ (regions or habitats)

त्रिविधः खलु देशः- जाङ्गलः, आनूपः, साधारणश्चेति| तत्र जाङ्गलः पर्याकाशभूयिष्ठः, तरुभिरपि च कदर-खदिरासनाश्वकर्ण-धव-तिनिश-शल्लकी-साल-सोमवल्क-बदरी-तिन्दुकाश्वत्थ-वटामलकीवनगहनः, अनेकशमी-ककुभ-शिंशपाप्रायः,
स्थिरशुष्कपवनबलविधूयमानप्रनृत्यत्तरुणविटपः,प्रततमृगतृष्णिकोपगूढतनुखरपरुषसिकताशर्कराबहुलः, लावतित्तिरिचकोरानुचरितभूमिभागः, वातपित्तबहुलः,स्थिरकठिनमनुष्यप्रायो ज्ञेयः, अथानूपो हिन्तालतमालनारिकेलकदलीवनगहनः, सरित्समुद्रपर्यन्तप्रायः,
शिशिरपवनबहुलः,वञ्जुलवानीरोपशोभिततीराभिः सरिद्भिरुपगतभूमिभागः,
क्षितिधरनिकुञ्जोपशोभितः, मन्दपवनानुवीजितक्षितिरुहगहनः,अनेकवनराजीपुष्पितवनगहनभूमिभागः, स्निग्धतरुप्रतानोपगूढः, हंस-चक्रवाक-बलाका-नन्दीमुख-पुण्डरीक-कादम्ब-मद्गु-भृङ्गराज-शतपत्र-मत्तकोकिलानुनादिततरुविटपः, सुकुमारपुरुषः, पवनकफप्रायो ज्ञेयः;

अनयोरेवद्वयोर्देशयोर्वीरुद्वनस्पतिवानस्पत्यशकुनिमृगगणयुतः
स्थिरसुकुमारबलवर्णसंहननोपपन्नसाधारणगुणयुक्तपुरुषःसाधारणो ज्ञेयः||८||

trividhaḥ khalu dēśaḥ- jāṅgalaḥ, ānūpaḥ, sādhāraṇaścēti| tatra jāṅgalaḥ paryākāśabhūyiṣṭhaḥ, tarubhirapi ca kadara-khadirāsanāśvakarṇa-dhava-tiniśa-śallakī-sāla-sōmavalka-badarī-tindukāśvatth a-vaṭāmalakīvanagahanaḥ, anēkaśamī-kakubha-śiṁśapāprāyaḥ,sthiraśuṣkapavanabalavidhūyamānapranṛtyattaruṇ aviṭapaḥ, pratatamṛgatṛṣṇikōpagūḍhatanukharaparuṣasikatāśarkarābahulaḥ, lāvatittiricakōrānucaritabhūmibhāgaḥ,vātapittabahulaḥ, sthirakaṭhinamanuṣyaprāyō jñēyaḥ, athānūpō hintālatamālanārikēlakadalīvanagahanaḥ,saritsamudraparyantaprāyaḥ, śiśirapavanabahulaḥ, vañjulavānīrōpaśōbhitatīrābhiḥsaridbhirupagatabhūmibhāgaḥ, kṣitidharanikuñjōpaśōbhitaḥ, mandapavanānuvījitakṣitiruhagahanaḥ,anēkavanarājīpuṣpitavanagahanabhūmibhāgaḥ, snigdhatarupratānōpagūḍhaḥ, haṁsa-cakravāka-balākā-nandīmukha-puṇḍarīka-kādamba-madgu -bhṛṅgarāja-śatapatra-mattakōkilānunāditataruviṭapaḥ, sukumārapuruṣaḥ, pavanakaphaprāyō jñēyaḥ; anayōrēvadvayōrdēśayōrvīrudvanaspativānaspatyaśakunimṛgagaṇayutaḥsthirasukumār abalavarṇasaṁhananōpapannasādhāraṇaguṇayuktapuruṣaḥ sādhāraṇō jñēyaḥ||8||

trividhaH khalu deshaH- jA~ggalaH, AnUpaH, sAdhAraNashceti| tatra jA~ggalaH paryAkAshabhUyiShThaH, tarubhirapi ca kadara-khadirAsanAshvakarNa-dhava-tinisha-shallakI-sAla-somavalka-badarI-tindukAs hvattha-vaTAmalakIvanagahanaH, anekashamI-kakubha-shiMshapAprAyaH, sthirashuShkapavanabalavidhUyamAnapranRutyattaruNaviTapaH,pratatamRugatRuSh NikopagUDhatanukharaparuShasikatAsharkarAbahulaH, lAvatittiricakorAnucaritabhUmibhAgaH, vAtapittabahulaH, sthirakaThinamanuShyaprAyoj~jeyaH, athAnUpo hintAlatamAlanArikelakadalIvanagahanaH, saritsamudraparyantaprAyaH, shishirapavanabahulaH, va~jjulavAnIropashobhitatIrAbhiHsaridbhirupagatabhUmibhAgaH, kShitidharaniku~jjopashobhitaH, mandapavanAnuvIjitakShitiruhagahanaH, anekavanarAjIpuShpitavanagahanabhUmibhAgaH,snigdhatarupratAnopagUDhaH, haMsa-cakravAka-balAkA-nandImukha-puNDarIka-kAdamba-madgu [1] -bhRu~ggarAja-shatapatra-mattakokilAnunAditataruviTapaH,sukumArapuruShaH, pavanakaphaprAyo j~jeyaH; anayoreva dvayordeshayorvIrudvanaspativAnaspatyashakunimRugagaNayutaHsthirasukumArabal avarNasaMhananopapannasAdhAraNaguNayuktapuruShaH sAdhAraNo j~jeyaH||8||

A region could be of three types – arid, marshy and medium/normal. Of these, the arid zone is primarily sparse. As regards plants, there are dense fruits of ‘’Kadara, Khadira, Asana, Aswakarna, Dhava, Tinisa, Sallaki, Sala, Somavalka, Badari, Tinduka, Asvaittha, Vata’’ and ‘’Amalaki,’’ predominance of ‘’Sami, Kakubha’’ and ‘’Shimshipa,’’ young (immature) plants that are firm, dry and those that, when shaken with severe

winds, sway vigorously as if dancing. The land abounds in mirages, is thin, coarse, rough and abounds in sand and gravels. The region is inhabited by birds such as the common quail, partridge, ‘’chakora’’. The place abounds in vata and pitta and is inhabited mostly by firm and hard people.

Marshy regions have dense forests of ‘’Hintala, Tamala,’‘, coconut trees, and banana plants. These lands adjoin coasts of sea and rivers, abounding in cold breeze. The land is intercepted by water streams having’‘Vanjula’’ and ‘’Vanira’’ (willow) plants on banks, adorned with hills and bowers, abounding in trees attended by mild breeze. The region is full of rows of flowered plants in abundance, embraced with amorous branches of trees resounding with coos of swan, ‘’Chakravaka,’’ crane, ‘’Nandimukha, Pundanka, Kadamba, Madgu, Bhringaraja, Sataparna’’ and the intoxicatingly sweet ‘’koyal’’. The region is typically inhabited by delicate people and is dominated by vata and kapha.

A region is considered to be of medium or normal kind that has the combined characters of the above two in respect of plants, birds and animals and is inhabited by people firm, delicate, endowed with strength, complexion and compactness and other medium qualities. [8]

Characteristics of a Suitable ‘’Desha’’ for Medicinal Plants

तत्र देशे साधारणे जाङ्गले वा यथाकालं शिशिरातपपवनसलिलसेविते समे शुचौ प्रदक्षिणोदके श्मशान-चैत्य-देवयजनागार-सभा-श्वभ्राराम-वल्मीकोषरविरहिते कुशरोहिषास्तीर्णे स्निग्धकृष्णमधुरमृत्तिके सुवर्णवर्णमधुरमृत्तिके वामृदावफालकृष्टेऽनुपहतेऽन्यैर्बलवत्तरैर्द्रुमैरौषधानि जातानि प्रशस्यन्ते||९||

tatra dēśē sādhāraṇē jāṅgalē vā yathākālaṁ śiśirātapapavanasalilasēvitē samē śucau pradakṣiṇōdakēśmaśāna-caitya-dēvayajanāgāra-sabhā-śvabhrārāma-valmīkōṣaravirahitē kuśarōhiṣāstīrṇēsnigdhakṛṣṇamadhuramṛttikē suvarṇavarṇamadhuramṛttikē vāmṛdāvaphālakṛṣṭē’nupahatē’nyairbalavattarairdrumairauṣadhāni jātāni praśasyantē||9|

tatra deshe sAdhAraNe jA~ggale vA yathAkAlaM shishirAtapapavanasalilasevite same shucau pradakShiNodake shmashAna-caitya-devayajanAgAra-sabhA-shvabhrArAma-valmIkoSharavirahite kusharohiShAstIrNe snigdhakRuShNamadhuramRuttike suvarNavarNamadhuramRuttike vAmRudAvaphAlakRuShTe’nupahate$_{anupahate}$anyairbalavattarairdrumairauShadhAni jAtAni prashasyante||9||

Medicinal plants grown in medium or arid zones, nourished timely with cold, sun (heat), air and water, even, clean, with facilities of water, except cremation ground, sacred place, temple, meeting place, ditch, orchard, ant-hills and barren land, covered with

''kusha'' and ''rohisha'' plants, having unctuous, black, sweet or golden sweet soil, soft, unploughed,and unaffected by other stronger plants are recommended (for us). [9]

Method of Collection of Medicinal Plants

तत्र यानि कालजातान्युपागतसम्पूर्णप्रमाण-रसवीर्य-गन्धानि कालातपाग्निसलिलपवनजन्तुभिरनुपहतगन्ध-वर्ण-रस-स्पर्श-प्रभावाणि प्रत्यग्राण्युदीच्यां दिशि स्थितानि; तेषां शाखापलाशमचिरप्ररूढं वर्षावसन्तयोर्ग्राह्यं, ग्रीष्मे मूलानि शिशिरे वाशीर्णप्ररूढपर्णानां, शरदि त्वक्कन्दक्षीराणि, हेमन्ते साराणि, यथर्तु पुष्पफलमिति; मङ्गलाचारः कल्याणवृत्तः शुचिःशुक्लवासाः सम्पूज्य देवता अश्विनौ गोब्राह्मणांश्च कृतोपवासः प्राङ्मुख उदङ्मुखो वा गृह्णीयात्॥१०॥

tatra yāni kālajātānyupāgatasampūrṇapramāṇa-rasavīrya-gandhāni kālātapāgnisalilapavanajantubhiranupahatagandha-varṇa-rasa-sparśa-prabhāvāṇi pratyagrāṇyudīcyāṁdiśi sthitāni; tēṣāṁ śākhāpalāśamaciraprarūḍhaṁ varṣāvasantayōrgrāhyaṁ, grīṣmē mūlāni śiśirē vāśīrṇaprarūḍhaparṇānāṁ, śaradi tvakkandakṣīrāṇi, hēmantē sārāṇ,yathartu puṣpaphalamiti;maṅgalācāraḥ kalyāṇavṛttaḥ śuciḥ śuklavāsāḥ sampūjya dēvatā aśvinau gōbrāhmaṇāṁśca kr̥tōpavāsaḥprāṅmukha udaṅmukhō vā gr̥hṇīyāt||10||

tatra yAni kAlajAtAnyupAgatasampUrNapramANa-rasavIrya-gandhAni [1] kAlAtapAgnisalilapavanajantubhiranupahatagandha-varNa-rasa-sparsha-prabhAvANipratyagrANyudIcyAM dishi sthitAni; teShAM shAkhApalAshamaciraprarUDhaM varShAvasantayorgrAhyaM, grIShme mUlAni shishire vA shIrNaprarUDhaparNAnAM,sharadi tvakkandakShIrANi, hemante sArANi, yathartu puShpaphalamiti; ma~ggalAcAraH kalyANavRuttaH shuciH shuklavAsAH sampUjya devatA ashvinaugobrAhmaNAMshca kRutopavAsaH prA~gmukha uda~gmukho vA gRuhNIyAt||10||

Of all medicinal plants, those that are grown in time (proper season), grow mature with taste, potency and smell; have smell, color, taste, touch and efficacy unaffected by time, sun, fire, water, air and organisms, are fresh and situated in northern direction (should be collected). Their branches and leaves should be collected in rainy seasons and when those plants are fully matured; bark, tubers and latex should be collected in autumn; heartwood in early winter and flowers and fruits according to their season. These should be collected by one with auspicious behavior, benevolent conduct, cleanliness and white dress after worshiping, observing fast and facing toward east or north. [10]

Method of Storage

गृहीत्वा चानुरूपगुणवद्भाजनस्थान्यागारेषू प्रागुदग्द्वारेषु निवातप्रवातैकदेशेषु नित्यपुष्पोपहारबलिकर्मवत्सु, अग्नि-सलिलोपस्वेद-धूम-रजो-मूषक-चतुष्पदामनभिगमनीयानि स्ववच्छन्नानि शिक्येष्वासज्य स्थापयेत्॥११॥

gṛhītvā cānurūpaguṇavadbhājanasthānyāgārēṣū prāgudagdvārēṣu nivātapravātaikadēśēṣunityapuṣpōpahārabalikarmavatsu, agni-salilōpasvēda-dhūma-rajō-mūṣaka-catuṣpadāmanabhigamanīyānisvavacchannāni śikyēṣvāsajya sthāpayēt||11||

gRuhItvA cAnurUpaguNavadbhAjanasthAnyAgAreShU [1] prAgudagdvAreShu nivAtapravAtaikadesheShu nityapuShpopahArabalikarmavatsu, agni-salilopasveda-dhUma-rajo-mUShaka-catuShpadAmanabhigamanIyAni svavacchannAni shikyeShvAsajya sthApayet||11||

After collecting the plant extracts, they should be kept in suitable containers and stored in rooms facing eastward or northward, devoid of wind but well ventilated , and daily ritualized with offering of flower and other things, holding them up in a swing of rope well-covered and making them unapproachable for fire, water, humidity, smoke, dust, rats and quadrupeds. [11]

Administration per Dosha Dominance

तानि च यथादोषं प्रयुञ्जीत सुरा-सौवीरक-तुषोदक-मैरेय-मेदक-धान्याम्ल -फलाम्ल-दध्यम्लादिभिर्वाते, मृद्वीकामलक -मधु-मधुक-परूषक-फाणितक्षीरादिभिः पित्ते, श्लेष्मणि तु मधु-मूत्र-कषायादिभिर्भावितान्यालोडितानि च; इत्युद्देशः| तं विस्तरेण द्रव्य-देह-दोष-सात्म्यादीनि प्रविभज्य व्याख्यास्यामः||१२||

tāni ca yathādōṣaṁ prayuñjīta surā-sauvīraka-tuṣōdaka-mairēya-mēdaka-dhānyāmla -phalāmla-dadhyamlādibhirvātē, mṛdvīkāmalaka -madhu-madhuka-parūṣaka-phāṇitakṣīrādibhiḥ pittē, ślēṣmaṇi tumadhu-mūtra-kaṣāyādibhirbhāvitānyālōḍitāni ca; ityuddēśaḥ| taṁ vistarēṇa dravya-dēha-dōṣa-sātmyādīni pravibhajya vyākhyāsyāmaḥ||12||

tAni ca yathAdoShaM prayu~jjIta surA-sauvIraka-tuShodaka-maireya-medaka-dhAnyAmla [1] -phalAmla-dadhyamlAdibhirvAte, mRudvIkAmalaka [2] -madhu-madhuka-parUShaka-phANitakShIrAdibhiH pitte, shleShmaNi tu madhu-mUtra-kaShAyAdibhirbhAvitAnyAloDitAni ca; ityuddeshaH| taM vistareNa dravya-deha-doSha-sAtmyAdIni [3] pravibhajya vyAkhyAsyAmaH||12||

These (drugs) should be administered according to the relevant dosha, with an appropriate vehicle/medium such as wine, ‘’Sauviraka, Tusodaka, Maireya, Medaka,’’ ‘’Dhanyamla, Phalamla,’’ sour curd, etc. in vata; grapes, ‘’Amalaka’‘, honey,’‘Madhuka, Parusaka, Phanita,’’ milk etc. in pitta and in kapha impregnated with or dissolved in honey, urine and decoction etc. This is in a nutshell. This will be explained further in details according to drugs, body, morbidity, suitability etc. [12]

Administration of Madanaphala

वमनद्रव्याणां मदनफलानि श्रेष्ठतमान्याचक्षते, अनपायित्वात्|

तानि वसन्तग्रीष्मयोरन्तरे [पुष्याश्वयुग्भ्यां मृगशिरसा वा गृह्णीयान्मैत्रे मुहूर्ते|

यानि पक्वान्यकाणान्यहरितानि पाण्डून्यक्रिमीण्यपूतीन्यजन्तुजग्धान्यह्रस्वानि; तानि प्रमृज्य , कुशपुटे बद्ध्वा,गोमयेनालिप्य, यवतु(बु)षमाषशालिकुलत्थमुद्गपलानामन्यतमे निदध्यादष्टरात्रम्|

अत ऊर्ध्वं मृदूभूतानि मध्विष्टगन्धान्युद्धृत्य शोषयेत्|

सुशुष्काणां फलपिप्पलीरुद्धरेत् |

तासां घृतदधिमधुपललविमृदितानां पुनः शुष्काणां नवं कलशं सुप्रमृष्टवालुकमरजस्कमाकण्ठं पूरयित्वा स्ववच्छन्नं स्वनुगुप्तंशिक्येष्वासज्य सम्यक् स्थापयेत्||१३||

vamanadravyāṇāṁ madanaphalāni śrēṣṭhatamānyācakṣatē, anapāyitvāt|

tāni vasantagrīṣmayōrantarē puṣyāśvayugbhyāṁ mr̥gaśirasā vā gr̥hṇīyānmaitrē muhūrtē|

yāni pakvānyakāṇānyaharitāni pāṇḍūnyakrimīṇyapūtīnyajantujagdhānyahrasvāni; tāni pramr̥jya ,kuśapuṭē baddhvā, gōmayēnālipya, yavatu(bu)ṣamāṣaśālikulatthamudgapalānāmanyatamē nidadhyādaṣṭarātram| ata ūrdhvaṁ mr̥dūbhūtāni madhviṣṭagandhānyuddhr̥tya śōṣayēt|

suśuṣkāṇāṁ phalapippalīruddharēt |

tāsāṁ ghr̥tadadhimadhupalalavimr̥ditānāṁ punaḥ śuṣkāṇāṁ navaṁ kalaśaṁsupramr̥ṣṭavālukamarajaskamākaṇṭhaṁ pūrayitvā svavacchannaṁ svanuguptaṁ śikyēṣvāsajya samyaksthāpayēt||13||

vamanadravyANAM madanaphalAni shreShThatamAnyAcakShate, anapAyitvAt| tAni vasantagrIShmayorantare [1] puShyAshvayugbhyAM mRugashirasA vA gRuhNIyAnmaitre muhUrte| yAni pakvAnyakANAnyaharitAni pANDUnyakrimINyapUtInyajantujagdhAnyahrasvAni; tAni pramRujya [2] , kushapuTe baddhvA, gomayenAlipya,yavatu(bu)ShamAShashAlikulatthamudgapalAnAmanyatame [3] nidadhyAdaShTarAtram| ata UrdhvaM mRudUbhUtAni madhviShTagandhAnyuddhRutya shoShayet| sushuShkANAM phalapippalIruddharet [4] | tAsAM ghRutadadhimadhupalalavimRuditAnAM punaH shuShkANAM navaM kalashaM supramRuShTavAlukamarajaskamAkaNThaM pUrayitvA svavacchannaMsvanuguptaM shikyeShvAsajya [5] samyak sthApayet||13||

Of all the emetic drugs, ‘’Madana’’ fruits are regarded as the best ones because they are free from complications. These should be collected during the period of transition between spring and summer in ‘’Pusya, Aswini’’ or ‘’Mrigasiras’’ constellation and ‘’Maitra Muhurta‘‘. Those which are ripe, undamaged, non-green, of pale color, free organisms, under-composed, uneaten by animals, not too small (immature) should be taken. Having been washed, wrapped within’‘Kusa’’ grass and pasted with fresh

cow-dung they should be stored for eight days in the heap of one of the following-barley husk, black gram, ‘’Sali’’ rice, horse gram and green gram. Thereafter when they are softened and develop good honey-like aroma they should be taken out and dried (in the sun). When they are well-dried, their pepper-like seeds should be mixed gently with ghee, curd, honey and sesamum paste and again dried. Finally they should be filled up in a new earthen pitcher, well-cleaned and dustless, up to neck and placed well on a swing of rope well-covered and well-protected. [13]

{| class=“wikitable center” |-style=“text-align: center;” |299x200px |299x200px|center |-style=“text-align: center;” |Madanaphala Fruits |Madanaphala Randia |-style=“text-align: center;” |299x200px |299x200px|center |- style=“text-align: center;” |Madanaphala Fruits |Madanaphala covered with hay |-style=“text-align: center;” |299x200px |299x200px|center |- style=“text-align: center;” |Madanaphala covered with cow-dung |Processed for eight nights |-style=“text-align: center;” |299x200px |299x200px|center |-style=“text-align: center;” |Processed for eight nights |Processed for eight nights |}

Procedure of Vamana

अथ च्छर्दनीयमातुरं द्व्यहं त्र्यहं वा स्नेहस्वेदोपपन्नं श्वश्छर्दयितव्यमिति ग्राम्यानूपौदकमांसरस-क्षीर-दधि-माष-तिल-शाकादिभिः समुत्क्लेशितश्लेष्माणं व्युषितं जीर्णाहारं पूर्वाह्णे कृतबलिहोममङ्गलप्रायश्चित्तं निरन्नमनतिस्निग्धं यवाग्वाघृतमात्रां पीतवन्तं, तासां फलपिप्पलीनामन्तर्नखमुष्टिं यावद्वा साधु मन्येत जर्जरीकृत्य यष्टिमधुकषायेण कोविदार-कर्बुदार-नीप-विदुल-बिम्बी-शणपुष्पी-सदापुष्पी-प्रत्यक्पुष्पीकषायाणामन्यतमेन वा रात्रिमुषितं विमृद्य पूतं मधुसैन्धवयुक्तंसुखोष्णं कृत्वा पूर्णं शरावं मन्त्रेणानेनाभिमन्त्रयेत्- ’ॐ ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः| ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु ते|

रसायनमिवर्षीणां देवानाममृतं यथा| सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते’|

इत्येवमभिमन्त्र्योदङ्मुखं प्राङ्मुखं वाऽऽतुरं पाययेच्छ्लेष्मज्वरगुल्मप्रतिश्यायार्तं विशेषेण पुनः पुनरापित्तागमनात्, तेन साधुवमति; हीनवेगं तु पिप्पल्यामलक-सर्षप-वचाकल्कलवणोष्णोदकैः पुनः पुनः प्रवर्तयेदापित्तदर्शनात्|

इत्येष सर्वश्छर्दनयोगविधिः||१४||

atha cchardanīyamāturaṁ dvyahaṁ tryahaṁ vā snēhasvēdōpapannaṁ śvaśchardayitavyamitigrāmyānūpaudakamāṁsarasa-kṣīra-dadhi-māṣa-tila-śākādibhiḥ samutklēśitaślēṣmāṇaṁ vyuṣitaṁjīrṇāhāraṁ pūrvāhṇē kṛtabalihōmamaṅgalaprāyaścittaṁ nirannamanatisnigdhaṁ yavāgvā ghṛtamātrāṁpītavantaṁ, tāsāṁ phalapippalīnāmantarnakhamuṣṭiṁ yāvadvā sādhu manyēta jarjarīkṛtyayaṣṭimadhukaṣāyēṇa kōvidāra-karbudāra-nīpa-vidula-bimbī-śaṇapuṣpī-sadāpuṣpī-pratyakpuṣpī-kaṣāyāṇāma nyatamēna vā rātrimuṣitaṁ vimṛdya pūtaṁ madhusaindhavayuktaṁ sukhōṣṇaṁ kṛtvā pūrṇaṁśarāvaṁ mantrēṇānēnābhimantrayēt- ’ōṁ brahmadakṣāśvirudrēndrabhūcandrārkānilānalāḥ|

ṛṣayaḥ sauṣadhigrāmā bhūtasaṅghāśca pāntu tē|

rasāyanamivarṣīṇāṁ dēvānāmamṛtaṁ yathā|

sudhēvōttamanāgānāṁ bhaiṣajyamidamastu tē'|

ityēvamabhimantryōdaṅmukhaṁ prāṅmukhaṁ vā''turaṁ pāyayēcchlēṣmajvaragulmapratiśyāyārtaṁviśēṣēṇa punaḥ punarāpittāgamanāt, tēna sādhu vamati; hīnavēgaṁ tu pippalyāmalaka-sarṣapa-vacākalkalavaṇōṣṇōdakaiḥ punaḥ punaḥ pravartayēdāpittadarśanāt| ityēṣa sarvaśchardanayōgavidhiḥ||14||

atha cchardanIyamAturaM dvyahaM tryahaM vA snehasvedopapannaM shvashchardayitavyamiti
grAmyAnUpaudakamAMsarasa-kShIra-dadhi-mASha-tila-shAkAdibhiH samutkleshitashleShmANaM vyuShitaM jIrNAhAraM pUrvAhNe kRutabalihomama~ggalaprAyashcittaM nirannamanatisnigdhaM yavAgvA ghRutamAtrAMpItavantaM, tAsAM phalapippalInAmantarnakhamuShTiM yAvadvA sAdhu manyeta jarjarIkRutya yaShTimadhukaShAyeNa kovidAra-karbudAra-nIpa-vidula-bimbI-shaNapuShpI-sadApuShpI-pratyakpuShpI-kaSh AyANAmanyatamena vA rAtrimuShitaM vimRudya pUtaM madhusaindhavayuktaM sukhoShNaM kRutvA pUrNaMsharAvaM mantreNAnenAbhimantrayet- 'OM brahmadakShAshvirudrendrabhUcandrArkAnilAnalAH| RuShayaH sauShadhigrAmA bhUtasa~gghAshca pAntu te| rasAyanamivarShINAM devAnAmamRutaM yathA| sudhevottamanAgAnAM bhaiShajyamidamastu te'| ityevamabhimantryoda~gmukhaM prA~gmukhaM vA$_a$aturaM pAyayecchleShmajvaragulmapratishyAyArtaM visheSheNa punaH punarApittAgamanAt, tena sAdhuvamati; hInavegaM tu pippalyAmalaka-sarShapa-vacAkalkalavaNoShNodakaiH punaH punaH pravartayedApittadarshanAt| ityeSha sarvashchardanayogavidhiH||14||

The patient, the subject of emesis, having been administered with unction and sudation for two or three days, should be fed with meat soups of domestic, marshy and aquatic animals, milk, curd, black gram, sesamum, vegetable etc. in the night prior to emesis, in order to excite kapha. Next day when the previous food is digested, in the forenoon, after performing offering, oblations, auspicious and expiatory rites, he should take a dose of ghee along with gruel (on an empty stomach) that may not be very smooth or greasy. The physician should take one closed fist sized dosage of seeds of ''Madanaphala'', pound them and impregnate them with a decoction of''Yastimadhu'' or one of these-''Kovidara, Karbudara, Nipa, Vidula, Bimbi, Sanapuspi'' and ''Prayakpuspi''-for the whole (previous) night. In the morning, this mix should be pressed and filtered, added with honey and rock salt and heated slightly. The cup filled with the drug should be enchanted with the following hymn:-

"Brahma, Daksa, Asvina, Rudra, Indra, Earth, Moon, Sun, Air, Fire, Sages, medicinal plants and multitude of creatures may protect you.This drug may prove for you as Rasayana for the sages, nectar for the gods and ambrosia for the best among serpents."

After enchanting thus, the physician should administer the drug to the patient facing northward or eastward particularly suffering from kaphaja fever, ''gulma'' and coryza

time and again until bile begins to come out. Thus he vomits well. If the urges are deficient, they should be moved by administering paste of ‘’Pippali, Amalaka, Sarsapa, Vacha’’ and salt dissolved in hot water frequently till bile is seen. This is the entire method of administration of emetic drugs. [14]

सर्वेषु तु मधुसैन्धवं कफविलयनच्छेदार्थं वमनेषु विदध्यात्|

न चोष्णविरोधो मधुनश्छर्दनयोगयुक्तस्य, अविपक्वप्रत्यागमनाद्दोषनिर्हरणाच्च||१५||

sarvēṣu tu madhusaindhavaṁ kaphavilayanacchēdārthaṁ vamanēṣu vidadhyāt|

na cōṣṇavirōdhō madhunaśchardanayōgayuktasya,
avipakvapratyāgamanāddōṣanirharaṇācca||15||

sarveShu tu madhusaindhavaM kaphavilayanacchedArthaM vamaneShu vidadhyAt|

na coShNavirodho madhunashchardanayogayuktasya,
avipakvapratyAgamanAddoShanirharaNAcca||15||

In all emetic formulations, honey and rock salt should be added for liquefying kapha (mucus). There is no adverse reaction of honey to heat when added to an emetic formulation as it returns back without digestion and helps in the elimination of impurity. [15]

Various Pharmaceutical Preparations of ‘’Madanaphala’’

फलपिप्पलीनां द्वौ द्वौ भागौ कोविदारादिकषायेण त्रिःसप्तकृत्वः स्रावयेत्, तेन रसेन तृतीयं भागं पिष्ट्वा मात्रांहरीतकीभिर्बिभीतकैरामलैर्वा तुल्यां वर्तयेत्, तासामेकां द्वे वा पूर्वोक्तानां कषायाणामन्यतमस्याञ्जलिमात्रेण विमृद्यबलवच्छ्लेष्मप्रसेकग्रन्थिज्वरोदरारुचिषु पाययेदिति समानं पूर्वेण||१६||

phalapippalīnāṁ dvau dvau bhāgau kōvidārādikaṣāyēṇa triḥsaptakr̥tvaḥ srāvayēt, tēna rasēna tr̥tīyaṁbhāgaṁ piṣṭvā mātrāṁ harītakībhirbibhītakairāmalairvā tulyāṁ vartayēt, tāsāmēkāṁ dvē vā pūrvōktānāṁkaṣāyāṇāmanyatamasyāñjalimātrēṇa vimr̥dya balavacchlēṣmaprasēkagranthijvarōdarārucisu pāyayēditisamānaṁ pūrvēṇa||16||

phalapippalInAM dvau dvau bhAgau kovidArAdikaShAyeNa triHsaptakRutvaH srAvayet, tena rasena tRutIyaM bhAgaM piShTvA mAtrAMharItakIbhirbibhItakairAmalairvA tulyAM vartayet, tAsAmekAM dve vA pUrvoktAnAM kaShAyANAmanyatamasyA~jjalimAtreNa vimRudyabalavacchleShmaprasekagranthijvarodarAruciShu pAyayediti samAnaM pUrveNa ||16||

Two parts of the seeds of ‘’Madanphala’’ should be washed with the decoction of ‘’Kovidara’’ etc. twenty one times. With this liquid the third part of the same (seeds) should be pounded and made into doses equal to (the fruits) of ‘’Haritaki, Bibhitaka’’ or

''Amalaka''. Of them one or two doses after having been impregnated with one of the above decoctions in quantity of 160 ml. should be administered in cases of severe salivation, glands, fever,''Udara'' and anorexia. Other things as above. [16]

फलपिप्पलीक्षीरं, तेन वा क्षीरयवागूमधोभागे रक्तपित्ते हृद्दाहे च; तज्जस्य वा दध्न उत्तरकं कफच्छर्दितमकप्रसेकेषु ; तस्यवा पयसः शीतस्य सन्तानिकाञ्जलिं पित्ते प्रकुपिते उरःकण्ठहृदये च तनुकफोपदिग्धे, इति समानं पूर्वेण||१७||

phalapippalīkṣīraṁ, tēna vā kṣīrayavāgūmadhōbhāgē raktapittē hṛddāhē ca; tajjasya vā dadhna uttarakaṁkaphacchardितamakaprasēkēṣu ; tasya vā payasaḥ śītasya santānikāñjaliṁ pittē prakupitēuraḥkaṇṭhahṛdayē ca tanukaphōpadigdhē, iti samānaṁ pūrvēṇa||17||

phalapippalIkShIraM, tena vA kShIrayavAgUmadhobhAge raktapitte hRuddAhe ca; tajjasya vA dadhna uttarakaM kaphacchardितamakaprasekeShu [1] ; tasya vApayasaH shItasya santAnikA~jjaliM pitte prakupite uraHkaNThahRudaye ca tanukaphopadigdhe, iti samAnaM pUrveNa||17||

Milk boiled with ''Madanaphala'' seeds and gruel prepared with this milk are given in cases of downward internal haemorrhage and burning sensation in cardiac region.

The supernatant fatty layer of curd prepared from the above milk is useful in kaphaja vomiting, bronchial asthma and salivation.

The supernatant fatty layer of the above milk when cold is given in the dose of 160 gm. in vitiation of pitta in chest, throat and cardiac region along with coating of thin kapha. Other things as above. [17]

फलपिप्पलीशृतक्षीरान्नवनीतमुत्पन्नं फलादिकल्ककषायसिद्धं कफाभिभूताग्निं विशुष्यद्देहं च मात्रया पाययेदिति समानंपूर्वेण||१८||

phalapippalīśṛtakṣīrānnavanītamutpannaṁ phalādikalkakaṣāyasiddhaṁ kaphābhibhūtāgniṁviśuṣyaddēhaṁ
ca mātrayā pāyayēditi samānaṁ pūrvēṇa||18||

phalapippalIshRutakShIrAnnavanItamutpannaM phalAdikalkakaShAyasiddhaM kaphAbhibhUtAgniM vishuShyaddehaM [1] ca mAtrayA pAyayeditI samAnaMpUrveNa||18||

Butter formed from the milk boiled with ''Madanaphala'' seeds and processed with the paste and the decoction of ''Madanaphala'' etc. should be administered in proper dose to the patients whose agni is subdued by kapha and body is being dried up. Other things are as above. [18]

फलपिप्पलीनां फलादिकषायेण त्रिःसप्तकृत्वः सुपरिभावितेन पुष्परजःप्रकाशेन चूर्णेन सरसि सञ्जातं [१] बृहत्सरोरुहंसायाह्नेऽवचूर्णयेत्, तद्रात्रिव्युषितं प्रभाते पुनरवचूर्णितमुद्धृत्य हरिद्राकृसरक्षीरयवागूनामन्यतमंसैन्धवगुडफाणितयुक्तमाकण्ठं पीतवन्तमाघ्रापयेत् सुकुमारमुत्क्लिष्टपित्तकफमौषधद्वेषिणमिति समानं पूर्वेण||१९||

phalapippalīnāṁ phalādikaṣāyēṇa triḥsaptakr̥tvaḥ suparibhāvitēna puṣparajaḥprakāśēna cūrṇēna sarasisañjātaṁ [1] bṛhatsarōruhaṁ sāyāhnē'vacūrṇayēt, tadrātrivyuṣitaṁ prabhātē punaravacūrṇitamuddhr̥tyaharidrākr̥sarakṣīrayavāgūnāmanyatamaṁ saindhavaguḍaphāṇitayuktamākaṇṭhaṁ pītavantamāghrāpayētsukumāramutkliṣṭapittakaphamauṣadhadvēṣiṇamiti samānaṁ pūrvēṇa||19||

phalapippalInAM phalAdikaShAyeNa triHsaptakRutvaH suparibhAvitena puShparajaHprakAshena cUrNena sarasi sa~jjAtaM [1] bRuhatsaroruhaMsAyAhne~avacUrNayet, tadrAtrivyuShitaM prabhAte punaravacUrNitamuddhRutya haridrAkRusarakShIrayavAgUnAmanyatamaMsaindhavaguDaphANitayuktamAkaNThaM pItavantamAghrApayet sukumAramutkliShTapittakaphamauShadhadveShiNamiti samAnaM pUrveNa||19||

Pollen- like powder of ''Madanaphala'' seeds made after impregnating it twenty one times with decoction of ''Madanaphala'' etc. should be cast on a big lotus flower in evening. In the next morning the flower should be plucked and then powdered with the drug . It should be given for inhalation to the patient who is delicate and averse to drugs and has excited pitta and kapha after he has taken meal of ''Haridrakrsara'' or ''Ksira-Yavagu'' (gruel prepared with milk) added with rock salt, jaggery and treacle till satiation. Other things are as above. [19]

फलपिप्पलीनां भल्लातकविधिपरिस्रुतं स्वरसं पक्त्वा फाणितीभूतमातन्तुलीभावाल्लेहयेत्; आतपशुष्कं वा चूर्णीकृतंजीमूतकादिकषायेण पित्ते कफस्थानगते पाययेदिति समानं पूर्वेण||२०||

phalapippalīnāṁ bhallātakavidhiparisrutaṁ svarasaṁ paktvā phāṇitībhūtamātantulībhāvāllēhayēt;ātapaśuṣkaṁ vā cūrṇīkr̥taṁ jīmūtakādikaṣāyēṇa pittē kaphasthānagatē pāyayēditi samānaṁ pūrvēṇa||20||

phalapippalInAM bhallAtakavidhiparisrutaM [1] svarasaM paktvA phANitIbhUtamAtantulIbhAvAllehayet; AtapashuShkaM vA cUrNIkRutaM jImUtakAdikaShAyeNa pittekaphasthAnagate pAyayediti samAnaM pUrveNa||20||

The extract of ''Madanaphala'' seeds prepared per the Bhallataka method should be heated till it becomes thready and treacle-like. The powder of the seeds dried in the sun should be given with decoction of ''Jimuta'' etc. in (condition of) pitta located in the seat of kapha. Other things as above. [20]

फलपिप्पलीचूर्णानि पूर्ववत् फलादीनां षण्णामन्यतमकषायस्रुतानि वर्तिक्रियाः फलादिकषायोपसर्जनाः पेया इति समानंपूर्वेण||२१||

phalapippalīcūrṇāni pūrvavat phalādīnāṁ ṣaṇṇāmanyatamakaṣāyasrutāni vartikriyāḥphalādikaṣāyōpasarjanāḥ pēyā iti samānaṁ pūrvēṇa||21||

phalapippalIcUrNAni pUrvavat phalAdInAM [1] ShaNNAmanyatamakaShAyasrutAni vartikriyAH phalAdikaShAyopasarjanAH [2] peyA iti samAnaM pUrveNa||21||

The powder of the ‘’Madanaphala’’ can be made into Vartti (caplets) by impregnating it with a decoction of one of the six ‘’Phaladi’’ (‘’Madana’’ etc.) drugs and taken with the above decoction. Other things are as above. [21]

फलपिप्पलीनामारग्वध
-वृक्षक-स्वादुकण्टक-पाठा-पाटला-शार्ङ्गेष्टा-मूर्वा-सप्तपर्ण-नक्तमाल-पिचुमर्द-पटोल-सुषवी-गुडूची-सोम वल्क-द्वीपिकानां पिप्पली-पिप्पलीमूल-हस्तिपिप्पली-चित्रक-शृङ्गवेराणां चान्यतमकषायेण सिद्धो लेह इतिसमानं पूर्वेण||२२||

phalapippalīnāmāragvadha
-vṛkṣaka-svādukaṇṭaka-pāṭhā-pāṭalā-śārṅgēṣṭā-mūrvā-saptaparṇa-naktamāla-picumarda-paṭōla-suṣavī-guḍūcī-sōmavalka-dvīpikānāṁ
pippalī-pippalīmūla-hastipippalī-citraka-śṛṅgavērāṇāṁ cānyatamakaṣāyēṇa siddhō lēha iti samānaṁ pūrvēṇa||22||

phalapippalInAmAragvadha [1]
-vRukShaka-svAdukaNTaka-pAThA-pATalA-shAr~ggeShTA-mUrvA-saptaparNa-naktamAla-picumarda-paTola-suShavI-guDUcI-somavalka-dvIpikAnAM
pippalI-pippalImUla-hastipippalI-citraka-shRu~ggaverANAM cAnyatamakaShAyeNa siddho leha iti samAnaM pUrveNa||22||

Linctus is prepared of ‘’Madanaphala’’ seeds with the decoction of one of the following drugs – ‘’Aragvadha, Kutaja, Vikankata, Patha, Patala, Sarngesta, Murva, Saptaparana, Naktamala, Nimba, Patola, Susavi, Guduci, Somavalka, Dvipika, Pippali, Pippalimula, Gajapippali, Chitraka’’ and ‘’Sunthi’’. This is an effective preparation. Other things are as above. [22]

फलपिप्पलीष्वेला-हरेणुका-शतपुष्पा-कुस्तुम्बुरु-तगर-कुष्ठ-त्वक्-चोरक-मरुबकागुरु-गुग्गुल्वेलवालुक-श्रीवेष्टक-परिपेलव-मांसी-शैलेयक-स्थौणेयक-सरल-पारावतपद्यशोकरोहिणीनां विंशतेरन्यतमस्य कषायेण साधितोत्कारिका उत्कारिकाकल्पेन,मोदका वा मोदककल्पेन, यथादोषरोगभक्ति प्रयोज्या इति समानं पूर्वेण||२३||

phalapippalīṣvēlā-harēṇukā-śatapuṣpā-kustumburu-tagara-kuṣṭha-tvak-cōraka-marubakāguru-guggulvēlavāluka-śrīvēṣṭaka-paripēlava-māṁsī-śailēyaka-sthauṇēyaka-sarala-pārāvatapadyaśōkarōhiṇīnāṁ viṁśatēranyatamasya kaṣāyēṇa sādhitōtkārikā utkārikākalpēna, mōdakā vāmōdakakalpēna, yathādōṣarōgabhakti prayōjyā iti samānaṁ pūrvēṇa||23||

phalapippalIShvelA-hareNukA-shatapuShpA-kustumburu-tagara-kuShTha-tvak-coraka-marubakAguru-guggulvelavAluka-shrIveShTaka-paripelava-mAMsI-shaileyaka-sthauNeyaka-sarala-pArAvatapadyashokarohiNInAM viMshateranyatamasya kaShAyeNa sAdhitotkArikA utkArikAkalpena, modakA vA modakakalpena,yathAdoSharogabhakti prayojyA iti samAnaM pUrveNa||23||

Preparations of ‘’Utkarika’’ (a semisolid preparation) or ‘’Modaka’’ (balls) may be made of ‘’Madanaphala’’ seeds with one of the following twenty drugs – ‘’Ela, Harenuka, Satapuspa, Kustumburu, Tagara, Kustha, Twak, Coraka, Marubaka, Aguru, Guggulu, Elavaluka, Srivestaka, Paripelava, Mamsi, Salicyaka, Sthauneyaka, Sarala,

Paravatapdi'' and ''Asokarohini''. These should be used according to dosha, disease and inclination. Other things are as above. [23]

फलपिप्पलीस्वरसकषायपरिभावितानि तिलशालितण्डुलपिष्टानि तत्कषायोपसर्जनानि शष्कुलीकल्पेन वा शष्कुल्यः,पूपकल्पेन वा पूपाः इति समानं पूर्वेण||२४||

phalapippalīsvarasakaṣāyaparibhāvitāni tilaśālitaṇḍulapiṣṭāni tatkaṣāyōpasarjanāni śaṣkulīkalpēna vāśaṣkulyaḥ, pūpakalpēna vā pūpāḥ iti samānaṁ pūrvēṇa||24||

phalapippalIsvarasakaShAyaparibhAvitAni tilashAlitaNDulapiShTAni tatkaShAyopasarjanAni shaShkulIkalpena vA shaShkulyaH, pUpakalpena vA pUpAH iti samAnaMpUrveNa||24||

''Saskuli'' or ''Pupa'' (dietary preparations) may be made of sesamum and Sali rice flour impregnated with decoction of ''Madanaphala'' seeds and be taken with the same decoction. Other things are as above. [24]

एतेनैव च कल्पेन
सुमुख-सुरस-कुठेरक-काण्डीर-कालमालक-पर्णासक-क्षवक-फणिज्झक-गृञ्जन-कासमर्द-भृङ्गराजानांपोटे क्षुवालिका-कालङ्कतक-दण्डैरकाणां चान्यतमस्य कषायेण कारयेत्||२५||

ētēnaiva ca kalpēna
sumukha-surasa-kuṭhēraka-kāṇḍīra-kālamālaka-parṇāsaka-kṣavaka-phaṇijjhaka-gṛñjana-kāsamarda-bhṛṅgarājānāṁ pōṭēkṣuvālikā-kālaṅkataka-daṇḍairakāṇāṁ cānyatamasya kaṣāyēṇakārayēt||25||

etenaiva ca kalpena
sumukha-surasa-kuTheraka-kANDIra-kAlamAlaka-parNAsaka-kShavaka-phaNijjhaka-gRu$_{jjana-kAsamarda-bhRu}$ggarAjAnAM poTekShuvAlikA-kAla~gkataka-daNDairakANAM cAnyatamasya kaShAyeNa kArayet||25||

The above preparation may also be made with the decoction of any one of the following drugs – ''Sumukha, Surasa, Kutheraka Kandira, Kalamalaka, Parnasaka, Ksavaka, Phanijjhaka, Ganjana, Kasamarda, Bhrngaraja, Pota, Iksuvalika, Kalankataka'' and ''Dandairaka''. [25]

तथा बदरषाडव-राग-लेह-मोदकोत्कारिका-तर्पण-पानक-मांसरस-यूष-मद्यानां मदनफलान्यन्यतमेनोपसृज्ययथादोषरोगभक्ति दद्यात्; तैः साधु वमतीति||२६||

tathā
badaraṣāḍava-rāga-lēha-mōdakōtkārikā-tarpaṇa-pānaka-māṁsarasa-yūṣa-madyānāṁ madanaphalānyanyatamēnōpasṛjya yathādōṣarōgabhakti dadyāt; taiḥ sādhu vamatīti||26||

tathA
badaraShADava-rAga-leha-modakotkArikA-tarpaNa-pAnaka-mAMsarasa-yUSha-madyAnAM [1] madanaphalAnyanyatamenopasRujya yathAdoSharogabhaktidadyAt; taiH sAdhu vamatIti||26||

Besides, ‘’Madanaphala’’ should be administered combining it with preparations such as ‘’Badarasadava, Raga, Leha, Modaka, Utkarika, Tarpana, Panaka,’’ meat soup, vegetable soup and wine according to dosha, disease and inclination. Thus the patient vomits well. [26]

Synonyms of ‘’Madanaphala’’

मदनः करहाटश्च राठः पिण्डीतकः फलम्| श्वसनश्चेति पर्यायैरुच्यते तस्य कल्पना||२७||

madanaḥ karahāṭaśca rāṭhaḥ piṇḍītakaḥ phalam| śvasanaścēti paryāyairucyatē tasya kalpanā||27||

madanaH karahATashca rAThaH piNDItakaH phalam| shvasanashceti paryAyairucyate tasya kalpanA||27||

Pharmaceutical preparations of ‘’Madana’’ are also known by the synonyms ‘’Karahata, Ratha, Pinditaka, Phala’’ and ‘’Svasana’’. [27]

Summary

तत्र श्लोकाः-

नव योगाः कषायेषु, मात्रास्वष्टौ , पयोघृते| पञ्च, फाणितचूर्णे द्वौ घ्रेये, वर्तिक्रियासु षट्||२८||

विंशतिर्विंशतिर्लेहमोदकोत्कारिकासु च| शष्कुलीपूपयोश्चोक्ता योगाः षोडश षोडश||२९||

दशान्ये षाडवाद्येषु त्रयस्त्रिंशदिदं शतम्| योगानां विधिवद्दिष्टं फलकल्पे महर्षिणा||३०||

tatra ślōkāḥ-

nava yōgāḥ kaṣāyēṣu, mātrāsvaṣṭau, payōghṛtē| pañca, phāṇitacūrṇē dvau ghrēyē, vartikriyāsu ṣaṭ||28||

viṁśatirviṁśatirlēhamōdakōtkārikāsu ca| śaṣkulīpūpayōścōktā yōgāḥ ṣōḍaśa ṣōḍaśa||29||

daśānyē ṣāḍavādyēṣu trayastriṁśadidaṁ śatam| yōgānāṁ vidhivaddiṣṭaṁ phalakalpē maharṣiṇā||30||

tatra shlokAH- nava yogAH kaShAyeShu, mAtrAsvaShTau [1] , payoghRute| pa~jca, phANitacUrNe dvau ghreye, vartikriyAsu ShaT||28||

viMshatirviMshatirlehamodakotkArikAsu ca| shaShkulIpUpayoshcoktA yogAH ShoDasha ShoDasha||29||

dashAnye ShADavAdyeShu trayastriMshadidaM shatam| yogAnAM vidhivaddiShTaM phalakalpe maharShiNA||30||

Now the summing up verses –

Nine formulations in decoctions, eight in ‘’Matra’’ (like ‘’Haritaki’’ fruit etc.) five in milk and ghee, two in ‘’Phanita’’ and ‘’Churna’‘, one in inhalation, six in caplets, twenty each in’‘Leha, Modaka’’ and ‘’Utkarika’‘, sixteen each in’‘Saskuli’’ and ‘’Pupa’’ and ten others in ‘’Sadava’’ etc. Thus total 133 formulations are described by the great sage in the chapter on pharmaceuticals of ‘’Madanaphala’’. [28 – 30]

Tattva Vimarsha (Fundamental Principles)

The impurities in upper part of body can be removed through mouth by Vamana (therapeutic emesis). The impurities in lower part of body can be removed through rectum by Virechana (therapeutic purgation). *The therapeutic emetic drugs shall possess qualities like ‘’ushna’’ (hot), ‘’tikṣhṇa’’ (sharply acting), ‘’sukshma’’ (deeply penetrating), ‘’vyavayi’‘(quality of spreading all over body before digested/quickly acting) and’‘vikashi’’ (quality of spreading all over body before digested/quickly acting and displaces tissues from physiological sites).* In the process of therapeutic emesis, it is necessary for drug to reach the heart, circulate through vessels and effect the mass of impurity in the entire body, liquefy it out through large and small ducts due to agni (factors responsible for digestion and metabolism) nature and disjoin it due to sharpness. *The impurities, thus dislocated from the micro-circulation by drugs, consequently float (in circulation) and get propelled upside by force of ‘’Udana’’ (Vayu) towards mouth.* Therapeutic emesis occurs by the natural composition of the drug with Agni and Vayu (Mahabhuta) and the specific potency (for emesis). *Therapeutic emesis occurs when the natural composition of the drug predominates in Jala and Prithvi mahabhuta and there is specific potency (for purgation).* Three types of habitat are ‘’Jangala’‘(arid),’‘Anupa’‘(marshy) and’‘Sadharana’’ (medium). People with Vata and Pitta dominance are seen in ‘Jangala’’ habitat. People with ‘’Vata’’ and ‘’Kapha’’ dominance are seen in ‘’Anupa’’ habitat. *The drugs are required to be collected keeping in view the appropriate habitat (‘’desha-sampat’‘), appropriate season (’‘kala sampat’‘) and their effective attributes (guna smapat). The Vamana dravya (drug) possesses strong potency endowed due to’‘desha’‘(habitat),’‘kala’‘(time) guna (properties) and’‘bhajana’’ (container).* The proportion of active principle in useful parts of medicinal plant varies according to season. Hence, time of collection is important while collecting the medicinal plant, in order to achieve its highest potency, safety and efficacy. *The timely grown, naturally matured, unaffected by environment and organisms are the best drug for collection.* Effect of drugs vary depending upon habitat, collection, storage of herbs. The biological effect depends upon patients’ ‘’deha’’ (physique), Dosha, prakriti (constitution), ‘’Vaya’’ (age), ‘’Bala’’ (strength), Agni (power of digestion and metabolism), ‘’Bhakti’’ (liking of particular type of recipe), Satmya(wholesomeness).

Vidhi Vimarsha (Applied Inferences)

Mode of action of therapeutic emesis (vamana)

*‘’Ushna-Tikshna-Sukshma-Vyavayi’’ and ‘’vikasi’’ are the common properties of the ‘’Vamanakarma dravya’‘. According to Sushruta, the’‘ushna’’ property has ‘’pachana karma’’ Sushruta. Sutra Sthana, Cha.46 annapanavidhi Adhyaya verse 515. In: Jadavaji Trikamji Aacharya, Editors. Sushruta Samhita. 8th ed. Varanasi: Chaukhambha Orientalia;2005. p.1..Chakrapani (the commentator on Charaka Samhita) states that ‘’ushna’’ means ‘’ushna veeryam’‘. This has been cleared in AshtÁnga Sangraha by Vagabhata and the function are like’‘dahana’’ and pachana and having ability to decrease vata and kapha dosha Indu, Vagbhata,Ashtanga Sanngraha, Sutra Sthana 17 Dravyadiivijnaniya, Verse 15.In:Dr Shivaprasad Sharma editor,Astanga Sangraha, ? ed.,Varanasi, Chowkhamba Sanskrit Sansthan, 2006 Pp965. . Sushruta defines that ‘’tikshna’’ as the property produces ‘’daha, paka’’ and ‘’srava’‘Dalhana, Sushruta,Sutra sthana Cha 46, Annapana Vidhi Adhyaya , Verse 518 In:Vaidya Jadavji Trikamji Acharya,editors, Varanasi: Chaukhambha Orientalia,1992.. According to Charaka,’‘Tikshna guna’’ is ‘’vichchindana’’ Chakrapanani,Charaka, Kalpa sthana 1 Madanakalpa Adhyaya, Verse 5, In: Vaidya Jadavji Trikamji Acharya, published by Chaukhambha Sanskrit Sansthan, Varanasi, 1984.. Chakrapani clarified the word as ‘’vichchindayati’‘, means breaking down the complex morbid matter into simple molecules. The’‘Sukshma guna’’ reaches to minute ‘’srotasa’’ and remove the morbid matter to bring it to reach the ‘’amashaya’’ according to Dalhana Dalhana, Sushruta,Chikitsa sthana Cha 33, Vamanavirechana sadhyopadrava Chikitsitam Adhyaya , Verse 33 In:Vaidya Jadavji Trikamji Acharya,editors, Varanasi: Chaukhambha Orientalia,1992.. The ‘’Vyavayi’’ drugs, when administered initiate the action immediately and thereafter bio-transformation takes place. Sushruta has clarified that ‘’Vikasi’’ drugs causes laxity in ‘’dhatubandhana’’ Dalhana, Sushruta,Sutra sthana Cha 46, Annapana Vidhi Adhyaya , Verse 5523 In:Vaidya Jadavji Trikamji Acharya,editors, Varanasi: Chaukhambha Orientalia,1992..Due to above mentioned properties Vamana drugs are beneficial for therapeutic emesis.

*Vamana (emesis) is one of the five physio-therapeutic procedures to eliminate impurities through gastro-oral route emerged due to aggravated kapha in human body. It is to be noted for vitiation of each dosha viz. kapha, pitta and vata,three therapeutic procedures vamana, virechana and basti are recommended respectively.

*Vamana is the foremost therapeutic procedure among Panchakarma (five therapeutic procedures). If virechana karma is performed prior to vamana, there are all possibilities of vitiation of the kapha. This vitiated kapha having ‘’guru-snigdha guna’’ with impurities descends down to ‘’grahani’’ (the seat of agni) and with the result of that ‘’pravahika’’ is developed.Dalhana, Sushruta,Chikitsa sthana Cha 33 Vamanavirechana sadhyopadrava Chikitsitam Adhyaya, Verse 19 In:Vaidya Jadavji Trikamji Acharya,editors, Varanasi: Chaukhambha Orientalia,1992..

*Its importance has been realized in rasayana and ‘’vajikarana’’ therapy; therefore, it is mandatory to do vamanakarma before aforesaid therapies for excellent results. Thus, it is obvious that Panchakarma has dual benefits i.e., health preventive and disease curative.

*Virechana, vireka, chhardi, chardana, vami, ullekhana, lekhana, shodhana’’ and ‘’sansodhana’’ are the various synonyms of vamana as found in Ayurvedic classics.

*Vamanakarma, causes cleanliness of the stomach, which enhances ‘’kayagni’’ (body fire), diseases get pacified, normalcy is maintained, sense organ, intellect, and complexion are improved, strength, nourishment, progeny and potency are produced, the old age does not his hold easily and the person lives long from disorders. Therefore, one should use the evacuation therapy [Cha.Sa.Sutra Sthana 16/17-19].

*Evacuated dosha never reoccur, if they are subdued with evacuation therapy. Vamana karma’’ is considered the best line of therapeutic procedure for all the diseases having kaphaja origin [Cha. Sa. Sutra Sthana 33/19]Sharangadhara.Sharangadhara Samhita. Translated from Sanskrit by K.R. Srikantha Murthy. Reprint ed. Varanasi: Chaukhambha orientalia;2016.pp–..

*‘’Sharngadhara’’ in ‘’Sharngadhara Samhita’’ stated that apakva pitta and kapha are forcefully expelled out through the upward route. Thus vamana is the best for vitiated kapha and apakva pitta Addhamala,Sharangadhara,Sharangadhara Samhita, Purva khanda Chapter 8, Verse 7,ed. 3,Varanasi : Chaukhambha Orientalia,1983..

Phytochemistry of madanaphala

The drug ‘’Madanaphala’’ is botanically identified as Catunaregum spinosa (Thunb.) Randia Spinosa Poir. Syn.R.DumatrumLam. The phytochemical studies on the fruits of R. spinosa revealed presence of mixture of saponins viz. randia acid or acid saponin has been isolated from the pulp; the two saponins occur in the fruit at all stages of ripening. The fruits of R. spinosa contain a toxic saponin of oleanolic acid. They also contain leucocyanidin and mannitol. The activity of the drug is attributed to the presence of saponins which occur to the extent of 2-3 % in fresh fruits and about 10% in dried whole fruit. The saponins are concentrated mostly in the pulp. A mixture of two saponins, viz. randialic or neutral saponin (m.p. 289-2900C decomp.)and randialic acid or acid saponin (m.p. 2600 C decomp.) has been isolated from the pulp.On complete hydrolysis both the saponins yield Oleanolic acid as Sapogenin. Ursosaponin, isolated from the ethanolic extract of the dried whole fruit, gave ursolic acid and glucose. Randianin, isolated from the fruit, gave a haemolytic triterpenoid saponin.

- The seeds are reported to be free from saponins. They contain fat (1.5 %), protein (14.2 %), mucilage, resin, organic acid (1.4 %) and a minute quantity of an unidentified alkaloid. The bark contains scopoletin, d-mannitol and a mixture of saponins. The saponins on hydrolysis yield glucose, xylose, rhamnose, and two triterpenic acid sapogenins designated as randialic acid.One is [19

(α)-hydroxyursolic acid, C30H48O4; methyl ester, m.p. 200-2020] and another is randialic acid (19-dehydroursolic acid, C30H48O3; m.p. 256-2570). The roots contain scopoletin and d-mannitol (Navneet et al. 2010).

Pharmacological activity of madanaphala

The drug was reported to have antibacterial, anti-allergic, anti-inflammatory, analgesic and immunomodulatory Activity Patel Ritesh G, Pathak Nimish L, Rathod Jaimik D, Dr.L.D.Patel and Bhatt Nayna M. Phytopharmacological Properties of Randia dumetorum as a Potential Medicinal Tree: An Overview , Journal of Applied Pharmaceutical Science 01 (10); 2011: 24-26. ISSN: 2231-3354.. Antileishmanial activity ,antitumor activity and stimulant action on uterus was also reported.Navneet K. Singh, Arun K. Mishra , Jeetendra K. Gupta , S. Jayalakshmi ,Randia spinosa (poir.): ethnobotany, phytochemistry and pharmacology -a review International Journal of Pharmaceutical Sciences Review and Research Volume 4 (1), Sep.–Oct.2010.

Recent researches on action of herbs

Vamana is believed to be controlled by two distinct brain centers - the vomiting center(tractus soitorius and the Chemoreceptor Trigger Zone both located in the Medulla Oblongata. The CTZ is close to the area postrema on the floor of the fourth ventricle and is outside of the blood brain barrier and communicates with the vomiting centre to initiate vamana. The CTZ being outside the blood-brain barrier, and can therefore be stimulated by blood-borne drugs that can stimulate vomiting, or inhibit it. Vamana stimuli act at several anatomic sites. *Vamana provoked by noxious smells originates in the cerebral cortex (through chemoreceptors in nasal mucosa - Ghreya Vamana).* Cranial nerves mediate vamana after gag reflex activation (‘’Anguli, Kamala nala pravesha’’). *Gastric reflex : (Āmāśaya utkleśya bhāva) **Strech reflex - Ākaṇṭhapāna** Mucosal irritants - Uṣṇa, Tīkṣṇa etc. Guṇas Followed by antiperistalsis movements - Electrical stimuli : (prabhava) by stimulating CTZ centers in brain

Research work on comparative study of Vamana by two different methods

A comparative clinical study on standardization of Vamana Vidhi by classical and traditional methods was carried outRanjip Kumar Dass, Nilesh N. Bhatt, Anup B. Thakar, Vagish Dutt Shukla. Ayu. 2012 Oct-Dec; 33(4): 517–522. doi: 10.4103/0974-8520.110531 . Total 50 patients and healthy volunteers were selected irrespective of gender, religion, occupation, etc., from O.P.D. and I.P.D. of Panchakarma Department of Institute for Post Graduate Teaching and Research in Ayurveda, Jamnagar. The patients as well as healthy volunteers were randomly divided into following two groups: One group had performed Vamana by the classical methods

according to Charaka and Sushruta Samhita. Madanphala Pippali was taken in Antarnakha Mushti (making fist) Pramana by the patient's own hand. It was then added in Yashtimadhu Kwatha and kept for one night (previous night of Vamana Karma). In the morning time, it was stirred properly and filtered. Then it was given to the patient in lukewarm state mixing with honey and Saindhav Lavana (rock salt) upto Pittanta Vamana (till bile comes). Before that in early morning, Ghritayukta Yavagu was given to the patient after Abhyanga (massage) and Swedana (fomentation).

In the other group B (traditional group), twenty two individuals had performed Vamana by traditional methods . In the morning time at first after massage and sudation, milk or Ikshu Rasa was given to the patient upto Aakanthapana (fullness upto throat). Then Madanphala Pippali Churna, Vacha and Saindhav Lavana were taken in a ratio of 4:2:1 part, respectively and a paste was made with honey. It was then given to the patient directly or indirectly by mixing with any liquid media like milk or Ikshu Rasa or Yashtimadhu Phanta. Afterwards, Yashtimadhu Phanta made freshly in the morning was given upto Pittanta Vamana.

From the above study it was observed that average no. of Vega and Upavega (i.e., 7.41 and 12.41) were found in by the classical method as compared to traditional methods (i.e., 6.91 and 8.77). Because Vega had come out easily from deeper part of the stomach with viscous matter in group A than the group B as the particles of Madanphal Pippali were present in Yashtimadhu Kashaya (decoction) till end, for which individual had felt more exertions earlier but got more relief later on. The average quantity of every Vega in traditional method was measured more as compared to classical method, as more Kshudra or Madhyama and Khandit Vega had come in this method may be due to less intake of Vamana Kashaya (probably due to more thickened solution). Maximum percentage (i.e., 68.2%) of Pravara Shuddhi was observed in group A as compared to group B (i.e., 59.1), whereas more percentage of Madhyama and Avara Shuddhi were seen in group B most probably due to earlier expulsion of Vamana Yoga with vomitus. As MSI of group B (i.e., 2.86) was lesser than group A (i.e., 4.91) more drug output (more Dosha Shuddhi) were there in group B as compared to group A. Furthermore, more mucous (i.e., Kapha like viscous matter) were expelled in group A than group B, whereas Pitta Darshan was seen easily with a lesser time in group B as compared to group A. The average time taken to complete the Vamana (vomiting) by the classical method (58.36 min) was lesser than the time taken for traditional method (64.91 min), may be due to quick expulsion of vitiated matter, as Madanaphala Pippali was properly diluted in the Vamana Kashaya or may be due to quick appearance of Antiki Lakshanas, which leads the procedure to an end point. Clinically more percentage of individuals had marked improvement in group A, whereas more percentage of individuals got moderate improvement in group B, most probably because of more Shuddhi obtained by the classical method than the traditional. As we know that Vamana Karma is a stressful work, which is done in early morning (i.e., Kaphaja Kala). Likewise, according to modern science the plasma cortisol level also rises in early hours of morning and in any stressful stimuli. So Plasma Cortisol level was tested just before and after Vamana Karma, where a rise in Cortisol level was observed in classical methods. By physical

analysis of vomited material, acidic pH was found in earlier stage and alkaline pH was seen in last stage (i.e., when Accha Pitta comes). More value of Specific gravity was found in vomitus of classical method as compared to the vomitus of traditional method. By biochemical quantitative analysis of vomitus (i.e., Hexosamine Test); mucopolysaccharide content of vomitus was found more in group A (669.64 µg/ml) in comparison to group B (480.68 µg/ml), as more viscous matter was expelled during Vamana. From the present clinical study, it can be concluded that the method mentioned in the classics are very much beneficial from every point of view in comparison to the method which has been used traditionally as it is very easy, safe, less time-consuming, and clinically as well as statistically the most effective method.Madanphala Pippali, which was taken in Antarnakha Musti Pramana (By patient's own hand) in case of the classical method measured about average 13.51 g, which should be mixed in 4 l of Yastimadhu decoction for proper dilution. So this proportion can be taken as a standard ratio for Vamana Karma. In concern to Vaigiki Shuddhi, it indicates that more no. of Vega and Upavega come by the classical method as compared to the traditional methods. Measurements of drug inputs and drug outputs (i.e., vomitus) are necessary as Maniki Shuddhi may guide towards proper judgment regarding purification and provide some clues regarding the results obtained. By physical analysis of vomited material, "pH" of the vomitus can be used as an indicator to guide oneself towards "end point" (as Antiki Shuddhi). As acidic pH was found in earlier stage and alkaline pH was seen in last stage (i.e., when Accha Pitta comes), it may help to cease the Vamana at particular point. According to Laingiki Shuddhi, more Pravara Shuddhi is achieved in Vamana by the classical methods in comparison to traditional methods. However, all the Shuddhi have equal role in assessing the proportion of purification and predicting any type of result from it. Regarding the duration of Vamana, it can be said that the time taken to complete the Vamana by the classical method is lesser than the time taken for traditional method. Significant more reduction in FBS and lipid profile test (S. Cholesterol, HDL and S. Triglyceride level) by the classical method (despite of the consumption of a huge amount of Ghee during Snehapana) indicates that classical Vamana improves the internal homeostasis more easily in comparison to traditional method. By comparing the improvements in the symptoms obtained after Vamana with the purification done earlier, it can be said that more expulsion of vitiated matter might be there in the classical method in comparison to traditional methods.

Research on emesis performed during Spring season:

Another study on vasantika vamana concluded that average quantity of Madanaphala, Ksheera, Yastimadhu Phanta and Lavanodaka can be 5.81 g, 1130.29 ml, 3202.9 and 2489.13 ml respectively. The study also depicted that laingiki and antiki criteria seem to be the better criteria for the assessment of Vamana.Bhatted S, Shukla V D, Thakar A, Bhatt N N. A study on Vasantika Vamana (therapeutic emesis in spring season) - A preventive measure for diseases of Kapha origin. AYU [serial online] 2011 [cited 2019

Feb 20];32:181-6. Available from:
http://www.ayujournal.org/text.asp?2011/32/2/181/92562

’‘’This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.’’’

Jimutaka Kalpa Adhyaya

Kalpa Sthana Chapter 2.Pharmaceutical preparations of Jimutaka Abstract

Kalpa Sthana of Charaka Samhita deals with different dosage forms of vamana (emetics) and virechana (purgative) drugs along with their therapeutic application in various diseases. Six emetic drugs - *Jimutaka*, *Ikshvaku*, *Dhamargava*, *Kutaja* and *Kritavedhana* are described in separate chapters. Dridhabala who redacted Kalpa Sthana (section on pharmaceutics) has described individual drugs with synonyms. Chakrapani opines that *Madanaphala* is relatively safe in comparison to other emetic drugs and rest of the drugs produce more untoward side effects in the ascending order. Fruits and flowers of *Jimutaka* are used as emetics and other parts like leaves and branches of this plant are not useful in *Vamanakarma* (therapy of emesis).In this chapter, 39 recipes of *Jimutaka* processed in various media like milk, alcohol, water etc. are enumerated. In the context of *vati* (pill) preparation it is suggested to prepare them in the size of *Kola* (1/2 *tala*-6gm)in comparison to *Madanaphala* (in pill form) which can be administered in the quantity of *Haritaki* (2 *tola*), *Vibhitaki* (1 *tola*) and Amalaki (1/2 *tola*). It appears that *Jimutaka* produces emesis relatively in small doses. *Jimutaka* is bestowed with *Tridoshaharakarma* (curing vitiated conditions of *Tridosha*) and indicated in the treatment of *Jwara* (fever), *Pittashleshma jwara, Vatapitta jwara, Swasa* (breathlessness including asthma), *Hikka* (Hiccough), *Arochaka* (Anorexia), *Kasa* (Cough), *Pandu* (Anaemia), *Rajayakshma* (Wasting diseases) and such other diseases. Drugs like *Guduchi, Yashti, Kovidara, Karbudara, Nipa, Vidula, Bimbi, Shanapushpi, Sadapushpi, Pratyakpushpi, Nimba, Kutaja, Aragwadha, Swadukantaka* (*Babbul* or *Gokshura*), *Patha, Gunja, Patala, Murva, Jivaka, Rishabhaka, Ikshu, Shatavari, Madanaphala* etc. are also incorporated along with *Jimutaka* in various formulations.

Keywords: *Jimutaka, Vamanakarma,* Luffa echinata Roxb.

Introduction

Kalpa Sthana contains the descriptions of Vamaka and *Rechaka* drugs (Emetics and Purgatives). Six drugs i.e. *Madanaphala, Jimutaka, Ikshvaku, Dhamargava, Kutaja* and *Kritavedhana* are denoted for emesis while nine drugs namely *Shyama, Trivrit, Chaturangula, Tilvaka, Mahavrikshaka, Saptala, Sankhini, Danti* and *Dravanti* are described for purgation.

Atreya formulated 600 emetic and purgative recipes from 15 drugs. Emetic drugs predominantly constituted by agni and vayu mahabhutas. *Rechana* drugs constituted by prithvi and jala mahabhuta. It is also observed that drugs with these *panchabhautika* compositions may not exert either emetic or purgative action and the activity is attributed to general principle of drug action known as *prabhava*. *Virya* (a principle responsible for each and every drug action) is augmented by *Deshasampat* (quality of soil in which plant grows), *Kalasampat* (Ideal season for collecting the plant), *Gunasampat* (enrichment of principles of drug action) and *Bhajanasampat* (suitability of

storage containers) contributing to maximum therapeutic effect.[Cha. Sa. Kalpa Sthana 1/7]

Chakrapani comments that container to be used for storing drugs should have guna (attributes) similar to the stored drugs. Different adjuvants (*anupana*) are required to be used in accordance with dosha involved in the pathogenesis of disease during the administration of drugs. Recipes are prepared basing on the dravya (Nature of drug), deha (Physique), dosha (factor for causation of diseases), Prakriti (Constitution), bala(Strength), satmya(Homologation), rogavastha(stage of the disease), vaya(age), agni(digestive and enzymatic complexes) etc.[Cha. Sa. Kalpa Sthana1/12].

Before the administration of emetic therapy snehana (oral oleation therapy) and swedana (fomentation) are mandatory. Administered drug first reaches the heart and circulated all over the body through *dhamani* (Blood vessels) and liquefy morbid matter (mala) and separate it from channels and bring them to *koshtha*. Emetic and purgative drugs facilitate the expulsion ofmala brought into *koshtha* from rest of the body.

Drugs for emesis which are *ushna* (hot), *tikshna* (sharp/penetrating),*sukshma* (subtle), *vyavayi* (pervading), and *vikashi* (loosening), by virtue of their own potency (*swa viryena*), reach the heart and circulate throughout the body through vessels. It liquefies the mass of impurities by its *agneya* nature (dominance of agni mahabhuta) and due to tikshna guna(penetrating property) separate the adhered dosha situated in gross and subtle channels of the entire body. Consequently the separated mass floating in the oleated body like honey kept in a fat smeared vessel reaches the stomach because of its nature to move through subtle channels (*anumarga sancharitwat*) and to flow towards gastrointestinal tract (*koshta gamanonmukhatwam*). Because of the predominance of agni and vayu mahabhuta in these drugs, their specific action (due to *prabhava*) to move upwards and by action of udana vata, the morbid matter gets expelled through the upward tract (mouth) [Cha. Sa. Kalpa Sthana 1/5]

Vomiting is a complex process that consists of a pre-ejection phase (gastric relaxation and retro peristalsis), retching (rhythmic action of respiratory muscles preceding vomiting and consisting of contraction of abdominal and intercostals muscles and diaphragm against a closed glottis), and ejection (intense contraction of abdominal muscles and relaxation of the upper oesophageal sphincter). The process appeared to be coordinated by a central emesis centre in the lateral reticular formation of the mid brain-stem adjacent to both the chemoreceptor trigger zone (CTZ) in the area postrema at the bottom of the fourth ventricle and the solitary tract nucleus (STN). The lack of blood-brain barrier allows the CTZ to monitor blood and cerebrospinal fluid constantly for toxic substances and to relay information to the emesis centre to trigger nausea and vomiting. The emesis centre also receives information from the gut, principally by the vagus nerve (via the STN) and also by splanchnic afferents via the spinal cord. The CTZ has high concentrations of receptors for serotonin (5-HT3), dopamine (D2), and opioids; the STN is rich in receptors for enkephalin, histamine, and Ach, and also contains 5-HT3 receptors.In the emetic response fundus and body of stomach, eosophageal sphincter and esophagus relax, while duodenum and pyloric stomach

contract in a retrograde manner. Rhythmic contractions of diaphragm and abdominal muscles then compress the stomach and evacuate its contents via mouth[95].

Administration of drugs in emetic or purgative therapies and rest of the Panchakarma procedures, complication arising out of their improper administration and their successful management dealt in Siddhi Sthana (section on successful administration of therapeutic measures) in detail. Indications and contraindications of emetic and purgative therapies are described by Charak in Siddhi Sthana.Appearance of pitta at the end of emesis and kapha at the end of purgation though described under signs of proper elimination, Chakrapani opines that they may also occur in inappropriate purification (*asamyakshudhhi*). Therefore additionally associated signs like emaciation (*karshya*), weakness (*daurbalya*) and lightness of the body (*laghavata*) only indicate appropriate purification.

In seminar held on the topic of “Determination of appropriateness of medicaments for enema” [Cha. Sa. Siddhi Sthana 11]. Saunaka said “Amongst the fruits, *Jimutaka* is the foremost in efficacy for basti (medicated enema) because of its effect to eliminate kapha and pitta. Atreya concluded that *Jimutaka* is useful for the treatment of *kushtha* (skin diseases including leprosy), while *Madanaphala* is not contraindicated in any disease. He further writes that there is no drug that is absolutely free from any side effects - good or bad. One has to think of a drug which possesses more of good attributes in the treatment of a particular ailment.[Cha. Sa. Siddhi Sthana 11/ 5-14].To make it more explicit the physician has to judiciously evaluate *rogibala* (strength of patient) and *rogabala* (severity of disease) to draft suitable therapeutic regimens.

Atreya enumerated three synonyms of *Jimutaka* i.e. *garagari, veni* and *devatadaka*. Bhavamishra described *Jimutaka* (*Guduchyadivarga*) with synonyms like *Devadali, Karkati* and *Vrittakosha* in addition to Charaka’s descriptions. He has also quoted another variety known as *Peetadevadali* with synonyms *Kharasparsha, Vishaghni* and *Garanashini*. *Devadali* is attributed with *vamaka* activity and its fruit is mentioned as *Samsrana*. Indications include *Arsha, Pandu, Kshaya, Hikka, Jwara, Krimi, Gulma* and *Shoola*. The recipe with *Jimutaka* as nasal drops in the management of *Kamala* is very popular and scientific validation has been produced for its claim. Botanical source of *Jimutaka* are Luffa echinata and Luffa graveolens (yellow variety).

Dalhana in his commentary identified *Jimutaka* with *Musta* (Sushruta) but most of the Ayurvedic classics and *Nighantus* quoted it for *Devadali* or *Garagari* or *Veni*.

---

[95] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

Bhavamishra described two kinds of *Devadali*, one with white flowers (Luffa echinata), the other with yellow flowers (Luffa graveolens)[96].

- **Synonyms**: *Devadali,Garagari,Devatadaka*
- **Properties**:
    - Rasa – *Katu, Tikta*
    - *Guna – Laghu, Ruksha*
    - *Veerya – Ushna*
    - *Vipaka - Katu*
- **Pharmacological actions** – *Tridoshahara, Vamaka*
- **Indications** – *Jwara, Shwasa, Kasa, Hikka, Shotha, Kamala, Pandu, Krimi*
- **Therapeutic uses** –
    - *Kamala* (Jaundice)-Root of *Ankola* or *Arka* or *Jimuta* pounded with rice water, if used as snuff alleviates jaundice[97].
    - *Kushta* (skin diseases) – *devadali* fruit is impregnated with *Snuhi* latex for seven times and taken in the dose of 125mg with milk keeping on salt-free diet[98].
    - *Visha*(Poison) – *Devadali* fruit should be taken with curd and the poison is vomited. This is an excellent remedy for all types of rat bite[99].
    - The fruits are used as a purgative and also given to patients suffering from colic and cholera.[100]
- **Part used** – Fruit, Flowers
- **Preparations & Dosage**(For therapeutic purposes other than emesis as mentioned in API) – Powder -1-3 g
- **Botanical description**
    - (L) - Luffa echinata Roxb.
    - (F) - Cucurbitaceae
    - (S) - *Jeemuta, Devadali*
    - (H) – *Bindal, Ghagharbel*

---

[96] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

[97] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

[98]

[99] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

[100] Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

Trailing and climbing, herb upto 3m long; tendrils bifid. Leaves alternate, simple; lamina 4.5-6 cm long, slightly broader, reniform-orbicular, in outline, broadly cordate at base, 5 angledor deeply 5- lobed with dentate margins; petioles2.5-4 cm long, puberulous, scabrid. Flowers dioecious and monoecious, male flowers in axillary racemes on 6-15 cm long peduncles, pedicles upto2 cm long, bracteates near the base; calyx tube short with 5 ovate – lanceolate lobes, hairy; corolla of 5 white, ovate spreading petals 1.2- 1.5 cm long; stamens 3, one with 1- celled anther and others two celled, anther cells sigma shaped. Female flowers solitary, axillary on a peduncle of 1.5- 5 cm long, calyx tube produced beyond the ovary, calyx lobes and corolla as in male flowers. Fruit 3-5* 1.5-3 cm in size, ellipsoid, ribless, clothed all over with needle- like out growths of 0.4-0.7 cm long, fibrous within at length, and 3- celled, terminated by a conical brisle-less operculum; seeds many, about 0.5*0.3 cm, slightly verrucose[101].

Distribution: In India Luffa echinata is found in Diu (Goa state), Gujarat and Rajastan states. The plant is also distributed in Pakistan and Tropical Africa[11].

Chemical constituents: The fruit contains chrysoeriol and its glycosides as principal flavonoids. Seeds contain cucurbitacin B, triterpenes alcohols, and a saponin with oleanolic acid as sapogenin[102].

Echinatin, Saponins, Hentriacontane, Gypsogenin , Amariin Cucurbitacin-B & -E, Sapogenin, 𝛃-Sitosterol, Echinatol-A & -B, Oleanolic acid, Elaterin-2-O-𝛃-D-Glucopyranoside, Isocucu&bitacin-B, Elaterin glucoside,Chrysoeriol-7-glucoside, Graviobioside-B, Sitosterol glucoside, Datiscacin, 2-O–D-glucopyranosylcucurbitacin-B & 2-O-𝛃-D-glucopyranosylcucurbitacin-S.

Flowering & Fruiting: September - December

Sanskrit Text, Transliteration with English Translation

अथातो जीमूतककल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athātōjīmūtakakalpaṁvyākhyāsyāmaḥ||1||

iti ha smāhabhagavānātrēyaḥ||2||

athAtojImUtakakalpaMvyAkhyAsyAmaH||1||

iti ha smAhabhagavAnAtreyaH||2||

---

[101] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, pp437

[102] B.N. Shah et al, Phytopharmacological profile of Lagenaria siceraria: A review, Asian Journal of Plant Science 9(3); 2010, 152-157.

Now we shall expound the chapter “Jeemutaka Kalpa” (The pharmaceutics of Jimutaka).Thus said Lord Atreya [1-2] Note: Jeemutaka is Bristly luffa.

Synonyms and qualities

कल्पं जीमूतकस्येमं फलपुष्पाश्रयं शुणु| गरागरी च वेणी च तथा स्याद्देवताडकः||३||

kalpaṁjīmūtakasyēmaṁphalapuṣpāśrayaṁśuṇu|
garāgarīcavēṇīcatathāsyāddēvatāḍakaḥ||3||
kalpaMjImUtakasyemaMphalapuShpAshrayaMshuNu|
garAgarIcaveNIcatathAsyAddevatADakaH||3||

Listen about of pharmaceutics of Jimutaka relating to its phala (fruit) and pushpa (flower).Garagari,Veni and Devatadaka are its synonyms. [3]

जीमूतकं त्रिदोषघ्नं यथास्वौषधकल्पितम्| प्रयोक्तव्यं ज्वरश्वासहिक्काद्येष्वामयेषु च||४||

jīmūtakaṁtridōṣaghnaṁyathāsvauṣadhakalpitam|
prayōktavyaṁjvaraśvāsahikkādyēṣvāmayēṣuca||4||
jImUtakaMtridoShaghnaMyathAsvauShadhakalpitam|
prayoktavyaMjvarashvAsahikkAdyeShvAmayeShuca||4||

Jimutaka when administered with appropriate drugs cures diseases caused by all the three dosha. It is useful in fever, dyspnea, hiccup and similar other disorders. [4]

Various Preparations

यथोक्तगुणयुक्तानां देशजानां यथाविधि| पयः पुष्पेऽस्य, निर्वृत्ते फले पेया पयस्कृता||५|| लोमशे क्षीरसन्तानं, दध्युत्तरमलोमशे| शृते पयसि दध्यम्लं जातं हरितपाण्डुके||६|| जीर्णानां च सुशुष्काणां न्यस्तानां भाजने शुचौ| चूर्णस्य पयसा शुक्तिं वातपित्तार्दितः पिबेत्||७||

yathōktaguṇayuktānāṁdēśajānāṁyathāvidhi| payaḥpuṣpē’sya,
nirvṛttēphalēpēyāpayaskṛtā||5|| lōmaśēkṣīrasantānaṁ, dadhyuttaramalōmaśē|
śṛtēpayasidadhyamlaṁjātaṁharitapāṇḍukē||6||
jīrṇānāṁcasuśuṣkāṇāṁnyastānāṁbhājanēśucau|
cūrṇasyapayasāśuktiṁvātapittārditaḥpibēt||7||
yathoktaguNayuktAnAMdeshajAnAMyathAvidhi| payaHpuShpe~asya,
nirvRuttephalepeyApayaskRutA||5|| lomashekShIrasantAnaM, dadhyuttaramalomashe|
shRutepayasidadhyamlaMjAtaMharitapANDuke||6||
jIrNAnAMcasushuShkANAMnyastAnAMbhAjaneshucau|
cUrNasyapayasAshuktiMvAtapittArditaHpibet||7||

Jimutaka endowed with all attributes, growing in appropriate land should be collected according to the prescribed procedures as described in earlier chapter(Madanaphala kalpa 1:9,10,14).

Milk should be prepared with its flowers, milky gruel with freshly appeared fruits, milk cream with hairy fruits, curd with non hairy one and sour curd from milk boiled with the pale green fruit. Fully matured fruit is dried, powdered well and kept in a clean container.

One suffering from ailments caused by vata and pitta should take one shukti (20 gm) of this preparation.[5-7]

आसुत्य च सुरामण्डे मृदित्वा प्रस्रुतं पिबेत्| कफजेऽरोचके कासे पाण्डुरोगे सयक्ष्मणि||८|| द्वे चापोथ्याथवा त्रीणि गुडूच्या मधुकस्य वा| कोविदारादिकानां वा निम्बस्य कुटजस्य वा||९|| कषायेष्वासुतं पूत्वा तेनैव विधिना पिबेत्| अथवाऽऽरग्वधादीनां सप्तानां पूर्ववत् पिबेत्||१०|| एकैकस्य कषायेण पित्तश्लेष्मज्वरार्दितः|११|

āsutyacasurāmaṇḍēmṛditvāprasrutaṁpibēt|
kaphajē'rōcakēkāsēpāṇḍurōgēsayakṣmaṇi||8||
dvēcāpōthyāthavātrīṇiguḍūcyāmadhukasyavā|
kōvidārādikānāṁvānimbasyakuṭajasyavā||9|| kaṣāyēṣvāsutaṁpūtvātēnaivavidhināpibēt|
athavā''ragvadhādīnāṁsaptānāṁpūrvavatpibēt||10|| ēkaikasyakaṣāyēṇa
pittaślēṣmajvarārditaḥ|11| AsutyacasurAmaNDemRuditvAprasrutaMpibet|
kaphaje~arocakekAsepANDurogesayakShmaNi||8||
dvecApothyAthavAtrINiguDUcyAmadhukasyavA|
kovidArAdikAnAMvAnimbasyakuTajasyavA||9||
kaShAyeShvAsutaMpUtvAtenaivavidhinApibet|
athavA$_a$aragvadhAdInAMsaptAnAMpUrvavatpibet||10|| ekaikasyakaShAyeNa
pittashleShmajvarArditaH|11|

The fruits of Jimutaka should be macerated in sura -manda (the supernatant part of alcohol) overnight. Thereafter it is stirred and the juice is strained. It can be taken in anorexia due to kapha, cough, anemia and wasting diseases. [8] Two or three fruits of bristly luffa should be squeezed and put into the decoction of either Guduchi, Yashti , Kovidara, Karbudara, Nipa, Vidula, Bimbi, Shanpushpi,Sadapushpi, Apamarga ,Nimba or Kutaja and should be kept overnight. It should then be strained and taken as potion in the manner already described in madanaphala kalpa.[9]

Or the powder of Jimutaka may be taken with any one of the decoction of the Aragvadhadi seven drugs mentioned in Madanaphala kalpa i.e Aragwadha, Vrukshaka, Swadukantaka (Babbul or Gokshura), Patha, Patala, Gunja and Murva according to the procedure described in the previous chapter, by a person suffering from fever of Pitta and Kapha origin. [10]

जीवकर्षभकेक्षूणां शतावर्या रसेन वा| पित्तश्लेष्मज्वरे दद्याद्वातपित्तज्वरेऽथवा||१२||

jīvakarṣabhakēkṣūṇāṁśatāvaryārasēnavā|
pittaślēṣmajvarēdadyādvātapittajvarē'thavā||12||
jIvakarShabhakekShUNAMshatAvaryArasenavA|
pittashleShmajvaredadyAdvAtapittajvare~athavA||12||

In fever due to Pitta –and-kapha or Vata-and-Pitta, the powder of Jimutaka should be administered with the juice of one of the four drugs viz. Jivaka, Rushabhaka, Ikshu or Shatavari. [12]

तथा जीमूतकक्षीरात् समुत्पन्नं पचेद्घृतम्| फलादीनां कषायेण श्रेष्ठं तद्वमनं मतम्||१३||

tathājīmūtakakṣīrātsamutpannaṁpacēdghṛtam|
phalādīnāṁkaṣāyēṇaśrēṣṭhaṁtadvamanaṁmatam||13||
tathAjImUtakakShIrAtsamutpannaMpacedghRutam|
phalAdInAMkaShAyeNashreShThaMtadvamanaMmatam||13||

The ghee prepared (extracted directly or processed according to the procedure of snehakalpana) from the milk boiled with Jimutaka should be cooked with decoction of madanaphala etc. It is regarded as an excellent recipe for emesis. [13]

Summary

तत्र श्लोकौ- षट् क्षीरे मदिरामण्डे एको द्वादश चापरे| सप्त चारग्वधादीनां कषायेऽष्टौ च वर्तिषु||१४||
जीवकादिषु चत्वारो घृतं चैकं प्रकीर्तितम्| कल्पे जीमूतकानां च योगास्त्रिंशन्नवाधिकाः||१५||

tatraślōkau- ṣaṭkṣīrēmadirāmaṇḍēēkōdvādaśacāparē|
saptacāragvadhādīnāṁkaṣāyē'ṣṭaucavartiṣu||14||
jīvakādiṣucatvārōghṛtaṁcaikaṁprakīrtitam|
kalpējīmūtakānāṁcayōgāstriṁśannavādhikāḥ||15|| tatrashlokau-
ShaTkShIremadirAmaNDeekodvAdashacApare|
saptacAragvadhAdInAMkaShAye~aShTaucavartiShu||14||
jIvakAdiShucatvAroghRutaMcaikaMprakIrtitam|
kalpejImUtakAnAMcayogAstriMshannavAdhikAH||15||

In summary,

There are the thirty nine preparations described in the Jimutaka Kalpa.

Six preparation in milk, one in the suramanda (supernatant part of wine), twelve recipes prepared by boiling with decoctions of Guduchi etc., seven in the decoction of the Aragvadha etc., eight recipes in the form of pills, four preparation in the juice of Jivaka etc. and one recipe of ghee – Thus ends the second chapter of kalpa sthana dealing with the "pharmaceutics of Jimutaka" compiled by Agnivesa, redacted by Charaka, and reconstructed by Dridhabala, as it was unavailable. [14-15]

Tattva Vimarsha (Fundamental Principles)

- Jeemutak is used as emetic herb in vamana (therapeutic emesis).

Vidhi Vimarsha (Applied Inferences)

Emetics should be administered with vehicles depending on dosha. For example in pitta dominant conditions drugs are administered with milk, *draksha, amalaka, parushaka*, etc., honey and *gomutra* are employed in kapha dosha and with *sura* (wine) and other fermented drinks, curd etc. in vata dosha. Gangadhara described the use of *jimutaka* in kotha (urticaria) and he also commented that Hikkadi includes Kasa. Chakrapani specifically indicates that diseases which are due to urogatadosha should be considered under hikkadi.

Chakrapani mentions the use of freshly appeared fruit in the preparation of milk gruel. Arunadatta comments there are two varieties of *Jimutaka* fruits viz *Mridu* and *Kathina* , based on their hairy and non hairy texture.[103] Fruits described as *Haritapandu* should be of moderate growth and of texture that lies between hairy and non hairy ones.

The recipe with *Jimutaka* as nasal drops in the management of *Kamala* is very popular and has scientific validation. Its Emetic activity has also been revalidated. Being *tiskanavamaka* it can be used in *Nanatmaja Kapha Vikara*. Though it sometimes may create hematemesis.[104]

Researches

1. Aqueous extract of fruits significantly lowered the serum bilirubin level in chlorpromazine – induced jaundice in rats[105]
2. The alcoholic and the ether extracts of the plant showed definite protection against CCl4- induced liver injury in rats.[106]
3. Anonymous,Wealth of India- Raw materials Vol 6 L-M, CSIR, NewDelhi, pp-181
4. 50% ethanolic extract of whole plant (except roots) showed hypoglycaemic action in rats. The LD50 of the extract in mice was found to be 261 mg/kg i.p[14] (Aswal et al., 1984).
5. Methanolic extract of Luffa echinata exerts its antiproliferative effects by inducing apoptotic cell death, and causing G2/S arrest in HT-29 cells and it promotes ROS generation[107].
6. In a study on the therapeutic effect of Luffa echinata fruits in 6 patients of viral hepatitis the result reveals that a single administration of drops squeezed from

---

[103] EE Elisha, HAA Twaji,NM Ali, JH Tarish, S Karim,M Al-Omari, The Anthelmintic Activity of Some Iraqi Plants of the Cucurbitaceae, International Journal of Crude Drug Research, Vol 25, Issue 3,1987, PP-153-157

[104] Neeraj Kant Sharma, Priyankayadav, Hemant Kumar Singh And Anil Kumar Shrivastava, In Vitro Antioxidant activity of Lagenaria siceraria leaves, Malaysian Journal of Pharmaceutical science, Vol 11, No.1,1-11(2013)

[105] B.V.S Lakshmi and M Sudhakar, Adaptogenic activity of Lagenaria siceraria, An experimental study using acute stress models on rats, Journal of Pharmacology and Toxicology, 2009,4(8)pp-300-306

[106] Rakesh P Prajapati, Manisha Kalariya, Sachin K parmar, Navin R sheth Phytochemical and pharmacological review of legenaria siceraria , J Ayurveda Integr Med . 2010 volume1/issue 4/ page 266-272
http://www.iaim.in/text.asp?20101/4/266-272/74431

[107] Li-Hua Shang , Chun-Mei Li , Zhao-Yang Yang , De-Hai Che , Jing-Yan Cao and Yan Yu, Luffa echinata Roxb. Induces Human Colon Cancer Cell (HT-29) Death by Triggering the Mitochondrial Apoptosis Pathway, Molecules 2012, 17, 5780-5794

water soaked dry fruits into the nostrils led to a reduction in bilirubin and SGPT levels significantly within 3 to 7 days and this response was accompanied by a substantial relief in clinical symptoms especially anorexia and malaise.The nasal secretions contained total bilirubin ranging from 1.62 to 5.5mg per cent, the levels not being higher than the serum levels. The observations thus could justify the simple explanation of the relief of jaundice by enhanced nasal excretion of bilirubin. The possibility of the absorption of the active principle of the plant through the nasal mucosa and then action on the liver has been proposed.[108]

Pharmacological activity

- Anti-arthritic activity [109]
- Hepatoprotective activity[110]
- Anti-cancer activity [111]

Thrust areas of research

Thyroid disorders became common especially in female. Thyroid disorders especially hypothyroidism should be treated by giving Vamana with *Jimutaka*. It can be used as emetic in de-addiction due to alcohol withdrawal syndrome due to its hepato protective activity.

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

[108] K Nishteswar, Ayurvedic herbal remedies, Choukhambha Surabharati Prakashan , Varanasi,2009, pp-95

[109] H S Chandel et al, Evaluation of antiarthritic activity on LuffaechinataRoxb. fruits on rats, Asian Journal of Biomedical and Pharmaceutical Science, 3(21) 2013, 36-41.

[110] Bahar Ahmed et al, Hepatoprotective activity of Luffaechinata fruits, Journal of Ethnopharmacology 76 (2001) 187–189

[111] Li-Hua Shang et al, LuffaechinataRoxb. Induces Human Colon Cancer Cell (HT-29) Death by Triggering the Mitochondrial Apoptosis Pathway, Molecules 2012, 17, 5780-5794; doi:10.3390/molecules17055780.

Ikshvaku Kalpa Adhyaya

Kalpa Sthana Chapter 3.Pharmaceutical preparations of Ikshvaku Abstract

In the chapter on pharmaceutics of *Ikshvaku* (Lagenaria siceraria), 45 recipes of *Ikshvaku* processed in various media like milk, alcohol, whey, buttermilk, oil cake, clarified butter, meat soup etc. are described. The useful parts like leaves, flower and seeds of *ikshvaku* are employed for emesis. A recipe with administration of seeds in an increasing dose from fifty up to maximum hundred seeds per day is described.*Ikshvaku* is indicated in conditions like *kasa*(cough), *shwasa* (dyspnea/asthma), *chhardi*(vomiting), *jwara*(fever), *visha*(toxin), *swarabheda*(hoarseness), *peenasa*(coryza), *gulma*(lump in abdomen), *udara*(abdominal swellings including ascitis), *granthi*(cystic swelling), *galaganda* (goiter), *shleepada* (elephantitis), *pandu*(anemia), *kushtha*(dermatosis), *arochaka*(dyspepsia), *prameha*(diabetes). Emesis induced by inhalation of powdered flower sprinkled over a garland is also described in this chapter. Drugs like *Yashti, Kovidara, Karbudara, Nipa, Vidula, Bimbi, Shanapushpi, Sadapushpi, Pratyakpushpi, Bilwamoola, Mahajaalini,Jimutaka, Kritavedhana* and *Kutaja* etc. are also incorporated along with *Ikshvaku* in various formulations.

Keywords: *Ikshvaku*, Lagenaria siceraria (Molina) Standley, *Vamana*, therapeutic emesis.

Introduction

Ikshvaku is referred at various places in Charaka Samhita by synonyms like *Lamba, Katukalabu, Tumbi, Pindphala* and *Phalini*. It is indicated in *Kasa*(cough), *Shwasa*(dyspnea/asthma), *Visha*(toxins), *Chhardi*(vomiting), *Jwara*(fever) and *Pratamyata*(blackouts). The most potent and useful part employed in recipes are leaves (collected before flowering), fruits and seeds. Two more synonyms - *Katutumbi* and *Mahaphala* are quoted for *Ikshvaku* with *hridya*(cardio-protective) and *vishahara*(anti-poisonous) properties. [112]

In a *samabhasha* (discussion) referred in Siddhi Sthana, King Vamaka opined that *Katutumbi* is the best emetic and capable of eliminating dosha. Lord Atreya concluded that *Katutumbi* is useful for the treatment of *Prameha* (urinary diseases including diabetes), however *Madanaphala* is superior, because it can be prescribed in various other disease conditions too.[Cha. Sa. Siddhi Sthana 11/5-6]

Rajanighantu mentioned several varieties of *Tumbi* like *Kumbha tumbi, Ksheeratumbi, Bhutumbi* etc. whereas Bhavamishra identified two varieties of *Tumbi*, namely *Madhura* and *Latatumbi*.

---

[112] Bhavamishra,Shakavarga, In:Prof. K.C. Chunekar,Late Dr. G.S. Pandey, editors,Bhavaprakash Nighantu, ?ed,Varanasi:Chaukhamba Bharati Acadamy,2010, pp 682

thumb

Latin name: Lagenaria vulgaris

Synonym: Cucurbita siceraria Molina; Lagenaria vulgaris Ser., L.Leucantha (Duch.) Rusby.

Family: Cucurbitaceae

Sanskrit name: Ikshwaku

Hindi name: Kasvi Lauki, Kadva Tumba, Kadva Dudhya

English name: Bitter Bottle Gourd, Bottle Gourd

Synonym: Katu-tumbi, Tumbini, Ikshvaku, Pindaphala, Mahaphala, Katukalabu, Tiktalabu, Tiktabeeja, Tumbi, Alabu

Properties:

- Rasa – Tikta
- Guna – Laghu
- Veerya – Sheeta
- Vipaka – Katu

Pharmacological actions – Pittahara, Hridya

Indications – Jwara, Kasa

Therapeutic uses[113] –

- Ashmari (Calculi) – The seed powder mixed with honey and sheep's milk administered for 7 days dissolves Ashmari (Calculus).
- Pradara (Menorrhagia) – The fruit powder mixed with honey and sugar relieves

Pradara.

- Padasphutana (Cracks on sole) – The fruit pulp applied externally for 3 days relieves padasphutana.

Parts used – Fruit, Leaf, Root, Seed

Preparations & Dosage – Juice 10-20 ml.

---

[113] Prof K Nishteswar&Dr.KoppulaHemadri, Dravyaguna Vidyana, first edition 2010, Chaukhamba Sanskrit Pratisthan, Delhi, pp 421.

Botanical description

Tendrillar climber, upto 10m long; stem soft, hairy, angular. Leaves alternate, petiolate, broadly ovate – suborbicular, 3-5 angled or shortly lobed and dentate with cordate base, 15-20 cm across; petiole with two glands at the part of joining lamina. Flowers monoecious, solitary, axillary; calyx tube of male green, narrowly campanulate with linear, small lobes; corolla of 5 oblong – obovate, white petals about 4-5 cm long and 2.5 cm broad; stamens 3, anthers slightly fused, one of them 1- celled and the others 2-locular; female flowers with densely softly hairy ovary. Fruit of various shapes on different plants, very long and club- shaped, sometimes reaching upto 75 cm long and 15-20 cm diameter at broader end, or bottle- shaped/ dumbbell - shaped and broadly obovoid shape, the broader end measuring upto 25 cm across or more. Seeds numerous, oblong in outline, about 1.3* 0.7 cm, broader and somewhat obcordate at apex[114].

Flowering – October- December

Fruiting – March- June

Distribution – Wild Lagenaria siceraria is generally met with in and around forest villages, almost throughout India. In this form, both the fruit (unripe and ripe) and the root are bitter to taste and are supposed to be used in Indian systems of Medicine. The non – bitter form with edible, unripe fruit is cultivated and is available throughout the year for consumption. The morphological description, however, matches for both the forms[115]

The climber is distributed almost throughout the Tropics in the world.

Chemical constituent: Bitter fruit yield 0.013% of a solid foam containing cucurbitacin B, D, G and H, mainly cucurbitacin B. These bitter principles are present in the fruit as aglycon. Leaves contain cucurbitacin B, and roots cucurbitacins B, D and traces of E. The fruit juice contains beta-glycosidase (elaterase).[116]C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

---

[114] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, 437

[115]

[116] C.P.Khare, Indian Medicinal Plant, an Illustrated Dictionary. P 358

According to Thakur Balwant Singh, there are two varieties, sweet and bitter used as vegetable and in medicine respectively. The fruit deprived of its pulp and seeds used an instrument for blood-letting[117]

Action: The roots are emetics, purgative and anti-inflammatory. They are useful in constipation and inflammation. The leaves are bitter, refrigerant, emetic, purgative, anodyne, expectorant, depurative and febrifuge. They are useful in cough, bronchitis, asthma, fever, inflammation, leprosy, skin disease, jaundice, decaying teeth, cephalagia, constipation, flatulence and baldness.

Flowers are cooling and useful in ophthalmia and odontalgia.

The fruits are refrigerant, emetics, purgative, anti-inflammatory, depurative, expectorant, diuretic and febrifuge. They are useful in burning of the feet, cough, bronchitis, inflammation, skin diseases, leprosy, fainting, night blindness, Apachi, delirium, rhinitis, oedema and fever.

The seeds are purgative, diuretic, cooling and useful in cough, fever, burning micturition, otalgia, inflammations, dropsy and haemorrhoids.[118]

Sanskrit Text, Transliteration with English Translation

अथात इक्ष्वाकुकल्पं व्याख्यास्यामः||१||

इति ह स्माह भगवानात्रेयः||२||

athāta ikṣvākukalpaṁ vyākhyāsyāmaḥ||1||

iti ha smāha bhagavānātrēyaḥ||2||

athAta ikShvAkukalpaM vyAkhyAsyAmaH||1||

iti ha smAha bhagavAnAtreyaH||2||

Now we shall expound the chapter “Ikshvaku kalpa”(Pharmaceutical preparations of Ikshvaku). Thus said Lord Atreya. [1-2]

Note: Ikshvaku is bottle gourd.

Synonyms and qualities

सिद्धं वक्ष्याम्यथेक्ष्वाकुकल्पं येषां प्रशस्यते।३।

---

[117] Thakur Balwant Singh and Dr K C Chunekar, Glossary of Vegetable drugs in Brihattrayi, second edition 1999, Chaukhamba Amarabharati Prakashan, Varanasi, pp25

[118] P.C.Sharma et al, Data Base on Medicinal Plants Used in Ayurveda, Vol-5, Reprint 2005, CCRAS, GOI, pp437

लम्बाऽथ कटुकालाबूस्तुम्बी पिण्डफला तथा||३||

इक्ष्वाकुः फलिनी चैव प्रोच्यते तस्य कल्पना|४|

siddhaṁ vakṣyāmyathēkṣvākukalpaṁ yēṣāṁ praśasyatē|3|

lambā'tha kaṭukālābūstumbī piṇḍaphalā tathā||3||

ikṣvākuḥ phalinī caiva prōcyatē tasya kalpanā|4|

siddhaM vakShyAmyathekShvAkukalpaM yeShAM prashasyate|3|

lambA~atha kaTukAlAbUstumbI piNDaphalA tathA||3||

ikShvAkuH phalinI caiva procyate tasya kalpanA|4|

I shall now describe the proven preparation of the bottle gourd and the type of the patient for whom it is recommended. The bottle gourd is also known by the names of *lamba ,katukalabu, thumbi, pindaphala, ikshvaku* and *phalini*. [3-4]

Indications

कासश्वासविषच्छर्दिज्वरार्ते कफकर्षिते||४||

प्रताम्यति नरे चैव वमनार्थं तदिष्यते|५|

kāsaśvāsaviṣacchardijvarārtē kaphakarṣitē||4||

pratāmyati narē caiva vamanārthaṁ tadiṣyatē|5|

kAsashvAsaviShacchardijvarArte kaphakarShite||4||

pratAmyati nare caiva vamanArthaM tadiShyate|5|

It is recommended for purpose of emesis in patients suffering from cough, dyspnea, poisoning, vomiting and fever as well as in patients reduced due to diseases of kapha or fainting. [4]

Various preparations

अपुष्पस्य प्रवालानां मुष्टिं प्रादेशसम्मितम्||५||

क्षीरप्रस्थे शृतं दद्यात् पित्तोद्रिक्ते कफज्वरे| पुष्पादिषु च चत्वारः क्षीरे जीमूतके यथा||६|| योगा हरितपाण्डूनां सुरामण्डेन पञ्चमः| फलस्वरसभागं च त्रिगुणक्षीरसाधितम्||७|| उरःस्थिते कफे दद्यात् स्वरभेदे च पीनसे| जीर्णे मध्योद्धृते क्षीरं प्रक्षिपेत्तद्यदा दधि||८|| जातं स्यात् सकफे कासे श्वासे वम्यां च तत् पिबेत्| अजाक्षीरेण बीजानि भावयेत् पाययेत् च||९|| विषगुल्मोदरग्रन्थिगण्डेषु श्लीपदेषु च| मस्तुना वा फलान्मध्यं पाण्डुकुष्ठविषार्दितः||१०|| तेन तक्रं विपक्वं वा सक्षौद्रलवणं पिबेत्|११|

apuṣpasya pravālānāṁ muṣṭiṁ prādēśasammitam||5|| kṣīraprasthē śṛtaṁ dadyāt pittōdriktē kaphajvarē| puṣpādiṣu ca catvāraḥ kṣīrē jīmūtakē yathā||6|| yōgā haritapāṇḍūnāṁ surāmaṇḍēna pañcamaḥ| phalasvarasabhāgaṁ ca triguṇakṣīrasādhitam||7|| uraḥsthitē kaphē dadyāt svarabhēdē ca pīnasē| jīrṇē

madhyōddhr̥tē kṣīraṁ prakṣipēttadyadā dadhi||8|| jātaṁ syāt sakaphē kāsē śvāsē vamyāṁ ca tat pibēt| ajākṣīrēṇa bījāni bhāvayēt pāyayēt ca||9|| viṣagulmōdaragranthigaṇḍēṣu ślīpadēṣu ca| mastunā vā phalānmadhyaṁ pāṇḍukuṣṭhaviṣārditaḥ||10|| tēna takraṁ vipakvaṁ vā sakṣaudralavaṇaṁ pibēt|11| apuShpasya pravAlAnAM muShTiM prAdeshasammitam||5|| kShIraprasthe shRutaM dadyAt pittodrikte kaphajvare| puShpAdiShu ca catvAraH kShIre jImUtake yathA||6|| yogA haritapANDUnAM surAmaNDena pa~jcamaH| phalasvarasabhAgaM ca triguNakShIrasAdhitam||7|| uraHsthite kaphe dadyAt svarabhede ca pInase| jIrNe madhyoddhRute kShIraM prakShipettadyadA dadhi||8|| jAtaM syAt sakaphe kAse shvAse vamyAM ca tat pibet| ajAkShIreNa bIjAni bhAvayet pAyayet ca||9|| viShagulmodaragranthigaNDeShu shlIpadeShu ca| mastunA vA phalAnmadhyaM pANDukuShThaviShArditaH||10|| tena takraM vipakvaM vA sakShaudralavaNaM pibet|11|

A large fistful of the sprouts of the plant (leaves) that has not yet put forth flowers should be boiled in 64 *tolas* (768ml) of milk and given in the fever of the kapha type, with pitta provocation.[5]

As per the description of the recipes of *jimutaka* in the earlier chapter, four types of milk preparations are to be made out of its flowers etc.(Milk should be prepared with its flowers, milky gruel with freshly appeared fruits, milk cream with hairy fruits, curd with non hairy one and sour curd from milk boiled with the pale green fruit).The fifth one is made by soaking green – pale fruits in *suramanda*. [6]

One part of the expressed juice of the fruits should be boiled with three parts milk. This is to be administered in accumulation of kapha in the chest, in hoarseness of voice and chronic coryza.[7]

The pulp of a ripe fruit of *ikshvaku* should be removed and in this shell, milk should be kept till it becomes curd. This curd should be given as potion in cough with expectoration, dyspnea and vomiting.[8]

The seeds of bottle gourd impregnated with goats milk should be taken as potion in poisoning, *gulma* (abdominal lump), abdominal diseases, tumors of glandular enlargement and in elephantiasis.[9]

The pulp of the bottle gourd fruit mixed with whey should be taken as potion in anemia, dermatosis and poisoning or a potion of butter milk prepared with its pulp may be taken mixed with honey and rock salt.[10]

The person habituated to pleasant smell should be made to vomiting by smelling a flower which has been sprinkled over with the fruit –juice and the powder of the dried flowers of the bottle gourd.[11]

तुम्ब्या फलरसैः शुष्कैः सपुष्पैरवचूर्णितम्||११||

छर्दयेन्माल्यमाघ्राय गन्धसम्पत्सुखोचितः भक्षयेत् फलमध्यं वा गुडेन पललेन च ||12||

इक्ष्वाकुफलतैलं वा सिद्धं वा पूर्ववद्घृतम्॥१३॥ |

tumbyā phalarasaiḥ śuṣkaiḥ sapuṣpairavacūrṇitam||11||

chardayēnmālyamāghrāya gandhasampatsukhōcitaḥ bhakṣayēt phalamadhyaṁ vā guḍēna palalēna ca||12||

ikṣvākuphalatailaṁ vā siddhaṁ vā pūrvavadghṛtam|13|

tumbyA phalarasaiH shuShkaiH sapuShpairavacUrNitam||11||

chardayenmAlyamAghrAya gandhasampatsukhocitaH|12|

bhakShayet phalamadhyaM vA guDena palalena ca||12||

ikShvAkuphalatailaM vA siddhaM vA pUrvavadghRutam|13|

For the purpose of easy emesis to delicate patients, the juice of pulp of the bottle gourd with dried powder of its flowers, should be used to inhale, or be eaten with jaggery and *tila* paste or the bottle gourd oil and ghee prepared as in the case of *jimutaka* ,may also be taken as an emetic.[11-13]

पञ्चाशद्दशवृद्धानि फलादीनां यथोत्तरम्॥१३॥

पिबेद्विमृद्य बीजानि कषायेष्वाशतं पृथक्| यष्ट्याह्वकोविदारादयैर्मुष्टिमन्तर्नखं पिबेत्॥१४॥

pañcāśaddaśavṛddhāni phalādīnāṁ yathōttaram||13||

pibēdvimṛdya bījāni kaṣāyēṣvāśataṁ pṛthak|
yaṣṭyāhvakōvidārādyairmuṣṭimantarnakhaṁ pibēt||14|| pa~jcAshaddashavRuddhAni phalAdInAM yathottaram||13||

pibedvimRudya bIjAni kaShAyeShvAshataM pRuthak|14|

yaShTyAhvakovidArAdyairmuShTimantarnakhaM pibet||14||

The seeds of the bottle gourd beginning with fifty in number and increased in each time by ten till one hundred is reached,(50,60,70,80,90,100) should be crushed and put into the decoctions of the emetic nuts (*jimutaka, ikshvaku, dhamargava, vastaka* and *kritavedhana*) taking each in its successive order. [13-14]

Table 1: Formulations of Ikshwaku for emesis:

Successive Order	Ikshwaku seed vamaka yoga with decoction of other 6 vamaka yoga
1	50 seeds of ikshwaku + madana Phala decoction
2	60 seeds of ikshwaku + jimutaka decoction

Successive Order	Ikshwaku seed vamaka yoga with decoction of other 6 vamaka yoga
3	70 seeds of ikshwaku + ikshwaku decoction
4	80 seeds of ikshwaku + dhamargava decoctionn
5	90 seeds of ikshwaku + indrayava (vatsaka seeds) decoction
6	100 seeds of ikshwaku + kritavedhana decoction

A fistful (with inside nails) of its seeds mixed with the decoction of Yashtimadhu, Kovidara, Karburdar, Neepa, Vidula, Bimbi, Sanapushpi, Sadapushpi and Pratyakpushpi(nine drugs) may be taken for emesis.

कषायैः कोविदाराद्यैर्मात्राश्च फलवत् स्मृताः|१५|

kaṣāyaiḥ kōvidārādyairmātrāśca phalavat smr̥tāḥ|15|

kaShAyaiH kovidArAdyairmAtrAshca phalavat smRutAH|15|

Quantity and size of the pills (the pills should be prepared in the size of *haritaki, vibhitaki* and *amalaki* with the addition of drugs of *kovidara* group as suggested for *madanaphala* with the addition of any one of *kovidara* group of drugs used for emesis.[14]

File:kovidara.jpg%7CKovidara:Bauhinia Purpurina
File:karbudar.jpg%7C500px%7CBauhinia variegate
File:karbudar-2.jpg%7C500px%7CBauhinia variegata

बिल्वमूलकषायेण तुम्बीबीजाञ्जलिं पचेत्||१५||

पूतस्यास्य त्रयो भागाश्चतुर्थः फाणितस्य तु| सघृतो बीजभागश्च पिष्टानर्धांशिकांस्तथा ||१६|| महाजालिनिजीमूतकृतवेधनवत्सकान्| तं लेहं साधयेद्दर्व्या घट्टयन्मृदुनाऽग्निना||१७|| यावत् स्यात्तन्तुमत्तोये पतितं तु न शीर्यते| तं लिहन्मात्रया लेहं प्रमथ्यां च पिबेदनु||१८|| कल्प एषोऽग्निमन्थादौ चतुष्के पृथगुच्यते|१९|

bilvamūlakaṣāyēṇa tumbībījāñjaliṁ pacēt||15|| pūtasyāsya trayō bhāgāścaturthaḥ phāṇitasya tu| saghr̥tō bījabhāgaśca piṣṭānardhāṁśikāṁstathā ||16|| mahājālinijīmūtakr̥tavēdhanavatsakān| taṁ lēhaṁ sādhayēddarvyā ghaṭṭayanmr̥dunā'gninā||17|| yāvat syāttantumattōyē patitaṁ tu na śīryatē| taṁ lihanmātrayā lēhaṁ pramathyāṁ ca pibēdanu||18|| kalpa ēṣō'gnimanthādau catuṣkē pr̥thagucyatē|19| bilvamUlakaShAyeNa tumbIbIjA~jjaliM pacet||15|| pUtasyAsya trayo bhAgAshcaturthaH phANitasya tu| saghRuto bIjabhAgashca piShTAnardhAMshikAMstathA ||16|| mahAjAlinijImUtakRutavedhanavatsakAn| taM lehaM sAdhayeddarvyA ghaTTayanmRudunA~agninA||17|| yAvat syAttantumattoye

patitaM tu na shIryate| taM lihanmAtrayA lehaM pramathyAM ca pibedanu||18|| kalpa eSho~agnimanthAdau catuShke pRuthagucyate|19|

One *anjali* (192 grams) of the bottle gourd seeds should be boiled in the decoction of the roots of *bilva* and strained. Take three parts of these decoction, one part of *phanita* (half boiled sugarcane juice), one part of ghee, half part of each of the pastes of the seeds of sponge gourd, bristly luffa and *kurchi*. This should be prepared into a linctus on a gentle fire stirring the stuff with a ladle till it has obtained the consistency of forming threads which do not snap when put into water .This linctus should be taken in proper dose followed by a potion of the digestive stimulant decoction. Similarly, linctus recipes of *ikshvaku* seeds can be prepared with the decoction of roots of *agnimantha, shyonaka, patala* and *gambhari*. [15-18]

शक्तुभिर्वा पिबेन्मन्थं तुम्बीस्वरसभावितैः||१९||

कफजेऽथ ज्वरे कासे कण्ठरोगेष्वरोचके| गुल्मे मेहे प्रसेके च कल्कं मांसरसैः पिबेत्॥ २०॥ नरः साधु वमत्येवं न च दौर्बल्यमश्नुते।

śaktubhirvā pibēnmanthaṁ tumbīsvarasabhāvitaiḥ| kaphajē'tha jvarē kāsē kaṇṭharōgēṣvarōcakē || 19|| gulmē mēhē prasēkē ca kalkaṁ māṁsarasaiḥ pibēt| naraḥ sādhu vamatyēvaṁ na ca daurbalyamaśnutē||20|| shaktubhirvA pibenmanthaM tumbIsvarasabhAvitaiH||19|| kaphaje~atha jvare kAse kaNTharogeShvarocake|20| gulme mehe praseke ca kalkaM mAMsarasaiH pibet| naraH sAdhu vamatyevaM na ca daurbalyamashnute||20||

The demulcent drink with the extracted juice of the bottle gourd and *saktu* (roasted paddy powder) should be taken as potion in fever due to kapha, cough, throat diseases and anorexia. [19]

A portion of the paste of the bottle gourd seeds mixed with meat soup should be taken in *gulma, meha* and *praseka*. By this, person vomits well without getting exhausted. [20]

Summary

तत्र श्लोकाः- पयस्यष्टौ सुरामण्ड-मस्तु-तक्रेषु च त्रयः| घ्रेयं सपललं तैलं वर्धमानाः फलेषु षट्||२१|| घृतमेकं कषायेषु नवान्ये मधुकादिषु| अष्टौ वर्तिक्रिया लेहाः पञ्च मन्थो रसस्तथा||२२|| योगा इक्ष्वाकुकल्पे ते चत्वारिंशच्च पञ्च च| उक्ता महर्षिणा सम्यक् प्रजानां हितकाम्यया||२३||

tatra ślōkāḥ- payasyaṣṭau surāmaṇḍa-mastu-takrēṣu ca trayaḥ| ghrēyaṁ sapalalaṁ tailaṁ vardhamānāḥ phalēṣu ṣaṭ||21|| ghṛtamēkaṁ kaṣāyēṣu navānyē madhukādiṣu| aṣṭau vartikriyā lēhāḥ pañca manthō rasastathā||22|| yōgā ikṣvākukalpē tē catvāriṁśacca pañca ca| uktā maharṣiṇā samyak prajānāṁ hitakāmyayā||23|| tatra shlokAH- payasyaShTau surAmaNDa-mastu-takreShu ca trayaH| ghreyaM sapalalaM tailaM vardhamAnAH phaleShu ShaT||21|| ghRutamekaM kaShAyeShu navAnye madhukAdiShu| aShTau vartikriyA lehAH pa~jca mantho rasastathA||22|| yogA ikShvAkukalpe te catvAriMshacca pa~jca ca| uktA maharShiNA samyak prajAnAM hitakAmyayA||23||

Eight milk preparations, three preparations consisting of one in supernatant part of wine, one in whey and one in butter milk, one in snuff, one preparation with *tila* paste, one of oil and six preparation of successively increasing dose of seeds with emetic nut etc., one of ghee, nine with decoctions of liquorice etc., eight of pills, five of linctuses, one of demulcent drink and one of meat-juice –thus these forty-five preparations of the bottle gourd have been fully described by the grate sage, desirous of the welfare of humanity. [21-22]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसम्पूरिते कल्पस्थाने इक्ष्वाकुकल्पो नाम तृतीयोऽध्यायः||३||

ityagnivēśakr̥tē tantrē carakapratisaṁskr̥tē'prāptē dr̥ḍhabalasampūritē kalpasthānē ikṣvākukalpō nāma tr̥tīyō'dhyāyaḥ||3||

ityagniveshakRute tantre carakapratisaMskRute~aprApte dRuDhabalasampUrite kalpasthAne ikShvAkukalpo nAma tRutIyo~adhyAyaH||3||

Thus, in the section on *ikshvaku kalpa* pharmaceutics, in the treatise compiled by Agnivesha and redacted by Charaka, the third chapter entitled 'The Pharmaceutics of the bottle gourd' not being available, the same as restored by Dridhabala is completed.[23]

Tattva Vimarsha (Fundamental Principles)

- *Ikshvaku* (Lagenaria siceraria) is used as emetic in various diseases originated from vitiation of kapha and pitta.

Vidhi Vimarsha (Applied Inferences)

Pharmacological activities

Anti-hyperglycemic activity, anti-oxidant activity, anti-hyperlipidemic, cardioprotective, immunomodulatory, analgesic, anti-inflammatory, diuretic, cytotoxic, hepatoprotective, hyperthyroidism, hyperglycemia, lipid peroxidation, anti-cancer, CNS depressant activity, hypertensive activity.[119]

Research works

- Anthelmintic activity: Ethanolic extract of seeds exhibited potent anthelmintic activity against tapeworm (hymenolepis nana).[120]

---

[119] B.N. Shah et al, Phytopharmacological profile of Lagenaria siceraria: A review, Asian Journal of Plant Science 9(3); 2010, 152-157.

[120] EE Elisha, HAA Twaji,NM Ali, JH Tarish, S Karim,M Al-Omari, The Anthelmintic Activity of Some Iraqi Plants of the Cucurbitaceae, International Journal of Crude Drug Research, Vol 25, Issue 3,1987, PP-153-157

- Antioxidant: Methanolic extract of leaves shown significant antioxidant activity in DPPH method.[121]
- Antistress and adaptogenic activity: Ethanolic extract of fruits shown significant anti-stress activity in forced swimming endurance stress on swimming endurance time methods in albino rats.[122]
- L.S juice is an excellent in cardiac problems, digestive, urinary problems and in diabetes. Dietary fibres present helps in constipation, flatulence and in piles.[123]

Future research

There is a scope to conduct clinical trials to study effect of Ikshvaku as emetic in diabetes mellitus, metabolic syndrome, hypercholesterolemia and liver disorders.

This book is downloaded from https://agasthiyarherbalproducts.com We help you connect with healers and sell various products. Continue to enjoy reading the wonderful ancient literature.

[121] Neeraj Kant Sharma, Priyankayadav, Hemant Kumar Singh And Anil Kumar Shrivastava, In Vitro Antioxidant activity of Lagenaria siceraria leaves, Malaysian Journal of Pharmaceutical science, Vol 11, No.1,1-11(2013)

[122] B.V.S Lakshmi and M Sudhakar, Adaptogenic activity of Lagenaria siceraria, An experimental study using acute stress models on rats, Journal of Pharmacology and Toxicology, 2009,4(8)pp-300-306

[123] Rakesh P Prajapati, Manisha Kalariya, Sachin K parmar, Navin R sheth Phytochemical and pharmacological review of legenaria siceraria , J Ayurveda Integr Med . 2010 volume1/issue 4/ page 266-272
http://www.iaim.in/text.asp?20101/4/266-272/74431